

1Kings 13:33–14:20

What God Says Matters Most:

Him Himself and Coming to Him Only in the Way That He Has Provided—Christ!

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Why is God furious with Jeroboam, and why doesn't He seem to care much about the king's endeavors and successes? Pastor leads his family in today's "Hopewell @Home" passage. 1Kings 13:33–14:20 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these twenty-two verses of Holy Scripture, the Holy Spirit teaches us that what matters most of all is receiving and coming to God Himself only in the way that God Himself has chosen because that way, ultimately, is Christ! Coming in our own way is to cast God Himself behind our backs.

Wednesday, May 18, 2022 ▫ Read 1Kings 13:33–14:20

Questions from the Scripture text: How does Jeroboam (not) respond to the stunning sign (v33)? Instead, what did he again (!) do? Whom did he consecrate? For whom was this the sin (v34a)? In order to do what (v34b)? What happened at that time (14:1)? What did Jeroboam ask his wife to do (v2)? To go where? To see whom? What is she to bring as a present (v3)? What does Jeroboam hope Ahijah will tell her? What does Mrs. Jeroboam do in v4a? What do we learn about Ahijah in v4b? Who fills Ahijah in (v5a)? What does he tell him to do in response to what (v5b)? What did Ahijah hear (v6)? What did he tell her to do? What did he ask her? What kind of news does he have for her? To whom is she to go (v7)? From Whom is she to speak? What has God done for Jeroboam (v7–8)? What had David been like? But what has Jeroboam been like (v9)? What has he done to the LORD? What will the LORD do to Jeroboam's house (v10)? To what extent? What will happen to his male offspring (v11)? What must Mrs. Jeroboam do (v12a)? And what will happen when (v12b)? Who will do what for Abijah (v13)? What unique privilege will he have? What was found in him? Whom will the LORD raise up (v14)? To do what? Whom else will the LORD strike (v15)? And what will He do them? Why? How does v16 summarize this judgment? Why will He do it? What does Mrs. Jeroboam do in v17? And what happens when? And what do they do to/for him (v18a)? According to what (v18b)? What gets a one verse historical summary in v19? How long a period does this cover (v20)? Who succeeds him?

Jeroboam's military and domestic accomplishments are just a footnote to his story (v19). The main thing was the manner in which he had worshiped God (13:33–34; 14:9, 15–16). Men and nations come and go. What is done with them will eventually come to nothing. And the main thing in every one of our works is whether it glorified God (cf. 1Cor 10:31). But worship is different. In worship, we either have God Himself before us, or we cast Him behind our back.

Of course, man cannot reveal God to himself, so the way of having God Himself before us is by coming in that way that God has commanded. The stakes are even higher when we realize that the way that God has commanded us to come is Christ. The way that God sets Himself before us is Christ. Those things on earth that belonged to the worship of the church under Moses all pointed forward to Christ. And those things that are commanded on earth for the worship of the church under Christ are those things in which Christ Himself leads the worship from glory. So, having our desires drive the manner of worship is both to cast the true God behind our back (v9) and to come without Christ. This is dreadful indeed!

However powerful a man thinks he is, he cannot escape the fact that being wholehearted toward God is the standard against which his works will be judged (cf. v8). In the saga of "the throne vs the Word," we continue to see that there is no contest. Jeroboam and Mrs. Jeroboam have the wealth with which to bribe (v3), the authority of the throne in Tirzah (v17), and the cleverness (?) of disguise (v2). Ahijah is physically blind (v4b), dwelling in the old place of the tabernacle after the tabernacle is no more (v4a). But he has the word of the LORD (v5), which makes all the illusory advantages of the powerful queen evaporate as he says, "Come in, Mrs. Jeroboam!" in v6.

But whereas there is no king so great as to protect him against guilt, there is no sinner so small that he is not a candidate for grace. The sick child Abijah (v1) ends up being the only descendent of Jeroboam that gets a proper burial and mourning (v13, 18). Why? "Because in him there is found something good toward Yahweh God of Israel in the house of Jeroboam." Even in a child! Even in a wicked house! Grace is surprising, because that is the nature of grace. It comes entirely from God, not at all from its object.

