

11.23.25

## Genesis

### Chapter 17 - God's Commitment to More Perpetual Possession (vs.8)

**Genesis 17:8:** “I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

In this passage, God is making another promise to Abram. God doesn't have to make promises to us. He could just say, “Well, whatever it is, live with it.” But He makes promises to us. Hebrews will say, since He could swear by no one greater, He swore by Himself. And He gives these marvelous promises of not only exceeding blessings as He will establish in Chapter 17 at the very beginning, but forever blessings. Wow, forever. And really, it is in Chapter 17 that we actually begin to see the forever picture as He begins to describe the blessings that He has for Abram.

As we think about the covenant that He gives in Genesis 12 when He first calls Abram, it is, as it were, a kind of unilateral covenant. That is to say that God is making promises and it seems to have nothing to do with Abram in the sense that Abram really doesn't have a role in it. God says, "I'm going to make you a blessing. I'm going to bless you. You're going to be a blessing to all the nations. Done." You know? And you realize, okay, so what's Abram's role? Well, Abram's role is to just enjoy it, and He sends him out.

We come to Chapter 17, and it is a covenant that would be unilateral in the sense of God is the One that controls the outcome. So, as we come to this, as God will say to him, "I'm going to bless you exceedingly. You're going to have so many people in your family; even nations are going to come from you." As we know, in Genesis 25, he marries again with Keturah, and many other nations come through that particular wife; Ishmael, the Arab nation, and many others come from that. So, He tells him, "You're going to have a multitude, and it's going to be throughout

the world, and this multitude is going to be blessed through you.”

As He states earlier in Genesis 13, He begins to convey that through his seed, all the world is going to be blessed. And as Paul will use that phrase in Galatians, he will say, “Now, he says ‘seed,’ singular, not plural.” So, in that particular passage, he is actually pointing to the Messiah, which would bless the whole world. And Paul makes use of that in Galatians 3 and Chapter 4. My point is that as you see these different covenants being made, they're not just a repetition of the same one. They're really revealing different aspects and oftentimes pointing to a different kind of covenant in the blessing that God has given to Abram. What is interesting about this covenant is He's going to bring Abram into it, and the emphasis is going to be, “We're going to do this one together. We're going to do this one together.” So, He starts off, He says, “This is something that we're together in; you're with Me in this.”

And when you look at verse 9, God actually starts with this phrase,

(Genesis 17:9) “God said further to Abraham, “Now as for you...””

Which is telling us that He's now bringing him in.

And if you drop on down a little bit further in verse 15,

(Genesis 17:15) “Then God said to Abraham, “As for Sarai your wife...””

So, He's going to bring her in on it. In other words, they're going to have a role. Now, once again, what's interesting about this covenant is that it's entirely in God's hands, the fulfillment, and God promises it's going to be fulfilled.

How do we know that?

Well, if you back up at the beginning here in Chapter 17, His statement is, “I will make you exceedingly fruitful.”

If you look at this at the end of verse 2,

(Genesis 17:2) “...And I will multiply you exceedingly.”

“It's My covenant with you, and this is going to happen. You're going to be exceedingly fruitful.”

And in verse 7, “And I will establish this.”

So, God is fundamentally saying, "It's done. It's going to be done." However, still within the text, what we have is that Abraham will have a responsible role in this being realized. "As for you, Abraham, you're going to have a role in this." And you see God actually calling him to His side, "We're going to work together as a team in this." And He begins to describe what he's going to be doing. What's interesting about the Near Eastern treaties is that in their treaties, if in fact one of the parties doesn't fulfill and fails to fulfill what they are supposed to do, the treaty is nullified. However, that's not true in this one. Whether Abraham pans out or he doesn't, God says "It's done." So, in one respect, it's unilateral. In another respect, it's bilateral in the sense that He is bringing him in on the treaty. However, it's not contingent on what Abraham does, which really demonstrates the faithfulness of God. When you consider, though we are faithless, He remains faithful. And the wonderful thing about our salvation is that it's not contingent on what we do. God has saved us. However, He does say in Philippians, "Work out your salvation in fear and trembling." Now, what is He saying? He's saying, "You have a role in this. However, the result

