

Joshua 07-04-27a

This is Friday, the 27th of April, 2007. We continue tonight our study in the book of Joshua, resuming in chapter 7, with the story of Achan and his taking of the Kerem things. Let's take a moment at the outset to pause and gather our concentration and cultivate the ministry of God's Holy Spirit as we go to the Lord in prayer.

Father, we give thanks for the many ways that you have blessed us and placed us in the forefront of your plan and purpose through the Lord Jesus Christ. We thank you for Him and for the benefits that we enjoy because of Him and for the ministry of your Holy Spirit that leads us into all truth and gives us understanding and insight into your Word. As we study your Word this evening, we pray that we will individually and collectively find in it those truths that will guide us and sustain us in the days ahead.

We ask it in Jesus' name. Amen. Joshua chapter 7, after the victory at Jericho, there is sin in the camp, there is defeat at Ai, 36 men die.

Joshua lays on his face all day. God chides him and says, get up. There is sin in the camp.

Sanctify the people. And it shall be that you will bring the children of Israel according to their tribes, and the tribe which the Lord takes shall come according to families. This is verse 14 of chapter 7. And the family which the Lord takes shall come by households, and the household which the Lord takes shall come man by man.

Then it shall be that he who is taken with the accursed thing shall be burned with fire, he and all that he has, because he has transgressed the covenant of the Lord, and because he has done a disgraceful thing in Israel. We saw what that word disgraceful actually means last time. So Joshua rose early in the morning and brought Israel by their tribes, and the tribe of Judah was taken.

He brought the clan of Judah and he took the family of the Zarhites, he brought the family of the Zarhites man by man. Zabdi was taken. Then he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah of the tribe of Judah was taken.

Notice that out of the tribe or clan of Judah, the family of the Zarhites is represented by several elders. And these elders are each taken. Now what is the mechanism when it says they were taken? How were they taken? In the nation of Israel, in each tribe, there is a senior man.

Of all of the clans and families, there is one individual who is the representative of that tribe. Perhaps he is the oldest of the clan chiefs, the most senior, the most powerful, the representative of the most numerous of the clans within that tribe. It is not known to us

how these individuals were determined, but for every tribe in Israel, there was a senior man.

You could think of this as being a single senator from each state. So if you want to discriminate within the nation of Israel, how do you do it? Well, these actually 13 individuals, technically speaking, you've got 13 tribes, right? You've got the double tribe of Joseph, which is Ephraim and Manasseh, along with Levi. So you have a total of 13 individuals.

These men stand before the high priest. The high priest has the Urim and the Thummim. And as near as I can tell, and I will be fascinated to find out the facts of the case, but as near as I can tell, the Urim and the Thummim were two plates or dice, so to speak, flat with an aleph on one side and a waw on the other.

Not a waw, a tau. Last letter in the Hebrew alphabet. I'm thinking omega, going backwards.

Don't even try to follow that line of reasoning. We used to spend a lot of time in my Hebrew class retroverting Septuagint Greek back into Hebrew and then comparing to see what the Vorlage or the underlying text of the Septuagint might have been as sort of a ghost Hebrew witness since there are so few Hebrew texts to go by. So anytime you see an omega, you think, wow, wow, an omega.

So aleph and tau, or tau, depending. And A and Z, so to speak. Alpha and omega, if you like.

The beginning and the end. So you come up to the first man. He is the representative of the tribe of what? Reuben.

First born. And the high priest casts the lots. And they come up, tav, tav.

No, no. You go to Simeon. No, no.

You go to Levi. No, no. You come to Judah.

Aleph, aleph. Instead of snake eyes, it's more like cow heads. Remember aleph? We did that whole study on aleph and the meaning of thousand and that word goes back in origination to the pictogram of a cow's head that you turn upside down and you get the letter A and so on.

Aleph, aleph. Two thumbs up. It's the tribe of Judah.

So all of the other tribes are off the hook. Everybody else is going to sit back in the stands and watch and see what happens within the tribe of Judah. So now, who are the senior clan leaders within the tribe of Judah? They come up, same process.

This is what is represented in verses 17 through 18. And as these men troop one by one... Now, here's my question and the reason I'm belaboring this point because we talked about it last time. Put yourself in Achan's sandals.

Achan is the one man in Israel who knows exactly what the outcome of this process is likely to be. Achan saw the water of the Jordan Park. Achan knows there's a God in heaven.

