

## THE ABRAHAMIC PROMISES

### I. INTRODUCTION

- A. Background or, "Why am I here?"
1. Study from @ 1986 -- developed most of my views/  
concepts
  2. 1989 assigned to research need for new booklet on USB
  3. 1991 travel to East Coast & British Isles -- best  
English-speaking research facilities on earth
  4. Position Paper of Feb. '92
  5. Ron Kelly's hand on the shoulder -- box it up & write on  
the box "to be opened at the time of the end" in not-so-  
veiled allusion to Dan. 12 -- did so 1993-1996
  6. Call from Arcadia (Steve Andrews) Spt. '97 with request  
to produce:
    - a. critical review of Mr. HWA's booklet -- done/sent  
Dec. '97
    - b. booklet draft to be considered by a 24-man review  
team of the UCG Doctrinal Review Committee-- done/sent  
Feb. 23, '98
  7. Present status:  
Thus far the manuscript has received mixed reviews,  
ranging from virtual uncritical acceptance to a call for a scrapping  
of the entire enterprise thus far & an beginning of the project from  
the ground up
    - a. booklet edited by John Ross Schroeder
    - b. publication contingent upon
      - 1) doctrinal consensus -- where it fits in body  
of our beliefs and how to present it
      - 2) available finances to publish such a long  
work
- B. A Little Perspective
1. Mine is "one voice in a chorus," or, "one monkey don't  
make no show"
    - a. RL on circuit through church areas -- "flavor of  
the month" -- is interest at the moment on the subject  
(due to "draught" of speaking/writing on the  
subject?)
      - 1) began in Denver in April 1997
      - 2) since then, covered 19 U. S. church areas,  
plus 2 in New Zealand and 1 in Canada
    - b. what you'll hear today is my opinion -- is a big  
subject with multiple dimensions -- I'll play to my strengths  
(Gen. 48-49)

(other than  
 may  
 those  
 the information,  
 by the  
 not  
 across  
 "future"  
 the  
 (including

c. since UCG has not yet "spoken" on the matter  
 miscellaneous references in GN), what we publish  
 differ from my own personal, idiosyncratic views

2. Doctrine of Understanding vs. Doctrine unto Salvation  
 More people will be in KofG without this knowledge than  
 will -- had Christians of the past 1900 years know  
 would they even have considered it important?

3. Where it fits?  
 a. Past, Present, & Future dimensions of the Gospel  
 1) an Ez. 33-style warning message?  
 Whether we are the messenger or not, I am  
 convinced that it will be done--by us,  
 2 witnesses (Rev. 11), by someone. It is  
 God's style to fail to fire a warning shot  
 the bow before He lets the hammer down on a  
 people with whom He is about to deal.  
 2) what happens to Israel is part of the  
 dimension

b. The sugar coating/sex appeal to attract people to  
 Church?  
 USB = 1st literature many people picked up  
 RLS)

## II. SPS

This morning we will cover:

1. Abrahamic Promises (plural)
2. How we interpret Scripture

This afternoon, we'll view some slides and examine some history  
 relevant to Gen. 48-49

## III. BODY

### A. The Matter of Racism

1. Charles V -- Holy Roman Emperor (1519-1556)

Capturing the relative hierarchy of the European  
 nations, he said, "I  
 speak"

Latin to God	Italian to musicians
French to diplomats	German to servants
Spanish to ladies	English to horses

2. Deut. 7:7 & the Relative Importance of our Subject Today

Is Bill Gates in the audience? How about Ted Turner?

Cf. Ez. 16, especially v. 4, 6--if God can make a success and model

it with nation out of physical, national Israel, he can do anybody--just like us on the spiritual plane  
God is not a "respector or persons"

Is an Old Testament corollary to I Cor. 1:26-28, demonstrating that

those who God has an identifiable modus operandi--He begins with those who need his help the most.

many of the "Not many wise men after the flesh, not many might, not noble are called. But God has chosen the foolish things

world to confound the wise; and God has chosen the weak things of the world to confound the things which are

mighty.

are And the base things of the world, and the things which despised has God chosen."

