

870708 History_Captivity_Why Expelled from Land BS HLH

It could be one of those evenings that I can say I'm more often kept than others, that's either July 4, July 3 or July 5 depending on how it falls.

It's a weekend of a memorial of events that took place now more than two centuries ago.

As we often think of July 4, 1776, it sort of rings in people's ears if they have studied anything or heard anything that is traditional in American history.

What I wanted to do this evening is to say that there is a whole section of the Bible that you should read in connection with this event that we commemorate once every year.

To put it in simple terms, the United States is indeed a remarkable nation.

Now in a special way, but even if we did not know our national identity, in a special way, this nation is going to have to face what it means to be a superpower and to potentially lose that superpower step.

Smaller nations can afford to lose status. Great nations cannot truly afford to lose status without the last name.

I think we have to realize that far more than most have ever thought about.

Great nations are attacked and assaulted by others. They have things that others want.

This is what happened to Babylon. This is what happened to Persia. It happened to the Greeks and the Greek realms to Rome.

Rome was in fact budgeted to death. Assaulted decade after decade after decade until it collapsed in the West.

Smaller people can come and go. People don't take notice.

Sometimes smaller people also in their region may be what we would call regional power.

As the Armenians were, it has paid a very terrible price in their history.

Because other nations came in and ultimately occupied much of their land.

The Bible is made up of two kinds of prophets.

I'm speaking here of books. Books that we call the former prophets and books that we call the latter prophets.

Most of us, if we look at a King James version of the Bible, would in a sense start reading the prophets with the book of Isaiah.

And we would end with the book of Malachi or wonder what to do with Daniels.

But in reality the prophets do not start with Isaiah. Isaiah only begins the latter prophets.

There were the former prophets who wrote very important books of the Bible.

Now unlike the latter prophets who simply told a few things about history in order to use them as illustrations, the latter prophets as a whole spoke of events yet to come.

And we are told that they will certainly come even if we have to wait and wait and wait till they do.

There are essentially messages for the latter days.

Very loosely attached to any events of their time by way of example.

Hence there is a little reference to the fall of Israel in Isaiah.

Some what of a reference to the fall of Jerusalem in Ezekiel.

But the message of Isaiah, Jeremiah, Ezekiel and the others look into the future taking aspects of the past only as some kind of guide for specific and lengthy messages.

But now the former prophets are different.

The former prophets wrote what we call a historic perspective.

And they are selling it in a historic framework.

And they are giving very few messages in terms comparable to Isaiah for instance.

But we are asked to read their message not as history alone, but as the implication of what history can mean for later generations.

Now the former prophets begin with Joshua.

And we need at this point to go back to the Hebrew Bible.

And to forget what the Greek librarians and Alexandria thought when they developed the way of organizing the books of the Bible that have come down to us out of the Greek and Roman world.

So that we don't see the real picture and the real story.

Because when you look at what you have in the authorized or King James Version or comparable versions, that is every basic version of the Old Testament in English other than a Jewish translation or a fair argument.

You simply don't have this picture at all.

Oh yes, you might have Joshua, Judges, and then Ruth would be put in which is not a part.

You would have the two books of family, the two books of kings which are part of the former prophets.

And you would find Esther would be the books of Chronicles and Ezra, Nehemiah, Esther.

But actually Chronicles and Ezra, Nehemiah, and Esther have nothing to do with this story.

It is unfortunate that this aspect is lost.

But it is our responsibility at least to make it known to you.

And I want to take a look at it.

We're dealing here with a group of books as finally divided into pretty decisions.

They composed six books of the former prophets.

Joshua, Judges, 1st and 2nd Samuel and 1st and 2nd Kings as we normally name them.

It's the story of the Settlements of Palestine.

It's the story of the period of Judges.

It's the story of the Monarchy.

At its high point, it's the story of the divided nation or church, Israel and Judah.

It's the story of the ultimate exile of both Israel and Judah.

It's the story of the entry of the people into a land that was promised them and their exit.

In the one case, in the 7th century, these are rough terms.

In the other case, in approximately 8th and the 1st century.

