

which you make God will forgive you for and welcome you back and use you some more, but people will not forgive you and it will injure your testimony and hurt your accomplishment in this life. It will be remembered against you and used against you the rest of your life--anything that you that people can take a hold of. So the last two verses seem to sum here not to belong in the ~~chapter~~ chapter. Some would say that the archbishop should have made the break two verses earlier in the chapter, ~~but~~ because it stops talking about the old prophet and starts talking about Jeroboam. Yet I think they are wrong when they say that because in this particular case it continues to tell the result of the attitude of the prophet there upon the work of Jeroboam. The ~~result~~ results were absolutely necessary. The prophet was a voice in the wilderness calling God to rebuke, ^{but} ~~but~~ it was three hundred years before the altar was destroyed. The prophet was one standing for God and seeming to have no effect, but three hundred years later God carries it out to the full. So we are told here of the immediate situation. Jeroboam, when he had this warning in this strong way as it had been brought before him of the fact that he was disloyal to God and that God had the power to interfere, Jeroboam did not turn from his evil way. As a result of this it became a sin to Jeroboam and resulted in eventually in the destruction of the house of Jeroboam from off the face of the earth. This ~~chapter~~ chapter is a chapter in which we learn a great deal about the nature of the prophet, about the words of the prophet, about God's attitude toward sin, about the result of the walk which the Lord would have us lead, and, of course, of the wicked worlds and of wicked times. It is a very important chapter and one ^{on} ~~in~~ which ~~there~~ is comparatively little preached on or used in Sunday School and so on because it is so different from our general life today. It seems to some to be outside of the main portion of the presentation of the great deeds of God's kingdom, but actually it has a very real place in them, Jeroboam.

So "d" is ~~Jeremiah~~ and Ahijah. The verse begins, "At that ~~time~~ time Ahijah, the son of Jeroboam, fell sick," and continues to tell how Jeroboam told his wife to go to Ahijah, the prophet, the one who had predicted that Jeroboam would be king. Jeroboam is following his false worship. Jeroboam is working his clever