#### B. The Basic Promise

of 1. There is more to the Abrahamic Covenant than the promise of spiritual salvation

2. Gen. 12:1-3 -- The Duality With Our Calling (Jn. 6:44)  
choose to Abraham's story is your story and my story. . . if we make it so

national, a. Almost all of these three verses focus on the physical aspect

b. Structured in the form of a quid pro quo  
episode in In virtually every instance, until the climactic Gen. 22, the promise is structured in a way which demands certain actions on Abram/Abraham's part in exchange for which God will provide something in return

c. Leaving Babylon

1) Abraham literally did so, vacating Ur of the Chaldees for the Land of Canaan

2) Rev. 18:4 -- so do we

c. Leaving Family

having to Compare to being called into the Church of God,  
depart traditional belief system

d. Leaving Comforts & Conditions

father made Hebrew tradition indicates that Terah, Abram's  
a good living from the manufacture & trade of  
idols (cf. Josh. 24:2) -- the archaeology of those  
locations most likely to have been Ur indicate a quite comfortable  
standard of living for the upper classes of which Abram's  
family was undoubtedly a part

e. To a place he did not know  
Heb. 11:8-9

f. The Spiritual Dimension -- Where the Rubber Meets  
the Road

There is an inverse correlation between the  
importance of this last phrase and the number of words expended  
in comparison to the number of words used describing  
the physical-national dimensions of the promise

The final phrase of v. 3 shows the primacy of the  
spiritual dimension. It abolishes all distinctions of race,  
gender, & socio-economic difference (cf. Gal. 3:26-29 @  
"Abraham's seed, or Rom. 10:12-13, or Js. 2:1-7)

### C. The Trajectory of the Promise

1. Found 7 times to Abraham in the Scriptures

when He Why? God doesn't show us all our calling will require  
Him down. first calls us. If he did, we would probably turn  
calling taking a Instead, like Lk. 14:26 implies, we accept that  
through certain "leap of faith," believing that He will see us  
Is rather like whatever comes our way (cf. I Cor. 10:13).  
remain the marriage covenant--in both cases, we commit to

forever faithful, regardless of what may come

2. Why the repetitions?

reminders of God punctuates our lives over 70 or so years with His promises to us

3. Found 7 times in Scripture

a. Gen. 12:1-3 -- NUMBER ONE

Canaan

b. v. 7 -- land of Canaan promised -- NUMBER TWO comes almost immediately after his arrival in

in the  
famine, taking  
often encircle  
(as well as  
pursuit of Israel

Note that v. 8-20 show that he had hardly arrived land before he had to contend with a severe refuge in Egypt. Cf. to the trials in life which us shortly after we accept our calling from God the historical type of Pharaoh's army in hot made free from Egypt)

descendants and all  
THREE

c. 13:14-17 -- more specifics given; many of the land of Canaan -- NUMBER

outside  
choose what

1) paraphrase story of Abram choosing to step his own self-interest and allow Lot to he wanted

smithy: "No  
. . to look at a horse

Minnie Pearl's story -- village idiot & sir, it just don't take me long. shoe."

horseshoe

It didn't take Lot long to look at a

plain  
dazzle of the

And so, Lot chose the well-watered, fertile land with ready access to the flash and

Sodom &

seductive pleasures of the city life of Gomorrah

--

d. 15:4-21 -- even more territory promised (v. 18-21) NUMBER FOUR

e. 17:1-22 -- NUMBER FIVE

- in
- 1) Longest articulation of the promise recorded in Scripture
  - 2) Fell on 1st DUB -- cf. Ex. 12:41
  - 3) Remains a quid pro quo -- cf. Mt. 5:48
- ("become you perfect")
- 4) Name changed to "Abraham" in advance of the promise being fulfilled (cf. Rom. 4:17)

f. 18:10-18 -- NUMBER SIX

- 1) v. 10 -- a son is promised
  - 2) v. 17 -- principle of prophecy
- Is there is use for prophecy today? We might not know every last detail. Cf. "Beast Visits Campus!" Portfolio headline in the 1970s. Unless God is planning on resurrecting Franz Joseph Strauss, we probably got that one wrong.
- But what about the general contours, patterns, and outlines?

g. 22:1-18 -- NUMBER SEVEN

- 1) What is your Isaac?  
Should we, the "seed of Abraham" (Gal. 3:29) believe that God would expect any less of us?
- 2) v. 12 -- "now I know"
  - a) there comes a point when God can say of all whom He calls, shapes, & fashions
  - b) Mr. Armstrong's concrete analogy (cf. Jer. 18:1-6 & Job 13:12)  
Cf. basketball court we put in for Scott in summer of 1997. It takes time for it to harden & you want it to harden into the purpose shape & form which will serve your

make  
Once it does, God can count on us &  
you & me permanent

3) v. 16 -- promise becomes unilateral

God is now the sole party to the agreement;  
Abraham no longer has an obligation  
(because God now knows he can be counted  
on given his firm, dependable character)

This becomes important inasmuch as it  
relates to the inevitable releasing of the  
promises of the Birthright-Blessing to  
Abraham's and by extension Israel's  
descendants 2,520 years after the

