



Metro Calvary – Roseville CA  
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## 1 KINGS 13-14

### REVIEW

**Chapter 12 ended with the nation of Israel divided into 2 kingdoms.** The year is approximately **930 BC**. From this point on in the history of Israel, the name "Israel" referred to the 10 northern tribes and the name "Judah" referred to the southern tribes of Benjamin and Judah.

That division carried on until approximately **722 BC** when Samaria — the capital of the Northern kingdom fell to the Assyrians.

**The southern kingdom lasted until about 598 BC** when they Jerusalem was destroyed and it's inhabitants carried away by the Babylonians.

The Northern kingdom would have **NO** good kings. Judah would have 19 kings of which only 8 were good.

**<sup>26</sup>And Jeroboam said in his heart, “Now the kingdom will turn back to the house of David. <sup>27</sup>If this people go up to offer sacrifices in the temple of the Lord at Jerusalem, then the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me and return to Rehoboam king of Judah.”**

Out of unbelief and fear he acted to preserve his throne at the expense of destroying the faith of the men and women God had given for him to lead.

<sup>28</sup>So the king took counsel and made two calves of gold. And he said to the people, “You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt.” <sup>29</sup>And he set one in Bethel, and the other he put in Dan. <sup>30</sup>Then this thing became a sin, for the people went as far as **Dan** to be before one.

**NLT** — <sup>28</sup> .... He said to the people, “It is too much trouble for you to worship in Jerusalem. Look, Israel, these are the gods who brought you out of Egypt!”

To secure his own position, he appealed to the people’s carnality. In other words — *“You don’t have to deny yourself to worship God”*

Easy religion is very pleasing to the flesh. The idea of worshipping and serving God without cost or discomfort is very appealing to my flesh. if I go after such stuff, it is proof that the flesh is ruling my life and not the Spirit.

<sup>31</sup>He also made temples on high places and appointed priests from among all the people (**KJV = lowest of the people**), who were not of the Levites. <sup>32</sup>..... So he did in Bethel, sacrificing to the calves that he made. And he placed in Bethel the priests of the high places that he had made.

He did everything his own way, all to the end that he might preserve his kingdom with zero thought about the moral and spiritual pit he was digging for his children and grandchildren.

## **CHAPTER 13**

<sup>1</sup>And behold, a man of God came out of Judah by the word of the Lord to Bethel. Jeroboam was standing by the altar to make offerings. <sup>2</sup>And the man cried against the altar by the word of the Lord and said, “O altar, altar, thus says the Lord: ‘Behold, a son shall be born to the house of David, Josiah by

name, and he shall sacrifice on you the priests of the high places who make offerings on you, and human bones shall be burned on you.”

WOW! God is so longsuffering.

**QUOTE: KNAPP** — “If Jeroboam would not have Jehovah’s *priests*, God sends His *prophet* into his land.”

A man, un-named, and unknown to us prophesies the birth of Josiah, that would take place some 300+ years later. A great revival came under Josiah ([2 Kings 22-23](#)).

Since Josiah's reign is still 300 years away, the prophet sets forth a very detailed sign to indicating the veracity of the prophecy.

**<sup>3</sup>And he gave a sign the same day, saying, “This is the sign that the Lord has spoken: ‘Behold, the altar shall be torn down, and the ashes that are on it shall be poured out.’”**

**<sup>4</sup>And when the king heard the saying of the man of God, which he cried against the altar at Bethel, Jeroboam stretched out his hand from the altar, saying, “Seize him.”**

The prophecy from this unknown man of God was like most every message of coming judgment. It was a merciful invitation to repentance, restoration and revitalization

Jeroboam obviously did not accept this invitation. Jeroboam’s reaction was immediate, he sought to **silence** the messenger rather than **respond** to the message.

**And his hand, which he stretched out against him, dried up, so that he could not draw it back to himself. <sup>5</sup>The altar also was torn down, and the ashes poured out from the altar, according to the sign that the man of God had given by the word of the Lord. <sup>6</sup>And the king said to the man of God, “Entreat now the favor of the Lord your God, and pray for me, that my hand may be restored to me.”**

The man who had the Lord speak to him through Ahijah the prophet — and make amazing promises to him says, *Entreat the favor of YOUR God*. He knew that he couldn't call the God of Israel HIS God while he was setting up altars with the images of golden calves.

**And the man of God entreated the Lord, and the king's hand was restored to him and became as it was before.**

The ensuing chapters tell us that Jeroboam either didn't really repent here or if it was genuine it was only for a moment.

We need to see that wanting to receive something from God is not the same as repentance.

