

02 Captivity- Why Expelled from Land (side 2)

Nothing has happened.

No.

The events here, I can't say, center around the year 733 to 732.

And 65 years later, take us, of course, to the beginning of the reign of Acherbannafall, who is called Assnapper, in the Bible.

Very clearly, Assnapper, we are told, brought people into the land of Samaria.

And therefore, at the beginning of his reign, in the years and two years that we may associate with this event, not earlier than 669 and not later than 668 B.C., possible final remnants of the land that the children of Israel, of the house of Israel and the land, were removed.

Samaria was defeated in 721.

That's not correct.

Samaria was finally carried away, formally, from its capital, that is, the people, the Samaritans who were the children of Israel in the accession years of Sargon in 721.

But there were people scattered throughout the country.

Not every farmer in the countryside was taken away any more than every Jew who went away when Jerusalem fell.

And you have the story of Galilea.

Remember that Mr. Armstrong has written out that the book showed what happened after Jerusalem fell.

There were still Jews in the countryside.

But this shows that they were ultimately all removed.

And in another 65 years from the time this prophecy was given, which was, and you'll have to rely on my general statement here, but Damascus fell in 732 B.C.

And so the year 733-732 is clearly the close of that time.

And the prophecy couldn't have been given later than before the fall of Damascus.

And, of course, the implication is that the king who carried these people the last remnants of way was the one who put them in others in their place.

And we were told about Asnaper.

These were the people who mentioned, of course, that the noble king Asnaper had brought them in.

This is the story of the days of Ezra.

You could find that elsewhere in the Bible.

Now, they're all gone.

Judah is a separate question.

So we start out in the former problems with the subduing of the land.

And we end up with the ultimate expulsion of the house of Israel in Toto and also, circumstantially, even of the poorest part of the land that's gathered to Getoliah, they all were ultimately expelled until it was empty of both nations and both churches because each one was at its religious moses and was a kind of, in other words, the church was split or the congregation was split and the nation was split.

But Joshua II Kings is a story that conforms with what we know in Ezekiel, of what we know elsewhere, that the people are going to be taken captive.

Essentially, one third are going to perish in the tragedies internally in the country from disease and hunger, epidemics, of which today, AIDS is only a tiny symbol of what's coming.

Another third is going to perish by the sword.

And a third is going into captivity, that's what Ezekiel tells us.

A thousand that went out will return a hundred.

A hundred that went out will return ten.

Mr. Hogberg, who has been in Europe and has interviewed people who know the consequences, not only of nuclear war, but of people's attitudes after nuclear war, of the collapse of infrastructure, are now telling us that whereas under normal circumstances, upwards of one third of human beings in any country or in the world, if it's a world war, will perish in a nuclear war.

It is not true.

The church has never actually said, though sometimes we think it has said that, the church has never said that everybody can be killed in one nuclear war.

Nuclear wars aren't fought on the premise that somebody is going to make a globe and drop a bomb in every place in order to kill everybody.

That's like killing yourself, that's not what nations are going to do.

They attack targets and they concentrate on targets.

And so, one third, the United States will be a target.

One third will perish in war.

One third will go into captivity.

Do you ever notice the book of Revelation says clearly that in the day of the Lord, just before Christ comes back, that's the tragedy that will be set man.

It will be of such a nature that one third of men die.

That's the final struggle between secularism and Christianity or religion, as distinct from the struggle that will bring down the United States.

Just one third, just is a horrible word to use in that connection, but I cite it for the reason that it doesn't say more than that.

Now many have died in the meantime, but one third of humans at that time will perish.

But the consequences of war, hunger, no more infrastructure, no more telephone service, no more dialing 911, it's all over.

No more water that can be drug safe.

No more food.

Your neighbor has become your enemy because he has to survive.

Mr. Hartberg said, what in your judgment will be the consequences when you take into consideration what has been called the nuclear winter, the breakdown of infrastructure, the answer of those whom he, of the man whom he interviewed, was very interesting.

In our judgment they said, nine out of ten, with perish, not more than one tenth would survive.

Now God is intervening in order that that one tenth can survive, but if time went on, all flesh would perish.

That's how serious it will be.

There was a time humans helped one another, now it's a time of every man and every woman for himself and herself, but God's going to stop it at that point.

Now, what we're getting at here then as we look at this story, is we should read the picture that is laid out here as an interesting summary of what's happened.

You know, you read it over a period of time, you don't want to read it all in one evening, you may want to read some chapters in a book and then complete a book a little later, but go through the whole thing and look at the moral ups and the moral declines.

