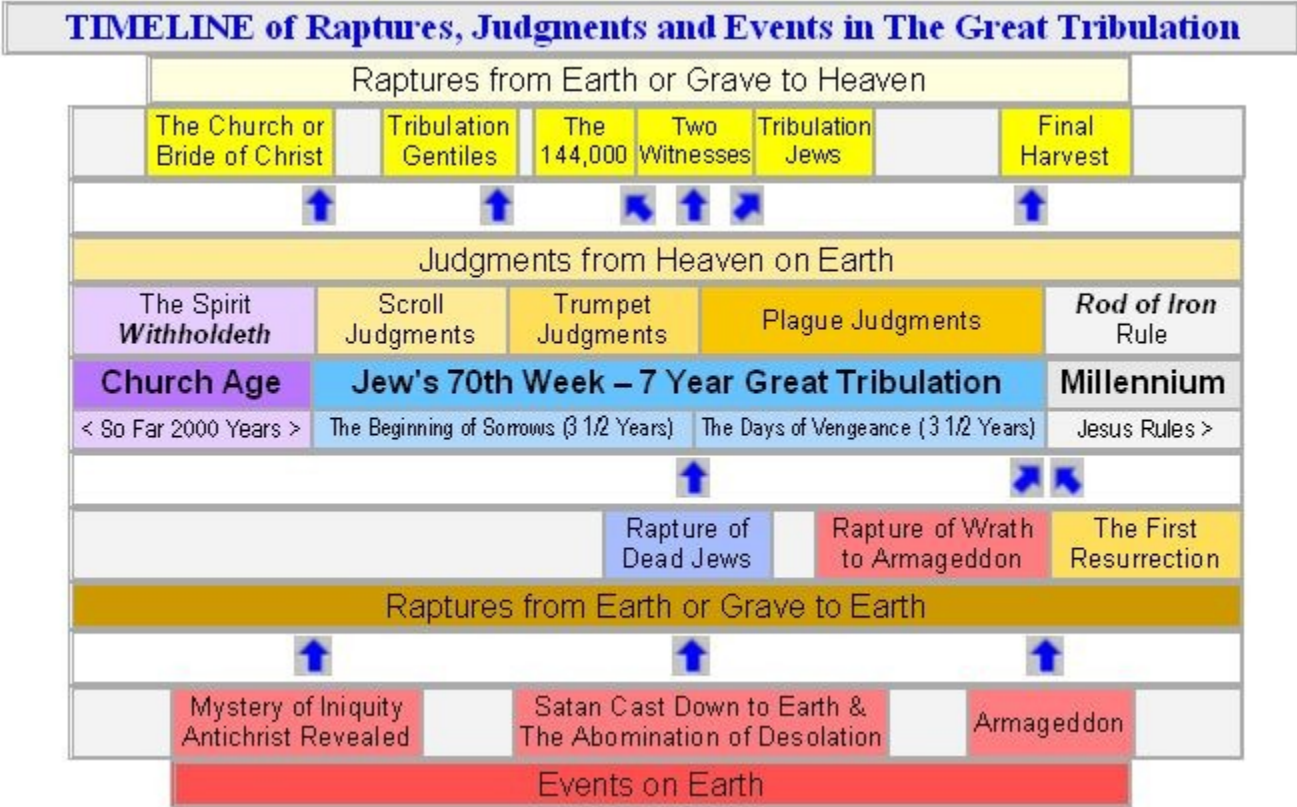


**SECTION 11** The Coming Premillennial Rapture of The First Resurrection Martyrs,  
The Millennial Kingdom and The Last Rebellion

TIMELINE of The Ages of Creation									
From Eternity	Past or "Other Ages"				Present Age	Future Ages	To Eternity		
Creation	Pre-Flood World	Babel	Abraham	Jewish Law & 1 <sup>st</sup> 69 Weeks	Mystery Church Age of Grace	7 <sup>th</sup> Millennium	New Creation		
	↑↑	↑	↑	↑	↑	↑↑	↑		
Physical Creation Begins	Adam & Eve Fall from Grace by Sin	An Evil World is Deluged	Languages End World Rebellion	5 Beastly World-ruling Kingdoms Rise & Fall & the 6 <sup>th</sup> Rises	Jesus Voids The Law 6 <sup>th</sup> World-ruling Kingdom Wanes & None Rises	Christians Raptured and Immortalized World-ruling Antichrist Rises and Falls	6 Raptures Redeem Souls in The Great Tribulation Armageddon Ends Age	Man's Last Rebellion Crushed	The Second Resurrection & The Final Judgment
Man Lives by Innocence	Man Lives by Conscious & Work	Man Lives by Conscious & Work Controlled by Human Gov't	Gentiles Live as Before Jews Live by The Promise to Abraham	Gentiles Live as Before Jews Live by The Promise & The Law of God	Gentiles Live by Reconciliation to Jesus by The Spirit Jews Live as Before	Jews & Gentiles Live by 7 Plans of Reconciliation to Jesus	Jesus Rules with the First Resurrection 1000 Years	Physical Creation Ends	



**The First Resurrection Martyrs**

**CHART of 7 Distinguishing Features of The First Resurrection**  
 X = Certain    X = Uncertain    BLANK = Certainly Not

Raptures	From Grave	From Earth	Jews	Gen-tiles	To Earth	To Heaven	Saved
1st Resurrection	X		X	X	X		X

**CHART of The First Resurrection in the Main Sets of Events of The Great Tribulation**

Sets of Events	The Beginning of Sorrows	The Abomination of Desolation	The Days of Vengeance	Armageddon
Position				
After				1st Resurrection

Revelation 20 is a much longer period of future history than all of Revelation 6-19 put together. This would be The Millennial Kingdom of Jesus Christ. It starts immediately after The Great Tribulation, after Armageddon. And one marker of its beginning is our ninth rapture. But this rapture could also be considered a marker for the end of The Great Tribulation. And since this rapture occurs so close to the end of The Great Tribulation but really at the very beginning of The Millennium, it could be considered either a posttribulation or premillennial rapture.

Everyone participating in this rapture is referred to as **beheaded** in Days of

Vengeance in the period of the 42 months of The Absolute Enforcement of the Worship of Satan and the Antichrist. However I would expect that more of them are executed nearer to the beginning of The Days of Vengeance. But again, it will be a big job, and it will take some time to catch and decapitate some of the more creative evaders in this group. Remember Corrie ten Boom and Anne Frank? But whenever in The Days of Vengeance these martyrs are

caught and killed, they will be part of the first redeemed group who plainly will not be invited to The Marriage Supper of The Lamb, because they are clearly not redeemed until after it. Still, they are nonetheless royal city dwellers because they will **reign with Jesus a thousand years** in Jerusalem where Jesus will then be.

Now when they die they likely wait somewhere in the Third Heaven for their redemption. Or could it be **under the altar** in The Temple in Heaven? And do they have the same station as the martyrs that are seen there early in The Beginning of Sorrows waiting for God to **avenge** their **blood**? At first glance this seems to fit. We do **know** that the martyrs seen early in The Beginning of Sorrows are waiting for more martyrs to join them, and that these **beheaded** are surely martyrs too. But being in The Temple in Heaven implies redemption—not that you're awaiting redemption. And this is why I would expect that the earlier batch are all martyred before the start of The Great Tribulation and that these all go to The Marriage of the Lamb to be part of **the bride** of Christ. However it also occurs to me that their place in The Temple in Heaven also implies that they will stay with God for The Millennium since we will confirm that at least one more group does. And remember these temple martyrs must be 'spiritually tanked' during The Age of Grace in Paradise—some of them spending time in Abraham's Bosom beforehand (see [Heb 11:37-40](#)), and must be raptured along with the rest of the Church at the start of The Great Tribulation. But the **beheaded** martyrs that participate in The First Resurrection must instead be 'tanked' in The Days of Vengeance before they are resurrected as immortals directly to Jerusalem.

And these distinctions lead me to think that all other martyrs who die in The Great Tribulation must also be spiritually tanked during The Great Tribulation to be redeemed in one of four possible groups. Martyred Gentiles and non-Israeli Jews can be redeemed with the Tribulation Gentiles. And martyred Israeli Jews can be redeemed with the Tribulation Jews just following The Abomination of Desolation—and remember that there is no mention that decapitation is required for this group. Other martyred Gentiles and non-Israeli Jews who die after The Rapture of the Tribulation Gentiles and Israeli Jews who die after The Rapture of the Tribulation Jews may be redeemed at The Final Harvest, but apparently only if they aren't **beheaded** resisting the Antichrist in the process. The rest are the **beheaded** martyrs, possibly including all who die resisting the Antichrist, who are redeemed in The First Resurrection after Armageddon and must include Gentiles and Jews wherever they may be found. However, surely it's possible that some or all of these martyrs may be held back for one of the later raptures. I mean maybe more than just one of these groups will go in The Final Harvest, for example.

Still we can see that these tribulation martyrs may find up to four separate stations. Besides martyrs in the Church, there are the ones who might join the Tribulation Gentiles who will be serving God in His Temple in Heaven from the midpoint of The Beginning of Sorrows on. And there are martyred Tribulation Jews who appear on Mount Zion in The Temple in Heaven near the midpoint of The Great Tribulation evidently also to begin some special Temple service. And it's possible some martyrs may somehow participate in The Final Harvest and whatever station this rapture leads to. And finally The

First Resurrection Martyrs appear on Earth with the specifically given job description to 'live and reign with Christ' throughout The Millennium.

And I suppose it may not be safe to assume that you must be literally **beheaded** to make The First Resurrection. It could be that anyone martyred in anyway while resisting the Antichrist will be eligible. I mean if you are killed trying to escape **the mark** wouldn't you still qualify? Then again, maybe the Antichrist's forces will go to the trouble of decapitating resisters even after they're already dead. There would be some shock value to this. Also remember John tells us that **as many as would not worship the image of the beast should be killed** [Rev 13:15](#). But does this mean that these martyrs are all **beheaded** too? Surely the martyrs that make The First Resurrection must all resist The Absolute Enforcement of the Worship of Satan and the Antichrist during The Days of Vengeance, but maybe actually being **beheaded** is just the general fate of most in this group and not a specific requirement. But the answers to such questions determine which group some martyrs really end up in.

Now we already **know** of at least five major events that happen in the aftermath of the 'treading' of **the winepress of the fierceness and wrath of Almighty God** at **Armageddon**. These would be 1) The Supper of the Great God—that bird of prey buffet bonanza, 2) The Eternal Punishment of the Beast and the False Prophet in The Lake of Fire, 3) The Millennial Incarceration of Satan and his Angels in the Bottomless Pit, 4) The First Resurrection, and 5) The Inauguration of The Eternal Kingdom of God and of Christ on Earth.

It's evidently immediately after Armageddon that these fat and happy birds will get the biggest chow-down of all time. And this must also be the time when **the beast** and **the false prophet** take their final big plunge seen at end of Revelation 19. And we can assume that these two villains are the only ones tossed in at this time because of what we **know** from [Isaiah 24](#). But there is further clarification of this imprisonment in the Bottomless Pit found in the first three verses of [Revelation 20](#) when we are told what specifically befalls **Satan** immediately following Armageddon. John records,

***And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little [or a short] season.***

This confirms that both **Satan** and all **the host of his high ones** will be 'tanked' as **prisoners are gathered in the pit** at this time. And we can deduce that they will all remain in **the bottomless pit...till the thousand years should be fulfilled**. And we can also deduce that all the **lost** human princes and peoples will wait **in hell** during this age, except of course for the Antichrist and the False Prophet.

In [Verse 4](#), we see the scene set for the next rapture. John shows us...



***...thrones, and they sat upon them, and judgment [of the beast, the false prophet, Satan, the host of the high ones, and the rest of the dead] was given unto them.***

These **thrones** likely include The Throne of Jesus over the World and of David over Jerusalem. Who else? Maybe the 24 Elder's transplant their **seats** to the Earth. And evidently there will be other **royal**, priestly and administrative **thrones**. Remember John tells the Church that they will be **kings and priests**, and Peter adds that they will be **a royal priesthood**. So again, I expect the role of the **wife** will be a **royal** one like that of a queen—the queen of King Jesus. However we will repeatedly confirm that The Father won't **come down** to take His throne on the Earth until after The Millennium—and especially in next section.

The group first seen before these **thrones** seems to be a motivated assembly who has just arrived with Jesus from Heaven to take charge of operations worldwide. However it's made clear by the end of [Verse 5](#) that these new arrivals more likely come from two directions, their bodies being raptured out of the Grave and their spirits coming from the Third Heaven. It's clear they are newly redeemed but not newlyweds because they are resurrected from **the dead**. Johns sees,

***...the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.***

Now at first glance, and for years, I did not **understand** the implications of the last two sentences in this passage. These lines apparently explain how God will '**sever between**' those still in the Grave after The Great Tribulation is over. And they are predictably divided. The **dead** for whom **hell** will have **enlarged...her mouth** during The Great Tribulation to receive their spirits ([Isa 5:14](#)), and everyone else already down there from the **other ages**—these are **the rest of the dead**. And they will be going nowhere right away, not **until the thousand years** are **finished** when it's implied here that they will finally be **visited** or raptured to where their dead bodies finally reunite with their spirits again so that they can be judged and damned. This is only deduced here, but we will confirm it later in the chapter. And this rapture at the end of The Millennium is the one I call The Rapture of the Damned to The Great White Throne Judgment. Now the only other '**dead**' besides these **rest of the dead** here are the ones that participate in **the first resurrection** who will have died getting their own brand of 'victory over the beast'. They are the part of **the dead** whose spirits will instead wait somewhere in Heaven and who will instead 'live again' as a result of this rapture following Armageddon. And again, this rapture can be seen as either ending The Great Tribulation or beginning The Millennium or both.

In [Verse 6](#) the redemption of these 'resurrected rulers' is confirmed,

further distinguishing them from **the rest of the dead**. And their new high office is clarified too. John writes,

***Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.***

This verse tells us a couple of things. It tells us that these participating in **the first resurrection** are now redeemed incorruptible immortals. We **know** this because **on such the second death hath no power**. But as usual you have to read the whole chapter to **understand** that this means they will never be **cast into the lake of fire** which is **the second death** which is the fate of all the damned that wait **in hell** as we will shortly confirm. And we **learn** more specifically in this verse that these redeemed **shall be priests of God and of Christ, and** [again] **shall reign with him a thousand years**. And since they **reign** as **priests**—or ministers—it seems likely that they will occupy at least some of these **thrones** too. But as all service to God could be considered ministerial, in their case I would guess that their positions are more governmental. I mean it occurs to me that just as England recognizes a king and queen, a Prime minister and many representative executors and legislators, so similar ministerial positions could exist to occupy these **thrones** in Jerusalem in The Millennium. And by-the-way, even if these immortal **priests** initially outnumber the populations of the many **nations** that they govern at the start of The Millennium, we will see that this must change over time until by the end of The Millennium there will be a ‘governable population’ more than **the number of whom is as the sand of the sea**.

But why is this called **the first resurrection**? It must be because for the first time bodies in **the grave** will be immediately redeemed to Earth, not Heaven. There is no need for them to be transported to Heaven at this time because by then Jesus’ headquarters will already be relocated on Earth. So this is the first time a **resurrection** will suffice for immortals. This should also mean that the holding tank or tanks in the Third Heaven will be completely emptied of spirits of **the dead in Christ** again, and that The Final Harvest Rapture could not have left everything empty. But it also implies that Paradise will start filling up again with Jews and Gentiles who will die during The Millennium who are evidently to be redeemed in ‘The Second Resurrection’ at the end of The Millennium. We’ll talk more about this implied Second Resurrection and The Rapture of the Damned later and in the next section.

We should also notice that The First Resurrection should be both of Jews and Gentiles, including all persons...

***...that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands*** [Verse 4](#).

And I don't think too many will aspire to be in this station until there is no better choice. These are people who find themselves in a position where they realize they must settle for the much 'better of two evils' in order to be saved. Remember that all of these 'millennial rulers' must have been alive in The Age of Grace, and whether Jews or Gentiles, must have missed the earlier 'better chances' to escape.

It also occurs to me that this rapture could very well mark the **blessed** 1335<sup>th</sup> day following The Abomination of Desolation **prophesied** by Daniel ([12:12](#))—being so vaguely referenced there because of the involvement of Gentiles as well as Jews. Or maybe they arrive on the 1290<sup>th</sup> day. Whichever the case, I also expect that this 1335<sup>th</sup> day is the inauguration ceremony and celebration of an early period of The Millennium I would call The Inauguration of the Eternal Kingdom of God and of Christ on Earth. And I would expect that this inauguration period ends when The Millennial Temple in Jerusalem is completed and **cleansed** on the 2300<sup>th</sup> day ([Dan 8:13-14](#)). And it fits for me that this 1335<sup>th</sup> day is described in the first half of Revelation 20. We can certainly see in Daniel 12 that this **blessed** day is connected with the end of the **indignation against the holy covenant**. But again, it might just as well be the 1290<sup>th</sup> day. Or maybe the whole period from the 1290<sup>th</sup> to the 1335<sup>th</sup> day best marks this transition. I mean you should be seeing by now how God likes to layer His transitions. But whatever the case, reviewing some of these major event markers in the rest of Daniel's **prophecies** can only help clarify that we're at least in the right ballpark.

We **know** Daniel 2 identifies this juncture. And it plainly marks The Inauguration of the Eternal Kingdom of God and of Christ on Earth following Armageddon. In Daniel's **interpretation** he speaks of the beginning of this eternal...

**...kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these [7] kingdoms [of Satan], and it shall stand for ever [Dan 2:44](#).**

This is when Satan's political, economic and religious conglomeration under **seven kings** and **kingdoms**—only the last 5 of which are discernable in this **prophecy**—are finally destroyed in Jesus' attack on its final manifestation, the Antichrist Kingdom, at Armageddon.

I gave you Daniel 7 as a homework assignment. It's time to check your answers. This perspective of the World's **end [Verse 26](#)** gives lots of markers of events. I see the **little horn** of Beginning of Sorrows, and **that horn that had eyes, and a mouth that spake very great things** of The Abomination of Desolation and The Days of Vengeance ([Verse 8](#)), **and the same horn made war with the saints, and prevailed against them** throughout the overt stage of The Indignation Against the Holy Covenant which is also the period of The Absolute Enforcement of the Worship of Satan and the Antichrist ([Verse 21](#)). Armageddon is identified where we see that Satan and His princes and the Antichrist and the False Prophet have their **thrones...cast down [Verse 9](#)** and where Jesus **comes in the clouds [Verse 13](#)**. But we also see here that a **judgment is set** and **the books are opened [Verse 10](#)**. This is evidently the same **judgment** [that] **was given**

*unto them* in [Revelation 20:4](#), that is, *given to the saints of the most High* [Verses 22-23, 26-27](#). This identifies a very important *judgment* that takes place at the start of The Millennium—not at the end of it. Let’s call it The First Great White Throne Judgment because this must be the first time souls reach the final stage of eternal damnation—The Lake of Fire. But again, apparently only two people reach this *second death* at this point. So I also call this event The Eternal Damnation of the Antichrist and the False Prophet. And this event is specifically identified when we see that *the horn or the beast* [the Antichrist] *was slain, and his body destroyed, and given to the burning flame* [Verse 11](#). We also specifically see The Millennial Incarceration of Satan and his Angels in the Bottomless Pit when we see here that *the rest of the beasts* [Satan and his princes]...*had their dominion taken away: yet their lives were prolonged for a season and time*.

Then there is the fate of *the rest of the dead* at this premillennial judgment who are *not found written in the book of life* [Rev 20:15](#). These *dead* are not really ‘judged’ when *the Ancient of days...* [and his “court”] *shall sit*, at the same time when *they* [*the saints of the most High*] *shall take away...*[the Antichrist’s] *dominion* ([Verses 9-13, 22, 26](#)), but instead John tells that *the rest of the dead lived not again until the thousand years were finished*, meaning they will remain incarcerated *in hell* until the time of the final judgment of the damned at the end of The Millennium. So I guess we’ll have to rename the final judgment that we find in the second half of Revelation 20—clearly at the end of The Millennium. I’ll call it The Final Great White Throne Judgment to distinguish it from The First Great White Throne Judgment occurring a thousand years earlier and identified in Daniel 7. Again, in the first *judgment* when *the books* are *opened*, many will be determined to be doomed, but evidently only two at this time will experience *the second death* and will be eternally damned. Of course it wouldn’t be hard to confuse these two judgments as one in the same, would it? This could mess up your timeline in a number of ways, depending on how few precepts you were working with to make one. For example, it may lead you to assume that The Millennium has already started. See how God is? Praise God, He has set us up to mess up if we don’t *continue*.

