

The Minor Profits

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[0 : 00] Well, gentlemen, have selected the study that you want to pursue. We are going to defer to that. And it was your choice that we undertake the minor prophets.

I recognize that in many respects, these are not only the minor prophets, they are very frequently the ignored prophets. They are given the name, the minor prophets, not because they are minor in their importance, but because they are generally minor in their content.

The prophetic ministry that each of these 12 engage in, with the possible exception of Daniel, and with the possible exception of Zechariah, Daniel has 12 chapters, Zechariah has 14.

Both of those are rather extensive and quite meaty, so it probably isn't all that accurate to categorize them as minor, even in content, because they have a great deal of verbiage to offer it, a lot of prophetic insight as well.

But before we can engage the minor prophets, and let me just inject this also, we are going to take them not in the order in which they appear in your Bible, but we are going to take the minor prophets chronologically, that is, as they occurred.

[1 : 13] And in doing that, the very first one that we will engage, though we will not do so this morning, the very first one of the minor prophets we will engage will be the prophet Jonah.

He is the senior, and he appears on the scene before any of the other 11 prophets coming after him. But before we undertake any of them, we have got to have some historical background to give you an appreciation for the ministry of the minor prophets.

And with that, would you turn please to 1 Kings chapter 11. This is background material, and we of course are dealing with that portion of Scripture, the Old Testament, which comprises about three-fourths of the whole Bible.

And the Old Testament is that portion of Scripture that leads many people to say, well, that's all for the Jews, and the New Testament is for Christians, which is complete nonsense, because the whole book is for Christians.

And while it is true that not everything in the whole Bible is directed to us, yet everything in the whole Bible is for us, and there is a huge difference between those distinctions.

[2 : 25] In 1 Kings chapter 11, we are going to look at some historical background, because it is important that you understand the division of the kingdom of Israel.

And as we read the portion that we are going to be dealing with this morning, Israel as a nation is intact. That is, all 12 tribes are under one government, and that is the government that existed at the time that is under Solomon.

And Solomon, of course, will be the son of David the king, and David will come to the throne following the death of Saul, who was the first king of Israel.

So the Davidic, what shall I say, what's the word I'm looking for? The Davidic dynasty. The Davidic dynasty starts with David, and it has never ended.

It is now in suspension, but it hasn't ended. And the son of David, when he returns, will resume his rightful position, fulfilling the dynastic organization that David the king started.

[3 : 44] So when David passes off the scene, his son Solomon is going to come to the throne, and we know that Solomon is going to succeed because of David's military conquest, whereby he reduced all of their neighbors by pacification.

Literally, he defeated all of them, and he brought in a peace and prosperity time that Israel had never experienced before, because they were always in conflict with their neighbors, different ones.

And David succeeded in subduing all of them. And that pacified the whole area, and it paved the way for Solomon not to have to use his resources for military purposes, but he could direct everything to domestic purposes.

And did he ever. He succeeded in raising the kingdom to unparalleled heights of prosperity, accomplishment, building, and everything, so that his reputation was noise throughout the whole world, the Mediterranean basin, and people came from afar to see what Solomon had wrought. Intelligent as he was, referred to as the wisest man who ever lived, Solomon, in many respects, spiritually, doctrinally, was an absolute fool, because he succumbed to, he succumbed to, what shall I say, a pretty face.

[5 : 18] And he loved many strange women, and it was his downfall, and he had a sad ending. But his son, his son came to the throne, and before we get to his son, who is by name, Rehoboam, we need to look here, if we may, at chapter, where am I, chapter 11.

Chapter 11. And we've just got to jump in, because we can't, we have to start somewhere. So we'll do it with verse 26, all right? Jeroboam, who's this guy?

Well, you're going to hear a lot about him, because, yes, this is approximately, well, David was on the throne, about a thousand B.C.

He reigned for 40 years, Solomon reigned for 40, this is approximately, approximately 9, 930, something like that, 925.