is not in your hands. It's in Mine. And I promise you, you're saved. You're redeemed." The gifts of the calling of God are irrevocable. However, what the role that we play in this is working out, and the term that's actually used in the Book of Philippians is kind of the term "exercise". It's sort of like God gives you muscles and He goes, "Now, use them. Exercise." It's your responsibility to exercise. But God gave you the wherewithal to do what you do. And you may be an Olympian, but if you just sit around eating potato chips and watching TV, you're not going to really break any records. God has given you the gifts and He wants you to enjoy those things. So, in order for you to enjoy them, you need to exercise. Now, he goes on and says in Philippians, "You need to exercise this." And then he goes and says, "For it is God who is at work in you." The passage actually uses a different word. It uses the word "energize". So, you work out, God will energize you. And that's what God does. He gives us the Spirit and He energizes us to do the things that He calls us to do, but He tells us, "You start walking in the direction that I tell you to." So, He allows us to have a role in it. If I don't do those things, am I still saved? Absolutely. It's not contingent. My

salvation is not contingent on my works. However, if I don't exercise, I won't enjoy the things that God has in store for me. So, you're going to see that kind of interplay within this particular covenant as He brings him in.

In verse 8, He actually adds a part that we're going to be focusing on today, and that is the possession that He gives to Abraham. A very unique text as we come to this. And I hope you have your Bibles with you, because we're actually going to be turning in them. But as we come to this, what He talks about in verse 8 is,

(Genesis 17:8) “I will give to you and to your descendants after you, the land of your sojournings...”

That's an interesting phrase in and of itself because He's actually saying, “You're a stranger; an alien in this land.”

When you go back to Genesis 14:13, Abraham is actually called a Hebrew. Where he gets that name, of course, is his great-great-great-grandfather or whatever was Eber, where we get the word “Hebrew,” which means stranger and alien, or literally, “on the other side of the river”.

You're from the other side of the tracks, so to speak. So, you're a stranger and an alien. That's what Hebrew

means, stranger and alien. See, when you read the Book of Hebrews, He's actually reminding you of that as you come to that. But the point is that in this land, he's been a stranger. He's been a sojourner.

In fact, if you look at Hebrews 11:9; you don't need to turn there, but it says that he lived as an alien in this land by faith. So, Scripture is reminding us of the fact, even as Hebrews 11:13 says, he was confessing that he was a stranger and an exile on this earth. So, here you have a sojourner, and as he's sojourning in this particular land that he's sojourning, which God had called him into, that is the land of Canaan, God says, "Someday, you're going to own this." Now, while he's walking around, at this juncture, he doesn't own it. The Amalekites, the Amorites, all these "ites" begin to actually own this land as he's sojourning in it. However, God is giving him a promise.

And if you look at the passage, it says, "Not only will you have this land, but your descendants after you will have the land." And He defines what the land is. As He has in some way defined actually the borders of this land earlier, He will later on keep defining those borders as the same.



You'll see that. And it will seem expanded in some texts and other texts, but the fact of the matter is, it's all the land of Canaan in this particular region.

If you look at the passage, that's exactly what it says.

(Genesis 17:8) “... all the land of Canaan, for an everlasting possession; and I will be their God.”

“I'm going to give this land to you. It's going to be for you. It's going to be for those after you, and this will be their possession. And they're going to worship Me. I'm going to be the God of their lives.” Well, that's a very tangible promise. And in many respects, what we're going to be looking at is how this actually fits into eschatology.

Because I think that eschatology, last days, the last times, is very confusing to people. You have people talk about this, and they argue and debate about that. There's a couple of reasons why that's probably true. One reason is that people oftentimes, instead of just reading Scripture, try to fill in blanks. So, we know Deuteronomy 29:29 says, the hidden things belong to God. The things revealed, okay, He's given to you. The point of that is, if it doesn't say it, don't claim it. You know, if Scripture says

something, then go with it. It's what it says. God's not trying to make things difficult for you. It is God's grace that really communicates in a very upfront and very transparent way. So, that's true of prophecy. However, people just can't seem to deal with the fact, "Well, He didn't tell me what's going to happen here. He didn't tell me when it was going to happen." And so, because of that, they begin to try to fill in the blanks, and a lot of confusion comes out of that. The second reason why people have difficulty with eschatology is because when they're considering it, they don't consider all of Scripture. They consider a part of Scripture.

Everybody has their favorites, "This is the passage..." I had somebody come up to me and talk to me about the last days, and they said, "Have you read this particular passage?" I said, "Yeah, I happen to have read that one." And they said, "What do you think about it?" I said, "I think you have to take into context all the things that are being said and how this fits into that, rather than just pulling out a particular passage of Scripture and just literally developing a whole doctrine out of one particular

text.” God has given us all Scripture, and it complements itself. It doesn't contradict itself. It complements itself. So, it's important that when you bring these things together, you take into consideration all of Scripture. And when I say that, there is a lot of Scripture in the Bible that is more obscure. It's kind of hidden in places where we don't normally read. I mean, when's the last time you read Nahum? See? So, there are particular passages that seem to be out of our reach simply because we haven't read them. And so, it's important to take into consideration all these things.

