

1 Kings 13 - Message of the Man of God; Death of the Man of God

II. The divided kingdom from the North-South division until the Assyrian invasion (1 Kings 12:1—2 Kings 17:41)

(2) Jeroboam's reign in the North (1 Kings 12:25—14:20)

(B) Man of God from Judah condemns Jeroboam's altar but then experiences premature death for disobeying God (13:1-34)

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1 Now behold, **a man of God** came from Judah to Bethel **by the word of the LORD**, while Jeroboam was **standing at the altar to burn incense**.

1 Now behold, there came a man of God from Judah to Bethel by the word of the LORD, while Jeroboam was standing by the altar to burn incense.

1 Right when Jeroboam was standing by the altar to burn some incense, a man of God arrived in Bethel from Judah in obedience to a command from the LORD.

1 And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.

- "...a man of God" - a prophet

— This was a prophet from Judah who traveled to Bethel to announce a prophecy that God would judge Jeroboam for his apostasy (Josephus names him as Jadon)

- "...by the word of the LORD" - this phrase is used seven times in this passage, emphasizing that this prophet was obeying God by what he said and did (Cf.

v1,2,5,9,17,18,32)

- When this prophet arrived in Bethel, Jeroboam was exercising his priestly function at the Bethel altar

— He may have been dedicating the altar to his gods, as Solomon had done (Cf. 8:22)

- "...standing at the altar to burn incense" - though kings could function as priests in certain circumstances (Cf. 2 Sam 6:12-15), it was strictly forbidden for them to offer incense; this was limited to the Aaronic priests alone (Cf. Num 16:39-40; 2 Chr 26:16-18)

2 And he cried out **against the altar** by the word of the LORD and said, "Altar, altar, this is what the LORD says: 'Behold, a son shall be born to the house of David, **Josiah** by name;

and on you he shall sacrifice the priests of the high places who burn incense on you, and human bones shall burn on you."

2 He 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 on you he shall sacrifice the priests of the high places who burn incense on you, and human bones shall be burned on you.'"

2 He cursed the altar in this message from the LORD: "Hey altar! Hey altar! This is what the LORD says: 'Pay attention to this! A son is going to be born in David's dynasty. His name will be Josiah. He will sacrifice the priests who burn incense on you in these high places. Human bones will be burned on you!'"

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

- "...against the altar" - the prophet spoke to the altar, not to Jeroboam, as though God no longer wanted to address Jeroboam

— Jeroboam was so filled with himself and his plans that he had no time to listen to God

- "...Josiah" - the prophet predicted Josiah by name 290 years before Josiah became king of Judah (Cf. Is 44:28; 45:1)

— Josiah, who reigned from 640-609 BC, fulfilled this prophecy just as the man of God predicted when he destroyed Jeroboam's religious system (Cf. 2 Kings 23:15-20); Josiah demolished the Bethel altar built by Jeroboam and slaughtered the false priests there

3 Then he gave a **sign** on the same day, saying, "This is the **sign** which the LORD has spoken: 'Behold, the altar shall be torn to pieces and the ashes which are on it shall be poured out.'"

3 Then he gave a sign the same day, saying, "This is the sign which the LORD has spoken, 'Behold, the altar shall be split apart and the ashes which are on it shall be poured out.'"

3 Later that same day, he gave them a special display of power of what was to come when he said, "Here's proof that the LORD has decreed this: Look! This altar will be split apart and the ashes that are on it will spill out."

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

- "...sign" [2x] - the sign God gave was a miracle designed to prove the truthfulness of the prophecy to those who heard it

— A sign was often given in prophecies of this kind when the fulfillment would take place many years later. The prophet predicted that the sign, a miracle to verify the prophecy,

would be performed then. The sign, he said, was that the altar would split apart that very day (Cf. v5).

4 Now when the king heard the statement of the man of God which he cried out against the altar in Bethel, Jeroboam stretched out his hand from the altar, saying, "Seize him!" But his hand which he had stretched out toward him dried up, and he could not draw it back to himself.