Actually, the kingdom, the kingdom, is going to be divided, I think that is in 931, 921 or 931, when the kingdom is divided. So, that's, this is, what we're talking about, is roughly a thousand years, before the birth of Christ.

[6 : 37] All right? And we begin reading, in, in verse 28, 26, I'm sorry, Jeroboam, the son of Nebat, that is a phrase, that is going to be repeated, virtually through, the rest of the Bible, from this point on, you're going to be hearing about, over and over, and over again, that they followed, the ways of, Jeroboam, the son of Nebat, that made Israel to sin.

And that phrase, is going to be repeated, dozens of times. Jeroboam, the son of Nebat, that made Israel to sin. Where in 1st Kings, chapter 11, and verse 26, Jeroboam, the son of Nebat, an Ephraimite, from the tribe of Ephraim, of Zerudah, Solomon's servant, whose mother's name, was Zeruah, a widow, also, rebelled, against, the king.

And, who is the king? Well, at this particular time, the king is Solomon. He is still on the throne. And this was the reason, why he rebelled, against the king Solomon.

Solomon built the millow, and closed up the breach of the city, of his father David. I don't know, why that triggered anything. But obviously, it really offended him.

I don't know, what the particulars were, behind the scene, that caused him, to have such a negative response, to that. But the man, Jeroboam, was a valiant warrior.

[8 : 12] What's a millow? Millow was a location, a gate, an area, a physical gate. Jeroboam was a valiant warrior. This guy, was not a slouch.

He was a man, of accomplished means, and purposes. He was, very capable. He stood, head and shoulders, above others, when it came to courage, ability, etc.

He was a valiant warrior. And when Solomon, saw, that the young man, that is, Jeroboam, was industrious, he appointed him, over all the forced labor, of the house of Joseph.

He gave him, a position of responsibility. He put him, into his government, that Solomon, was the head of. And it came about, at that time, when Jeroboam, went out of Jerusalem, that the prophet, Ahijah, the Shilonite, found him, on the road.

And Ahijah, had clothed himself, with a new cloak. And both of them, were alone, in the field. Now get this setting, if you will.

[9 : 20] This guy, just appears, seemingly out of nowhere, this Ahijah. We don't know anything, about him, other than, he surfaces here, I believe, for the first time. And he has, an outer garment.

This cloak, is an outer garment, like a robe. And they did not, come cheap. So this was a, this was a, rather costly, piece of attire. And he, confronts, Jeroboam, in the field.

And verse 30 says, Ahijah took hold, of the new cloak, which was on him, and tore it, into twelve pieces. Now that sounds like, a pretty wasteful, expensive proposition.

But there is a purpose, for the whole thing, because it is going to be used, as an object lesson. And even though, the text does not say this, I think that we can, safely assume, that God, is in the midst, of this thing, and that this man, is a prophet, of God, and he is acting, at God's behest.

And he said, to Jeroboam, take, for yourself, ten pieces. He's cut it up. Cut it into twelve pieces. And he tells Jeroboam, take for yourself, ten pieces.

[10 : 30] For thus says the Lord, the God of Israel, Behold, I will tear the kingdom, out of the hand, of Solomon, and give you, ten tribes.

But he will have one tribe, for the sake of my servant, David, and for the sake of Jerusalem, the city, which I have chosen, from all the tribes, of Israel.

And this one tribe, of course, will be the tribe, of Judah. And the reason, it is Judah, is because that's David's tribe. And God has a soft spot, in his heart, for David.

The other tribe, that is not actually, mentioned here, is the tribe, of Benjamin. And the reason, I'm not real sure, exactly why, it isn't mentioned. It is, it is one of the twelve.

But Benjamin, is the tribe, where, the city of Jerusalem, is actually located. It isn't located, in Judah.