Achan knows that these lots, as soon as it falls and hits Judah, the beads of sweat begin to form and drop off of Achan's head. Now, we say, well, to his credit, Achan does confess after the lot falls successively, he gets bracketed and pinned down and nailed. Why does Achan not say, you can save your time, you don't have to troop these people, I'm the guy? Why is that? Because this is sort of a gunpoint confession.

He says, well, you know, the priest could have a heart attack. I mean, you play out your string. There's always a chance.

Chess players, many times, the game is clearly lost, but they'll say, well, you know, the guy could have a stroke. A meteorite could crash through the ceiling. I mean, something could happen.

Teams that are well beaten in a playoff game in the NFL, you never know, you know, something could happen. They don't just say, ah, throw in the towel, let those last six minutes on the clock, just forget it. You know, you run out your string.

You never know what might happen. And once in a blue moon, somebody comes back and makes three touchdowns in the last two minutes of the game, and well, this isn't going to happen for Achan. But he knows in his heart of hearts that when the bell tolls, it tolls for me, so to speak.

But he doesn't come forward. Now, this puts me in mind. We know that there's such a thing as not confessing your sins and coming under judgment.

If we would judge ourselves, we would not be judged. If we don't judge ourselves, God is going to judge us. And there are those who recognize Psalm 51, 1 John 1, 9, similar passages, and say we need to acknowledge our sins.

He is faithful and just to forgive us and to cleanse us. And that's great. In the space between those two extremes, there is the believer who knows that he is guilty, but will not confess without duress.

Will not, you know, what does he say? If the glove don't fit, you must acquit. Whatever. Well, if you don't confess without duress, you have a problem.

You're not forthcoming. God has to come and get you. And you say, oh well, yeah.

It was I. There's no point in denying it now because if Achan makes all kinds of protestations of innocence, what are they going to do? They're going to go to his tent and they're going to do the first ever Bible land excavation and they're going to find this stuff hidden. And now he is going to be doubly, as I used to teach my young daughters, doubly in trouble for not only doing a bad thing, but then telling a lie about it. And my punishment for lying was twice the punishment for any other offense.

So, if you do a bad thing, you're under the gun for one penalty. If you do a bad thing and lie about it, guess what? Now you are responsible for three penalties. It is better to do a wrong thing and tell the truth and suffer one penalty than to do a wrong thing and lie about it and get three penalties.

And once they learned this principle, the whole idea of prevarication mysteriously disappeared. Achan knows this, but he does not volunteer anything. He stands there quietly sweating, hoping against hope that something will happen to stop the process.

When he is finally identified, he says in verse 20, Indeed, I have sinned against the Lord God of Israel. This is what I have done. He knows he's got no option at this point.

It's going to be found anyway. So now he's sort of throwing himself on the mercy of the court and thinks, well, now if I go ahead and give the details, maybe there will be some sort of mercy. Well, I would offer the thought that if at the point of defeat and at the point that people start saying, what is the matter? Why has God withdrawn His blessing? If Achan had gone and said, It's me.

I am so torn up about this. I throw myself on God's mercy. But he doesn't.

People lay around for a day. God has to go through this process. The people are sanctified.

All of this because he is not forthcoming. What is the application? Look at the penalty that Achan suffers here. There is a very severe penalty.

You would think, since when is the penalty for theft death? This seems a bit strong. But this is not merely theft. This is a violation of the holy things.

This is a defilement of what belongs to God. This is a transgression directly against God's person. To see what is involved here, we go to verse 21.

Verse 21. When I saw among the spoils of a beautiful Babylonian garment, 200 shekels of silver and a wedge of gold weighing 50 shekels. What are the three elements of this cache of treasure? Garments, silver and gold.

The word here, when he says, I coveted them or desired them. This is the word Hamad in Hebrew, which means to delight in. And it connotes a desire with the intention of

obtaining it for yourself.

You can desire that America remain free. You can desire that the Lord Jesus come back. You can desire that your children grow up and prosper.

You can desire a lot of things. But this is a desire for personal fulfillment. I would like to obtain this object of my desire and grasp it and claim it as my own.

The word study experts say, the root often refers to what is pleasant to one's sight in such a way that it drives one to take action to focus one's effort on obtaining that object. You can look at a thing and say, wouldn't that be great? You can look at a thing and say, I am going to get me one of those. And this is what Hamad represents, C-H-A-M-A-D.

