

1 Kings 13 Commentary

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[1 Kings Chart](#) from Charles Swindoll

THE DOWNWARD SPIRAL

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1 Kings 13:1 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.

- **there came:** 1Ki 12:22 2Ki 23:17 2Ch 9:29
- **by the word:** 1Ki 13:5,9,26,32 20:35 Jer 25:3 1Th 4:15
- **Jeroboam:** 1Ki 12:32,33 2Ch 26:18
- **burn,** Nu 16:40 Jer 11:12 32:29 Mal 1:11 Rev 8:3

Related Passages:

Numbers 16:40+ as a reminder to the sons of Israel that no layman who is not of the descendants of Aaron should come near to burn incense before the LORD; so that he will not become like Korah and his company ([SEE KORAH'S PUNISHMENT](#))—just as the LORD had spoken to him through Moses.

THE LIVING, ACTIVE WORD OF GOD

CONTEXT - This is not a good chapter division for in the previous passage we read "Then he went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised in his own heart; and he instituted a feast for the sons of Israel and went up to the altar to burn incense." (1 Kings 12:33+)

This was the "[final straw](#)" with God in regard to Jeroboam - first new worship centers at Bethel and Dan, then 2 golden calves ("behold your gods"), then high places with demon-idols, then non-Levitical priest and here the last straw of Jeroboam carrying out the function of a priest.

Iain Provan: Jeroboam stands, like Solomon (1 Ki 8:22), at the altar of his new temple, ready to dedicate it to his gods. He does not, however, get his chance to speak, for this temple has no legitimacy. And so, as Solomon's temple was built in fulfillment of a prophetic promise about both temple and dynasty (2 Sa 7:1–17), the building of Jeroboam's temple evokes prophetic threats (1 Kgs. 13:2–3; 14:7–13), which in due course will come to fulfillment in the destruction of both dynasty and temple. The Lord is the God of history, whose word must be obeyed—even by the very prophets who deliver it—if blessing is to follow (1Ki 13:11–32). (See [1 & 2 Kings - Understanding the Bible Commentary Series - Page 65](#))

Now behold ([hinneh](#) - seeks to get our attention!) **there came a man of God from Judah to Bethel by the word of the LORD, while Jeroboam was standing by the altar** ([mizbeah](#); Lxx - [thusiasterion](#)) **to burn incense** ([qatar](#)) - How ironic that this event would occur at [Bethel](#), the "house of God." One would expect God to be honored at such a location, but not so with Jeroboam's religion of compromise and convenience for fear his subjects would return to the true God. The phrase **standing by the altar** clearly implies he was offering sacrifices, a role God had granted only to priests.

This unnamed **man of God**, a prophet sent by God from the Southern Kingdom timed his arrival (providence of God) while Jeroboam was committing the sin of functioning as a priest at the altar of incense. Other unnamed prophets include Judges 6:8, 1 Kings 20:13,22, 2 Kings 9:1

Note the concentration of **the word of the LORD** in chapter 13 - 1 Ki. 13:1; 1 Ki. 13:2; 1 Ki. 13:5; 1 Ki. 13:9; 1 Ki. 13:17; 1 Ki. 13:18; 1 Ki. 13:20; 1 Ki. 13:26; 1 Ki. 13:32. This would seem to emphasize that **the word of the LORD** was a central theme in this chapter.

Knapp quips that "If Jeroboam would not have Jehovah's *priests*, God sends His *prophet* into his land."

Donald Wiseman has an interesting note that "Increased prophetic activity is attested at special times of tension among God's people (e.g. Elijah Elisha, the birth of Christ, the early days of the church, etc.). It aims to heighten awareness of God's Word and the inevitable consequences of rejecting it....main argument = judgment will inevitably befall those who defy God's Word." (See [1 and 2 Kings: An Introduction and Commentary - Page 156](#))

Warren Wiersbe points out that "Frequently in Old Testament history we find a prophet confronting a king with "Thus says the Lord." Whenever a king, a priest, or even another prophet stepped out of line, a prophet would step forward and rebuke him; and if the prophet's message was ignored, God's hand of judgment would fall. (See 1 Kings 13:21–22; 14:6–11; 16:1–4; 20:28ff; 2 Kings 1:16; 22:14–15.) Israel was to be a people of God's Word, and God's Word must be held higher than even the word of the king." ([Bible Exposition Commentary](#))

Man of God is a beautiful [moniker](#), one we should all seek to attain to, one used to designate prophets (Shemaiah is called a prophet in [1Ch 12:5](#)) and other men of God some 78x in 73 verses...

Deut. 33:1 (Moses the man of God); Jos. 14:6 (Moses the man of God); Jdg. 13:6, 8 (Refers to a prophet); 1

Sam. 2:27; 1 Sam. 9:6; 1 Sam. 9:7; 1 Sam. 9:8; 1 Sam. 9:10; 1 Ki. 12:22; 1 Ki. 13:1; 1 Ki. 13:4; 1 Ki. 13:5; 1 Ki. 13:6; 1 Ki. 13:7; 1 Ki. 13:8; 1 Ki. 13:11; 1 Ki. 13:12; 1 Ki. 13:14; 1 Ki. 13:21; 1 Ki. 13:26; 1 Ki. 13:29; 1 Ki. 13:31; 1 Ki. 17:18; 1 Ki. 17:24; 1 Ki. 20:28; 2 Ki. 1:9; 2 Ki. 1:10; 2 Ki. 1:11; 2 Ki. 1:12; 2 Ki. 1:13; 2 Ki. 4:7; 2 Ki. 4:9; 2 Ki. 4:16; 2 Ki. 4:21; 2 Ki. 4:22; 2 Ki. 4:25; 2 Ki. 4:27; 2 Ki. 4:40; 2 Ki. 4:42; 2 Ki. 5:8; 2 Ki. 5:14; 2 Ki. 5:15; 2 Ki. 5:20; 2 Ki. 6:6; 2 Ki. 6:9; 2 Ki. 6:10; 2 Ki. 6:15; 2 Ki. 7:2; 2 Ki. 7:17; 2 Ki. 7:18; 2 Ki. 7:19; 2 Ki. 8:2; 2 Ki. 8:4; 2 Ki. 8:7; 2 Ki. 8:8; 2 Ki. 8:11; 2 Ki. 13:19; 2 Ki. 23:16; 2 Ki. 23:17; 1 Chr. 23:14; 2 Chr. 8:14 (David man of God); 2 Chr. 11:2; 2 Chr. 25:7; 2 Chr. 25:9; 2 Chr. 30:16; Ezr. 3:2 (Moses, the man of God); Neh. 12:24; Neh. 12:36; Ps. 90:1; Jer. 35:4; 1 Tim. 6:11; 2 Tim. 3:17

2Ti 3:16-17+ explains how one becomes and remains a man of God - All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the **man of God** may be adequate, equipped for every good work.

QUESTION - [What can we learn from the man of God and the lying prophet?](#)

ANSWER - In 1 Kings 13 we read of a person called only a “man of God” who was sent by the Lord from Judah to prophesy against King Jeroboam of Israel. He declared, “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’” (verse 2). The unnamed prophet also gave a sign: “Behold, the altar shall be torn down, and the ashes that are on it shall be poured out” (verse 3).

Jeroboam sought to seize the man, “but the hand he stretched out toward the man shriveled up, so that he could not pull it back” (1 Kings 13:4). At the same moment, “the altar was split apart and its ashes poured out according to the sign given by the man of God by the word of the Lord” (verse 5). The king asked for the man of God to pray for him and his hand. When the man of God healed the king’s hand, the king attempted to reward him, but the man of God replied, “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’” (verse 9).

This man of God was careful to keep God’s three-fold command. He ate nothing and drank nothing, and he began to walk a different way home. However, on his way home, another, older prophet came to him, saying, “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’” (verse 18). But this second prophet was lying. No angel had visited him, and God had not spoken to him regarding the matter. But the man of God believed the old prophet and went home with him. At supper the old prophet suddenly received a true word from God: “This is what the Lord says: ‘You have defied the word of the Lord and have not kept the command the Lord your God gave you. You came back and ate bread and drank water in the place where he told you not to eat or drink. Therefore your body will not be buried in the tomb of your ancestors’” (1 Kings 13:21–22). When the man of God left, “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” (verse 24).

The prophet who had lied buried the man of God in his own grave and instructed his own sons to, upon his death, bury him beside the man of God. In doing these things, the old prophet showed his sincere belief that the prophet who died had been a true man of God—his prophecies against the idolaters of Israel would come true (1 Kings 13:31–32).

This account concludes with a note on the king’s stubborn refusal to obey: “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. 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” (1 Kings 13:33–34).

So we have a prophet who lied and a prophet who died. In this account we see that both the godly and the ungodly face consequences for disobedience to the Lord. The evil king faced judgment because of his idolatry. And the man of God likewise faced judgment for his disobedience. No one is above the rules.

We also see that sometimes temptations come from surprising quarters. The king tempted the man of God to break God’s command, but the man of God refused. His guard was up, and there was no way he would disobey God for the sake of dining with an evil king. However, when a fellow prophet tempted the man of God to sin, he gave in. His guard was let down, and he *did* disobey God for the sake of dining with a (seemingly) genuine prophet.

When God speaks, the matter is settled. There is never an excuse for disobeying God’s Word. Even a fellow believer—even an angel descending from heaven—cannot nullify God’s Word (cf. Galatians 1:8–9).

James Smith - "ALAS, MY BROTHER!" OR, THE DECEIVED PROPHET SLAIN 1 Kings 13

"Mortal! thou standest on a point of time,
With an eternity on either hand;
Thou hast one duty, above all sublime—
Where thou art placed serenely stand."
—HOUGHTON.

This is a melancholy story. It is always infinitely sad to see those who were once mightily used of God tripped up in the end through temptation, and falling a prey to him who goeth about like a roaring lion seeking whom he may devour. But although the lion slew this prophet of God he was not permitted to devour him (v. 25). There are seven things about this unfortunate man that we would like to point out.

I. He was a True Believer. He is called "A man of God"(1Ki 13:1).

He was not a mere "man of the world" whose portion is in this life, but one who has personal dealings with God, and who in heart and life belonged to Him. Not a mere professor or time-server, but a true servant of the Most High.

II. He was a Man with a Message. "He came by the Word of the Lord unto Beth-el" (v. 1). He was not a commentator, but he was an ambassador. He had a ministry committed to him by the Lord, a ministry of warning and condemnation. No evangelist was ever more surely called of God than this man. "A man of God" is one whom God has lifted up and fitted as a vessel for His own use, committing to him His own precious treasure (2 Cor. 4:7).

III. He was a Man of Courage. "He cried against the altar in the Word of the Lord"(1Ki 13:2).

He testified with a loud voice against this altar built by Jeroboam as a rival of Jehovah's, even while the king "stood by." The Word of God burned in his bones, and he could not but speak the things which he had heard from Him. It was so also with Peter and John (Acts 4:20).

IV. He was a Man of Power.

God bore witness to his testimony by signs and wonders in the stiffening of the king's arm and hand which was stretched out to "lay hold on him," and also in the "rending of the altar" and the spilling of the ashes. "Signs following" are always an evidence that the man is not serving God in his own strength. He had power for service because he spoke in the Name of the Lord. When God works through His servants it is as a wonder-worker. We may well question whether GOD is working through us if signs and wonders are not being wrought (Mark 16:17).