Also marked and layered-in repeatedly in Daniel 7 is The Inauguration of the Eternal Kingdom of God and of Christ on Earth where we see Jesus is *given* by God a *kingdom* and *everlasting dominion, which shall not pass away* [Verse 14](#), and where *...the* [immortal] *saints of the most High shall take the kingdom* [evidently on horseback], *and possess the kingdom for ever, even for ever and ever* [Verse 18](#), and where *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions* [the greatest of which are represented by all those *thrones* in Jerusalem] *shall serve and obey him* [Verse 27](#). And in all these references I see the millennial *dominions* of the Church, the 144,000 Jews, the Final Harvest Saints and The First Resurrection Martyrs. And ministering to God in Heaven throughout The Millennium I see the Tribulation Gentiles and probably also the Tribulation Jews, and maybe also the Temple Martyrs too. And we’ll see how it could be better for all these heavenly immortal ministers to stay with God in Heaven for The Millennium. But however these actual *dominions*



break down, we **know** that the **saints of the most High shall take...and possess the kingdom for ever, even for ever and ever**, and that **the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him**, and that this all begins a 1000 years before The Final Great White Throne Judgment, after which **new Jerusalem** comes down out of Heaven to Earth with God, and all the **angels**, and all the rest of the **saints**.

Daniel 8 shows us what happens about 3 years after Armageddon or 2300 days after The Abomination of Desolation. This is when The Millennial Temple in Jerusalem is completed, **cleansed** and open for business again ([Verses 13-14](#)). And this is defined as **the last end of the indignation** [Verse 19](#). We can **understand** from this **prophecy** that the overt period of The Indignation Against the Holy Covenant is marked beginning at The Abomination of Desolation where we see **an host was given him** [the Antichrist] **against the daily sacrifice** [Verse 12](#), but that **the indignation** doesn't really **end** until The Temple in Jerusalem is rebuilt and reopened 2300 days later—about three years into The Millennium. This shows us a third stage to The Indignation Against the Holy Covenant. The first is The Covert Stage in the latter part of The Beginning of Sorrows that begins following The Second Egyptian War when the Antichrist will **return, and have indignation against the holy covenant...and have intelligence with them that forsake the holy covenant** [Dan 11:30](#). The second is The Overt Stage spanning The Days of Vengeance. The third will be after Armageddon in the following 1040 days (2300 - 1260) ending when The Millennial Temple is back in operation. Let's call this The Cleansing Stage. This stage begins with the defeat of the enemies of the Holy Covenant and ends with the completion of the building and cleansing of The Millennial Temple. So I see The Inauguration of the Eternal Kingdom of God and of Christ on Earth not just happening on the 1290<sup>th</sup> day, nor just on the 1335<sup>th</sup> **blessed** day either, but that it's a cleansing process that is ongoing from **Armageddon**, or really The 7<sup>th</sup> Plague Judgment, to **the last end of the indignation**. And this **last end** does not come until The Millennial Kingdom is fully operational. This is when The Millennial Temple is completed and **cleansed**.

And all this implies we need to name a couple more events. What we could call the last marker of the end of The Great Tribulation which could also be considered the first marker of the beginning of The Millennium, The Inauguration of Millennial Rule. I'm guessing this must be on the 1335<sup>th</sup> day or 75 days after Armageddon (1335 - 1260) when there will somehow already be **thrones...set** in Jerusalem—though construction must really just be getting started at that point. I mean I'm also guessing that this is the day of The Groundbreaking Ceremony for The Millennial Temple, if not also for the entire City of Jerusalem, and that this day could also very well be the day of The First Resurrection. So then 965 days after the 1335<sup>th</sup> day (2300 - 1335), and still arguably a Millennium-beginning event, comes The Inauguration of Millennial Temple Worship which I would say completes the period of The Inauguration of the Eternal Kingdom of God and of Christ on Earth.

And still you could argue that this inauguration period of God's kingdom really begins immediately before The Abomination of Desolation at The Celebration of The Eternal Kingdom of God and of Christ in Heaven, remember? Like the transition between The Beginning of Sorrows to The

Days of Vengeance, there are a few ways you can look at the transition between The Great Tribulation to The Millennium ranging from simply saying that Armageddon is the transition to instead that the whole 2300 days—from The Celebration of The Eternal Kingdom of God and of Christ in Heaven all the way to The Inauguration of Millennial Temple Worship—is all part of this transition. And we can see here again how God has set up those who get too dogmatic about the singular importance of any of these transitions events. Such dogmatists who will not accept correction show themselves as ‘unapproved’ to **teach** at least **prophecy**—especially if they misidentify or misplace or simply miss finding too many of these events. Make yourself a timeline of all these important events in the order I have suggested if it will help you see them all better. This is at least a good place to start.

During The Millennium many more mortal humans are still to be redeemed or lost. These would be the survivors of The Great Tribulation and their progeny. And the immortal **saints of the most High** will establish their **dominions** over these mortals at The Inauguration of Millennial Rule. Again, these ‘reigning’ immortal **sons of God** must include the Church, the 144,000 Jews, The Final Harvest Saints and The First Resurrection Martyrs. But also ruling with them must be the still mortal Jews that God will keep safe in **the wilderness** and **mountains of Bozrah** that Jesus leads back home to **Zion**. But again, I’m guessing that the exclusion of both the Sequestered Jews and The First Resurrection Martyrs from The Marriage of The Lamb, and any part with **the armies...in heaven** that ride down with Jesus, seems to mean that they have more of an ‘outer-circle’ ministerial role in Jesus’ kingdom. In contrast, I’m guessing that invitations to the wedding, and the following horse ride, imply a more ‘Jesus-centered’ or ‘Father-centered’ ministry.

And I should admit that I have thought it possible that Jesus’ **wife** might remain in Heaven for The Millennium and appear with **the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband** [Rev 21:2](#). But remember that Paul promises that, **When Christ...shall appear... [we] shall...also appear with him in glory** [as immortals] [Col 3:4](#)—which may only be talking about The Rapture, but he also promises that when we **meet the Lord in the air... so shall we ever be with the Lord** [1 Thes 4:17](#). That seems to settle the issue for me. And the Apostle Peter **promises** that it’s the Church’s destiny to act as a **royal priesthood** [1 Pet 2:9](#). And Jesus reveals to us in His **revelation** repeatedly that the members of **the churches** are **kings and priests** who **shall reign on the earth** ([Rev 1:4-6](#); [5:10](#)). So it’s safe to assume that Jesus’ **wife** will be with Him at The Inauguration of Millennial Rule because it appears to be her station to have some of those **thrones** and one of those **dominions** and **reign on the earth** then too.

But surely some Immortals stay with God in Heaven for The Millennium. Again, I’m guessing that the **victory** Jews raptured to Mount Zion in Heaven near the midpoint of The Great Tribulation will remain in Heaven with The Father for the duration of The Millennium because of their station, whatever that is. It just occurs to me that they are connected to Him in some kind of Temple service. I also think this because it’s clear that the Tribulation Gentiles will be staying in Heaven. They are clearly given the job to be...

**...before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat** [Rev 7:15-16](#).

These circumstances must be because that throughout The Millennium they are always perpetually inside God's Temple in Heaven, and that a similar environment awaits them following The Millennium as we will see. And they could begin this kind of service immediately in The Temple in Heaven, but they would be waiting for years before they could begin such work on Earth. Remember it will be about 1 ½ to 2 years plus 2300 days—about 8 years—from the time they are raptured till The Millennial Temple on Earth is ready. And on Earth they would no longer be **before the throne of God**, nor would it be possible for them to remain continually out of the **sun light**. We will also see that there is not enough room for them all in The Millennial Temple on Earth. And we will see that there are others—and I mean Jews that are still mortal—who will serve Jesus in His Temple on Earth.

So since the Tribulation Gentiles must be staying in Heaven during The Millennium, it also seems likely that other groups seen in The Temple in Heaven with God will also stay there too. And I would think that the martyrs **under the altar** and **the four and twenty elders** would stay with Father God during The Millennium too, except that they must be redeemed at The Rapture of the Church, and must therefore originally **meet the Lord in the air: and so shall...ever be with the Lord** Jesus, which means that they should ride down with Him to Earth at His Second Coming. But since I see no indication where Tribulation Jews pass The Millennium, except that they are last seen to be around The Throne of God, I'm inclined to expect they will stay in Heaven doing Temple service too. And we'll consider other ideas about all these heavenly Temple immortals before we're through with this section and in the next section too.

So altogether in The Millennium I expect to see that there will be divisions of service and a hierarchy of leadership found in these different groups of the immortal **sons of God** both in Heaven and on Earth, but that this hierarchy also includes the mortal Jews on Earth rescued by Jesus from **Bozrah**, and that all these groups must have roles in ascending stations under both Jesus and The Father, where Jerusalem will be Jesus' capitol city on Earth, but that various administrations by The Father in Heaven over all will still be ongoing too. We can also see to a limited extent that these divisions are made by the separate tracks Jew and Gentiles may take on their roads to immortality that God has prepared for them to choose from. And we can assume that at least some immortals that miss earlier raptures to redemption will be forced to take later ones and miss out on the apparently higher 'ruling-class' stations. Still, it appears we'll need lots of **thrones** to administer God's World kingdom from different levels and capacities and likely also to provide Jerusalem-centered representative **government** for all **the nations** of the Earth. But again, however it all breaks down, I don't anticipate that we will ever have a situation where there are 'too many chiefs and not enough Indians', because,

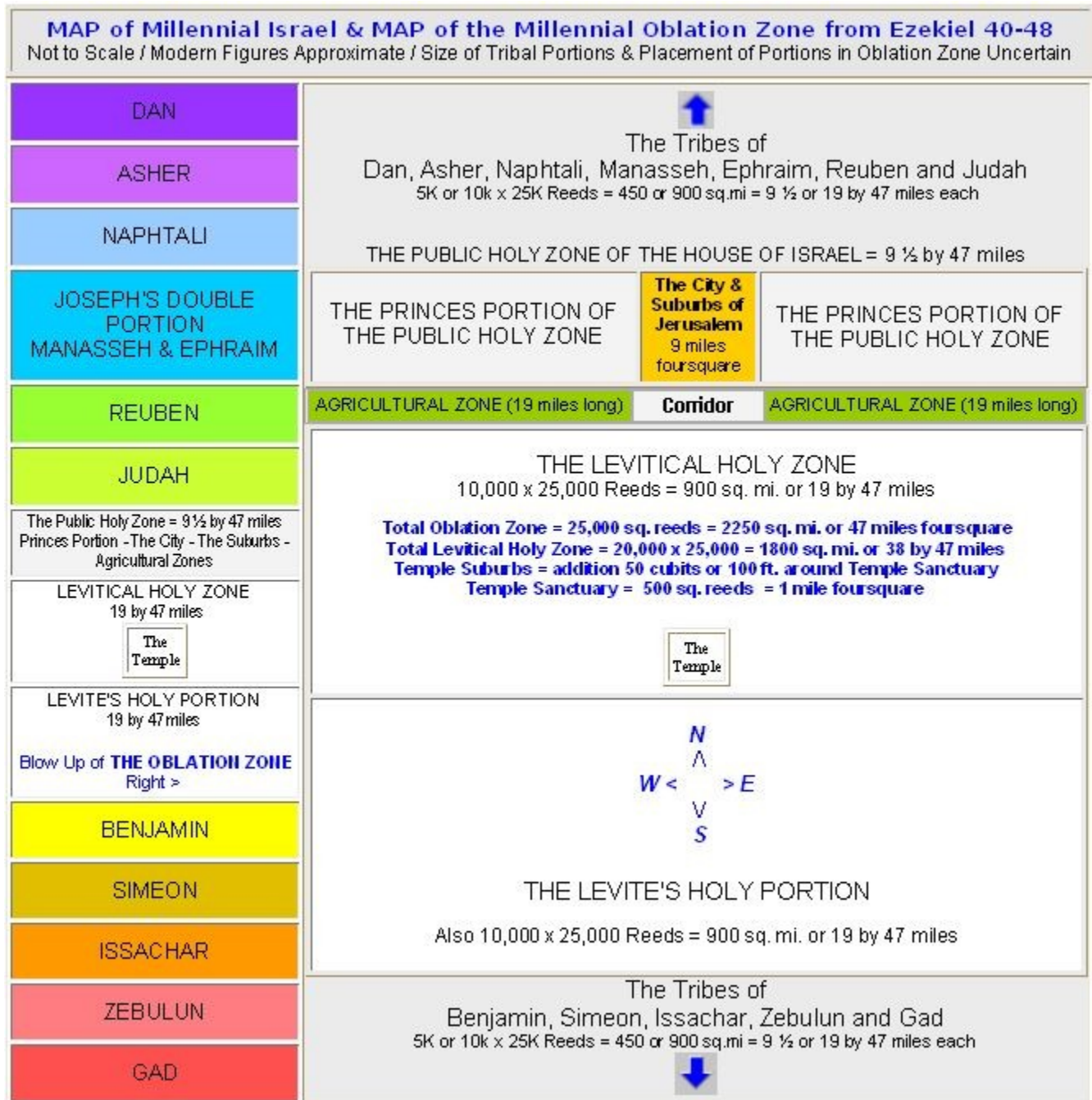
**Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order**

***it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this [Isa 9:7](#).***

In the next subsection we'll take a close look at the information about the physical, political and religious structure of The Millennial Kingdom that God has already ***revealed*** to us, and from that consider some other things we can deduce about it, as well as some speculation too. Unfortunately however, this may involve some of the kicking and screaming I warned you about earlier. The problem is that though we have had most of this information in Ezekiel 40-48 available to us for some time now, all of the best handlers of The Word of God I know still somewhat misinterpret it, including finding references to the presently existing ruins of the last temple, or about The Tribulation Temple. But even when properly recognizing that the ***prophecy*** is solely about The Millennial Temple, there are misidentifications made between The Temple Sanctuary, The Temple itself, and the City of Jerusalem, etc. And I mean The Millennial Temple and its surrounding sanctuaries must be outside of the City of Jerusalem during The Millennium. And this shouldn't be too big a surprise. I mean the previous Jerusalem Temples had some pretty big differences too. And though Jesus regularly visited them in the past, he has never lived in one on Earth as yet. And this is the best reason I have for the grand new layout we'll see in The Millennial Temple.

But this kind of confusion is to be expected. It's what this ***study*** is all about. The confusion comes from compartmentalization and a much too narrow examination of ***scripture***. And it comes from trying to see the presentation of God's Word in a linear fashion instead of in the ***'here a little, and there a little'*** way God really teaches meaty ***knowledge*** and ***doctrine***. And even worse than this kind of immaturity, it comes from pieces of ***scripture*** only presumed to be understood from the midst of passages that are mostly unintelligible to the users otherwise. Indeed, the nine chapters in Ezekiel that contain this 'puzzle-itized' information must be handled ***precept upon precept*** and from ***here a little, and there a little*** to properly decipher them. In other words, God as usual layers and scatters the information about Millennial Israel throughout this ***prophecy***. So as usual you have to gather the scattered information about the physical, political and religious structure of Millennial Israel and put it together God's way or you can count on confusion, if not making a big mess of things.

## The Millennial Kingdom



The above [MAP of Millennial Israel & MAP of the Millennial Oblation Zone from Ezekiel 40-48](#) is an estimation made after some considerable grappling with the scattered and layered descriptions found in these chapters. In this subsection I'll show you how I came to these parameters and some of what it all means.



But to start with, if we remember that this newly established, newly inaugurated **kingdom** really has its beginnings at The Celebration of the Kingdom of God and of Christ in Heaven at the close of The Beginning of Sorrows, then we should expect some aspects of its operation begin then too. One reason for this assumption is because of the definably different groups of 'chiefs' visible from this inception. We have already established that The Millennium is a period when both Jesus and his 144,000 strong Jewish virgin entourage will **rule all nations with a rod of iron**. I would expect then that during the 3 ½ years of The Days of Vengeance that they will be among the first preparing to **rule** the World in The Millennium. And probably the assignment of the Wife to 'make herself ready' in Heaven and the apparently similar assignment forced upon the Sequestered Jews on Earth includes some of this kind of preparation too. I think this is another way we can see that this coming eternal kingdom will operate under a multilayered hierarchical system of **government**.

And when this **government** reaches full operation about three years into Jesus' 1000-rule, it will include the administration of a new Temple in Jerusalem. Doing what? We should remember that God tells the Jews that **feast days**, particularly **the feast of tabernacles**, are designated as **a statute for ever in your generations** [Lev 23:34-41](#). But does this mean throughout The Millennium and beyond?

In [Zechariah 14](#) **the prophet** begins the chapter with an earthshaking account of The Great Tribulation from a Jerusalem-focused perspective. However by [Verse 9](#) it has clearly turned into a description of The Millennium. Zechariah speaks of the time when...

**...the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one...and there shall be no more utter destruction; but Jerusalem shall be safely inhabited** [Zech 14:9, 11](#).

In [Verse 16](#), Zechariah reveals a major annual event during The Millennium, saying,

**...it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.**

We also **learn** in the next couple of verses that God will add **plague** on top of drought for any Egyptians who neglect to come to the annual Feast of Tabernacles.

But it's Ezekiel who gives a 'complete' account of temple construction and operations for The Millennium. In [Ezekiel 40-48](#), in a **prophecy** recorded at the time when Ezekiel and the split-off 10 tribes of the Kingdom of Israel are in their 25<sup>th</sup> year of **captivity** in Assyria (around 572 BC), God gives Ezekiel extensive plans and **instruction** for what must be The Millennial Temple and

all of Millennial Israel. We **know** this must be Millennial Israel for lots of reasons, probably the most obvious being that the dimensions given will make this temple sanctuary nearly a mile square—much too big for any of the other temples in Jerusalem. And certainly some tribulation-style topographical renovation will be required first before it will be possible to be constructed as described in these chapters as we well see.

Though much bigger and grander than previous temples, including an **altar** 24 feet on each side that will need **stairs** [Ezek 43:15-17](#), it will pretty much serve the same purposes that all the previous ones did. Also as before, Ezekiel informs us that **Levites**—and certainly not any Gentiles—will recommence their duties in it with an opening ceremony involving seven days of administered **sin** and **burnt offerings** including the use of ‘unblemished bulls, rams and goats’ which are **burnt** on the **altar** repeatedly and whose **blood** is sprinkled basically all over it and on all the ‘entryway posts’ too. I assume that this initial weeklong ritual is completed on the 2300<sup>th</sup> day after The Abomination of Desolation, and is the conclusion to how and when **the sanctuary** is **cleansed** [Dan 8:14](#). And this is said to begin a process, **upon the eighth day, and so forward**, of evidently regular **burnt offerings** and **peace offerings**, etc., taking place throughout The Millennium ([Ezek 43:17-23](#); [45:13-25](#); [46:2-7, 12-15](#); [Isa 56:7](#)), though all these practices cannot go on this way beyond The Millennium as we will see.

But the obvious question is why should any **sin offering** [Ezek 45:17](#) of any kind be needed in Jesus’ Millennial Temple? The best answer I’ve heard for this is that it’s not needed at all. Just like Gentiles symbolically drink Jesus’ blood and eat His body **in remembrance of** Him, so we would expect that millennial blood sacrifices by Jews will be done as a memorial too, and not as a requirement because the requirement was fulfilled by Jesus on the cross. And I’m guessing that Gentiles in **the nations** during The Millennium will likely voluntarily **continue** regular **communion** as well. But sacrificial Temple worship for the Jews in The Millennium will not be voluntary but mandatory. They will not have a choice. I **know** this because it’s not until that **eighth day** following the ‘cleansing’ of The Temple that **the Lord GOD** will say to them, **I will accept you**. So He absolutely does require it of them, and who am I to say He can’t.