It can be used in the positive sense, in which all the trees God made for man in the garden were attractive, were desirable, Genesis 2 verse 9. You have love poetry talking about your desire for your loved one there. The shadow of my beloved one is delightful in the Song of Solomon 2 verse 3. Or, God desired Mount Zion to be his dwelling place in Psalm 68 verse 16. But this word is also used of things that are forbidden and you want them anyway.

The serpent portrayed the forbidden fruit of the tree of the knowledge of good and evil as desirable. In Genesis chapter 3 verse 6, and Achan had the same sort of desire for the gold and the silver and the garment. This was specifically prohibited.

Did they know that this kind of thing was wrong? Yes, they did. Deuteronomy chapter 7 verse 25. You shall burn the carved images of their gods, the people of the land, with fire.

You shall not Hamad the silver or gold that is in them, nor take it for yourselves, lest you be snared by it, for it is an abomination to the Lord your God. Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and abhor it, for it is a carom thing.

Deuteronomy 7 verse 25 and 26. It's not like Achan didn't know. He should have known.

It was a part of the law of Moses. You shall not Hamad the silver or gold, nor take it for yourselves. Now, there were three elements.

Silver, gold and the garment. A very particular kind of garment. You think, boy, what a tragedy to get stoned for a good looking jacket or robe or whatever.

What kind of garment was this? It was a beautiful, as it says here, Babylonian garment. Now, this in Hebrew is a robe, aderet, of Shinar. Shinar is what you often find maybe in the Old King James and the land of Shinar and that kind of thing, especially back in the early chapters of Genesis.

But that is translated Babylon. But this goes all the way back to the allusions to early rebelliousness and sin against God, doesn't it? What do you remember about Shinar? What does the Bible say about Shinar in Genesis 10? Cush begot Nimrod. He began to be a mighty one on the earth.

This is Genesis 10.8. He was a mighty hunter before the Lord. Therefore, it is said, like Nimrod, the mighty hunter before the Lord. Well, I don't think they say that anymore, but it used to be a real catchy phrase.

It was on bumper stickers and subway tunnels and stuff. People would look out and say, oh, look, like Nimrod, the mighty hunter before the Lord. It's just a little anachronism there.

Not an anachronism, but sort of a fad of the past. It's long gone. And the beginning of his kingdom was Babel.

Erek, Akkad, Kalneh in the land of Shinar. Where was the Tower of Babel? Land of Shinar. From that land, he went to Assyria and built Nineveh.

Another great thorn in the side of Israel. So, this has some significance. It's a Shinarian garment.

It's a Babylonian garment. Turn with me to Zechariah 14. You'll see a heading at the beginning of that chapter that says we're talking about the day of the Lord.

What is the day of the Lord generally in prophecy? What period of time? What do we call it? The end times? Great Tribulation? The 70th week of Daniel? Specifically, the last half of that week? The last three and a half years? Behold, the day of the Lord is coming, and your spoil will be divided in your midst, for I will gather all the nations to battle against Jerusalem. The city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city.

Then the Lord will go forth and fight against those nations as He fights in the day of battle. And in that day, His feet will stand on the Mount of Olives, which faces Jerusalem on the east, and the Mount of Olives shall be split in two from east to west, making a very large valley. Half the mountain shall move toward the north, half of it toward the south.

Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the Lord my God will come, and all the saints with Him.

It shall come to pass in that day that there will be no light. The lights will diminish. It shall be one day which is known to the Lord neither day nor night, but at evening time it

shall happen that it will be light.

And in that day it shall be that living waters shall flow from Jerusalem, half toward the eastern sea, half toward the western sea. In both summer and winter it shall occur. And the Lord shall be king over all the earth in that day.

It shall be the Lord is one and His name one. All the land shall be turned into a plain from Geba to Ramah south of Jerusalem. It shall be raised up and inhabited in her place from Benjamin's gate to the place of the first gate and the corner gate from the tower of Hananel to the king's wine presses.

The people shall dwell in it. No longer shall there be utter destruction, but Jerusalem shall be safely inhabited. And this shall be the plague with which the Lord will strike all the people who fought against Jerusalem.

Their flesh shall dissolve while they stand on their feet. Their eyes shall dissolve in their sockets. And their tongues shall dissolve in their mouths.

