

THREE ASPECTS OF THE PROMISED LAND

George Tabac - January 1974

In our study today we are going to be considering three different symbolic aspects of the promised land.

2 1/2 Tribes

The 2 1/2 tribes inheritance east of Jordan.

9 1/2 Tribes

The 9 1/2 tribes circled in red on the west of Jordan.

Then the overall land that was promised to Father Abraham.

What we will endeavor to show is that all three of these land divisions, pictured different time periods as well as different relationships of mankind to God.

To lay the ground work, we would first like to examine what was the overall extent of land that was promised to Father Abraham, and through him to Israel.

The initial promise was in:

Gen. 15:18 on a Map

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Our first inclination when we read the river of Egypt, is to think of the Nile, as the great river of Egypt, and the Euphrates as an eastern border all the way down to the Persian Gulf. But brethren we do **NOT** think that these are the borders of the promised land.

First we would like to consider what is meant by the phrase "from the River of Egypt."

Map of Nile river and Wadi-el-arish

There is a difference of opinion amongst Bible scholars. Some feel it is the river Nile, others feel it is the Wadi-el-Arish here in the Sinai peninsula. This river by the way was the southern border of Israel under King Solomon's reign and it was then called the river of Egypt.

Gen.15:18 on map outlining the Nile and Euphrates river

The first reason why we do not believe the river Nile is meant, is that you will notice in the promise to Abraham it refers to the river Euphrates as the GREAT RIVER. It's calling attention to the fact that the Euphrates is a greater river than the river of Egypt.

Now the reason we think the River of Egypt can't be the Nile is because if you were going to describe any river in the world as great, it would truly have to be the Nile. The Nile is the longest river in all the world - 4,132 miles long.

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The Euphrates is the 32nd in the list - it's only 1,675 miles long. And so if the Lord in this promise said the GREAT RIVER EUPHRATES and he doesn't say the GREAT RIVER OF EGYPT, we believe that something shorter than the Nile is meant - which we believe is the small Wadi-El-Arish in the Sinai Peninsula.

Another reason we do not believe it was the Nile is we have a scripture that shows it does not include the Sinai peninsula.

Ex. 33:1 on map of Nile, Sinai, and Canaan

This scripture was given when Israel was encamped at Mt. Sinai.

God speaking to Moses said, "Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it."

Now if the promised land was to include all the land to the Nile, it would include the Sinai peninsula. So when these words were spoken to Moses at Mt. Sinai, they would already have been in the promised land.

But notice they were told to depart from Sinai in order to go up to the promised land. Thus indicating to us The Sinai peninsula is not to be part of the ultimate promised land.

Let's go on to see how the river of Egypt in this promise to Abraham is what is referred to in other contexts as - the Brook of Egypt. The Hebrew word for brook means a smaller stream that dries up in winter.

In Num.34:5 (Revised Standard Version) we have the Lord speaking to Moses as to Israel's boundaries.

"The boundary shall turn from Azmon to the Brook of Egypt, and its termination shall be at the Sea."

Notice the brook of Egypt.

Joshua 15:4, 47; 1 Kings 8:65; 2 Chron. 7:8 all describe the southern boundary of the promised land, as the Brook of Egypt.

Now let's go on to a prophecy of the kingdom and what the Lord there describes as the southern boundary.

Isaiah 27th chapter - the whole chapter is a prophecy of the kingdom. Notice verse 6 to get the setting:

Isa. 27:6

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

A prophecy of the kingdom and then notice in verses 12 and 13, the Revised Std. what the boundaries are in this prophetic kingdom mentioned:

"In that day from the river Euphrates, to the Brook of Egypt the Lord will thresh out the grain, and you will be gathered one by one, O people of Israel.

Map showing the Nile and Wadi el arish Brook

And so brethren we believe that the river of Egypt - or brook of Egypt is not referring to the great Nile - but to the small stream called the Wadi el arish.

Now we'e like to go on to consider what is meant by the River Euphrates.

Gen. 15:18 on map-Euphrates outline to Persian gulf

Can it mean a border - the whole river Euphrates as it goes up north to the Persian Gulf? We think not.