What encouragement this is for us in an idolatrous age. "O Lord, though the whole visible church cast You behind their back, grant that by Your grace, I would desire You as You truly are and have given Yourself!"

What an encouragement this is for our little children. "O Lord, though they be small and weak, grant that by Your grace there might be found in them something good toward the LORD God of Israel!"

Tradition can be a dreadful thing. It is the way that new ways of casting God behind the back trap generations of the people of God in a way that they never escape (v16, cf. 15:34, 16:2, etc.). But the grace of God is a more powerful thing—yanking unlikely suspects out from under the idolatries of the church and the judgments they provoke.

What worship does Jesus lead from heaven? What makes this the best? How can we come to desire it?

Sample prayer: Lord, forgive us for wanting to worship in our own way, like Jeroboam: for deceiving ourselves that we worship You when in truth we are casting You Yourself behind our back. And forgive us for our illusions of power and effectiveness, when in reality a blind prophet sees more clearly than a disguised queen. Forgive us our sins, bringing us near to Yourself through Christ. And, grant that by Your grace there might be found in us something good toward You—which can come only through Christ, in whose Name we ask it, AMEN!

Suggested songs: ARP51A "God, Be Merciful to Me" or TPH174 "The Ten Commandments"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

First Kings 13 verse 33. Through 14 verse 20. These are God's words after this event. Jeroboam did not turn from his evil way but again he made priests from every class of people for the high places, whoever wished, he consecrated him and he became one of the priests of the high places and this thing was the sin of the house of Jeroboam.

So, as to exterminate and destroy it from the face of the earth at that time, obese and of German became sick. Some durable, said to his wife, please arise and disguise yourself that they may not recognize you as a life of Jeroboam and go to Shiloh. Indeed, adhesa. The prophet is there.

Who told me that I would be king over this. People Also take with you 10 loaves some cakes and a jar of honey and go to him. He will tell you what will become of the child Jeroboam's wife did. So she arose and went to Shiloh and came to the house of a Hija.

Now here's a could not see for his eyes were glazed by reason of his age. Now, you always said to Elijah, Here is the wife of Jeroboam coming to ask you something about her son for he is sick. Thus, unless you shall say to her for it will be when she comes in, she'll pretend to be another woman.

And so it was when he's a herd the sound of her footsteps as she came through the door. He said, come in wife of Jeroboam, Why do you pretend to be another person for I have set, been sent to you with bad news. Go tell Jeroboam and thus says, Yahweh God of Israel because I exalted you from among the people and made, you ruler over my people, Israel, and tore, the kingdom away from the house of David and gave it to you.

And yet, you have not been as my servant, David who kept my commandments, and it followed me with all his heart to do, only what it was right in my eyes. But you have done more evil and all who are before you For. You have gone and made for yourself, other gods, and molded images to provoke me to anger and have cast me behind your back.

Therefore behold I will bring disaster on the house of Jeroboam and we'll cut off from Gerald Bowen. Every male in Israel bond and free, We'll take away the remnant of the house of Jeroboam as one takes away. Refuse until it is all gone. The dogs shall eat whoever belongs to Jeroboam and dies in the city and the birds of the air shall eat whoever dies in the field for Yahweh has spoken arise.

Therefore go to your own house when you enter when your feet enter the city, the child shall die and all Israel. So mourn for him and bury in for he is the only one of Jeroboam who shall come to the grave, because in him, There is found something good towards Yahweh God of Israel.

In the house of gerbone. Moreover, you all, they will raise up for himself, King over Israel because I'll cut off the house at Jeroboam this day. What. Even now for Yahwe will strike Israel as a reed is shaken. In the water. You will uproot Israel from this good land, which he gave to their fathers.

And he will scatter them beyond the river because they have made their wooden images provoking Yahweh to anger and he will give Israel up because of the sins of Jeroboam who sinned. And who made Israel to send Then Gerald, bones wife, arose, and departed, and came to Tirza when she came to the threshold of the house.

The child died, Then they buried him and all Israel more in for him, according to the Word of Yahweh. Which he spoke through his servant to He's of the prophet now. The rest of the act of Jeroboam how he made war and how he rained indeed. They are written in the book of the chronicles, of the kings of Israel.