It is hard to realize that the whole story from the fall of Israel back to the entry into the promised land was not more than 7th centuries and since 59 have elapsed.

From the story of Adam, we realize that this is really one very small part.

Not more than one eighth of the history of human experience.

We may think it rather a long period, but it was not as long as one might imagine.

Those 7th centuries would take us back to a period significantly after William the Copper came to Britain.

And he came to Britain in the 11th century.

We would have to go from that back to the departure of the Romans around 410 AD to have another period of 700 years.

In other words, we are dealing with a period that is half of the time between the departure of Rome and the present day, if we were to look to Great Britain as an illustration.

Now, the meaning of these books can easily be lost if all we think of is that we are studying what Joshua did, how the land was divided, what judges did that has no bearing today, or what kings did and who lived and died and whose experience is not being repeated today.

That is if we think it is.

The fact remains we are not asked to read it as just history or just geography.

We are asked to read it to understand what is the moral issue that is addressed, because kings are praised not because they did great deeds, or rejected because they did not do great deeds.

They are addressed as also the judges on the fundamental premise of whether a person is good or evil in the sight of God.

Today, there was a debate.

I was listening to it as we were ready to leave the house on the McNeil-Lara Report, which we get on radio, the only radio station that carries this belongs to the University of Southern California, otherwise it is normally seen on television.

But this particular program is significant because this evening it was addressing the question of whether we are indeed losing our national competitiveness, and the whole argument from either point of view was simply economics.

As if the economic problems today are fundamental.

There was not a single issue raised as to whether the problems were economic or moral.

That is spiritual.

You remember what Mr. Armstrong wrote long ago in the story of Roger Batson at the beginning of the 1920s, that you don't want to look at the state of affairs today in terms of the heat in the room, you want to look at what is happening to the boiler in the basement in terms of what is going to occur.

Now, that boiler was, in Roger Batson's view, a perspective on human morality.

Now, his view was something like this, when essentially the nation is more than 50% doing what is right.

We can look for things that are looking up, or prosperity.

When it is, on other occasions, doing things that are not right more than 50%, it's likely to go the other way.

Now, Roger Batson, of course, didn't take Abraham's view, and he wondered if you could survive inside him even with 10 people.

God does not necessarily do it on a 50-50 basis.

The story of Abraham, the bargaining with God for lots and his family to spare the whole city just for their sake, God said he would do it even for a small price.

But the point is, Abraham saw that the issue was a moral issue, and would he overlook the majority's senses even for the sake of a few who were doing what is right? And God said, yes, you set the number 10, and I'll agree with that.

As it turned out, the number was only 4, and even that was high.

So God didn't have to keep his part, so the bargaining with the city was destroyed, and Abraham had to learn that the rest of the family had lost perish, other than those 4 of whom we have the record.

And, of course, one of them did en route out.

We should take a look at these particular books of the Bible from a certain point of view.

And I would like to state in this point of view now, we have knowledge about the identity of this nation.

But this is July 4, this is not July 4 celebrated in Australia, Canada, Britain, Scandinavia, or Northwestern Europe or the Alpine region.

It's simply an American experience based on what happened more than two centuries ago.

It could apply in principle, and if I were in another country on Canada Day or in Australia, they'll be celebrating their 200th anniversary next year, then we would address the question in a similar fashion to those countries.

What is important to realize is that we do know our identity, therefore we can have a clearer view of what the story is here, because the identity of this nation is essentially that of a dominant people of whom this story in the Bible is written.

That is the birthright people, one of the two tribes holding the birthright as a family of Israel.

Now, in a certain sense, what is here could apply equally to China.

But in another sense, it cannot.

So I want to explain something first of all.

This land was not given after the flood to the people who now dwell here.

This land was given to another people.

Essentially the land of China was given to the people who dwell there.

The Chinese will never be taken captive and totally removed from China.

For the simple reason, that is their land.

Their problems will essentially be of their own making, and they will suffer what their neighbors impose on them and what they do to themselves in their own land.

That is there.

But you see, both the land that we call Canaan, and what we call Anglo-North America, was not originally our land.