Let's consider Gen. 12:1 - the first time God spoke to Abraham about going to a promised land.

Gen. 12:1 on map with same outline as above-Ur highlighted

"The Lord said unto Abraham, (and here's where Abraham was living then in Ur of the Chaldees) Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

Now if we were to consider the Euphrates as an eastern border all the way down to the Persian Gulf, Abraham living in Ur would already have been in the promised land. But God called him out of UR so He could take him to the promised land. Abraham obeys.

Gen: 11:31:

"And Terah took Abram his son, and Lot the son of Haran ... and they went forth from Ur of the Chaldees , to go to the land of Canaan; and they came unto Haran, and dwelt there.

Notice in this scripture, what was considered the final destination of the promised land. "They went forth from Ur of the Chaldees to go into the land of Canaan. That's basically what God considered as the promised land. He was taken from Ur to Canaan.

Gen. 12:4,5,7 on map showing Ur and Canaan

After Abraham's father dies in Haran were told, "So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran, ...and they went forth to go into the land of Canaan and into the land of Canaan they came."

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They started there journey here in Ur - all the way up to Haran - and then down to Canaan and once they entered this land there God said to Abraham - verse 7:

"Unto thy seed will I give this land: and there builded he an altar."

So we see that the promised land was basically the land of Canaan. It does extend all the way over to the Persian Gulf.

Map of Solomon's empire with Euphrates as Northern border

But if the Euphrates is not a Western border, then what is meant by the Euphrates being a part of the border?

Brethren, we believe it is referring to the Euphrates way up here as a northern boundary of the land just as it was the northern boundary under the reign of King Solomon which is shown in the dark blue - king Solomon had this in red. We believe what we outlined in blue is what will be the promised land.

It will be from the brook of Egypt - the river of Egypt - all the way up north to the Euphrates.

Let's consider a few other Scriptures which point to the Euphrates as a Northern border - not a eastern border.

Deut. 1:6-8

After leaving Egypt Israel was encamped at Mt. Sinai and God says to them, "The Lord our God, spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

Turn you, and take your journey, and go to the mount of the Amorites and unto all the places nigh thereunto ... to the land of the Canaanites, and unto Lebanon, and unto the great River, the river Euphrates."

Now notice how God describes the land of the Canaan and north to the Euphrates as the promise land.

"Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac and Jacob."

We see again that the Sinai peninsula was not to be part of the promised land, for if it was they would have already been in it. But God says he wants them to leave Sinai and go up to the promised land north of Sinai. To Canaan and notice up to Lebanon and the river Euphrates. The Euphrates was to be a part of their Northern Border.

Another Scripture showing the northern border as the river Euphrates is Josh. 1;3,4 - It's a promise of God to Joshua.

Josh. 1:3,4 on map showing Euphrates & Hittites

"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness (that is the wilderness of the southern boundary

of the land, the Negev) and this Lebanon even unto the great river, the river Euphrates all the land of the Hittites."

Notice brethren where the land of the Hittites was - right up here just parallel with the river Euphrates. So again we have the Euphrates described as a northern extent or limit of the promised land."

Another Scripture describing the borders of the promised land is Exodus 23:31 - God says:

Ex.23:31 on Map showing Red Sea

"I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert (meaning Sinai) unto the river."

What is meant by the Red Sea is the Gulf of Aqaba. We can see this in 1 Kings 9:26:

1 Kings 9:26 on map

"King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea."

Here's Ezion-geber, or Elath, and God considers this the Red Sea.

Ex. 23:31 on map from Red Sea to Euphrates

So the border will be from the Red Sea to the Sea of the Philistines. The sea of the Philistines always refers to the Mediterranean.

In the blue is what we believe again is going to be the promised land. So the East-West border will be from the Red Sea at Elath, to the Mediterranean, where the River of Egypt empties into the Mediterranean Sea.

The North South border is described next as being from the desert, which describes the Negev desert in the south, up to THE river. The word here for river is Han-nahar and it always means but one thing - the Euphrates. From the desert (starting at the brook of Egypt) up to the Euphrates.

Let's now go back again to the promise to Abraham in Genesis 15:18-21 where it enumerates the nations then existing who's land would become the promised land of Abraham's.