And it goes up and down.

And finally in Israel it went down and down and down and there were a few blips.

The last king of Israel, of him it was said he did not, evil to the same degree as the kings that were before him.

But the die had already been cast, it was too late to turn time back.

Judah had his ups and downs, one of the greatest kings was after David was Josiah, right near the end.

In fact, in what would have been Josiah's normal lifetime the nation was over, he simply died early.

And the nation is gone.

This is the story of what's going to happen as a whole to the children of Israel.

Now let me illustrate a point.

I can't speak for sure of how things in Canada will work out.

There are people south of our national border who are just pressing and pressing to come in to find work in this land.

There are people who can't see how different we are and the hope that is here.

These are not the people from Mexico City, these are the essentially non-Spanish people, some of the hardest working people in the world.

From the Mexican countryside.

We tend to think of them as people with the sombreros sitting in the heat of the sun under a cactus, you know that picture? But you didn't say what were they doing before they sat there? How many hours were they working beginning at 5 a.m. in the morning? And what happened when the sun went near the horizon in the afternoon? Have you ever looked at these people working in our fields for the lowest wages anywhere in this country? There are people who are going to come here and occupy the land.

There is Indonesia north of Australia and the Australians don't want to face the question.

Of what would happen if there were no United States in the Pacific? The answer is that that land simply could be filled by explosive populations of neighboring countries.

New Zealand is similar.

There is an explosive population in the Polynesian islands of the Pacific.

More and more people are coming to this country.

People would come to Australia, many of them are.

Not any longer just European types of people of Asia.

New Zealand.

Do you think nobody will move south in South Africa if it were possible to remove the opera corner from his laughter? Do you think nobody would come north if there were no longer anglers in this country? That doesn't mean that the neighbors are causing the problem.

It means that there are always people who are ready to come over here.

How far north it would go in terms of Canada or what would happen up there is something that is a little more obscure.

In terms of what the Russians might do, I don't know.

In terms of what the Native American Indians might do.

It's simply filling up the land.

It's not a very hospitable land as a whole.

It's just a strip of people living along the borders of the United States and the rest is one grand, beautiful wilderness.

But in any case, I'm painting a picture of disaster that can befall and in some cases, few might want to come in.

In other cases, some could come in.

It's not like saying that it's impossible to conceive of such a disaster.

Now, there were people in the land of Canaan.

Not very many.

It was a very unfortunate land when the Jews were finally removed.

But still, there were people there.

When the Jews came back, they found them scattered over the country.

They had lots of difficulty with the mixed remnants of the Philistines, the Moabites, the Ammonites, and a few Canaanites and the Edomites.

You know, you read the rest of the story between the two testaments and you will see they were there.

Mostly in neighboring areas, but they had wandered in.

Others, of course, had filled Samaria and stayed there.

That was an ongoing problem.

This is distinction, as I say, from what might befall a country like Japan or China or India or Indonesia.

Now, we should consider certain implications.

This is even the Fourth of July.

The United States was born out of a certain possibility to the concept of taxation without representation.

Now, often there are excuses for underlying causes.

There are a lot of people who are taxed, far more than the Americans were by the British.

The underlying cause was not the heaviness of taxation.

The real characteristic of the people who settle this country may be best defined in the simple explanation that we have commonly used.

Who gives you the right to tell me what to do? This country was settled by a people who simply didn't show up for what they were when they were in the British Isles or neighboring countries.

It was made up by disgruntled religious people, by disgruntled workers, by disgruntled businessmen.

That is, people who found where they were was not satisfactory.

Now, generally speaking, where they were was not satisfactory.

Now, that's for sure.

But they had certain religious ideas and certain desire to get ahead.

Not just in the British Isles, some came from Ireland, some came from Scotland and Wales, as well as Britain.

Some came from the Low Countries, many came from Germany, some came from some few from France, some came from Scandinavia.

They began to come from many other areas of the world.

People who came to this country to try to find a better solution to their problems, some because they were uninterested in religion, some because they were deeply interested in religion and different from what had been instituted, some because they simply wanted to have a new start and could not get it as they had it.

Now, what happened was ultimately a remarkable incident that was in a sense more out of the spirit of rebellion against constituted authority that is not denied.

From the British point of view, in principle, the throne of Britain, let's say, as represented by Prince Charles, they would take the view that we could have had it even better if we stayed within the Commonwealth.

Whether we would have or would not, that is not the way history went.

All that I can say is this, let us look at some results as to why it happened.