We also **know** that He will require of everyone else in the World that they at least come to the annual Feast of Tabernacles, and that evidently only then will they be accepted by Him too. In fact, if The Temple’s week of final cleansing is finished just before the Feast of Tabernacles, I expect the whole World will be there. But one way or another they will certainly all be coming before the end of a year. And all this must be for the benefit of those who survive The Great Tribulation. I mean they will still have their **sinful flesh** that must still be incessantly **warring against** their **members** [Rom 7:23-8:4](#), and which should still be provoking these mortals to **wars and fightings** [James 4:1](#), and evidently this will be the state of affairs all the way to the end of The Millennium as we will see. And call these requirements what you want, but **the LORD** calls them **the ordinances of the house of the LORD** [Ezek 44:5](#), and I’m sure they will be enforced with **a rod of iron**, metaphorically speaking.

And clearly things will not go on without **controversy**, because Jesus says,

**...in controversy they [the Levites] shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies... Ezek 44:24.**

And the involvement of mortals in the resolution of **controversy** during The Millennium will not just fall on **the Levites**. It will also be expected of the mortal **princes of Israel**. Jesus will require that His **princes** keep order and behave themselves, saying,

**...my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes... Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions [or “dispossessing” or “evictions” or “expropriations”] from my people Ezek 45:8-9**

This shows us an executive division of mortal government in addition to the judicial one, and that the mortal royal executive branch will be tempted to **oppress** the people and to not **Let it suffice** that they only **remove violence and spoil, and execute judgment and justice**. Hey, David himself slipped-up big time, remember? And evidently the millennial **princes of Israel** will have the power and temptation to put **exactions** on the people--basically taking from them anything they want—and possibly not only in Israel but worldwide—not that I expect that Jesus will let anything get too out of hand. Still, is this the kind of eternal kingdom you were expecting to live in with Christ? Get ready. Get set. Because here it comes. And there’s no longer any reason to be surprised about it.

In other **ordinances** for **the Levite, the LORD** requires that...

**...they teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean Ezek 44:23.**

Now this seems to imply a ‘separation’ **between the unclean** mortal Gentiles—called **strangers Ezek 44:7-9; 47:22-23**—and **the clean** mortal Jews and proselyte Gentiles, as well as **between the holy and profane** areas, etc. But could it also include a separation of some kind between immortal Jews and Gentiles of the Bride of Christ and other immortal Gentiles? This doesn’t seem likely. But whatever the case, you should see that many questions are raised here. And you should now also be more confident that by **the Spirit of truth** we can to begin to sort out some of the answers as we **continue** to properly sort out God’s Word. But whatever we discover, we’re going to see that things are surely going to change in the next age, especially for Gentiles whether mortal or immortal, because whether they are considered **unclean** or not, all these Jewish practices will become central in their lives too. I mean Gentiles must **learn** to respect these scrupulous Jewish operations one way or another, and participate in them to at least some extent as we will see.

Again, the difficulty I have with this is that I was lead to believe in my infancy in Christ that suchlike divisions among those who God calls **my people** would no longer exist in The Millennium—and I never thought any believer would be considered a **stranger**. But there are some clear divisions seen here. And we will see some segregation within the Jews too. And all this is already more than I bargained for because it makes me feel somewhat excluded. Again, get ready for some growing pains, because to **grow** we must **understand** that the Lord **rules** and will **accept** who He wants how He wants regardless of how we think it ought to be. Yes, this means that you have to give up the **way which seemeth right** to you ([Pro 14:12](#); [16:25](#)). And that there will evidently be some strict and exclusive **laws** and **statutes** during The Millennium that when broken have very serious consequences. For example, it appears that only the descendants of a certain faithful generation of **Levites** will be able to get close to Jesus in the **inner court** that surrounds His **house**, and they must change their clothes every time they enter or leave His service ([Ezek 44:10-19](#)). And anyone who is **uncircumcised** will not get passed **the gates** of His **house** [Ezek 44:9](#). But again, can all this apply to immortals? Let's consider some more of this account that God gives to the Jews through Ezekiel before I commit myself any further.

Again and more specifically, there are a couple of reasons why all this is so hard to put together. One is that God has scattered and layered the information throughout this **prophecy** quite a bit. We get information in some places in measurements. We get more in other places about the way these parts and areas will be used by different **people** or **princes** or by **the Lord** Himself. And rarely are all the measurements or uses for a particular part found in just one place. To finally conquer this confusion you must **understand** that you must go to several places within this **prophecy** to get the most complete picture it offers about any particular part of Millennial Israel.

Another reason all this is so hard to put together is that the same terms are used to describe different areas and parts. For example, the **sanctuary** might only be referring to the centermost **temple** itself—an elaborately walled and doored **building** only half of which is **the most holy place**. Or the **sanctuary** might be the larger walled and gated and doored **building** of **the inner court** and **within** that surrounds and includes **the temple**. Or it might be the even larger, walled and gated **utter court** or **outward court** or **outward sanctuary** that surrounds all these places. And apparently **sanctuary** is also an appropriate term for the very much larger, also **holy** and likely also walled and gated area that surrounds all of this too. And the same kind of confusion applies to the use of terms such as **the temple** or **the house of the Lord**. All of these terms are used to describe these larger and smaller mostly concentric 'walled' and 'gated' or 'doored' 'buildings' and/or 'courts' or 'portions'. And there seems to be an endless supply of such opportunities for confusion not only because of the easy to misunderstand and interchangeably used terms such as **temple, house, tabernacle, sanctuary, holy place, building, wall, gate** and **door**, but because you can also get lost with all the prepositions and other directions such as **outward, between, over against, in the midst of**, etc. The problem is that because all the directions are found and qualified in multiple

places too, you must **understand** that any direction you get in one place may not even be half the treasure map. So you can't be satisfied with your concept of the size, location, orientation or operation of anything from just one place because you are very likely to get the wrong picture this way.

And you've got to **understand** and appreciate that God is not having trouble making himself clear. He does all this on purpose to see who is willing to hang in there and sort it all out—to see who really wants **the truth**. And He wants to see that when your first efforts fail—and your second and third efforts too—as they will, that you never fail to have the integrity to humbly and happily admit it and soldier on. God wants to see that you cannot be satisfied until you have removed all the contradictions and confusion you can see and that you at least think you **understand** it all. Only then will you be in a position to start sorting it all out. And don't you think He will **know** if you have not submitted to Him in this way. And don't you **know** by now that these stamps of integrity are required on your passport if you expect to travel this road to **wisdom**. I keep bringing this up as if it's something we have to continually struggle with because it is. Certainly even modern Bible translators have failed to earn this **approval** from God and have therefore failed to get a good picture of what Millennial Israel is really going to be like. Of course the picture I will present here will not likely be perfect, nor will I try to describe everything I think I see. But what you should really be concerned with at this point, especially if this is the first time you are attempting to get any real **understanding** of this **prophecy**, is that you begin to see that without the entire **prophecy** in **use** and properly sorted out, it is supposed to be unclear what Millennial Israel will really look like—not to mention that God withholds information about the participation of immortals because many of them are Gentiles and must necessarily be hidden from Ezekiel. From the start you should expect that sorting this out is meant to be quite a chore—some pretty **strong meat**. And I will **understand** if you're not up for it yet.

Making it even more difficult is the necessity to view in it the KJV. We'll have to muddle through with the Old English even if this is your first time through because I don't even want to think about what some of the modern translators do with this **prophecy** in order to try to make sense of it. And if you do venture down this road you will only confirm that modern translators clearly sometimes stretch the Hebrew. You can see it in this **prophecy** in the many verses where they clearly disagree with one another. That's why for now I suggest you try to stay with the KJV as much as possible and only check verses in modern translations that you don't **understand** at all. However the more verses you check in modern translations the more you will see that you're not the only one who doesn't **understand**. Remember you can click on the 'blocked V' next to any KJV verse at [BlueLetterBible.org](http://BlueLetterBible.org) to get more than a dozen different verse translations at a time. By-the-way, translations that still have copyrights are the modern ones. Click on © [Info](#) if unsure.

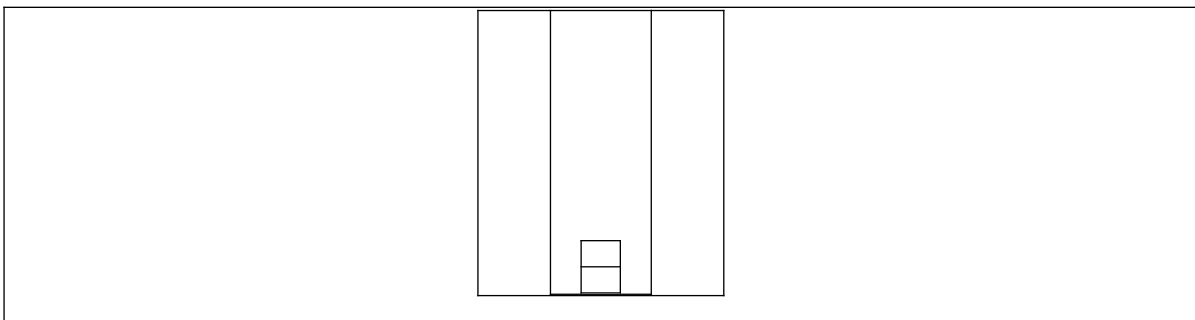
And again, you don't have to be a Hebrew scholar to see that these modern translators are more interested in renderings they can immediately **understand** and explain, rather than ones that clearly match the Hebrew, especially if a straightforward translation of the Hebrew renders a translation they cannot make sense of or explain. Their foundational misconception—or pride—is that they think they should be able to make sense of every verse of



**scripture.** But some **scripture** is not meant to be immediately **understood**—and some **prophecy** cannot be expected to be **interpreted** until **the time of the end**, remember? And no **scripture** should be expected to be sufficiently **understood** without the clarification of other **scripture** from other places. Anyone who expects to **grow** beyond being a **milk-drinking babe** must accept this as a starting point. And this is how you join in with the natural progression of The Word of God. And even some Bible translators, who show that they do not **understand** God’s way by showing that they don’t **know** how to sort out this **prophecy** as a whole are no exceptions—not to mention showing they have no integrity. And I must see these published disputes masquerading as the **pure words** of God ([Psalms 12:6-7](#)) as a subtle but dangerous form of what the Apostle James calls **wars and fightings among you**. Because handling God’s Word this way certainly leads to a lot of division within the Church and must even be intended to provoke some of it. And James tells us where such disagreements come from, saying,

***From whence come wars and fightings among you [Christians]? come they not hence, even of your lusts that war in your members? [James 4:1](#)***

So yes, such disagreements are **the works of the flesh** [Gal 5:19-21](#), and you must **war against** suchlike temptations ([1 Pet 2:11](#)) and win if you want to **know** the taste of **strong meat** [Heb 5:11-14](#) and **eat...that which is good, and let your soul delight itself in fatness** [Isa 55:1-2](#). This is a battle the mature must fight every day. And it should not be expected to be easy because those who are able to **study** God’s way and show themselves as **workman** that are **approved unto God** [2 Tim 2:15](#) are not guaranteed that they will never again error. But they are guaranteed that as long as they **continue** they will **grow** in the **wisdom, knowledge** and **understanding** of God and His Word, and will be **given** as a result many **exceeding great and precious promises** [2 Pet 1:4](#). And praise God, by now I’m expecting that you have a better idea than ever before of how to wage this **good fight** yourself ([1 Tim 6:12](#); [2 Tim 4:7](#)). Still, **teachers** are meant to help in this process. So here’s another boost.



The line drawing of a long rectangle with a small square in the center of it, and another smaller square inside that, and an even smaller horizontally split rectangle inside that, is a not-to-scale diagram of the **wall** and **building** and **court** and **house** and **tabernacle** and **temple** sanctuaries I described above. The point is that all of these portions or courts or buildings are temple sanctuaries in some capacity or another. And some parts are **holy**, some are more **holy**, one is **most holy**, and one, though **holy** in some capacity, is also designated as **profane** and/or outside **the holy place**. This diagram does not show the **gates** or **doors**, nor what I assume to be the **five and twenty cubits** wide by **an hundred cubits** long (or 50 x 200 ft) arched and palm-tree-decorated ‘entryways’ that run **an hundred cubits** ([Ezek 40:6-16](#), [20-37](#)) from **the lower gate** [40:19](#) in **the outward court** ([40:17](#), [20](#), [34](#)), or **the utter court** ([40:31](#), [37](#); [42:1-3](#), [7-9](#), etc.), to **the inner gate** of **the inner court** ([40:15](#), [19](#), [23](#), [27-28](#), [32](#), [44](#)) which all adjoin to the outside of the smaller square that surrounds the split rectangle. And this would be one gate and entryway on each side, except there may not be one on the west side. And this smaller square surrounding the split rectangle, **the inner court** ([40:19](#), [23](#), [27-28](#), [32](#), [44](#)), is **an hundred cubits long, and an hundred cubits broad, foursquare** (or 200 x 200 ft) ([40:47](#); [41:13-15](#); [42:7-8](#)). And I’m assuming the entryways to the gates would be hard to show because it appears that half or **fifty cubits** ([40:15](#), [21](#), [25](#), [29](#), [33](#), [36](#); [42:2](#), [7-8](#)) of these **hundred cubits** long ‘entryways’ ([40:19](#), [23-24](#), [27-28](#)), and more than half or **seventy cubits** on the **west** side ([41:12](#))—if it really has a similar gate on that side too—must tunnel **under** ([40:15](#), [42:9](#)) the surrounding **three stories** of **galleries** and **chambers** and connect to the interior **porches** ([40:17-19](#), [44-46](#); [41:15](#); [42:2](#), [7](#)) that are **round about** [41:15-16](#) **the inner court**. (By-the-way, these descriptions are hard enough to understand without being distracted by the many **scripture** references needed to support them, so if you’re listening to my audio recording, you’ll probably need to look at the text to better **understand** them.)

And I see the necessity for the ‘tunneling’ because these **galleries** and **chambers** and **porches** that surround the walled **inner house** are contained in **fifty cubits** wide by **an hundred cubits** long ‘buildings’ on the **north**, **east** and **south** sides, and also possibly in a **building** that will be **seventy** by **ninety cubits** on the **west** side—hence the entryways must ‘tunnel’ **fifty** to **seventy cubits** through them. And all of these outer buildings and walls are apparently part of the same temple **building** because all these measurements are included before Ezekiel’s ‘tour guide angel’ **made an end of measuring the inner house** in [Ezekiel 42:15](#). But the temple **building** [40:5](#) surrounding the **inner court** and **temple** can also be considered part of **the outward** or **utter court** too, which is the largest square in the diagram. And even though these outer buildings—the ones with the **galleries** and **chambers** and **porches** that surround **the inner court**—are sometimes considered part the **inner house** [42:15](#), they’re also considered part of **the outward** or **utter court**, because the **inner** gates in the **inner court** that lead to **the outward** or **utter court** are in the wall of **the inner court** so that the buildings themselves are technically beyond these gates—in **the outward** or **utter court**.

The exception to this is the Levites’ **holy chambers** ([44:19](#); [46:19](#)). They are evidently still considered within **the holy place** even though these

**chambers** are in the **building** that is otherwise considered to be in **the outward** or **utter court**. In other words, in this **building** surrounding **the inner court** and **temple** only the priests' **holy chambers** in it are part of **the holy place** [42:7-8](#). This is also **understood** by the fact that when the priests leave their **holy chambers** they **go out of the holy place into the utter court** [42:13-14](#). Naturally everything inside the one **hundred** by one **hundred cubits** area of **the inner court** that is defined by the surrounding **galleries, chambers, porches** and **gates** is also part of **the holy place**, including the **forty** by **twenty cubits** (or 80 x 40 ft) **inner temple** ([41:2-4; 15](#)) or **house** ([40:47; 41:5-10](#)) which is the centermost horizontally split rectangle. But I should clarify here that the **inner house** or just **the house** may be referring to all **the outward** or **utter court** and buildings and walls as well as **the inner court** and **the inner temple** [42:15](#), or it may be referring to just **the inner court** and **inner temple** [41:13-17](#), or it may just be referring to **the inner temple** alone ([41:5-10](#)). Again, these kinds of confusions are many.

And again, though I am trying to help you **understand** all this, it's God that has made this **prophecy** impossible to be easily **understood**. And just accepting my word and **interpretation** proves nothing. So I'm trying to give you enough clues so you can begin to sort it all out and **prove** it for yourself. I mean, unless you can **work** through it on your own and see it for yourself then you are only really choosing the story or storyteller you like best. And I'm telling you that you shouldn't be that interested in someone that expects you to take their word for it. And if you need help you must look for someone who will help you see it for yourself and who then expects you to keep testing it to **prove** it to be **the truth**.

Beyond this, Jesus Himself tells Ezekiel in this **prophecy** to...

**...describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern** [43:10](#).

But that only...

**...if they are ashamed of all that they have done, make known to them the [entire] design of the temple and its arrangement and all its ordinances...and all its laws** [43:11](#).

So God tells Ezekiel to **make known** the **entire design** only if they are **ashamed of their iniquities**. This tells me that anyone who expects to really **understand** this **prophecy**, or meaty **scripture** in general, must first be worthy of such knowledge by becoming contrite and humble about their condition. And this means your integrity must be driven by humility. Surely, this is part of what Peter means when he 'concludes' in his second letter to the Church to **grow in grace, and in the knowledge of our Lord**. And this is why I have been so hard on you throughout this **study**, testing your humility every step of the way. But really it's not me. It's really what anyone will **understand** who is mature enough to **eat** the **strong meat** of The Word of God. And with this **understanding** you should nonetheless want to be **approved unto God, a workman that needeth not to be ashamed**, who

can **prove all things** by **rightly dividing the word of truth** ([1 Thes 5:21](#); [2 Tim 2:15](#)). I do. And I have personal **experience** that any dummy eventually can ([Psa 19:7](#)). And what I think you should **learn** in this **study** is that **every** dummy will eventually have to—sooner with **double honour** [1 Tim 5:17](#) or later with **the shame of thy nakedness** [Rev 3:18](#). So, let's get on with it.

In the process of all this measuring we are told that in the **north** and **south** sections of this **outward court** surrounding **building** that we will find **chambers** that are **holy**, or for God's specific purpose. These chambers are further described to be for the priests to change clothes, eat and prepare offerings ([40:44-46](#); [42:13-14](#); [44:19](#); [46:19-24](#)). And this seems to imply that besides these **holy chambers** the remaining portions of this surrounding building are for entryways and **galleries** that accept **profane** guests, which means that they will be open to both the Jewish and Gentiles public for a place to meet and pray ([Isa 56:7](#)), and possibly to see into **the inner court** through **the narrow windows** [41:15-16](#). We can also expect that people will line up at **the north gate** to give offerings of all kinds. And I'm guessing that the **east side** will be a 'porch of judgment' something like Solomon's because the mortal **prince** will have access to **the inner court** by **way of the gate of the outward sanctuary which looketh toward the east**. And **the prince** will enter on that side in order to **eat bread before the LORD** [44:1-3](#) and to **prepare...offerings, and...worship** [46:2](#).

By-the-way, attached to the original Temple of Solomon on the east side was 'the porch of judgment', a large hall 50 cubits long and 30 cubits wide where king Solomon would make judgments and exercise justice. The following is a description from BibleHistory.com...

The "porch" or "portico" was located on the east side of the outer court of the New Testament temple of Herod, and it rested on a massive Herodian retaining wall (which incidentally can still be seen in part at the present Temple wall area). The wall that supported it was 400 cubits high [800 feet] resting in the valley below and made of marvelous stones. According to Josephus [the first century historian] this was the area of the original temple that survived and was still standing in Jesus' day and probably because of its immense size and beauty the Chaldeans left it standing. Its immenseness presented a marvelous appearance. Josephus says, "Its fineness, to such as had not seen it, was incredible; and to such as had seen it was greatly amazing." It was in these cloisters that the Levites resided and it was here that the doctors of the law met to hear and answer questions. The porch of Solomon was no doubt a special place for Jesus. It was here that Jesus was seen often, speaking and teaching the people or just walking, as in John 10 during the festival of "lamps" or chanukkah, which commemorates the re-dedication of the temple and of God to His people. Later, after His death His disciples gathered here often. [http://www.bible-history.com/backd2/solomons\\_porch.html](http://www.bible-history.com/backd2/solomons_porch.html)

So I'm guessing that this **building** with its **galleries thereof on the one side and on the other side...and...round about on their three stories** [41:15-16](#) all around **the inner court** of The Millennial Temple will provide

controlled access to Jesus. And all of this together helps us better **understand** the well known verses that include that wonderful church hymn...

