

To Whom Does the Holy Land Belong? Pt. 2

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Seed. Give. Land. "There builteth he an altar unto the Lord who appeared unto him." Now watch that, that runs like a beautiful theme would through a symphony. Look at the 13th chapter, after Lot goes off, makes his choice. Verse 14 Genesis 13, 14, very important "And the Lord said unto Abram after Lot was separated from him, 'Lift up now thine eyes and look from the place where thou art northward and southward and eastward and westward.'" What part's left out? None. He's right in the middle of it. Watch this verse now. "For all the land," There's our friend land, "for all the land which thou seest to thee will I give it," There's the word give again and what else? "And to thy seed forever." How long? Forever. Seed. Land. Give.

Let's turn to the 15th chapter. I read part of it. I'm gonna read another part of it now. I'm gonna read the last four verses. Genesis 15, 18, "In the same day," that was the day in which God made the covenant with Abraham. "In the same day the Lord made a covenant with Abraham saying, 'Unto thy seed,'" there you've got the word seed, "'have I given,'" there's our word give and has to be in this particular form to be good English. Seed. Give. "this land." And so that you and I wouldn't make a mistake, "From the river of Egypt," That's not the Nile. The Nile is never spoken of is the river of Egypt. This is the Wadi El-Arish on the extreme western section of the Holy Land. From the River of Egypt in the West, "unto the great river," the biggest river in Asia Minor there, "the great river the river Euphrates." Specifically He says the land occupied by the Kenites and the Kenezites and the Kadmon- Kadmonites and the Hittites and the Perizzites and the Rephaim and the Amorites and the Canaanites and the Girgashites and the Jebusites and a lot other -sites.

[Laughter]

Yes. THAT's the land. Have you ever looked at your, the record of your home? The deed? I had the occasion to do that once you get one of those musty musty volumes and a plot of ground in the city of so-and-so bounded on this side and on that and on the otherwise dry as dust. But it's important, it's important. And here it is. You may say Kenites and Kenezites and Kadmonites, so what? It meant a great deal to them. That was their land area. Well you say that was Abraham. There is only between one Abraham in the world. Did you know that apart from God the Father and God the Son and God the Holy Spirit and Satan, there is one person mentioned more times in the Bible than anybody else apart from those four: the Trinity and Satan? There's one person mentioned more times. That's Abraham, that's Abraham.

Well, you say after all he's in a class by himself. Well look at Isaac. This promise goes on. Chapter. 26. Chapter of Genesis. First verse. "There was a famine in the land," and you know all the patriarchs went down to Egypt when it was a famine. Abraham Isaac Jacob and Joseph wound up there for the rest of his life. "And it was a famine in the land beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines," he's on his way, on that western side. He's going down the shoreline, "unto Gerar. And the Lord said, 'Don't you go down into Egypt.' The Lord appeared unto him and He said, 'Go not down into Egypt. Dwell in the land which I shall tell thee of.'" Now watch this, "'Sojourn in this land. I'll be with thee. Will bless thee for unto thee and unto thy seed,'" there we have the word seed, "'I will give,'" there's the word give, "'all these countries!'" It's that land. Yes it is. Seed. Give. Land. You

go through it all the way. My dear friends, the land was an outright gift to Abraham. To his seed. Linked up with an unconditional covenant! What do you mean by an unconditional covenant? It was not bilateral. Two sided! Two parties.

[Claps twice]

It was unilateral! You say how can you say that? Can you have a contract like that? Yes you can. You bind yourself entirely! And don't ask the other one to do anything. How do you know that? It's as plain as it can be, we just have read it so rapidly we have overlooked it. Do you remember what God did to Abram in the 15th chapter? I read it. God put him to sleep. There's no law in the world will tell you that a man contracts anything while he's asleep. God wanted to show you and me that He expected nothing of Abraham in the matter of this contract. Oh individual blessing comes by my obedience in that. God says I'm gonna make Myself the warranty, the assurance, the guarantee that this covenant will ultimately be fulfilled because it depends on Me. I'll see to it. I am not devoid of power. No word of God shall be without power. We read in Luke's Gospel.