V. He was a Man of Self-Denial.

After praying for the restoration of the king's hand (for he had also power in prayer), the king asked him to "come and refresh himself and take a reward," but he would not (1Ki 13:6-9). Like Elijah, he would "receive none" (2 Kings 5:16). He was no hireling in the work of the Lord. He knew what it was to deny himself and take up his cross and follow Him who had called him. Surely such a mighty man as this will never fail! But, alas!

VI. He Fell through a False Professor.

This old liar pretended that an angel had spoken to him, saying, "Bring him back" (1Ki 13:11-18). At first he refused, but being tired and hungry (the Devil seemed to take advantage of his physical weakness) he was finally persuaded to turn aside from the revealed will of God and to obey the invention of man. The temptation was sore, but his way was perfectly clear. He had a revelation from God, and so ought not to be turned aside by any private interpretation of man. In obeying the false prophet he must have been quite conscious that in his conduct he was contradicting the deeper conviction of his soul. If our hearts condemn us not then have we confidence toward God. Harken not to those prophets who would "make you vain" by ministering to the lusts of the flesh, "they speak a vision of their own heart" (Jer. 23:16). Beloved, believe not every spirit, but try the spirits whether they are of God, because there are many false prophets gone out into the world (1 John 4:1). There is one mark by which you may know them, and that is "lightness" (Jer. 23:32). They have little reverence for the "Word of God" or the atoning blood of His Son; they try if possible to "deceive the very elect" (Matt. 24:24). This man went back and, it cost him his life, for a lion met him and slew him (1Ki 13:24). It was the end of his testimony for God. The influence of false teachers makes men less faithful to God and His Word. By their fruits ye shall know them.

VII. **He was Mourned over by the One who Deceived Him.** “He laid his body in his own grave, saying, “Alas, my brother” (1Ki 13:30).

Yes, well may he mourn, after tempting him into the net of destruction. Even being buried in the same grave will not atone for the sin of deception. How will he face him in the resurrection whom he had lured from the will of God by the substituting of his own thoughts for God's? How shall it fare with the false teachers (higher critics) of our day when in the presence of God they are face to face with the faith, withering fruits of their self-created visions? “Alas, my brother,” take heed how ye hear, stand fast in the truth.

R C Sproul - The Role of the Prophet

By the word of the LORD a man of God came from Judah to Bethel, as Jeroboam was standing by the altar to make an offering. [1 Kings 13:1]

When Jeroboam set up his false religion, God immediately sent a prophet to confront him. Before we look at this confrontation it might be good to consider the nature of the prophetic role. A prophet, as that term is generally used in Scripture, speaks for someone else—almost always for God. We may say that a priest speaks to God on behalf of the people, while a prophet speaks to the people on behalf of God. Prophets are agents of God's revelation. In the New Testament, the role of the prophets is taken over by the apostles, who completed the written Word of God.

Another word used to denote a prophet is seer. It comes from the idea of a see-er, someone who “sees.” A seer discerns God's will and tells it to the people. The prophet also is called “a man of God,” “a servant of God,” and “a messenger of God.”

Most people think of a prophet primarily as someone who foretells the future. While they possessed this God-given ability, the prophets predicted certain future events for two reasons: First, a prophet predicted something that would take place in the near future, and when the people saw the prophet's prediction come to pass, they were forced to pay closer attention to the rest of the message. Second, predictions of judgment strengthened the prophets' warnings: “You'd better repent now, because destruction is coming.”

The primary role of the prophets was to forthtell the Word of God. In this role they interpreted and applied Scripture to the needs of the people. As such, the prophets were social critics. They were not revolutionary radicals, calling for the overthrow of society. They were exactly the opposite—conservative radicals calling society back to God's law. Some Christians today are so tired of the left-wing social gospel that they ignore social problems. The correct response for biblical Christians is not to ignore social problems but to provide biblical solutions. We don't preach the liberal social gospel, but the true gospel that we preach has definite social and political implications.

Coram Deo It is all too evident that many pastors capitulate their prophetic responsibility. The current tendency is to preach about “felt needs” and to avoid saying that sin is sin. Are you supporting your church in its prophetic function, as it speaks courageously and as the pastor preaches vigorously against the sins of our day? Remember, it is not your church that is to take a political stand, but through its preaching the people individually are to stand for social and political justice.

THE PRICE OF DISOBEDIENCE 1 KINGS 13:1–32 - James Bolick

INTRODUCTION. This message is to the children of God. It is a warning from God. In the passage of Scripture we see clearly the consequences of disobeying God.

I. HE WAS GOD'S MAN. 1 Kings 13:1.

- A. He cried against evil to the king. 1 Kings 13:2.
 - B. He prophesied coming events. 1 Kings 13:2, 3—They came to pass as he said. 2 Kings 23:15, 16.
 - C. He was defended by the Lord. 1 Kings 13:4, 5—God will always defend the obedient child.
 - D. He performed a miracle. 1 Kings 13:6.
 - E. He refused the rewards of the king. 1 Kings 13:7, 8.
- (Like unto Daniel and John the Baptist.)

II. HE WAS INSTRUCTED BY THE LORD. 1 Kings 13:8–10.

- A. Not to eat or drink. (To have fellowship with these who are against God.) 2 Cor. 6:14–18; 2 John vvs. 7–11.
- B. Nor to return the same way that he had come.

III. HIS DISOBEDIENCE.

- A. He had the Truth. 1 Kings 13:17—THE WORD of God. Thus, his was a wilful disobedience. John 17:17; 2 Peter 1:19–21; 2

Tim. 3:16; James 1:22; 2 Peter 2:21.

B. He heeded the words of a lying prophet. 1 Kings 13:18; Cp. Matt. 7:15; 1 Tim. 4:1, 2; 2 Tim. 4:1–4; Phil. 3:2; Cp. Isa. 56:10, 11. Note: Where the old prophet dwelt. 1 Kings 13:11—“Bethel—The House of God.”

IV. THE RESULTS OF DISOBEDIENCE.

- A. Disobedience completed. 1 Kings 13:19.
- B. He was killed. 1 Kings 13:20–24.
 - 1. Slain by a lion. 1 Kings 13:24; Cp. 1 Peter 5:8; 1 Cor. 5:5. Type of Satan.
 - 2. The lion and the ass stood by—“gloating.” Satan and the unsaved—gloating over the fallen child of God. Cp. Samson. Jdg. 16:23–30.
- C. He was buried in the grave of the lying prophet. 1 Kings 13:30—Identified with him; a defeated testimony.

Ivan Steeds - 1 Kings 13:1–34 THE UNNAMED PROPHET - [Day by Day](#)

The ‘man of God’ faithfully discharged his God-given mission at Bethel, (i) He received his instructions directly from God Himself, ‘There came a man of God out of Judah by the word of the Lord unto Bethel’, v. 1. (ii) He discharged his responsibility in crying ‘against the altar’ at Bethel. His message was uncompromising, vv. 2–3. (iii) He was preserved when Jeroboam ‘put forth his hand from the altar, saying, Lay hold on him’, v. 4. (iv) He was willing to intercede for the stricken Jeroboam, and God answered in mercy, v. 6. The ‘man of God’ was no hard-hearted preacher. (v) He refused to associate himself with the idolatrous king, or to accept his favours, vv. 7–9. Thus far, everything is commendable. We must note the lessons.

But things went terribly wrong on the return journey. At first, he resisted pressure from the ‘old prophet’ from Bethel to return there with him; ‘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’, vv. 16–17. But he succumbed to pressure when the ‘old prophet’ falsely told him that God had changed His mind, v. 18. The ‘man of God’ then discovered to his cost that God had not changed His mind, and that he was quite wrong to think that God could go back on His word, vv. 21–23.

Here is the main lesson of the story. God does not change His mind. The original message stands. Paul highlights the lesson, ‘But though we, or an angel from heaven (the ‘old prophet’ said, ‘angel spake unto me’), preach any other gospel unto you than that which we have preached unto you, let him be accursed’, Gal. 1:8–9. Remember that in the word of God, we have ‘the faith which was once for all delivered to the saints’, Jude 3 RV. People claim that ‘we have moved on since New Testament times, but God’s word has not altered and cannot be altered.

It was a disgrace in Bible times not to be buried; see Ecclesiastes 6:3. God therefore overrode the natural instincts of the lion to ensure that His servant, who was certainly not an apostate, and who, in spite of his lapse, had been faithful in many ways, should have an honourable burial, vv. 24–31. He was not subject to the ultimate humiliation.

1 Kings 13:2 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.”

- **O altar:** De 32:1 Isa 1:2 58:1 Jer 22:29 Eze 36:1,4 38:4 Lu 19:40
- **Josiah by name:** 2Ki 22:1,2 23:15-18 2Ch 34:1,4-7 Isa 42:9 44:26-28 46:10 Isa 48:5-7
- **offer:** 2Ki 23:15-17

Related Passages:

2 Kings 23:15-20 Furthermore, the altar that was at Bethel and the high place which Jeroboam the son of Nebat, who made Israel sin, had made, even that altar and the high place he broke down. Then he (JOSIAH) demolished its stones, ground them to dust, and burned the Asherah. 16 Now when Josiah turned, he saw the graves that were there on the mountain, and he sent and took the bones from the graves and burned them on the altar and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these things. 17 Then he said, “What is this monument that I see?” And the men of the city told him, “It is the grave of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel.” 18 He said, “Let him alone; let no one disturb his bones.” So they left his bones undisturbed with the bones of the prophet who came from Samaria. 19 Josiah also removed all the houses of the high places which were in the cities of Samaria, which the kings of Israel had made provoking the LORD; and he did to them just as he had done in Bethel. 20 **All the priests of the high places who were there he**

slaughtered on the altars and burned human bones on them; then he returned to Jerusalem.

A REMARKABLE PROPHECY

He cried against the altar ([mizbeah](#); Lxx - [thusiasterion](#)) by the word of the LORD- The words he cried were the word of the LORD, and his cry brings to mind Yahweh's description of His Word, Jeremiah recording "Is not My word like fire?" declares the LORD, "and like a hammer which shatters a rock?" Both are clearly rhetorical questions, for indeed in the present context the Word of the LORD would split the altar (usually composed of rocks)!

and said, "O altar, altar, thus says the LORD, '**Behold** ([hinneh](#); Lxx - [idou](#) = PAY ATTENTION!), 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 ([bamah](#)) who burn incense ([qatar](#)) on you, and human bones shall be burned on you' - Here God speaks through a prophet in about 931 BC to foretell of a man named [Josiah](#) who would fulfill this prophecy in about 622 B.C! Notice the prophet is speaking to an inanimate object (of course God can "animate anything!"). Notice also that this prophecy would be fulfilled after the Northern Kingdom has come to an end (722 BC).

*Predictive Prophecy is the strongest evidence
for an inspired Bible.*

-- Bob Utley

THOUGHT - Have you taken much time to study predictive prophecy? I can attest that when I came to know Jesus as my Savior 40 years ago predictive prophecy placed a definite role in my conversion.