4 Now when the king heard the saying of the man of God, which he cried against the altar in Bethel, Jeroboam stretched out his hand from the altar, saying, "Seize him." But his hand which he stretched out against him dried up, so that he could not draw it back to himself.

4 When he heard the man of God curse the altar in Bethel, the king pointed at the man of God from where the king was standing at the altar. "Seize him!" he ordered. But all of a sudden his hand that he had stretched out dried up, and he could not bring it back to his side!

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

- Jeroboam's reaction to the prophecy was to order the arrest of the prophet. When the king's outstretched hand, symbolizing his authority, withered, this illustrated that God's authority was greater than Jeroboam's. God could paralyze Jeroboam's might and render it completely useless at will.

5 The altar also was torn to pieces and the **ashes were poured out** from the altar, in accordance with the sign which the man of God had given by the word of the LORD.

5 The altar also was split apart and the ashes were poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

5 Also, the altar broke apart and the ashes that were on it spilled out from the altar, providing just the proof that the man of God had predicted in his message from the LORD!

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

- The sign (the altar splitting apart, Cf. v3) also left no doubt in the minds of those present that the prophecy came from the God, who controlled Jeroboam and who would judge his wickedness

- "...ashes were poured out"- according to the Mosaic Law, the priests were to carefully carry away the ashes from the altar to a clean place for disposal (Cf. Lev 1:16; 4:12; 6:10-11)

— The pouring out of them there, along with the destruction of this altar, symbolized God's control of Jeroboam and His rejection of this sacrificial system

6 And the king responded and said to the man of God, "Please appease **the LORD your God** and pray for me, so that my hand may be restored to me." So the man of God appeased the LORD, and the king's hand was restored to him, and it became as it was before.

6 The king said to the man of God, "Please entreat the LORD your God, and pray for me, that my hand may be restored to me." So the man of God entreated the LORD, and the king's hand was restored to him, and it became as it was before.

6 "Please!" the king begged the man of God, "Ask the LORD your God and pray for me that my hand may be restored for me!" So the man of God asked the LORD, and the king's hand was immediately and fully restored, just like it had been before.

6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

- "...the LORD your God" - Jeroboam referred to Yahweh as *your* God, not *my* God, thereby testifying to his own idolatry

- The king acknowledged God's power and asked the prophet to ask God to restore his hand, which God graciously did

7 Then the king said to the man of God, "Come home with me and refresh yourself, and I will give you a gift."

7 Then the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward."

7 So the king told the man of God, "Come back to my palace and rest a while. I'd like to give you a reward."

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

- Jeroboam's invitation may have been designed to serve a two-fold purpose: it may have been in the nature of an apology for attempting arrest; and it may have been a device for warding off or at least softening the judgment pronounced upon the royal household.

— It was also likely an attempt to compromise the prophet...if the prophet had gone to Jeroboam's house and accepted his gift, there would have been a question in the minds of onlookers concerning whether he was in Yahweh's service or in Jeroboam's service

8 But the man of God said to the king, "If you were to give me half your house, I would not go with you, nor would I eat bread or drink water in this place.

8 But the man of God said to the king, "If you were to give me half your house I would not go with you, nor would I eat bread or drink water in this place.

8 But the man of God replied to the king, "Even if you were to offer me half of your house, I wouldn't go with you, and I'm sure not going to eat even a piece of bread or drink water in this place,

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: But the man of God wanted no treaty with wicked Jeroboam. He had been instructed by God not to accept even a meal, which would have placed him in Jeroboam's debt.

- The prophet wisely declined to even eat with Jeroboam, which in that culture implied mutual affection and protection

9 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 way that you came.'"

9 For so it was commanded me by the word of the LORD, saying, 'You shall eat no bread, nor drink water, nor return by the way which you came.'"