Yes. We know it was because a deep sleep fell on Abraham and God's presence is indicated here by a smoking furnace and a burning lamp that passed between the pieces. Abraham was asleep. God gave him an unconditional covenant. But you say you know that is one facet here that you have not yet touched on. And I think it's very important, what's that? Well what about Ishmael from whom the Arabs come. Wasn't he a son of Abraham? How right you are. But do you remember He said, "Unto thy seed." Seed has more than the concept of offspring or descendants it means descendants to whom the promise comes and I'll show it to you in Genesis 21 at the

weaning of Isaac. When Sarah drives out Hager for the last time. "Oh that was very grievous in Abraham's sight because of his son." Verse 11. Now look at verse 12. "And God said unto Abraham, "Let it not be grievous in thy sight because of the lad and because of thy bondwoman. In all that Sarah hath said unto thee, harken under her voice." You know I can read that verse and laugh for a week. You know why? The 16th chapter of Genesis says that Hager Hager was given to Abraham at the counsel and advice of Sarah. And it doesn't say a word about their asking counsel at the mouth of the Lord. You remember that? It was their own little arrangement and they had trouble from that time on.

You listen to Sarah! Now God says to Abraham you've learned your lesson. It isn't always wrong to listen to your wife. You listen to her now. Here is what He says, "In all that Sarah hath said unto thee, harken under her voice." As much as to say you know this thing started when you didn't ask me and listened to her voice when you shouldn't have. Now you should. Why? Here it is, "For in Ishmael," uh-uh, read the Bible correctly, "in Isaac shall thy seed be called." I pointed this out even to ministers and they didn't know it was in the Bible. Genesis twenty one, twelve. It's been there a long time believe me. Since the 15th century B.C. when Moses wrote it under the inspiration of the Spirit of God. Who's the seed? "In Isaac shall thy seed be called."

Now I read in the Bible, Romans 11, 29. That God's unconditional gifts are NEVER evocable. Do you know you can make a contract revocable or irrevocable? You can say I want to meet somebody who's connected officially with Canon Beach. I want to make an agreement to them, an irrevocable one. You can make it revocable, but I hope you'll make it irrevocable. That means not to be called back. God's promises are always irrevocable. He doesn't ask them back.

I remember when we were little fellas before we'd ever play marbles and put our knee to the ground or begin to look at our our ironies and our glasses and all the rest of it. We had to have one thing settled. Are we playing for fun or for keeps? It was if it was for fun we didn't care how many they won we'd get them back. But if it was for keeps we fit, bled, and died over every one of them. And I want to say reverently this evening that all of God's promises are for keeps. God is not a so-called Indian giver. He gives and then He takes it back. No no no no. Do you ever see how men make contracts? My they often say that fella made a contract that a Philadelphia lawyer could break in five minutes! And you could run a four-in-hand through. Now you are young don't know what a four-in-hand is. It's a carriage. Two reins and the two reins there on this one, but the two horses. So big! You made so many loopholes they say that if you don't look at a contract whatever has been given to you in the large print is taken away in the small and even more. So be careful.

You said well why did you make your contract like that? I want to have something to fall back on. It's the most amazing thing. You don't think that they are gymnasts in a circus, but they always want to have something to fall back on. One of the greatest operations in this. But God doesn't need to worry about things like that. He isn't going to be overtaken in a surprise. Remember sin was not. Didn't take God by surprise and His plan of redemption was not an afterthought.

Ah, but you say that's not the whole question brother. What about Deuteronomy 28 29 and 30? Yes. What about them? Don't they have a bearing on this? Somewhat, but not the way a lot of

folks think because Deuteronomy 28 to 30. Those chapters are called the Palestinian covenant and they are a conditional covenant. They say this, "As long as you Israel are in obedience to my will, you will occupy the land." You say well there it is God takes the land away from the. Wait a minute wait a minute wait a minute. What bearing does that Palestinian covenant have on the promise to Abraham? Let's see this. A conditional covenant can never nullify an unconditional covenant. Otherwise the unconditional covenant wouldn't've been an unconditional covenant. It couldn't be. Suppose you start off on playing football or basketball and you say these are the rules. Then in the middle of the game you've only played maybe 20 minutes, somebody says, "Now let's add this that and the other!" Oh no you don't. Nobody'll let you get away with that. And that's the same way with God's contract. In the middle of it He doesn't change! If He says this is unconditional it remains that way.