Soon the Articles of Confederation that were to represent how the colonies now declared independent would be governed.

Soon the Articles of Confederation proved weak because it was an inadequate strong or strong central government.

We'll discuss this in the forthcoming plate food that we're nearly finished with now.

What was created, this was not the Declaration of Independence, but what was created as a result of the Declaration of Independence was a basic concept the life of which has never existed, had never existed before to our knowledge in human history.

It was called a normal experiment.

It's a great experiment that is called United States government and is premised on an unusual idea that there should be separation of church and state, a sense of freedom of religion or lack of religion, and a division of government between the judicial and the legislative and the administrative.

Britain does not have this. No Parliamentary democracy has it.

Margaret Thatcher is the Chief Executive Officer.

You know from the front, you understand, but she's the Chief Executive Officer. She's the Prime Minister.

She is in Parliament. You know that.

The President of the United States cannot be President and serve as a Senator in the House.

This country was based on the balance of powers for good or evil. It's an experiment.

And a judicial system was created that had as one of its fundamental premises but was not initially conceived of even when the Constitution was made.

That is the Bill of Rights of the Ten Amendments.

So this country took certain steps that reflected the American mind then.

And as a whole still does, first the Declaration of Independence that we will not be under the kind of constituted authority that is arbitrary.

That's essentially what it means. That is above the law.

Most monarchs today have actually become constitutional monarchs who work within the law.

So this is no reflection on any of the great monarchies of the world.

It was the time that the Divine Right of Kings was like Solomon described it.

That if you don't irritate a king, because if you go too far, he will simply have you beheaded.

Absolute authority was the opposite of what Americans were willing to tolerate.

Then there was the division of powers so that absolute authority could not develop.

Or hopefully not develop.

And then it was to be administered on the basis of something that was known as the First Ten Amendments.

The first of which we learn is the freedom of religion and speech and then you have the other rights.

It is in a sense a unique country.

Now that's merely telling what this day means.

But now look at the implication.

Without such a government, without a people who fought in these terms that nobody can tell me what to do.

Almost that way, because we all have to ultimately conform to law.

But that's an attitude.

Without that, this work could not begin.

Let us assume we had stayed with Britain.

Can we do the work in Britain today by using British radio and British television? There never would have been a World Tomorrow program.

There was a fundamental defect in the thinking of the British mind.

There's also a fundamental defect in the thinking of the American mind.

But each went in the opposite direction.

The British said, it is the state that shall make these decisions.

And we won't make the unwise decisions that are made in America.

We'll make wise decisions, but the state will make them.

Now if the state is God's government, there's nothing wrong in the forum.

But if the state is not God's government, then there is something wrong.

Now this country, we have the kind of freedom where the state only generally regulates to have everybody have reasonable freedom.

In our society, we have no state deterred.

What is written occurs with respect to who can be on television and radio.

But look all that we have on it.

You want to flip a dial? I don't know what the first thing he's doing.

Flip another dial, they're in bed together.

Flip another dial, somebody else's murder.

In another case, they're in court.

You shall flip the dial.

That's what I do if I, when I watch an ad, when an ad comes on the news, I seldom look at news on television, but when I do, an interesting thing is you can practically just flip dials like this and keep three or four programs in mind.

They move so slowly.

You simply follow it by going back until the ad is over and then you listen to news.

Now that's not what I recommend.

That's just an aside.

The point is, our society knows no standards of morality when it comes to violence, murder.

Now we have some standards.

These are certain naughty words we do not say on television.

We can say them at home in the presence of our children, see.

But you must not see them on television.

The interesting, that is unless it's perhaps some of these channels where they allow movies of all sorts of ratings.

But without that sense of freedom, we would not be where we are.

Now, Joshua had entered the promised land.

Suppose it was not the government of Ghana.

When Joshua entered, he was in charge.

And God revealed to him what was to be done.

Suppose the children of Israel had said, that Joshua, you're through.

We will have no authoritarian figure.

We're going to have a constitution.

Our commandments are going to have to be revived.

The statutes are subject to revisions.

We will no longer have God tell us what the judgments are.

We're going to have a supreme court on earth.

Now you begin to see how different it was.

You want to know why the children of Israel were 700 years in the land and why we're not going to be even 300? Because we are already at that point that never really did develop until late in the history of the house of Israel when Jeroboam came to power.

When Jeroboam came to power, there were hardly more than two centuries.

And we started out as a nation, thinking similarly to his.

Having our own concept of law, our own legislative body, our own supreme court.

