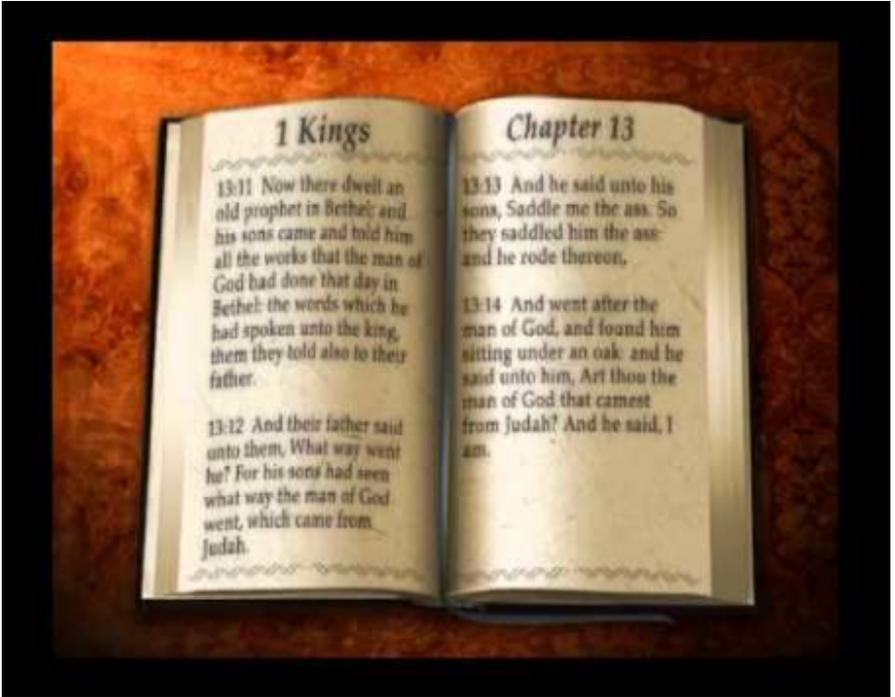




Sowing the Word



1 Kings 13

May 1st 2014 - May 7th 2014

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

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Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guizik, Chuck Smith, John MacArther, Ray Steadman CH Spurgeon, John Piper and many more!

http://preceptaustin.org/1_kings_commentaries.htm

You Version - with multiple translations

You can get this online or with a mobile device.

They even have audio files you can listen to of the Bible

<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim

<http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/1Kings/Index.htm>

Outline

Solomon

- Solomon will be the Next King (chap. 1)
- David's Charge to Solomon (chap. 2)
- Solomon's talent, treasure, territory, and team (3–4)
- Solomon's Temple (5–8)
- Solomon's further triumphs and treasures (9–10)
- Solomon's transgressions and decline (11:1–25)

Jeroboam King in Israel (the North)

- Jeroboam rebels against Rehoboam (12)
- Man of God rebukes Jeroboam (13)
- Jeroboam's demise (14:1-20)

Rehoboam, first southern king (14:21–31)

Abijam (Abijah), second southern king (15:1–8)

Asa, third southern king (15:9–24)

Nadab, the second northern king (15:25-34)

Baasha, the third northern king (16:1-7)

Elah, fourth northern king (16:8-14)

Zimri, fifth northern king (16:10-20)

Omri, sixth northern king (16:21–28)

Ahab, seventh northern king (16:29–22:40)

- Ahab's Apostasy (16:29–34)
- Elijah's Drought and ministry (17)
- Elijah confronts Ahab (18)
- Elijah's Discouragement (19)
- Ahab's folly with Ben-hadad (20)
- Ahab's Treachery with Naboth (21)
- Ahab's Association with Jehoshaphat (22:1–40)

Jehoshaphat, fourth southern king (22:41–50)

Ahaziah, eighth northern king (22:51–53)

3. Why did the man of God listen to the old prophet? How was this disobeying the Lord? Why did the old prophet lie? How can we know if advice from one who claims it is from the Lord is true? What steps must we take before following one such as this?