Warren Wiersbe has an interesting note that "The prophet spoke to the altar, not to the king, as though God no longer wanted to address Jeroboam, a man so filled with himself and his plans that he had no time to listen to God. The message declared that the future lay with the house of David, not with the house of Jeroboam." ([Bible Exposition Commentary](#))

John T Gates - This is one of the most remarkable instances in the OT of prophecy demonstrating God's omniscience. This forecast is on a level with the Isaianic prophecy regarding Cyrus (Isa 45:1 ff.). Because this forecast is so remarkable, 'liberal' Biblical critics have sought to reduce it to an ad hoc status. However, to regard this as a historical insertion, coming to pass after the day of King Josiah, is utterly to fail to understand the true genius of prophecy. (BORROW [The Wycliffe Bible Commentary](#) page 324).

This remarkable prediction, specifically naming [Josiah](#), who became the king about 300 years later (2Ki 21:26 2Ki 23:15-20) predicting that Josiah would slaughter the illegitimate priests of the high places of his day who made offerings on the altar at Bethel. This recalls Isaiah's prediction of birth of Cyrus in Isaiah 44:28 (see Gleason Archer's discussion of importance of Cyrus in [Encyclopedia of Bible Difficulties page 274](#)) and of course the greatest prophecy of all time, the birth of Messiah in Isaiah 9:6. See also [THE BIBLE \(its uniqueness and inspiration\)](#)

Behold ([02009](#)) [hinneh](#) is an interjection meaning behold, look, now; if. "It is used often and expresses strong feelings, surprise, hope, expectation, certainty, thus giving vividness depending on its surrounding context." (Baker) **Hinneh** generally directs our mind to the text, imploring the reader to give it special attention. In short, the Spirit is trying to arrest our attention! And so **hinneh** is used as an exclamation of vivid immediacy (e.g., read Ge 6:13)! **Hinneh** is a marker used to enliven a narrative, to express a change a scene, to emphasize an idea, to call attention to a detail or an important fact or action that follows (Isa 65:17, Ge 17:20, 41:17). The first use of **hinneh** in Ge 1:29 and second in Ge 1:31 - "And God saw all that He had made, and **behold**, it was very good. And there was evening and there was morning, the sixth day." **Hinneh** is often used in the idiom "**Here I am**" in Ge 22:1, 7, 11 Ge 27:1, 18, Ge 31:11, Ge 46:2 Ex 3:4 1Sa 3:4, 3:16, 12:3, 2Sa 1:7, Isa 52:6, Isa 58:9. **Hinneh** is used most often to point out people but also to point out things (Ge 31:41, 17:4). God uses **hinneh** to grab man's attention before He brings destruction (Ge 6:13, 17). God uses **hinneh** when He establishes covenants (Ge 9:9, 15:12, 17 [when Jehovah cut the Abrahamic covenant], Ge 17:4, cp Ge 28:13, 15), when He provided a sacrificial substitute for Isaac (foreshadowing His giving us His only Son!) (Ge 22:13). **Hinneh** marks the "chance (The Providence of God)" arrival of Boaz at the field where Ruth was gleaning (Ru 2:4-[read about this "chance romance" - Indeed, "Behold!"](#)). **Hinneh** is used to announce the Lord's sending of a child as a sign and a prophecy of [Immanuel-Emmanuel](#), the Messiah (Isa. 7:14-[note](#)). In fact **W E Vine** says that it is notable that when **behold** (**hinneh**) is used in Isaiah, it always introduces something relating to future circumstances.

Spurgeon reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine

underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

QUESTION - [Who was King Josiah in the Bible? | GotQuestions.org](#)

ANSWER - Josiah was the king of Judah from approximately 640 to 609 B.C. His reign in Jerusalem is discussed in 2 Kings 22–23 and 2 Chronicles 34–35. Josiah was the son of [King Amon](#) and the grandson of [King Manasseh](#)—both of them wicked kings of Judah. Yet Josiah was a godly king and known as one of the world's youngest kings; he began his reign at age 8 after his father was assassinated. A highlight of Josiah's reign was his rediscovery of the Law of the Lord.

2 Kings 22:2 introduces Josiah by saying, "And he did what was right in the eyes of the LORD and walked in all the way of David his father, and he did not turn aside to the right or to the left." In the eighteenth year of his reign, he raised money to repair the temple, and during the repairs the high priest [Hilkiah](#) found the Book of the Law. When Shaphan the secretary read it to Josiah, the king tore his clothes, a sign of mourning and repentance (2 Kings 22:10–11).

King Josiah called for a time of national repentance. The Law was read to the people of the land, and a covenant made between the people and the Lord: "The king stood by the pillar and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people joined in the covenant" (2 Kings 23:3).

Many reforms followed. The temple was cleansed from all objects of pagan worship, and the idolatrous [high places](#) in the land were demolished. Josiah restored the observance of the Passover (2 Kings 23:2–23) and removed mediums and [witches](#) from the land. 2 Kings 23:25 records, "Before him there was no king like him, who turned to the LORD with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him." God's wrath would later come upon Judah due to the evil King Manasseh had done (2 Kings 23:25), but the judgment was delayed because of Josiah's godly life and leadership (2 Kings 22:20).

Josiah died in battle against the Egyptian Pharaoh Necho at Megiddo. King Josiah was buried in Jerusalem in his own tomb, and his son [Jehoahaz](#) took the role of king.

Much can be learned from Josiah's life that is positive. First, Josiah shows the influence a person can have from a very young age. Even children have enormous potential to live for God and to have great impact. Second, Josiah lived a life fully committed and obedient to God and was blessed for it. Third, Josiah properly responded to God's Word. By the time he became king, the Scriptures had long been neglected, and Josiah's heart was smitten by the failure of his people to honor God's Word. Josiah had Scripture read to the people and made a commitment to live by it. "'Because your heart was responsive and you humbled yourself before the Lord when you heard what I have spoken . . . I also have heard you,' declares the Lord" (2 Kings 22:19).

VALUE OF PREDICTIVE PROPHECY - **Josh McDowell** on the value of prophecy as an assurance of divine inspiration of the Bible - UNIQUE IN ITS TEACHINGS Prophecy (from [Evidence that Demands a Verdict - see page 68](#))

Wilbur Smith (BORROW [The Incomparable Book](#), Beacon Publications), a man who has read several thousand books, concludes that

"whatever one may think of the authority of and the message presented in the book we call the Bible, there is world-wide agreement that in more ways than one it is the most remarkable volume that has ever been produced in these some five thousand years of writing on the part of the human race. "It is the only volume ever produced by man, or a group of men in which is to be found a large body of prophecies relating to individual nations, to Israel, to all the peoples of the earth, to certain cities, and to the coming of One who was to be the Messiah. The ancient world had many different devices for determining the future, known as divination, but not in the entire gamut of Greek and Latin literature, even though they use the words prophet and prophecy, can we find any real specific prophecy of a great historic event to come in the distant future, nor any prophecy of a Savior to arise in the human race"

"Mohammedanism cannot point to any prophecies of the coming of Mohammed uttered hundreds of years before his birth. Neither can the founders of any cult in this country rightly identify any ancient text specifically foretelling their appearance." 43/9, 10 2D. History

From I Samuel through II Chronicles one finds the history of Israel, covering about five centuries. [Borrow The Cambridge Ancient History, \(Vol. I, p. 222\)](#) says: "The Israelites certainly manifest a genius for historical construction, and the Old Testament embodies the oldest history writing extant."

[Wilbur Smith cites the distinguished archaeologist, Professor Albright](#), who begins his classic essay, The Biblical Period:

"Hebrew national tradition excels all others in its clear picture of tribal and family origins. In Egypt and Babylonia, in Assyria and Phoenicia, in Greece and Rome, we look in vain for anything comparable. There is nothing like it in the tradition of the Germanic peoples. Neither India nor China can produce anything similar, since their earliest historical memories are literary deposits of distorted dynastic tradition, with no trace of the herdsman or peasant behind the demigod or king with whom their records begin. Neither in the oldest Indic historical writings (the Puranas) nor in the earliest Greek historians is there a hint of the fact that both Indo-Aryans and Hellenes were once nomads who immigrated into their later abodes from the north. The Assyrians, to be sure, remembered vaguely that their earliest rulers, whose names they recalled without any details about their deed, were tent dwellers, but whence they came had long been forgotten." (The essay is found in [The Jews, Their History, Culture, and Religion, ed. by Louis Finkelstein - BORROW THIS BOOK](#))

R C Sproul - The Prophet and the King

[The prophet] cried out against the altar by the word of the LORD: "O altar, altar! This is what the LORD says: 'A son named Josiah will be born to the house of David. On you he will sacrifice the priests of the high places who now make offerings here, and human bones will be burned on you.' " [1 Kings 13:2]

The oracle the unnamed prophet delivered against Jeroboam's false religion was one of woe. It was an example of a "covenant lawsuit." One of the most important duties of the prophet was to stand as a prosecuting attorney for God, summoning the people to trial. When the people, and especially their king, broke the covenant, the prophet would bring God's lawsuit against them.

One reason the prophetic ministry came into prominence during the period of the kings is that the order of the kingdom was directly tied to another function of the prophet: He was the ambassador of the High King, the Lord. Regarding the reign of King Saul, we saw that the essential condition of the kingdom was that the human king must always hearken to the words of the High King, brought by his prophet (see pp. 328–29).

God gave a kingdom to Saul, who tried to make it his own. Then the prophet Samuel brought the covenant lawsuit against him. God gave a kingdom to David, who sought to exploit it for his own purpose; then the prophet Nathan brought the covenant lawsuit against David. God gave a kingdom to Solomon, who then broke the three laws of kingship, assuming that the kingdom was his to administer as he pleased. God raised up the prophet Ahijah to oppose him. Next, God had given a kingdom to Jeroboam, and the first thing Jeroboam did was reject God as High King and start doing things his own way. Hence, God sent a prophet to denounce him and later sent Ahijah to announce the coming destruction of Jeroboam's line (1 Kings 14:1–20).

This pattern continues throughout the books of Kings, which is why so many chapters are actually about the prophets Elijah and Elisha. These men and their followers reminded the people who the true King of the land was, and called out the "remnant" to follow him.

In a real sense, then, the books of Kings (one book in Hebrew) are not merely about the human kings of Judah and Israel. They are about the human kings of Israel and Judah, and the High King—the Lord.

Coram Deo Pastors and church leaders would naturally rather fulfil only the priestly aspect of their work, comforting God's people. Yet, it is also their duty, and the duty of the church as an institution, to be the prophetic voice of the High King, calling nations to submit and reminding all of us that we are to live our lives in submission to King Jesus. Pray for your leaders today, that they will not shirk their God-ordained responsibilities to be both prophet and priest

1 Kings 13:3 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.'"

NET 1 Kings 13:3 That day he also announced a sign, "This is the sign the LORD has predetermined: The altar will be split open and the ashes on it will fall to the ground."

CSB 1 Kings 13:3 He gave a sign that day. He said, "This is the sign that the LORD has spoken: 'The altar will now be ripped apart, and the ashes that are on it will be poured out.'"

ESV 1 Kings 13:3 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.'"

NIV 1 Kings 13:3 That same day the man of God gave a sign: "This is the sign the LORD has declared: The altar will be split apart and the ashes on it will be poured out."

NLT 1 Kings 13:3 That same day the man of God gave a sign to prove his message. He said, "The LORD has promised to give this sign: This altar will split apart, and its ashes will be poured out on the ground."

