

I Kings 13

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SUBJECT: The Disobedient  
Prophet of God

9/61

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The Disobedient Prophet of God

REHEBOAM IK. 11:43; 12:1-

When Solomon turned away from the Lord & the Lord to strange women & idolatry, he forfeited God's favor, and lost the kingdom for himself and for his posterity. Only for David, and a remnant left. He left behind

- (1) a worthless son who divided the kingdom as he grew up the man, Rehobam
- (2) a bitter enemy who was encouraged by Ishbosheth, Shaul's son of Egypt, Jeroboam
- (3) a prophet of God who announced the overthrow of the kingdom, Ahijah of Shiloh.

The event in which Rehobam grew up - his nervous, vain, pretentious  
The young man who grew up with him - empty ostentation, devoid of reality  
Their advice on acceptable to Rehobam - was hard to accept because of his  
- how important, the right kind of counsel

JEHOASH IK. 11:26-40; 12:2, 3, 12-16, 25-33

The instrument in God's hands to bring to pass the prophecy of the divided kingdom.  
The widow's son of Ephraim - in fact, Solomon used his resources, pulled wool.  
The people of Ahijah turned his back. Instead of waiting upon God (as David did) he sought to force the issue, rebelled against Solomon. Plus for his  
to Shishak Pharaoh of Egypt who received him fully (he had supplied the Pharaoh with silver & horses in the morning of his daughter, glad for the opportunity to spoil & honor, Solomon which he did in the fifth year of the reign of Rehobam).  
Upon death of Solomon returned to Ephraim. Reads the delegation in its quest to Rehobam, separates the 10 northern tribes into another kingdom.

That fruitful fruit in Jeroboam's hands to come out again - while  
in hostile situations he was insidious, treacherous (IK. 11:26)  
about when placed on the throne, drew the whole people into idolatry,  
cannot come to end.

Jeroboam looks upon religion not as the strength and happiness of his people, but  
simply as a political instrument for successful power [cf. Constantine].  
So the new gods at Bethel and at Dan, golden calves, but the  
people return to Rehobam in their pilgrimages to Jerusalem & worship.

He says of stability, faithfulness. No need to do this. God  
had promised IK. 11:38. Support secretly. The will be created  
would never have appeared if treated as God. But he gave way to  
political expediency; sought to entangle his people by the way crimes of  
idolatry and had succeeded in the case of Solomon.  
7. Jeroboam, by deceitful and falsehood had - least some would have  
returned upon him in such times.





THE LYING PROPHET II. 13:11.

The news spread like wildfire across the nation. An old prophet in Bethel hears the story from his sons. They had watched the many of men, & the old returned towards Judah. The old prophet reddens his face at that name was, and found the man, and went only a part of the way.

"Come down with me"

"No... the charge of the..."

"I am a prophet... an angel speaks..."

BUT HE LIED UNTO HIM.

Went back - ate, drank in house of the prophet. The word of God: "May your judgment be ever last discharged, and evidently, every word done, be buried in a strange way by the way." Cross him with his - show him. Shows him in a borrowed piece at Bethel. Never get down.

Heard the prophets they do by the law as serious, grave, meaningless & present as what they were told to say. In Jerusalem, the streets of Jer. with a heavy, falling yoke on his neck. In Bethel, commanded to wear a halberd, and a halberd to the prophet. But he said the old words, rarely given, as the command, "eat it, drink it" no communion with it, no fellowship with it. His departure to Bethel, explaining that presence, fully; not return may cause but some in the same way, some wait for him to try to stop. His message to be delivered - no communion.

True to the message of God  
 (1) by judgment. The call of the brother of the Lord to work "the long, dusty road to Bethel. What dread, what fear, what for building, the early struggle. The lonely, solitary, uphill road. But faith had. (2) The brother's delay of his message. Plots to lay with the king of Judah. Certain death, were it not for the interpreter of God.

(3) His refusal to accept the largess of the king, so able to reward him. Amos 7:14-17; 7:8 Amos 2:12 sin, the degeneracy of Jerusalem II. to Amos 7:14-17; 7:8 Amos 2:12 sin, the degeneracy of Jerusalem II.

They destroyed by the lying prophet!  
The older, more experienced prophet. The sacred gods, the white  
hair, the long years, steady (at school, the prophet since days /  
laminated). Littered and full.

How modern! The younger, younger, how fearless, decorated,  
destroyed by lying prophets was passed as angle of light, wisdom,  
clearly, humbly, experience. Overtook, as the way to deliver  
his message, by the false prophet, the new theologian, the way  
with the social message, can fellowship with us; be a good  
fellow." He sits with him and is destroyed.

(a) Newspaper "..."  
(b) Editorial "..."

1. After our success.  
Edinburgh in arduous circumstances, at noon under the oak tree  
of York, 12<sup>th</sup> year, the lying and so on  
& later, edinburgh in London, the debauched at home with depth  
resting under way side trees. Press on for God.

Concerning the modernist-liberals of the Divinity School  
of the University of Chicago, the editorial of the great Chicago  
daily newspaper:

"We are struck with the hypocrisy  
and treachery of these attacks on  
Christianity. This is a free country  
and a free age and men can  
say what they choose about  
religion, but this is not  
what we arraign these  
divinity professors for. Is there  
no place in which to assail  
Christianity but a divinity  
school? Is there no one to  
write infidel books except  
professors of Christian theology?  
Is a theological seminary an



appropriate place for a general  
message of Christian doctrine?  
We are not championing  
either Christianity or infidelity  
but only condemning infidels  
marking as men of God  
and Christian teachers."