4. Jeroboam did not heed the warning with God's dealing with the man of God, and did not turn from his evil way. Therefore, he never fulfilled his potential or promise God gave in [1 Kings 11:38](#). What kind of vessels does the Lord use? ([Read 2 Timothy 2:21](#)). In what ways is Jeroboam an example of sinful failure?

With the Word Bible Commentary

Courage. The anonymous prophet received his message from God and delivered it to the king. It was fulfilled nearly three hundred years later by King Josiah (2 Kings 23:15–20). The prophet did not fear the king's threats or succumb to the king's bribes, both of which would have invalidated his ministry.

Compromise. Had the prophet continued to obey God's directions, he would not have been killed, but gradually he got out of the will of God. Instead of hurrying home, he sat down (v. 14). Instead of obeying his original commission from God, he believed the lies of the old prophet. The prophet ended up eating and drinking with an enemy who pretended to be a friend.

Unless they can back it up from the Word, beware when others know God's will for your life. The sign found on some traffic lights preaches a good sermon: OBEY YOUR OWN SIGNAL.

Wiersbe, W. W. (1991). With the Word Bible Commentary (1 Ki 13:1).
Nashville: Thomas Nelson.

Matthew Henry

In the close of the foregoing chapter we left Jeroboam attending his altar at Beth-el, and there we find him in the beginning of this, when he received a testimony from God against his idolatry and apostasy. This was sent to him by a prophet, a man of God that lived in Judah, who is the principal subject of the story of this chapter, where we are told, I. What passed between him and the new king. 1. The prophet threatened Jeroboam's altar (v. 1, 2), and gave him a sign (v. 3), which immediately came to pass (v. 5). 2. The king threatened the prophet, and was himself made another sign, by the withering of his hand (v. 4), and the restoring of it upon his submission and the prophet's intercession (v. 6). 3. The prophet refused the kindness offered him thereupon (v. 7-10). II. What passed between him and the old prophet. 1. The old prophet fetched him back by a lie, and gave him entertainment (v. 11-19). 2. He, for accepting it, in disobedience to the divine command, is threatened with death (v. 20-22). And, 3. The threatening is executed, for he is slain by a lion (v. 23, 24), and buried at Beth-el (v. 25-32). 4. Jeroboam is hardened in his idolatry (v. 33, 34). "Thy judgments, Lord, are a great deep." Here is a messenger sent to Jeroboam, to signify to him God's displeasure against his idolatry, v. 1. The army of Judah that aimed to ruin him was countermanded, and might not draw a sword against him (ch. 12:24); but a prophet of Judah is, instead thereof, sent to reclaim him from his evil way, and is sent in time, while he is but dedicating his altar, before his heart is hardened by the deceitfulness of his sin; for God delights not in the death of sinners, but would rather they would burn and live. How bold was the messenger that durst attack the king in his pride and interrupt the solemnity he was proud of! Those that go on God's errand must not fear the face of man; they know who will bear them out. How kind was he that sent him to warn Jeroboam of the wrath of God *revealed from heaven* against his *ungodliness and unrighteousness*! The message delivered in God's name, not whispered, but cried with a loud voice, denoting both the prophet's courage, that he was neither afraid nor ashamed to own it, and his earnestness, that he desired to be heard and heeded by all that were present, who were not a few, on this great occasion. It was directed, not to Jeroboam nor to the people, but to the altar, the stones of which would sooner hear and yield than those who were mad upon their idols and deaf to divine calls. The altar he now consecrated should be desecrated. Idolatrous worship will not continue, but the word of the Lord will endure for ever.