NRS 1 Kings 13:3 He gave a sign the same day, saying, "This is the sign that the LORD has spoken: 'The altar shall be torn down, and the ashes that are on it shall be poured out.'"

NJB 1 Kings 13:3 At the same time he gave a sign. 'This is the sign', he said, 'that Yahweh has spoken, "This altar will burst apart and the ashes which are on it will be spilt." '

NAB 1 Kings 13:3 He gave a sign that same day and said: "This is the sign that the LORD has spoken: The altar shall break up and the ashes on it shall be strewn about.

YLT 1 Kings 13:3 And he hath given on that day a sign, saying, 'This is the sign that Jehovah hath spoken, Lo, the altar is rent, and the ashes poured forth that are on it.'

- Ex 4:3-5,8,9 7:10 De 13:1-3 1Sa 2:34 2Ki 20:8 Isa 7:11-14 Isa 38:6-8,22 Jer 44:29 Mt 12:38-40 Joh 2:18 1Co 1:22

Related Passages:

Deuteronomy 18:15-22+ "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. 16" This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.' 17" The LORD said to me, 'They have spoken well. 18' I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. 19' It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him. 20' But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.' 21" You may say in your heart, 'How will we know the word which the LORD has not spoken?' 22 "When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

Leviticus 6:10-11+ The priest is to put on his linen robe, and he shall put on undergarments next to his flesh; and **he shall take up the ashes to which the fire reduces the burnt offering on the altar** and place them beside the altar. 11 'Then he shall take off his garments and put on other garments, and **carry the ashes outside the camp to a clean place.**

GOD'S SIGN GIVES PRESENT PROOF OF FUTURE FULFILLMENT

Then he gave a sign ([mopheth](#); Lxx - [teras](#) = [portent](#), something that astounds because it is [transcendent](#)) **the same day, saying, "This is the sign which the LORD has spoken, 'Behold, the altar shall be split apart ([qara](#)) and the ashes which are on it shall be poured out** (on the ground instead of being removed away from the altar to a clean place) - Note from the [passage above](#), especially Dt 18:22+, the test of a true prophet was that the event prophesied would come to pass. In the present case the prophecy predicts an event more than 300 years in the future, so that this **sign** of the split altar would serve to validate the future prophecy. It is notable that Jehovah "*attacks*" the **altar** of incense which is as if He is saying to Jeroboam "*What you are doing on this altar is totally unacceptable to Me!*" To say it another way, this **sign** is clear demonstration of God's rejection of Jeroboam's false sacrificial system. In Lev 6:10-11+ the ashes were to be carried outside the camp to a clean place. In other words, the ashes being **poured out** would signify that the altar and its sacrifices were defiled and thus rejected by God. Finally, this sign would serve as a "preview" of Josiah's destruction of these altars of false worship.

It is no coincidence that the verb ([qara](#)) which is translated **split apart** in this verse is also used to describe God's judgment against Solomon....

So the LORD said to Solomon, "Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely **tear** ([qara](#)) the kingdom from you, and will give it to your servant. 12 "Nevertheless I will not do it in your days for the sake of your father David, but I will **tear** ([qara](#)) it out of the hand of your son. 13 "However, I will not **tear away** ([qara](#)) all the kingdom, but I will give one tribe to

your son for the sake of My servant David and for the sake of Jerusalem which I have chosen." (1Ki 11:11-13+, cf 1Ki. 14:8)

In addition, there is a touch of irony in that this verb ([qara](#)) was also used by another prophet named Ahijah to predict the commencement of Jeroboam's kingdom...

Then Ahijah took hold of the new cloak which was on him and **tore** ([qara](#)) it into twelve pieces. 31 He said to Jeroboam, "Take for yourself ten pieces; for thus says the LORD, the God of Israel, 'Behold, I will **tear** ([qara](#)) the kingdom out of the hand of Solomon and give you ten tribes (1Ki. 11:30-31+)

Dale Ralph Davis astutely asks "Would Jeroboam remember Ahijah and get the point? A torn cloak had meant a torn kingdom, a kingdom under judgment. Now, at Bethel, a torn altar signified torn religion, a religion under judgment. ([1 Kings: The Wisdom and the Folly](#))

Sign ([04159](#)) mopheth means wonder, sign, miracle, marvel, portent and often used to refer to a display of God's power (plagues Ex 7:3, 11:9, Ps 105:5). False prophets produced false wonders (Dt 13:1). Some of God's signs are in the heavenlies (Joel 2:30). Isaiah's children served as signs (Isa 8:18, cf Ezek 12:6,11, Zech 3:8).

Complete Biblical Library - The wonders that God performed before Pharaoh are frequently referenced as examples of God's provision and power (Exo. 7:3; 11:9; Deut. 4:34; 6:22; 29:3; 34:11; Neh. 9:10; Pss. 78:43; 135:9). Thus, God's signs and wonders in Egypt became prototypical examples for how God acted and how He could act "even to this day both in Israel and among mankind" (Jer. 32:20f, NASB). Almost half the occurrences of this noun are associated with the Exodus. Joel prophesied a display of wonders in the future that was partially fulfilled in the NT (Joel 2:30; cf. Acts 2:19). The psalmist called for Israel to remember such wonders (Ps. 105:5).

Wonders were often given as prophetic tokens of future events. As with the signs performed to Pharaoh, they were first prophesied and then would come to pass shortly thereafter. In 1 Kings 13:3ff, a prophet warns Jeroboam concerning his apostasy by the sign of a demolished altar. Isaiah and his children became signs of God's plans for Israel (Isa. 8:18). Ezekiel symbolized the exile of Judah by Babylon and thus became a sign for the people (Ezek. 12:6, 11; cf. 24:24-27).

Wonders could only be a partial sign of divine approval or provision. It conveyed a message, either of judgment (e.g., the covenant curses, Deut. 28:15ff, or divine approval, Deut. 4:34). A false prophet may also perform signs and wonders that come true, but the ultimate test was if that prophet led Israel to worship false gods (Deut. 13:1f). This may shed some light on why Christ did not view signs and wonders as the ultimate testimony of his mission. When Pharisees asked Him to show signs, He replied, "An evil and adulterous generation seeketh after a sign" (Matt. 12:38f).

Robert L Alden - This masculine noun is of no certain etymology. No verb or other noun uses the same root letters. However, the meaning of mōpēt is not questioned. Often it is parallel to 'ōt (q.v.), which also means "sign," "symbol," "portent," "wonder," or "miracle" (Exodus 7:3; Deut. 4:34; Deut. 6:22; Deut. 7:19; Deut. 13:1ff.; Deut. 26:8; Deut. 28:46; Deut. 29:2; Deut. 34:11; Neh. 9:10; Psalm 135:9; Isaiah 8:18; Isaiah 20:3; Jeremiah 32:20, et al.). "Judgments" and "works" are parallel to mōpēt in 1 Chron. 16:12 and Psalm 105:5. The LXX renders mōpēt as tērata "prodigies," marvels."

The first occurrences of mōpēt in the OT are in Exodus 4:21; Exodus 7:3, 9; Exodus 11:9-10. In these verses it refers to Moses' rod changing into a snake (Exodus 7:9), as well as to the ten major plagues on the Egyptians. Most of the usages in the Deuteronomy passages refer both to the miraculous punishments and the wonderful provisions God made for his people in the wilderness (e.g. water, manna, quails, and the pillar of fire). In this connection also note Neh. 9:10; 1 Chron. 16:12; Psalm 78:43; Psalm 105:5, 27; Psalm 135:9; Jeremiah 32:20.

Deut. 13:1ff. and Deut. 28:46 are exceptions. In the former pericope mōpēt refers to a "portent" or perhaps a prediction that a questionable prophet or dreamer gives. Depending on whether the 'ōt (sign) or the mōpēt (wonder) comes to pass, the would-be prophet is authenticated or condemned. The Deut. 28:46 passage is in the curse section. Israel as a nation will become a "sign" or "wonder," i.e. a spectacle or demonstration of the rewards of disobedience. Psalm 71:7; Isaiah 8:18; Isaiah 20:3; Ezekiel 12:6, 11; Ezekiel 24:24, 27; and Zech. 3:8 use the word similarly. The psalmists or the prophets are themselves the object lesson.

Other miracles described by this word are the rending of the altar to authenticate the prediction about Josiah's advent (1 Kings 13:3, 5), the recovery of Hezekiah from mortal illness (2 Chron. 32:24, 31), and the restoration of Ezekiel's speech (Ezekiel 24:24, 27). Joel uses the word to describe celestial and terrestrial manifestations

of God's power in "the great and terrible day of the Lord" (Joel 2:30 [H 3:3-4]). Peter paraphrases this verse in Acts 2:19, using the Greek plural synonyms *terata* and *sēmeia*. (Online - [Theological Wordbook of the Old Testament](#))

MOPHETH - 37x/35V - marvel(1), marvels(3), miracle(1), miracles(1), sign(8), symbol(1), token(1), wonder(4), wonders(17). Exod. 4:21; Exod. 7:3; Exod. 7:9; Exod. 11:9; Exod. 11:10; Deut. 4:34; Deut. 6:22; Deut. 7:19; Deut. 13:1; Deut. 13:2; Deut. 26:8; Deut. 28:46; Deut. 29:3; Deut. 34:11; 1 Ki. 13:3; 1 Ki. 13:5; 1 Chr. 16:12; 2 Chr. 32:24; 2 Chr. 32:31; Neh. 9:10; Ps. 71:7; Ps. 78:43; Ps. 105:5; Ps. 105:27; Ps. 135:9; Isa. 8:18; Isa. 20:3; Jer. 32:20; Jer. 32:21; Ezek. 12:6; Ezek. 12:11; Ezek. 24:24; Ezek. 24:27; Joel 2:30; Zech. 3:8

See [SPECIAL TOPIC: SIGN](#)

Split (tear, rend, cut) ([07167](#)) [qara](#) means to tear or rip apart, as when Reuben and Jacob tore their clothes when they realized Joseph was gone from the pit (Ge 37:29, 34; cf Ex. 28:32; Jer. 36:23, 24, Nu 14:6 = Joshua and Caleb's reaction to Israel's grumbling about the promised land; Josh 7:6 = Joshua's reaction to their defeat at Ai; Jdg 11:35 = Jephthah's reaction when he saw his daughter who he had to offer to the Lord to keep a vow; of David when he heard of Saul's death 2 Sa 1:11; of Tamar in mourning for being violated - 2 Sa 13:19; David's reaction 2 Sa 13:31; of Elisha when Elijah departed - 2 Ki 2:12, cf 2 Ki 5:7, 8, 6:30, 11:14, 2 Ki 18:37, 19:1, 22:11, 22:19 = Josiah when he heard the words from the book of God which had been lost in the house of God! O my, does this describe much of the American church?; Ezra 9:3, 5; Mordecai's reaction when he heard the ruling to kill all the Jews in Persia - Esther 4:1; Job 2:12 = when Job's friends saw his sad state!; Isa 36:22, 37:1). Of the priest tearing a faded mark from a garment (Lev 13:56). Of the king cutting Jeremiah's scroll (Jer 36:23) but refusing to "rend their garments." (Jer 36:24)

1 Kings 13:4 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.

KJV 1 Kings 13:4 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.