Now, after saying that, there's another part that has to be considered. And that's what we're dealing with in particular in this passage. There are promises that God has specifically to the Jewish people. They're very distinct. Now, does it mean that they won't be saved through Jesus? No, we're all saved through Jesus. In fact, Paul will establish very clearly in Romans that all, even the Jews, will receive mercy from God. However, the interesting thing that he states in Romans 15 is that the Jews were called for a purpose that is very distinct than the Gentiles.

That is to say that they're going to demonstrate the glory of God by seeing the promises of God being fulfilled in their lives. So, in the Old Testament, you have these promises that God made specifically to the Jewish people. If you look in Romans 3, the Jews go, "Well, if we're all saved by grace, then what advantage do we have?" And He goes, "Well, you do know that I called you to carry the oracles. You were entrusted with the oracles of God." So, we see a distinction. Scripture will show us that not only in the Old Testament, but also in the New Testament as well, and how God deals with them. The thing about the Jews is that they're very tangible people. Paul will write in Corinthians, the Jews seek for a sign, "Show me." And what it's talking about is they want physical proof. So, when you consider how God dealt with specifically the Jewish nation, it was in the realm of the physical. It's very important that you understand this. So, in the realm of the physical... Well, let's just give some examples. God actually pulls them out of Egypt. I mean, they actually walk through water. They get and eat bread from heaven. We're not talking, "Oh, spiritual bread from heaven." No,

real bread, real water in the midst of the desert. When God calls them, He gives them the Law, and it's made of stone. It's coming on stone. They see the Law. He calls upon them to build a tabernacle. They will experience feasts. And in the feasts, this tangible world will point to the higher things. But it will always be through the tangible. It'll be through the physical that God will deal with. When God gives them promises, it's in the physical world. Now, God is then pointing to the higher. So, when He says to them, "You're going to go into captivity," guess what? They went into captivity. I mean, it was a real captivity. And when He says, "I'm going to bring you back into your country," He's going to bring them back to their country. We're not just talking metaphorically. This is not an allegory. This is God saying to the Jews, "This is going to happen." When He promised them a Messiah, He's coming to earth, He's going to be born in Bethlehem, it happened. It happened, just like He said. So, what we're dealing with is the realm of the physical.

In this passage, He's giving them a promise. Just look at it with me, "Canaan is going to be yours." Is there such a

land called Canaan? Yes. Will they dwell in a physical land called Canaan? Yes. This is very interesting. How long? Forever. I don't know. Am I reading this incorrectly?

(Genesis 17:8) “... the land of your sojournings...”

So, just in case we're a little confused, what land are we talking about?

“Well, the land that you've been walking around in, physically walking around. This land, all the land that's in Canaan, is an everlasting possession for you and your children after you.”

Then the question goes, “Okay, well, Abraham was the father of all the nations. I mean, as you go back to Genesis 13, in your ‘seed,’ singular, that is in Christ, all the world will be saved, really, through that Messiah that is to come?” Yes, but in this particular covenant, He's not talking about that. How do we know? Well, when He begins to talk about Abram's role as well as Sarah's role, Abram goes, “Okay, You do know that we're like 100. So, I can't see how it's going to happen, so it must be Ishmael that You're talking about.” And God says, “Nope, we're not talking about Ishmael.” Now, if we're talking about

the world, once again, the world in this particular covenant, then Ishmael would have to be considered. But we're not. We're talking about another son.

So, if you drop on down, just to remind you of the passage that I was talking about,

(Genesis 17:18) “And Abraham said to God, “Oh that Ishmael might live before You!”

“Because, you know, Sarah's 90 years old, I'm 100 years old; it's not going to happen.” And I just want to remind all you men, Abraham laughed first, then Sarah laughs. But in this particular passage, Abraham laughs and God goes, “Okay, you want to laugh about it? That's what we'll call your son, ‘laughter’.” So, Isaac will be that picture of laughter.

Nevertheless, In the passage, Abraham said, “Oh, that Ishmael might live before Thee.”

Watch verse 19,

(Genesis 17:19) “But God said, “No...””

Which is telling me what? It's not Ishmael. And the promise isn't through him.