9 because the LORD commanded me specifically, 'You are not to eat bread, drink water, or return by the way that you came to arrive here!'"

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way and did not return by the way that he had come to Bethel.

10 So he went another way and did not return by the way which he came to Bethel.

10 Then he left, returning a different way than the one by which he had traveled to Bethel.

10 So he went another way, and returned not by the way that he came to Bethel.

- Returning home by a different route would have further illustrated the official nature of the prophet's visit; this was not a pleasure trip, but he was in Bethel on business for God — So far so good: the prophet had obeyed God faithfully up to this point

11 Now an old prophet was living in Bethel; and his sons came and told him all the deeds which the man of God had done that day in Bethel; the words which he had spoken to the king, these also they reported to their father.

11 Now an old prophet was living in Bethel; and his sons came and told him all the deeds which the man of God had done that day in Bethel; the words which he had spoken to the king, these also they related to their father.

11 Now there was an old prophet who lived in Bethel, and his sons went to him and told him everything that the man of God had accomplished that day in Bethel, including the message that he had delivered to the king.

11 Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

- A second prophet was living in Bethel and was old. This man's complacency is further suggested by his willingness not only to live in the territory of the apostate king but at the very center of the king's false system of worship.

- What the king, with all his riches, fame, and glory, could not accomplish in the life of the man of God, a believer obviously not having "the mind of the Spirit" was now able to accomplish.

— The sons of the old prophet at Bethel told their father about the prophecy that had been made against Jeroboam.

12 And their father said to them, "Which way did he go?" Now his sons had seen the way that the man of God who came from Judah had gone.

12 Their father said to them, "Which way did he go?" Now his sons had seen the way which the man of God who came from Judah had gone.

12 "Which way did he go?" their father asked him, since his sons had observed the way that the man of God had taken to return to Judah from Bethel.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 Then he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him and he rode *away* on it.

13 Then he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him and he rode away on it.

13 "Saddle my donkey for me!" he ordered.⁸ So they saddled the donkey for him

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 So 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."

14 So 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."

14 and he rode off after the man of God and found him sitting under an oak tree. "You're the man of God who came from Judah, aren't you?" the old prophet asked him.

"I am," he replied.

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

- Acting upon their report, the old prophet went forth to seek the man of God, and he found him under the oak or terebinth tree

— Why the old prophet rode after the prophet from Judah is not stated. Perhaps his motive from the beginning could have been jealousy and his intent could have been to destroy the younger prophet's ministry.

15 Then he said to him, "Come home with me and eat bread."

15 Then he said to him, "Come home with me and eat bread."

15 "Come home with me and have a meal," he told him.

15 Then he said unto him, Come home with me, and eat bread.

16 But he said, "I cannot return with you, nor come with you, nor will I eat bread or drink water with you in this place.

16 He said, "I cannot return with you, nor go with you, nor will I eat bread or drink water with you in this place.

16 But he replied, "I can't go back with you to your home, be in your company, or even eat food or drink water with you in this place,

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For a command *came* to me by the word of the LORD: 'You shall not eat bread, nor drink water there; do not return by going the way that you came.'

17 For a command *came* to me by the word of the LORD, 'You shall eat no bread, nor drink water there; do not return by going the way which you came.'

17 because I've been given a command in the form of this message from the LORD: 'You are to eat no food, drink no water, and do not return to Judah by traveling the way by which you go there.'

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 Then he said to him, "I too am a prophet like you, and an **angel** spoke to me by the word of the LORD, saying, 'Bring him back with you to your house, so that he may eat bread and drink water.'" *But* he lied to him.

18 He said to him, "I also am a prophet like you, 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.'" *But* he lied to him.

18 "I'm a prophet like you," the old man replied, "and an angel spoke to me and delivered this message from the LORD: 'Bring him back with you to your house and give him food

and water." But he was lying,

18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

- This circuitous mode of speaking, instead of simply saying, "the LORD spake to me," was adopted to hide an equivocation, to conceal a double meaning—an inferior sense given to the word "angel"—to offer a seemingly superior authority to persuade the prophet, while really the authority was secretly known to the speaker to be inferior.