BGT 1 Kings 13:4 καὶ γένοιτο ὅτι κούσεν βασιλεὺς Ἰεροβοάμ τὴν ἄγων τοῦ νῆρου τοῦ θεοῦ τοῦ πικαλεσάμινου πτῦθυσιαστρίον τὴν Βαιθηλ καὶ ξτείνεν βασιλεὺς τὴν χεῖρα αὐτοῦ πτῦθυσιαστήρου ἄγων συλλάβετα τὴν καὶ ὁ ξηρὸν ἔχεν χεῖρα αὐτοῦ ξτείνεν πτῦθυσιαστήρου καὶ οὐκ ὄυνθη πιστρωαί αὐτὸν πρὸς αὐτὸν

LXE 1 Kings 13:4 And it came to pass when king Jeroboam heard the words of the man of God who called on the altar that was in Baethel, that the king stretched forth his hand from the altar, saying, Take hold of him. And, behold, his hand, which he stretched forth against him, withered, and he could not draw it back to himself.

NET 1 Kings 13:4 When the king heard what the prophet cried out against the altar in Bethel, Jeroboam, standing at the altar, extended his hand and ordered, "Seize him!" The hand he had extended shriveled up and he could not pull it back.

CSB 1 Kings 13:4 When the king heard the word that the man of God had cried out against the altar at Bethel, Jeroboam stretched out his hand from the altar and said, "Arrest him!" But the hand he stretched out against him withered, and he could not pull it back to himself.

ESV 1 Kings 13:4 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." And his hand, which he stretched out against him, dried up, so that he could not draw it back to himself.

NIV 1 Kings 13:4 When King Jeroboam heard what the man of God cried out against the altar at Bethel, he stretched out his hand from the altar and said, "Seize him!" But the hand he stretched out toward the man shriveled up, so that he could not pull it back.

NLT 1 Kings 13:4 When King Jeroboam heard the man of God speaking against the altar at Bethel, he pointed at him and shouted, "Seize that man!" But instantly the king's hand became paralyzed in that position, and he couldn't pull it back.

NRS 1 Kings 13:4 When the king heard what the man of God cried out against the altar at Bethel, Jeroboam stretched out his hand from the altar, saying, "Seize him!" But the hand that he stretched out against him withered so that he could not draw it back to himself.

NJB 1 Kings 13:4 When the king heard how the man of God denounced the altar of Bethel, he stretched out his hand from the altar, saying, 'Seize him!' But the hand he stretched out against the man withered, and he could not draw it back,

NAB 1 Kings 13:4 When King Jeroboam heard what the man of God was crying out against the altar, he stretched forth his hand from the altar and said, "Seize him!" But the hand he stretched forth against him withered, so that he could not draw it back.

YLT 1 Kings 13:4 And it cometh to pass, at the king's hearing the word of the man of God that he calleth against the altar in Beth-El, that Jeroboam putteth forth his hand from off the altar, saying, 'Catch him;' and his hand is dried up that he hath put forth against him, and he is not able to bring it back unto him,

- **Seize him:** 2Ch 16:10 18:25-27 25:15,16 Ps 105:15 Jer 20:2-4 Jer 26:8-11,20-23 38:4-6 Am 7:10-17 Mt 25:40 26:57 Mk 14:44-46 Joh 13:20 Ac 6:12-14
- **his hand:** Ge 19:11 2Ki 6:18-20 Jer 20:4-6 Lu 3:19,20 6:10 Joh 18:6 Ac 9:4,5 13:8-11 Rev 11:5

JEROBOAM'S DISBELIEF AND DIVINE DISCIPLINE

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 - Jeroboam's hand was toward the altar at the very moment the sign was decreed. Talk about getting your attention! There were actually two **signs**. And "freezing" of his hand was not even the predicted "sign" but it clearly proved the **man of God** and his **sign** were from God.

1 Kings 13:5 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.

- 1Ki 13:3 1Ki 22:28,35 Ex 9:18-25 Nu 16:23-35 De 18:22 Jer 28:16,17 Mk 16:20 Ac 5:1-10

THE SIGN FULFILLED THE WORD OF THE LORD

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 - Altar also suggests that as Jeroboam's hand froze, the altar also **split apart**. The fulfillment of the near prophecy (sign) assures the fulfillment of the remote prophecy.

1 Kings 13:6 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.

- now: Ex 8:8,28 9:28 10:17 12:32 Nu 21:7 1Sa 12:19 Jer 37:3 42:2-4 Ac 8:24 Jas 5:16 Rev 3:9
- besought: Ex 8:12,13 Nu 12:13 1Sa 12:23 Mt 5:44 Lu 6:27,28 23:34 Ac 7:60 Ro 12:14,21 Jas 5:16-18
- Lord: Heb. face of the Lord

JEROBOAM NOW A

"BELIEVER"

The king said to the man of God, "Please **entreat** the LORD your God, and **pray** for me, that my hand may be restored ([shub/sub](#); Lxx - [epistrepho](#)) to me - All of a sudden Jeroboam becomes a believer in the power of prayer (much like Pharaoh in Ex 8:8, 28, 9:27-28, 10:17, 12:32), asking the man he was going to terminate to be the one to terminate his distress! It is not request for prayer from a repentant heart! Notice he calls **the LORD your God** so clearly Jeroboam is making to pretense to have had a miraculous conversion. And clearly even Jeroboam seems to acknowledge the difference between his false gods and the true and living God. And neither did he seek intercession from his counterfeit priests.

THOUGHT - The rapid change of the prophet's condition from persecuted to intercessor reminds me of Ro 12:14, 17-21. In this case the LORD immediately vindicated His prophet. But rest assured, child of God, all wrongs unjustly done against you will be made right in this life or the next and let this immutable truth serve as motivation to obey the instruction to "Never pay back evil for evil to anyone. Respect what is right in the sight of all men (AND)....Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord." (Ro 12:17, 19+).

It is notable that restored ([shub/sub](#); Lxx - [epistrepho](#)) was what he asked for physically when what he really needed was spiritual restoration. In fact the same Greek verb [epistrepho](#) was used of Jesus in Lk 1:16 stating "He will **turn** many of the sons of Israel **back** ([epistrepho](#)) to the Lord their God." Jeroboam had no interest in spiritual restoration much to his and the Northern Kingdom's detriment.

It is interesting to me that commentators try to explain how Jeroboam's arm became still - e.g., saying it was muscular spasm or nervous reaction to shock of the prophet's words, a sudden blockage of the brachial artery, etc. Without meaning to be rude why do we need a medical explanation (I am a physician)? God simply caused his arm to stiffen supernaturally!

So (term of conclusion) **the man of God entreated the LORD, and the king's hand was restored to him, and it became as it was before.** - Jeroboam obtained healing of his stiff arm but continued to manifest a stiff-neck as described by Stephen in Acts 7:51+ declaring "You (MEN OF ISRAEL) men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did." We see the amazing grace and boundless mercy of God being offered to this incredibly rebellious king. This should have been Jeroboam's wake up call! One would think that this dramatic reversal would have shocked Jeroboam into reality (that God is real and in control) and caused him to consider trashing his counterfeit gods for the real God. But pride and self-will are strong opponents of humility and the truth of God. As the story unfolds Jeroboam shows no evidence of repentance and continued his abominable practices.

Philip Ryken - In the fall of 1547, a member of England's royal court was sitting under the proclamation of the Word of God. The preacher's name was Hugh Latimer, the famous Reformer. The listener's name was John Bradford, and he was starting to feel very uncomfortable. Like a reforming prophet, Latimer was preaching on integrity—especially the need for honesty and integrity in financial dealings. As he listened to the man of God, Bradford began to be convicted of his sin. In his work as a paymaster in the army, he had colluded with Sir John Harrington to defraud the crown. Now he realized that he had a choice to make. Would he reject the rebuke of the Word of God, or would he repent of his sin and make restitution? One of Bradford's biographers tells us what he decided: "Master Latimer ... did earnestly speak of restitution to be made of things falsely gotten. This did so strike him to the heart that he could never be quiet till by the advice of the same Master Latimer a restitution was made."9 That restitution was very costly. It exposed Bradford to public shame. It also made him some enemies in high places, men who did not want their own crimes to be exposed. But John Bradford did what was right. When the Word of God rebuked him, he did not keep going his own way, but made a full repentance. The Word of God calls us away from idolatry to repentance, faith, and the glory of God. Make whatever repentance is needed. Do not reject God's Word. Do not try to work religion to personal advantage. Do not go your own way, but listen to the true Word of God. ([1 Kings: The Wisdom and the Folly](#))

1 Kings 13:7 Then the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward."

- **refresh:** Ge 18:5 Jdg 13:15 19:21
- **I will give:** 1Sa 9:7,8 2Ki 5:15 Jer 40:5 Mal 1:10 Ac 8:18-20 1Pe 5:2

JEROBOAM'S OFFER OF A LITTLE "R & R"

Then - Time phrase. Marks progression in the narrative.

The king said to the man of God, “**Come** home with me and **refresh** yourself, and I will give you a reward.” - This might have been tempting to the man of God (who is after all still a fallen man).

Philip Ryken is probably not far off with his comment that "Jeroboam was still thinking of religion as something he could manipulate for his own purposes, something he could buy and sell. In effect, he was trying to bribe God's prophet. By purchasing the man's loyalty, perhaps he could gain the power of his miraculous prayers....yet the man of God is not for sale!" ([1 Kings: The Wisdom and the Folly](#))

A compromising servant of God muddies the waters and confuses the saints.

Warren Wiersbe - Had the prophet eaten a meal with the king, that one simple act would have wiped out the effectiveness of his witness and ministry. In the east, sharing a meal is a sign of friendship and endorsement. The prophet certainly didn't want to be a friend to such an evil man or give others the impression that he endorsed his wicked works....A compromising servant of God muddies the waters and confuses the saints. ([Bible Exposition Commentary](#))

Iain Provan suggests that "We may be intended to read Jeroboam's invitation to dine and receive a gift (1Ki 13:7), then, as an attempt to buy the Judean's loyalty. If the prophet can reverse God's judgment in the small matter of the hand, perhaps he can also exchange the curse on the altar for a blessing. The invitation from the old prophet living in Bethel (a false prophet who later spoke truly) can be understood in the same way (1Ki 13:11, 15)—as an attempt to stave off the destruction of Bethel, and the desecration of his own tomb, which he knows must follow the Judean's words of verse 2 (1Ki 13:32). It is concern about the possibility of corruption, then, that may lie behind the instructions given to the Judean about his journey. He is to go directly to Bethel and come directly back. He is not even to stop for refreshment, and he is to vary his route so that he cannot easily be found and prevented from completing his mission (cf. Matt. 2:12). It is when he does stop 1Ki 13:14) that his troubles begin. (See [1 & 2 Kings \(Understanding the Bible Commentary Series\) - Page 66](#))

1 Kings 13:8 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.

- If: Nu 22:18 Nu 24:13 Ex 5:3,6 7:2 Mk 6:23
- go: 2Ki 5:16,26,27 Mk 6:11 2Co 11:9,10

Related Passages:

Numbers 22:18 Balaam replied to the servants of Balak, “Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the LORD my God.

Numbers 24:13 ‘Though Balak were to give me his house full of silver and gold, I could not do anything contrary to the command of the LORD, either good or bad, of my own accord. What the LORD speaks, that I will speak’?