Gen. 15:18-21 on map with nations circled

"Unto thy seed have I given this land, from the fiver of Egypt unto the great river, the river Euphrates; The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

On our map we have circled the nations mentioned. Notice all the nations that God enumerates in the promise to Abraham are in the Canaan area on both sides of the river

Jordan. None extend further east going to Ur of the Chaldees, nor do any go down into the southern peninsula of Sinai. They're all in the vicinity of Canaan.

Now we'd like to go on to consider land that God specifically excludes from being part of the promised land.

The first exclusion is Deut. 2:4,5. The setting for the scripture is after Israel had wandered for almost 40 years and now they are told to go north and it says:

Deut. 2:4,5 on map showing Edom, & Mt. Seir

"Command thou the people saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; ... Meddle not with them, for I will not give you of their land, no, not so much as a foot breadth because I have given Mt. Seir unto Esau for a possession."

And so the land of Edom, the land where Esau dwelt in, also called Mt. Seir, was excepted. Located here on the map. They would not even get a foot breadth of it.

Another exception is found in Deut. 2:9. After Israel passes by Edom the Lord said to them:

Deut. 2:9

"Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession."

Ar is in the land of Moab here. This is reserved for the children of Lot

Another exclusion is Deut. 2:19:

Deut. 2:19

"When thou comest nigh over against the children of Ammon, distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession."

Thus these 3 areas of Edom, Moab, and Ammon, are specifically excluded from the promised land.

And so brethren we believe the final overall land as promised to Israel is here shown in red - from the Red Sea to the Philistine Sea - from the desert - the wilderness up into the river Euphrates. From the river of Egypt - the brook of Egypt up to river Euphrates including all of this land in red.

Now notice the area we've outlined in blue is what Israel occupied after their last war. We were thrilled when Israel decided to give back the Sinai to Egypt, for it concurred with what prophecy indicated would be Israel's promised land.

But as we see from our map there is still a considerable amount of land that Israel will yet inherit. Whether they will get this land prior to Jacob's trouble or after we do not know for the prophecies are not that specific.

Map of promised land

Now having established the overall promised land let's go back to Israel's final journey after the 40 years to when they actually were going to enter the promised land.

They were here in Ezon-geber, Eloth, and they were to journey north - pass thru Edom, and Moab, - for God said they couldn't have their land.

Map showing river Arnon

After coming through Edom and Moab, they come to the river Arnon, which was the border of Sihon the Ammorite.

Up to this time, during the 40 years of wandering, Israel had no land whatsoever. But it is here we believe that they entered the 1st portion of what was considered the promised land.

In our previous studies on the Sabbaths and Jubilee years, you recall how Israel was to start counting the time for the Sabbath and jubilee cycles from the time they entered the promised land.

Lev. 25:2

"Speak unto the children of Israel and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord."

Then it goes on to tell how they were to observe 6 years of sowing and one of rest and then after 7 times 7 years, or 49 years, they would then have a 50th jubilee year.

This entire Sabbath system was to start counting from the time they **entered the land God would give them**. Now the question before us is what should we consider as the time Israel entered the land.

Map showing Arnon and Jordan

Is it from the time they crossed the Arnon to receive the 2 1/2 tribes east of Jordan? Which was in the fall of 1576 BC. Or should we count it 6 months later, from the time they passed over the river Jordan. Which was in the spring of 1575 BC.

2nd Volume chart on Jubilees

In our 2nd Volume chapter on the Jubilees, we recall the prophecy of 2 Chron. 36 where God allowed the land of Israel to be taken captive and be desolate for a period of 70

years. Each of these years in turn were prophetic of 70 Jubilee years that would take us from the time they began to count the jubilees to the great antitype of Oct. 1874.

The time of our Lords return when he began the preparation phase of The Times Of Restitution. The setting up of the spiritual phase of the kingdom and the removal of this present evil order of Satan.

Time does not permit going into the mathematical details on the Jubilees except to note two things.

One, it is a very exact chronological prophecy that ended October 1874 exactly the time of our Lord's return.