[11 : 33] It's located, in the tribe of Benjamin. And Benjamin, is the smallest, of all of the tribes, of Israel. So, it is not mentioned here, and I don't know, if it is just because, Benjamin is kind of, stands alone, because it is, Jerusalem, the holy city, that's where it is located.

But it doesn't come, to the surface here. However, it will be, one of the two tribes, that remain in the south, when the other ten tribes, pull out, and secede from the union, as we'll see later on.

And we read, in verse 34, Nevertheless, I will not take, the whole kingdom, out of his hand, but I will make him ruler, all the days of his life, for the sake of my servant, David, whom I chose, who observed my commandments, and my statutes.

But I will take the kingdom, from his son's hand, and that will be, Solomon's son, and Solomon's son, is Rehoboam.

Don't get your bones mixed up. Jeroboam is the bad guy. And Rehoboam, well, I can't call him a good guy, I'll have to call him, a stupid guy.

[12 : 42] He's one of the, he's going to be, the next official king, he will come to the throne, after his father, Solomon. But he is going to demonstrate, from the get-go, that he is unworthy, of the position.

So let us read on. And we read that, His son, I will give one tribe, that my servant David, may have a lamp, always before me, in Jerusalem, the city where I have chosen, for myself, to put my name. And I will take you, and you shall reign, over whatever you desire, and you shall be king, over Israel. Now he's talking to Jeroboam.

And he's saying, Jeroboam is going to be king, over Israel. Here is where the confusion surfaces. Because Israel, is going to be known, as a couple of different things, throughout the Bible. Number one, Israel, consists of, all twelve tribes, of Israel. Israel. The name Israel, was originally, Jacob.

[13 : 48] And at the brook, Jabbok, when Jacob wrestled, with an angel, God changed, Jacob's name, from Jacob, to Israel. And the twelve tribes, became known, as the nation, of, Israel.

However, when this, division, is going to take place, which will be, I think, 931 B.C. When there is, a secession, from the Union, just like the south, seceded from, the Union here, in the United States. The north, will secede, from the Union, in Israel. And it will be, ten tribes, that will pull away. And yet, because, they comprise, the majority, of the nation, of Israel.

They are going, to retain the name, Israel. And the two tribes, to the south, are going, to take up, a new name, and they will be called, Judah.

And they will consist, of the tribe of Judah, and the tribe of Benjamin. What Joe? Just real quick.

You said, Jeroboam was a bad guy. But yet, God picked him, to be the ruler, of these ten tribes.

[14 : 56] Now, that doesn't coincide, that he would be the bad guy, that God would pick, to do this. So, why is he the bad guy? He's the bad guy, because he will be, the one who will lead, the northern ten tribes, into idolatry.

It will be Jeroboam, the son of Nebat, that made Israel to sin. And the sin, of course, is going to be, idolatry. And that is something, that is scarcely understood, as it ought to be.

So, we are going to have, an anatomy of idolatry, probably a little later on. It is the besetting sin, of Israel. It is that, which God judged, most severely. It is that, which resulted, in their being carried, into captivity, for 70 years, in Babylon.

It is that, which resulted, in the northern ten tribes, being carried, into Assyrian captivity. And it all had to do, with idolatry. And it is so striking, so utterly striking, because, no nation, on the face of the earth, had had the exposure, and the benefits, of the one true God, like Israel.

And of all people, with their history, of all people, to turn their back, on the one true God, Israel takes the cake. Absolutely amazing.

[16:10] And you know, even to this day, they remain, in judicial blindness, and under divine discipline, because blindness, in part, has happened unto Israel, until the fullness, of the Gentiles, become end.

And that's where Israel, is right now, and they have been there, for 2,000 years. So, let us continue on. We are in, verse 33.

Because, they have forsaken me, and have worshipped, Ashtaroath, the goddess, of the Sidonians, Chemosh, the god of Moab, Milcom, the god of the sons, of Ammon, and they have not, walked in my ways, doing what is right, in my sight, and observing my statutes, and my ordinances, as his father, David, did.