MAN OF GOD IS MAN OF INTEGRITY

But - Term of contrast. Even if Jeroboam's offer was a temptation, the **man of God** was not having any part of it.

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 - This is an emphatic rejection of fellowship with Bethel and Jeroboam's kingdom. The **man of God** was not like Balaam who functioned as "prophet for hire!" (See [Balaam](#)). In contrast to Balaam this **man of God** could not be "[bought off](#)."

THOUGHT - If one gets in ministry for the money (like Balaam), they are in the wrong business.

Dale Ralph Davis on Jeroboam's attempt to appease the prophet of God - Was it an invitation to return and enjoy his goodness? Manipulation, however, was not the way back (1Ki 11:7) and Jeroboam's smooth tactic meets a direct rebuff, a sign of repudiation (1Ki 11:8–9). Leaving lunchless was a form of acted excommunication—the true man of God was to have no dealings, enjoy no fellowship, carry on no relations with the apostate regime. Jeroboam & Co. were cut off from the true people of God. The acted sermon was as clear as the spoken. ([1 Kings: The Wisdom and the Folly](#))

[Bob Utley](#) - Jeroboam sinned in the presence of great light and was judged (and restored). The man of God was tricked (v. 18) but disobeying God's word had consequences! God is no respecter of persons (i.e., Moses' judgment).

Fulfilling His Mission

"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: for so was it charged me by the word of the LORD."—1 Kings 13:8, 9

The parish of R—, within the bounds of the presbytery of Edinburgh, had become vacant, and a presentation had been issued by the noble earl in whom the patronage was vested in favour of an individual who was obnoxious to the people, or, at least, who had not their consent to his becoming their pastor and spiritual instructor. In default of this Dr. Erskine strongly opposed His induction in the Church courts. His opposition was however fruitless; the necessary forms were ordered to be gone through, and the admission to take place, and, with a refinement of cruelty not unknown in those woeful days, Dr. Erskine himself was appointed to preside at the moderating of the call. This he did, in obedience to his ecclesiastical superiors. With his staff in his hand he walked from Edinburgh to R—, a distance of eight miles, on the morning of the appointed day; not being well acquainted with the place or the road, and immersed in deep thought, he went a considerable way beyond the church, and stopped only when he thought that he must have made a mistake, and had gone farther than was necessary. Meeting a man coming towards him, and dressed apparently in his Sunday suit, he conjectured that he might be going to the church, and inquired the road thither. The man told the doctor that he had gone a good bit too far, but that he would conduct him back to the church, as he was himself going there. In the door of the porch, and at the entrance to the churchyard, stood the patron peer and some others, who, observing Dr. Erskine to be fatigued, invited him to take some refreshment before entering on the duties of the day. This offer he gently declined, and passed directly into the church and to the pulpit. He went through the services with dignity and calmness, and fulfilled his mission. On returning from the church he was again accosted by the patron, who entreated him to rest a while and accept of some refreshment. His calm yet firm and solemn answer was to this effect: "I feel obliged by your politeness, my lord; but '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: for so was it charged me by the word of the LORD.' " And the good doctor walked his way back to Edinburgh, without a rest or even a halt.

1 Kings 13:9 "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.'"

- **For:** 1Ki 13:1,21,22 1Sa 15:22 Job 23:12 Joh 13:17 15:9,10,14
- **Eat no bread:** Nu 16:26 De 13:13-18 Ps 141:4 Ro 16:17 1Co 5:11 Eph 5:11 2Jn 1:10,11 Rev 18:4

THE MAN OF GOD'S OBEDIENCE TO THE WORD OF GOD

For so - Term of explanation. The man of God is explaining why he refused Jeroboam's offer.

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 - God's commands demonstrate His total rejection of Bethel and Jeroboam's false religion! Yahweh, Who of course knew Jeroboam would tempt the man of God, had previously given three orders (bread, water, return trip). The man of God had prophesied and seen the sign (actually 2 wonders if you include Jeroboam's stiffarm!) of God's power and was not about to disobey the LORD's clear commands (at least not yet).

THOUGHT - God's commandments are holy and righteous and good (Ro 7:12+) and are not burdensome (1Jn 5:3+) but are given to us so that God might protect us and bless us when we obey. In the present context, God foresaw both the temptation of Jeroboam and the later temptation of the old prophet. God's commandments were given to keep His prophet safe when the temptations came upon the man of God. Disobedience brought the man of God out from under the "protective umbrella" of God's Word and in this case resulted in his death. Have you ever thought about God's commandments (and instructions) as "guardrails" ([hedge of protection](#) - cf Job 1:10) which kept you from traversing into dangerous, forbidden territory? Next time you begin to choose to willfully transgress one of God's commandments/instructions, think about why God has given them to you -- they are for our good and His glory! Amen? Amen!

John MacArthur makes an interesting observation - The prophet's divine commission expressly forbade receiving any hospitality at Bethel. It even required him to return home by a different route from the one by which he came, lest he should be recognized. The prophet's own conduct was to symbolize the Lord's total rejection of Israel's false worship and the recognition that all the people had

become apostates. (See [MacArthur Study Bible- Page 497](#))

1 Kings 13:10 So he went another way and did not return by the way which he came to Bethel.

HE IS COMMITTED TO RETURN ACCORDING TO GOD'S INSTRUCTION

So - Term of conclusion. The man of God's confrontation of Jeroboam has come to an end.

He went another way and did not return by the way which he came to Bethel The **man of God** obeys the word of God. Thanks a great pattern from all God's men and women!

1 Kings 13:11 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.

- an old prophet: 1Ki 13:20,21 Nu 23:4,5 24:2 1Sa 10:11 2Ki 23:18 Eze 13:2,16 Mt 7:22 2Pe 2:16
- came: 1Ti 3:5

ANOTHER PROPHET AT BETHEL

Now an old prophet was living in Bethel - One has to wonder why this prophet had not departed when he witnesses Jeroboam's overt apostasy. As the story unfolds this man is a problematic prophet, was he true or false?

And his sons came and told him all the deeds which the man of God had done that day in Bethel- The fact that this old prophet would allow his sons to attend Jeroboam's false worship service calls into question the integrity of this prophet.

The words which he had spoken to the king, these also they related to their father- At least this prophet was not defiling himself by attending Jeroboam's false worship services.

1 Kings 13:12 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.

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 - In God's providence, the sons were allowed to see the man of God's departure path.

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

- 1Ki 13:27 Nu 22:21 Jdg 5:10 10:4 2Sa 19:26

SADDLE UP: THE PROPHET'S PURSUIT

Then he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him and he rode away on it- In context the old prophet is in pursuit of the man of God.

1 Kings 13:14 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."

- **sitting:** 1Ki 19:4 Joh 4:6,34 1Co 4:11,12 2Co 11:27 Php 4:12,13
- **Are you the man of God:** 1Ki 13:1

TWO PROPHETS CONNECT

So (term of conclusion) **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.”** - This seems innocent enough that one prophet would like to connect with another prophet, but subsequent events would prove it was not "innocent."

1 Kings 13:15 Then he said to him, “Come home with me and eat bread.” 16He said, “I cannot return with you, nor go with you, nor will I eat bread or drink water with you in this place.

A TEMPTING INVITATION

Then he said to him, “Come home with me and eat bread.” - This was not an invitation to just any meal but an invitation with consequences as the story unfolds. It is directly the opposite of God's Word to the man of God.

1 Kings 13:16 He said, “I cannot return with you, nor go with you, nor will I eat bread or drink water with you in this place.

- 1Ki 13:8,9 Ge 3:1-3 Nu 22:13,19 Mt 4:10 16:23

MAN OF GOD REFUSES TO COMPROMISE

He said, “I cannot return with you, nor go with you, nor will I eat bread or drink water with you in this place- So far, so good! The man of God is standing on the Word of God.

1 Kings 13:17 “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.’”

- **by the word:** 1Ki 13:1 20:35 1Th 4:15

MAN OF GOD'S EXPLANATION FOR DECLINE

For - Term of explanation. The man of God is explaining why he refuses to compromise.

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 - Man of God has been given clear marching orders from the LORD.

1 Kings 13:18 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.

- **an angel:** Nu 22:35 Jdg 6:11,12 13:3
- **But:** Ge 3:4,5 Isa 9:15 Jer 5:12,31 23:14,17,32 28:15,16 Eze 13:9,10,22 Mt 7:15 24:24 Ro 16:18 2Co 11:3,13-15 2Pe 2:1 1Jn 4:1 Rev 19:20

Related Passages:

1 John 4:1+ Beloved, **do not believe** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) every spirit, but **test** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) the spirits to see whether they are from God, because many false prophets have gone out into the world.

2 Corinthians 11:13-15+ For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. 14 No wonder, for even **Satan disguises himself as an angel of light**. 15 Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.

Galatians 1:8+ But even if we, or **an angel from heaven**, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!

THE LYING PROPHET SEEKS TO DECEIVE

He said to him, “I also am a prophet like you - How would the man of God know that? The words of prophets were to be tested and not blindly accepted. There are many today who call themselves prophets but we need to ask [Are there prophets in the church today?](#) The man of God unfortunately lacked discernment on this point, which is true of many in the church today!

This exchange of directly countering the clear **word of God** reminds of Satan's tactic in the garden when Adam and Eve were told not to eat of the tree of knowledge of good and evil and Satan, the consummate liar, said "God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." (Ge 3:1-5+) This makes it hard to believe that a true prophet would directly contradict the word of God. Even [Baalam](#) did not contradict the word of God, although he did find another way for Balak to seduce Israel (Nu 25:1-18).

[Bob Utley](#) adds "Both then and now, God's people cannot accept a message from someone who claims to be a follower of God, nor accept a spiritual message second hand. We must be true to what revelation (i.e., Scripture) says. Be careful of so called "prophets." If the message contradicts what Scripture says, it is a false revelation (i.e., Gal. 1:8+)."

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 - Was this malicious intent by the old prophet or was it a "test" to see if the man of God would discern his lies? The man of God should have been suspicious based on the fact has an angel ever reversed the clear word of the LORD? The answer is no and yes! How about the "angel" in Genesis 3:1+ "Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" This "angel" (if there really was an angel that spoke to the old prophet) also countered the clear word of the LORD and the result was death! He may have heard from an angel but if true, it was one masquerading as an angel of light who would prove to be the angel of death for the man of God!

*He swallowed a counter revelation-claim
in opposition to the clear word already received.*

Dale Ralph Davis - At the very least the man of God should have registered suspicion, since the old prophet if only by his residence was associated with the apostatizing northern kingdom. He swallowed a counter revelation-claim in opposition to the clear word already received. That is the essential problem. And that is a recipe for disaster. . .Did you notice how steadfast and rock-solid the man of God was in his encounter with King Jeroboam (1Ki 13:1–10)? He neither succumbed to the king's intimidation nor to his blandishments. Yet he fell when faced with the poppycock of a religious deceiver. This pattern is instructive: sometimes we have courage to face major crises but lack sense for subtle dilemmas. We can muster defiance for the danger of the hour but cannot find discernment for the ploy of the moment. Ministry must be grounded in both the power of God and the wisdom of God. ([1 Kings: The Wisdom and the Folly](#))

*When God calls: – Do nothing less! –
Do nothing more! – Do nothing else!*

John Schultz: One of my former veteran missionary colleagues, Walter Post, once gave me an outline of a sermon preached on this section. Referring to the prophet of Bethel, it read: "When God calls: – Do nothing less! – Do nothing more! – Do nothing else!" . One important lesson to draw from this is that we must not accept without question the "guidance" other people say they received regarding God's will for our life. If we keep our fellowship with the Lord clean, we may believe that He will show us personally what His will for us is. God may use others to guide us, but our obedience must be to the will of God, not to the wishes of man.