***And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation; neither shall they learn war any more*** [Isa 2:2-4](#).

And feel free to sing that middle part if you know the melody.

Other missing details from my diagram include the Levite's **houses** in the area of the large rectangle. This area is said to be...

***...an holy portion of the land: the length shall be the length of five and twenty thousand [10-foot] reeds, and the breadth shall be ten thousand [or an area of 250 million square reeds or about 900 square miles]. This shall be holy in all the borders thereof round about. Of this [or within this area] there shall be for the sanctuary [or inner house] five hundred in length, with five hundred in breadth, square round about [or 250 thousand square reeds or about one mile square—the large square]; and fifty cubits round about [this square] for the suburbs thereof [—but for who?]. And of this measure [of the large rectangle] shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand [again, 900 square miles]: and in [or within] it shall be the [one mile square] sanctuary and the [inner temple—the small split rectangle—which contains the] most holy place. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for [or surrounding] the [mile-square] sanctuary*** [Ezek 45:1-4](#).

Notice that my diagram is also missing the **fifty cubits** wide **suburbs** that are **round about** The Temple Sanctuary (the large square), whose purpose I can only guess would be to help facilitate the service of it. And beyond these **suburbs** we can now **understand** what the large rectangle surrounding the large square is for. It's where the Levites will have their **houses**, and this housing area is meant to surround the 'inner' **sanctuary** or **the inner house**. And we **know** that inside this mile square **sanctuary** is another still 'inner' **sanctuary** of **the inner court** [44:27](#)—the smaller square around the split rectangle—and that inside this is **the most holy place** which is the bottom half of the split rectangle—where I expect Jesus' **throne** will be



(43:7). We also **know** Jesus' **altar** or **table** 41:22 is in the top half of the split rectangle. And I expect that special Levites will serve Him there, and apparently the mortal Prince of Israel will **eat bread** with Him there (44:3). And God knows who else will dine with The Lord there.

Remember also that we already determined that the **building** that surrounds **the inner court**, except for **the holy chambers of the priests**, are not part of **the holy place**, though clearly this building is part of **the inner house** within the mile-square Temple **sanctuary**. Again, it appears that this is because people from all over the World will come to this **building** to **worship, pray, do justice, study**, and bring **offerings** to Jesus, presumably many being **strangers** or mortal **uncircumcised** Gentiles (Isa 2:2-4; 56:7). But when we **learn** that the 'tour guide angel' measures the **wall round about** the mile-square Temple Sanctuary **to make a separation between the sanctuary and the profane place** 42:15-20, from this we might expect a different line of Gentile exclusion. This seems to designate the area of the large rectangle outside The Temple Sanctuary as both a **holy place**—set aside for the Levites' homes and to surround The Temple Sanctuary—and a **profane place**—evidently indicating that **strangers** or Gentiles have access to this **portion** but not inside of the mile-square Temple Sanctuary. I mean it implies that non-proselyte Gentiles will not be allowed into the mile-square Temple Sanctuary, though I expect that proselytes—Gentiles who fully convert to Judaism—will be accepted inside. And Jesus seems to be pretty clear about **uncircumcised** Gentiles. He says,

***No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel*** (44:9; 47:22-23).

This is quite a bombshell, and it tells us quite a lot. I take it that being **uncircumcised in heart** means 'unsaved', and **uncircumcised in flesh** means 'not really Jewish or a proselyte'—both circumcisions being required to get into Jesus' **sanctuary**. And this implies that some living **among the children of Israel** will be lacking one or both of these circumcisions. This could mean that some will backslide and that some will actually survive The Great Tribulation **uncircumcised in heart**—as long as they avoid The Absolute Enforcement of the Worship of Satan and the Antichrist. And with both circumcisions required to get into Jesus' **sanctuary**, I'm guessing that the **uncircumcised in flesh** will worship just outside of this mile-square **sanctuary**.

But it's difficult to determine which '**sanctuary**' Jesus is talking about. At the end of Chapter 42 the 'tour guide angel' is obviously measuring the large mile-square **sanctuary** and speaking of the **north, south, east** and **west** mile-long **walls** and one of it's gates **whose prospect is toward the east** (Verses 15-20). But early in Chapter 43 we see that Ezekiel is ushered back **into the inner court** again (Verse 5). And he apparently stays there throughout this chapter because next Jesus speaks about His personal space. He says,

***...the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever,***

**and my holy name, shall the house of Israel no more defile...**

[Verse 7](#)

And after He preaches about the importance of **the ordinances** and **the law of the house** [Verses 8-12](#), the rest of the chapter is about the measurements and **the ordinances of the altar** for **burnt offerings** [Verses 13-27](#).

So at the beginning of Chapter 44 when Ezekiel is **brought...back the way of the gate of the outward sanctuary which looketh toward the east** [Verse 1](#), how can we tell whether he is referring to the inner or outer east gate? Since Ezekiel is apparently in **the inner court** before this move, it appears that he goes from **the inner court** to **the outward court** through the inner east gate. And the fact that this gate will only be used by Jesus and **the prince** [Verses 2-3](#) also indicates to me that Ezekiel has just gone out the east gate from **the inner court** into **the outward sanctuary**. All this implies that in [Verse 9](#) when Jesus says, **No stranger...shall enter into my sanctuary**, He is talking about His **inner house** [42:15](#) which includes the **building** that surrounds it. And this would mean that **uncircumcised** Gentiles would have access inside the mile-square Temple **sanctuary**—just not inside **the inner house** and **sanctuary**. Confusing, isn't it.

By-the-way, I left out in my diagram **the altar that was before the house** [40:47](#) **to offer burnt offerings thereon, and to sprinkle blood thereon** [43:13-18](#), and that it must be situated in **the inner court** in the little space above the split rectangle. And there are also the **thirty...chambers** [41:5-6](#)—or possibly 90 of them altogether because there are evidently three levels of these **chambers** with possibly **thirty** in each “story” surrounding the **inner temple**—the small split rectangle. There are also various other details and decorations in the various walls, gates and porches we won't attempt to locate on this line diagram.

And **the Levites** will **minister in the gates of the inner court, and within** [44:17](#). Again, **the inner court** or **inner house** is the smallest square surrounding the split rectangle. More specifically,

**...they shall be ministers in my sanctuary** [within the **hundred cubit long** connected buildings and walls that border the four sides of **the inner court** [40:47](#); [41:13](#)], **having charge at the gates** [from **the outward court** to **the inner court**] **of the house, and ministering to the house** [which in this case is only referring to the interior **building** or **temple** or **tabernacle** that is **forty** by **twenty cubits** [or 80 x 40 ft—the split rectangle] [40:48-49](#); [41:11](#): **they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them** [especially at **the north gate**] [40:20](#), [44:11](#).

The **gates** in this **wall on the outside of the house round about** that the Levites **minister in** are the first things Ezekiel sees measured ([40:5-47](#)). The Levites will receive offerings for sacrificing and burning on **the altar at the north gate** ([40:20-23](#), [35-37](#)) or the north **door** [42:2](#) entering through to do this service through various **doors** [42:4](#). The animal offerings will be accepted on eight **tables**, some of them for ‘washing’ and some to **slay**

**thereon the burnt offering and the sin offering and the trespass offering 40:35-43.** And the priests that work this gate have access **without the inner gate 40:44** and **in the outward court 40:17** to **holy** changing and offering preparation **chambers**. The **chamber [at the side of the east gate 40:44] whose prospect [or door] is toward the north is for the priests, the keepers of the charge of the altar 40:46.** This **chamber** is also evidently one of **thirty chambers 40:17** within the **building** accessible from **the outward court** that provides a place for the priests to change clothes, etc. And the priests not only have to put on special clothes to serve Jesus (**44:17-18**), but also at the end of the day, **when they go forth into the utter [or outward] court**, they cannot wear the same cloths they use to minister to the Lord when they go home (**44:19**). And the changing **chambers of the singers in the inner court, which was at the side of the north gate 40:44... whose prospect is toward the south, is [also] for the priests, the keepers of the charge of the house 40:45**, which should include the priests that minister directly to the Lord's **altar or the table that is before the LORD 41:22**. Other **chambers** are used by the Levites to cook and prepare offerings (**46:19-24**), and also to **lay** or store and **eat the most holy things 42:13-14**.

And it's **only the sons of Zadok among the sons of Levi** [at least among the mortals], **which come near to the LORD to minister unto him 40:46**, because Jesus says, **they kept the charge of my sanctuary when the children of Israel went astray from me 44:15**. See what obedience can get you? And what you might be excluded from otherwise? I mean I'm sure God doesn't just reward worthy Jews with this kind of access.

And by-the-way, apparently there will be continual Temple music and singing provided by some of Zadok's descendants. Actually I'm hoping that the members of Ta-Shma, a currently performing Jewish group, are Zadok's descendants and will be available to perform in The Millennial Temple during The Millennium. Google 'Ta Shma' and listen to "Shine" on their "Come Listen" album. I listen to it on their MySpace page at <http://www.myspace.com/hasidichiphop>. I think it would make great live 'temple musak' anyway.

Also, though it's clearly established that these priests are absolutely not allowed **to drink wine...when they enter into the inner court 44:21**, nor to **take for their wives a widow** [that is, that was not previously married to a priest], **nor her that is put away** [or divorced] **44:22**, we can deduce from these requirements that they may not otherwise be teetotalers, nor bachelors, nor be required to take any vows of silence. 'L'chiam!', (pronounced more like 'La hi um'), which in Hebrew means, 'to life!'. Remember Fiddler on the Roof? Or maybe you remember when the Ark of the Covenant was brought into Jerusalem how **David danced...leaping and dancing** so as to really embarrass some people (**2 Sam 6:14-16**)—but hopefully not you, because I hear Jews can be that way, and evidently on occasion we're going to have to get used to it, if not join in. Of course these requirements of priests also show that though divorce and remarriage may be uncommon in The Millennium, they will not be unheard of, even in Israel.

Another Levitical **ordinance** decrees that **Levites** can't touch a **dead person** without having to be **cleansed**, proving people die in The Millennium and presumably begin filling up Paradise again. And evidently the

**uncircumcised in heart** will to some extent continue to fill up **hell** some more too. Also,

**They [the Levites] shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast [44:29-31](#)**

And all of this shows that lots of sacrifices and offering and feast days to **the LORD** according to **the ordinances of the house of the LORD** will be ongoing throughout The Millennium. It also proves animal **meat** will be eaten, both **fowl** and **beast**, throughout The Millennial Age, and that it will be common to keep livestock and make your own bread. And I guess all this means that it's going to be acceptable, even necessary, and even easier to raise livestock and catch fish and hunt wildlife in The Millennium, since, as we will also see, animals won't be afraid of us anymore again.

Now **the east gate [40:6-19](#)** is usually **shut [44:1-2](#)** because the Lord enters there, except when **the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate [44:3](#)**. And **it shall be opened for the prince** for other occasions too. Ezekiel records,

**The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate [probably at the lower or outer gate in the outward court] before the LORD in the sabbaths and in the new moons... [46:1-3](#) And [also] in the feasts and in the solemnities [46:11](#)... [and whenever] the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD [which implies occasional 'wars and fightings' and other 'controversy' among the people] [46:12](#).**

These verses makes clear that **the people of the land**, which we can assume includes **strangers**, will **worship at the door of this gate** or probably at the entrance to the **lower gate** in **the outward** or **utter court** on the **east** side, which would put them inside the mile-square Temple Sanctuary wall—the larger square, and outside **the inner court** and **building** that surround it—the smaller square around the split rectangle. And evidently only Jews and **strangers** that are both circumcised **in heart**

and *in flesh* will be allowed to also circulate in the *galleries* above. And boy am I expecting some serious traffic jams. But I also expect not everyone will normally show up to worship at once—that worship will be spaced out over an entire day or week as appropriate. And we will get to one of God’s plans to alleviate too much congestion within the mile-square Temple Sanctuary a little later.

As for *the south gate* [40:20-23](#), [28-31](#), [44](#); [44:4](#), some of the *holy chambers* for *the priests* [42:13](#) are on the south side, and probably, as with all *thirty chambers*, are all on the ground floor, for *the priests* regular and convenient access. But as for the *galleries* likely above them, as well as for the *galleries* on all the other sides, I expect that they are for *prayer* and *worship, study* and *fellowship*, and also possibly for executive and judicial administration of *justice*—though I expect this *building* is not directly accessible to *uncircumcised* mortals. Of course I may have something confused here. And beyond this, I can only further speculate.

But now we are ready for some clean up work. Ezekiel speaks for some time on his tour of The Millennial Temple with an angel I call his ‘tour guide’ ([40:3](#)), and Ezekiel begins to speak with Jesus Himself from [Ezekiel 43:7](#) on. In [Ezekiel 42:15](#), starting at The Temple Sanctuary’s east gate, is where the angel begins measuring its *four sides*, each with a *wall round about, five hundred reeds long, and five hundred broad*—again, this is about a mile square. And it’s here that Ezekiel adds,

***He measured it...to make a separation between the sanctuary and the profane place*** [42:20](#).

Now some have supposed—or affirmed—that this *profane place* is the Dome of The Rock, that shiny gold-domed Muslim ‘holy place’ presently on Jerusalem’s Temple Mount. This shrine honors the site where Abraham is reportedly told by Allah to spare Ishmael from sacrifice. Yeah, Muslims don’t want to accept that it was really Isaac. But the area on the present Temple Mount where the shrine sits can’t be this *profane place* because the shrine must be long gone by the start of The Millennium. And if it’s still standing on this Temple Mount halfway through The Great Tribulation, the Antichrist will surely tear it down as a rival to his worship no later than right after he destroys The Tribulation Temple. Remember that the Antichrist ***will destroy the city and the sanctuary*** of Jerusalem at this time ([Dan 9:26](#)). Of course he can’t destroy The Temple Mount itself—now called *mount Zion*—which was formerly called *mount Moriah* when Abraham was stopped from sacrificing Isaac there ([Gen 22:1-2](#), [2 Chon 3:1](#)). And you should now ***understand*** that we’re expecting that *mount* to grow considerably in size in The Final Great Earthquake so that it can accommodate Jesus’ Millennial Temple Sanctuary. I mean the present Temple Mount must be replaced by what Ezekiel calls ***a very high mountain*** [40:2](#)—surely a much bigger one than is there today. And we haven’t even started talking about the rest of the ‘greater Jerusalem area’ in The Millennium. And even the large rectangle we’ve discussed so far is only the center of the top of this coming ***very high mountain***.

And though I suppose it is good news that there will be enough room for The Tribulation Temple next to the ‘profane’ Dome of The Rock on the



present Temple Mount, it's a misuse of **scripture** to say that [Ezekiel 42:20](#) proves that. And it could prove embarrassing for some if The Dome of The Rock manages to be torn down before The Tribulation Temple is built, which, since we're expecting a coming period of Israeli invincibility, appears more likely than not. And speculating is OK, but those who suppose this **profane place** has something to do with The Dome of the Rock show they are completely lost in this **prophecy** as we will **continue** to show in this section. And though we must all speculate in order to **grow** and in order to have a chance to **prove all things**, we should not try to emulate that famous king who expected to 'learn all the World's knowledge while standing on just one foot', or even two. Let me show you a comparison to explain further.

I once heard a teaching for the supposed validity of the Philippines-based Iglesia Ni Cristo (INC) or 'Church of Christ' and their founding prophet, Felix Manalo. It is considered by its members to be the only true church and theirs the only true prophet because he is the only one that comes from the Philippines as they believe the 'Bible prophecies'. This is because he is believed to be that **seed from the east** mentioned in [Isaiah 43:5-7](#). And to come to this conclusion you have to operate just as narrowly and be just as lost as someone who believes that the **profane place** from [Ezekiel 42:20](#) is the Dome of the Rock. And suchlike misinterpretation is foundational for this 'eastern church' that since 1914 has gained millions of members. And there is no question that it's a false church because its members openly deny the deity of Christ. But what do you think the consequences are when the true Church handles doctrine equally shamefully? We'll get back to that. The point for now is that you must ultimately see how easily such narrow perspectives encourage such shameful confusion both in and out of the Church. And that such confusion—or manipulation—can only be avoided **if you continue** to examine whole **prophecies** and connect them to the rest of The Word of God. And if you are up to speed in this **study**, you should already be able to see this in Ezekiel's **prophecy**, even though we're not done yet. And when we properly handle the entire **prophecy** from Isaiah in the next section, the misuse of **scripture** by the INC Church will be just as 'quickly' apparent. But it's not like there's that much consideration required to sort out so many of these popular misconceptions. I mean, it's time for us to start operating on a much higher level—and not just for our own sakes.

We **know** an age is coming where forevermore we no longer need to sleep. So the time is coming when being too tired to be that **workman** who will **study** to show himself **approved unto God** [2 Tim 2:15](#) will no long work as an excuse. But if by then you're not already one of those **workman** that is already used to a '**work-till-you-drop**' regimen of **study**, you will have some catching up to do—and you may never, ever really be able to do so, because who's going to slow down so you can catch up? And you're expecting to be one of the **kings and priests** right? Surely these **kings and priests** will be responsible to **Take heed unto** themselves, **and unto the doctrine** and to **continue in them: for in doing this** they **shalt both save** themselves, **and** also the mortals still on the Earth **that hear them** ([1 Tim 4:16](#)). I mean these **kings and priests** should have the capacity to minister The Word of God without ministering confusion, don't you think? This is why I hope some of you will join me in this **work** now. And if you are starting to get the idea that Jews will have a lot of requirements on them in

The Millennium, consider that the **work** I speak of here will require everything of you. It requires **giving all diligence** [2 Pet 1:5-11](#) if you expect to **strive** [Luke 13:24](#) and **press** [Phil 3:14](#) to enter The Kingdom of God and of Christ without **shame** ([1 Cor 6:5](#); [15:34](#)). And it promises everything too—that you'll receive that [**high**] **prize** [Phil 3:14](#) and an [**abundantly**] **[ministered] entrance...into the everlasting kingdom of our Lord and Saviour Jesus Christ** [2 Pet 1:11](#). I think this means that like so many others you won't be left standing in the 'outward courts' looking in.

And God knows I'm going to need help from those who will **work** with me on this 'meatier' level—I mean the level I'm trying to introduce in this **study**. But to those of you who still aren't motivated to **grow in grace and in the knowledge of the Lord Jesus Christ** [2 Pet 3:18](#)—those of you who **have not the knowledge of God**, (and again neither I nor Paul are speaking about salvation here), I **speak** this **to your shame** [1 Cor 15:34](#), so that I might **provoke** you to **desire** that **high** level of **love and good works** ([Phil 3:14](#); [1 Pet 2:2](#); [Heb 10:24](#)) that God must now more than ever expect so late in this age. And don't be confused. I only mean these things as Jesus, Paul and Peter do.

Getting back to Ezekiel, we have only just begun looking at **the profane place** outside the mile-square Temple Sanctuary. And though this outer area inside the large rectangle is clearly designated **profane**, we **know** that it is also **holy** because it's for the Levite's **houses**, and because it surrounds the mile-square Temple Sanctuary. So the fact that it's **profane** too must mean that **uncircumcised** Gentiles are allowed in this area. So **profane** here doesn't mean an **abomination**. It just means 'unkosher'. And apparently even the 'unkosher' will be allowed within the mile-square Temple **sanctuary** to **worship** at the **east** gate of the **inner temple**. But let's get back to this a little later too.

Now maybe you still have doubts that this is really The Millennial Temple and its operations that we're talking about. I mean if the fact that The Temple Sanctuary is nearly a mile square doesn't convince you, then what I call 'The Levitical Holy Zone' should. This is the larger area around The Millennial Temple that the LORD requires as **an oblation** [or offering] **unto the LORD, an holy portion of the land** [45:1-9](#). Do the math yourself. Your Bible probably tells you that **a reed** is about 10 feet making this **portion of the land** to be nearly 1800 square miles. And there are really two **portions** of 10,000 x 25,000 **reeds** each—a total area approaching a quarter of Israel's present day holdings. To calculate this I just went to [Ask.com](#) to find the present 'surface area of Israel' in square miles and found all of Israel to be a little over 8,000 square miles. One of these two **portions** then is the large rectangle we've already been talking about—the one in my line diagram with The Temple Sanctuary in the middle. And I mean that there are really two adjacent large rectangles.