Do you think some new feature is going to take God by surprise? No. Remember that. A conditional covenant can never nullify an unconditional covenant. An unconditional covenant can never have conditions added to it. What Paul are using Galatians three, for the Abrahamic over against the Mosaic Covenant. He says you foolish Galatians you had everything in the Christian faith given to you by faith under the Abrahamic covenant. It's by faith, unconditional. Then why are you trying to do the works in the law? That places you under the Mosaic Covenant where he that doeth these things shall live by them. If that isn't a poor exchange I never have seen one in my life, says Paul. He's right.

And what Paul argues for the Abrahamic and Mosaic Covenant, just as true for the Abrahamic an unconditional covenant and the Palestinian which is a conditional covenant. Well you say what

is, what is the reconciliation? I don't quite understand. They both talk about the land. You're right. And here's the answer Beloved. The Abrahamic covenant gave Israel the land OWNERSHIP! Eternally. The Palestinian covenant didn't take away the ownership it just indicated the terms upon which they could occupy it. Occupation and ownership are not the same. Each may exist without the other. Israel can own the land as we've seen for many centuries without possessing it.

Dear old Dr. A.C. Dixon had a beautiful coat. He hung it up, in his study there and what's now known as the Moody Memorial Church. Called the Chicago Avenue Church then. And while he was out of his study, one winter day he had hung up his coat. Somebody came in and took it and sadly he said when he found out he couldn't get it back, he said I still own that coat, but I don't possess it. You see you can have ownership and not possess it or you can possess the land that you don't own. And Israel owns it but they only possess it when they're in obedience to the will of God. That's a strong argument we have when we speak to unsaved Jews.

You own that land? Yes, but do you realize why you're not there. They don't want to discuss that. Why don't you have any sacrifice? They don't want to dis- We don't have a temple. But that's not an answer. Why don't you have a temple? Because you're in disobedience. Dwell in the land and feed on God's fidelity, on His faithfulness. My dear friends, when the Lord speaks it's done. Here's His promise. That's the great, the great claim. First part of the claim. The threefold claim to the ownership of the land. When God I say speaks it's done. If He gives a title to a land it's for the recipient to stand on that truth and we have no record that I can find out in the Old Testament or New Testament that any of the patriarchs or their seed ever doubted the genuineness of the

promise of God! In fact the sacred writer in Hebrews does a remarkable thing in the 11th chapter. He says, "You know that when Abraham lived in that land for so many many years he had an opportunity to go back to the place once he came and that was a city of no mean proportions." We found that out from archeology. Why we found mathematical tables. Abraham and Sarah, imagine it, comes as a sort of a surprise. They worried about cube roots and mathematics just as we do. Yes. That was no mean city. He could have gone back any time and he had lived in a house there. There were houses in Ur of the Chaldees that had 14 rooms around a patio. For light and air. Yes. That's the kind. And do you know when Abraham came into that land. Man of God he was from the day he came in he never lived in a structure that had a basement that had a foundation. Why? Because he was looking for the city that have foundations whose maker and builder is God and you and I are gonna meet Him there. That's the new Jerusalem.

TWO things always characterized Abraham. An altar and a tent. The tent said he's a pilgrim and the altar showed he was a worshipper of God. Oh yes. He said he stood on the promise of God. The incident is told of Napoleon when a private soldier had done an unusually grand deed, a noble deed. He said to him, "Captain! That was well done." Immediately that man to whom he spoke dropped his gun, his musket. Immediately he removed all the marks of his position and proceeded to take his stand in front of an officer and one fellow while he was going on his way said, "Are you out of your mind? What in the world do you mean by conduct like that?" He said, "The emperor called me a captain. You heard him call me a captain. So of course I am one." My, I wish we'd take God's word that way. God said it. That settles int. The promise of God.

