

# 1 Kings 14 Commentary

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[1 Kings Chart](#) from Charles Swindoll

## THE DOWNWARD SPIRAL

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**1 Kings 14:1** At that time Abijah the son of Jeroboam became sick.

- **that time:** 1Ki 13:33,34
- **the son of Jeroboam :** 1Ki 14:12,13 Ex 20:5 1Sa 4:19,20 31:2 2Sa 12:15

## THE HEIR TO THE THRONE IS ILL

**At that time** - What time? After the continued ordination of false priests at the high places (1Ki 13:33-34+) in spite of the sign of the split altar and stiffened arm (healed by the man of God). And now we see the judgment of God beginning to unfold against Jeroboam by causing his son and potential royal heir to become ill (cf 1Ki 14:10-11+). Jeroboam did have another heir for 1 Kings 15:25+ says "Now Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years."

**Abijah the son of Jeroboam became sick** - Abijah means "my father is Yah(weh)," suggesting a pretentious claim on the part of Jeroboam. The name **Abijah** can be confusing because it is the name of the son of Jeroboam in the present story and is also the name of Rehoboam's son (also called Abijam - 1Ki 14:31) who succeeded him as King of the Southern Kingdom.

1 Kings 14:2 Jeroboam said to his wife, "Arise now, and disguise yourself so that they will not know that you are the wife of Jeroboam, and go to Shiloh; **behold**, Ahijah the prophet is there, who spoke concerning me that I would be king over this people.

- **disguise:** 1Ki 14:5,6 22:30 1Sa 28:8 2Sa 14:2 2Ch 18:29 Lu 12:2
- **Ahijah:** 1Ki 11:29-38



Shiloh is also called Silo - see just above Ephraim

## JEROBOAM'S WIFE'S CLANDESTINE CONSULTATION

Jeroboam said to his wife, “**Arise** now, and disguise yourself so that they will not know that you are the wife of Jeroboam, and go to Shiloh; **behold**, **Ahijah** the prophet is there, who spoke concerning me that I would be king over this people (1Ki 11:29-40+) - Why is Jeroboam's wife being sent on this mystery mission? The context tells us she is sent to inquire about Jeroboam's sick son Abijah. **Shiloh** (Silo) was the site where Joshua divided the tribes by lot, was the site of the temple during the Judges period and was Ahijah's home. **Shiloh** is located in the territory of the tribe of Ephraim, in the central hill country of Israel, about 20 miles (32 km) north of Jerusalem. It is interesting that **Ahijah** (clearly a true prophet of God) remained in the Northern Kingdom in spite of Jeroboam's abominable apostasy.

Regarding the **disguise**, we do not know if the disguise was intended to fool Ahijah or to conceal Jeroboam going to a prophet of Judah. L M Grant makes a good point stating that "Jeroboam was totally insensible of the sovereign omniscience of God. He wanted information from God and thought he could fool God into giving him the information without knowing to whom he was giving it!"

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**AHIJAH** - The distinguished prophet of Shiloh, who was interested in Jeroboam I. In Solomon's lifetime Ahijah clothed himself with a new robe, met Jeroboam outside Jerusalem, tore the robe into twelve pieces, and gave him ten, in token that he should become king of the ten tribes (1 Ki 11:29-39). Later, when Jeroboam had proved unfaithful to Yahweh, he sent his wife to Ahijah to ask in regard to their sick son. The prophet received her harshly, foretold the death of the son, and threatened the extermination of the house of Jeroboam (1 Ki 14). The narrative makes the impression that Ahijah was at this time a very old man (1 Ki 14:4). These incidents are differently narrated in the long addition at 1 Ki 12:24 found in some of the Greek copies. In that addition the account of the sick boy precedes that of the rent garment, and both are placed between the account of Jeroboam's return from Egypt and that of the secession of the ten tribes, an order in which it is impossible to think that the events occurred. Further, this addition attributes the incident of the rent garment to Shemaiah and not to Ahijah, and says that Ahijah was 60 years old.

Other notices speak of the fulfillment of the threatening prophecies spoken by Ahijah (2 Ch 10:15; 1 Ki 12:15; 15:29). In 2 Ch "the prophecy of Ahijah the Shilonite" is referred to as a source for the history of Solomon (9:29).

**1 Kings 14:3** “Take ten loaves with you, some cakes and a jar of honey, and go to him. He will tell you what will happen to the boy.”

- **take:** 1Ki 13:7 1Sa 9:7,8 2Ki 4:42 5:5,15 8:7-9
- **He will tell you:** 2Ki 1:2 8:8 Lu 7:2,3 Joh 4:47,48 11:3

## JEROBOAM'S TRUST IN ABIJAH'S PROPHECY

**Take ten loaves with you, some cakes and a jar of honey, and go to him** - This would seem to be recompense for the prophet's service. Why Jeroboam wants to carry this out in secret is not clear.

**Bob Utley** points out that "It was expected to bring a prophet a gift (NIDOTTE, vol. 4, p. 342) of food when asking a question (cf. 1Sa 9:7; 1Ki 13:7; 2Ki 5:15, 2Ki 5:22-23; 2Ki 8:8-9).

**He will tell you what will happen to the boy** - It makes sense that Jeroboam would trust **Ahijah** since his words had proved true regarding Jeroboam's rule over the 10 Northern tribes.

**Warren Wiersbe** reminds us that Jeroboam had asked another prophet (man of God) to pray "for healing for his arm (1Ki 13:6-), and now he asked the prophet Ahijah to heal his son, the crown prince and heir to the throne. It's obvious that physical blessings were more important to him than spiritual blessings. Like many nominal believers and careless church members today, the only time Jeroboam wanted help from God's servant was when he was in trouble."

