

3/13/11

No One Is Beyond Deception!
1Kings 13:1-34

The wives of Solomon turned his heart to pagan gods, apostatizing from God in his old age and worshipped them in the high places he built on the Mount of Olives.

God declared to Solomon that He would tear the kingdom from him, but not in his own life-time, rather in the reign of his son Reoboam.

1. God then raised up three adversaries against Solomon, Hadad the Edomite, Rezon the son of Eliadah and Jeroboam the son of Nebat.
2. The prophet Ahijah the Shilonite tore his new garment in 12 pieces and prophesied to Jeroboam God would make him king over ten tribes and if he was obedient to God, He would build him an enduring house, like David. 1Kings. 11:26-40
* Solomon hearing of it sought to kill Jeroboam and he fled to Egypt.

Not too long after, Solomon died and his son Reoboam went to Shechem as all of Israel gathered to make him king. 1Kings 12

1. The people asked Reoboam for some tax relief from the heavy burden Solomon had placed on them by his building projects and opulent life.

2. So Reoboam asked counsel of the elders under his father and they advised him to serve them and heed their petition and they would be his servants.
3. Then Reoboam asked the young men whom he had grown up with, they advised he should tell the people his father had been nothing compared to what he would be, treating them as slaves.

The result was the kingdom divided, just as God had prophesied in judgment to Solomon, the northern kingdom with ten tribes and the southern kingdom with two tribes, Judah and Benjamin.
* “Now when all Israel saw that the king did not listen to them, the people answered the king, saying: “What share have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Now, see to your own house, O David!” So Israel departed to their tents. But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.” 1Kings 12:16-17

Jeroboam has established his capital in Shechem, placing two calf worship centers, in Bethel and Dan, fearing the people would return to David when they went to Jerusalem for the 3 yearly Feast and making priest of every class of people and a counter Feast in the 8th month, on the 15th day, offering sacrifices himself. 1Kings 12:25-33

Our text presents to us Jeroboam at the alter in Bethel, as God confronted him with his sin through a prophet, played out in three scenes:

- I. The prophet was sent by God to pronounce judgment. vs. 1-10
- II. The prophet disobeyed God trusting his own judgment. vs. 11-19
- III. The prophet died by God's judgment. vs. 20-34

I. The prophet was sent by God to pronounce judgment. vs. 1-10

A. The proclamation of the prophet. vs. 1-3

1. The setting is one of idolatrous worship. vs. 1

a. The man is called a man of God. vs. 1a

- 1) The phrase is used for a person who know and lives for God.
- 2) The phrase is also used synonymous with a prophet, as with this man. vs. 18, 23

b. The origin of the man of God is Judah, but nameless. vs. 1a

- 1) Judah was the tribe of David. 1Sam. 17:12
- 2) Judah and Benjamin comprised the southern kingdom.
- 3) The northern kingdom possibly was filled with false prophet, so he send one from the south.

- c. The mission of the man of God was to go to Bethel by the word of the LORD. vs. 1a

- 1) Bethel "Beyth-El", means house of God, about 12 miles north of Jerusalem, in Benjamite territory.
- 2) Bethel was the ancient seat of worship in Ephraim on the border of Benjamin, identified with Luz.
- 3) Abraham built an alter to God there and God appeared to Jacob when he fled from his brother Esau. Gen. 12:8, 31:13, 35:6

- d. The man of God was sent to confront Jeroboam as he stand by the alter to burn incense. vs. 1b

- 1) He was a servant of Solomon, the son of an Ephraimite, who rebelled against Solomon. 1Kings 11:26
- 2) The one Ahijah had prophesied God would give him 10 tribes and make him king, if he trusted and obeyed him. 1Kings 11:29-39
- 3) After Solomon died he returned from Egypt to rule over the northern kingdom. 1Kings 12:20
- 4) He was celebrating the Feast he establish in October. 1Kings 12:33

2. The prophecy condemned the apostate religion of idolatrous worship. vs. 2

- a. He declared God's condemning judgment over the abominable altar, "Then he cried out against the altar by the word of the LORD." vs. 2a
* The prophet Amos later also spoke against the alters and prophets of Bethel. Amos 3, 4, 5, 7
- b. He prophesied about a future king of Judah who would desecrate the altar with the remains of the pagan priests, "and said, "O altar, altar! Thus says the LORD: 'Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men's bones shall be burned on you.'" vs. 2b-k
 - 1) The prophecy was fulfilled in the reform of Josiah. 2Kings 23:15-16
 - 2) God called him out by name, about **320 years** before he was born, like Cyrus, 150 years before his birth.
 - 3) God always gives sufficient warning and mercy before judgment is executed.
- 3. The prophecy was accompanied with a miraculous sign. vs. 3
 - a. The sign was specific to verify God's word, "And he gave a sign the same day, saying, "This is the sign which the LORD has spoken." vs. 3a-c