**<sup>7</sup>And the king said to the man of God, "Come home with me, and refresh yourself, and I will give you a reward." <sup>8</sup>And the man of God said to the king, "If you give me half your house, I will not go in with you. And I will not eat bread or drink water in this place, <sup>9</sup>for so was it commanded me by the word of the Lord, saying, 'You shall neither eat bread nor drink water nor return by the way that you came.'" <sup>10</sup>So he went another way and did not return by the way that he came to Bethel. <sup>11</sup>Now an old prophet lived in Bethel. And his sons came and told him all that the man of God had done that day in Bethel. They also told to their father the words that he had spoken to the king. <sup>12</sup>And their father said to them, "Which way did he go?" And his sons showed him the way that the man of God who came from Judah had gone. <sup>13</sup>And he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him and he mounted it. <sup>14</sup>And he went after the man of God and found him sitting under an oak. And he said to him, "Are you the man of God who came from Judah?" And he said, "I am." <sup>15</sup>Then he said to him, "Come home with me and eat bread." <sup>16</sup>And he said, "I may not return with you, or go in with you, neither will I eat bread**

nor drink water with you in this place, <sup>17</sup>for it was said to me by the word of the Lord, ‘You shall neither eat bread nor drink water there, nor return by the way that you came.’”

<sup>18</sup>And he said to him, “I also am a prophet as you are, and an angel spoke to me by the word of the Lord, saying, ‘Bring him back with you into your house that he may eat bread and drink water.’” But he lied to him.

It’s very likely that an angel did appear to him, a fallen angel with vested interests in the promotion of idolatry and a desire to destroy the man who spoke for the Living God against idolatry.

<sup>19</sup>So he went back with him and ate bread in his house and drank water. <sup>20</sup>And as they sat at the table, the word of the Lord came to the prophet who had brought him back. <sup>21</sup>And he cried to the man of God who came from Judah, “Thus says the Lord, ‘Because you have disobeyed the word of the Lord and have not kept the command that the Lord your God commanded you, <sup>22</sup>but have come back and have eaten bread and drunk water in the place of which he said to you, “Eat no bread and drink no water,” your body shall not come to the tomb of your fathers.’” <sup>23</sup>And after he had eaten bread and drunk, he saddled the donkey for the prophet whom he had brought back. <sup>24</sup>And as he went away a lion met him on the road and killed him. And his body was thrown in the road, and the donkey stood beside it; the lion also stood beside the body. <sup>25</sup>And behold, men passed by and saw the body thrown in the road and the lion standing by the body. And they came and told it in the city where the old prophet lived.

<sup>26</sup>And when the prophet who had brought him back from the way heard of it, he said, “It is the man of God who disobeyed the word of the Lord; therefore the Lord has given him to the lion, which has torn him and killed him, according to the word that the Lord spoke to him.” <sup>27</sup>And he said to his sons, “Saddle the donkey for me.” And they saddled it. <sup>28</sup>And he went and found his body thrown in the road, and the donkey

and the lion standing beside the body. The lion had not eaten the body or torn the donkey. <sup>29</sup>And the prophet took up the body of the man of God and laid it on the donkey and brought it back to the city to mourn and to bury him. <sup>30</sup>And he laid the body in his own grave. And they mourned over him, saying, “Alas, my brother!” <sup>31</sup>And after he had buried him, he said to his sons, “When I die, bury me in the grave in which the man of God is buried; lay my bones beside his bones. <sup>32</sup>For the saying that he called out by the word of the Lord against the altar in Bethel and against all the houses of the high places that are in the cities of Samaria shall surely come to pass.”

**You might be asking yourself,** “What in the world is THAT all about?”  
A young prophet being used by God, an old prophet deceiving the young one, and the young man being torn up by a lion.

*Gal 1:8-9* But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. <sup>9</sup>As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

Paul says - I do not care who speaks to you — Even if an angel speaks to you, if that revelation is in contradiction to the Word of God, then you are to totally and completely reject it — Lest you be torn up by a lion..... the one spoken of by Peter

*1 Pet 5:8* <sup>8</sup>Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.

Paul said of Satan

*2 Cor 11:14* <sup>14</sup>And no wonder, for even Satan disguises himself as an angel of light. <sup>15</sup>So it is no surprise if his servants, also, disguise themselves as servants of righteousness.

**KEY APPLICATION:** No matter how appealing it sounds.... How exciting the experience — It must measure up to the Word. Study it and ask God to enable you to keep it.

