

GOD'S "NO" IN OUR LIFE

INTRO: - The ten tribes, the northern kingdom, the nation of Israel was ruled by King Jeroboam.

-While God took these tribes away because of Solomon's sins, their leaving was an act of sin. They did not want the rule of David.

-While God gave them to Jeroboam, he and his house would rule if they served and obeyed God. But they would not!

-So in the Northern Kingdom, you have the apostate church, a false church which gives rise to a false worship.

I. **GOD'S "NO" IN THE DAYS OF JEROBOAM**

- A. Jeroboam sets up two golden calves in Dan and Bethel:
1. This was an attempt to assure the permanency of his kingdom, not wanting the people to go to Jerusalem.
 2. He still claimed that they were worshipping Jehovah, but making the worship more relevant for the people.
 3. He changed the place of worship, the form of worship, the day of the feast, and the priesthood.
 4. He himself acted as the high priest to offer the incense.
 5. The people of Israel go along with this new worship, indicating that the most part had become apostate.
- B. The prophecy of David's son.
1. There comes a "man of God out of Judah" before the king and the people & he "cried against the altar."
 2. While the cry is against the altar, it represented the whole system of worship set up in Israel.
 3. A remarkable prophecy of David's son, Josiah which would be fulfilled 350 years later.
 4. He would burn upon this altar the priests who were offering and dig up the bones of those who had earlier.
 5. But we must think of David's greater Son, Christ who wipes out those who worship in appearance only.
- C. The sign attached to God's Word.
1. This word is from the Lord. As a sign, this altar will be split apart and the ashes spilling to the ground.
 2. This sign is an indication of the wrath of God against the idolatrous worship; the sacrifice is desecrated.
 3. As Jeroboam rages against this, his arm is withered. The man of God is beyond the king's power.
 4. The arm is restored, but this is not common grace, but the king has heard and will fill out his iniquity.

II. **OUR "NO".**

- A. King Jeroboam's invitation for fellowship with the prophet of God.
1. King Jeroboam desired to reduce the impact of the word of God by having the prophet join him.
 2. This is always the desire of the wicked: Eve w/ Adam, Saul w/ Samuel, Moab w/ Israel... today also.
 3. The man of God will not do that. God has given to him explicit instructions: "eat no bread, drink...."
 4. This prohibition was that it might be a sign to Israel that God's curse rested upon them!
- B. The old prophet in Bethel's invitation to the prophet of God.
1. We do not know this man's motive. Probably a mixed motive. But the command of God is repeated.
 2. The lie of the old prophet: "an angel of God hath spoken unto me..." Why did this old prophet lie?
 3. Does God have two conflicting words? (Gal.1:6) Today are there conflicting valid interpretations?
 4. The old prophet willfully lied, and the young prophet of God was willfully seduced.
- C. The word of God: no fellowship with the wicked.
1. Does this seem offensive to you?
 2. Not this preacher's word, but this is the word of God! This is the word of the antithesis.
 3. God says, "What concord hath Christ with Belial (II Cor. 6:14-18)?"
- D. Examples:
1. Our theology and our worship.
 2. Our marriages.
 3. Our good Christian schools.
 4. Our business ethics and our recreation.

III. **GOD'S PUNISHMENT FOR DISOBEDIENCE**

- A. The death of the man of God.
1. This seems severe for what appears to be an error of judgment. He believed a lie, and paid with his life.
 2. God's command was extremely and unmistakable (mentioned 5 times). God's "no" is no!
 3. The prophet's duty was unquestioned obedience, not, "Yea hath God said."
 4. Further his duty had been publically announced by his own mouth, publically disobeyed.
 5. His punishment therefore also became publically known: his unusual death is testimony that God did it!
- B. The old prophet's desire to be buried in the same grave.
1. Was the old man desirous to destroy the effect of the mission of the prophet or gain the kings' favor?
 2. Probably not. Rather a desire to stand with this prophet and God's Word.
 3. The grave is later spared, their bones not dug up and burned on the altar with the wicked priests!
- C. Lessons to learn:
1. Do not linger in the neighborhood of temptation.
 2. Do not dilly-dally in the completion of duty.
 3. Be careful for inspired sanction for conduct and opinions which coincide with our own secret wishes!