The other, equal-in-size, adjacent **holy portion**—the same size as the first large rectangle, 10,000 x 25,000 **reeds** or about 900 square miles,

**...shall also** [be for] **the Levites, the ministers of the house, [to] have for themselves, for a possession for twenty chambers** [45:5](#).

So this is another large rectangle for the Levites. And the only things described to be in this rectangle are those **twenty chambers**. Are they oversized barns for storage? Convention centers? I can't say. And besides possibly some easements for access through this **portion**, could all this area be exclusively for **the Levites**? We can assume so because there is another evidently more public **portion of the land** in Israel, half again the size of each Levite **portion**—5,000 x 25,000 **reeds**—**over against the** [double rectangle] **oblation of the holy portion...** [which] **shall be for the whole house of Israel**. So the final part of Greater Jerusalem is this about 450-square-mile **portion** wherein I expect that the whole World will interact.

Now there is another **portion** identified to be for the **princes**, but as no specific dimensions are given for it, I assume that it fits within the **portion** for **the whole house of Israel**, and because it's description immediately follows this common portion's description. And this is confirmed much later when we are finally told that all the parts of the total **oblation** which is **foursquare**—or in the shape of a perfect square—has an area of 25,000 **reeds** square—10,000 + 10,000 + 5,000 x 25,000 (48:20). The two Levitical **holy** portions, one of which contains The Temple, I call The Levitical Holy Zone, while the whole area of **oblation** that also includes the portion for **the whole house of Israel** I call The Oblation Zone. And this brings the size of this total **oblation** or offering to near 2250 square miles, and well over a quarter of Israel's present day holdings. This makes it abundantly clear that this must be a description of the greater Jerusalem area in The Millennium. And this is also evidence that Israel as a whole will change quite a bit between here and there, maybe back to somewhere near her original, God-defined size. But there is much more evidence that these descriptions are of Millennial Israel—not Tribulation Israel—in the rest of this section. But before you go on take another look at the 'blowup' [MAP of the Millennial Oblation Zone](#) on [page 468](#).

Now since we are also told early on in this **prophecy**—and much later too—that **the rest of the land** [of Israel] **shall they [the princes] give to the house of Israel according to their tribes** (45:8; 48:1-29), and along the way that **Joseph** gets **two portions** 47:13, this leaves only the 450 square mile **portion** for **the whole house of Israel** to serve as some kind of 'commons' or common possession of all the **tribes**. This is that **portion** that is **over against the oblation of the holy portion** for the Levites, and it is part of the **foursquare** Oblation Zone.

But we also are told in due course that the **rest of the land** is not exclusively just for the **tribes**, but also for **strangers** or Gentiles that will live **among** these **tribes** in **their portions** who **shall beget children** and have their own **inheritance...among the tribes of Israel** 47:22. And I imagine that if these Gentiles are going to live **among the tribes**, that a lot of them will become proselytes. But I also expect that there will be minority groups—like the Christians in Israel today. I mean that apparently **strangers** who are **uncircumcised in flesh**—and even a few who are **uncircumcised in heart** too—will live **among the tribes**. And this implies that the smaller rectangle (of 5,000 x 25,000 reeds) for **the whole house of Israel** within the Oblation Zone (of 25,000 x 25,000 reeds) should also offer access to **strangers**.

And at this point in the **prophecy** we have already been told that,

**...the people of the land shall worship at the door of this [east] gate before the LORD in the sabbaths and in the new moons**  
[46:3](#).

So we **know** by deduction that since **the people of the land** include **strangers** or Gentiles—at least some of which are likely **uncircumcised**—then these **strangers** must be included in the number that **shall worship** [in the **holy place**] **at the [lower gate] door of this [east] gate before the LORD** which is within the mile-square Temple Sanctuary. And we do **know** that **strangers** from all over the World must come at least annually for **the feast of tabernacles**. And they will understandably also want to get as close as they are allowed to **worship** the Lord. My best guess is that they will also be allowed to approach the **east gate to the inner court and inner house or inner temple**. And I expect that the whole World will flow passed the entrance to this innermost **east gate in the outward sanctuary**. Then again, I'm sure someone could do the math to determine just how many people could reasonable 'flow' passed such a gate, and determine that more space would be needed for so many Gentiles, implying instead that non-Israelis would be restricted to worship outside the **east gate** of the mile-square Temple Sanctuary, simply because of the lack of room for them otherwise. Either that or we might expect a back-up out this east gate in times of heavy traffic—which I expect would be quite often.

However we are also told that **the people of the land shall come before the LORD in the solemn feasts**, and during these **feasts** they must enter the mile-square Temple Sanctuary but must only exit from the gate opposite the one that they entered ([46:9](#)). And this must be referring to the gates on the walls of mile-square Temple Sanctuary because the people cannot enter the inner gates. This will force **the people of the land on solemn feasts** to travel all the way through the mile-square Temple Sanctuary from one side to the other. Notice also in this verse that only the **north** and **south** gates are mentioned. This makes sense because we will see that **the people of the land** live north and south of The Oblation Zone. We also **know** that Jesus enters The Temple Sanctuary **from the way of the east** [43:2,4](#). So it appears that the outer east gate, as well as the inner east gate, are instead both exclusively used by Jesus and His mortal reigning **prince**, if not also by immortals. And by-the-way, though the east gate in the greater Temple Sanctuary wall is specifically identified a couple of times ([42:15](#); [47:2](#)), I see no mention of one on the west, so I'm assuming that there is no outer west gate. We also see that Ezekiel walks in the **waters** that originate in **the inner court** from **the right side** of the Lord's **house** (looking at it from the east side)—between **the house or inner temple and the south side of the altar** of sacrifice ([47:1-3](#)). These waters evidently flow from **the inner court** out the inner east gate and continue out of the outer east gate all the way down to the Jordan River. Will there be a bridge on the east side within **the outward sanctuary** for north-south traffic flow? I see no mention of one. So evidently north and south traffic—after they have worshipped at the east gate—will have to travel around the inner temple on the west side in order to leave **the outward sanctuary** without getting wet. Or maybe there will be a whole lot of wading going on. We will see that Ezekiel does some wading. And this water source could be

convenient for baptisms. But we will see that it will be good for a lot more than that.

Also, all indications continue to be that ‘horses and buggies’ will be the fastest mode of transportation available. But surely they’ll have to leave their horses, etc., somewhere outside. And this would make it necessary for everyone to pass through The Temple Sanctuary twice or travel around it to get back where they left their stuff. Naturally I’m guessing that livery stables will be back in style, and I’m guessing that all the droppings the animals leave behind in this new agrarian society will be put to good use nearby as we will see. We’ve already seen that these people are predominantly livestock-raising, bread-making farmers and/or hand-craftsmen and merchants who should commonly be in pretty good physical shape. Such folks will likely think nothing of a few miles walk to and around The Temple Sanctuary grounds.

But why must everyone travel all the way through The Temple Sanctuary on the **feasts**? I’m guessing it’s for traffic control. And I’m also guessing it will be good for the local economy. But much more importantly, I expect that it will be because of the soul-benefiting exposure to certain sights and sounds that will be available on such treks. This way everyone will get a fuller view of the **building of the house of the Lord**. But there’s something else quite startling that everyone visiting Jerusalem is supposed to come in earshot of on the southeast side of **the city**. And I’m guessing this especially has to do with man’s sin nature. And I bet you really want to know what will be so startling on the southeast side of Jerusalem. We’ll get to it.

But first you should also be wondering where **the city** of Jerusalem is. We have not located it so far anywhere in the **holy oblation** for **the Levites** that has **the sanctuary in the midst thereof**, nor have we seen it in their additional adjacent **portion 45:1-5**. So again, the only place left for **the city** is in the smaller public portion of The Oblation Zone which is for **the whole house of Israel** where also evidently **the princes** will live too **45:6-7**. The confirmation of this comes at the end of the **prophecy** when we **learn** that **the profane place** is the smallest of these three rectangular portions of the land (**48:15-22**). In this smaller 5,000 x 25,000-reed common portion we find that **the city** with its 12 **gates** is contained inside, and we confirm again that The Princes Portion is too. So I’ll call this multipurpose smaller rectangular portion The Public Holy Zone because it’s specifically referred to as **profane 48:15**, but also as part of the entire **foursquare, holy oblation** that Millennial Israelites will **offer** to the Lord (**48:20**). Again, this Public Holy Zone is about 450 square miles in size—about 9 by 47 miles—and it helps make the whole Oblation Zone **foursquare**—about 47 by 47 miles. And this smaller public portion must also be accessible to Gentiles. It’s ¼ the size of The Levitical Holy Zone—or 1/5 of the whole Oblation Zone. And I’m guessing that it’s the same size as the regular portions for each of the 12 tribes.

But in the last account of The Public Holy Zone, it’s not so much described as a ‘commons’, but simply as a portion that includes **the city** of Jerusalem. The **city** measures 4500 x 4500 **reeds**, just over 8 ½ miles across which would be about 72 square miles. There is a wall with **three gates** on each side, each gate named for one of the 12 tribes, and it’s said to be **in the midst of the profane place 48:15-16, 30-34**, or in the middle of this portion where the **princes** also live. The Public Holy Zone is also said to include **the**



**suburbs of the city** of Jerusalem, evidently extending out another 250 reeds—almost another ½ mile—on all sides outside the city wall [48:17](#). These **suburbs** will be used by...

**...they that serve the city** [and they] **shall serve it out of all the tribes of Israel** [and use it] **for dwelling**.

So Israelites from **all the tribes** will **serve** the Jerusalemites. Just who could these city-dwellers be? Let's get some more details first.

One rather important detail is that there is still another 'zone' to be accounted for in The Public Holy Zone. This is what I call The Agricultural Zone. We **learn** in [Ezekiel 48:18](#) that the **increase** of its **food** is to feed these Israelites that inhabit **the suburbs** that **serve the city**. And I'm guessing that this **increase** must be referring to what is leftover after feeding the city—and we're evidently talking about the produce and livestock produced in this agricultural sub-portion. So some of the 'suburb-dwellers' must work in The Agricultural Zone as part of serving the city. And maybe such service **out of all the tribes of Israel** is a limited term of service like military service—or not. At first glance this Agricultural Zone would seem to be a section measuring 10,000 x 10,000 **reeds**—almost 360 square miles in total area, but this cannot be the case for a few reasons.

The first is in the description of this **residue** or 'left-over' sub-portion itself. The description only tells us its **length**, and implies that it must be split in two, and that the two parts can be found **against the oblation of the** [Levitical] **holy portion**. So I envision this split agricultural sub-portion as kind of like landscaping in front of The Levitical Holy Zone. I see it as two relatively narrow **ten thousand**-reed long—nearly 19 miles long each—agricultural 'flower beds', including some livestock too, one running **eastward** from the city and the other **westward** from the city leaving up to a 5,000-reed wide—or about 9 to 10 mile wide—'corridor' in the middle for access between Jerusalem and The Levitical Holy Zone for **people** to get to The Temple Sanctuary and also for Jesus and the Levites to come and go as often as they do. I mean I don't expect that Jesus remains continually hold-up within The Temple Sanctuary, nor the Levites within their zone. But since we are not told how deep these two 'flower beds' **against** The Levitical Holy Zone are, we won't be able to tell exactly how big the remaining **residue** for the **princes** is either. And this is the second reason this Agricultural Zone cannot be so big. There must be room for **the princes**. If it were actually going to be 10,000 x 10,000 reeds in size, it would leave an area of only one quarter the size of the city left for all the princes and their families, and I'm hoping that this will not be enough room for them—at least late in The Millennium, as we will see. Also the descriptions of The Princes Portion itself lead me to believe that it cannot be too greatly limited by the agricultural zoning.

So let's speculate further on the unspecified sizes of both the **princes** and the agricultural sub-portions. And we can do this based on numbers taken 'right out of the blue'. Suppose the two 19-mile long Agricultural Zones are each 2000 reeds or about 3 ½ miles deep each. This would make the total Agricultural Zone about 143 square miles. Subtracting the City of Jerusalem including its suburbs—about 81 miles **foursquare**, and if I've got my math

right, that would still leave for the **princes** an area of about 4 times the size of the city or about 226 square miles in total area—about 15 miles across if **foursquare**—including any other needed common areas. But given the size of the City of Jerusalem within The Public Holy Zone, and that it's specifically described to be **foursquare**, I don't think The



Princes Portion could also be **foursquare**, neither is it specifically described as such. It can only be **the residue** or the rest of the space left in this zone. Or another way to look at it is that the size of The Agricultural Zones and The Princes Portion are unknown, but we **know** that together they add up to about 369 square miles (450 - 81), which would be just less than 20 miles across if **foursquare**.

There is also some uncertainty in the estimation of the length of **Millennial Israel**. I'm guessing that Joseph's **two portions 47:13** will be the same size as each of the two portions that **the Levites** will get, making all the other tribes' portions half as much or 5,000 x 25,000 reeds or 450 square miles—each the same size as The Public Holy Zone. But if the Levites are getting two 'regular portions', making all the other tribes portions 10,000 x 25,000 reeds or 900 square miles too, this would give Joseph—or Ephraim and Manasseh—20,000 x 25,000 reeds or 1800 square miles—the same size as the entire Levitical Holy Zone. Whichever the case, it appears from **Chapter 48** that all the portions have the same width **from the east side unto the west side** of Israel—all of them 25,000 reeds or 47 miles across just like The Oblation Zone—except of course for

the portions within The Public Holy Zone including **the city** and **the suburbs** of Jerusalem, The Agricultural Zones and The Princes Portion. So however you imagine this mix of certain and uncertain details, **Millennial Israel** must be a long but relatively thin 'perfect rectangle'. And certainly the center Oblation Zone must be a very large 'perfect square'. How long will this rectangle be if **the Levites** get two 'regular portions', each the size most other tribes get? This would make Israel 145,000 reeds or about 280 miles long north to south (inset right). And how long will it be if **the Levites** instead get two 'double portions' that are each the same size that **Joseph** gets, with the rest of the tribes portions being the



same size as The Public Holy Zone? Then it would be only 85,000 reeds or a little over 160 miles long (inset left). Presently, from its northern tip 40 miles southwest of the city of **Damascus**—which is Israel’s millennial northern border [48:1](#)—to its southern tip at the Gulf of Aqaba on the Red Sea, Israel is already about 280 miles long. But her topography and borders are presently far from conducive to forming equal rectangular **portions** for all the tribes and zones that I see indicated by Ezekiel’s **prophecy**. Also, the southern tip of Israel today may extend 75-100 miles south of where her new millennial southern border will be at **Beersheba** (or Be’ér Sheva) near **Kadesh** [48:28](#). But my encyclopedia tells me that the actual location of Kadesh-Barnea is in dispute because it has been identified with a number of oases scattered throughout the Sinai and Negev deserts.

But even if present day **Beersheba** is misidentified, I still think a better case can be made for the shorter version from the existing topography. This is because Millennial Israel’s borders will also include **the great sea** or Mediterranean Sea on the west and the **Jordan** River on the east as we will see. And in Millennial Israel it appears that these east and west borders will be parallel for the entire length of the country because of the perfectly **foursquare** dimensions of its very large center portion. But is it possible that it will only be **foursquare** in the center? I mean accommodating its present topography, could the northern tribes have narrower but taller portions, while the southern tribes shorter but wider ones? No, because in [Chapter 48](#) we see that all the tribal portions must be the same width **from the east side unto the west side** as the Oblation Zone—25,000 **reeds** or 47 miles—because if they aren’t this creates a slot or slots of unaccounted for land adjacent to The Oblation Zone or to the northern and southern tribal portions. And such slots would not accommodate the waterways described on the eastern border as we will see. Besides, it follows that the specific widths of the tribal portions are not given because they are already established by the width of The Oblation Zone. And we must assume that all the tribal portions are equal in area except for the Levites and the ‘double portion’ for Joseph. I mean Joseph’s **two portions** must mean that all the other tribes have exactly half as much. So Millennial Israel will have to be as perfectly rectangular as its center is **foursquare**. And this leads me to think that the shorter version is more likely because it’s less likely that the Mediterranean seacoast and the eastern border including the Jordan River could run parallel for much more than 160 miles, and even this will take some major topographical renovation, though the case for the longer version only implies more topographical renovation. Remember all the islands will be shaken below sea level. So we should expect major changes in coastlines, seas, and rivers too. In fact, maybe this is part of what Isaiah means when he is speaking of The Final Great Earthquake and he says,

**...the crooked shall be made straight** [Isa 40:4](#).

Whatever the case, it appears to me that the measurements of **Millennial Israel** in Ezekiel 40-48 add up to a perfect rectangle surrounding a perfect square. And this sounds like God’s plan for the layout of a nation to me.

But I’m also guessing, practically speaking, that if they don’t need the extra space they won’t want it. Israelites, especially in the outer tribes of

**Dan** and **Gad**, should prefer the 160-mile-long shorter version because, in a horse-and-buggy World, I'm expecting this will make the trips to Sabbath worship or feasts in Jerusalem a little easier. But even this shorter commute to Jerusalem should take those in the outlying tribes up to four days for the round trip. This seems to make regular attendance of Sabbaths in Jerusalem by all Israelites unreasonable to impossible and implies that local Sabbath worship will be acceptable. But even if they only have to come to Jerusalem three times a year for the **solemn feasts**, the longer version of Israel would force Gadites and Danites to take nearly 280-mile, probably week-long round trips which would likely provoke some discontent. Then again, we will also establish that there will be water routes on the east and west sides of the country that I imagine will both work equally well for traveling both north and south. And maybe Israelites, including the Gentiles that live among them, will need more room to multiply throughout The Millennium. And all this also gives reason why the rest of the World will only be required to come once a year to The Feast of Tabernacles.

And why isn't God specific about the size of The Agricultural Zone and The Princes' Portion within The Public Holy Zone? I think He is hiding something on purpose. And you could come to this conclusion even if He gave all the dimensions with the way all the information is so scattered about. But without the specific depth of the 19-mile long agricultural sections, we can't tell how big The Princes Portion is going to be. And you might easily think that this **portion** doesn't have to be very big, especially if you only consider what Jesus says in this **prophecy** about the **princes** that will live there in **their portion** ([45:8-9](#)). I mean He speaks as if it is only for the mortal Jewish **prince** and his family. But we now **know** God **hid** from Ezekiel The Age of Grace and those Gentiles in it who would be saved to be **kings and priest** with Jesus in The Millennium and beyond. They must be hidden in this picture somewhere. In our example we calculated that The Princes Portion could easily be four times the size of The City of Jerusalem or more. So just who could all these **princes** be that would warrant so much room? Could they also include the **kings and priests** that **appear** with Jesus when He comes again, and also the ones who will **rule with a rod of iron**, and also those who will be the first to be resurrected to 'live and reign with Christ' throughout The Millennium? This could be quite a lot of **princes** indeed, but again, surely not as many as we could hope for. But what other place is there for them, unless there will really be more than just Levites living in The Levitical Holy Zone? So I guess we should pray for miraculous breakthroughs in farming so that The Agricultural Zones are minimized and The Princes Portion is maximized. And apparently the measurements indicate that since there is only 250 reeds (5000 - 4750) or at most about ½ mile of space left between Jerusalem and The Levitical Holy Zone, then this also indicates the depth of The Agricultural Zones. But however deep they are and wherever we are lodged in The Millennium, I'm guessing that The Public Holy Zone will be quite a busy place, where more is merrier, and where both Gentiles and Jews naturally congregate in Israel.