Northern

Kingdom disappeared into Assyrian captivity  
(see Lev. 26:18 as relevant to the duration  
Israel's punishment, i.e.,  $360 \times 7 = 2,520$

of  
in

light of the "day for a year" principle of  
prophecy in Num. 14:34, Ez. 4:6)

4) Still Around to Help Others?

ends

Note that the story of Abraham essentially  
after Gen. 22. Only Gen. 23:1-25:9 remains  
his story comes to an end. Does this imply  
we have reached that point where we've  
reliable, dependable character, our  
tale is over? We may remain behind for the  
of others (cf. Phil. 1:21-24) but our  
spiritual journey is complete.

before

that once

developed

spiritual story or

benefit

personal

D. Vignette: Abraham & Understanding Prophecy

1. Js. 2:23 -- Abraham identified as a "friend of God"

2. He was a man like us

other ancient

Hittites,

which read

The Bible is not very kind to its heroes (vs. every  
world people). The Egyptians, Babylonians, Persians,  
etc. have left annals and chronicles and inscriptions

error nor

like White House press releases. They admit neither defeat.

Acts" be

The Bible is not so kind. Should the "Living Book of recorded upon Christ's return, let's hope that testimony omitted, lest our mistakes, sins, and errors find their canonized print.

of us is

way into

a. Gen. 12:11-13 -- Abram lied to Pharaoh

story

with

We don't even get out of chapter 12 of Abraham's before we discover we're dealing here with a man some significant character flaws.

record in

did

in order to

In a time honored male tradition dating from the Gen. 3:12 ("and the man said, "'The woman whom you gave to be with me, she gave me of the tree, and I eat'"), Abram quite readily put his wife at risk guarantee his own personal safety.

(half-)

when it came

safety (v. 15)

Granted, this was a half-truth. Sarah was Abram's sister. . . but that didn't make much difference to issues relevant to his total honesty or her

b. 20:2-12 -- and again, he lied to Abimilech

poor old

tot

contradictory

must have tried to separate

Now I am aware that critical scholars believe that Moses was just as "dumb as a post"--that according them, confronted with two similar but accounts of the same story he them be enough distance (8 chapters) that we, inattentive readers, would forget about account by the time we got to the at the court of Abimilech.

being

the Pharonic

one placing the episode

believe that

or Jacob, let alone

have physical-national

For that matter, critical scholars don't even there was an historical Abraham, Isaac, any 12 tribes who would today descendants.

c. Impacted by the culture of his time



when a man  
to choose a  
Nuzi Tablets (15th century B. C.) attests that  
was childless, it was his wife's obligation  
handmaid to serve as surrogate mother

happen to us.  
cultural norms of his time,  
damaging results.  
Not that we would allow anything like this to  
. . . but Abram also bowed to the  
and that with hurtful,

through Hagar  
had been made, the problems began (16:4-5).  
And the problems continued (v. 6--Sarah dealt  
harshly with  
Hagar and she fled--later, 21:9-10, she demanded  
that both  
Ishmael & Hagar be cast out over the friction  
arising  
between Isaac and Ishmael)

3. Yet this man became the "father of the faithful" (Rom.  
4:16)

a. Gen. 12:1 -- forsaking Mesopotamian homeland in  
comfortable Ur for an unknown, unseen destination  
Cf. Jn. 6:44, Rev. 18:4 for us (Heb. 11:8-9)  
b. Gen. 13:1-13 -- loss of sole family companionship  
(Lot)

c. Gen. 17:18-20 -- giving up Ishmael  
Regardless of who his biological parent was, how  
could  
this have been easy for Abraham? He had deep  
fatherly  
feelings for his son ("O that Ishmael might live  
before  
you!", or, 21:11-12, 13 when Abraham  
resisted expelling  
Hagar & Ishmael).

because  
attests--that  
taking in a woman to  
her out.  
God had to tell Abraham to do what Sarah wanted  
--as the archaeological/inscriptional record  
ancient world culture had laws against  
solve the problem of barrenness and then casting

d. Gen. 22:1-13 -- sacrifice of Isaac

4. Like Abraham, we are friends of God

Jn. 15:14-15 -- cf. Gen. 18:17

for many  
realized  
1994,  
to find  
it was a  
damage

v. 14 -- "whatsoever I command you" = the dividing line  
of us in being where we are today. For most, we  
that after the "Christmas Eve Sermon" of Dec. 24,  
it was no longer a matter of whether we would have  
a new home for spiritual fellowship and food. . .  
matter of when and how to do so with the least  
done to the least number of people.

that we  
back on  
"Well I was

With that in mind, one of the most damaging things  
can do is to put our thumbs in our lapels and rock  
our heels and preface what we have to say with,  
at Indianapolis, and. . . ."

v. 15 -- what does our friendship mean?

prophecy, e.g.,  
promise to  
pattern & contours.