It shall come to pass in that day that a great panic from the Lord will be among them. Everyone will seize the hand of his neighbor and raise his hand against his neighbor's hand. Judah also will fight at Jerusalem and the wealth of all the surrounding nations shall be gathered together, gold, silver and apparel in great abundance.

Gold, silver and apparel in great abundance. The very same three things that Achan tried to take to himself with his own hand that belonged to God. When will Israelites receive gold and silver and apparel in abundance? When God gives it.

When God divides the spoil among the strong. Such also shall be the plague on the horse and the mule and the camel and donkey and all the cattle will be in those camps, i.e. they will also dissolve. What's he talking about? Well, if you have ever seen photos of the aftermath of thermonuclear attack, and if you've ever seen Hollywood depictions of the same, you know that your flesh, your eyes and so on will dissolve and disappear before your skeleton has time to fall to the ground if you're not instantly vaporized.

It shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. Well, you can see the timing here with that bracket. Beginning with the gathering of the nations, Judah fighting, the Lord Jesus returning, standing on the Mount of Olives, the way of escape, and then the division of the spoils.

And the spoils are represented by these three elements. These are sort of like when you want to talk about agricultural prosperity, you say a land flowing with milk and honey. When you want to talk about economic prosperity, industrial prosperity, great riches, you talk about gold, silver, and fine apparel.

And at that time, the land of Shinar, Babylon, was the greatest purveyor of silks and so on in the ancient world. If you've ever seen some of these specials about the trade with the silk highway and so on that ran way across the desert and all the way over, and they were trading with the I don't know who all, the Chinese and the whoever the Oriental people were, whatever you would call them at that time, who were the intermediaries for the Chinese. But there was actually silk making its way all the way from the Orient over to the ancient Near East via that long highway.

And they have excavated some of the way stations. And they're still trying to piece together how that worked. It's very much a mystery exactly how that took place.

Turn with me now to Revelation 18. After these things, this is the woman, the harlot, that rides the beast with the seven heads and the ten horns. The ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh, and burn her with fire.

For God has put it into their hearts to fulfill His purpose, to be of one mind and to give their kingdom to the beast until the words of God are fulfilled. And the woman who you saw is that great city which reigns over the kings of the earth. Now, I want to remind you of a little bit of ancient history.

We have seen in the conquest by Joshua or the early stages of it, that at this point in time and during much of ancient history, there were not really empires, there were city states. And it was more of a feudal system where you had a walled city which was the place of refuge for people who lived in the agricultural surrounding areas, raised flocks and herds, crops and so on. And then in a time of distress, they would flee to the city, get behind the walls, and that was their fortress.

The bigger and grander and richer the city, the more formidable it was to ever try to take. Cities such as Tyre were virtually impossible to take for many years. And so, in the world view of ancient prophecy, a great power in the region would be the greatest city.

Here is the city of Bethel, for example. It ended up being a great fortress. Here is the city of Hatzor.

Here is the city of Nineveh. Here is another city. And then there would be many smaller ones.

Jericho is a much more fortified city than Ai is, relatively speaking. So you've got big ones and little ones. You've got big fish and small fry.

And this is the view. This is the scenario. So when you look around the immediate landscape that you can reach in a few days' journey, the biggest power in the area is going to be this big city.

This is the mindset as you look at this prophecy of Revelation. Yes, you've had many empires, Nebuchadnezzar, the Medes and the Persians and the Greeks and the Romans. But, from the standpoint of prophecy, this harks back to the earliest days, to the days of Daniel.

Nebuchadnezzar is the first great head of gold, the first great empire on the world stage. But the imagery for Daniel and Ezekiel and some of the other early prophets reaches back to a time even before that. That's important to understand because it answers an objection to what I'm about to tell you.

Chapter 18. After these things, I saw another angel coming down from heaven, having great authority, and the earth, or the land, was illuminated with his glory. And he cried mightily with a loud voice saying, Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird.

For all the nations have drunk of the wine of the wrath of her fornication. The kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury. Now, it says, Babylon the great is fallen, is fallen, and has become a dwelling place of demons, foul spirits, unclean and hated birds.

What do unclean and hated birds represent image-wise in Scripture? Same thing as foul spirits, same thing as demons, i.e., the forces of darkness, generally under the domination of Satan. This Babylon described in verse 2 has not yet been destroyed. It is fallen from something.