Nevertheless, I will not take the whole kingdom, out of his hand, but I will make him ruler, all the days of his life, for the sake of my servant, David, whom I chose, who observed my commandments, and my statutes.

I will take the kingdom, from his son's hand, and that is, Rehoboam, and give it to you, even ten tribes, but to his son, I will give one tribe, that my servant, David, may have a lamp, always before me, in Jerusalem, the city where I have chosen, for myself, to put my name.

[17:28] I will take you, and you shall reign over, whatever you desire, and you shall be king, over Israel, that is, those ten tribes. Then it will be, that if you listen, to all that I command you, now this is the charge, that's being given to Jeroboam, if you listen, and walk in my ways, and do what is right, in my sight, by observing my statutes, and my commandments, but he's not going to do it, he's not going to do it, as my servant David did, then I will be with you, and build you, and enduring houses, I built for David, and I will give Israel to you, thus, I will afflict, the descendants of David, for this, but not always.

Solomon sought, therefore, to put Jeroboam to death, he sees him, of course, as a threat, and he puts out, a contract on him, and Jeroboam gets word, of that, and he arose, and fled to Egypt, to Shishak, king of Egypt, and he was in Egypt, until the death of Solomon, now here, this guy, Jeroboam, has already been selected, as the king, of Israel, the ten tribes, and when Solomon, gets word, of what's going on, and he sees, that he's got rebellion, in the camp, he orders, the execution, of Jeroboam, Jeroboam finds out, about it, gets the word, heads out, hightails it, down to Egypt, and there he is, in exile, for the life, of Solomon, and Solomon, before too long, is going to pass, off the scene, and that means, the heat is off, in Israel, so it will be safe, for Jeroboam, to return, but I don't want, to get ahead of myself, and suggest, that that is exactly, what's going to happen, and we read then, let's just continue on, in verse 42, thus the time, that Solomon, reigned in Jerusalem, over all Israel, that is all 12 tribes, was 40 years, and Solomon, slept with his fathers, and was buried, in the city, of his father David, and his son,

Rehoboam, reigned, in his place, meanwhile, Jeroboam, is still in exile, in Egypt, and Rehoboam, the son of Solomon, comes to the throne, and we read, in chapter 12, verse 1, then Rehoboam, went to Shechem, for all Israel, had come to Shechem, to make him king, now it came about, when Jeroboam, the son of Nebat, heard of it, for he was yet in Egypt, where he had fled, from the presence, of King Solomon, while he was living, in Egypt, they sent, and called him, who sent, and called him, well obviously, some co-conspirators, of Jeroboam, who had supported him, and still wanted him, back in the country, this cabal, sends word, to Jeroboam, in Egypt, you can come back now, and Jeroboam, and all the assembly, of Israel came, and spoke to Rehoboam, saying, now remember, the guy, that Solomon, had put out the contract on, and tried to execute, is back in town now, and he is confronting,

Solomon's son, Rehoboam, and he obviously has, a certain amount of allies, on his side, and they're having, a kind of a showdown, and we read, in verse 3, they sent, and called him, that Jeroboam, and all the assembly, of Israel came, and spoke, to Rehoboam, saying, this is right after, Rehoboam, has been inaugurated, and crowned, as the new king, and he's starting, to map out, his agenda, and his policies, and what all, he's going to do, and what he's going, to try to accomplish, etc., his platform, and the saying, in verse 4 goes, your father, that is Solomon, made our yoke hard, hey, all of the things, that your father, succeeded in, building, and accomplishing, and expanding, cost a lot of money, and guess who, paid for it, we did, I mean the taxes, was terrible, and we had to, come up with the money, to fund all of these things, because Solomon, had these delusions, of grandeur, and he, brought that kingdom, up to a peak, that was the envy, of the whole world, and he did it, on our backs, your father, made our yoke hard, therefore, lighten, the hard service, of your father, and his heavy yoke, in other words, they're appealing, to Solomon's son, and

