

“In the twelfth year of Ahaz king of Judah (two southern tribes, where the holy city Jerusalem and the temple of God were located called Judah); began Hoshea the son of Elah to reign in Samaria (the capitol city of Israel, comprised of the ten northern break-away tribes known as Israel); and Hoshea reigned over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.” 2nd Kgs. 17:1-3.

This innocent-sounding sentence probably means that king Hoshea and the entire kingdom of ten-tribe Israel is in hock up to their eyeballs to the murderous Assyrian army noted for their fierce take-no-prisoner philosophy. *“Hoshea became his servant, and gave him presents,”* my foot. Became his bond-slave – he and all his people – after he stole them blind, is more like it. Beloved. Look carefully at the context of this passage. Is this not the beginning of the end for Israel? The ancient Assyrian policy of taking conquered populations and swapping them and mingling them thoroughly among other populations, just about guarantees what has been known as “The Ten Lost Tribes of Israel.”

Remember, Beloved, that the anger of God against Israel (10-tribes) began its downward spiral when the first king of Israel, Jeroboam, began thinking evil thoughts about God, to the effect that if Jeroboam strictly obeyed the Lord God he would lose his kingdom AND HIS LIFE; to wit: *“And Jeroboam said in his heart, Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.” 1 Kgs.12:26,27.*

(Now let us examine this faulty, Satanic reasoning churning around in Jeroboam’s fevered head: In the first place, Jeroboam has impugned the integrity of God. He had firsthand knowledge that the Lord God had sent the prophet Ahijah to a dramatic meeting with him in the woods, there and then the Lord promised the northern kingdom to Jeroboam. It was an outrageous thing for Jeroboam to thus attack the integrity of God Almighty; to wit: *“And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field; And Ahijah caught the new garment that was on him, and rent it in twelve pieces; And he said to Jeroboam, take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; [But he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel].” 1 Kgs. 11:29-32.)*

Jeroboam pretends that he is in mortal fear for his life and/or loss of his kingdom if he allows the Israelites to leave his kingdom and travel occasionally to worship God in His only appointed way, at His only appointed Temple in Jerusalem. But Jeroboam had a good faith promise from God that if he obeyed Him, the kingdom of ten northern tribes would be as strong and as stable as the kingdom of two southern tribes. Listen to these words, and see if the promise to Rehoboam does not seem to you to be the substantial equal to that of Solomon and David; to wit:

“But I will take the kingdom out of his son’s hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be; if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, to

keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.”
(1 Kgs. 11:35-38)

Jeroboam is chargeable with the light of these and many other Scriptures. Jeroboam had no case. He knew – even as he whined about fearing that he might lose his kingdom and his life if the people went for worship in the temple at Jerusalem – I say, HE KNEW that there was no other place on earth acceptable to God, and where legitimate public worship could be and should be conducted. Nor is this a trivial matter. The Temple of God on Mount Zion in Jerusalem, with all its furniture and sights and sounds, – and smells! – is a 24-hour a day religious teaching machine. Nor can it be duplicated or counterfeited. Its spiritual value is inestimable. Now take another look at the whining son of Belial who says between sobs that he is afraid that if he doesn't, by force of arms, padlock access to the House of God, why, he might lose his job as king; to wit:

“And Jeroboam said in his heart, Now shall the kingdom return to the house of David; If this people go up to do sacrifice in the House of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.”(1 Kgs. 12:26,27)

In the first place, it was probably not true. Provision was duly made in the Law of Moses for such cases, at Deut. 12:21; to wit: ***“If the place which the Lord thy God hath chosen to put his name there be too far from thee, thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.”*** Deut. 12:21. In the second place, the command to discover ***“The Place which the Lord thy God shall choose,”*** as the only legitimate place for public worship, and to put His Holy Name there, and even unto His Habitation shall ye seek, and thither thou shalt come. See, Deut. 12:5. I say, the command of God to search out The Place and patronize ONLY THAT PLACE to the exclusion of all other places – was so strong – that it is breathtaking to read the words of Jeroboam which he ***“said in his heart”*** and which he as king could ***“frame iniquity by a law”*** to supersede and cancel out the Law of God; to wit: ***“Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?”*** Psa. 94:20.

Beloved. God said that the only place he would receive His worship was the Temple of God in Jerusalem. King Jeroboam said – for purely political expediency – that he would not allow his people to worship in, or even to visit, the Temple of God in Jerusalem. Disastrous consequences were sure to follow. First, let us develop what we shall call ***“The Law of The Place,”*** the rationale for it, and the resulting national disasters for violating ***“The Law of The Place;”*** to-wit:

“The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot.”(Jer. 3:6)

The following, as well as many other places in the Bible, establishes ***“The Law of The Place.”*** Its applicability to the New Testament Church is evident, and will be developed further, as we go; To wit:

“These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. (BANG !!!) Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the Lord your God. BUT UNTO THE PLACE WHICH THE LORD YOUR GOD SHALL

CHOOSE out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither shalt thou come. And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds, and of your flocks; And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; THEN THERE SHALL BE A PLACE which the Lord thy God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord. And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee... Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth. When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike. Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose: And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even

their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”(Deut. 12:1-32)

Because of Jeroboam’s folly in thus cutting off access of the people to the truth and utterances of God, the northern ten tribes (Israel) quickly descended into hopeless and irreversible idolatry. The very presence of the Temple of God in Jerusalem kept the two southern tribes (Judah) relatively pure, theologically and morally, for many years. It was an awful thing that Jeroboam did in cutting off all access to the Temple to millions of people for many years. And is that not Satan’s modus operandi? His method of operating, more or less, in all generations. One of his favorite tactics. Has it not been so with us?

“We are not ignorant of [Satan’s] devices.”(2 Cor. 2:11)

We have firsthand, eye-witness evidence to give on the subject. For many years we have battled with old Slew-foot – virtually alone – in a nation and a world that once blazed with Gospel light. As Jeroboam once, in effect, closed the door to the Temple of God by a Satanic legal device; even so, today, with the exception of Westboro Baptist Church, Satan has closed down the churches as far as preaching the Gospel is concerned – around the world.

That is also the explanation for the sad fact that great portions of the world’s inhabited regions have no witness whatsoever to the cause of God and Truth in the earth. And not only so, but closing down the preaching of the pure Gospel leads inevitably to rank idolatry. Ergo. Jeroboam lost no time in establishing a complete system of idolatry to compete with the pattern that was delivered to Moses in the mount, in wholesale defiance of God, to do otherwise; to wit:

***“Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.”
(Heb. 8:5)***

But note the fool Jeroboam’s emergency pattern of idolatry; to wit:

***“Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.”
(1 Kgs. 12:28-33)***

Now, according to our Savior’s words to the Samaritan woman, the Temple at Jerusalem is no longer the place on earth where God meets with His people for legitimate public worship, but where two or three are gathered together in His Name. See, **Jn. 4:20,21; & Mat. 18:20.**

In other words, the Place God chooses to place His name in this New Testament dispensation is a true New Testament church – and nowhere else. Ergo, Westboro Baptist Church, Topeka, Kansas, USA, North America, Planet Earth, I Love you. Amen.