The period that Jeroboam reigned was 22 years. So he rested with his father's the Nadab, his son rent in his place.

So, for the reading of God's inspired and inerrant word. There's actually so much here that I think what we might do is just start at the beginning and go through line by line pointing things out. We might not have a whole lot of time for application But even right up into the end and how appropriate it was that Jeroboam the inventor of man-made religion, would name his son, nadab after the, son of Aaron who invented religion and quite literally was incinerated for it.

How foolish we are and how willing we ought to be not to be haughty. And judge those who have come before us like our culture is addicted to doing. But being honest to recognize the sinfulness of those who have come before us. So that we may so that we may recognize this sinfulness that is in us and look to the Lord, both for the necessary.

Forgiveness and also for the repentance to turn against that sin in this, sanctification to fulfill the desire after repentance. It's very interesting how he called David. The one who only did good because one of our great memories of David. Isn't it a sin so great that it's given us.

Several Psalms that help us deal with the greatness of our own sin before. God. And yet, when we come to God through Christ, that this, which is to say, when we come to God, through the way that He has appointed, all of which in the Mosaic administration, the Davidic Administration, They all pointed forward to Christ.

It wasn't because God liked bulls and goats David will even say that in the second half of Psalm 51 when we come to that next week, it was it was because those things pointed forward to Christ and the right way of worshiping. Now, it's not like it's not because God loves earthly simplicity so much, He's made tons of beautiful things.

They're all sorts of people who make the great mistake of saying, oh, we should have this great Anglican architecture, and we should have, you know, these very powerfully smelly, incense things that we burn and use candles and have an orchestra and acquire, and make, yeah, the grandest possible use of instrumentation.

And, you know, so they involve all the arts, even RC Sproul who was used by God to open, much good truth. For many was addicted to that, kind of stuff and worship, and he was addicted to it because he said, well, God made all that stuff. He must want that in the worship.

No, he once Christ in the worship. And so if he's given us something simple, the value of the simplicity is not to look around and say look at how much simpler our worship is than everyone else. That's so much better. No, it's to say the simplicity that God has commanded for.

This age of worship is because we come through Christ, We have Christ. And if we have Christ, then God will say of us like David. They did only good and feared me and kept my commandments because then the blood of Jesus will have put away our sin and the worthiness of Jesus will be what a scene in our life.

And every right thing that we have ever done will be seen, not in and of itself but as something that has come in and through Jesus, That's the that's the big problem with making up our own way, just like we heard and the second commandment Lord's day evening. This past week.

That's the big problem coming our own way because if we make ourselves God and invent how we can connect to God, which is something only God can do it, can a man, make it come up with a way of connecting to God, of course not. He can come up with a way of connecting to the ideas of his own heart and mind, and he can do enough drugs that he ends up something like a Buddhist.

So, it feels like it's coming from something else, but it still coming from himself or from a demon. So, back to the beginning, after this event, Jerobone did not turn from his evil way, but again, he made priests from every class of people for the high places, whoever he wished, he consecrated him.

And then this is something that the church falls into whatever it is making its own way. There is this combination in the last couple generations in the church of volunteerism, and conscriptionism in which rather than depend upon God to convince people of Christ and bring them in, through faith, to be a part of the church, according to the commitments.

And the commands that God commands in his word, People who have been leadership in churches have thought, oh well just will create a job for anyone and anyone that we can get to plug in. Well, plug them in. We'll find a way to involve everyone and so the church has been has suffered involvementism, but you know, what else that does is it tells people that just being an ordinary worshiper of God and the way that he has commanded you to come and being a believer who lives your life, according to faith and operates in your household and in your marriage and with your children, and your work, according to faith.

That that's not, that, that's not wholly, and wonderful, and glorious. No, you have to be clergy, or you have to be upfront or you have to use quote unquote, your gift, You know, they don't believe like the Bible teaches us about spiritual gifts, being whatever God is commanded us to do, and whatever role in, which he is situated us.

So that some of you have the gift now of son or daughter and brother, sister, and church member being generous with everything, whatever a little amount. You have So Jeroboam anybody who said I think my spiritual gift is priesthood. He decided to plug them in. It's interesting that although there are great big golden calves to pick on.