- 1) Jeroboam at this moment must of thought back when the prophet Ahijah was sent by God to promise him the northern kingdom.
- 2) If he would of obeyed and trusted God, he would have been blessed by God, but instead he was being judged by God.
- b. The sign would be witnessed by Jeroboam, "Surely the altar shall split apart, and the ashes on it shall be poured out." vs. 3d-e
 - 1) He had to of flashed back to the sign of the prophet Ahijah, as he tore his new garment and gave him 10 pieces, indicating the ten tribes.
 - 2) He now was receiving a sign to assure his future judgment.
- B. The reaction of the King. vs. 4-6
 - 1. Jeroboam thought his authority was greater than God's and that he was in control, but was humbled. vs. 4
 - a. King Jeroboam hearing the man of God crying out against the altar in Bethel, stretched out his hand from the altar saying, "Arrest him! vs. 4a-e
 - b. King Jeroboam's hand, which he stretched out towards the prophet withered, so that he could not pull it back to himself. vs. 4f-h

2. Jeroboam saw the authority and power of God a second time. vs. 5
 - a. The prophecy of the altar took place before his very eyes, “The altar also was split apart, and the ashes poured out from the altar.” vs. 5a-b
 - b. The event left no doubt of his sure judgment, “according to the sign which the man of God had given by the word of the LORD.” vs. 5c
3. Jeroboam did not repent, but simply asked to be healed by God. vs. 6
 - a. He asked the prophet to intercede for him, “Then the king answered and said to the man of God, “Please entreat the favor of the LORD your God, and pray for me, that my hand may be restored to me.” vs. 6a-d
* Jeroboam said, “your God”, not his!
 - b. He was granted his request, “So the man of God entreated the LORD, and the king’s hand was restored to him, and became as before.” vs. 6e-f
 - 1) Signs and wonders do not make people believers.
 - 2) The benefit of the signs and wonder is simply excepted and their life is never altered.

C. The perception of the prophet. vs. 7-10

1. The king attempted to bribe the prophet. vs. 7
 - a. He offered him hospitality, “Then the king said to the man of God, “Come home with me and refresh yourself.” vs. 7a-b
 - b. He offered him money, “and I will give you a reward.” vs. 7c
2. The prophet did not allow the king to entice him to disobey God. vs. 8-10
 - a. He understood he was to have no part with this evil man, “But the man of God said to the king, “If you were to give me half your house, I would not go in with you.” vs. 8a-c
* Balaam said the same to Balak’s messengers, but he went. Num. 22:18
 - b. He knew better than to share a meal with this man, “nor would I eat bread nor drink water in this place.” vs. 8d
 - c. He gave the reason for his denial, “For so it was commanded me by the word of the LORD, saying, ‘You shall not eat bread, nor drink water, nor return by the same way you came.’” vs. 9
 - d. The prophet departed from the altar at Bethel, “So he went another way and did not return by the way he came to Bethel.” vs. 10

Illustration

“The seriousness of errant doctrine can be compared to a missile aimed a mere one degree off target. The difference seems slight and negligible at first, yet the results of the error increase dramatically throughout the flight of the missile, until it totally misses its intended target.

* So it is with false doctrine. At first it may seem to be a tolerable mistake, a little error and not that serious, but as with all errors, the effects compound over time until they become so serious that they may not be correctable.”

Application

1. Too many Pastor today have become like politicians.
 - a. They speak only positive things.
 - b. They don't deal with sin and repentance, but simply try to get people to make the world a better place, becoming social activists.
 - c. They do not call out false teachers by name and by doing so, they are part of the problem, for God's people and prophets always exposed the false prophets. Deut. 13
 - 1) Paul warned the Ephesian elders of their own future deception of people. Acts 20
 - 2) Paul named many by name, Hymenaeus, Alexander, Philetus and Demas. 1Tim. 1:19-20, 2Tim. 2:16-18, 4:10

2. Doctrine will not be a new revelation discovered by you.

1. Too often it is based on partial truth.
 2. Too often it is the result of a text out of it's context.
 3. Too often it bring glory and attention to the preacher or teacher, rather than Christ.
 4. Too often these weird doctrines are introduced by new movements, void of Scripture based on emotions and subjective interpretation.
 5. Idolatry is anything that replaces God.
3. Doctrine isn't staking scriptures together to teach what you believe the Bible says or teaches.
- a. It is a form of dishonesty.
 - b. It is a form of deception.
 - c. It is a form of intellectual cleverness.
4. Doctrine can be determined by asking yourself certain questions:
- a. Is it part of the teaching of Jesus?
 - b. Is it found in the book of Acts?
 - c. Is it taught in the epistles?
5. Doctrine should be based on the hermeneutics of biblical interpretation.
- a. Relate the text to its context, that which precedes and follows.
 - b. Relate the text to the people it was written to, having a historical background.
 - c. Relate the text to an accurate exegesis of words in the original language and syntax.