And that now presents a different problem.

It's a very important one, because it actually belonged to someone else before.

It wasn't the so-called land of Canaan, it was Canaan's land.

And Canaan forfeited it.

And now we'll touch that in a moment.

But we want to recognize that when a people comes into a land that really belongs to someone else, and when God deals with that nation, it is just possible when God deals thoroughly with that nation that those people may not stay in that land unless they break off their sins.

And hence the church has warned that we face not merely a tragedy in this country, as the Germans face a tragedy in Germany as a result of Nazism that they had espoused.

They're still there.

We call it East and West Germany. They were driven out of occupied land.

The Eastern, a longer dominant Russia, or German Poland, or as part of the Eastern Europe and the Balkans.

But they live where they are.

We have warned this nation for more than 50 years that what is going to happen is that we will be removed from a land just as the ancient Israelite work.

And the reason we will be removed is that if the people who were here before deserve to be removed and we do the same things they did, we will deserve to be removed.

Now we come to the background of our story, which is not in Joshua, but is in the book of Genesis.

So let me turn to the background of the book of Genesis here momentarily.

Because if you don't understand this, you will have difficulty understanding the difference between why we have a different consequence to sin than let us say the Chinese or the people of India would.

In the book of Genesis, chapter 14, we have a story of what was occurring when there was a struggle between messapokamia with four kings and Canaanites with five kings as Abraham was entering this land.

Abraham gained the victory.

And we are told on his return, so you fill in the background, which is not essential here, that as Abraham returned, Melchizedek, the king of Salem, brought forth bread and wine.

He was preached to God most high.

And he blessed him and said, bless the Abraham of the most high God.

And Abraham gave tithes.

Now what is significant here is often overlooked.

This is not a study on Melchizedek or a study of this part of Genesis.

It is simply to say that the church's teaching may be verified, if you wish, in other literature that is available.

The church points up that what is described in the book of Hebrews and what is described here pertaining to Melchizedek refers to a person whose name is King of Righteousness.

And the place he was responsible for, as rumored, is the city of peace.

And he has no recorded lineage.

And he is a priest.

And to him tithes are paid.

And commentators tell us foolishly that this was just the Canaanite king.

A Canaanite king, who is the king of righteousness, whose city deserves to be named peace.

A king who is the priest of the most high God, to whom Abraham would give tithes.

This gives you, in general, a perception of the wisdom of those who write commentaries.

Paul then considered how great this personage was, to whom Abraham gave a tenth of all, about whom we have no record of his birth or death, as you would have expected of a king.

This is the story, if you please, of the ones that we have already seen earlier in Genesis, whom we call the Lord in English, the spokesman.

This is the one who we would call Yahweh, the one who is, the one who exists, the one who speaks, and who functions as a speaker and the priest for the great creator of God.

God created all things by Jesus Christ.

Yet there are those, for instance, who have even gone before us in the church in earlier generations, and are ministers of the church of God seventh day.

Who would say that there was no living Jesus Christ before he was conceived in Mary's womb.

Now, if he was not living and only came to be, that is, if you take the view of Dr. Arif, the non-Trinitarian view, then God did not create all things by Jesus Christ because Jesus Christ was not then there.

Who then were these who came down and said to one another when they be held stable? Behold now what man is doing.

Who were these who said, let us think then, after our image, if there was only God, that Jesus Christ never existed before the birth, the conception in Mary's womb.

All right, so much for the background.

Now, here is the case, and it's very important to understand this if you're going to understand what happened to Israel and to state from what happened to Arameans to Egyptians and others as a whole.

The Egyptians have paid their penalty as a whole in the lands in which they have lived, though some were prophesied to be expelled.

But many people have suffered in the lands they have lived in.

The Persians are still there.

The Greeks are still there.

Anybody who is in Rome is happy to tell you that the Romans are still there.

But the United States, when the final catastrophe comes, won't be here any more.

Its people will be replaced by another, not equal in numbers for sure because this country will also be drought-risk and have many other natural problems.

Let's go back now to Melchizedek.