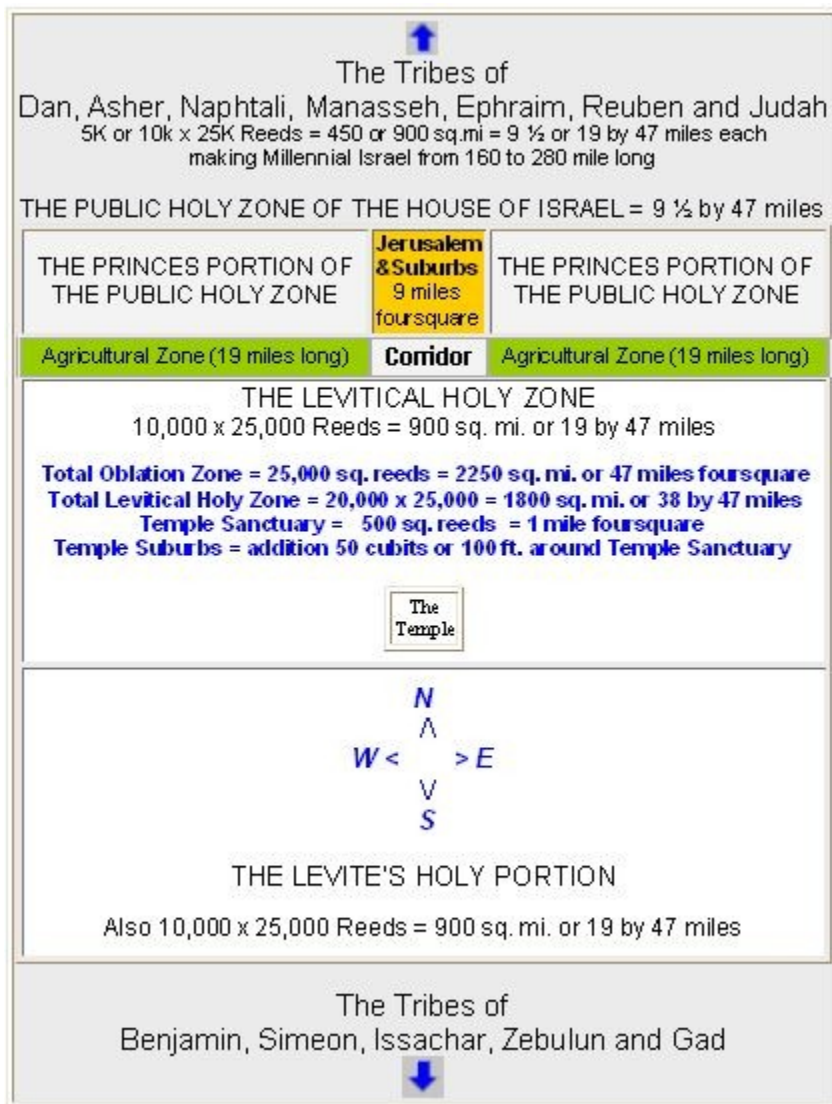
But there is more we can deduce about the layout of The Public Holy Zone. Jesus tells us that the **portion of the land** for the **princes** is **on the one side and on the other of the holy oblation** of the Levites, and to the west border and to **the east border** of Israel, and also **over against** or

adjoining **the oblation of the holy portion** of the Levites ([45:6-7](#)). And it's again similarly described in [Ezekiel 48:21](#) adding that it's **of the possession of the city** and that **the sanctuary of the house** [The Temple] *shall be in the midst thereof* as it's also similarly described in [Ezekiel 48:8](#). So The Temple must be **in the midst of** or 'between' or 'surrounded by' The Princes Portion while at the same time **in the midst of** the whole Oblation Zone. This must be saying that The Princes Portion is a split portion whose parts sit on either side of The Temple, though not directly on either side because these parts also must adjoin the zone that The Temple sits in. And these parts of The Princes Portion must at the same time 'possess' or surround The City of Jerusalem. Jesus further explains,

**Moreover from the possession of the Levites** [or from the border of The Levitical Holy Zone], **and from the possession** [or borders] **of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince** [48:22](#)

Putting these scattered and incomplete descriptions all together, it must be that [The Princes Portion](#) within [The Public Holy Zone](#) is situated in such a way as to leave both [The City of Jerusalem](#) and [The Temple in the midst thereof](#) while the **sanctuary** remains **in the midst** of [The Levitical Holy Zone](#) too. The not-to-scale [Map of the Millennial Oblation Zone](#) on the next page is a possible picture of these somewhat confusing and scattered descriptions of this evidently 47 miles **foursquare** central region of Millennial Israel. Jesus' **throne** [43:7](#) will apparently be in the southern section of the split rectangle in my line diagram. This would correspond to **the most holy place** from previous temples where The Ark of the Covenant was kept. And this will be near the center of the mile-square Millennial





Temple Sanctuary which on this map is inside the area that is simply designated, The Temple. But where the other **thrones** mentioned in [Revelation 20:4](#) will be is debatable. They may be in The Princes Portion outside The City of Jerusalem, or maybe inside the city, or both. Outside makes sense because it is The Princes Portion. Inside makes sense because mortal Israelites serve those within.

But besides the given variables, could this 'map' of Millennial Israel be close to correct? I think this picture is the best you'll find because there are a lot of precepts in play to support it that seem to all fit well together, except how and where God wants it to be impossible to figure out. But I'm hoping that together we can further improve or correct this

picture before it becomes purely academic. I mean with all this information, don't you think The Spirit wants to show **us** even more clearly these **things to come?**

But still we must be ever cautious of the embarrassing little or big messes we can get ourselves into speculating with **prophecy**. A good example of such a mess is speculating (little) or even insisting (big) that **the profane place** is The Dome of The Rock. And I expect that some of my speculations in this **study** may turn out to be embarrassing too as they have been before. But again, this is a part of the natural progression of the **knowledge of God**. So I tell you again, speaking for God, that He has designed His Word to inevitably mislead you into such misadventures to test your integrity and to make the biggest fools of those who have none. And this shows you one of the best reasons why it's so important to **continue to exercise** in The Word of God. I mean, don't be a fool, because to the extent that you don't **continue you will be**—which will not necessarily prevent your salvation. I mean, complete ignorance of The Word of God along with the foolishness to steal when the known penalty was crucifixion did not prevent 'the thief on the cross' from obtaining his salvation. But may God **teach** you more than this. May He make you to **understand** the difference between **truth** and

speculation because the consequences of **ignorance** and **error** can be much worse than embarrassing. And **if** you are **wise** and **hearken diligently**, and **consider**, and **continue in** The Word of God, you can **know** that **an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ** including possibly getting one of the better **thrones** at The Inauguration of Millennial Rule, and also better accommodations wherever it may be in Millennial Israel and later in New Jerusalem. And do you really think that we'll all get the same accommodations? May **...the God of our Lord Jesus Christ, the Father of glory...give unto you the spirit of wisdom and revelation in the knowledge of him** [Eph 1:17](#), because if you enter Heaven without these growing gifts, it will be a **shame**. And I have to say again. Paul and Peter **teach** these things to Christians who are already **saved**.

So whatever the size and location of The Princes Portion **between the border of Judah and the border of Benjamin** and next to **the possession of the Levites** with **the city...in the midst** in central Israel, it's presumably large enough for whoever is going to be living there. And we must keep in mind that God is only showing us a Jewish view of things in Ezekiel's **prophecy**, including how He defines these sections of Israel. But if not in The Princes Portion, where is God hiding all the immortal 'ruling-class' **sons of God** including the Wife, the 144,000 Jews, and The First Resurrection Martyrs? Surely all these, as well as the mortal Jewish **princes** and their families, will all live **with** Jesus somewhere in 'greater Jerusalem' in The Millennium.

We will confirm in the next section that there is **no temple** nor even any longer any **night** in New Jerusalem after The Millennium. And again, since clearly mortal **Levites** get the job to serve in Jesus' Millennial Temple on Earth, this means that the immortal Tribulation Gentiles raptured in the middle of The Beginning of Sorrows must stay in Heaven to **serve** The Father **day and night in his temple** in Heaven during The Millennium. So that's one less group that needs to be 'squeezed into' Jerusalem down on Earth during The Millennium. Considering the space available it also 'fits' that the immortal Tribulation Jews will stay with The Father in Heaven during The Millennium too. I may even one day be surprised to find out that the Wife waits in New Jerusalem in Heaven for the duration of The Millennium as well, because I have to admit that it's possible that when it says that the **kings and priests of the churches** will **reign on the earth**, that this means starting after The Millennium on the New Earth, and that there are exceptions to us always being with Jesus. And after all, remember New Jerusalem will be seen **coming down from God out of heaven, prepared as a bride adorned for her husband** ([Rev 21:2](#)). So as with other exceptions to the rule, I suppose it's possible. In fact it's safe to expect many surprises along these lines. And suchlike considerations become even more likely the more you recognize that there very well may not be enough room for all these immortals to be **with** Jesus on Earth during The Millennium. But since we expect to live in New Jerusalem throughout eternity, we might also expect to live in the about 8 ½ miles **foursquare** City of Jerusalem during The Millennium. And since we will see that there will be outrageously spacious accommodations in New Jerusalem, we can also expect that whoever lives in Millennial Jerusalem shouldn't be cramped for space either. Or can we? .

Given the clues for the space available for the mortal **princes, Levites** and **people of the land** of Israel, we can **understand** that Israel will be populated with Jews who will one way or another survive The Great Tribulation to live in Israel. Some of these must be **Levites** who will be the ones to do the temple service. So when Jesus says, **the one shall be taken, and the other left**, we should realize that **left** means 'left on Earth to live in The Millennium'. And when we realize that he's talking directly to Jews, we can be sure that in at least some cases that the **other left** will be a Jew, and in fewer cases, a **Levite**. And given the circumstances of The Days of Vengeance in Israel, and Zechariah's forewarning that most of the Jews will 'die', we might expect that Israel will be sparsely populated by mortals at the start of The Millennium.

Still, this also implies that the surviving Jews will be impossible to kill. And this would go for anyone else on the planet that The Lord has plans for. And I expect that more than a few **miracles** will be involved in the **experience** of each and every survivor of The Great Tribulation. And surely this is not the only way God intervenes. If you **continue in scripture**—but especially if you have recognized help from your own guardian angel—then you can see why God takes the credit for the ones **he...did predestinate**. Along these lines Paul says,

***And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified... For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature [not even in The Great Tribulation], shall be able to separate us from the love of God, which is in Christ Jesus our Lord***

[Rom 8:28-39](#).

And surely this will be the 'unshakable' hope and testimony of the **whole house of Israel** who will survive The Great Tribulation and see the **portions** set aside for them in Israel by God. And really this will be the testimony of anyone who survives because they will also see the **nations** that are spared for them to live in by God.

Nevertheless, the kind of people God really goes to bat for don't let such ideas go to their heads. This must be part of what Jesus means when He says,

***Blessed are the meek: for they shall inherit the earth*** [Mat 5:5](#).

This is probably the best survival strategy of all for The Great Tribulation. And this is the attitude Paul recommends to the Philippians—the ones with the reputation for really loving God the most—and to everyone else when he says,

**...work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure [Phil 2:12](#).**

Among many other things, I think Paul is saying here that despite what your **experience** may lead you to believe, God gets all the credit for anything **good** in you. However the flip side is that you will be held responsible for 'the bad' without Christ's sacrifice for you. Paul also says,

**...to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith [Rom 12:3](#).**

And surely we will never **experience** God's omniscience the way He does. We **know** that his **thoughts** and **ways** are **higher** than ours, even as **the heavens are higher than the earth [Isa 55:9](#)**, and **that there is no searching of his understanding [Isa 40:28](#)**. So the best plan is to...

**Humble yourselves in the sight of the Lord, and he shall lift you up [James 4:10](#).**

And of course **there is no searching** of God's complete **understanding** of even just this one verse. But in context of this **study**, this verse means that you should be always prepared to admit it when you see that your views need improving or correcting, which should happen regularly along the way when you **continue**. And you should **understand** that only in this way will the Lord show you more and more of His Word.

And yes, this may seem to be a no-brainer. But the **dull of hearing** somehow don't get it. And it's my **experience** that spiritual maturity is not really that common in the Church today. More commonly, Christians today by compartmentalization are bouncing from Sunday to Sunday and from one contradictory and irreconcilable misinterpretation to another like beach balls, but all the time thinking that's the way it's supposed to be, and that they're really 'growing in the knowledge of God'. And when they catch glimpses that all this confusion cannot be God's way, as everyone who hangs in there does, they don't usually find the help they need to recognize their **shame**. They are instead encouraged to deceive themselves that there is no such thing for those **cleansed** by the blood of Christ. Sure, Christ's blood never fails. But this pervasive spiritual immaturity is real and will just as surely prevent those **ignorant** of this condition from 'entering' Heaven as 'abundantly' as they have been misled to believe.

And maybe you can see that the cure is not so easy. In fact it can be an especially hard **revelation** for chronic **babes**. But at the same time it's simple. **Humble yourselves in the sight of the Lord, and he shall lift you up**. Remember in Ezekiel's **prophecy** how Jesus expects His people to be **ashamed of their iniquities** and **ashamed of all that they have done** before He will **shew them the [entire] form of the house... [43:10-11](#)**. He is apparently expecting them to **understand** from what he first shows them—mostly just the parameters of The Temple Sanctuary—that they

are way off course. And that they are so far off course that they should be **ashamed**. And apparently they should be able to recognize this just by looking at the parameters of **the house**. Well, in this **study** I've shown you the parameters of handling God's Word God's Way. So I'm telling you now for God, you can be **ashamed** now or **ashamed** later. But you must eventually acknowledge that God will not really even begin to feed you any **strong meat** until you first come to the possibly painful **revelation** that up to now, and maybe for way too long, you have been an ignorant **babe** and need to become **weaned from the milk, and drawn from the breasts**, and need to **put away childish things** [1 Cor 13:11](#), and begin handling God's Word God's way. I mean don't you **know** by now that any other way is **childish** or worse? And such a **revelation** could be pretty humbling, couldn't it?

But there are a couple of other things God requires of you. The Prophet Micah explains,

**He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God...** [Micah 6:8](#)

The interpretations here are endless x 3. But again, just in context of this **study**, and along with humility, and along with using exercised **skill** and **integrity** in handling and practicing God's Word, He will also **require** that you give others the same breaks you'll inevitably need yourself—though those who would presume to be **teachers** must be judged more harshly ([Mat 23:14](#), [James 3:1](#)), and except that in **time** we all should be **teachers** [Heb 5:12](#); [2 Tim 2:24-26](#).

And the **temptations** connected to such requirements will be no less for Great Tribulation survivors, at least in some respects, because they will not yet be **changed** or **redeemed** but still mortal. And they apparently must also die trusting Jesus sometime into The Millennium and make The Second Resurrection at the end of their age in order to obtain their **immortality**, though some of their progeny must have the opportunity to survive till the end and obtain their **immortality** having never died, which we'll talk about more in the next section. But some already immortal Jews and Gentiles must also be with Jesus in Millennial Jerusalem. Again, I presume that the Wife will **appear** on Earth with Him when He 'returns' ([Col 3:4](#); [1 Thes 4:17](#)). And we **know** that The First Resurrection Martyrs will 'live and reign' **with Christ a thousand years** [Rev 20:4-6](#). And we **know** that the 144,000 Jews must **follow the Lamb whithersoever he goeth** [Revelation 14:4](#), including possibly into His **sanctuary** in His Millennial Temple—though, **Of the tribe of Levi were sealed** [just] **twelve thousand** [Rev 7:7](#). But if all the 144,000 can **follow** Jesus into the **gates** of His Temple, the 'Levites-only rule' doesn't apply to them, nor possibly to any of the immortals with Jesus—including the Wife and The First Resurrection Martyrs.

And I'm thinking that The Temple exclusion rules described in Ezekiel's **prophecy** must only apply to mortals, because Jesus can't reveal to Ezekiel the 'comings and goings' of the immortals since so many of them are Gentiles. And because God **hid** these details from Ezekiel it will be difficult to **prove** one way or another. Then again, the business of The Temple seems



only to apply to mortals. Still, we **know** that these immortal groups have princely or priestly stations including to **rule** with Jesus as **kings and priests** [Rev 1:6](#), [5:10](#), or to **rule with a rod of iron** [Rev 12:5](#), or to somehow otherwise **reign with him a thousand years** [Rev 20:4-6](#). So you could put the question this way. Just how far does the metaphor go that Paul uses that says that the Church will be **grafted in** with the Jews? ([Rom 11:17-32](#)) Do we get **grafted in** to rule from The Public Holy Zone from The Princes Portion or from The City of Jerusalem, or instead from The Levitical Holy Zone? My guess is that some of this immortal 'ruling-class' must rule from The Princes Portion and others from The City of Jerusalem and still others from within The Levitical Holy Zone depending on such things as what group they're in, or on how 'abundant' their entrance into this eternal kingdom is. And remember that 'kosher' mortal Jewish **princes** will live in The Public Holy Zone, even though it will be considered **a profane place** [48:15](#). And The Levitical Holy Zone outside The Temple Sanctuary will be called **the profane place** too [42:20](#). So living in these **profane** zones doesn't necessarily make a Jew 'unkosher'. But Paul also says in his metaphor that the Church is **grafted contrary to nature into a good olive tree**. And that the Jews, **which be the natural branches, be grafted into their own olive tree** [Rom 11:24](#). So maybe we should expect some kind of separation of the **contrary** branches from the **natural** ones though at the same time expect that they will all be included inside the **holy** Oblation Zone. This seems to fit this metaphor for me, but I'll leave further speculation about which immortals live where to further **study**.

And even these deductions include a lot of speculation. So tear them apart if you think you can. That's your job and duty. And it's what I'm always trying to do. But whatever the case, there will surely have to be some major 'trodding upon', 'shaking flat', 'straightening out' and also considerable 'raising up' of the whole land of Israel in order for it to be transformed into a nation of suchlike population and dimensions. And however you see Millennial Israel in Ezekiel's **visions of God** of **the land of Israel** [40:2](#), it's clear God is trying to obscure the view of the complete picture, because He only shows us what surviving Jews will **experience** and how the mortal Jewish **princes** will rule, leaving us as a recourse only the 'meatiest' of methods to try to discern what we can of what the Immortals will be doing.

And as deduction is part of these methods, there is more detail about the mortality of **the princes** worth considering. Ezekiel says,

**Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty [every 50 years—[Lev 25:10](#)]; after it shall return to the prince: but his inheritance shall be his sons' for them. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession** [46:16-18](#).

So obviously the **sons** of this **prince** are mortal and more or less competing for a limited **possession** throughout The Millennium. And God anticipates that these **princes** will be tempted to want to take land from the tribal portions—implying they may feel either a little squeezed and/or greedy from time to time. And it's only with Age-of-Grace hindsight that we can suppose that God is hiding the fact that there will be immortals contributing to this temptation by living among these mortal Jewish rulers. And we **know** that the maximum available space for the mortal **princes** is less than 369 square miles (450 - 81) because of the area needed to grow all the food for **the city**. Again, this is equivalent to an area of less than 20 square miles. But could all the immortal 'ruling class'—including the whole Church of Jesus Christ—fit in this space along with a growing mortal population? I think not.

Further cramping this perspective is the likelihood that these mortal princes will live a very long time as we will see. But even if they didn't, couldn't they easily overpopulate this portion by themselves in 1000 years? With a record population growth rate of a little over 2%, the original king and his queen of Israel could be responsible for hundreds of millions or even billions of offspring in 1000 years. Do some math, or you can go to <http://www.metamorphosisalpha.com/ias/population.php> and play with their Population Calculator to get a feeling of how population grows. The problem is that many believe that there could be hundreds of millions of people who are going to be redeemed in the Church alone. But with the space available, and even if we're talking about squeezing people in like in a Manhattan skyline, even the entire Public Holy Zone doesn't seem to be enough even for the Church alone. Limiting The Agricultural Zones to depths of ½ mile each or about 18 square miles—which may seem nonsensical because it's to make room for a lot more people—and with a population density as high as Manhattan's (about 1.5 million in those 23 square miles), I estimate you could high-rise house maybe around 28 million in The Public Holy Zone at most [(450 - 18) x (1.5 / 23)]. Is this enough room? Are there going to be elevators? And is it really going to be that crowded? Again, I think not. But even adding this same population density into the entire Levitical Holy Zone [1800 x (1.5 / 23)] yields space for only another 117 million and makes room for well less than 150 million altogether—and this must include the expanding population of the mortal Jews. Again, could the greater Jerusalem area in The Millennium become that crowded? And does this even account for the Church?