they're saying, would you please, consider a tax break, could we have, some relief, I mean, we've been under the gun, financially, for so long, can we have a breather, can you back off, a little bit, your father, and his heavy yoke, which he put upon us, and if you, will ease off, of this, we'll serve you, we'll cooperate, we will back you, we will support you, and then, he said, well, let me think about it, come back, in three days, and I'll give you, my answer, and King Rehoboam, consulted, with the elders, who had served, his father, Solomon, now, do you see, an age distinction here, you see, these are contemporaries, of his dad, Solomon, these are the wise, old gray heads, of Israel, and, he's consulting, with them, and he says, how do you counsel me, to answer this people, and they spoke to him, saying, well, if you will be, a servant, to these people today, we'll serve them, grant them, their petition, and speak good words, to them, they'll go to hell, and back for you, that's what he's saying, they'll support you, they'll get behind you, if you will give them, some relief, and some encouragement, they will back you, all the way, but, he forsook, the counsel, of the elders, which they had given him, and consulted, with the young men, that's another generation, who grew up with him, and served him, we've got, a generation gap here, and a distinction, in the value system, of what is important, and what is not, sounds like, the new, written, yeah, yeah, well, hey, nothing has changed, you know, fellas, this is one of the, really dramatic things, about the Bible, that people don't understand, and, and this, this, this old, this grand old book, takes a lot of criticism, for its antiquity, how can this book, possibly have anything, to say to us, good grief, they're talking about, horses, and spears, and, and, and, wooden implements, and all that kind of nonsense, man, that is so ancient, that is so out of it, the Bible needs to be more modern, we've got technology, we've got this, we've got that, all the rest of it, and, the Bible can't have anything to us, to say to us, because it's so out of, and, and people don't understand, [25 : 03] God never gave us his word, so that he could reveal, advancing, or future technology, he gave us his word, to speak, and get this fellas, he gave us his word, to speak, and address, the human condition, and that has never changed, that has never changed, air travel, and space travel, has not changed, the human condition, technology, and computers, have not changed, the human condition, the Bible, is a book, that is designed, to address, the human condition, and it has not changed, from Genesis 3, to the present, we still have, the same problems, the same heartaches, the same hopes, the same dreams, the same fears, the same everything, humanity has not changed, one with, that's what the Bible, addresses, and that's where people, who think that it's just, an outdated, outmoded book, that doesn't have anything, to say to us, that's where they, really miss the boat, they have no understanding, that this book, is brimming, with divine wisdom, that is designed, to address, the human condition, and, provide the human remedy, that is sought for, and found, only, in what,

God has provided, by way of, redemption, so, my, oh my, well, when they come back, he forsakes the counsel, verse 8, of the elders, which they give it in, consulted with the young men, who grew up with him, and, when they came back, three days later, he said to them, in verse 9, they asked, what counsel do you give, that we may answer this people, who have spoken to me, saying, lighten the yoke, which is, our father put upon us, I've got ahead of myself, a little bit, they're coming back late, the young men, with whom he's counseling, who grew up with him, said, thus shall you say, to these people, your father, made our yoke heavy, I realize that, I understand that, now you make it lighter for us, but you shall speak to them, don't give them that, don't give in to them, you shall speak to them, and say, my little finger, is thicker than, my father's loins, compare your little finger, to your thigh, a lot of difference, isn't it, that's what he's saying, my little finger, is thicker than, my father's thighs, in other words, that's another way of saying,