In the land of Canaan, there is a little city called Peace.

The town and city would be an improper word in the sense that we think of as the city of Pasadena.

It would simply be something equivalent.

If you know the size of the small sites archaeologically under excavation in the Middle East, we would say it's something like what we would think of in terms of the greater area of our campus here.

There were towns that were often in time to pass, not more than a few hectares or acres, just a few.

A few buildings. You wonder what Melchizedek did with the time.

He didn't put them in a blue and send them off to heaven.

I mentioned that because of what's happened today.

If you remember this transatlantic crossing that didn't quite get over there.

Sadly, no the time would have been used. God does not put it up in an African.

It wasn't put away for some future days. It was being used.

And it was being used to build a place called Peace.

That is, you could come here as distinct from Sodom and Gomorrah and you would find peace.

Now if you wanted to visit Sodom and Gomorrah, there was a different perspective.

You want to know what it was like when the angels came there as what? Yes. You can read it in the book of Genesis. One of the great tragedies.

It was far and beyond anything that San Francisco can provide today.

Much worse.

But there was a place called Peace.

Now it was not like Homsor, which was the military capital of Canaanites in the north.

This was a place called Peace. I want you to get the point, get the feel.

Of all the little places of all the big places.

Canaan was a land of many kings and many city-states.

It was not one Egypt under a favor.

It was not Mesa Pultavia under a great city-state that lorded it over others.

As in the case of the first dynasty of Babylon.

That dynasty we associate with the name of Hammurabi, but that's not the only person in the dynasty that happens to be.

The name that has come down because of this deal that was found where the law of Hammurabi was engraved.

Mesa Pultavia was generally dominated by major city-states.

Canaan was not so dominated. There were various groups that worked together, but most of them worked on their own.

And each king had a particular area.

Now it so happened that I doubt that we don't know the background of Abraham bought a place to bury his family.

There is no reason that Yahweh would not have bought a place.

In the land of Canaan as priest of God to build.

The Canaanites were good businessmen and they would see a good deal here.

They had no reason not to sell.

Of course there were honest people among them who wanted to give.

The table refused to receive from the Canaanite king.

The site of the Temple Mount.

It wasn't the king then I should say, but the chief didn't let us say.

He paid for it. Abraham refused a direct gift.

He paid for what he purchased around the Hebrew for the burial of his family.

So we can perceive that the priest Yahweh now known as Melchizedek in this story.

First of all he'd buy a piece of land in a beautiful early area that we now know as Jerusalem.

And he starts to build with the tithes of those who know that he is priest of God Melchizedek.

And he creates a small place where you could come to visit the council to learn the truth.

This was not like the real world of cases.

This was the ambassador campus of that day and he was the ambassador.

I've told you many times the story of my friend Jacob Sightlin, friends of the college.

The book dealer who upon leaving this campus met.

Now to go back to the real world.

I think it's a very important phrase that you should not forget.

Because ambassador is not the world around us.

It is that oasis.

The same thing may be said in these texts of our sister campus there.

Now I want you to consider the fact that Melchizedek didn't do this in Bayhash.

He didn't do this in Delhi.

He didn't do this in Anuradha, Pura.

You want to know where that is? That's in Sri Lanka, the ancient capital.

He didn't do this in Athens.

He didn't do this in Expatana or in Babylon or Evelyn or Damascus.

Where the army is swear.

I want you to think of the implication.

What he built was in a land so that a people were without excuse.

In a way that other nations might have been considered.

As having excuses because they saw no such example.

God did not give such an example to ancient China.

In return he never told the Chinese that they would have to be expelled from their land.

Now you get the picture.

He didn't place such a site in that land because he was not giving the land of China to someone else.

But he did place this site in the land of Canaan and we don't know how much earlier than the call of Abraham this occurred.

We don't know.

He was already known as a king.

He is not introduced as coming there in Abraham's text.

The Canaanites in all likelihood have seen this small site from the hills of Jerusalem.

What we would call the earlier part of the Middle Bronze Age as archeologists define it.

They would have seen this site and should have known how to live in their city.