Now in this society, listen carefully, without this balance of power, without this we couldn't have the freedoms we do.

Built into this marvelous experiment is the greatest opportunity for freedom that has ever been experienced over any length of time by any people, anywhere.

There's only one fatal flaw.

In terms of morality, generally speaking, nobody can tell me what to do.

And so we have practically every kind of moral evil.

And God judges us not for the quality of the system of government that grants us freedom, because he says true freedom comes by keeping the law.

If you know that book of James, it makes that very clear.

The royal law, if we would keep that, would truly make us free.

In the freedom in which we have, and the opportunity to use that freedom, we find many people are prisoners in their own houses at night.

Are we really free? What has freedom gotten us? It is very important that we recognize that indeed God allowed something when this country was founded, and there was a revolution.

This revolution occurred in that period from 1776 to the victory of Yorktown.

That revolution, we had something very similar, but for different reasons and different results.

Something very similar to what happened when the ten tribes were taken away from the throne of David.

Now when the ten tribes were taken away from the throne of David, we'll just summarize this.

It made it possible for Judah to preserve the written record that we call the Bible.

Because the Jewish kings of the house of David kept going back and forth once, and the other did not.

I mean, it was amazing, it was a yo-yo.

But of all the kings of Israel, not a one ever returned.

You never find in the history of Israel such remarkable men as Nehemiah, Daniel, Jeremiah, Ezra, Zerubbabel.

Now I'm not even naming the kings, I'm naming these other people along the line.

Nothing like that.

The house of Israel, if it had stayed with the house of Judah, would have prevented the Bible from surviving.

Now they would simply have overwhelmed Judah if they had stayed within the nation.

The Bible would never have become the national heritage or the cultural and religious heritage that it is of this remarkable people.

Now in the same way as we had stayed within the British men empire in Malcombele, God's work could never have gotten started.

On the same premise that the British people have to face that the work started here and not in Britain.

There was no way to start it in Britain.

Not with state control of television, not with state control of radio.

At most what we can do is with a new standard.

That's all we can do.

This is, in that sense, the only land where such a thing could have been possible.

And so God saw to it that that revolution did occur.

Whether it was justified on the basis of the law or not, just like the revolt of Israel, God said to Judah, don't try to bring them back.

This is of me.

It was a sin that they're committing.

They're rebelling against me.

I have to allow them to do that in order to fulfill my work.

But we did set an example of revolt throughout the New World.

That's why the whole of the Spanish colony is later Portuguese, few of the French follow suit.

The Irish picked up the idea from us.

The people of India picked it up from Ireland.

They saw how it worked.

So we've had a certain measure of freedom around the world.

The Latin American countries are free of Spain.

They've been blessed as a whole with dictators.

There's been a few democracies on occasion.

As a consequence, of course, look at what's happened.

I mean, has it really gotten them everything that they had hoped for? The answer, of course, is no, it hasn't gotten us everything.

Joshua starts out with how a land should be settled.

Many people came to this country with concepts that this was the new Israel, not that they necessarily understood millennial descent, but they saw this as a kind of new Israel.

It was even debated whether the language of this country should be English, Hebrew, or German.

And many of the leading scholars thought we should go back to Hebrew.

Coffee tanks is English.

Can you imagine Hebrew being used as a scientific language today? On the basis of the experience of the Jews and the ghetto, you know, where their language simply is so limited that they have to adopt all these words.

Anybody who knows modern Hebrew realizes how much has had to be created.

It was a very great effort in 1948.

But we happen to have a certain language that has caught on and really has spread.

Now, it is interesting, though, that our ancestors, or the ancestors of some, many are migrants, immigrants since, we started out thinking that this was God's land, and we were here to help bring the Indian also to understand.

But what started out as God's land soon came to be seen as the Indian's land, and we've got to have it.

That's exactly what it was, so we made one agreement after another, only to discover that the government couldn't enforce these agreements.

The great white father in Washington was looked upon by the Indians as, in a sense, the protector and guarantor, but what did he do? He was one man.

And more and more pressure from the land speculators led to situations and conflicts, and finally, Indians had to be removed if the nation itself were not to have continuous wars on certain borders, tragic tears and trails of tears.

We won't go into that.

The story of Joshua and the later children of Israel dealing with the Canaanites has many parallels.

The Indians were not like the Canaanites.

The American Indian religion did not overwhelm Anglo-Saxon culture.

The Canaanite religion dis-overwhelmed until the military expedition of Jihu in the north, and it overwhelmed much of Judah even to the very end with fail-ism.