It goes on and states this in verse 21,

(Genesis 17:21) “But My covenant I will establish with Isaac...”

So, this particular covenant, which is talking about Abraham has a role, Sarah has a role, and more specifically, now the son that's going to be born through Sarah, this young man that now ultimately is going to be called Isaac and have a nation, it's this nation that we're talking about. So, He really pinpoints in this text. So, who's going to live in Canaan? The Americans? No. Who's going to live in Canaan? The Jews under Isaac, these are the ones of the promise. So, we have a very distinct promise in the passage. When you consider this, what God is doing, once again, with the Jews is He's demonstrating in a physical way His faithfulness in the promises. So that when God gives us promises, such as Ephesians 1, where He talks about all the blessings in heaven are yours, we go, “Yeah, yeah, yeah. Sure, sure.” And God goes, “No, just look at the Jews, when I told them I was going to give them something.” And we go, “Yeah, you can touch that. You can feel that.” So, the very



things that He gave them were for the purpose of dealing with a people that, well, I mean, He called these people because they had a certain mentality. What's their mentality? "Show me." And so, God is showing them in a very physical way so that we could have that tangible hope in something far greater.

So, let me show you some of the passages of Scripture that deal with this particular issue and ultimately will underscore what we're trying to convey. And that is that what God is doing in the Jewish nation is He's demonstrating something. And when you begin to read certain passages, in the Old Testament as well as the New, you need to make distinctions to understand how everything's going to unfold in those final days. So, I thought it was just a good opportunity to do it since He talks about the land everlasting.

So, if you look with me in Leviticus 26, and like I said, I hope you brought your Bibles with you because this is a real good time to remember certain of these things, because you're ultimately going to have people tell you, "Well, this is the way it's going to happen, this is the way

it's going to happen.” And quite frankly, I would say, don't argue with them. It's not going to keep them from going to heaven. So, I wouldn't get into some big debate. If somebody were asking you, “Explain this to me,” then sure, yeah, tell them what it is. In Leviticus 26, there's an interesting promise that He gives them, and fundamentally what He says is, “You need to keep the laws that I give you. And when you keep the laws that I give you, you're going to have peace in the land. Things are going to go well.”

He actually makes that statement in verse 6, if you look with me.

(Leviticus 26:6) “I shall also grant peace in the land...”

“And this is what's going to happen...”

He goes on and says, “But if you don't obey...” And that's verse 14. God starts in verse 14, “But if you don't obey, things are going to go awry. And the things that are going to go awry is the land's not going to be wonderful. In fact, things are going to lay waste.”

(Leviticus 26:31) “I will lay waste your cities...”

(Leviticus 26:32) “I will make the land desolate...”

See what He's saying? So, He begins to describe, “And then you'll be scattered. You have this possession. I gave you the possession, but you're not going to be able to enjoy it.”

Then you drop on down to verse 40, “But if you get back on your knees and you confess, then I'll bring all this back on you. And I'll remember My promises that I made to Abraham.”

The way it reads, if you look in verse 42,

(Leviticus 26:42) “Then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.”

And He ultimately says,

(Leviticus 26:43) “For the land will be abandoned by them, and will make up for its sabbaths...”

(Leviticus 26:44) “Yet in spite of this, when they are in the land of their enemies, I will not reject them...”

“I'm going to bring them back.” And that's the fundamental promise that He gives them.

All the way through prophecy, God will continue to bring back this covenant with Israel. “I'm going to bring you back into your land, the land I gave you.” Now, is He talking about Christians at large? No. He's not talking about Christians at large. He's talking about the promise that was given, the covenant that was made to Abraham, to Isaac, his son. So, what is this land?

And if you look with me, there are a number of prophecies that we can go to, and we're just going to be extremely limited today, but I wanted you to see that it's all over the place in the Old Testament. So, if you look with me in Isaiah 11, the promise is that there's going to be a root that comes from the stem of Jesse. Of course, we know that Jesse is David's father. God promises through the lineage of David that there's going to be a king, and the Spirit of the Lord is going to rest upon him. Then He begins to describe the land in this future state. Now, we're talking about *the land* in the future state. And the way He describes it is in verse 6,

(Isaiah 11:6) “And the wolf will dwell with the lamb,  
And the leopard will lie down with the young goat...”

By the way, has this happened yet? No. Okay. So, I haven't seen this yet. I mean, I would probably not encourage you to take a wolf and put it in with the lamb at this juncture; nor the leopard with the young goat.

But anyway,

“... And the calf and the young lion and the fatling  
together;

And a little boy will lead them.”