Now the second plane. Possession of the land by Israel. You might say well it was a promise given to them but they never did lay hold of it. Well I've just got through saying that they did live in it. Abraham and Abraham's descendants you know have lived in that land from about 2,000 B.C. until 70 A.D. And they occupied the land after that. Masada. They were still in the land at that great great sacrificial conflict there. On that stronghold of Herod's. 73 A.D. And then don't forget there was another conflict in 135 A.D. under Hadrian. There were sporadic. They, they were scattered all over the world. But some still remain there. Yes, they were there from 2,000 B.C. to 70 A.D. with two exceptions. The 430 actual years of Egyptian bondage, God foretold that. And the 70 years of Babylonian captivity. That's those two times up from 2,000 to 70 A.D. And each time, God said you're going to come back. Didn't remember He said afterwards shall they come out with great substance that nation whom they shall serve will I judge and didn't God judge them? Ten Plagues! Ten is a picture of universality. Ten fingers, ten toes, Ten Commandments, an instrument of ten strings. It's this picture of universality.

That's why that sinister ruler in the end time is going to try gather together. And we're going to speak of that this week in Europe. He's going to try to gather together ten nations, why? Ten is a number of universality. He's going to counterfeit the universal reign of our Lord Jesus. So Genesis 15, 14. You're gonna go back and you're going to come out with great substance. A lot of folks read incorrectly in Exodus, ask, not ask of your neighbor, but borrow from your neighbor this that and the other. That word borrow is wrong. It's just the normal Hebrew sha'al. Ask ask. They weren't borrowing anything. Did you ever compute how much the interest on their wages would be compounded for 430 years of slavery? I don't know but what they were short changed in the end I haven't counted it up. Afterward shall they come out with great substance.

Now why do they need great substance? Do you know how much of wealth went in to the Tabernacle? Over a million dollars! There were tons of silver and gold. There was gold and silver wrought into the high priest's garments. And when the the pope at Rome and the Vatican dresses up in his state garments, he is only seeking to copy. He's just a poor carbon copy of the high priest. That's why he wears a skullcap. To speak of the miter that the high priest had. Not because he's going to start praying Jewish prayers, no no.

The land was occupied according to promise in the period of the patriarchs. In the period of Moses and after Moses. Joshua's time. Judges' time. The period of the prophets. The period the Kings. In the post captivity time and even in New Testament time when the Lord Jesus the Son of David CAME to present Himself as the Messiah of Israel and the Saviour of the world! Where did He go? What continent? What country? You think that's accidental? Not a bit of it. He came to the land that was promised to His ancestor. To His ancestor Abraham. The Lord Jesus Christ is not only a son of David, He's the son of Abraham. If occupation helps to establish a right of ownership Israel has THAT necessary requirement. She's lived in that land for more than a millennium and a half.

And now finally, the third part of the threefold claim, the promise, the promise of the land, the possession of the land, and now the prophecies of resettlement. I want to submit to you tonight that the crucial, all determining, acid test as to whether Israel had the right to the land regardless of any other factor came in the time of the earthly ministry of our Lord Jesus Christ. The rejection of their Messiah. My friend, the more you study the Bible, the more that looms so

tremendously large. You could scarcely take it in. The enormity of it. The tragedy of it. No wonder our Lord wept. "Oh Jerusalem, Jerusalem, that killeth the prophets, that stoneth them who are sent unto them! How often would I've gathered thy children together as a hen gather their chickens under her wings, but you would not. Behold your house is left unto you desolate. And I say unto you, you shall not see me henceforth," quoted the hundred eighteen Psalm, "you shall not henceforth till ya shall say, 'Blessed is He that cometh in the name of the Lord, baruch haba b'shem Adonai.'" Yes.

The rejection of their Messiah, if any deed of theirs could, would have been enough to nullify their claim to the land. But did it? Did it? You know as well as I do that the prophets predict a time beyond our Church age. Every student of prophecy should know that the prophets look beyond the time of Israel's worldwide scattering. What do they see? They see Israel coming back. Look at Isaiah 49. All you have what the French call *embarrassé des richesses*, you are embarrassed with the richness of it. Where do you start? Where do you start and where do you stop?

