succeed, and then we find over there in chapter 9 that Elisha the prophet called one of the children of the prophets and said, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead: "Arri when He went there to Ramothgilead where the army was active and he poured this oil on Jehu's head and everybody said, what happened? xxxxxxxxx They saidk haves well, he is anointed to be king and they seized Jehoram and killed him and destroyed the whole dynasty of Ahab and they put Jeba in control. You see the attitude of the prophets. The attitude of the prophet was that the rulers of the -- this world were all appointed of God, and to preserve order, and we should xxxxx support them. And we should not always be arrelandy wearab and making cook revolutions/scausing disorder. But if there is a situation in which there is a very good chance of getting rid of an evil government, and establishing a righteous government, or a better government **thakthexicame**x me in boxx its place, then we have find xxx find xxx fix xxx fix full scriptural warrant to step war step that situation and put our influence in favor of an overturning which roduces a better government instead of the evil government. Thatis is where Calvin made a great mistake. In France they had a wicked, weak king who was accomplishing little, and everybody was disgusted with him, and very close in line with the throne with the Hugontes. And the Hugon leaders / said, We can make an overturning, and get our Hugont in this kingdom of France, and so they came to Geneva and saw Calvin, and Cadwin showed said, Calvin, shall we make an overturning and put our Hugont as king and kikkkkexweekkking Calvin said, No, the Bible says the Richtex powers are ordained of God, as long as he is the king you should support him, and don't mix in this. And so they did not. And