That status is connected to an ability to understand  
the physical, material, national dimension of the  
Abraham -- we should expect to see the

11:27,

Prophecy in New Testament times? Absolutely! See Acts  
13:1, 15:32, 21:9, 24:14, 27:10, I Cor. 12:10, 13:2

E. Isaac -- The Passing on of the Promises

will be the

1. Gen. 17:19, 21 -- God indicates to Abraham that Isaac  
recipient of the promises

2. Gen. 26:1-5 -- promise given directly by God to Isaac  
"all these countries" (v. 3-4) implying colossal  
material benefits

F. Jacob

Jacob -- now there's a real piece of work. Over the years  
I've tried my  
dead level best to make this guy look good. And it's all but  
impossible.

of  
that can be  
1. Gen. 25:26-34 -- perhaps we can excuse him in the matter  
trading a bowl of lentil soup for Esau's birthright;  
glossed over a mere, naked opportunism.

excuse the outright  
were  
2. Gen. 27:26-29 -- it's a little bit more difficult to  
and blatant deceit in which Jacob and his mother, Rachel  
engaged.

Talk  
blade  
a. this is conscious, willful deceit  
Can you imagine what Esau must have been like?  
about a world-class candidate for a Schick razor  
commercial!

tactile  
b. taking advantage of poor old blind Isaac whose  
senses must have been almost entirely gone

verses are  
c. note that the blessings enumerated in the above  
entirely, strictly physical

Nuzi Tablets  
obtained by  
d. the legality of the transaction  
in that ancient world culture, we find from the  
of the 15th century B. C. that a birthright  
deceit was considered legitimate

of  
motivating  
homeland  
e. What goes around comes around  
1) Jacob immediately had to deal with the fury  
his disinherited brother (Gen. 27:41-42)  
him to flee Canaan for his grandfather's  
(v. 43-46)

Jacob's  
that his  
run  
2) Sherrod eisegesis for those us might use  
example to excuse our failings by noting  
situation turned out all right in the long

the  
celebration  
(29:21-25)

Do you think that Jacob might have resembled  
Kevin in Home Alone when he looked across  
bed on the morning after his wedding  
and found Leah, not Rachel

have  
brother?

Do you think that about this time, he might  
remembered his subterfuge against his

today, as we  
slide show,  
-wars,  
treacheries--  
God will

I point this out because a little later  
the history illustrated in the bible study-  
we're going to see a lot of ungodly conduct-  
duplicitous treaties and dealings and  
and we need to be careful to remember that  
work His good pleasure in spite of the human  
imperfections involved in the process.

- 3. Gen. 28:1-4 -- God confirms the blessing
  - a. He intended Jacob to have it -- had he waited, it  
would have come more honorably
  - b. note that there is land involved (v. 14)
- 4. Gen. 35:9-12 -- God confirms it yet again
  - a. v. 11 -- first biblical mention of "a nation and a  
company of nations"
  - b. v. 10 -- Jacob's name changed to "Israel"  
(prevailer with God-- given after Jacob wrestled all night long  
with the Angel of the Lord)  
Mr. Armstrong at times suggested that this might  
have been Jacob's "conversion" experience
- G. Ephraim and Manasseh -- Gen. 48
  - 1. v. 5 -- Joseph's two sons to take the place of the  
"first" of Jacob's two first-borns, Reuben & Levi
  - 2. v. 16 -- several critical features

- a. "let my name be named on them" -- WHY?
- 1) Joseph had married the daughter of the  
 Prince of On  
 that this  
 wife,  
 seduce young  
 justice  
 brothers  
 brothers were  
 sibling  
 was to  
 Jacob  
 birthright-blessing  
 Egyptian ethnicity.
  - 2) Preempting any chicanery by the other 10  
 Jacob no doubt realized that Joseph's  
 quite capable of attempting to undercut the  
 to whom the double portion of the birthright  
 pass (e.g., 37:18-34 or 45:3)  
 By formally adopting Ephraim and Manasseh,  
 undercut any attempt to usurp the  
 by claiming that the two had forfeited their  
 inheritance by virtue of their half-
  - 3) The name of Israel in prophetic writings  
 This can be tricky business. We'll never  
 sure exactly which prophecies apply to  
 Manasseh regarding current or future  
 Some references to "Israel" apply to all  
 others to the "Jews," and some exclusively  
 Ephraim & Manasseh. We'll know for sure at  
 "Marriage Supper of the Lamb" (Rev. 19:7,  
 17)  
 Nevertheless, this concept is the key to  
 least some prophecies of the Hebrew  
 Scriptures

the earth" b. "let them grow into a multitude in the midst of

the This phrase forms the basis for our belief that  
into a people descendants of Ephraim and Manasseh grew  
subject of the together before their ultimate separation, the  
first portion of the slide presentation