It's that particular one that gets repeated in verse 33. And summarized in verse 34, this thing was the sin of the house of Jeroboam and not just the sin to which God responded by exterminating him, but into which God gave him over. In order to exterminate him and his house.

Wanting to worship the way we want. Is itself a judgment. It's what we deserve to end up like and something that we should ask God to deliver us from. It's something that in my own heart. Well, you know, the kids of the church are doing their catechism and everybody's listening and joking and all how cute and all this stuff.

One of the things that that I am, you know, trying not to look too weird. As I pray for is that the Lord would grant to us to do, according to His will not mine that he would take from me. This desire that that things would be the way I want them to be in the worship service and that we would all be submitted to and satisfied in him himself and his pleasure.

So don't just think that it's all those non-regulative principle churches out there that can commit the sin of Jeroboam and their heart. We are all susceptible to it at that time, a bija son of Jeroboam became sick. And we might think, oh, abuses being judged because of his daddy.

And to some extent, that's true. But abusive was always gonna die. It's not like he was gonna be added to Enoch and Elijah, the only two who escaped this world without without death. Oh, I guess the generation of believers at the end too. He was gonna die. We actually find out by the end of the passage that it was because there was something good in Ibiza, even in the house of Jeroboam.

You see how great the grace of God. Is that God's mercy to a child can be above and beyond the quality of their parent? This is something you can pray for yourself. Don't allow yourself to fall into contempt towards me or mom. But still, However, merciful God has been to you, you want him to treat you according to His grace and according to Christ.

And so you thank him for what he's given you and asking to give you more, that you would have something in you, that is good towards God. According to Jesus, According to the perfection of his righteousness. According to the love that gave him to be your righteousness, which means that even a child of the most horrible parents still has the same hope because the hope is found in God.

When your parents you want to use? The means that God has appointed because your hope for your children is in God, not how good you are not how well you use. The means but you use the means because their gods means and the hope is in them. It's wonderful.

That the reason Abija's sick here is so that he can die before the stream of judgment starts coming down up on the house of durable and all the other descendants of Jeroboam. Especially this nadab, who is as he is named, that they will all die and not be buried.

That there will become dog and bird buffet depending entirely upon the geographical location of where they happen to bite the dust. So it's actually a mercy to a Besia who was going to die. Anyway, that he would be taken early and that he would be taken in this manner so that he wouldn't have to continue long in the house of Jerobones.

So that you wouldn't have to see the judgment, that would come upon his brothers and nephews and, and so forth, so that he might have burial. Even Now, the people can be disguised. He's the people can be deceived verse 2. Please arise and disguise yourself that they may not recognize you.

It wasn't just trying to put one over on the profit, which you can't put one over on the profit because the profit has God and the Word of God gives you much better sight than eyes that are not covered over with opaque tissue. So we couldn't put one over on the profit.

That comes later but notice verse 2, Jeroboam is able to deceive the people, and, of course, that's something he's been doing with his religion for much longer than Mrs. Jeroboam's outfit. We should we should remember that although we may deceive others. And even ourselves. We cannot deceive God, the church.

That thinks it's worship is wonderful, but the worship is not from the Lord made to see if everyone else. Like Mrs. Jeroboam and her clever disguise. But God is not deceived and you hear that especially when she's on the threshold and getting ready to put on her best. Not Mrs.

Jeroboam performance that she can. But before she even gets, you know, knocks on the door, she's composed herself and she's gonna knock to come in or

whatever and the profit inside says, come in mr. Duroboam. Why are you trying to pretend to be somebody else? How wonderful. When we've been deceiving ourselves as a great mercy, isn't it?

We try to see ourselves in the Word of God says that don't even try. Don't even start. I know exactly who you are and what you're like and thankfully Scripture comes to us not just with bad news but also with good news, the bad news is who we are.

The good news is who God is and who Christ is was only good news. If you're coming to him through Christ duroboam and those who are connected with him, have decided to come in their own way. And we already discussed the next couple verses of the difference between him and David, not being actual, sinlessness in David's performance.