The angel cries out that it is fallen, that it is a dwelling place for all kinds of uncleanness, for all kinds of vile defilements. After this, verse 4, another voice from heaven says, Come out of her, my people. It hasn't been destroyed yet.

Come out of her, my people, lest you share in her sins and lest you receive of her plagues. Her sins have reached to heaven. God has remembered her iniquities.

Render to her now, just as she rendered to you, and repay her double according to her works in the cup which she has mixed, mixed double for her. In the measure that she glorified herself and lived luxuriously, as it says, or sensually, in the same measure, give her torment and sorrow. She says in her heart, I sit as queen and have no widow and will not see sorrow.

Now, this is Babylon, ancient Babylon, the Babylon in the plains of Shinar. This is in the image. This is the pre-Nebuchadnezzar Babylon.

This is the great ancient city. Remember, you're in sort of the chiasm mode here. We're not talking about Nebuchadnezzar.

We're not talking about subsequent days. We're not talking about the days of the seven wonders of the world. We're talking about way back in the days of the Tower of Babel.

That's a city state. That's the biggest entity there is. You don't have nations.

You have powerful cities. And if you keep that bracket that sends you back to the earliest Shinar, the earliest Babylon, you get the picture here. It has become a dwelling place of demons, foul spirits, a cage for unclean and hated birds.

Has become. Wasn't always that way. Wasn't always fallen.

It has fallen from some higher place. I heard another voice from heaven saying, come out of her, my people. This is a voice from heaven.

Now, if you're supposed to flee to the hills or something, if you're in the Middle East, who are the people of God that are in this awful place? And where are they supposed to go? But if the voice is in heaven, if the voice calls from heaven and says come out of her, my people, where would you naturally go? You'd go toward the voice. Come to the sound of my voice. And this is, it doesn't say, and behold, the two prophets did hark and call out and cry out and say, come thee hither into the wilderness.

It's a voice from heaven. As at chapter four where it says, come up here. The kings of the earth who committed fornication and lived sensuously with her will weep and lament for her when they see the smoke of her burning, standing at a distance for fear of her torment, saying, alas, alas, that great city Babylon, that mighty city.

For in one hour, your judgment has come. The merchants of the earth will weep and mourn over her for no one buys their merchandise anymore. Merchandise of what? Look at verse 12, Revelation 18.

Gold and silver, precious stones and pearls, fine linen, purple, silk and scarlet. Every kind of citron wood, every kind of object of ivory, every kind of object of precious wood, bronze, iron and marble, cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, bodies and souls of men. Now, from our study of the tabernacle, what color is fine linen? Pure white.

The word translated purple here can equally be translated blue. Scarlet is another name for red. So what are these three colors? That would be red, that would be white, that would be blue.

Everything made in America has got the little flag, right? Now, where is the international home for the vast majority of church age believers as we speak? It would be this country. What is the nature of the deterioration of our culture and our society and our morals and values as we speak? We are becoming the dwelling place of demons, a prison for every foul spirit. What do we do with our criminals? Do we execute them? We are a prison for

every foul spirit.

Even when we catch terrorists, what do we do with them? We put them in prison. And a cage for every unclean and hated bird. Now, what's the nature of a cage? We have canaries over there in a cage.

Why are they in a cage? It keeps them in and it also keeps predators out. We have cats running around. We have a big happy dog running around.

Anyone of them would love to make a snack out of the little budgies, but they can't because they are protected. They are preserved. Did you see the machinations going on this past week on the hate speech bill? Did you realize that if that thing had passed, every pastor preaching the Word of God from a pulpit in America could have been prosecuted as a felon because it would define the teaching of the Word of God as hate speech and be prosecutable under federal law.

This is why your radio Christians were all up in arms and blessed their hearts. They got the word out and enough congressmen got called. Did you hear the amendments that were being made to it? It was primarily to outlaw any form of frowning at perverts.

People said, if you are going to make a special interest group out of perverts, I think we should add an amendment that would also specifically define the elderly so that if anybody pokes fun at the elderly, they should be prosecuted under this. Oh no, we can't do that. That got defeated.

They said, I would like to define the military. Anybody that speaks out against military men. I think they ought to be prosecuted.

Oh no, we can't do that. Only the perverts can be protected under this clause, under this modification of the hate speech law that was actually passed some years ago. But they wanted to amend that.