- d. Relate the text to the subject of the particular book.
- e. Relate the text to the entire Bible, confirming the truth.
- f. Relate the harmony and agreement of the particular verse throughout scriptures as an affirmation of the doctrine.
- g. Relate the text to honest integrity and allowed it to speak for itself without preconceived ideas or theological bias.
 - 1) For the most simple and obvious understanding is usually the correct one.
 - 2) So if the text makes sense, do not make it say non-sense, Wesley said.
 - 3) We are to hold fast to the pattern of sound doctrine we have heard. 2Tim 1:13
 - 4) We are to take heed to ourselves and unto the doctrine and continue in them, for in doing so, we will save ourselves and those that hear us. 1Tim. 4:16

The prophet was sent by God to pronounce judgment!

II. The prophet disobeyed God trusting his own judgment. vs. 11-19

- A. The word about the prophet from Judah reached another prophet. vs. 11-12

- 1. The sons of an old prophet was told by his sons what the man of God had done and spoken to the king at Bethel. vs. 11
 - 2. The old prophet then inquired of his sons the direction the prophet from Judah had gone. vs. 12
- B.** The old prophet then went to find the prophet from Judah. vs. 13-17
- 1. He commanded his sons to saddle his donkey and he rode off on it, to seek the man of God from Judah. vs. 13-14a
 - 2. He came to a place where he saw the man of God. vs. 14b-f
 - a. The old prophet found him sitting under an oak. vs. 14b
 - b. The old prophet said to him, “Are you the man of God who came from Judah?” vs. 14c-d
 - c. The prophet from Judah said, “I am.” vs. 14e-f
 - 3. He then invited the man of God to eat, “Then he said to him, “Come home with me and eat bread.” vs. 15
 - 4. He heard the same reply that Jeroboam had heard, “And he said, “I cannot return with you nor go in with you; neither can I eat bread nor drink water with you in this place.” vs. 16
 - 5. He was given the same reason, Jeroboam was given, “For I have been told by the

word of the LORD, ‘You shall not eat bread nor drink water there, nor return by going the way you came.’” vs. 17

- C. The prophet from Judah allowed himself to be deceived by the old prophet. vs. 18-19
1. The prophet from Judah put his guard down because of who the man said he was, “He said to him, “I too am a prophet as you are.” vs. 18a-b
 - a. Simply taking his word that he was a prophet, not a prophet of Yahweh.
 - b. Rather than questioning if he was a false prophet.
 2. The prophet from Judah accepted as truth something that clearly **contradicted** the words of God to him, “and an angel spoke to me by the word of the LORD, saying, ‘Bring him back with you to your house, that he may eat bread and drink water.’” vs. 18c-f
 - a. The angel could not have been an angel of God and we will be told so.
 - b. The message of the angel contradicted the commands of God to him.
 - * “But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.” And repeats it in verse nine. Gal. 1:8-9

3. The commentary in parenthesis tells us the old prophet was lying to him. vs. 18g
 - a. He was either a false prophet who lies to get back at the true prophet for his judgment against the alter at Bethel or a true prophet apostasized from God.
 - b. Chronicles says, “And from all their territories the priests and the Levites who were in all Israel took their stand with him. For the Levites left their common-lands and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons had rejected them from serving as priests to the LORD.” 2Chron. 11:13-14
4. The prophet from Judah believed the old prophet, “So he went back with him, and ate bread in his house, and drank water.” vs. 19
 - a. Trusting your own judgment instead of the word of God will always cause you to sin and get in trouble.
 - b. Disobedience to the word of God, will always lead to deception.

Illustration

They did not take council of the Lord and the Gibeonites deceived them by their tattered clothes, moldy bread and empty water bags, but they did not ask council of the LORD. Josh. 9:14

Application

1. Are you being caught up in the heresy of the prosperity doctrine, that you are to be healthy and wealthy, due to the fact that you are a little god or that it is your divine right?