- "...angel" - that is, "messenger" was his own sons, who were worshippers, perhaps priests, at Bethel

— As this man was governed by self-interest, and wished to curry favor with the king (whose purpose to adhere to his religious polity, he feared, might be shaken by the events that had occurred)

— His hastening after the prophet of Judah, the lie, and the urgent invitation to return to Bethel may have been to create an impression in the king's mind that he was an impostor, who acted in opposition to his own statement.

— A practical lesson to be learned is that the advice of other men, no matter if they are Christian friends, should not be substituted for the clear call of duty within our own hearts

19 So he went back with him, and ate bread in his house and drank water.

19 So he went back with him, and ate bread in his house and drank water.

19 and the man of God accompanied the old prophet back to his house, ate some food, and drank some water.

19 So he went back with him, and did eat bread in his house, and drank water.

- Like Rehoboam (12:13) and Jeroboam (12:28), the young prophet from Judah listened to bad counsel rather than obeying a direct word from the Lord

— The apostasy of Jeroboam had infected even an old prophet who seems to have had the same selfish motives and practiced the same brazen disobedience as the king

— The spirit of apostasy was spreading quickly and was already reaping a grim harvest in Israel

20 Now it came about, as they were sitting down at the table, that the word of the LORD came to the prophet who had brought him back;

20 Now it came about, as they were sitting down at the table, that the word of the LORD came to the prophet who had brought him back;

20 Later, while they were sitting down at the table, a message from the LORD was delivered to the prophet who had brought him back,

20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

- The prophet who had been willing to assume the role of the tempter, now, by God's urgency, assumed the more difficult role of the announcer of punishment
- Even though the old prophet had sinned, the word of the LORD came to him again, as it did to many other prophets of the Lord who sinned (i.e., Jonah, Elijah)

21 and he cried out to the man of God who came from Judah, saying, "This is what the LORD says: 'Because you have disobeyed the command of the LORD, and have not kept the commandment which the LORD your God commanded you,

21 and he cried to the man of God who came from Judah, saying, "Thus says the LORD, 'Because you have disobeyed the command of the LORD, and have not observed the commandment which the LORD your God commanded you,

21 so he cried out to the man of God from Judah: "This is what the LORD says: 'Because you disobeyed a command from the LORD and haven't done what the LORD your God commanded you to do,

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 but have returned and eaten bread and drunk water in the place of which He said to you, "You are not to eat bread nor drink water"; your dead body will not come to the grave of your fathers."

22 but have returned and 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 grave of your fathers."

22 but instead you returned to eat and drink in the very place that he told you "Eat no food and drink no water," your body will not be buried in the same grave as your ancestors."

22 But camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

- The old man announced the fate of his brother prophet then and there. The younger prophet, because he had disobeyed the Lord's command, would not be given an honorable burial.

— A person's burial made a statement about whether his life was honorable or not

The severity of God's judgment on this man, compared with His dealings with the older prophet who was also disobedient, seems unfair. But the severity of God's judgment

was proportionate to the importance of the younger man's mission. All Israel would have heard about his prophecy of God's judgment on Jeroboam for his disobedience to the word of the Lord through Moses. If God had not judged His own prophet for his disobedience to the word given him by God and which he had announced publicly, doubt would have been cast on his prophecy and on God's credibility. By comparison the older prophet's sins were private and were judged privately by God.

23 It came about after he had eaten bread and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back.

23 It came about after he had eaten bread and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back.

23 After the meal was over, and the man had eaten food and had drunk water, the old prophet saddled the donkey for him—that is, for the man of God whom he had brought back.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 Now when he had gone, a lion met him on the way and killed him, and his body was thrown on the road, with the donkey standing beside it; the lion also was standing beside the body.