And while this oasis of peace was occurring bottom was going its way.

Gomorrah was going its way and the other cities of the place.

Hasor was developing its military place.

The city states were quarreling with one another.

Whereas the Egyptian fellow he may have had to live in peace.

Through circumstances essentially beyond their own because Pharaoh had all the power.

The cities of Canaan were not like that.

They were in the land and around the city wall.

Where glassies are very heavily compacted, immense, light areas that protected the foot of the wall.

So if you couldn't use a faring ram to get to the wall you would just be going up like this.

The most remarkably defended cities anywhere in the history of antiquity were the cities of Canaan.

Because the cities of Canaan were not the cities of peace.

If you please the Canaanites thought like the people of Lebanon are thinking today around the capital of Beirut.

You see the people right now who are living in that area are the descendants of one of the stocks of Canaan.

The Sidonians who were not expelled by the children of Israel.

And every once in a while the Greeks perceived that before a nation is punished, the gods as the Greeks thought of it made them mad.

The Greeks were mad and they fell to the Macedonians and then spread around the known world.

There was once reasonable quiet for a while after 1948 in Lebanon.

But the country is mad today. There's no way to explain it.

They are not thinking in terms of peace.

If you want to know what the land of Canaan was as a whole, from the time of Abraham and especially to the time of Joshua, you don't have to go any further than look at what is going on in Lebanon and the area of Beirut.

And that will give you an understanding.

Because that fits the state of life that was characteristic of the city-state of Canaan.

Now there was one thing about the city of Canaan.

It did not have a king who went to war.

You could come there and be at peace.

Because the lands of Canaan, there were different tribes, the peoples of Canaan, paid no serious attention to what God had been doing.

He told them that they were going to be expelled from that land.

And it would be given to another.

And he even told them who it would be.

And he brought that man in.

And of course they didn't believe his way and they didn't believe that he would even do that.

So Abraham didn't seem like that kind of person.

And they even had friendship with Abraham when they knew that God had promised their land to him.

Do you believe this being made any difference? I mean, I know the church of God keeps the Sabbath today, but I don't think it makes any difference.

My life is as their Sabbath keepers.

Oh, they keep the peace of Cavernac, which is another odd Jewish day.

So we like them, they're nice neighbors.

But I don't see why I have to do what they do.

You know, we have friends out of the world who don't believe God but still like us.

Because God's character should make you like them all.

Now they don't like you because of your religion.

They'd like you in spite of your religion.

Now they like Melchizedek in spite of his religious ideas.

You get the picture of your face.

And for a long time, a lot of people liked Jesus in spite of his ideas.

But then it got out of hand.

His ideas began to catch on with too many.

At least in the minds of those who were the religious leaders at the time.

The Jesus knew it wasn't sinking in, but they thought it was.

God sets a direct example of what society should be.

And he did it only in the land of Caius.

There is no other record in or out of the Bible.

So the God ever doeth this anywhere else.

And the people who were in the land were given a period of time.

In fact, the Amorites, they're not insignificant people.

They were confederated with Abraham, at least some of them were.

And God said their iniquity isn't full.

It would be another 400 years after Abraham would die before their land would be inherited.

Now other Canaanite tribes probably had deserved it already like Sodom and Gomorrah.

So that tribes were the people who dwelt in some of these towns.

But God didn't punish them all until even in the end, the least evil had reached that point that they no longer deserved to be in the land.

And then the conquest took place.

Now let us read a story.

Now the story is simply a warning in the book of David.

A book.

I told you we were looking in the form of prophets that we're really examining the background of the form of prophets.

Because if you don't understand these verses, you simply won't understand the rest of the Bible.

Chapter 18, the Lord says to most, speak to the children of Israel.

Say to them, I am the Lord your God.

After the doings of the land of Egypt wherein you dwell shall you not do.

After the doings of the land of Canaan, whether I bring you shall you not do.

Neither shall you walk in their ordinance.

You shall do my judgment.

Keep my ordinance disorderous case statutes.

Walk therein, I am the Lord your God.

Then it lists certain things.