**QUOTE: Adam Clarke** — *From the instance here related, we see, as in various other cases, that often judgment begins at the house of God. For receiving what the old prophet declared, which was in direct opposition to the revelation which he himself had received from God, and which was confirmed by so many miracles, the true prophet is slain by a lion, and his body deprived of the burial of his fathers; while the wicked king, and the old fallen prophet, are both permitted to live! If this was severity to the man of God, it was mercy to the others, neither of whom was prepared to meet his judge. Here we may well say, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"*

**<sup>33</sup>After this thing Jeroboam did not turn from his evil way, but made priests for the high places again from among all the people. Any who would, he ordained to be priests of the high places. <sup>34</sup>And this thing became sin to the house of Jeroboam, so as to cut it off and to destroy it from the face of the earth.**

Jeroboam is a study in failure despite great blessing and favor from God.

- He failed for the sake of mere political advantage. For the sake of mere political advantage he led an entire nation into idolatry.
- He failed in the light of specific warnings to repent.
- He failed in the face of specific judgment and deliverance from that judgment.

Jeroboam became the prototype of the wicked kings of Israel (the Northern Kingdom). The phrase *He did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin by which he had made Israel sin* was used of many subsequent kings of Israel. These include:

- Baasha (1 Kings 15:33-34)
- Omri (1 Kings 16:25-26)
- Ahaziah (1 Kings 22:51-52)
- Jehoram (2 Kings 3:1-3)
- Jehu (2 Kings 10:29-31)
- Jehoahaz (2 Kings 13:1-2)
- Jehoash (2 Kings 13:10-11)

- Jeroboam II (2 Kings 14:23-24)
- Zechariah (2 Kings 15:8-9)
- Menahim (2 Kings 15:17-18)
- Pekahiah (2 Kings 15:23-24)
- Pekah (2 Kings 15:27-28).

Jeroboam had been given an awesome opportunity by the Lord to be a blessing, but he ends being a great curse to every generation of the northern kingdom after that. **About 200 years later, at the end** of the Kingdom of Israel, Jeroboam's sin was remembered as **the beginning of Israel's end**.

*2 Kings 17:21-23 When he had torn Israel from the house of David, they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the Lord and made them commit great sin. <sup>22</sup>The people of Israel walked in all the sins that Jeroboam did. They did not depart from them, <sup>23</sup>until the Lord removed Israel out of his sight, as he had spoken by all his servants the prophets. So Israel was exiled from their own land to Assyria until this day.*

## CHAPTER 14

<sup>1</sup>At that time Abijah the son of Jeroboam fell sick. <sup>2</sup>And Jeroboam said to his wife, “Arise, and **disguise yourself**, that it not be known that you are the wife of Jeroboam, and go to Shiloh. Behold, Ahijah the prophet is there, who said of me that I should be king over this people.

### TWO THINGS HERE —

- 1.) It would have hugely undermined confidence in Jeroboam's golden calves if it had been known that he had consulted a prophet of Yahweh.
- 2.) Like his initial step into idolatry, Jeroboam again operates out of fear that doing the right thing, the Godly thing would undermine stability of his political power and prestige. Ambition rotted out Jeroboam, his family, his kingdom, and GENERATIONS that followed! Real stability and security comes when you turn your heart entirely to the Lord.

*2 Chron. 16:9 For the eyes of the Lord run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him.*

**<sup>3</sup>Take with you ten loaves, some cakes, and a jar of honey, and go to him. He will tell you what shall happen to the child.”**

Jeroboam did not tell his wife to pray for their son, or to ask the prophet to pray. He wanted to use Ahijah the prophet as a fortuneteller more than seeking him as a man of God. That is so often the way people view God. Put in a dime and get your answer, your problem solved, your marriage restored. The sad thing about that is the fact that Jesus does ALL of those things. Not as a paid service, but as Savior and Lord.

**QUOTE: Adam Clarke** — *"It would have been more pious if he had begged the prophet's prayers, and cast away his idols from him; then the child might have been restored to him, as his hand was. But most people would rather be told their fortune than their faults or their duty."*

**<sup>4</sup>Jeroboam's wife did so. She arose and went to Shiloh and came to the house of Ahijah. Now Ahijah could not see, for his eyes were dim because of his age. <sup>5</sup>And the Lord said to Ahijah, "Behold, the wife of Jeroboam is coming to inquire of you concerning her son, for he is sick. Thus and thus shall you say to her."**

Though his eyes were dim, his ears were open to God — He was TUNED IN to the Lord.