I'm going to really lay it on you, you haven't seen anything yet, you think you had it tough, under my father, now this fellow, this, is a brand new, brash, bold, utterly, stupid, guy, coming to the throne, and he is on the side, of supposedly, the good guys, but he's off, to a really rocky, start, and, it's just, it's just pathetic, here is, that, by the way, here is the human condition, we're talking about, it is arrogance, it is pride, it is all of these things, wrapped up into this one man, it's just, just amazing, that, and, lighten the yoke, which your father put upon us, now, or has your father loaded you, with a heavy yoke, I will add to your yoke, my father disciplined you, with whips, but I will discipline you, with scorpions, I'm going to, put you people into shape, and you haven't seen anything yet, and what he's thinking about, is, he looks at all, of the incredible things, that his father accomplished, and they were significant, no question about it, he brought Israel, to heights, of prosperity, and building, and construction, that was simply, unknown, throughout the whole,

Mediterranean world, and as Rehoboam, looks at all of his father's, accomplishments, he has just one ambition, and that is, I'm going to, outdo my daddy, I'm going to, raise this thing, to even greater heights, but it's going to, cost to do it, and I'm going to, wring the money, out of these people, and Jeroboam, and all the people, came to Rehoboam, on the third day, as the king had directed, saying, return to me, on the third day, and the king, answered the people, harshly, for he forsook, the advice, of the elders, which they had given him, and by the way, something needs, to be injected here, and that is this, the elders advice, was good, but it was not good, because it came, from the elders, in other words, elders can get, bad advice too, this advice, was good, but it was not good, because it came, from the elders, and the bad advice, was not bad, because it came, from the younger group, bad advice, is bad advice, it doesn't make, any difference, where it comes from, good advice, is good, doesn't make, any difference, where it comes from, it would be wonderful, if we could say, anybody, who is over the age, of 60, automatically, has good advice, well, you've heard, as well as I have, there's no fool, like an old fool, and there's plenty, of old fools around, that have never grown up, and they're in their 60s, so, just being advanced, in age, doesn't make, the advice good, and being young in age, doesn't make, the advice bad, sometimes it's actually, reversed, but in this case, we know which it is, yes,

Mark, would you say, it's true there, but isn't there, some truth, to the fact that, having a long life, you've learned a lot, and there's been, a lot of situations, oh, absolutely, absolutely, percentage wise, I'm going to say, maybe percentage wise, sure, the older have more, good advice, than the younger, absolutely, percentage wise, absolutely, absolutely, there is some truth, to that, absolutely, that's why we have, 100 senators, and 435 representatives, and representatives, are, chosen, on the basis, of population, and you will find, by and large, of course, there are always exceptions, you will find, by and large, it is the younger set, that comprise, the house of representatives, and it is the older, more mature, that comprise, the senate, and as I said, there are exceptions, but by and large, that's the way it is, and if you look, at the average ages, of the representatives, and the senators, you will see that, and that is by design, congress set it up, that way, because the younger set, was designed, to begin legislation, they handle, all of the finances, the appropriation, all the money bills, start in the house, not in the senate, but the senate, is used, supposedly, intentionally, to provide, a level of wisdom, that the younger body, does not have, and they can put, the brakes on things, but you need, the energy, and the foresight, of the younger ones, who are willing, to step out, and do something different, but you also need, the older ones, who temper them, and put the brakes, on some things, and that is exactly, what our founding fathers, had in mind, when they set up the house, and the senate, as they did, and we've got, the same principle here, it is true, by and large, when one has, sufficient maturity, of years on them, experience, background, etc., they do, tend to give, better advice, simply because, they've been there, they've made their own mistakes, they know what to avoid, and they can give, better counsel, but there's no guarantee, and as I've said, there's no fool, like an old fool, and there are plenty, of old fools, running around, there are people, there are people, running around our country, in their 80's, and 90's, that never have grown up, and they never will, and there are some, who at the tender age, of 14, or even 12, could more responsibly, drive an automobile, than some, who are in their 40's, but you've got to have, the law with the cut off, somewhere, and you can't give, driver's license, on the basis, of picking and choosing, so you have to have, a common age, you know, so this is part, of the human condition, so let us read on now, we're almost finished, with this, the king answered, and said, spoke to them, verse 14, according to the advice, of the young man, saying, my father made your yoke heavy,