3. v. 19 -- a future separation of the two brothers

be great" a. "he also shall become a people, and he also shall

Manasseh becomes great in his own right

of this I continue to support the traditional association  
the greatest passage with the United States of America,  
single nation in recorded world history

b. "his younger brother shall be greater than he"

advantages In relative terms, no world power has ever had the  
19th comparative military, economic, and political  
over the other nation-states of the world than did  
century Britain

c. "and his seed shall become a multitude of nations"

political entity An apt description of the British Empire, a  
states, and palpably different than the federated American  
imply a far better representation of what v. 19 seems to

H. Joseph

1. I Chron. 5:1-2

may have I Chronicles 1-11 is recommended reading for those who  
intractable insomnia

a. v. 1

1) Reuben as the first of two first-borns

sin (Gen. 2) forfeiture of his birthright through sexual  
35:22, 49:4)

failing to  
Joseph, who  
sin, resisted.

Note that Reuben was disinherited for  
stand firm in the very area which  
overcame in the matter of sexual

primogeniture  
born  
double portion  
upon the  
son  
took on  
caring for the  
brothers,  
circumstances.

3) "after the birthright" = right of

For imminently practical reasons, the first-  
male offspring in antiquity inherited a  
of the birthright (Deut. 21:15-17) so that,  
passing of the family patriarch, that older  
assumed patriarchal status. With that, he  
the practical financial obligations of  
widowed mother, spinster sisters, indigent  
of those family members in needy  
He needed the additional portion, not for  
conspicuous consumption, but to help  
family.

sustain the

b. v. 2 -- the two aspects of the Abrahamic Promise

the title  
Birthright,  
teaching as a  
between Ephraim

The passage from which John Harden Allen derived  
of his well-known Judah's Scepter and Joseph's  
the book which had a major influence of Herbert W.  
Armstrong's adoption of the British-Israel  
major part of his doctrine  
This passage parallels the prophesied split  
& Manasseh cited above

of the

1) Judah's scepter -- the spiritual dimension  
promise now flows through the line of Judah

a) Davidic lineage on Judah's throne

b) Messiah to come through the line of

Judah

(Heb. 7:14, Rev. 5:5)

2) Joseph as the inheritor of the physical-national dimension of the promise

2. Gen. 49:22-26  
Rich physical blessings for Joseph in the end time (v. 1--"last days") are implied.

I. So How Do We Verify Where Israel Is Today?

Comments on members evaluation. "Your presentation was 'good' . . . but I wish you'd gotten to the heart of the matter and told us all the details about how Israel got from Mesopotamia to Europe."

So . . . the heart of the matter is where we're going now. But it might not be where you think it is.

How do we justify our belief? How do we verify where Israel is today? By the rules of the historical-critical method, it cannot be done. If it could, some historian would have made his career long ago by proving the matter.

If it could be done, we would be hearing about it on CNN tomorrow morning. As it is, theologians, Bible scholars, and historians cannot even agree on whether there were "historical" patriarchs, let alone descendants of any "Lost Ten Tribes."

When I first received the assignment to research the subject, one of my best long-time friends in the work of God--Mr. Aaron Dean--would come by my office from time to time, flop down in a chair, knowingly smile and ask me, "Well Rick, have you proven where Israel is yet?" If I would reply, "No, but I'm close!" He began to annoy me.

After a year or two, I change my perspective. As Aaron says, "Do you believe that you can 'find' something which God, by His own admission in Scripture, says that He intends to be 'lost'?"

1. Were there even any "lost tribes?"

This is perhaps the most frequent criticism of our teaching (e.g., Roger R. Chambers' The Plain Truth About Armstrongism or Joseph M. Hopkins' The Armstrong Empire which include whole sections in them pillorying the notion).

a. The historical record



method, the best  
Sargon II's  
Northern  
captivity.

Based on the rules of the historical-critical  
"specifics" we can come up with is testimony in  
Annals that he took 27,290 (of an estimated  
Kingdom population of 500,000) into

A. D.

b. The "Gap" -- 8th century B. C. to the 5th century

From Israel's disappearance over the eastern  
horizon, as they trekked into captivity in the  
upper Tigris-Euphrates River Valley, there is a  
gap of about 1,200 years. Ancient Israel falls  
from the record of human history, and the Anglo-  
Saxons appear out of "nowhere" along the coastal  
areas of Northwestern Europe. How do we "connect the  
dots"?

is a  
endorses the

The archaeological is sparse and uncertain. There  
paucity of evidence. No reputable scholar  
connection. Where are we left?

c. The Biblical Record

1) II Kings 17:18, 20

Israel,  
there was  
  
And the  
  
afflicted  
  
the  
them out of

"Therefore the Eternal was very angry with  
and removed them out of his sight. And  
  
none left but the tribe of Judah only. . . .  
  
