

day." But when you get the parallel in Chronicles, you find the same/exactly said thing
"rebelled unto this day" and Chronicles is written doubtless at the time of
the return or later. And that being the case, it is hard to see why there
would still be a rebellion on the part of the northern kingdom at the time of
Chronicles when there was no longer any ~~with~~ northern kingdom, and all those
who came back were united in the south. It makes it hard to see how it would
exactly fit then. It is continuing a statement from an earlier source, doubtless
in Chronicles, and "unto this day" means ~~at~~ the time that particular
passage was written, not the time that the book of Chronicles was ~~written~~
combined as a whole.

We were discussing last time "c", the ~~time~~ two kingdoms to Omri. Under
that we noticed a small "c" the occasion of the disruption. We noticed that
thought there was an occasion described for the disruption it was only an
occasion, not a cause. You have to have both for everything of importance that
happens. You have an occasion and an a cause. Here is the description of
the occasion, a very important matter, ~~that~~ but after all only an occasion.
Rehoboam's lack of wisdom here brought it on. If Rehoboam had shown great
wisdom, it might conceivably been postponed to the next reign.

Question; Answer: I trust that everyone discussed that particular verse
in your spiritual lessons. for the day. That was in I Chronicles 10, and our
spiritual lesson for today, verse 15. "So the king hearkened not unto the people,
for the cause was of God, that the Lord might perform his work, which he spake
by the hand of Ahijah, the Shilomite, to Jeroboam, the son of Nebat." Does that
mean, then, that Rehoboam is excusable for his stupidity and for his wickedness
here in this attitude which he taught, that the cause was of God. He did not
hearken to the people for the cause was of God. It does not excuse Rehoboam
~~one bit~~ the least bit. The Lord uses the wrath of men to praise Him, and