24 Now when he had gone, a lion met him on the way and killed him, and his body was thrown on the road, with the donkey standing beside it; the lion also was standing beside the body.

24 Not long after the man of God had left, a lion met him along the road and killed him. His body was left lying in the middle of the road with the donkey standing beside it and with the lion also standing next to the body.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

- Lions still prowled the forest around Bethel and once in a while accosted an unwary traveler (Cf. Judges 14:5)

— However, in order that it might be known that this was indeed a supernatural judgment and not simply an unfortunate accident, the lion, after slaying the prophet, did not harm or tear his body, nor did he even kill the meek donkey upon which the prophet had been riding, but calmly stood at attention, as if by divine arrest.

— God had sent the lion to judge the prophet from Judah

If God had not judged His own prophet for his disobedience, there might have been some doubt about whether God would judge Jeroboam for his. Perhaps the fact that the biblical writer did not record the younger prophet's name implies his disgrace (cf. Ruth 4:1). In

spite of his own unfaithfulness, the old prophet admired his younger friend and gave him as honorable a burial as was possible (v30).

25 And behold, men passed by and saw the body thrown on the road, and the lion standing beside the body; so they came and told *about it* in the city where the old prophet had lived.

25 And behold, men passed by and saw the body thrown on the road, and the lion standing beside the body; so they came and told *it* in the city where the old prophet lived.

25 When some men passed by and noticed the body lying in the middle of the road and the lion standing beside the body, they went straight to the city and told what had happened in the city where the old prophet lived.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 Now when the prophet who had brought him back from the way heard *about it*, he said, "It is the man of God, who disobeyed the command of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, in accordance with the word of the LORD which He spoke to him."

26 Now when the prophet who brought him back from the way heard *it*, he said, "It is the man of God, who disobeyed the command of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him."

26 The prophet who had brought the man of God back from the road learned about it. "It's the man of God who disobeyed the message from the LORD," he said. "That's why the LORD gave him to that lion, which mauled him and killed him, just as the message from the LORD told rebuke him."

26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

- Though the lying prophet suffered no punishment, his pangs of conscience must have been severe when he realized that he had brought about the death of a man by urging him to pursue a course of disobedience

27 Then he spoke to his sons, saying, "Saddle the donkey for me." And they saddled *it*.

27 Then he spoke to his sons, saying, "Saddle the donkey for me." And they saddled *it*.

27 Then he ordered his sons, "Saddle the donkey for me." So they did.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 Then he went and found his body thrown on the road, with the donkey and the lion standing beside the body; the lion had not eaten the body nor harmed the donkey.

28 He went and found his body thrown on the road with the donkey and the lion standing beside the body; the lion had not eaten the body nor torn the donkey.

28 The old prophet went out, located the body on the road where the donkey and the lion were standing beside the body. The lion had not eaten the body nor mauled the donkey.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass.

29 So the prophet picked up the body of the man of God and laid it on the donkey and brought it back; and he came to the city of the old prophet to mourn and to bury him.

29 So the prophet took up the body of the man of God and laid it on the donkey and brought it back, and he came to the city of the old prophet to mourn and to bury him.

29 The prophet picked up the body of the man of God, laid it on the donkey, and brought it back to the city where the old man lived so he could mourn and bury him.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 He laid his body in his own grave, and they mourned over him, *saying*, "Oh, my brother!"

30 He laid his body in his own grave, and they mourned over him, *saying*, "Alas, my brother!"

30 He buried the corpse in his own grave and his family mourned for him, crying out, "Oh, no! My brother!"

30 And he laid his carcass in his own grave; and they mourned over him, *saying*, "Alas, my brother!"

- Out of reverence for the man of God the old prophet picked up his body, mourned for him, and buried him in his own tomb

31 And after he had buried him, he talked to his sons, *saying*, "When I die, bury me in the grave in which the man of God is buried; lay my bones beside his bones.