You know, I wouldn't put a little kid in front of all of them.

(Isaiah 11:7) “Also the cow and the bear will graze...”

A bear grazing? I've never seen a bear graze before. But that's what it says in verse 7.

“... Their young will lie down together,

And the lion will eat straw like the ox.”

So, obviously he won't be looking to eat you, but will eat straw.

(Isaiah 11:8) “The nursing child will play by the hole of the cobra,

And the weaned child will put his hand on the viper’s den.

(Isaiah 11:9) They will not hurt or destroy in all My holy mountain...”

So, what are we talking about? His holy mountain. Where is that? In Canaan.

“... For the earth will be full of the knowledge of the LORD  
As the waters cover the sea.

(Isaiah 11:10) Then in that day

The nations will resort to the root of Jesse,

Who will stand as a signal for the peoples;

And His resting place will be glorious.”

In other words, the nations will go, “We want to go there,” and be kind of a signal.

(Isaiah 11:11) “Then it will happen on that day that the Lord

Will again recover the second time with His hand

The remnant of His people, who will remain,  
From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath,  
And from the islands of the sea.

(Isaiah 11:12) And He will lift up a standard for the nations  
And assemble the banished ones of Israel,  
And will gather the dispersed of Judah  
From the four corners of the earth.”

They're going to come back home. Where? In Canaan; in the land in which He promised.

All the way through Isaiah, you're going to see this fundamental point, but if you'll turn with me to Isaiah 49, and if you can turn a little bit faster, it would help me.

Isaiah 49, it goes on and talks about in verse 5,

(Isaiah 49:5) “And now says the LORD, who formed Me  
from the womb to be His Servant,

To bring Jacob back to Him, so that Israel might be  
gathered to Him

(For I am honored in the sight of the LORD,  
And My God is My strength),

(Isaiah 49:6) He says, “It is too small a thing that You should be My Servant

To raise up the tribes of Jacob and to restore the preserved ones of Israel;

I will also make You a light of the nations...”

Here again, I just want to stop. Has this happened yet? No. The nations want to destroy them. They don't look at them as a light. They don't say, “There's a signal. We're going to go to Israel to worship.”

“I will make you a light of the nations.” And let me just emphasize this. This is God promising. Something is going to happen. Now, you can call it an allegory if you want to. But He doesn't deal with the Jewish people in allegories. He deals with them in the physical.

“... I will also make You a light of the nations

So that My salvation may reach to the end of the earth.”

And He says, “At one time you were abhorred by the nations. Now, you're going to be embraced by them. I'm going to restore your land.” (verse 8)



It says in verse 14, “Will God forget us?” He goes, “Well, a mother may forget her child, but I'm not going to forget you. I mean, you're inscribed in the palm of My hands. I'm going to rebuild your walls. You're going to come back.”

He states this in verse 16,

(Isaiah 49:16) “Behold, I have inscribed you on the palms of My hands;

Your walls are continually before Me.

(Isaiah 49:17) Your builders hurry;

Your destroyers and devastators

Will depart from you.”

In other words, “Nobody's going to attack you anymore.”

Has that happened?

(Isaiah 49:19) “For your waste and desolate places and your destroyed land...”

These are going to cease.

And then ultimately what's going to happen,

(Isaiah 49:20) “The children of whom you were bereaved will yet say in your ears...”

And the word that's used in the text can actually be translated “aborted”- The children that were aborted in your womb. In wartime they would oftentimes come, and they would just stab the woman that was expecting because they wanted to make sure they killed the child for the purpose of taking over the land. So, this particular passage is saying the day is coming when those children that were aborted are going to cry out to you. You're going to say, “Well, where did they come from?” Well, that's exactly what this passage says. So, thanks for saying that.

“The children of whom you were bereaved will yet say in your ears,

‘The place is too cramped for me;

Make room for me that I may live here.’

(Isaiah 49:21) “Then you will say in your heart,

‘Who has begotten these for me,

Since I have been bereaved of my children

And am barren, an exile and a wanderer?

And who has reared these? ...”

“How did they grow up? I don't even recognize them. They have beards.” I don't know if they said that.

“... Behold, I was left alone;  
From where did these come?””

(Isaiah 49:22) Thus says the Lord GOD,  
“Behold, I will lift up My hand to the nations  
And set up My standard to the peoples;  
And they will bring your sons in their bosom...”

The ones that were dead.

“... And your daughters will be carried on their shoulders.”

You think this is just an allegory?

(Isaiah 49:23) “Kings will be your guardians,  
And their princesses your nurses.