Verse 27.

For all these denominations have the men of the land done, which were before you and the land is defined.

So much so that the land, let me put it this way, so much so that they were going to be expelled.

Now, the story is, you shall, in verse 26, keep my statutes.

And if not, that land will spew you out, is the warning.

Look at it very carefully.

Defile not yourselves, verse 24.

The nations defile themselves, and I cast them out before you.

Therefore, I visit the iniquity upon it, and the land itself is self-promised out its inhabitants.

So you're to be aware that you don't do the same thing.

So that the land spew not you out when you defile it, verse 28, and disperse out the nations that were before you.

For whoever shall commit any of these denominations, even the soul that commits such shall be cut off, that is excommunicated from among his people, and in some cases the death penalty was to be informed.

Now think about this.

The people who were in this land suffered as their penalty, they suffered as their penalty expulsion from the land.

That was what was going to happen to them.

Now that it's all become expelled circumstantially.

Presumably the same would hold true with the house of Israel as far as every last person.

But it is important that this kind of thing doesn't happen to every nation.

I don't know of any nation that wants to live on the Japanese island other than Japan.

I don't know of any people who wants to live in India other than the Indians, or in China other than the Chinese.

God will punish any nation that sins when he has not given their land to anybody else in the land.

They're going to be punished in their land to reap the consequences of it.

But the land of Canaan was different because God set an example and they did not follow it.

And so God said the nations around the example that I have set through Melchizedek, my priest that's speaking, that's how the Father is wording it, will be expelled.

Now the statement is further amplified.

Don't do these denominations so that the land doesn't spew you out.

Now, what happened to the ancient house of Israel? They did these very things.

And guess what? They were spewed out.

They went out of the land and do not live there now as far as the Ten Tribes.

God dealt with Judas somewhat differently.

The death and separation matter for the moment.

But even the Jews were ultimately expelled under different circumstances.

God divorced Israel and set them away never to permit them to come back.

Judas was simply separated and was allowed to come back.

And then there occurred much, much later in the New Testament what we would call a family squabble.

And the wife killed her husband.

Now the Romans did the deed, but in a sense they hired it.

Like you have some murders today for hire.

They promised money to shut the mouths of those who might know the rest of the story.

But that's a separate matter. We won't take time for this even.

Now, I have an offense got ahead of the story.

What we want to take note of briefly is that we are beginning here with a picture that unless you understand the meaning of Genesis 14, the meaning of Leviticus 18, the two most important single chapters, and not the whole chapter, but specific verses in these areas, you won't get the rest of the picture.

You see, Joshua enters the promised land with the children of Israel.

And then I'm going to skip the rest of the story for the moment, and then we come to near the close.

And near the close, the nation is warned that they will go into an Assyrian captivity if they don't repent.

And God sent one prophet after the other to the northern kingdom.

They did not repent any sentiment to ultimate exile.

There's a verse in Isaiah that I want to read here, which is often, which itself is referred to, and for most people, never associated with the fall of the house of Israel.

There was a struggle taking place between Judah, on the one hand, and the house of Israel and Syria, or the Arabians, on the other.

And so approximately the year 733.

The Israelites and the Syrians had gotten together.

Judah.

Let us go up against Judah, Isaiah 766.

And Vexus, let us make a breach therein for us, set a king in the midst of it.

And neither shall it come to pass, for the head of Syria is Damascus, the head of Damascus is its King Rezitz.

When his sixty-five years shall Ephraim, the ally, be broken that it be not a people.

It would be so broken and scattered that it would not be recognized as a people in the head of Ephraim as Manasseh, and the head of Samaria as Remoli as son who was Pika.

Pika.

Not being scattered.

Now, say events here, I can say, from the year around the year 733 to 732, and sixty-five years later, take us of course to the beginning of the reign of Hashir Bannafal, who is called Asnappur in the Bible.

And very clearly, as Asnappur, we are told, rock people into the land of Samaria.

And therefore, in the beginning of his reign, to the years, two years that we may associate with this event, not earlier than 669, not later than 660 A.C.C., functional, final breath of the land that the children of Israel and 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.