Second, the ending of this exact chronological prophecy is in October. And since it deals with whole years not fractions of years, it implies to us that whatever year it began - it of necessity must have begun in October if it ends in October.

Map of Arnon (fall crossing) Jordan (Spring crossing)

This helps us to know what we should consider as the time element of entering the land. They crossed Arnon into the promised land in October. They crossed Jordan 6 months later in the spring. And so we believe that this crossing of Arnon into the 2 1/2 tribes inheritance is when they began to count for the jubilee cycles.

Just very briefly, we'd like to consider the Scriptures that show that the crossing of Arnon was the promised land and that it was in the fall.

Numbers 13:20 tells us how the spies were sent to spy out the land of Canaan and the time was the first ripe grapes. It was late July to the middle of August.

Numbers 13:25 - spies return after 40 days after spying out the land which would be about Sept. 1st thru the 15th.

Num. 15:1 and 25. Two days later after the spies come back God turns Israel back into the wilderness because of unbelief. Lack of faith.

Deut. 2:14 tells us that the time from when Israel was turned back to the wilderness to the brook Zered was 38 years. If this was Sept. 15th, this would be Sept. 15th. 38 years later.

Numb. 21:12-15 shows us that from the brook Zered to the river Arnon is just a few days journey - 30 miles. And it was at the river Arnon in Deut. 2:24,25 that God specifically says he's going to give them that land.

Now let's examine the scriptures where God considered crossing the river Arnon on the East side of Jordan as the time of entering the promised land.

Deut. 2:24,25 on map showing Arnon Sihon's land

Israel at this time is camped at the river Arnon and God says:

"Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, King of Heshbon, and his land; begin to possess it, and contend with him in battle.

This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven."

The fact that God says, "I have given into thine hand Sihon the Amorite, ... and his land, begin to possess it, and then he says "THIS DAY" - I'll put the fear of thee in the nations, is pointing to the fact that "this day" Israel began to enter the promised land.

Deut. 2:31 confirms even stronger that Sihon's land was to be considered part of Israel's promised land.

Deut. 2:31

"The Lord said behold I have begun to give Sihon and his land before thee: begin to possess that thou mayest **inherit his land.**"

Yes, this land east of the Jordan became part of Israel's inheritance.

Deut.3:12,13

It was divided into 2 1/2 tribes as we read in Deut. 3:12,13:

"This land, which we possessed at that time from Aroer, which is by the river Arnon, (here's Arnon) the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites (down here) the Gadites (here) And the rest of Gilead and all Bashan, being the kingdom of Og (up here) gave I unto the half tribe of Manasseh."

Deut. 34:1,4 on map showing Gilead and Dan

Another Scripture that shows us that the 2 1/2 tribes east of the Jordan is part of the promised land is Deut. 34:1-4. Now this setting is one in which Moses was located here on Mt. Nebo - Mt. Pisgah, just before his death. He's looking over the land - notice what it says:

"And Moses went up from the plains of Moab unto the mountain of Nebo to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan."

The word Gilead is always referring to the land that is basically east of the Jordan river when its contrasted with the land west of the Jordan river which is Canaan.

So God shows Moses all the land of Gilead unto Dan. And then notice verse 4:

"And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed."

Notice brethren, this land - Gilead - east of Jordan is the land that God sware unto Abraham.

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And so brethren, as we used in a previous chart we believe that the counting - the beginning of the counting of the jubilee cycles indeed was in the fall of the year. And exactly 3,449 years later as the prophecy in 2 Chron. 36 shows, was the great antitype. This is where they crossed the Arnon into the land east of Jordan. 6 Months later Israel crosses Jordan in the spring of 1575 - and then from that time counting after 48 years began the Sabbath year - the 49th - 7 x 7 - also beginning in October to October and then after 49 years, they were to hallow the 50th and blow the jubilee trumpet.

Now having established the land East of Jordan inhabited by the 2 1/2 tribes as part of the promised land, we want to consider a few Scriptures that seemingly are a little difficult to harmonize because in the last Scripture we quoted Moses could only stand on Mt. Pisgah and look beyond to what was beyond but God said he couldn't go there.