Eternal rejected all the seed of Israel, and  
  
them, and delivered them into the hand of  
spoilers [cf. Isa. 10:5], until he had cast  
His sight."

2) Amos 3:12

takes out  
piece of an  
Israel be taken out that  
the corner of a bed, and in

"Thus says the Eternal: As the shepherd  
of the mouth of the lion two legs, or a  
ear, so shall the children of  
 dwell in Samaria in  
Damascus in a couch."

Who shall we believe? The suspect testimony of an  
Assyrian king. . . or inspired Scripture?

J. Interpreting Scripture -- What Are Our Rules?

former  
The issues below were ones which the administration of our  
association bludgeoned us with in an attempt to

minimize and denigrate the meaningfulness of prophecy in the New Testament era.

1. Does God Reveal the Future?

Isa. 46:9-10 -- a foundational concept appearing at the very onset

Mr. Armstrong's treatment of the matter.

"Remember the former things of old: for I am God, and there is none else; I am God and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying 'My counsel shall stand, and I will do all my pleasure.'"

Dan. 10-11 -- the longest sustained prophecy in Scripture

Is this intricately detailed prophecy what it presents itself to be or merely the "pious fraud" of some zealous & enthusiastic patriot attempting to sustain morale against the backdrop of Antiochus Epiphanies' persecution of the Palestinian Jewish community of the mid-2nd century B. C.?

It is worth noting that Jesus Christ spoke of "Daniel the prophet" (Mt. 24:15)

2. If He Did Before, Does He Still Do So?

Amos 3:7 -- the biblical principle would lead us to believe so

"Surely the Eternal God will do nothing, but he reveals His secret unto His servants the prophets."

We're viewing the same modus operandi which underlies Gen. 18:17 and Jn. 15:14-15 as described above (Vignette on "Abraham & Understanding Prophecy")

3. Is There Prophecy for the Future?

Our former leadership did not want to believe so. What, then, do we do with:

Dan. 12:1-2, 4, 10

"And at that time shall Michael stand up, the great prince which stands for the children of your people [i.e., Israel]; and there shall be a time of trouble, such as never was since there was a

nation even to that same time [cf. Mt. 24:21-22, Jer. 30:7]: and at that time your people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake. . . . But you, O Daniel, shut up the words, and seal the book even unto the time of the end: many shall run to and fro and knowledge shall be increased. . . . Go your way Daniel: for the words are closed up and sealed till the time of the end."

How do we get around these words? How, then, are we to understand?

#### 4. Two Principles of Interpretation

##### a. Inspiration-Revelation -- the "Faith Factor"

Under "Inspiration" section, cite Luke Skywalker, who is talented and skilled as a pilot, but casts aside the technical aspects (by way of analogy, reliance on what can be proven through the 5 senses & the historical-critical method), choosing instead to rely on instinct and a Hollywood version of divine guidance.

The matter is a bit like conversion -- what convinces one person might not convince another. Each individual's experience is somewhat unique. To complicate things, the Holy Spirit may be somewhere, but there is no scientifically verifiable way to know for sure.

##### 1) Absolutely Certain Truth

In this human life, absolutely certain truth is a rare commodity. Our only hope, then, is that God is inspiring our understanding

Rene Descartes (1596-1650) -- in attempting to narrow down things to what could be believed with absolute certainty, he finally came to the humble conclusion that all he could know for certain was, "I think, therefore I am." In other words, "I know that I exist, but I'm not so sure about all the rest of

you out there."

you  
1st thing  
Mac.  
sir?,"

Vignette from member in Youngstown: "Did  
hear that God resurrected Descartes? The  
he did was go to McDonald's and order a Big  
Mac. When asked, "Would you like fries with that,  
sir?," he replied, "I think not," and immediately  
disappeared.

Does  
the  
. . .