Samarians who were the children of Israel in the expression years of Sardon in 721.

But there were people scattered throughout the country, not every farmer in the countryside was taken away, any more than every Jew went away when Jerusalem fell, and you have the story of Gata Laia.

You remember that Mr. Armstrong has written up in the book, showing what happened after Jerusalem fell, and were still Jews in the countryside.

But this shows that they were ultimately all removed.

And in another sixty-five years, from the time this prophecy was given, which was, and you have to rely on my judgment, the general statement here, but Damascus fell in 732 BC.

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

And it couldn't be confidence, it couldn't have been given later than before the fall of Damascus.

And according to the implication is that the king was carried, he seems the last remnant of the way, was the one who put them in others in their place, and we are told about Asnappur.

These were the people who mentioned, of course, that the noble king Asnappur had brought them in, this is the story in the days of Ezra.

You can find that elsewhere in the Bible.

Now, they're all gone.

Judah is a separate question.

So we start out in the form of prophets.

We see the doing of the land, and we end up with the ultimate expulsion of the house of Israel in Toto, and also circumstantially, even of the poor and sorry, the land is scattered too.

Getoliah, they all were ultimately expelled until it was empty of both nations and both churches, because each one was at its religious views and was the kind of, in other words, the church was split, but the congregation was split, and the nation was split.

Joshua was the second king.

It 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 what third are going to perish, and the tragedies will internally end the conflict from disease and hunger and epidemics, of which today, AIDS is only a tiny symbol of what's coming.

Another third is going to perish by the storm, 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. Hawsburg, who has been in Europe, and has interviewed people who have been killed and who have 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 offers a rough turn of human beings that any country or in the world, if it's the world war, will perish in a nuclear war.

It is not true.

The church has never actually said, so 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 by 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 that says clearly that in the day of the Lord, just before Christ comes back, that the tragedies that will be set land 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 as 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 consequence of war, hunger, no more infrastructure, no more telephone service, no more dialing 911, it's all over.

No more water that can be drunk safely.

No more food.

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

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

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

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

That's how serious it will be.

There was a time humans helped one another, now is the 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 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 blisters.

The last king of Israel, of him, it was that 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 its ups and downs.

One of the greatest kings 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 speak 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? If 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 who would come to Australia and many of them are not any longer just European types of peoples of Asia.

New Zealand.

Do you think nobody will move south in South Africa if it were possible to remove the Africans from the vlogger? Do you think nobody would come north if there were no longer anglers in this country? Now 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 they 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, in terms of just simply filling up a land, 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 feel like one could come in and 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 and they had lots of difficulty with the mixed redness of the Philistines, the Moabites, the Ammonites, and the Futainanites 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 hadn't wandered in.

Of course it filled Samaria and it stayed there.

That was an ongoing problem.

This is distinct, 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 the eve of the 4th 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.

That's for sure.

But they had certain religious ideas and certain desires 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 that's different from what had been instituted.

Some because they simply had 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 born out of the spirit of rebellion against constituted support that is not denied.

From the British point of view, in principle, the throne of Britain let's say is 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.

The articles of consideration 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 playthrough 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 like of which had never existed before to our knowledge in human history.

It was called a noble experiment.

It's a great experiment.

It is called the United States Government as 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're not 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 the 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 in this and as the whole still does first the Declaration of Independence that we will not be under the kind of constitutive 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.

But there was the time that the Divine Right of Kings 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 implications 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 stage with Britain and we do the work in Britain today by using British radio and British television.

Now 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 the opposite direction.

Like you 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 the state is God's government there's nothing wrong in the form but if the state is not God's government then there is something wrong.

Now in 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 eternity.

What if this 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 that's the first thing he's doing.

Flip another dial and somebody else is murdering.

In another case they're in court you should flip the dial that's what I do if I when I watch this ad when an ad comes on the news I seldom look at the news on television but when I do an interesting thing is you can practically flip dials like this and keep three or four programs in mind they move so slowly.