31 After he had buried him, he spoke to his sons, *saying*, "When I die, bury me in the grave in which the man of God is buried; lay my bones beside his bones.

31 After he had buried the man of God, he gave these instructions to his children: "When I die, bury me in the same grave in which the man of God is buried. Place my bones beside his,

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:

32 For the thing will certainly come to pass which he cried out by the word of the LORD against the altar that is in Bethel, and against all the houses of the high places which are in the cities of Samaria."

32 For the thing shall surely come to pass which he cried by the word of the Lord against the altar in Bethel and against all the houses of the high places which are in the cities of Samaria."

32 because what he predicted by a message from the LORD against the altar in Bethel and the temples built in the high places of the cities of Samaria will certainly come about."

32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

- He was convinced the prophecy about Josiah would come to pass (Cf. v2)

- This story clarifies the importance of consistent and complete obedience to the Word of God, the lesson God was seeking to impress on Jeroboam and His people at that time
— It also illustrates that added privilege brings increased responsibility; God dealt with the prophet who had the greater responsibility more severely than he did with the man who had less

— The effects of spiritual apostasy even on God's servants can be seen too, especially in the behavior of the older prophet

This incident illustrates the importance of complete obedience to God's Word. God used it to impress this truth on Jeroboam, the Israelites, and all who heard about it, as well as us. The fate of this disobedient prophet anticipated that of Israel: As he had been disobedient to God's Word and suffered punishment for it, so Israel had been disobedient and would suffer for it.

Disobedience to the Word of God, even on the advice of trusted leadership, leads to divine discipline. We must follow the LORD's Word rather than the counsel of other servants of God—when these conflict. We need to obey God's directives, not what other people say is God's will for us.

33 After this event, Jeroboam did not abandon his evil way, but he again appointed priests of the high places from all the people; anyone who wanted, he ordained, and he became *one of the* priests of the high places.

33 After this event Jeroboam did not return from his evil way, but again he made priests of the high places from among all the people; any who would, he ordained, to be priests of the high places.

33 Despite everything that happened, Jeroboam never did repent of his evil practices. Instead, he appointed even more people to act as priests for the high places. Anyone who wanted to be a priest was ordained to be a priest in the high places.

33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

- The prophecy of God's judgment on Jeroboam and its signs (v4-5) did not lead the king to repentance

- The most serious aspect of his apostate system was his disregard for what God had required concerning Israel's priesthood (Cf. Heb 7:12)

— By instituting his new priestly system, Jeroboam became responsible for its continuing practice in Israel, which eventually resulted in the Assyrian captivity of Israel (v34)

34 This event also became a sin of the house of Jeroboam, even to wipe *it* out and eliminate *it* from the face of the earth.

34 This event became sin to the house of Jeroboam, even to blot *it* out and destroy *it* from off the face of the earth.

34 This practice became so sinful that the LORD decided to erase Jeroboam's dynasty, thus eliminating it from the face of the earth.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

- That the preceding incident was intended to teach Jeroboam and the Israelites the danger of disregarding the word of the Lord seems clear from this brief passage

— The king's sins had been recounted (12:25-33), then he was warned (13:1-32), but still Jeroboam did not change his evil ways

- Though the appointing of just anyone to the priestly office is singled out (v33; Cf. 12:31) and was perhaps the most serious aspect of his apostasy, it was his total disregard for the will of God as expressed in the Law of Moses that resulted in Jeroboam's downfall and destruction.

— This was the sin (i.e., apostasy) from which many others grew. Though God used political situations and social conditions to bring about His ends, this sin by Jeroboam was the root cause of Israel's fall.

- The root spiritual cause of the decline and final fall of the house of Jeroboam is given here. Various political and sociological conditions, and even international relations, might

be cited as reasons for the destruction of Jeroboam's line. Nevertheless, the destruction stemmed directly from the king's disobedience to the command of the holy God.