But a imputed, a reckoned, an accounted sinlessness through Christ. And this coming to God only through Jesus. You see becomes so important because it is literally the gospel that you can come only through Christ. That's why Jeremiah Burroughs 16th. Well 17th, I guess into the 17th century Puritan wrote.

This book called Gospel Worship which in 20 years ago. When people in the evangelical world started, slapping the word gospel on everything. I was able to hand out quite a few of these to other pastors. There's like, ooh, a gospel worship but that must be wonderful. But it was just a regular principle book written by a Puritan 400 years ago because it was about how coming to God.

Only in the way that he has. Provided was the right way of worshiping in, and Jesus. And his blood and his righteousness. This is the way that God has provided and you see the threat of the second commandment coming true. Very literally in Jeroboam's household, This reminds us that God does not threaten idly or emptily when he says visiting the sins of the fathers, upon the children, to the third and fourth generation of those who hate me.

He really means. It really meant that in all of this religion that Jerem had invented. He hated God. It wasn't just alternative worship style. It was hatred of God as God really is, and of the ability to come to God through Christ as Christ really is. And so the visiting upon the third unto the third and fourth generate.

It actually happens, doesn't it? That's the curse here. Every male that comes from this household is going to be exterminated. The only one of them all that's going to get buried as a visa. The sick boy, So geroboam sends Mrs. Jeroboam to inquire about the sick boy and God says, actually he's the one in whom I'm gonna show the greatness of my grace because I am visiting the threat, the threatened punishment of this second commandment upon the rest of your household.

Do not let yourselves think that it is somehow okay to have alternative worship style, you have to use God's definitions and you have to take God's threats. Seriously, you know, a generation in the church and which we have not taken him and his definition and his threat. Seriously has resulted in the gutting of the church and even now there are many reformed people who have all of these ways that they say, oh, we'll retain our children.

If and that's a bunch of good things that God has commanded, you know, the discipling of your own children, which is the basis of the idea of homeschooling. And, um, and you know, the use of discipline and instruction together and not thinking that one or the other will be useful by itself.

Since God is the one who has given us both to be is together. Those things are fine. But if what's coming upon us is something that God has threatened for a specific action and we don't repent of that action. What ultimate good or success. Do we expect the rest of the use of the means to have Now?

God may extend great grace. Now how do you get out of the cycle of his visiting, the sins of the fathers upon the children to the third and forth generation and then the second generation commits the same sins as the sins of the Father. Then you start over. Don't you three or four generations on that one?

They get the number three but that one becomes number one because he's an idolater, You get three or four more. Well, By repentance by coming, to Christ by coming out from, under your original father, and coming under the federal headship of Jesus. By coming to God, only through Christ.

Praise God. And this is, this is the great thing. This is how you get to a thousand generations. The other way, when you realize that it's not having me as your dad who leads you to God in the Bible way, that ultimately results in you being blessed, and loving him and keeping His commandments, but that by our coming only through Christ and the Spirit, giving you your own faith in the Lord, Jesus Christ, you become the new number one, and of a thousand, which is much better than becoming the new.

Number one, out of three or four and over, and over again.

One last thing verse 19. Now, the rest of the acts of durable how he made war, how he reigned indeed their written in the book of the chronicles of the Kings of Israel. You see what God thinks of reconstructionism? You see how impressed he is of you with political or military or organizational success.

This age is going to come to an end. The kingdoms of this world will be wiped out by and replaced with the kingdom of our Lord. Jesus Christ, which is largely invisible. Although there's a visible church and it is more or less visible. The kingdom is to the extent to which the kingdom are the king.

Jesus is obeyed and it can be more or less visible in your life. It could be more or less visible in a household, It can be more or less visible and the church and it can be more or less visible in a nation. We're not denying any of those things, but there's a new creation coming, The heavens in the earth are going to be dissolved and recreated, the analogy for which in the Bible, is the extent to which your body is going to be disintegrated by worms and pooped out.

You know, by these invertebrates into dirt and then from that, the Lord will make something unimaginably more glorious than what you are. Now, as you live and breathe and sit around the table. So investing in the impact that we think we will have made in this world is utter folly and no one, but a 21st century American with zero sense of history could fall for such nonsense because you can look at 6,000 years of human history.