You could follow them 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 no we have some standards there are certain naughty words we do not say on television the presence of our children 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 but suppose Joshua had entered a promised land suppose that was not the government of God and God revealed to him what was to be done suppose the children of Israel had said that Joshua you're proof we will have no authoritarian figure we're going to have a constitution the ten 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 Jeroboam you know that Book of James 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 in that revolution we had something very similar but for different reasons and different results something very similar to what happened when the 10

tribes were taken away from the throne of David now when the 10 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 then the other did not I mean it was amazing it was a yokey old but of all the kings of Israel now how one never returned you never find in the history of Israel such remarkable men there's Nehemiah Daniel Jeremiah Ezra Zerubbabel now I'm not even naming the king I'm naming these other people along the lines nothing like that the house of Israel if it had stayed with the house of Judah would have prevented the Bible from surviving because 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 if we had stayed within the British then empire and now Commonwealth God's word could never have gotten stark on the same premise that the British people have to face that the word started here and not in Britain there was no way to start it in Britain not the state control of television not the state control of radio at most what we can do is with the newsstand that's all we can do this is in that sense the only land where such big things 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 isn't me it was a sin that they're committing they're rebelling against me but I have to allow them to do that in order to fulfill my work what we did set an example of revolt throughout the new world that's why the whole of the Spanish colonies later Portuguese feud the French followed suit the Irish picked up the idea from us the people of India picked it up from Ireland saw how it worked so we've had a certain measure of freedom around the world the last American countries are free of Spain they've been left as a whole with dictators and a few democracies on occasion the consequence of course what's happened I mean is it really gotten them everything that they had hoped for the answer of course is no it hasn't gotten us everything Joshua start 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 never understood linear defense 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 can't be thanks to 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 it has to be created it was a very great effort in 1948 but we happen to know a certain language that has caught on and really has spread now it is interesting though that our ancestors of 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 awful to understand but what started coming was the Indian land 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 make 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 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 trails of tears we won't go into that the story of Joshua and the later children of Israel came with the Canaanites as many parallels the Indians were not like the Canaanites American Indian religion did not overwhelm Anglo-Saxon culture the Canaanite religion did overwhelm until the military expedition of Jeezu in the north and it overwhelmed much of Judah even to the very end with veilism but never ultimately fully rooted out of Israel please understand that we have been in fact influenced by all parts of other religious ideas can you imagine what would have happened if Joshua would say one of them I think we often 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 and Armstrong used to read this many many years ago the nation versace 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 you want to put 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 and look what they did with it my Sabbath verse 13 they greatly polluted the children rebelled against me when he was they didn't do what I asked to commit adultery they had abortions they lie and steal and take drugs look what we're doing the end result is the house of Judas as earlier the house of Ezekiel 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 form of 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 of Germany never in its history had a person quite like Adolf Hitler France never had a person quite like Napoleon and they don't mean to make them equivalent they are not the Soviet Union never had a man quite like Joseph Stalin Nozar was quite like Stalin is bringing forth starvation to millions of people in the U.S.

that this government and other governments didn't want to face option or didn't think with their power 1932 that period of time 1933 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 1600 and 7th to essentially the founding of the nation in 1776 and finally the constitution in 1787 with 180 years in the founding of German town to the adoption of the constitution that's hardly much shorter than the 200 and 11 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 in only 200 years until now now in that case the story of the judges covered a longer period of time that's 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 was simply a working out of those decisions taken then the decisions were taken in the days of Abimelech who was the first king in the area of Shackles and then Saul and David and Paul that laid the foundation you say for everything that went on after that there are no true parallels event by event but there are many parallels in terms of the moral situation and in this case we came in to another people's land and God gave it to us because the previous people behaved like other people improperly every nation has been 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 land that he had the blessings they had then this nation is going to face the same thing we have taken another's territory we think we did we just exploded over the Indians represent more than one million people today in the United States people of Indian as a thing come to Latin America and certainly the peoples of Europe represent something like one hundred and seventy-five million people that means essentially American Indians from the south Hispanics and Latin Asians 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 to stop the coming of the Spanish and Portuguese no way Europe