They were trying to pass an amendment that would specifically make it a prosecutable felony in this country to say anything like, you know, the Bible says, out that would go. All Christian broadcasting that makes any mention whatsoever of what the Bible teaches about perversion would be against the law. We ducked a bullet this week.

We are becoming, and I can still say it, a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird. If you have any exposure to the public school curriculum in this country, you know that it is a sophisticated brainwashing system. History has been rewritten to an extent that would shock you if you read the history book.

I have a history book, American History, it's actually a 15 volume set, thin volumes, nice compendium of American History published in the year of our Lord, 1963. What a great

tribute to the noble and honorable patriotic achievements of our founding fathers and all the people who have stumbled along doing the best they can to guide this country to greatness. You cannot find anything like that now.

Our high school students are being taught that our country is nothing but a series of mistakes We persecuted the black man and for that we should ever atone. We should never be allowed to accomplish anything. We should never be looked up to.

We are blood guilty for that in a way that is unforgivable, irretrievable, irreconcilable. We are responsible for the Spanish-American War. We are responsible for World War I. We provoked the Germans into starting World War II by the way we treated them after World War I. We screwed up Korea.

We screwed up Vietnam. We screwed up everything that we have touched internationally. We were isolationist when we shouldn't have been.

We were imperialistic when we shouldn't have been. Everything that we have ever done is wrong. Our country is nothing to be proud of.

Patriotism is a sick fantasy by people who don't really know the truth. This is what is being taught in the history books. Get one and read it if you don't believe me.

The most memorable paragraph that you will find in the history book is when we talk about Theodore Roosevelt who reserved more millions of acres for national parks and conservation than any other human being in the history of the civilized world. The memorable quote from him, I pulled out my pistol and shot that Spaniard and he rolled like a jackrabbit. That's what high school kids are going to remember about TR.

No mention of anything bad on the part of one party's presidents. No mention of anything good on the part of another party's presidents. Jimmy Carter is one of the greatest presidents in American history in the history book.

Touted, lauded, heated, complimented, virtually worshipped in the classroom today. Many of us were alive as adults during that presidency and know better. But these kids do not.

And you want to talk about somebody's quote unquote legacy being rehabilitated? Let me tell you, Jimma goes in the dark now in the curriculum because it doesn't matter what really happened. It only matters what you say happened. Well, I could ramble on about that but I will say again, Babylon the Great is fallen, is fallen and has become a dwelling place of demons, a prison for every foul spirit and a cage for every unclean and hated bird.

I.e., everything that the Bible identifies as sinful, defiling, and perverse is captured and kept and put on display as a wonderful thing here. In the ancient world, Solomon had

these peacocks, exotic animals that were brought in and he would put them on display. Here's the greatness of God's creation that we don't have naturally in this country.

What do we put in cages and put on display and say, isn't this great? Every unclean and hated bird, the ravens, the crows, the buzzards, the carrion birds, the corpse eaters are put in the cages and displayed. Here is the glory that we want to promote. And all the nations have drunk of the wine of the wrath of her fornication.

The kings of the earth have committed fornication with her. These are two other ways of talking about other regions, other city-states, other centers of power that surround the greatest of them all, the great tower of Babel, plain of Shinar, Babylon. They have committed fornication with her.

What does that mean? If you commit fornication in this sense, what have you done? It is an illicit relationship. I will take what I want from you in exchange. This is illicit.

It's not honorable. It's not noble. It is an exchange based on greed and self-satisfaction.

The countries around the world that take money from us, are they our staunch friends and allies? The nations in South America, the nations in Africa, the nations in Europe, all of whom we have sent millions and billions of dollars, do they love us? Will they stand by us when the going gets tough? It's fornication. They have the same loyalty to us that John has for the lady of the evening that he has just paid for gratification, which is none whatsoever. That's the picture here.

It's ugly, but that's the Scripture. It's designed to be ugly because that's what it represents. The merchants of the earth have become rich through the abundance of her sensuality.

People who go for what is illicit by way of entertainment, whether it is chemical, whether it is visual, whether it is internet, people are getting rich. Well, at this point, a voice from heaven speaks, and that's a good hopeful place for us to pause and take our break. When we come back, I want to pick up here at verse 4 because there is a lot more going on than meets the eye in the story of Achan in Joshua 7. Let's pause here and take our break.