They will bow down to you with their faces to the earth  
And lick the dust of your feet...”

Are Jews that loved? God's making a promise. And you're going to see these promises all the way through. In fact, it's just going to get more intense from 59 to 66 at the end of Isaiah, to the degree that you're going, “Whoa,

that's a lot of promises.” I mean, if you look with me at 59, we'll just kind of hop through them.

But if you look through 59, it says at the end (Isaiah 59:20), “Your Redeemer is going to come. He's going to turn your transgressions. This is a covenant that I'm going to keep.”

And then it says in Isaiah 60:3,

“Nations will come to your light,

And kings to the brightness of your rising.

(Isaiah 60:4) “...Your sons will come from afar,

And your daughters will be carried in the arms.”

Once again, repeating what we saw in Chapter 49.

(Isaiah 60:5) “...The wealth of the nations will come to you.”

“All the coastlands are going to be coming to you and be supplying your needs.” This stuff has to happen.

Remember Jesus says every jot and every tittle? It's got to happen. God's made a promise. So, He begins to describe all these things.

And once again, it says in Isaiah 60:10,

“Foreigners will build up your walls,  
And their kings will minister to you...”

(Isaiah 60:12) “For the nation and the kingdom which will  
not serve you will perish,  
And the nations will be utterly ruined.”

That's a promise God makes.

(Isaiah 60:14) “...And they will call you the city of the  
LORD...”

(Isaiah 60:15) “... I will make you an everlasting pride,  
A joy from generation to generation.”

(Isaiah 60:16) “... Then you will know that I, the LORD, am  
your Savior  
And your Redeemer...”

(Isaiah 60:18) “Violence will not be heard again in your  
land...”

Got to happen.

It says in verse 21, which I'm sure hasn't happened yet,

(Isaiah 60:21) “Then all your people will be righteous;  
They will possess the land forever...”

That sounds exactly like what He said to Abraham.

(Isaiah 61:4) “Then they will rebuild the ancient ruins,  
They will raise up the former devastations;  
And they will repair the ruined cities,  
The desolations of many generations.

(Isaiah 61:5) Strangers will stand and pasture your flocks,  
And foreigners will be your farmers and your  
vinedressers.

(Isaiah 61:6) But you will be called the priests of the  
LORD;  
You will be spoken of as ministers of our God...”

In other words, “I'm going to have you proclaiming My truths to the world the way you should have done.”

Because you remember the initial call is, “You're supposed to be a blessing to the nations.” And in many respects, they've done anything but that; and one of the reasons why they had to go into captivity.

“But as you go from one to the other, through your gates, I'm going to build up the highways.” Isaiah 62:10, 11, 12.  
All the way through, I'm going to keep going and jump.

It says in Isaiah 65:9,

“I will bring forth offspring from Jacob,  
And an heir of My mountains from Judah;  
Even My chosen ones shall inherit it,  
And My servants will dwell there.

(Isaiah 65:10) Sharon will be a pasture land for flocks...”

(Isaiah 65:17) “For behold, I create new heavens and a  
new earth...”

Then if you drop on down in verse 20,

Isa 65:20

“No longer will there be in it an infant who lives but a few  
days,  
Or an old man...”

Which seems to convey that they're going to have infants,  
and people are going to be growing up.

“... Or an old man who does not live out his days;  
For the youth will die at the age of one hundred  
And the one who does not reach the age of one hundred  
Will be thought accursed.

(Isaiah 65:21) They will build houses and inhabit them;  
They will also plant vineyards and eat their fruit.

(Isaiah 65:22) They will not build and another inhabit,  
They will not plant and another eat;  
For as the lifetime of a tree, so will be the days of My  
people..."

A tree may be 1,000 years old. So, all the way through,  
the promises are given.

And if you look in Chapter 66, when is this going to  
happen? Well, when God brings them into the land, it's  
going to happen miraculously. And you're going, "How  
fast miraculously?"

(Isaiah 66:7) "Before she travailed, she brought forth;  
Before her pain came, she gave birth to a boy.

(Isaiah 66:8) Who has heard such a thing? Who has seen  
such things?

Can a land be born in one day?

Can a nation be brought forth all at once? ..."

God is going to do a great work. And He begins to  
describe that clearly as they will come, and they'll bring



their offerings to the Lord, and you'll see that come to fruition.

If you look with me in Ezekiel 34:23,

“Then I will set over them one shepherd, My servant David...”

I thought he was dead.