Before I try to deal further with these questions, I want to say that I'm not going to call this another 'wild goose chase'. Yes, I have run you into what appears to be another dead end. But this is the process of speculation and of 'proving all things' that all 'lovers of truth' must get used to, bend with, change and **grow** with—even eventually get excited about—because you can and should **learn** just as much from a dead end as from a breakthrough. Those experienced with these topics—or who are good at math—may have suspected or known about this problem a ways back. But if you were again caught completely off guard, you are still closer to **a babe** and **milk** drinker and to being **unskilful in the word of righteous**, than to a **strong meat** eater **who by reason of use have their senses exercised to discern both good and evil** [Heb 5:12-14](#). But if you have nonetheless truly begun

to **press toward the mark for the prize of the high calling of God in Christ Jesus** [Phil 3:14](#), none of this bothers you anymore. You've accepted the fact that this is part of what 'pressing' is all about, and you're expecting to keep pushing forward no matter what the resistance. And if this is not you, who are you?

Again, if you have not **known** Jesus long, there is no **shame** in the initial reaction that you never bargained for any of this. But if you have **known** him a long time, and **when for the time ye ought to be** [among the] **teachers** and **strong meat** eaters, you are still **unskilful** and a **milk** drinker, then this is a **shame** with eternal consequences, though hopefully not damnable ones. And there surely will be **greater** consequences for the **unskilful** who profess to be **teachers** when they should not, and more likely damnable ones. Jesus not only tells us that there will be both **the least** and the **great in the kingdom of Heaven** [Matthew 5:19](#), He also says that there will be **greater damnation** [Mat 23:14](#)—again yes, that there must be deeper and hotter spots you can end up in The Lake of Fire as a result of **greater sin** [John 19:11](#)—especially for 'teachers' who lead His people astray. But Paul also speaks of **a better resurrection** [Heb 11:32](#). And logically—if you did that concordance search for **crown** rewards—you should suspect that in addition to the **crown of glory** that Peter says faithful teaching and pastoring **elders** will get ([1 Pet 5:4](#)), that there must also be the possibility of 'station demotion' to 'lower' positions in Heaven including the **shame** of chronic mishandling or **ignorance** of God's Word. I mean does the **shame** Paul speaks of that accompanies **ignorance** of God's Word vanish when **we...shall be caught up together...to meet the Lord in the air?** One more time, I think not. Just as the rewards within each station will be self evident and belong only to those who have earned them, so will the **shame** be eternally and conspicuously self evident, especially for those who do nothing more than accept Jesus' sacrifice for their sins—I mean assuming they really do and don't **fall away** altogether ([Heb 6:6](#)). So the consequences of **ignorance** or improper **use** of God's Word are extremely serious whether you are ultimately redeemed or not. And it's an easy way to wind up in the hottest places in The Lake of Fire. But even if you somehow **work out your salvation** in spite of it, it's an easy way to become among **the least in the kingdom of Heaven**. This must be why the Apostle James counsels his relatively immature audience, saying,

**...be not many masters** [apostles, pastors or teachers] **knowing that we shall receive the greater condemnation** [James 3:1](#).

Considering the higher consequences, this is good advice, especially to **babes**.

But notice also that when James says, **we shall receive the greater condemnation**, that he must be referring mostly to 'church leaders' like himself. But the word **masters** that James uses here is translated **teachers** in a dozen other places in the KJV. So I apply this verse to anyone who would presume to teach The Word of God. Tragically however, some misuse this verse as an excuse from having to **learn** God's Word at all. But remember that Peter says to **newborn babes**, [to] **desire the sincere milk of the word, that ye may grow thereby** [1 Pet 2:2](#). And Paul says to **babes** who have been Christians for a while that they **ought to be teachers** [Heb 5:11-14](#). In **time** all Christians should become...

**...apt to teach....In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth** [2 Tim 2:24-26](#).

And that goes for all Christians who want to be **great in the kingdom of heaven** and have an 'abundant entrance' into that kingdom. Of course not everyone will become **teachers** or even receive much teaching. This fact is settled by Jesus when He tells us that some will be considered **the least in the kingdom of heaven**. And surely this is one way to eternally separate **the least** from the **great**. And this is one way to separate those with lesser or **greater damnation** in The Lake of Fire. Remember I told you it's a sliding scale. If you don't **strive** and **press** upscale, you'll naturally be **falling** or **backsliding** downscale. And I guess you **understand** by now that I'm with Paul when he says we should continually **exercise** with suchlike precepts, and with Peter who adds,

**Moreover I will endeavour that ye may be able...to have these things always in remembrance** [2Pe 1:13-15](#) (see also [2 Pet 3:1-2](#)).

So have I 'endeavored' enough yet? You must **know** that for some—and maybe for you— this may still not be enough.

Another thing all lovers of **the truth** should be keep in mind is that though this **study** is frozen in time, you should see by the presentation how any conclusion we have come to can be improved and/or corrected endlessly. And unavoidably, I too am growing in The Word of God throughout this **study** in the process of writing it. Certainly no one should expect to write such a **study** without the help of **the Spirit of truth**, nor expect to stop growing in **understanding** whenever influenced by the One whose job it is to **guide you into all truth**. Again, growing is never-ending and is sometimes quite a wild ride. This is what I have been trying to show you. In fact, until you are accustomed to these kinds of 'speculative roller coaster rides', you are not yet close to being **exercised to discern both good and evil** but are instead closer to **a babe** who plainly is not. And again, this is another clue as to why Peter says that we should **both grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ** [2 Pet 3:18](#), ([2 Pet 1:2-3, 8](#)).

And finally, in case you're still getting confused by thinking that I'm talking about **salvation**, I'm really not. I'm talking about much more, about those **things that** [should] **accompany salvation**. And to you who have made it this far through this **study**, as Paul says in Hebrews,

**...beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak** [that you are **dull of hearing** and still have **need of milk**]. **For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name.... And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises** [Heb 6:9-12](#).

Yes, he is telling them that they shouldn't be **dull of hearing**, nor continually be in **need of milk**, nor **slothful** in doing **good works** as so many are. But beyond this, his **desire** for them is that by **diligence** and **faith and patience** they find **the full assurance of hope** that comes when they **inherit the promises** of The Word of God. Remember David says,

**The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple** [Psalms 19:7](#).



So absolutely anyone who will **continue** can become **wise** by God's standards. And Paul's not hiding the fact that it's a lot of **work and labour**. It absolutely is—like you have anything better to do.

And now back to the question, can we all fit in The Oblation Zone? I don't know. And I don't see how. But let's speculate a bit more to get the ball rolling for future exercises on this topic. First, who will deny that the actual number of those saved and redeemed up to this point will be disappointing? No matter how many are saved, everyone will be disappointed about the ones they know who aren't—especially the ones we are surprised that aren't. And I think we are going to **experience** way too many big surprises along these lines. The **truth** is, according to Jesus, that

***...broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it [Mat 7:13](#).***

And I didn't lay down this benchmark, Jesus did. So you should take the number of 'reported Christians' and start by dividing it by 4 according to Jesus' **parable of the sower** [Mat 13:18-30](#). And you should consider that any reported number is not likely to be anywhere near the true number of those who have been...

***...enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come... [Heb 6:4-5](#).***

And if you read a verse or two further in this passage you'll see that even all these indicators of salvation are no guarantee either. And I'm not really judging anyone; I'm not The Judge. I'm just saying we're bound to be disappointed with the numbers. And I'm saying that God is completely hiding the Wife's place in Jesus' Millennial Kingdom in His **visions** for Ezekiel about it, meaning either that we are not really there or there cannot be nearly as many of us as we might otherwise like to think. In Millennial Israel, besides the **portions** for the 11 tribes and the Gentiles dwelling among them, there will only be about 47 miles **foursquare** in 'greater Jerusalem' for everyone else to live in. And if we're living there we're 'sharing' it with a growing population of mortals. And I don't expect any high-rises with elevators.

On the other hand, do you remember when it was going around that the entire population of the World—it was about 5 billion at the time—could fit within the city limits of Albuquerque, New Mexico—about 62 miles **foursquare**—with each person given a five foot square? Of course I'm guessing we'll get more than a five foot square each to live on. And there are **galleries round about on their three stories** in The Millennial Temple building, so maybe we are talking about building up somewhat. And God certainly has no problem with building them high as we'll see with New Jerusalem in the next section.

But again a lot of this is speculation, and I expect we're missing enough pieces to this puzzle to keep us from coming to any firm conclusions at least yet. But indisputably, though there appears to be a space problem, especially over 1000 years, we can be sure that in reality we'll all squeeze in somehow, which leads me to one more speculation. The Levites never had a portion of their own before this time. Why now in The Millennium? And **strangers** will be dwelling among the other 11 tribes in their **portions**, so why couldn't certain unmentioned 'strangers' dwell among **the Levites** too? We will be a **royal priesthood** after all. And what better place for royal, immortal **priests** to live in The Millennium than in a priests' Holy Zone. And this now gives us a plausible rationale for immortals living in each portion of The Oblation Zone. And the constrained space is reason enough why immortals will live in all of them. But will Gentile immortals be considered **profane** or **unclean**? I don't **know**, but it's obvious we will have to be respectful of the Jewish practices going on all around us. And evidently the Levites will **know** because it will be their job to teach everyone else on this subject. But so far I think you would have to go way too far out on a limb to be dogmatic about these configurations and designations one way or the other.

And speaking of going out on a limb, have I got a fish story for you. And if you still have doubts that these **visions of God of the land of Israel** recorded by Ezekiel are about The Millennium, I should tell you about all **the trees** that will be along **the river** coming out of Jesus' **house** described in [Ezekiel 47](#) . Now we're not talking about the **river of water of life** and **the tree of life** in New Jerusalem yet, but it's the same idea because it is a 'river of life' of sorts. Remember it will come from **under** the **forefront** of The Temple and flow **east**. Specifically,

**...the waters came down from under from the right side of the house** [looking at it from the east side], [and] **at the south side of the altar** [of sacrifice] [Verse 1](#).

And if you were to go out ‘the outer north gate’ and turn right it would take you to where you could see it flowing out of The Temple **eastward** through the **right side** or the north side of ‘the outer east gate’ ([Verse 2](#)). Up to this point the **waters** are very shallow, **ankle** deep, and it can be walked across because Ezekiel walks in it. I suppose the north-south traffic within the outward sanctuary on Sabbaths, New Moons and feast days will be able to cross it too. But over the next 2000 **cubits** or 4000 feet—evidently still well within The Levitical Holy Zone—it gradually becomes a swimmable **river** and then too wide for Ezekiel to cross ([Verses 3-5](#)). On **the bank of the river** is said to be **very many trees** on both sides ([Verse 7](#)). And in [Verse 8](#) we are told that these waters will **go down into the desert, and go into the sea** in a process whereby all **the waters shall be healed** worldwide.

And **the river** will provide **fish** for the **fishers** thereof in such abundance as has never been seen before...

**...and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh...as the fish of the great sea, exceeding many** [Verses 9-10](#).

And part of this apparently ongoing ‘**salt** water purification process’ seems to be indicated in [Verse 11](#). And there will be trees on either side of **the river** that produce fruit to eat, and so much of it that it can never all be harvested because **the trees** produce fruit ‘monthly’. And **the leaves of the trees** on either side along **the river** shall be for **medicine** [Verse 12](#). And this indicates that people will evidently continue, however less frequently, to get sick and injured.

And this implies that Jerusalem is the high ground at this time. And this fits when we remember that God’s **visions** for Ezekiel begin **in the land of Israel on a very high mountain** [40:2](#). This must be God’s millennial **holy mountain** repeatedly referred to in Isaiah’s **prophecies**, and such descriptions provide a reason why the waters that spring from The Temple run downhill to the east. But ultimately **the waters** from **the river** must **go down into the desert, and go into the** [Red] **sea** along the eastern **border** of Israel. And I’m guessing at this point that it doesn’t flow northward too—other than to pool northward to some extent—but that the rest of the northern part of the eastern border is defined **by Jordan** which feeds southward into what becomes **the east sea** [Verse 18](#), probably a larger but considerably longer version of the Dead Sea, and possibly even merging with the present Sea of Galilee, and maybe even with Lake Hula further north. See again the [Map of Israel’s Current Topography](#) and I think you’ll be able to generally see how this is all going to flow, minus the coming major modifications of course.



Note: Gaza Strip not presently in Israeli control, sort of

And remember we naturally presume that most of this renovation occurs at The Final Great Earthquake in The Seventh Plague Judgment and also when Jesus returns and touches down **upon the mount of Olives**—evidently **in like manner** as when He ascended ([Acts 1:11](#)), except upon return splitting the mountain with a valley running **toward the east and toward the west** ([Zech 14:4](#)). And apparently after this He makes his trip around the Lord's Triangle—to **Armageddon**, then **Bozrah**, then back home with the Jews to **Jerusalem**.

And the Prophet Zechariah offers more pieces to the puzzle of Millennial Israel in Chapter 14. He confirms that by an...

**...earthquake** [[Verse 5](#)] **...the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it** [Jerusalem] **shall be lifted up** [to be a very high mountain]... [Verse 10](#)

He also says in [Verse 5](#) that **the LORD** will come with **all the saints with** Him, presumably to **fight against** participants from **all nations** and totally **consume** them in **Jerusalem** and at **Armageddon** and elsewhere. But since Isaiah tells us that Jesus will have **trodden the winepress alone** [Isa 63:1-5](#), I'm guessing we won't help Him at **Armageddon** but apparently elsewhere.

Zechariah also says,

**...in that day...living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be... [when] the LORD shall be king over all the earth** [Zech 14:8-9](#).

Yep, this changes the picture again. Remember that Ezekiel only sees **waters** flowing **eastward** from the Lord's **house**. So since Ezekiel has no reason to hide the existence of a river flowing west of The Temple, it seems to me that these millennial **rivers** [47:9](#) divide both north and south along the eastern border of Israel implying that the **Jordan** will change direction and that there will also be a way for **the waters** to reach The Mediterranean Sea along the northeastern and northern borders of Millennial Israel. It also further implies that **the east sea** could incorporate the Sea of Galilee. And all this further implies Jerusalem will be significantly **lifted up**. Major renovation, huh? Still, with the Mediterranean Sea, the Red Sea and the East Sea—which may or may not absorb the Dead Sea and the Sea of Galilee—all being possible candidates for these **former** and **hinder** seas, and with all the renovation that has to go on, it's hard to say for sure where all these **waters** will be going. But it makes sense that somehow getting these 'healing waters' into both the Red and Mediterranean Seas would facilitate the purifying of the waters of the World much faster. Look at a World Map if you need to, and don't forget there's no hurry for the Pacific Ocean.

And of course this is another example of how perspective is corrected and improved as you **grow**. And this is not to say that you have never seen this **prophecy** of Zechariah's before. But that compartmentalizing as usual, or just being under-exercised, you forgot and were understandably easily misdirected by someone who sounded like he knew what He was talking about. Again, this is how God tests us on a regular basis. He wants to show you whether or not you have the integrity to **grow** with the changes when He finally connects the compartments for you. Of course from our **experience** it most often seems like we had to do most of the **work** ourselves.

On top of all this I am aware of a few more problems with this perspective of Millennial Israel, some of which we won't get to in this **study**. But this is the way it should be. New **understanding** always brings new questions. And it's kind of humbling isn't it? In fact I'll say it again, humbling yourself before God is part of the natural progression of growth in the **knowledge** of The Word of God. And in this process it's not only Jerusalem that **'shall be lifted up'**. Remember that James says, **Humble yourselves in the sight of the Lord, and he shall lift you up** [too] [James 4:10](#). And maybe you can now see that He 'requires' no less of a major renovation of you. May this **very high** level of **Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord** ([Ezek 40:1-2](#); [2 Pet 1:1](#)).



And now that at least some of you are thoroughly shaken—in a good way, I hope—I can't help asking at least a few more questions about this perspective of the layout of Millennial Israel to keep you going. Some of the questions are raised from Ezekiel's very first perspective from this **very high mountain**. What does he first see? Is that a skyline he is talking about? What **frame of a city** could this be? And where is it in relation to him? And does this change things again? And what? Are you ever going to be ready to answer questions like these for yourself?—I mean with The Spirit's help, of course.

And it's time to admit one of my compartmentalizations that I overlooked in my first **experience** with these measurements. Most Bible notations on the subject tell you that a **cubit** is 18 inches and therefore that **one reed** which is **six cubits long by the cubit and an hand breadth** [40:5](#) is about 10 feet. But maybe you noticed that I have instead used a length of 24 inches for a **cubit** in my calculations so far. This is based on the calculations of the father of all modern math wizzes, Sir Isaac Newton. And his calculations were published in a **study** of his written in Latin, (**De magnitudine cubiti sacri**). An English translation of this essay is titled, **A Dissertation Upon the Sacred Cubit of the Jews and the Cubit of Several Nations: in which, from the Dimensions of the Greatest Pyramid, as taken by Mr. John Greaves, the ancient Cubit of Memphis is determined**. This was published in the **Miscellaneous Works of John Greaves, Professor of Astronomy in the University of Oxford**, (London, 1737, pages 405-433). And yeah, this is a really long title, but there are no better authorities on the subject in my opinion. So a **cubit** is most likely closer to two feet—not 18 inches. The problem is that when it comes to the **cubits** that make up a **reed** I mistakenly stayed with the 18 inch ones. Oops. I accepted the shorter conversion for a **reed** that I found in modern translations even though I knew about Newton's **study**—proving to myself again that everyone compartmentalizes sometimes. And by-the-way, Sir Isaac determined a cubit to be closer to 25 inches—between 24.90 and 25.02 inches to be exact. Two feet was just an easier figure for me to ballpark with. But this makes a 'Temple' **reed** about 12 feet 9 inches—which includes the 3 inch **hand breadth** ( $6 \times 25 + 3 = 153$  inches or 12 feet 9 inches). And this is over 25% longer than a 10-foot **reed**. And remember that this increase is multiplied in areas.

So this is where those of you who are still up to speed will, I hope, figuratively throw up your arms and scream. Or literally if you want to. I mean I said this would be a wide ride and that you should enjoy it. But this is also where you should realize that it shouldn't be a completely free ride either. You'll now have to recalculate, reassess and reevaluate all the conclusions and speculations that we made in respect to the size of Millennial Israel so far—including the maps—if you want a truer view of the real picture. Of course you can just ballpark the figures now knowing that the distances are over 25% longer and that there will be as a result almost 40% more floor space available. But hopefully you will sort through it yourself rather than wait for someone else to do it for you. I mean how else can you check the **work** if you don't do it. And if you're not really interested in doing the **work**,

I guess this is all you really need to **know** anyway.

And maybe I still have some errors somewhere in my math. This reminds me of one of the two failed NASA missions to Mars in 1999. A major math blunder was made on a probe they sent to gather climate data while orbiting Mars. The error was in the satellite's software. Some of the math-wiz scientists used the English system of measurement while others working on the project used the Metric system. The result was that the probe crashed on Mars. Oops. (*The New York Times*, SCIENCE, *Chastened, NASA Readies New Mars Craft*, April 3, 2001). And what I am saying is that you've eventually got to **learn** to check all the figures for yourself.

And again, I hope that this gives you a much better appreciation of what it means to **grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ**. You can really never expect to be done with the **work**. And you should get to the point where you don't always expect someone else to do it all for you.

Moving on to **the solemn feasts** during The Millennium, we find it specifically mentioned that **...In the first month** [of each year]... Jesus ordains the continuing of the feasts of **the passover** and of **unleavened bread 45:21**. And, **In the seventh month**, the continuing of the other **feast of the seven days 45:25** which I assume is The Feasts of Atonement and Tabernacles involving **the sin offering, burnt offering, meat offering**, etc. Also mentioned are **firstfruits** offerings that appropriately follow Passover and The Feast of Unleavened Bread in the first month, but are evidently appropriate throughout the year too. And apparently there are also ongoing **trespass offerings, drink offerings** and **every oblation of all, of every sort... 44:30**. And I would guess that specific mention of The Feast of Weeks and Trumpets are not given in these **visions** because Jesus is speaking of specific requirements of offerings and these feasts involve **a tribute of a freewill offering** and any kind of an **offering made by fire unto the LORD**, respectively ([Deut 16:10](#); [Lev 23:24-25](#)). So I don't think they are omitted from the schedule; they just involve unspecified offerings. But maybe Israelites will be allowed to skip the **freewill** Feast of Weeks and therefore need come to Israel only twice a year. Not that this will work to their advantage.