I cannot but call him a false prophet and a bad man, it being much easier to believe that from one of such a bad character should be extorted a confirmation of what the man of God said (as we find, v. 32) than that a true prophet, and a good man, should tell such a deliberate lie as he did, and father it upon God. *A good tree could never bring forth such corrupt fruit.* Perhaps he was trained up among the sons of the prophets, in one of Samuel's colleges not far off, whence he retained the name of a prophet, but, growing worldly and profane, the spirit of prophecy had departed from him. If he had been a good prophet he would have reprov'd Jeroboam's idolatry, and not have suffered his sons to attend his altars, as, it should seem, they did. Whether he had any good design in fetching back the man of God is not certain. One may hope that he did it in compassion to him, concluding he wanted refreshment, and out of a desire to be better acquainted with him and more fully to understand his errand than he could from the report of his sons; yet his sons having told him all that passed, and particularly that the prophet was forbidden to eat or drink there, which he had openly told Jeroboam, I suppose it was done with a bad design, to draw him into a snare, and so to expose him; for false prophets have ever been the worst enemies to the true prophets, usually aiming to destroy them, but sometimes, as here, to debauch them and draw them from their duty. Thus they *gave the Nazarites wine to drink (Amos 2:12)*, that they might glory in their fall. The death of the deceived disobedient prophet. The old prophet that had deluded him, as if he would make him some amends for the wrong he had done him or help to prevent the mischief threatened him, furnished him with an ass to ride home on; but by the way a lion set upon him, and killed him, v. 23, 24. He did but return back to refresh himself when he was hungry, and behold he must die for it; see *1 Sa. 14:43*. But we must consider that his offence was great, and it would by no means justify him that he was drawn into it by a lie; he could not be so certain of the countermand sent by another as he was of the command given to himself, nor had he any ground to think that the command would be recalled, when the reason of it remained in force, which was that he might testify his detestation of the wickedness of that place. He had great reason to suspect the honesty of this old prophet, who did not himself bear his testimony, nor did God think fit to make use of him as a witness against the idolatry of the city he lived in. However, he should have taken time to beg direction from God, and not have complied so soon.

The wonderful preservation of his dead body, which was a token of God's mercy remembered in the midst of wrath. The lion that gently strangled him, or tore him, did not devour his dead body, nor so much as tear the ass, v. 24, 25, 26. Nay, what was more, he did not set upon the travellers that passed by and saw it, nor upon the old prophet (who had reason enough to fear it) when he came to take up the corpse. His commission was to kill the prophet; hitherto he should go, but no further. Thus God showed that, though he was angry with him, his anger was turned away, and the punishment went *no further than death*. The care which the old prophet took of his burial. When he heard of this unusual accident, he concluded it was the man of God, who was *disobedient* to his Master (and whose fault was that?), *therefore the Lord has delivered him to the lion*, v. 26. It would well have become him to ask why the lion was not sent against him and his house, rather than against the good man whom he had cheated. *He took up the corpse*, v. 29. If there by any truth in the vulgar opinion, surely the corpse bled afresh when he touched it, for he was in effect the murderer, and it was but a poor reparation for the injury to inter the dead body. Perhaps when he cheated him into his ruin he intended to laugh at him; yet now his conscience so far relents that he weeps over him, and, like Joab at Abner's funeral, is compelled to be a mourner for him whom he had been the death of. The charge which the old prophet gave his sons concerning his own burial, that they should be sure to bury him in the same grave where the man of God was buried (v. 3): "*Lay my bones beside his bones*, close by them, as near as may be, so that my dust may mingle with his." Though he was a lying prophet, yet he desired to *die the death* of a true prophet. "Gather not my soul with the sinners of Beth-el, but with the man of God." The reason he gives is because *what he cried against the altar of Beth-el*, that men's bones should be burnt upon it, *shall surely come to pass*, v. 32. Various methods had been used to reclaim him, but neither threats nor signs, neither judgments nor mercies, wrought upon him, so strangely was he wedded to his calves. The diminution, disquiet, and desolation of families, are the fruit of sin; he promised himself that the calves would secure the crown to his family, but it proved they lost it, and sunk his family. Those betray themselves that think by any sin to support themselves.

Henry, M. (1994). Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume (p. 502). Peabody: Hendrickson.