THOUGHT - Along the same line as Schultz's comment, when someone comes to us with a "word from the Lord," we need to be very wary and never act on it if it contradicts the clear word of God.

John T Gates - 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. (BORROW [The Wycliffe Bible Commentary](#) page 324).

1 Kings 13:19 So he went back with him, and ate bread in his house and drank water.

- 1Ki 13:9 Ge 3:6 De 13:1,3,5 18:20 Ac 4:19 2Pe 2:18,19

THE LAST MEAL OF THE CONDEMNED MAN OF GOD

So - A sad term of conclusion. Based upon the lying prophets words, the man of God comes to a deadly conclusion.

He went back with him, and ate bread in his house and drank water - The man of God directly disobeyed the clear, simple command of the word of the LORD.

1 Kings 13:20 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;

- **the word of the Lord:** Nu 23:5,16 24:4,16-24 Mt 7:22 Joh 11:51 1Co 13:2

PROPHECY OF IMMINENT JUDGMENT

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 - Now the old prophet gets a wake up call from Yahweh. The fact that Yahweh spoke to him would favor his being a true prophet, but there is still the problem of his lying about an angelic word.

1 Kings 13:21 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,

- **Thus says the LORD:** 1Ki 13:17 Ge 3:7 Es 6:13 Jer 2:19 Ga 1:8,9
- **Because you have disobeyed :** Lev 10:3 Nu 20:12,24 1Sa 4:18 13:13,14 15:19,22-24 2Sa 6:7 2Sa 12:9-11 24:13 Rev 3:19

NOW THE LYING PROPHET GIVES A TRUE PROPHECY

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 - It is a sad irony that the older prophet who lied now utters a true prophecy from Jehovah.

Iain Provan: It is further made clear that God's law stands over everyone—that even prophets must obey it, or face judgment—and that God can use even false prophets (**ED:** NOT EVERYONE AGREES THE OLD PROPHET IS FALSE BUT I TEND TO AGREE - IF TRUE WHY DID HE REMAIN IN AN APOSTATE LAND AND SECONDLY HE CLEARLY LIED WHICH IS WHAT OT FALSE PROPHET WOULD DO) occasionally to speak the truth. (See [1 & 2 Kings Understanding the Bible Commentary Series - Page 67](#))

THOUGHT - Beware: because many began on the Christian road in a blaze of glory, and have ended in a bog of shame. Many useful men of God, they began well but they ended badly...

Paul House - Sadly, like Jeroboam (cf. 1 Kgs 12:28) the man of God has listened to bad counsel rather than heeding a direct word of God. Jeroboam was certain, despite the Lord's promise to the contrary, that he would lose his authority unless he formed a new

cult. The man of God believed that an angelic message contradicted God's earlier word. Both men make incorrect choices based on bad advice and personal uncertainty. (Borrow [1,2 Kings](#))

F B Meyer - 1 Kings 13:21–22 Forasmuch as thou hast been disobedient,... but camest back. (R. V.)

We are inclined at first sight to pity this unknown prophet, and to justify his return; but as we look closer into the story, we not only discover the reason for the severe penalty that overtook him, but we are warned lest we make a similar mistake. When we have received a direct command fresh from the lips of Christ, we must act on it, and not be turned aside by a different suggestion, made to us through the lips of professing Christians. God does not vacillate or alter in the thing which proceeds from His mouth. When we know we are in the line of His purpose, we must not allow ourselves to be diverted by any appeal or threat, from whomsoever it may emanate. Deal with God at first-hand.

The rule for determining the true worth of the advice which our friends proffer us, is to ask, first, whether it conflicts with our own deep-seated conviction of God's will; and, secondly, whether it tends to the ease and satisfaction of the flesh, as the old prophet's suggestion certainly did. Beware of any one who allures you with the bread and water that are to break your fast. That bait is likely enough to disturb the balance of your judgment. When a voice says spare thyself, be on the alert; it savors the things that be of man, not of those that be of God.

Learn to deal with God at first-hand. Do not run hither and thither to human teachers, or to the Church. Be still before God, and what He says in the depths of thy soul, do. His Holy Spirit shall guide you into all truth; and when once His way has been revealed to thee, go straight on, listening to no other voice, however much it professes Divine inspiration.

1 Kings 13:22 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."

- **eaten:** 1Ki 13:19
- **of the:** 1Ki 13:9
- **carcase:** 1Ki 13:30 14:13 2Ch 21:19,20 Isa 14:18-20 Jer 22:18,19

PROPHECY OF A DISHONORABLE BURIAL

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 Even a prophet of God is not exempt from the results of disobedience.

Your body shall not come to the grave of your father - This is judgment from the LORD and means that he would not receive an honorable burial in the family tomb. This was highly significant in ancient Israelite culture for being buried with one's ancestors was a mark of honor, continuity, and legacy.

R. D. Patterson: Because the man of God had disobeyed the full counsel of God, he would not be buried in the tomb of his father; this meant that he would meet a violent death along the way home (vv. 21-22). (See [Expositor's Bible Commentary - Abridged Edition - Page 50](#))

1 Kings 13:23 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.

PREPARATION FOR LAST RIDE AFTER LAST MEAL!

It came about after he had eaten bread and after he had drunk, that he(the old prophet) **saddled the donkey for him, for the prophet whom he had brought back** - The old prophet knew what the fate of the man of God would soon be!

1 Kings 13:24 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.

-
- a lion: 1Ki 20:36 2Ki 2:24 Pr 22:13 26:13 Am 5:19 1Co 11:31,32 1Pe 4:17,18

A SUPERNATURAL LION ASSAULT

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. Even though the older prophet lied, God still held the younger prophet personally responsible for obeying His command. This underscores a key biblical principle: Each person is accountable for their own obedience to God, no matter who tries to lead them astray. Though the punishment seems harsh, it emphasizes how seriously God takes obedience—especially among His chosen messengers.

THOUGHT - Is there a touch of irony here as Peter warns us about **'Be of sober spirit** ([nepho](#) in [aorist imperative](#) - speaks of urgent need = "Just Do It!" and see [our need to depend on the Holy Spirit to obey](#)), be on the alert ([gregoreuo](#) in [aorist imperative](#) - aorist speaks of urgent need = "Just Do It!" and see [our need to depend on the Holy Spirit to obey](#)). Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.." (1 Peter 5:8+) You may not be an OT prophet but you can be certain the devil (his minions) is prowling around seeking to deceive you today! Oh Father in Heaven, how we continually need Your Holy Spirit to enable holy alertness and vigilance that we might not be seduced by lies from the [world](#), the [flesh](#) and the [devil](#). In Jesus' Saving Name. Amen.

MacArthur: Both the donkey and the lion acted unnaturally: The donkey did not run and the lion did not attack the donkey or disturb the man's body. Unlike the disobedient prophet, the beasts bent their wills to God's sovereignty. (SEE [MacArthur Bible Commentary - Page 414](#))

THOUGHT - If prophets cannot escape God's judgment when they are disobedient, why do we so often think our disobedience will avoid divine discipline and even death?

Constable - 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. (Borrow [The Bible Knowledge Commentary](#))

August Konkell on the donkey standing - The donkey stands helplessly beside his body, just as Jeroboam stood beside the shattered altar. In subtle terms this scene shows Jeroboam to be an dumb animal. (See [The NIV Application Commentary](#))

Bob Utley - **"the lion also was standing"** This is another supernatural event. The lion killed the man but did not eat the body. Also, the lion did not attack the donkey. This would not have been missed by the old prophet.

What are some takeaways of this tragic tale?

- Be careful who we listen to, even (especially) among religious leaders.
- Testing every message against God's word (1 John 4:1).
- Remember that obedience to God should always come before pleasing people.

Bob Utley - [LIONS IN THE OT](#) (BDB 71, KB 87)

Often an individual's or nation's power is described as being like a lion, the king of the predators.

1. Judah, Gen. 49:9; Micah 5:8
2. YHWH on Israel's behalf, Num. 24:9; Isa. 31:4; 35:9; Hos. 11:10
3. Israel as a defeated lion, Ezekiel 19
4. tribe of Dan, Deut. 33:22
5. David's power over lions, 1 Sam. 17:34-37

6. Saul and Jonathan, 2 Sam. 1:23
7. symbolic protectors of the throne of Solomon, 1 Kgs. 10:19-20
8. God uses lions as punishment, 1 Kgs. 13:20-28; 20:36; 2 Kgs. 17:25-26; Isa. 15:9; metaphor in Job 4:10 and Jer. 2:30; 49:19; 50:44; Lam. 3:10; Amos 3:4,8,12; 5:19; Hos. 5:14; 13:7-8; Nah. 2:11-12
9. describe David's enemies from whom God will deliver him, Ps. 7:2; 10:9; 17:12; 22:13,21
10. a metaphor for unknown evil, Pro. 22:13; 26:13; 28:15
11. used to describe Babylon's military, Jer. 4:7; 49:19-22; 51:38
12. the military of the nations against God's people, Jer. 5:6; 25:32-38; 50:17; Joel 1:6
13. how God's people treat Him, Jer. 12:8
14. how God's leaders treat the people, Ezek. 22:25; Zeph. 3:3
15. metaphor for king's anger, Pro. 19:12; 20:2
16. metaphor for the godly, Pro. 28:1
17. metaphor for the Messiah, Gen. 49:9; Rev. 5:5
18. In light of usage #11 and 12 in Jeremiah, Daniel's metaphor of the Babylonian military as a fast moving lion is obvious. Empires of the Fertile Crescent often used lions to symbolize the nation (e.g., the winged lions on the Ishtar Gate of the city of Babylon).

1 Kings 13:25 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.**

OLD PROPHET RECEIVES REPORT OF FRUIT OF HIS LIES

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** - This passage means that the death of the man of God became public knowledge and one can imagine Jeroboam's sense of vindication when he heard of his adversary's demise!

1 Kings 13:26 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."

- **the man:** Lev 10:3 2Sa 12:10,14 Ps 119:120 Pr 11:31 Eze 9:6 1Co 11:30 Heb 12:28,29 1Pe 4:17
- which he spoke: 1Ki 13:9

THE OLDER PROPHET'S EXPLANATION

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." - The older prophet understands the cause of the fate of the man of God, but here seems to have little remorse for his lie which resulted in the man of God's death.