[33 : 47] I will add to your yoke, my father discipline you, with whips, I will discipline you, with scorpions, and so, the king, did not listen, to the people, for it was, oh, look at this, it was a turn, of events, from the Lord, that he might, establish his word, which the Lord, spoke through, Ahijah, remember him, the guy with the garment, that was cut up, the Shilohite, to Jeroboam, the son of Nebat, and when all Israel, gathered together, after these three days, saw that the king, did not listen to them, the people, answered the king, saying, what portion, do we have in David, now they're not talking, about David the man, David the man, is dead, he's gone, but he's talking, about David's dynasty, and that passed, from David, to Solomon, to Rehoboam, and this is still, the Davidic dynasty, that's what they're talking about, the string, the line of David, what portion, do we have in David, what interest, what benefit, none, we have no inheritance, in the son of Jesse, well who is the son of Jesse, that's David, it's just another way, of saying David,

Jesse was David's father, remember Jesse, Jesse was the one, that Solomon, that, that Samuel, visited and said, the Lord told me, that you have, a son that's going, to be anointed king, and finally, after going through, all of the sons, and it wasn't the one, they said, and Samuel says, I don't understand, each one of your boys, paraded by me, and I thought, one of them, would be from the Lord, I don't understand, the Lord says, one of your sons, these are all the boys, you got, and he said, well actually no, there is one other one, he's, he's the runt of the litter, he's out with the, he's out with the sheep now, we've got him out there, in the past, and Samuel says, fetch him, bring him in, and they brought in, this stripling kid, this youth, capable of doing nothing, but herding a bunch of sheep, he came up, and Samuel, put his hands on him, and said, he's the one, he's the one, he's the one, yeah, he's the one, and he anointed him, and it will be a long time, before that anointing, will be realized, and he will actually be king, but he was anointed, well in advance, to be the next king, and this is son of Jesse, so, he says, we have no inheritance, in the son of Jesse, to your tents,

O Israel, that's another way of saying, let's go home, let's go home, let's go back north, we are pulling out, of this chicken outfit, we're going to have, nothing more to do with him, we are going to secede, from the union, this is exactly, you know, what, South Carolina did, when, when the slavery issue, boiled over, and the succession started, from, the north, and the south, and they began pulling away, and South Carolina, seceded from the union, here we've got, thousand years, before Christ is born, the north, the north, is seceding, from the union, and the union, is going to remain, headquartered, in Jerusalem, that's where the temple, will be, that's where the city, of the great king is, they've got, the history, they've got, the background, they've got, the sentiment, they've got, the feelings, the emotions, and everything, that people have, for Jerusalem, and now, this is going, to create, a whole, new order, because, the north, will eventually, establish, their own government, and it will be, headquartered, in Samaria, the city of Samaria, will be the new capital, they are going, to institute, their own, king, and that will be,

Jeroboam, this is the guy, that they are, calling back, from Egypt, out of exile, and they are going, to crown him, the new king, of the new country, the country, of Israel, consisting, of ten tribes, and, not only, are they going, to have their own, government, and their own king, you've got, to care for, the religious affections, of the people, you've got, all of these, multitudes of people, who belong, to these ten tribes, who have pulled out, how are they, going to worship, the altar, the temple, is in Jerusalem, well, we'll make, our own altar, we'll make, our own temple, we will install, our own priesthood, now the priest, quite clear, going all the way, back to Aaron, the priest, have to be, of the tribe, of Levi, or there's, no way, in the world, that they can be, a legitimate priest, and the only, exception to that, was one, and that was, our Lord Jesus, who descended, not from Levi, but was a priest, after the order, of Melchizedek, an entirely, different priesthood, altogether, had just two people, in it,