“... and he will feed them; he will feed them himself and be their shepherd.

Ezekiel 34:24) And I, the LORD, will be their God, and My servant David will be prince among them; I the LORD have spoken.

(Ezekiel 34:25) I will make a covenant of peace with them and eliminate harmful beasts from the land...”

He's talking about real land here.

“... so that they may live securely in the wilderness and sleep in the woods.

(Ezekiel 34:26) I will make them and the places around My hill a blessing. And I will cause showers to come down in their season; they will be showers of blessing.”

We're talking about real rain. We're talking about showers and blessings, trees in the fields growing. It's going to yield an increase. I mean, no longer do you have prey that you're going to have to worry about, the beast in verse 28.

(Ezekiel 34:29) “I will establish for them a renowned planting place, and they will not again be victims of famine in the land, and they will not endure the insults of the nations anymore.

(Ezekiel 34:30) Then they will know that I, the LORD their God, am with them, and that they, the house of Israel, are My people,” declares the Lord GOD.”

It's all coming from that promise to Abraham, “You're going to have a land. It's going to be a forever land.” See? And you go to Chapters 37 through 48 of Ezekiel; of course, he gives the interesting picture of the nation coming together. We know it's a nation because we're talking about the whole house of Israel, in Ezekiel 37:11. But he also makes this statement, which is very, very interesting, because he goes into stating in verse 12,

(Ezekiel 37:12) “Therefore prophesy and say to them, ‘Thus says the Lord GOD, “Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel.””

He's going to pull The Old Testament saints out of their graves, and they're going to come into the land of Israel. I mean, that's what He said. I'm not trying to add to that in any way.

Then verse 24,

(Ezekiel 37:24) “My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes...”

They're going to have the feast during this time. These things are going to happen.

And it says in verse 25,

(Ezekiel 37:25) “They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever.”

(Ezekiel 37:27) “My dwelling place also will be with them...”

(Ezekiel 37:28) “And the nations will know that I am the LORD...”

And He begins to describe all the way through in this.

In fact, as you go through Ezekiel, He begins to actually give specific dimensions of everything. And you come to the very end, He gives the dimensions of the land. And He says, “This is the land that you're going to have.” He even gives the dimensions of Jerusalem, which, by the way, is not the dimensions that are there today. From what I understand, present-day Jerusalem is basically a circumference of 2.5 miles. The one that He gives in Ezekiel 48 is a circumference of 5 miles. So, it's a different Jerusalem. But He ultimately ends with that. The interesting picture to me is in Chapter 47, where He talks about there's going to be a throne; there's going to be water coming from the throne. And the way He begins to describe it is that the water starts coming from the throne and it starts trickling to the south side, it then goes to the east, and then as it starts going out, it starts getting

deeper, which usually, is deep where it begins, but coming from the throne, as it continues to go out, it just gets deeper. It starts off and it's basically ankle high.  
(Ezekiel 47:3)

(Ezekiel 47:4) “Again he measured a thousand and led me through the water, water reaching the knees...”

(Ezekiel 47:5) “Again he measured a thousand; and it was a river that I could not ford, for the water had risen...”

(Ezekiel 47:6) “He said to me, “Son of man, have you seen this?” ...”

This is water coming from a throne. You have an interesting picture of something that's going to happen in the physical that will ultimately be seen in the eternal from the throne of God, from the city of God in Revelation 22. Read Revelation 22. You almost have the same picture, the water coming from the throne. But this is the physical world.

I've got to show you the final passage. But Daniel 12 is very clear that when He speaks to Daniel in this particular passage, He's talking about “the sons of your people”.

“What's going to happen to the sons of your people?”  
And so, when He says, “your people,” what's He talking about? The Jews, right?

(Daniel 12:1) “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred...”

For who? “Your people.” Remember, you go into Daniel, those seven years were designated for Israel. For what? The purification of His people. For what reason? To bring them into the kingdom that He had promised them in a very physical world, the millennium, which He will describe in Revelation 20. And you'll say, “Well, who's going to be in the millennium?” Well, the graves are going to open. Old Testament saints are going to come out. And God says, “You remember all that stuff I promised you?” And they're going to go, “Yeah, we were wondering when it's going to happen.” I don't know if they'll say that, but anyway.

“... And there will be a time of distress such as never occurred since there was a nation until that time; and at

that time your people, everyone who is found written in the book, will be rescued.

(Daniel 12:2) Many..."

This is after that tribulation.

"Many of those who sleep in the dust of the ground will awake..."