G Campbell Morgan - 1 Kings 13.26

The story of the "man of God out of Judah," and the "old prophet in Bethel" is a very strange one. We may rest assured that the prophet in Bethel was not a good man. It is quite evident, however, that he gained influence over the "man of God" by his claim to speak in the Name of Jehovah. That, however, was no sufficient excuse for the other's disobedience, and swift judgment fell upon him. The sentence is a very arresting one: "It is the man of God, who was disobedient to the mouth of Jehovah." It is possible to be

called of God, sent of God, and yet to be disobedient. Moreover, the disobedience may be in some apparently minor detail. This man of God had faithfully delivered the message of God, and yet broke down in obedience. We are taught that no command of God must be disregarded by His messengers, even when or if, an angel suggests a change of method. A Divine purpose directly communicated is never set aside by inter-mediation of any kind. How necessary therefore, that those who are called of God should "prove the spirits whether they are of God!" When direct assault of evil would utterly fail to seduce the servants of God, the enemy constantly transforms his appearance into that of an angel of light, and claims to bring to the soul a Divine revelation. That is the most subtle of his methods. One thing may ever remain a certainty with us, and that is, that all suggested revelations may be tested by those already received. God never contradicts Himself in His dealings with His servants. Let us be true to His commands, refusing to be deflected from the path of obedience, even by an angel from heaven.

1 Kings 13:27 Then he spoke to his sons, saying, "Saddle the donkey for me." And they saddled it.

THE JOURNEY TOWARD JUDGMENT

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

1 Kings 13:28 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.

- the lion 1Ki 17:4,6 Lev 10:2,5 Job 38:11 Ps 148:7,8 Jer 5:22,23 Da 3:22,27,28 6:22-24 Ac 16:26 Heb 11:33,34

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 - All here was supernatural. The lion, though he had killed the man, yet, contrary to his nature, did not devour him, nor tear the donkey, while the donkey stood quietly by, not fearing the lion. This concatenation of miracles marked the death of the man of God as a Divine rebuke for his disobedience as in various other cases, that "often judgment begins at the house of God." The true prophet, for suffering himself to be seduced by the old prophet, and for receiving that as a revelation from God which was opposed to the revelation which himself had received, and which was confirmed by so many miracles, is slain by a lion, and his body deprived of the burial of his fathers; while the wicked king and the old prophet are both permitted to live

August Konkell - The lion's abstention from eating serves to emphasize retrospectively the transgression of the man of God in eating prohibited food. (See [The NIV Application Commentary](#))

1 Kings 13:29 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.

OLD PROPHET MOURNS MAN OF GOD

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 - The old prophet makes funeral arrangements.

1 Kings 13:30 He laid his body in his own grave, and they mourned over him, saying, "Alas, my brother!"

- mourned over: 1Ki 14:13 Jer 22:18 Ac 8:2

THE OLD PROPHET'S TERSE EULOGY

He laid his body in his own grave, and they mourned over him, saying, “Alas, my brother!” - They implies others were present (probably his sons). He claims that the man of God is his **brother** which may or may not be true depending on whether you see him as a false prophet which a number of commentators do.

1 Kings 13:31 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.

- **lay my bones:** Nu 23:10 Ps 26:9 Ec 8:10 Lu 16:22,23

OLD PROPHET'S DEATH DESIRE

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 - This may reflect his man suffering from a guilty conscience at having caused the death of the man of God.

Iain Provan: Given the context, it is much more likely that his concern is not so much to be remembered in the grave as to be allowed to remain in the grave. Thus, this is his alternative plan (after his hospitality stratagem failed) to avoid the desecration of his bones that he knows will otherwise take place (1Ki 31:32; cf. 1Ki 13:2). As it turns out, this second plan is one that works (2Ki 23:17–18). (See [1 & 2 Kings Understanding the Bible Commentary Series - Page 68](#))

1 Kings 13:32 “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.”

- **the thing shall surely come to pass:** 1Ki 13:2 2Ki 23:16-19
- **all the houses of the high places:** 1Ki 12:29,31 Lev 26:30
- **in the cities:** 1Ki 16:24 2Ch 25:13 Ezr 4:10 Joh 4:4,5

Related Passages:

2 Kings 23:16-19 Now when Josiah turned, he saw the graves that were there on the mountain, and he sent and took the bones from the graves and burned them on the altar and defiled it according to the word of the LORD which the **man of God** proclaimed, who proclaimed these things. 17 Then he said, “What is this monument that I see?” And the men of the city told him, “It is the grave of the **man of God** who came from Judah and proclaimed these things which you have done against the altar of Bethel.” 18 He said, “Let him alone; let no one disturb his bones.” **So they left his bones undisturbed with the bones of the prophet who came from Samaria.** 19 Josiah also removed all the houses of the high places which were in the cities of Samaria, which the kings of Israel had made provoking the LORD; and he did to them just as he had done in Bethel.

1 Kings 16:24+ (KING OMRI, FATHER OF AHAB) He bought the hill [Samaria](#) from Shemer for two talents of silver; and he built on the hill, and named the city which he built [Samaria](#), after the name of Shemer, the owner of the hill.

OLD PROPHET AFFIRMS MAN OF GOD'S PROPHECY

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 ([bamah](#)) which are in the cities of [Samaria](#) - The old prophet is now functioning somewhat as a prophet in that he is affirming the prophecy of the man of God. God's word never returns void without accomplishing what He intends. Notice that the man of God's prophecy was against the altar at Bethel, it was clearly indicative of God's judgment against all Jeroboam's places of false worship (**all the houses of the high places**).

[Bob Utley](#) points out that [Samaria](#) "was not the capital until the reign of Omri (i.e., 1 Kgs. 16:24). This reference shows a later editor."

1 Kings 13:33 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.

- **Jeroboam:** 1Ki 12:31-33 2Ch 11:15 13:9 Am 6:11
- made again: Heb. returned and made, Ps 78:34 Jer 18:4 *marg: 2Ti 3:13
- whosoever: Nu 1:51 3:10 17:5,12,13
- **he ordained** Heb. filled his hand, Ex 28:41 *marg: Jdg 17:12

PRIESTS JOBS TO ANYONE

After this event Jeroboam did not return from his evil way - Literal Hebrew = "The Hebrew is literally "did not return from his evil way, but returned and made priests." In short the dramatic warning at the altar does nothing to change the ways of Jeroboam. As noted above, one would have thought when you were "stiff-armed" by God and then healed by God, it would have shaken you to your senses! Sadly, Jeroboam made a conscious choice not to repent of his evil but seems to immediately begin again. He missed his golden opportunity of a lifetime and it would cost him dearly.

*The word of God was his mercy
—and he despised it.*

Dale Ralph Davis: He simply repaired the altar and went on worshiping there (1Ki 13:33–34). The word of God was his mercy—and he despised it. ([1 Kings: The Wisdom and the Folly](#))

But - A sorry term of contrast. Jeroboam confronted with the righteousness (not to mention the grace and mercy) of Yahweh had an opportunity to repent but refused!

Again - This is a time phrase and a sad one at that. He continued his apostate religion.

He made priests of the high places ([bamah](#)) from among all the people; any who would, he ordained, to be priests of the high places ([bamah](#)) - NLT = "He continued to choose priests from the rank and file of the people. people. Anyone who wanted to could become a priest for the pagan shrines." Jeroboam doubles down on his unorthodox ordination of laymen to be priests at his high places. Paul was correct when he said "evil men and impostors will proceed from bad to worse, deceiving and being deceived." (2Ti 3:13+)

[Bob Utley](#) - In the presence of great light (i.e., the sign), Jeroboam refused to repent. This is, in essence, what "the sin unto death" and "the unpardonable sin" of the NT represent. See [THE UNPARDONABLE SIN](#) and [THE SIN UNTO DEATH](#)

1 Kings 13:34 This event became sin to the house of Jeroboam, even to blot it out and destroy it from off the face of the earth.

KJV 1 Kings 13:34 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.

BGT 1 Kings 13:34 καὶ γένητο τὸ μᾶλλον τοῦ εἶς μάρτυρ ἂν τὸ κτλ ἐροβοὰμ καὶ εἰς λεθρον καὶ εἰς φανισμόν πρὸς πρὸς τοῦ τῶς τῶς

LXE 1 Kings 13:34 And this thing became sin to the house of Jeroboam, even to its destruction and its removal from the face of the earth.

NET 1 Kings 13:34 This sin caused Jeroboam's dynasty to come to an end and to be destroyed from the face of the earth.

CSB 1 Kings 13:34 This was the sin that caused the house of Jeroboam to be wiped out and annihilated from the face of the earth.

ESV 1 Kings 13:34 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.

NIV 1 Kings 13:34 This was the sin of the house of Jeroboam that led to its downfall and to its destruction from the face of the earth.

NLT 1 Kings 13:34 This became a great sin and resulted in the utter destruction of Jeroboam's dynasty from the face of the earth.

NRS 1 Kings 13:34 This matter became sin to the house of Jeroboam, so as to cut it off and to destroy it from the face of the earth.

NJB 1 Kings 13:34 Such conduct made the House of Jeroboam a sinful House, and caused its ruin and extinction from the face of the earth.

NAB 1 Kings 13:34 This was a sin on the part of the house of Jeroboam for which it was to be cut off and destroyed from the earth.

YLT 1 Kings 13:34 And in this thing is the sin of the house of Jeroboam, even to cut it off, and to destroy it from off the face of the ground.

- **became sin:** 1Ki 12:30 2Ki 10:31 17:21
- **even to blot it out** 1Ki 12:26 1Ki 14:10 1Ki 15:29,30 Pr 13:6

Related Passages:

1 Kings 12:30 Now this thing became a sin, for the people went to worship before the one as far as Dan.

Proverbs 13:6 Righteousness guards the one whose way is blameless, But wickedness subverts the sinner.

GOD'S VERDICT CALLS FOR JEROBOAM'S DYNASTY'S DESTRUCTION

This event became sin to the house of Jeroboam, even to blot it out and destroy it from off the face of the earth- NET = "This sin caused Jeroboam's dynasty to come to an end and to be destroyed from the face of the earth." This verse summarizes the root cause of the northern kingdom's declension and demise.

Iain Provan: The closing verses of the chapter tie the story of the prophets back to the Jeroboam narrative. True prophecy will bring forth the judgment it promises; even prophets cannot escape if they are disobedient. And if prophets cannot escape, neither can kings. Bethel, and by extension all the other shrines on the high places that center around Bethel's cult, will indeed be destroyed (v. 32). Even in face of all that has just happened, however, Jeroboam continues in his evil ways (v. 33), appointing illegitimate priests for the high places just mentioned. That is to say, he proliferates his new cult, extending it beyond Bethel and Dan into the rest of his kingdom. And because all the warnings of chapter 13 have led him, not to repentance (like Ahab in 1 Kgs. 21:28–29), but to a hardening of heart, the destruction of his house is now assured (v. 34). This was the sin—this persistence in idolatry—that led him to disaster. His adherence to his religious reforms has put the prize of an everlasting dynasty out of reach; his attempt to make his own “house” secure, by building a “house” for his gods at Bethel and lesser shrines for them elsewhere, has failed. (See [1 & 2 Kings - Understanding the Bible Commentary Series- Page 67](#))

Bob Utley - What was Jeroboam's great sin?

1. building the rival temples (1 Kgs. 12:30)
2. appointing non-Levitical priests
3. not repenting in light of YHWH's sign
4. causing Judah to sin in a like manner (cf. 2 Kgs. 17:19-23)

David Guzik: All in all, Jeroboam is an example of sinful failure.

- He failed despite great blessing and favor from God.
- He failed for the sake of mere political advantage.
- He failed and led an entire nation into idolatry.
- He failed despite specific warnings to repent.
- He failed despite specific judgment and deliverance from that judgment.

- He failed despite a clear message and example of integrity.