Melchizedek, and the Lord Jesus, so they don't have, the Levites, the Levites, of course, are going to stay, there, where the temple is, they are going to continue, the operation, and the functioning, of the temple, and the people, who are in, the tribes of Judah, and in the tribe, of Benjamin, are just going to walk, a short distance, to the temple, and there they can worship, but what are we going to do, with all of these people, that are pulling out, of the union, you know what's going to happen, we're going, if we don't, if we don't provide, something for the people, here, they're going to go, south, back to Jerusalem, and to the temple there, and you know what, they'll take their money, with them, and they'll spend their money, it's an economic thing, they'll spend all of their money, in a pilgrimage there, we've got to find a way, to keep them home, here, so we install, our own priesthood, and our own throne, and our own system of worship, and our own altar, and all the rest, so they don't have to go down there, they'll have them all right here, and this, division of the kingdom, guys, is where, the prophets, the minor prophets, come into play, because some of them, are going to preach, and minister, to the northern ten tribes, some of them, are going to preach, and minister, to the southern two tribes, and some of them, are going to do both, so we'll have to try, to make the stations, as we move through it, and we'll get that, underway next week, okay, any other comments, or questions, before we, conclude, anyone, well, thank you, for your kind attention,

[41 : 08] I know we've covered, a lot of history, but this is really, important background stuff, and by the way, by way, of something more modern, let me just run this by you, in the late 1970s, I'm talking 78, 79, remember when, a group, of university students, took over, the American embassy, in Tehran, Iran, you remember, who was on the throne, at the time, it was the Shah, yeah, it was the Shah of Iran, and he came back, to the United States, for medical treatment, because he was

suffering, from cancer, and he died, remember that, meanwhile, who was it, that had been exiled, to the country, of France, it was none other, than Ayatollah Khomeini, he had raised a ruckus, because he resented, the way, that the Shah of Iran, was westernizing Iran,

I mean, he even allowed, he even allowed, Iranian women, to wear, Levi jeans, and that was a popular thing, and these guys, were old school, Islamic, and they would preach, and teach, against, the Shah of Iran, westernizing Iran, bringing it into, the 20th century, and they deeply, resented that, because they want, Islam, and the old ways, and the subjection, of women, and everything, that went with it, so, when, Kobani, made such a nuisance, of himself, the Shah, kicked him out, of the country, made him leave, and he went, to France, and there, he continued, his thing, and what he wrote, and everything, and then, when the Shah died, and the revolution, took place, and Jimmy Carter, was president, and they had, a failed attempt, to bring them back, remember the helicopters, crashing, and everything, when they tried, to send in the team, to bring them back, that was a great flop, and Ronald Reagan, came, to the White House, and was elected, and, they released, the prisoners, because they, suspected, they were dealing, with a different guy now, and indeed, they were, but what did they do, what did the people, there in Iran do, they sent, they sent, for the,

Ayatollah Khomeini, to come back, to Tehran, and I remember, watching on television, Ayatollah Khomeini, coming in, on a helicopter, and landing, in Tehran, to the, acclamation, of hundreds, of thousands, of Iranians, who saw, Ayatollah Khomeini, as their new savior, and of course, the rest is history, and they are under, well, they are, in an unfortunate, bind right now, with the, with the Ayatollahs, in power, and there's, a lot of undress, but you see, how this has played out, same kind of thing, couple thousand years, removed, and nothing else, has changed, because all of this, speaks to, and addresses, the human condition, and that has not changed, hey guys, thanks for being here, enjoy your breakfast, where you can't go, do the War, gracefully, and then, and that is, and that is what, you know, he comes to playing, what you hear from what, the dream mean, or, and that's what, and to pretend, to be, as if it is written here, or ?

Back, at the ■■■■■■ is the department, you think, a state that the day, and that time, you think, oh, and that time, people still get the yard, and so, you just stay here, and that time, and that time, it illustrates, and I think, and that time,