Look at Isaiah 49 and verse 14. Northwest corner ups sort of near Bellingham Washington on our map on page 756 in the right Bible. Isaiah 49, 14. "But Zion said, 'The Lord hath forsaken me and my Lord hath forgotten me.'" You all say that when you're down in the dumps to the Lord couldn't care less. He's forgotten me. God said, what are you saying? "Can a woman forget her nursing child that she should not have compassion on the son of her womb?" How can a mother normally deny a mother love? And yet sometimes it happens. "Yea they may forget." It's not usual, but it's possible it's an exception. They may forget, but I will never forget thee. "Yet

will I not forget thee." You know if we want to remember something we tie a string around.

What is God say? He does. In tremendous anthropomorphic language after the manner of man

He said, "Behold I've engraved thee upon the palms of my hands."

Now if something's on the palms of your hands how can you forget it? How can you escape it?

How can you miss it? "Thy walls are continually before me." And then He sees the children

coming in and those that have destroyed Him going out. "Lift up your eyes see them." Why

they're just like garments that a bride puts on on her wedding day. I've heard some fathers

foolishly complain about how much money it took to marry off the daughter. You know what I

tell them? That's some of the best money you ever spent your life.

"The children whom thou shall have." After that and that if they marry correctly after that, in the

Lord, "After thou has lost the others shall say again in thine ears, 'The place is too narrow.'"

Give me a little elbow room. "Give a place to me that I may dwell." It's going to be that

crowded and it is too! Whence the water there in the southern part of Israel in the Negev. I heard

that from one of the men from France who was in that kind of a branch of science. He said when

we get a water desalted we are going to be able IN THE NEGEV to settle at least five million

people. Think of it.

So give me place, I wanna dwell. You're going to say she, the mother, Zion in a bold figure is

made to appear as though she separate from her people and she hears them talking. Her children.

She's gonna say, "Where in the world do they come from? Who have begotten me these? Who is

their father? I lost my children. I've been desolate all these centuries, I've been a captive. I've

been moving to and fro. They've drove me from pillar to post. Who's brought up these? I was left alone!"

These, where have they been? They're going to come back. Oh my they're coming back Isaiah says one thing and Jeremiah says that the same. He says if you think it's a marvelous thing that God brought you out of Egypt. Look at verse seven in Jeremiah 23. Jeremiah 23, verse seven page 794. "'Therefore behold the days come,' said the Lord, 'They shall no more say, 'The Lord liveth who brought up the children of Israel out of the land of Egypt.'" And you know they still say that to this day? Every spring in their Passover service they say look at the marvel that God brought us out of Egypt, but it's gonna be swallowed up in a greater one.

"'But the Lord lives who brought up and who led the seed of the House of Israel out of the north country.'" A NEW EXODUS. Not from one country but from the world nations. From all. A-L-L. You know what I like about the word all in the Bible? You don't have to lie awake at night figuring who's left out. All means all. "'From all countries to which I've driven them.'" They shall dwell in a land that they gobbled up from somebody else. That's not the way I read it. "They shall dwell in their own land."

Let's look at Ezekiel. And this is going to have to suffice. Ezekiel 36. We could go on. Ezekiel 36. Verse 24. "'And I. For I will take you from among the nations, gather you out of all countries, bring you into your own land, rings that changes, your own land. Then will I sprinkle clean water upon you.'" That's why the Lord Jesus said to Nicodemus, "How is it you're a teacher in Israel? You have a life credential for teaching and you don't know the ABC's. What I said about being

born of water in the Spirit. Didn't you ever read Ezekiel's prophecy?" And in the same order, water and Spirit. Watch it. "I will sprinkle clean water on you." This is the Levitical sprinkling, has nothing to do with baptism. "Then will I sprinkle clean water upon you. You shall be clean." Here's the proof. "From all your filthiness, from all your idols, will I cleanse you." It is cleansing in that Levitical sense. "A new heart also will I give you and a new spirit will I put within you. Take away the stoney heart out of your flesh. I'll give you a heart of flesh and I'll put My Spirit, born of water." Now here's the Spirit. "I'll put My Spirit within you and cause you to walk in my statutes. You shall keep My ordinances and do them and ye shall dwell in the land that I gave," not bartered, "gave to your fathers. You shall be My people I will be your God." There it is.