Why? In other words it was part of the promised land but Moses couldn't go into it. We believe that this all furnishes to us a beautiful picture.

Canaan - the area outlined in red where the 9 1/2 tribes were was the ultimate destiny of Israel. This is what they longed for. You recall it was a land described as a land flowing with milk and honey. It connotes the thought of anything and everything that man could desire. Milk and honey.

We believe that that land of Canaan is a picture for us - a time element and a relationship with God. It pictures the Mediatorial phase of the Millennial kingdom. The kingdom for which all men are longing, just as Israel was.

But there was a barrier to entering the land - there was this great river Jordan - a barrier. Now we notice that the word Jordan means "judged down." There was a judgment - and it was down - there was a condemnation. In other words the Jordan River is a picture of the divine condemnation of Adamic death which is the barrier that blocks mankind from entering into the kingdom. Man still cannot go because of that judgment that was down - Adamic sentencing.

Also you recall the beautiful story of how Joshua led the people over the river and into the land. At the time the way it was done, the priests picked up the ark - walked thru the river and then the people went thru and defeated the enemy beyond. We believe Joshua there is a picture. His name was changed to Jeshua - in Neh. 8:17. The Greek equivalent is Jesus and it means Saviour. And so Joshua was a picture of our Lord in the Mediatorial phase of the kingdom as Mediator.

The Ark that the priests carried before they could cross this condemnation - the Jordan - is a symbol of divine justice. Just as in the Tabernacle, the blood of atonement was sprinkled on the ark - on the mercy seat showing the satisfaction of justice.

The fact that the priests pick up the ark and the moment their foot touched the river - it began to part. And so that too a beautiful picture of how the parting of Jordan was the removal of the death sentence - the removal of the barrier to the promised land for which we all long - for which mankind longs.

And what did Israel picture? Well, as Israel went thru that water we believe they are a picture of all of mankind. The living and the dead who will be raised from the dead and who will enter into the Mediatorial kingdom.

But all was not tranquil as soon as they crossed Jordan. It was a land of milk and honey - yes, but there were enemies in the land. That too is a picture. A picture of the weaknesses and imperfections that will be carried over due to the Adamic death - in other words the effects of the Adamic death that will have to be overcome during the Mediatorial reign that the people will have to drive out these enemies from the land of milk and honey.

Now if the Jordan, we can see, is a picture of the removal of the death sentence - Canaan the Mediatorial kingdom - what is pictured by the land this side of Jordan and the experiences of Israel in the 40 years in the wilderness?

Well brethren, we believe they are a picture of the entire Gospel age. Israel's experience as we want to begin here now is Kadish Barnea - when they were to send the spies in. The Jewish harvest, the harvest of the Jewish age.

And we know that Israel - and mankind - could have entered the promised land even then if there would have been 144,000 selected of Israel to complete the Church. But there weren't. 12 spies were sent - we believe being symbolical of one for each tribe - 12,000 members of the Church from each tribe.

Only 2 brought back a faithful report. All the rest - 10 of them were unfaithful. And so it's a picture to us of how there weren't enough to complete the Church from Israel. God had to cast Israel out and the Gentiles were brought and grafted into the Abrahamic promise.

And so for 40 years mankind has been longing and waiting for the Millennial kingdom. What has taken place in this time? This is the time where God is selecting, thru our Lord, drawing out, from mankind a people for his name.

Notice how this is beautifully symbolized for us in Moses who was the leader during the 40 years. You know what the name Moses means? We never noted this - just found this recently. It fits in so nicely. Moses name means - drawing out. It comes from a root word meaning to pull out.

Isn't this the role of our Lord as Advocate and High Priest during the time of the Gospel Age. Yes, Moses there is a picture of our Lord as Advocate and high priest - selecting - pulling out from mankind a people for his name.

This is why Moses couldn't enter the promised land. God said he could only look. Because Moses there was a picture of the office of our Lord of Advocate and of High Priest which had to come to an end in the picture before they crossed Jordan. Before the divine sentence of condemnation could be removed. And so Moses was superseded by Joshua now who was a picture of our Lord in a new role - our Lord as Mediator. Joshua being symbolic of Jesus - the Saviour of mankind.