2) The British-Israel Perspective -- What It  
for Us

It provides us one helpful way to arrange  
indisputable facts of modern world history□.

years  
convene with my  
Mass  
to the  
fall. We  
about to have to  
One day, I asked him  
revision of his lecture  
was like the eruption of a  
lecture notes!?!?! I should say  
the next 5-10 minutes I listened to an  
discourse on "digital this" and "VCR that"  
how everything in the field of Mass

Now what do I mean by "facts"? During my  
at Ambassador, I would frequently  
good friend, the chairman of the  
Communications Department shortly prior  
return of the students to campus each  
would lament the fact that we were  
go to work for a living again.  
whether he had to do much  
notes. The response  
volcano. "Rewriting  
so." Then for  
expansive  
and

Communications is changing by the nana-second. I  
was sorry I asked.

expended, I  
lectures.  
of World  
time! The

Finally, after all his energies had been  
grinned at him and replied, "You know what,  
Dennis? I never have to rewrite any of my  
Every time I've ever taught the history  
War II. . . the same people win, every  
Germans haven't won that war once yet."

agreed

Those kinds of broad, general outcomes are  
upon "facts."

arrange  
history--the

The British-Israel perspective is one way to  
the indisputable "facts" of recent world

of the  
Such a  
less

19th and 20th centuries--to make sense out  
Anglo-American rise to world dominance.  
view makes our history more relevant and  
random that it otherwise would be.

b. Duality

1. Abraham & Isaac

22 is the  
loved the  
whosoever  
everlasting

We've already examined this example above. Gen.  
Old Testament corollary of Jn. 3:16 ("For God so  
world, that he gave his only begotten Son, that  
believes in Him should not perish, but have  
life.")

2. The Multiple Fulfillments of Joseph's Rise

Mr.  
various  
[the British  
identified the first

This is a concept recognized and appreciated by  
Armstrong in his writings on the subject. In his  
editions of The United States and Britain  
Commonwealth] in Prophecy, he clearly  
four "fulfillments" cited below.

a. Occupation of the Promised Land by Joshua

given  
spoken

Heb. 4:3-11  
Note particularly v. 3 -- "For if Joshua had  
them rest, then would he not afterward have  
of another day."

remains  
the Sabbath] for  
the Sabbath day  
Millennial-like  
Conquest and the historical  
below are of the ultimate  
coming Kingdom of God.

The following assertion (v. 4), "there  
therefore a rest [i.e., a keeping of  
the people of God] reveals that  
itself is a "forerunner" of the  
blessings which the  
examples which follow  
realization of the

b. The Solomonic Golden Age

its  
precisely

The language describing Solomon's kingdom at  
apogee (e.g., I Kings 4:22-34, 10:1-27) is

in  
Christ. Its

that used by the Latter and Minor prophets  
describing the Millennial reign of Jesus  
main components include:

- 1) peace
- 2) prosperity
- 3) intellectual revival
- 4) abundant knowledge of God
- 5) major building programs

the  
Abrahamic

- c. The 19th-20th Century A. D. Inheritance of  
Birthright-Blessing Dimensions of the  
Promises

British-Israel  
mistook the British  
McCoy." Like Solomon's  
forerunner) its resemblance to the  
led to an assumption that the

This helps to account why many of the  
people of the 19th century  
Empire for the "real  
Kingdom (or any  
real thing

unconditional releasing of the Birthright blessings  
was equivalent to the establishment of the "Stone  
Kingdom" described in Dan. 2:34-35, 44-45.

Earth

- d. The Millennial Kingdom of Jesus Christ on

Rev. 20:4

resistance

And yet, even this is not the true piece de

the

- e. Life in the Kingdom of God as spirit beings

Isa. 9:6-7 including all the implications of  
phraseology, "of the increase of His  
government there shall be no end"

(cf. II

Kings 8:65-66 which has rather

interesting

implications in light of what Isaiah

suggests

in chapter 9)

conclude

This concept inspired Mr. Armstrong to

final

Mystery of the Ages with the provocative

wording: "the beginning" (cf. Heb. 2:6-8)

3. The Joseph Stories -- A Pattern of Future Things

- a. Separated from his brethren

blood

1) Gen. 49:26

This happened literally to a flesh-and-human being. . .

separated and

2) And again as the Northwest European brothers of modern-day Joseph are from the descendants of Ephraim Manasseh by the English Channel, the Atlantic Ocean, and, in the case of the Commonwealth peoples of Ephraimite descent, a host of other oceans and geographical barriers as well.

b. Sold Into Slavery

1) Gen. 37:26-28

Joseph sold into the hands of Midianite traders

the

8th

2) II Kings 17

The vast majority of the population of Northern Israelite Kingdom swept into captivity/slavery toward the end of the century B. C.

c. An Unlikely Rise to Prominence

White

With a dynamic which resembles the American example of "from the peanut patch to the House":

name only

1) Gen. 40-41

Joseph ascends from the role of inmate/assistant prison warden to the prime ministership--Pharaoh on all but (Gen. 41:40-41)

American 19th century

2) The unlikely ascent of the Anglo-people around the turn of the A. D.