* “If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. Now godliness with contentment is great gain.” 1Tim. 6:3-6

2. Perhaps you were deceived by signs and wonder of the late John Wimber, the Vineyard movement, who taught a class “signs and wonder”, power evangelism, at Fuller with Peter Wagner, it was and is unbiblical*

* “The prophet who has a dream, let him tell a dream; And he who has My word, let him speak My word faithfully. What is the chaff to the wheat?” says the LORD. Is not My word like a fire?” says the LORD, “And like a hammer that breaks the rock in pieces? Therefore behold, I am against the prophets,” says the LORD, “who steal My words every one from his neighbor.” Jer. 23:28-30

3. Maybe you are being taken in by this barking in the Spirit and flying like animals, etc, giving the world more opportunity to mock the church or the extreme of predestination at the exclusion of man’s free will, drawing lined and camps, just abide in Christ!

4. Are you embracing “The Purpose Driven Church Doctrine” of Rick Warren, it is a humanistic gospel, a self-help book that twists the interpretation of Scripture in order that you feel good about yourself and to help make the world a better place, with all faiths working together.

* This describes the church of Loadicea, the lukewarm church! Rev. 3:14-22

5. Are you being sucked in by the “Emergent Church” the promises a “New Reformation” of deception, teaching that we can learn nothing from Scripture and mocking holiness and a sanctified life.

* “But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed. By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.” 2Pet. 3:1-3

The prophet disobeyed God trusting his own judgment!

III. The prophet died by God's judgment. vs. 20-34

- A.** The proclamation of judgment against the prophet from Judah. vs. 20-22
- 1.** The location was at the home of the false prophet. vs. 20
 - a.** Both were eating, "Now it happened, as they sat at the table." vs. 20a
 - b.** God spoke to the lying prophet, "that the word of the LORD came to the prophet who had brought him back." vs. 20b
 - 2.** The declaration of judgment came through the false prophets. vs. 21-22
 - a.** He announced the words, being from God. "and he cried out to the man of God who came from Judah, saying, "Thus says the LORD." vs. 21a-c
 - b.** He announced his sin of disobeying the specific words from God, "Because you have disobeyed the word of the LORD, and have not kept the commandment which the LORD your God commanded you, but you came back, ate bread, and drank water in the place of which the LORD said

to you, "Eat no bread and drink no water." vs. 21d-22c

- c.** He announced the verdict of God, "your corpse shall not come to the tomb of your fathers." vs. 22c

- B.** The execution of the judgment against the prophet from Judah. vs. 23-30
- 1.** The false prophet prepared the departure of the prophet from Judah. vs. 23
 - a.** It took place right after dinner, "So it was, after he had eaten bread and after he had drunk." vs. 23a-b
 - b.** The lying prophet saddled his own donkey for the prophet from Judah, whom he had brought back. vs. 23c-d
 - 2.** The death of the prophet from Judah. vs. 24
 - a.** God used a lion to punish the prophet, "When he was gone, a lion met him on the road and killed him." vs. 24a-b
* Lions and bears were prevalent. 1Sam. 17:34 , 2Kings 17:25
 - b.** God made it very clear the attack by the lion was not because it was hungry, but the fulfillment of the prophecy, "And his corpse was thrown on the road, and the donkey stood by it. The lion also stood by the corpse." vs. 24c-d

3. The news of the death of the prophet. vs. 25
 - a. The witnesses, “And there, men passed by and saw the corpse thrown on the road, and the lion standing by the corpse.” vs. 25a-c
 - b. The report, “Then they went and told it in the city where the old prophet dwelt.” vs. 25d
4. The response of the lying prophet. vs. 26
 - a. He identified the dead prophet to be from Judah, “Now when the prophet who had brought him back from the way heard it, he said, “It is the man of God who was disobedient to the word of the LORD.” vs. 26a-c
 - 1) Yet, he was the one responsible for his deception and death.
 - 2) Though nothing is stated, he will be judged by God also.
 - b. He confirmed the prophetic judgment of death to be from the hand of God, “Therefore the LORD has delivered him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him.” vs. 26d-f
5. The lying prophet went to recover the body of the prophet from Judah. vs. 27
 - a. He told his sons to saddle the donkey for him and they did so. vs. 27