It's the resurrection of the Old Testament saints. What are they going to do? They're going to take the kingdom that God had promised them. What is it going to look like? Read Ezekiel. See? And God is fulfilling all the promises. What's going to happen? Well, what's going to happen, and how is this going to come about? And once again, I wish I could go through Hosea and Nahum. I mean, I can show you all of those passages, which you should be taking into consideration in eschatology when you read. But we're going to wind this up.

If you look with me in Zechariah 14, it is a fundamental text and one that literally describes how this is going to happen. And oftentimes, it's just better for me to just read it.

So, Chapter 14 reads this way,

(Zechariah 14:1) “Behold, a day is coming for the LORD when the spoil taken from you will be divided among you.

(Zechariah 14:2) For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city.

(Zechariah 14:3) Then...”

Key verse.

“... the LORD will go forth and fight against those nations, as when He fights on a day of battle.”

One of the reasons why the Jews rejected Christ is they were looking for a Messiah to fight their battles. It was in prophecy. He's here. Even His brothers go, “When are we going to take over the joint?” That's John 7, right? Even His brothers were not believing Him. Because the promise was that “You're going to come back into your land. We're going to take this land back. These old stupid Romans have taken control of our... When are You going to set us



free from the bondage of the Romans? Jesus, if You're the Messiah, do it. It's supposed to be done." So, the point is that God will do that, because He had promised, but not until He saves the Gentiles. It's very interesting. And Paul will call this a mystery. He goes, "Oy vey. The Messiah has come to save the Gentiles." So, who would have guessed that? And you begin to see.

(Zechariah 14:3) "Then the LORD will go forth and fight against those nations, as when He fights on a day of battle."

(Zechariah 14:4) In that day..."

Once again, the disciples are sitting on the Mount of Olives. They're going, "Okay, is this the day that You begin to start doing Your great work? Because we're on the Mount of Olives." Why do they say that?

"In that day His feet will stand on the Mount of Olives..."

See, that's why they were questioning Him at that time.

"... which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west..."

Once again, not allegorical. It's going to happen.

“... by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.

(Zechariah 14:5) You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him!

(Zechariah 14:6) In that day there will be no light; the luminaries will dwindle.

(Zechariah 14:7) For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.

(Zechariah 14:8) And in that day living waters will flow out of Jerusalem...”

Did you read that in Ezekiel? I did.

“... half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

(Zechariah 14:9) And the LORD will be king over all the earth; in that day..."

It's exactly what Revelation 20 says in the millennium. What is the millennium? The millennium, the thousand years, is God fulfilling His promise to the Jews. People oftentimes ask me, "Am I going to be in the millennium?" I say, "I don't think so unless you're a Jew." Why is that true? Because as you read God's message to the church, to be absent from the body is to be present with the Lord. Scripture tells us that He will meet us in the air, which is not on the earth, and so, shall we ever be with the Lord. John 14 says, "In my Father's house are many dwelling places." Where's the house? In Jerusalem? No. It's in heaven. Where's your rewards? In heaven. Scripture actually says that. Peter talks about that in 1 Peter 1. Your rewards are reserved in heaven for you. He uses the word "heaven". And then when you see the city coming out of the sky, it's coming from heaven. It is called the "bride," which is exactly the same word that Paul uses to the Corinthians for the church. It is the same word that is used to describe in Revelation 19, those that have come with

him in the marriage supper of the land. We have very distinct roles. Now, how is this going to ultimately end in all of eternity? Well, I know that I'm going to be in my Father's house, i.e. the city of Jerusalem. But I also know there's going to be a new earth. And I also know that God had promised the Jews that "You will have this land forever." What you're going to see in Revelation 21, as you come to the end of it, is there are actually going to be kings coming out from the earth, going to worship at the city. Who's going to be over the earth, in particular reigning in Canaan? I believe it'll be the Jews. Who's going to be living in the kingdom? Now, once again, I'm trying to fill in the blanks, and I don't want to do that. So, I'll stay out of that. But my point is that what you'll see in Scripture are two distinct things. And when God gives a promise, by George, He's going to keep it. And if you don't think that God keeps His promises, then you're not looking at the Jews, and that's the reason He gave them for us. Not only do the Jews seek a sign, they are a sign. And we get to see promises fulfilled in them. And so, when God says, "I go to prepare a place for you," guess what? It's going to happen.

## **Closing Prayer:**

Father, we give You thanks for Your goodness to us, for the promises that You make to us, and the fulfillment of these things. We give You thanks that we can trust You for all these things. In Jesus' name. Amen.