relevant Emperor

Allude back to opening comments to the perspective of Holy Roman Charles V

of

This was the unfolding of a bequeathing

the Birthright-Blessing promised as the  
physical-national component of the  
Abrahamic Promises

d. Joseph Feeding the World

1) Gen. 41:46-57

the

Through his foresighted management of

Egyptian economy, and the careful  
preservation of Egypt's agricultural  
abundance, Joseph was able to  
the people of his world.□

literally feed

2) The Anglo-American impulse to do the

same

a) the British Empire as an agent of  
physical and moral uplift

- i) beginnings of industry in undeveloped world
- ii) extension of at least some benefits of education
- iii) cessation of warfare (local & international)
- iv) outlawing of slavery
- v) increased agricultural

outputs

vi) rolling back of

reprehensible

customs like thuggery & the  
suttee

vii) extension of general

concepts

of Christian living

(missionary

movement was a part of the  
19th century British

imperial

impulse

b) American largesse

- i) Hoover Plan after World War I
- ii) Marshall Plan after World War II
- iii) Generous U. S. foreign aid

of

Yes, you can show me infinite examples  
how the British and the American have  
misused the great blessings of power



which  
bad  
you  
later than  
that the  
evidenced a far  
to the exercise  
their vanquished  
find spoken of in  
record.

have overtaken them. For every  
example you can show, I can give  
another. . . and I will run out a lot  
you will. My point is simply  
Americans and British have  
more humanitarian approach  
of rule or the treatment of  
than any other people we  
the historical

quality of  
the Hebrew  
upright,  
willing to help  
converted in the sense  
20:25-28, at least inclined  
helping hand).

They seem to reflect the Jacobite  
being a "plain man" (Gen. 25:7,  
word tawn implying a gentle,  
undefiled disposition--one  
and, if not completely  
expressed in Mt.  
to extend a

e. The Revealing of Joseph's True Identity

Gen. 45:3

in the  
he had some  
44:34) before But  
the ten who had cast him into  
sold him into slavery. It did create a  
of inconvenience for the "favorite" brother.

Perhaps we can grant Joseph a little license  
way he handled his brothers. Indeed,  
fun with them (42:5-35, 43:15-  
after all, they had been  
the pit and then  
bit

and he  
impassioned  
his

In the end, blood proved thicker than water  
could contain himself no longer. In an  
voice in his native tongue he cried out unto  
brothers, saying, "I am Joseph!"

job will it

Is this prophetic as well? If so. . . whose  
be to proclaim it?

#### IV. CONCLUSION

Our case for finding Israel in modern times is as plausible as  
those who argue to the contrary--just not as academically fashionable in  
the post-Enlightenment Western World. It rests on how we understand and  
interpret Scripture.

This afternoon, we will return and take a look at how God appears to have fulfilled the physical-material-national dimensions of the Promise to Abraham through in pages of our own more recent and modern times.

POSTSCRIT:

This sermon--"The Abrahamic Promises"--was first delivered in Denver, Colorado on April 12, 1997. It has been delivered in the following locations from that date through February 22,1998.

April 12, 1997 -- Denver, Colorado  
May 10, 1997--Lansing, Michigan  
June 28, 1997--Waco, Texas  
July 26, 1997-- Houston (North),Texas  
August 9, 1997--Dallas (South), Texas  
August 30, 1997--Hawkins, Texas  
September 6, 1997--Ft. Worth, Texas  
September 13, 1997--Cincinnati, Ohio  
October 4, 1997--Indianapolis, Indiana  
October 19, 1997--Taupo, New Zealand  
November 1, 1997--Dallas (North), Texas  
November 15, 1997--St. Louis, Missouri  
November 22, 1997--Youngstown, Ohio  
November 22, 1997--Akron, Ohio  
December 13, 1997--Lubbock, Texas  
January 10, 1998--Tulsa, Oklahoma  
January 17, 1998--New Orleans, Louisiana  
January 24, 1998--Garden Grove, California  
February 7, 1998--Kalamazoo, Michigan  
February, 14, 1998--Calgary, Alberta (Canada)  
February 22, 1998--Sherman, Texas

□NOT a biblical figure.

□Again, yet another person who is NOT a biblical figure.

□With apologies to those who might believe that "modern" history began in 1963 with the appearance of the Beatles on the "Ed Sullivan Show." By "modern," the professional historian means those events which began around the middle 15th century A. D.--a time after which distinct features of what we consider modern characteristics in today's Western society began to become clearly discernible.

□Cf. Darris McNeely, "The Marshall Plan and European Unity," Biblical Perspectives on Current Events, Volume 1, Issue #1, Autumn 1997, pp. 8-10.