- b. He found the body just as the men had reported, “Then he went and found his corpse thrown on the road, and the donkey and the lion standing by the corpse. The lion had not eaten the corpse nor torn the donkey.” vs. 28
 - c. He took the body to the city, “And the prophet took up the corpse of the man of God, laid it on the donkey, and brought it back.” vs. 29a-b
 - d. He lamented for the prophet, “So the old prophet came to the city to mourn, and to bury him.” vs. 29c
 - e. He buried the prophet from Judah, “Then he laid the corpse in his own tomb; and they mourned over him, saying, “Alas, my brother!” vs. 30
- C. The verification of the prophecy of the prophet from Judah. vs. 31-34
1. The lying prophet requested his sons to bury him with the prophet from Judah, “So it was, after he had buried him, that he spoke to his sons, saying, “When I am dead, then bury me in the tomb where the man of God is buried; lay my bones beside his bones.” vs. 31
 2. The lying prophet confirmed to his sons of the future prophecy, “For the saying which he cried out by the word of the LORD against the altar in Bethel, and

against all the shrines on the high places which are in the cities of Samaria, will surely come to pass.” vs. 32

- a. The prophecy was fulfilled exactly in the reform of Josiah, he desecrated the alter with the bones of priest who burned incense in the high places. 2Kings 23:15-16
 - b. God called him out by name, 320 years before he was born, like Cyrus, 173 years before his birth.
3. The idolatrous king did not repent, despite the miracles or the prophetic judgment. vs. 33
- a. His evil increase the apostate religion “After this event Jeroboam did not turn from his evil way.” vs. 33a
 - b. His evil corrupted the priesthood, “but again he made priests from every class of people for the high places; whoever wished, he consecrated him, and he became one of the priests of the high places.” vs. 33b-e
- * “Have you not cast out the priests of the LORD, the sons of Aaron, and the Levites, and made for yourselves priests, like the peoples of other lands, so that whoever comes to consecrate himself with a young bull and seven rams may be

a priest of things that are not gods?” 2Chron 13:9

4. The judgment would fall on his entire house, “And this thing was the sin of the house of Jeroboam, so as to exterminate and destroy it from the face of the earth.” vs. 34
 - a. He knew the right worship of God.
 - b. He chose to practice the wrong worship against God.
 - c. He would be destroyed by God. 1Kings. 14:10-14
 - d. “Then Amaziah the priest of Bethel sent to **Jeroboam** king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words. For thus Amos has said: **‘Jeroboam** shall die by the sword, And Israel shall surely be led away captive From their own land.’” Amos 7:10-11
 - e. God struck him and he died in the battle against Abijah, after 22 years of evil. 2Chron. 13:20

Illustration

Judas Ischariot went out and hung himself, just as God prophesied, God did not make him do the evil, but simple declared the evil he would do by his own well. Ps. 41:9, Matt. 27:5, Acts 1:18

Application

1. The judgment of God over individuals will be absolutely just.
 - a. Those who have rejected the gospel.
 - b. Those who have corrupted the gospel.
 - c. Those who have misrepresented the gospel.
 - d. Those who have deceived others from the gospel.
 - * Jesus said, “But whoever causes **one** of these **little** ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.” Matt. 18:6
2. God sends false prophets at times to those who constantly disobey or reject the word of God.
 - a. “Now the distressing **spirit** from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing music with his hand.” 1Sam. 19:9
 - b. “Then a **spirit** came forward and stood before the LORD, and said, ‘I will persuade him.’ The LORD said to him, ‘In what way?’ So he said, ‘I will go out and be a lying **spirit** in the mouth of all his prophets.’ And the LORD said, ‘You shall persuade him, and also prevail. Go out and do so. “Therefore look! The LORD has put a lying **spirit** in the mouth of all these prophets of

yours, and the LORD has declared disaster against you.” 1Kings 22:21-23

3. The execution of the judgments of God are certain, they can not be altered or avoided.
 - a. The judgment of the group of fallen angels that left their first estate are chained in darkness in Tartarus. 2Pet. 2:5
 - b. The judgment of the ancient world of Noah was judged after 100 of Noah preaching judgment to come, the entire world perished. 2Pet. 2:6
 - c. The judgment of Sodom and Gomorrah destroyed the cities by brimstone and fire. 2Pet. 2:6-8
 - d. The judgment of Israel for rejecting Jesus, left her without a temple, homeland and severe persecution for 2,000 years. Matt. 23:37-39
 - e. The judgment of God will fall on those who fight against Israel, as their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets and their tongues shall dissolve in their mouths. Zech. 14:12

The prophet died by God’s judgment!

Conclusion

Jeroboam was at the altar in Bethel, as God confronted him with his sin through a prophet:

- I.** The prophet was sent by God to pronounce judgment!
- II.** The prophet disobeyed God trusting his own judgment!
- III.** The prophet died by God's judgment!