And even kingdoms that were greatly Christian or at least a name, and to some extent, more or less, some of the places where they've been most biblical, they've ended up most persecuted and gotten wiped out. Anyway, politically economically socially etc. So for General Bowham how he made war, how he rained, he was a great organizer.

It was in this it was in this period of at the beginning of the two kingdoms that the northern kingdom got ahead to stay. They were politically and economically stronger than the southern kingdom. Pretty much for the rest of the existence of the two kingdoms and there are chronicles of these things.

But verse 19, as a footnote to everything else that we've read is a way. That that Scripture says to us, God doesn't care about your earthly success. You may glorify Him by following his ways and he may bless with some success which you do and praise God, He shows forth the truth of, you know, so much of what he says in Proverbs and so much and so forth.

But what matters there is, you're showing forth the goodness and glory of Jesus, who actually took a sinner like you and made you faithful for a little while. So that at the end of your life, you hear well done. My good and faithful servant. Who, by the way, the apostle who said he was going to, who was looking forward to hearing that, at the end of his life, he was abandoned by everyone, he administered to, He had planted a bunch of churches and the Lord had done a bunch of good.

Praise God. But even some of those churches You read the the letters at the beginning of the book of Revelation and they were already declining and and they all ended up ultimately apostatizing. And people when they hear about what happened to harvest in Iowa, they're like, I'm so sorry that must be horrible for you and it is horrible for me to some extent but there are a lot of believers that God took out of that church before he destroyed it and used to strengthen other churches and it puts me in pretty good company.

If I'm hanging out with the apostle Paul and I can say, faithfulness does not mean lasting and final million generation impact. So that's not where our hope is in this life. I want from God for you that you get to see your households established that you put down roots that he would be pleased to bless those around you greatly and generations that come from you greatly even in an earthly sense.

But that is not the main thing that is not the point and it would be awful if by some outward. Conformity you got a few generations or I don't didn't count how many come from Jerobone many generations of earthly prosperity and yet the judgment about you would be. Now the rest of the act of John and how he made war and how he rained indeed.

They are written in the book of the chronicles of the Kings of Israel. But the main story would be that, you didn't follow after God, with all your heart, that you invented your own way of coming to Him. God spare us from getting the priority reversed as many do.

All right, I'm sorry. It was not as organized as usual but there's a lot here that we needed to hear. Let's pray O Lord how we thank you for the greatness of your grace that you even from the children of Jeroboam set apart onto yourself Abija and that there was something good in him from you and towards you.

And we look to you for your grace because we have come into this world as children of Adam and I am the child of a sinner and my children are children of a father who's a sinner we're so grateful to you that you have given us a way of coming to yourself.

That is in the person of Christ and through the sacrifice and blood of Christ that puts away, our sin, and the worthiness and obedience of Christ who is our righteousness. And so we pray that you would make us to see the connection between this and the right way of worshiping you that we would not put you behind our back.

As God told Jeroboam he had done. Oh, let us be lovers of you. And lovers of genuinely having you in Jesus, through the way in which you have given us to come to you. Lord, we pray that you would. So right, these trees on our hearts, that even living in a generation.

When this part of the teaching of your word is not just unknown but actively resisted that your spirit would continue to convince and convict us of these truths that we might not be lost. And we pray for revival in the churches and Reformation like that, which you brought in the 16th and 17th century in Europe where there were those who had lost Christ as the way of coming and evil men in their with their fraudulent, authority, in the church and made themselves the way of coming to you the way of being right with you and their worship reflected the same full of man-made nonsense.

So we pray for recovery of the gospel and we pray for a recovery of gospel worship and we pray that even as we come trying, according to the instruction that you have given us to worship in the ways that you have given us that you would make us aware of and intentional about resting only in Jesus.

And what he has done since he is ultimately the way the truth and the life by whom we come to you. Not just in being forgiven but in order genuinely to engage you and be engaged by you and your worship. So do this work in our hearts and exalt Christ in our hearts and stir up our faith, towards him by your spirit.

We ask and Jesus. Amen.