But never ultimately, fully rooted out of Israel, please understand that.

We have been, in fact, influenced by all sorts of other religious ideas.

Can you imagine what would have happened if Joshua would say, well, now I think we also cut down some of these beautiful trees in the Lebanon and let's celebrate Christmas.

Now, if it wouldn't be called that, it might be called the birth of Moses or something.

No, those things didn't take place, but we already have started doing all sorts of things.

It is interesting to see how much in the Bible is written about these problems.

If I were to turn to the book of Ezekiel, chapter 20, Mr. Armstrong used to read this many, many years ago, the nation versed and rebelled against me would not hearken to me.

They did every man cast away, not every man cast away the abominations of their odds.

They didn't forsake a lot of the religion of the past.

The religion of Egypt was like the religion of Europe, sort of with parallels.

We had all kinds of things we religiously inherited from Europe in the name of Christianity that actually came from pre-Christian religions.

We refused to throw it away, just like they refused to throw away the idols of Egypt.

I gave them my Sabbath verse 12 of what they did with it.

My Sabbath verse 13, they greatly polluted it.

The children rebelled against me twenty-one.

They didn't do what I asked. They committed adultery. They had abortions.

They lie and steal and take drugs.

Look what we're doing.

The end result is that the house of Judah, as earlier the house of Israel, went into captivity and was expelled from the land.

This is the story that unlike Gentile nations, what we have here is the story in the former prophets of experiences in the nation.

Now, I've covered this from slightly different perspectives before.

History, in a sense, repeats itself.

History, in another sense, never repeats a single event.

Because there are always new personalities.

There will be things that tend to be repeated, mistakes that tend to be repeated, moral misjudgments that tend to be repeated, but the circumstances will vary.

This is the site.

Germany, never in its history had a person quite like Adolf Hitler.

France never had a person quite like Napoleon if it don't mean to make them equivalent.

They are not.

The Soviet Union never had a man quite like Joseph Stalin.

No czar was quite like Stalin in bringing forced starvation to millions of people in the array.

That this government and other governments didn't want to face up to or didn't think was their problem.

1932, that period of time, 33 great tragedies in the Ukraine.

It is remarkable, however, that you have the story of what it was like in case under the judges.

Then you have the story of what it was like under the kings.

You have, in this country, a rather lengthy history from 1607 to essentially the founding of the nation in 1776.

And finally, the constitution in 1787 was 180 years from the founding of Jamestown to the adoption of the constitution.

That's hardly much shorter than 211 years since the Declaration of Independence is what I'm referring to because of this evening.

In other words, you had 180 years of the constitution and only 200 years since till now.

Now, in that case, the story of the judges covered a longer period of time than the period of the monarchy.

In this case, the earlier period was a bit shorter, but there are two major periods.

And we often, in this country, now tend to forget the importance of how the people began to think in that first 180 years that was formative and basic to the nation and everything else is simply a working out of those decisions taken then.

The decisions that were taken in the days of Epimolec, who was the first king in the area of Chatham and then Saul and David and Solomon laid the foundation, you see, for everything that went on after that.

There are no cruel parallels event by event, but there are many parallels in terms of the moral situation.

And in this case, we came into another people's land.

And God gave it to us because the previous people behaved like other people.

Improperly, every nation ascended, but God chose to take this land and to give it to His descendants, the descendants of His people, Israel.

Now, if the Indian as a whole was essentially expelled from lands that he had, or that they had, then this nation is going to face the same thing.

We have taken another territory.

We simply did. We just exploded over it.

The Indians represent hardly more than one million people today in the United States.

People of India as distinct from Latin American descent.

And certainly the peoples of Europe represent something like 175 million people.

The rest being essentially American Indians from the South, Hispanic, and Black nations.

It's utterly overwhelming.

There was no way to stop it. In fact, it's true of Latin America.

There was no way for the Indian there to stop the coming of the Spanish and Portuguese.

No way.

Europe exploded all over the world.

In some cases, the Gentiles did. In other cases, the children of Israel did.

Just like the Chinese have exploded throughout Southeast Asia, millions of them in every one of the neighboring countries other than Japan.

The Philippines and Indonesia, Malaysia, Thailand were in Vietnam until many were expelled.

The population just grows and grows.

But if God allows another people to be uprooted, that this people could have this land to do his work.

We will keep it, only if we don't make the same mistakes.

And this part of the Bible shows that the children of Israel did and were expelled.

The latter prophets show that if the nation doesn't repent, the children of Israel will be expelled in our generation from their life.