**When she came, she pretended to be another woman. <sup>6</sup>But when Ahijah heard the sound of her feet, as she came in at the door, he said, "Come in, wife of Jeroboam. Why do you pretend to be another? For I am charged with unbearable news for you.**

**QUOTE: F.B. Meyer** — *How strange was the conception which expected that the prophet could look into the future, but could not look behind the disguise assumed by a visitor! Hypocrites are stripped of their garb in the*

*sight of God, and receive their doom: "heavy tidings:"*

### HERE'S THE PICTURE —

1.) Disobedience and rebellion bring trouble to kingdoms, to individual hearts, homes. The sickness of their son Abijah was a prelude to the miseries that would fall on the house of Jeroboam and by way of that upon the Northern Kingdom. But it was another merciful warning, intended to turn him from his idolatry and wickedness.

2.) To cover our disobedience, to conceal our duplicity, to not be discovered as living a lie requires that you take on whatever disguises you think necessary. But you can never deceive God.

**QUOTE: F.B. Meyer** — *We are senseless enough to suppose that God can answer our questions and not read ourselves; can solve our problems and not understand us. But God is never mocked, and we reap as we have sown.*

**7Go, tell Jeroboam, 'Thus says the Lord, the God of Israel: "Because I exalted you from among the people and made you leader over my people Israel 8and tore the kingdom away from the house of David and gave it to you, and yet you have not been like my servant David, who kept my commandments and followed me with all his heart, doing only that which was right in my eyes, 9but you have done evil above all who were before you and have gone and made for yourself other gods and metal images, provoking me to anger, and have cast me behind your back,**

Saul was a **bad man** and a **bad king**. Solomon was a **good king** but a **bad man**. Though both men were bad, Jeroboam was far worse. Even as David would be the measuring line for good kings, Jeroboam became the measuring line for the bad kings of Israel to come.

How do we reconcile what the Lord said about David in light of what the Holy Spirit recorded about David?

**QUOTE: Matthew Poole** — *"who though he fell into some sins, yet, first, he constantly persevered in the true worship of God, from which thou are*

*revolted; secondly, he heartily repented of and turned from all his sins, whereas thou are obstinate and incorrigible."*

### **and have cast me behind your back,**

This was a powerful description of intense contempt towards God. We find it in *Ezekiel 23:35 - Because you have forgotten Me and cast Me behind your back, therefore you shall bear the penalty Of your lewdness and your harlotry.*

Sometimes we can best understand a passage of Scripture by considering its negative or its opposite. Think of this, it is the same figure of speech used to describe God's forgiveness of our sins.

*Isaiah 38:17 but in love you have delivered my life from the pit of destruction, for you have cast all my sins behind your back.*

He puts them behind His back, or in other words, He forgets them. That is great news when it describes God's treatment of our sins. But it is incredibly bad news when it describes a person's treatment of God.

**<sup>10</sup>therefore behold, I will bring harm upon the house of Jeroboam and will cut off from Jeroboam every male,**

*MALE* literally = *he who urinates against the wall.*

**both bond and free in Israel, and will burn up the house of Jeroboam, as a man burns up dung until it is all gone.**

**<sup>11</sup>Anyone belonging to Jeroboam who dies in the city the dogs shall eat, and anyone who dies in the open country the birds of the heavens shall eat, for the Lord has spoken it."**

**The immediate judgment and the distant judgment.**

**<sup>12</sup>Arise therefore, go to your house. When your feet enter the city, the child shall die. <sup>13</sup>And all Israel shall mourn for him and bury him, for he only of Jeroboam shall come to the grave, because in him there is found something pleasing to the Lord, the God of Israel, in the house of Jeroboam.**

The death of Abijah would be a demonstration of mercy because such great judgment was coming upon the house of Jeroboam that by comparison, this son was *blessed* in his death.

**<sup>14</sup>Moreover, the Lord will raise up for himself a king over Israel who shall cut off the house of Jeroboam today. And henceforth, <sup>15</sup>the Lord will strike Israel as a reed is shaken in the water, and root up Israel out of this good land that he gave to their fathers and scatter them beyond the Euphrates, because they have made their Asherim, provoking the Lord to anger. <sup>16</sup>And he will give Israel up because of the sins of Jeroboam, which he sinned and made Israel to sin.”**

God knew that the root of Jeroboam's apostasy would eventually result in the bitter fruit of the entire Northern Kingdom being led into exile in **722 BC** when Samaria, the capital of the Northern kingdom fell to the Assyrians.

**<sup>17</sup>Then Jeroboam’s wife arose and departed and came to Tirzah. And as she came to the threshold of the house, the child died. <sup>18</sup>And all Israel buried him and mourned for him, according to the word of the Lord, which he spoke by his servant Ahijah the prophet.**

**<sup>19</sup>Now the rest of the acts of Jeroboam, how he warred and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel. <sup>20</sup>And the time that Jeroboam reigned was twenty-two years. And he slept with his fathers, and Nadab his son reigned in his place.**

**2 Chronicles 13** tells us that Jeroboam suffered the loss of five hundred thousand of his men in one battle with the king of Judah; and that *the LORD struck him, and he died*. He didn't die a common death — it was so remarkable that it was thought of as being by the hand of God.