Referring to proselytes God says,

**Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant** [including **circumcision**]; **Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people** [Isa 56:6-7](#).

And this indicates that proselytes will be accepted **in Jesus' house**, and also may suggest that mortal **uncircumcised** Gentile **strangers** the World over will go at least into the **outward sanctuary** of Jesus' **house** in order to pray. But these verses also cast doubt as to whether **offerings** from the

**uncircumcised** will be **accepted**, and may also imply that only Gentile proselytes from all nations will be allowed inside The Temple Sanctuary, and that all other Gentiles will not be, putting their place of worship possibly outside the outer **east gate** along either side of **the river**.

In the last verse of Ezekiel's **visions** we **learn** that Millennial Jerusalem will go by another name. Jesus says, **the name of the city from that day shall be, The LORD is there** or **Yēhovah shammah** [48:35](#). And The Millennium is the first time it will be appropriate to call God's **house...an house of prayer for all people**. Of course this probably has something to do with the fact that He's no longer a bachelor but married. So whether **uncircumcised** Gentile **strangers** will be able to participate in **offerings** and **sacrifices** on **the solemn feasts** or not, there should nonetheless be a worldwide lifestyle of worship of **the LORD** centered in Jerusalem in The Millennium. Jesus says,

**...it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me** [Isa 66:23](#).

But again, most don't likely come to **Yēhovah shamah** every week, just occasionally.

More specifically, in Ezekiel's **prophecy** Jesus gives **instruction** for Israelites as to the continuing of **six working days** and then **worship...in the sabbaths and in the new moons**, etc. And in Jerusalem,

**...in the feasts, and in the new moons, and in the Sabbaths, in all solemnities of the house of Israel: he the [mortal] prince shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel** ([44:29](#) to the end of [Chapter 46](#)).

Again, inhabitants of **the nations** will be required to come to Jerusalem only once a year to The Feast of Tabernacles ([Zech 14:16](#)), though supposedly they are welcome to come as often as they like. And as in The Law, I'm assuming that Israelites will be required to travel to Jerusalem **Three times in a year** [Deut 16:16](#) for all **the solemn feasts**, and that they can meet weekly in local synagogues for **worship...in the sabbaths** otherwise. Certainly weekly round trips of hundreds of miles seem impossible without airplanes and even with convenient waterways. And this could be an argument for the return of some kind of 'modern technology' at least in terms of transportation.

However, though Jerusalem in The Millennial Age must be near half again bigger than we originally calculated, we don't seem to be talking about anything like 'The Jetsons'. All the clues seem to point to a pretty low-tech lifestyle. Zechariah supports this conclusion that there will not be a big 'technological rebound' in The Millennium at the end of Chapter 14, telling us,

**In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD** [Zech 14:20-21](#).

So transportation may indeed remain fairly basic, including mostly only by animal and wind power, and be time-consuming, however well ornamented. And it will be OK if there are no paved roads because the World should generally be shaken flat for the most part anyway. Evidently God's **holy mountain** or **mountains** in the center of Jerusalem will be the only ones in the World left to speak of ([Isa 40:4](#); [Rev 16:20](#)).

Also both [Isaiah 2:4](#) and [Micah 4:3](#) tell us that,

***...the nations... shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.***

And apparently a lot of **swords** and **spears** from The Great Tribulation will be left lying around before it's all over, making The Millennial Age a heyday for blacksmiths. This is another indication that the people of The Millennium will evidently be getting back in touch with the land, and with handcraftsmanship—not rediscovering modern technology. And this should in no wise be considered an inferior lifestyle even compared to the standards in today's modern World. And I'm guessing that it's not so much the 'good' from modern technology that will be missed, but the appreciation of a healthier and simpler life that will be cherished.

But there must still be **the cursed...ground** to deal with. **Thorn...and thistles** will still plague the Earth in The Millennium and 'work by the sweat of the brow' and difficult childbirth will still remain unavoidable parts of mortal existence ([Genesis 3:17](#)). We will confirm that the end of **the curse** comes at the end of The Millennium in the next section. However there will be some improvements in The Millennium too. There will be changes that cause improved overall health and well being of people in general.

One is that animal meat for food must be easier to get, and that animals will no longer be the danger that they can be now. We have all heard that The Millennium is a time when 'the lion shall lay down with the lamb'. While this is not a precise quote of **scripture**, it is correct in concept. In Isaiah 11-12 **the prophet** relays a layered and intermittent account of The Millennium. And in the later part of Chapter 11, God tells a story of how He will a...

***...second time...recover the remnant of his people...and gather together the dispersed of Judah from the four corners of the earth. [Isa 11:11-12](#).***

This regression on how God will return The Jews to **Israel** is surrounded by a fantastic tale of what the natural state of affairs will be like sometime after they arrive back. Isaiah tells us that...

***...with righteousness... [Jesus] shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked... [Isa 11:4](#)***

Then he says,

***The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp [or “cobra”], and the weaned child shall put his hand on the cockatrice' [or “viper’s”] den [Isa 11:6-8](#).***

And this is really no more amazing than the natural state of affairs that used to exist before The Flood. Then also there was no...

***...fear of you and the dread of you...upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea... [because it's after The Flood that] ...into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things [for eating] [Gen 9:2-3](#).***

So this is how things changed after The Flood, but also how things will change back in The Millennium. The difference is that before The Flood God does not give man animals for food. But we **know** that in The Millennium **the Levites** will eat meat. So meat eating must be common in The Millennium. And remember The Millennium begins with Age of Grace and Great Tribulation survivors that are used to eating meat long before The Millennium starts. And sorry vegetarians, this cannot be considered in any way generally unhealthy or cruel, because this is clearly God's design and plan.

We also **know** that there will be an unlimited supply of fruit from the millennial 'river of life' alone. And the **fishers** won't be catching all those **fish**, and **exceeding many** of them at that, just to mount on their walls, will they? And we **know** there will be an Agricultural Zone in The Oblation Zone to feed the city, likely producing an abundant supply of fruits and vegetables, but also livestock too, some of which we **know** will be offered in The Temple **sacrifices** and eaten by **the Levites**.

And these animal **sacrifices** must still be appropriate because they will be sacrificing live animals to acknowledge real **sin**. This is another way we **know** that there are will be unredeemed mortals left in The Millennium. But again, I am not implying this is a required price for sin. We **know** Jesus paid that. Nor do I think that the act of communion in this age will be, in and of itself, sufficient to save anyone. I instead expect they will do their **sacrifices** for the same reason we Gentiles now take communion—because the Lord tells them to and because they **know** it gives them the right kind of help to properly consider and maintain their eternal souls. And surely these souls are much more valuable than the **many** animals that are sacrificed to help remind them. I mean, since these mortals are not yet redeemed, it will be appropriate for them to make **sacrifices** and **offerings** for their ongoing **sin** until they die and/or are finally redeemed. But I don't expect that the already redeemed immortals **with Christ** will need to be making any such sacrifices and offerings because they, **like him** [1 John 3:2](#), will no longer have a sin nature.



And meat in moderation can't be that bad for you because it appears that unusually long lifespans will return too and presumably ones as long as pre-flood standards, but certainly much longer than today's. In Isaiah 65, **the prophet** tells a story explaining that the Jews are dispersed because they are **a rebellious people**. But he also tells us of the future time when God forgets his anger, when He says,

**...because the former troubles are forgotten, and because they are hid from mine eyes [Isa 65:16](#).**

In this time God says,

**There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them [Isa 65:20-23](#).**

So though childbirth must remain difficult, God seems to be saying here that infant mortality will become almost unheard of, and so will be premature death. And I **believe** God is telling us in these verses that anyone who dies only a hundred years old will be considered to have died young, and that anyone who does not reach a hundred will be considered cursed—possibly damned—but that this will be quite uncommon. So **an hundred years old** will no longer be considered 'old'. And I'm thinking 'hundreds of years' will be a normal lifespan again as it was before The Flood. This is certainly consistent with God's summation, **...the days [or lifespan] of a tree are the days of my people, and mine elect shall long enjoy the work of their hands**. Trees live hundreds of years and in The Millennium evidently so will people in general.

But we should not miss noticing that though rare, there will be some **sinners** who aren't as likely to live so long. Jesus will be ruling with **a rod of iron**, so I'm guessing that the enforcement of the death penalty will be the same as indicated in The Law. And it's kind of ridiculous to wonder if Jesus would kill unrepentant **sinners**, because it would be correct to say that His mission on Earth in The Great Tribulation is to **destroy the sinners thereof out of it [Isa 13:9-13](#)**. Talk about a death penalty. And **rule...with a rod of iron** in The Millennium must mean that He won't have much tolerance for unrepentant **sinners** in this **age** either.

Isaiah also reconfirms the zoological changes that will occur in this somehow newly renovated World, saying,

**The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat.**

***They shall not hurt nor destroy in all my holy mountain, saith the LORD [Isa 65:25](#).***

We'll talk more about how and why all these seemingly fantastic changes could 'naturally' happen in [The Ages of Creation study](#).

Another big difference during The Millennium is that we **know** that **Satan**, his **princes** and all the other bad angels will be out of the picture. In [Daniel 7:12](#), **the prophet** sees in his **vision** the fate of **the rest of the beasts**. In context, this is the fate of **the beasts** other than **the horn** or the Antichrist from the previous verse. Calling them **beasts** here is along the same lines as calling Satan **the dragon**. These **beasts** must be Satan's **princes** that control his world-ruling kingdoms. And Daniel sees,

***...concerning the rest of the beasts, [that] they had their dominion taken away: yet their lives were prolonged for a season and time.***

Now **the beast and the false prophet** go straight to what is identified as **the second death** which is **the lake of fire** [Rev 20:14](#), but these **beasts** do not go to their deaths because there **lives** are **prolonged**. But they no longer have any authority as **the rulers of the darkness of this world** because they have **their dominion taken away**. This must mean that they are in **the bottomless pit** with **Satan** too, and will be let out with him at the end of The Millennium **for a season and time**. We already saw this in [Isaiah 24:21-22](#). Speaking of The Millennium, **the prophet** says,

***And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.***

Of course, we're talking here about **prisoners** in **the lower parts of the earth** that **shall...be visited** and **loosed** out of their **prison**, some with a brief opportunity to wreak more havoc, but all to ultimately receive their final eternal judgment of **death**. Still, we'll apparently all be a lot better off without their influence in the World throughout most of The Millennium.

But I don't think we should necessarily assume, with **Satan** and **the host of his high ones** incarcerated in **the bottomless pit** during The Millennium, that God will remove all demonic influence during The Millennium. I mean there could still be **demons** to trouble us. And they may still be around until the end of The Millennium. I can say that these **demons** know that they have a specific **time** when they will go down to their **torment** in the Earth, and that they know specifically when that **time** will be. We **know** this because of an encounter Jesus has with a bunch of these **devils** who are 'possessing' two men. In their panic at being confronted by Jesus, the **demons** ask Him,

***What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? [Mat 8:29](#).***

My best guess is that **the time** will not be until the end of the physical World at the end of The Millennium because they should be able to exist on Earth until then, however difficultly, and even without human hosts when they have to. And they will surely have another tough transition like during The Flood in The Great Tribulation. But these **devils** could survive and be on the loose in The Millennium to tempt and corrupt inhabitants of the Earth. It may even be that a **legion** of them, on rare occasions, will manage to possess a person every once in a while, though surely there will also be **saints** available and ready to **cast out** any number of them as needed. And overall they must be a lot less dangerous than they are now because there will no longer be widespread **ignorance** of their ways. And we will try to counter some more of this widespread **ignorance** in [The Ages of Creation study](#).

So this new World may take some getting used to, but there will be plenty of time for that. People will necessarily be happier and healthier, moving a little slower, and will no longer be harassed by **the rulers of the darkness of this world** because they will all be **shut up in the prison** in the Earth. But the general benefits in this **age** go beyond the absence of certain evil adversaries, better health and lifestyle, and the removal of some other dangerous influences. Yes, more than all this, we **know** that...

**...the earth shall be full of the knowledge of the LORD, as the waters cover the sea** [Isa 11:9](#).

The point is that **ignorance** wastes and destroys but **knowledge** builds and grows. And on top of that the World will **experience** the most powerful level of deterrence against **sin** ever. So crime will evidently be mostly unheard of too. There will be a strong **peace** and prosperity supported by the overflowing **knowledge of the LORD** and by the deterrence of crime and violence by supernatural enforcement. And this enforcement will involve the best kind of 'thought police'. If you commit a crime, there will ultimately be no hiding it from Jesus or his administrators of **justice**, because, as Isaiah also reveals,

**...the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins** [or "loins"] [Isaiah 11:2-5](#).

Remember how Ananias and Sapphira in [Acts 5](#) dropped dead when they lied to Peter just about how much they gave to the Church?—it's probably going to be kind of like that. Honesty, integrity, and goodness will triumph through **the fear of the Lord**. And there will be little confusion about what

is right and wrong because, again, ***the earth shall be full of the knowledge of the LORD, as the waters cover the sea*** ([Isa 11:9](#); also [Hab 2:14](#)). This is what it will be like to live in Christ's Kingdom on Earth. And it appears that about the only thing that stands in the way from making this millennial dispensation an eternal age is man's remaining ***sin*** nature. Mankind will certainly not be able to blame it on Satan and his angels anymore. And they won't be able to blame it on oppression, poverty, or other assaults on humanity now common to mankind. But they say all good things must come to an end. And because of man's ***sin*** nature, this must remain true even in Christ's Millennial Kingdom until that nature is gone for good.

## The Last Rebellion

In Verse 3 of Revelation 20, we are happy to **learn** that **Satan** and the **principalities...and powers** he was overlord to will be chained in **the bottomless pit** for **the thousand years**. But we must be proportionally disheartened to also **learn** that **...after that he must be loosed a little season**. The account of this 'mass parole and recapture' at the end of The Millennium is in [Verses 7-10](#). John records,

***And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.***

We must not underestimate the relentlessness of the **sin** nature of man. After **the thousand years** of Jesus' **rule...with a rod of iron**, Satan and his cohorts, with the renewed support of that ever ungodly kingdom of **Gog and Magog**, will not so much mount an attack with any hope of victory, but they will somehow successfully 'deceive' the **number of whom is as the sand of the sea** to believe that such an attack could succeed against The **KING OF KINGS, AND LORD OF LORDS**. Talk about temporary mass insanity. Following The Millennial Age where throughout this dispensation **the earth shall be full of the knowledge of the LORD, as the waters cover the sea**, somehow Satan will successfully enlist an innumerable force of rebels—probably again the vast majority of the people on Earth—against the crowned Conqueror of the World. So again we must be talking about **the working of Satan with all power and signs and lying wonders**. But as before, this can only succeed because of the **deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved**. And it doesn't seem possible that this could even ever happen again unless, **for this cause** [of 'truth-hating'] **God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness** [2 Thes 2:9-12](#). So I am expecting some degree of unraveling of Christ Millennial Kingdom at the end of it. Or think of it as a final purge of the evil within it.

And all this will transpire despite one more major deterrent to **sin** and rebellion on display throughout The Millennium that everyone should regularly see. And what could be a better disincentive to **sin** than an open view of The Pit of Hell? Popular legend holds that this pit will open up in East Jerusalem, in The Valley of Hinnom. But there are some better reasons for believing this than legend. Repeatedly in Matthew's Gospel and once in



Luke's, Jesus uses an unusual Greek word that is translated **hell**. James uses it once too in this way. It's the Greek word **geenna** (Strong's G1067) originally meaning the Valley of Hinnom. Its Hebrew equivalent is found a dozen or more times in the Old Testament referring to this literal valley directly southeast of Jerusalem and reported to be in view of the southeast gate of the city. Referring to the literal **valley of Hinnom** or **the valley of the son of Hinnom** as **hell** (Strong's H1516 and H2011) was common in Jesus' day probably because the site was used for dumping trash and dead bodies and was known as a place of much bloodshed. But Jesus' references to this place as **hell** are more than just metaphors. And it's the Prophet Isaiah that makes this clear. At the end of his **prophecies** he says that in The Millennium, whenever anyone comes to **worship** in Jerusalem, and everyone must come at least once a year, they will also **go forth, and look upon** all the **worm-eaten, fire-tortured carcasses** already **in hell** that they will evidently be able to see in a deep pit not too far from the southeast gate of Millennial Jerusalem. Isaiah tells us that God says,

***And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh*** [Isa 66:23-24](#).

My rough estimate of the placement of [The Pit of Hell / The Valley of Hinnom](#) is in the new inset map of [The Public Holy Zone](#). It's the same layout as the



old one. It just adds the location of this horrifying spectacle near the southeast corner of [The City & Suburbs of Jerusalem](#). You could call

it an open 'fire and brimstone' sermon by object lesson—or the Sermon in the Pit for short. The problem is we **know** that even this still won't be enough to stop The Last Rebellion in The Millennium. So I can only hope that in the meantime that all of you 'save-by-mercy' types will **learn** to tolerate us 'save-by-fire' types (see [Jude 1:22-23](#)) because according to God construction of Millennial Israel such a 'fire and brimstone' message should explicitly and graphically be a central one. This is a message God thinks we evidently need in no uncertain terms on a fairly regular basis for our own good. Because evidently the more regularly you will be able to get to Jerusalem to see it the better. And seeing it only once a year for the vast majority—say for as many **as the sand of the sea** —is demonstrably not nearly enough exposure to the message to save them from this very real eternal damnation that they will have nonetheless witnessed for themselves many, many times.

And however temporary this Millennium-ending mass insanity will be, the consequences will be eternal. Just after John shows us that **the devil that deceived them was cast into the lake of fire and brimstone, where**

**the beast and the false prophet are**, he next shows us who is going to join them. John sees

**...a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them** [Rev 20:11](#).

One of the events that identify The Final Great White Throne Judgment is the dematerialization of **the earth and the heaven**. John simply tells us that they just disappear in the best terms he can, saying they **fled away; and there was found no place for them**. This must be the point Jesus is referring to when he says, **heaven and earth shall pass away**, and it must be at the end of The Millennium.

Next John sees,

**...the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works...** [And the bodies of the damned rise to judgment when] **the sea gave up the dead which were in it; and death** [or **the grave** does too] **and** [also the spirits from **hell** rise to join their bodies when] **hell delivered up the dead which were in them: and they** [these reunited bodies and spirits] **were judged every man according to their works. And death and hell** [or these reunited bodies and spirits] **were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.**

Sometime before this event, probably late in The Millennium, all the **offspring** that are to be born into The Millennium will have finished emptying out **the lowest parts of the earth** where **unperfect** human beings wait to be born ([Isa 65:23](#); [Psa 139:15-16](#)). And at the end of The Millennium, all the remaining occupied spiritual holding tanks in the Earth must be emptied out so that their occupants can be **judged every man** [and angel and spiritual creature] **according to their works** and **cast into the lake of fire**. This will also leave the whole surface of the Earth, both **the sea** and **the grave**, empty of any physical remains of mankind. And this is the event that I call The Rapture of the Damned to The Final Great White Throne Judgment.

But what about those who 'die in the Lord' in The Millennium? However safe and healthful this Millennial Kingdom is, humans are prone to accidents. And many must eventually die after they have **filled** their **days...as the days of a tree** and after they **long enjoy the work of their hands** [Isa 65:20-22](#). And that deceived multitude **as the sand of the sea** must also be responsible for the death of some believers who remain innocent by Christ's blood. So I expect that all these **dead in Christ** will wait in Paradise to be redeemed at the same time. And whenever exactly that is, whether at the end of this Earth or at the beginning of the New Earth, their rapture and redemption is the one I call The Second Resurrection. And there is **scripture** that substantiates that this event, along with The Rapture of the Damned,

both take place together at the end of The Millennium or the beginning of The Eternal Age, both of which we'll talk about more next section.

So as usual we climb another stair step only to find another. But my **hope** is that in the climbing you've already **learned** much about how to handle The Word of God the way He expects you to. And also, I **hope** that you **understand** that this is only the beginning of this eternal **experience**. Welcome to eternity. But I have to warn you again that it will be a **shame** if you wait till The Millennium to begin embracing this neverending challenge. And you'll just kick yourself when you find out what you've been missing. But maybe one more perspective can spur some of you still on the fence into **diligent** action. That would be a brief look at eternity, which will be our next and last adventure in this **study**.