Let's look into other lessons that show that there is a time element of that which occurred before Jordan which is the Gospel Age and that after the Jordan which is the Mediatorial reign.

While Israel was in the wilderness for 40 years, they were fed miraculously by manna that fell from heaven. But as soon as they crossed the Jordan it ceased just like that. Why?

Because of its part of a picture God was painting for us. The miraculous food - the manna - was a picture of a divine revelation that God has given now to the Church. It was difficult to pick - you had to go on your hands and knees - picturing humility. It's about the size of one inch ball - pick up a little here and a little there. Yes, they had to search even as the Church has to search for the truths of God's plan.

But as soon as they got into Jordan - picturing the Mediatorial phase of the kingdom - that food ceased and they ate of the food of the land in its abundance. And so there will be no need in the picture that's shown us of this divine inspiration because all mankind - they will have been dead and will have been raised. They will have direct communion with God thru the Ancient Worthies. Yes, now the manna is but a lamp unto our feet but in that kingdom the sun of righteousness will shine and flood the whole world with light.

Something else that did not take place east of Jordan in the 40 years of the wilderness - the ceremony of circumcision did not take place. But the moment that they entered Canaan God commanded Joshua and the people were circumcised. Again a picture how the first institution of the Mediatorial kingdom is going to be that of consecration. The putting away of sin - the circumcision of heart that the people will have to do.

The Passover was also neglected in the wilderness but immediately they entered on the 10th of the 1st month and on the 14th was the Passover. That was the 3rd Passover that Israel observed in 40 years. One was in Egypt - one was on Mt. Sinai - and the third was right after they entered Canaan. Again a picture of how the work of redemption will be made prominent to all of mankind in that kingdom.

Let's go on to the final journey of Israel. They wandered for 40 years, they were here at Eloth - they started their journey up - they had to pass thru Edom and Moab - and we think now this last journey is a picture of the harvest of the Gospel age.

So the first aspect of the promised land that we're thinking of in our title is this aspect - the 2 1/2 tribes that received their inheritance prior to mankind - prior to the crossing of Jordan.

Who receives their inheritance before mankind in general? On it will be the Church, the Great Company and the Ancient Worthies. But in addition these 2 1/2 tribes in addition to symbolizing those who receive an inheritance before the world, we think is symbolic of a heavenly salvation ultimately.

Why do we think that? Well, we wondered why was there 2 1/2 tribes this side? Half of Manasseh was here - half of Manasseh was beyond the Jordan. Oh we see how this fits and can fit with Bro. Russell in several places brought to our attention. The Ancient Worthies will have two different - I shouldn't say salvations - they will experience an earthly resurrection beyond Jordan - they will be instruments of the Lord to teach mankind but as he suggested he believed that after the Millennium was over they would be given a heavenly inheritance. And this is why we believe the tribe of Manasseh which we will show shortly was on both sides Jordan - the only tribe that was.

Well now why do we think Manasseh is the Ancient Worthies? Well in the 32nd chapter of Numbers we have a story of Reuben and Gad negotiating with Moses to get this land east of the Jordan. The reason they wanted it was they had almost all of the cattle of Israel. And this was beautiful land for pasture. So the whole 32nd chapter Reuben and Gad are negotiating with Moses. Manasseh isn't in the picture at all. No mention whatsoever.

But notice all of a sudden - verse 33 - and you have to read the chapter to see it - out of a clear blue sky God says - yes -

"And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and (then just like that) unto half the tribe of Manasseh" this land east of the Jordan.

But what's so strange is that they didn't request it - nothing was mentioned about Manasseh. Moses just gave it to them as a reward for their faithfulness and valor in driving the enemies out of this land. And so the fact that they didn't request it - there was no hint of this reward to them whatsoever but Moses just gave it to them out of the blue we believe is a symbol of how the Ancient Worthies had no promise of a heavenly salvation - it will be given as a surprise inheritance - as it was to Manasseh.

The name Manasseh in Gen. 41:51 is this:

"Joseph named his oldest son Manasseh, meaning made to forget."