**Now we go back to the southern kingdom where Rehoboam is ruling**

**<sup>21</sup>Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that the Lord had chosen out of all the tribes of Israel, to put his name there. His mother's name was Naamah the Ammonite.**

**<sup>22</sup>And Judah did what was evil in the sight of the Lord, and they provoked him to jealousy with their sins that they committed, more than all that their fathers had done.**

**<sup>22</sup>And Judah did what was evil in the sight of the Lord**

One of the distinct features of 1-2 Kings is that each king listed measured not on the basis of his success as a king but on the basis of his relationship with the Lord in terms of his commitment to the Lord, or lack of it.

This passage puts the spotlight not specifically on the king of Judah, but on the Southern Kingdom as a whole. The whole of Judah had become involved in idolatrous worship. This passage points us out to the end of Judah.

**<sup>23</sup>For they also built for themselves high places and pillars and Asherim on every high hill and under every green tree,**

Some of these places were natural elevations, some were manmade elevations. Regardless of the height the idea is that they were publicly accessible structures within which, or on which, offerings were made to pagan gods.

**<sup>24</sup>and there were also male cult prostitutes in the land. They did according to all the abominations of the nations that the Lord drove out before the people of Israel.**

**This is very important,** God will drive Judah out of the Promised Land just as he “drove out” the various peoples that lived there before because of their **abominations**.

**<sup>25</sup>In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem.**

**Shishak king of Egypt** has often been identified with the pharaoh Sheshonq I (945–924 b.c.), founder of the Twenty-second Dynasty in Egypt, whose army apparently passed through Judah on its way to fight in northern Israel.

**<sup>26</sup>He took away the treasures of the house of the Lord and the treasures of the king's house.**

This is the first of a series of notices in **1–2 Kings** about the loss of treasure from the temple and the palace

**1 Kings 15:18; 2 Kings 14:14; 16:8; 18:15–16; 24:13**

The culmination of these treasures being taken away will come in **2 Kings 25** when Nebuchadnezzar conquers Jerusalem.

#### **HERE'S THE PICTURE —**

These were treasures reserved for the Lord and for the worship of the Lord and for the upkeep of the house of the Lord. They were taken away by the kingdoms of this world. This is a very sad but powerful picture of New Testament reality. God has placed treasures in His church, the Body of Christ, in the local church, and in our lives individually. The god of this world is looking to plunder those treasures so that they might not be used for the worship and exaltation of Jesus in the saving of souls and the building up of the Body of Christ.

**For you history buffs —** A monumental relief on the Bubastite Portal of the main temple of Amon at Karnak (near Luxor, in Egypt) catalogs, town by town, Shishak's military incursion into Israel and Judah. The Karnak relief provides striking verification of the biblical account. (ESV Study Bible)

**He took away everything. He also took away all the shields of gold that Solomon had made,**

We read about these in 1 Kings 10 — \$33 million was invested in gold ceremonial shields - and now in the hands of the Egyptians.

**<sup>27</sup>and King Rehoboam made in their place shields of bronze, and committed them to the hands of the officers of the guard, who kept the door of the king's house. <sup>28</sup>And as often as the king went into the house of the Lord, the guard carried them and brought them back to the guardroom.**

Rehoboam did not have the resources to make gold shields. Notice that he tried to maintain the image of having gold shields. This is such a deep-seated part of human nature, trying to appear to be something that we are not.

#### **SPIRITUAL APPLICATION —**

Have the spiritual riches in your life disappeared? Are you replacing it with brass? Rather than do that, ask the Lord tonight to bring back the gold, to replenish that which the enemy has robbed. Just say, “*Lord, I am tired of playing games... I repent, I want to walk with you starting right now.*”

*Philippians 1:9-10 KJV* *And this I pray, that your love may abound yet more and more in knowledge and in all judgment; <sup>10</sup>That ye may approve things that are excellent; that ye may **be sincere** and without offence till the day of Christ;*

**<sup>29</sup>Now the rest of the acts of Rehoboam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? <sup>30</sup>And there was war between Rehoboam and Jeroboam continually. <sup>31</sup>And Rehoboam slept with his fathers and was buried with his fathers in the city of David. His mother's name was Naamah the Ammonite. And Abijam his son reigned in his place.**