And what he meant was God made up to him for all the anguish of his youth and the loss of his father's home. Isn't this just what the Ancient Worthies will do? They will help mankind to forget the anguish of their youth - of this present evil age because of the loss of their father's home. They were not in covenant relationship with God as was Adam but they will restore them.

Reuben we believe is a picture of the Great company. This is the final blessing of Jacob to Reuben in Gen. 49:3,4:

"Reuben thou art my first born (notice)...but thou will be unstable as water, thou shalt not excel: because thou wentest up to thy father's bed."

Because of the sin of incest with Bilhah we're told in 1 Chron. 5:1 that Reuben, the firstborn, lost his birthright and instead his birthright was given to the sons of Joseph.

Just like the Great Company. They were the firstborn. They could have been of the Church of the firstborn but they lost their birthright. Reuben we believe, pictures the Great Company.

And Gad we believe is a picture of the Church. This is Moses blessing to Gad in Deut. 33:20,21 (New English):

"He chose the best for himself, (or as Rotherham has it, he provided a 1st part for himself - notice) to him was allotted a rulers portion."

Symbolic of the Church.

"When the chiefs of the people were assembled together. He did what the Lord deemed right, observing his ordinances for Israel."

Gad's name means "Prosperity." "Good Fortune." He was the 7th son of Jacob. Symbolic of the perfection of the Church.

And now we have Jacob's final blessing to Gad:

"A troop shall overcome him but he shall overcome at the last."

Yes a great troop of adversaries - constantly the world, the flesh and the devil attack the Church. But the Church will overcome.

And so by way of recap - we believe that these 2 1/2 tribes east of Jordan picture those who receive their inheritance before mankind crossing Jordan - Reuben, the Great company, Gad, the Church and Manasseh the Ancient Worthies.

And in addition we believe it's a heavenly salvation - as we mentioned.

The second aspect - the land in red where the 9 1/2 tribes were is a symbol of the blessings of the Mediatorial phase of the kingdom - earthly salvation.

And now we come to the third aspect - we want to notice that in the red is the promise of the borders that God gave to Moses. Basically where most of the Canaanite enemies were and notice its smaller than the borders that were promised to Abraham.

Why? Well, we believe that the land in the red where the Canaanites were - the enemies had to be driven out mostly again is symbolic how the effects of the Adamic death that will have to be driven out during the Mediatorial kingdom - that's in contrast to the overall land promised to Abraham which we believe is a symbol of the ultimate blessing to all mankind - that after the enemies are driven out - after the Millennium is over -they'll be in direct covenant relationship with God throughout ages to come.

And we just want to note that the land that's outlined here which is the promised land to Abraham - almost all of it was under the reign of Solomon. The line of red picturing the reign of Solomon - up to the Euphrates - down here like this.

Just briefly to show this was part of the land - 1 Kings 4:21:

"Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines (up north to the Philistines)" and 1 Kings 8:65:

"from the entrance of Hamath to the Brook of Egypt."

And now notice the next Scripture applying to the time period that we believe the ultimate promised land - the 3rd aspect of the promised land to Abraham is a picture of the ages to come:

1 Kings 5:3,4:

Notice fighting took place in Israel up to Solomon's reign:

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"Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet."

Enemies had to be driven out of this land. Picturing the effects of Adamic death until the time came - all the way down the line till King David thru the period of the judges they were fighting - driving out these enemies. Until God put them under the soles of his feet.

How beautifully parallel to the Scripture in 1 Cor. 15:25:

"For Jesus must reign (for how long) he must reign until he hath put all enemies under his feet."

David concluded the driving out of the enemies - the land now could go at rest under the reign of Solomon. Notice this Solomon's land encompassed almost all the promised land of Abraham. Notice the parallel to ages to come - no more enemies.

"But now the Lord my God hath given me rest on every side, (isn't this what mankind will have) so that there is neither adversary - (no Satan will have been destroyed at the end of the Millennium - in this peaceful reign there will be no more adversary) nor evil occurrent."

And so Solomon's reign of peace and tranquility is a picture of how mankind throughout all ages to come will have a time when there will be rest on every side - no adversary or evil anywhere on the face of the earth.

Yes, from this land will radiate the laws and the blessings for all mankind for all eternity.