**August Konkell:** In spite of his divine calling and privileged position as a successor to Solomon, Jeroboam is remembered as the king who brought destruction to himself and to his land. Though Israel has a long history with many wicked kings, the prophetic historians view the fall of Israel as the responsibility of Jeroboam. This king violated three fundamental theological propositions of the kingdom of God: The promise of God belonged to the Davidic dynasty (cf. 1Ki 12:26-27); only the temple could represent the divine presence (1Ki 12:28-29); the worship of God was to take place in Jerusalem (1Ki 12:30-33). Ahijah condemns Jeroboam on each of these three counts.<sup>28</sup> Jeroboam's dynasty ends because he established other symbols of worship so the people would not

go to Jerusalem (1Ki 14:9–11). The prophetic interpretation of Israel's history is that Jeroboam has fundamentally undermined loyalty to God and is thus responsible for the nation's destruction. (See [1 and 2 Kings - Page 254](#))

**1 Kings 14:4 Jeroboam's wife did so, and arose and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see, for his eyes were dim because of his age.**

- **Shiloh:** 1Ki 11:29 Jos 18:1 1Sa 4:3,4 Jer 7:12-14
- **for his eyes:** Ge 27:1 48:10 De 34:7 1Sa 3:2 4:15 Ps 90:10 Ec 12:3

### **AGED AHIJAH IS PHYSICALLY BLIND**

**Jeroboam's wife did so, and arose and went to Shiloh, and came to the house of [Ahijah](#). Now [Ahijah](#) could not see, for his eyes were dim because of his age** - Perhaps it was Ahijah's old age which kept him from moving to Judah. Ahijah's physical vision was impaired but as we soon seen his spiritual vision is "20/20," and enables him to recognize the disguised wife and to give a deadly prophetic warning regarding Jeroboam's son and his kingdom!

Bob Utley - **his eyes were dim because of his age** - Isaac had this same problem in his old age (cf. Gen. 27:1), as did Jacob/Israel (cf. Gen. 48:10). The priest at Shiloh, Eli, also had eye problems in his old age (1 Sam. 3:3). These problems are common to all humans. God allows age to weaken, even His special servants. Do not let physical or emotional problems cause you to question God's love and care for you! [HUMAN AGING](#)

**1 Kings 14:5 Now the LORD had said to Ahijah, "[Behold](#), the wife of Jeroboam is coming to inquire of you concerning her son, for he is sick. You shall say thus and thus to her, for it will be when she arrives that she will pretend to be another woman."**

- **Now the LORD** 2Ki 4:27 6:8-12 Ps 139:1-4 Pr 21:30 Am 3:7 Ac 10:19,20

#### **Related Passages:**

Proverbs 21:30 There is no wisdom and no understanding And no counsel against the LORD.

### **AHIJAH RECEIVES WORD FROM YAHWEH**

**Now the LORD had said to [Ahijah](#), "[Behold](#), the wife of Jeroboam is coming to inquire of you concerning her son, for he is sick. You shall say thus and thus to her, for it will be when she arrives that she will pretend to be another woman** - How Yahweh communicated (theophany, dream, simply audio, etc) is not known (cf Heb 1:1+). There is a phrase that says "[The jig is up!](#)" which means Jeroboam's wife's deception has been discovered and is coming to an end as she arrives.

**1 Kings 14:6 When Ahijah heard the sound of her feet coming in the doorway, he said, "Come in, wife of Jeroboam, why do you pretend to be another woman? For I am sent to you with a harsh message.**

- **Come in, wife of Jeroboam:** Job 5:13 Ps 33:10
- **why do you pretend:** 1Ki 14:2,5 Eze 14:3-5,7,8 Lu 20:20-23 Ac 5:3-5,9,10 Heb 4:13
- **For I am:** 1Ki 14:10,11 13:20-22 20:42 21:18-24 22:8 1Sa 15:16,26 28:18 Jer 21:2-7 Eze 2:4,5 Da 4:19-25 4:19-25 5:17-28 Mk 14:21

### **ABIJAH UNCOVERS RUSE AND RELATES BAD NEWS**

**When Ahijah heard the sound of her feet coming in the doorway** - Ahijah cannot see but obviously God has given him revelation that the footsteps at his doorway were those of Jeroboam's wife.

he said, “Come in, wife of Jeroboam, why do you pretend to be another woman?- Good question! You can't fool this prophet.

**For I am sent to you with a harsh message** (Heb. hard tidings) - The prophet explains he has a harsh message, undoubtedly regarding Jeroboam's son.

1 Kings 14:7 “**Go**, say to Jeroboam, ‘Thus says the LORD God of Israel, “Because I exalted you from among the people and made you leader over My people Israel,

- **Because I exalted you:** 1Ki 12:24 16:2 1Sa 2:27-30 15:16 2Sa 12:7,8

### AHIJAH BEGINS A LENGTHY PROPHECY

**Go**, say to Jeroboam, ‘Thus says the LORD God of Israel, “Because I exalted you from among the people and made you leader over My people Israel (context = 10 northern tribes) - Ahijah's prophecy continues for 10 verses from 1Ki 14:7-16. He begins not with the bad news, but with an explanation of why the news would be bad. As Ahijah will explain, it has to do with divine privileges that were squandered by willful disobedience.

1 Kings 14:8 and tore the kingdom away from the house of David and gave it to you—yet you have not been like My servant David, who kept My commandments and who followed Me with all his heart, to do only that which was right in My sight;

- **tore the kingdom:** 1Ki 11:30,31
- **my servant David:** 1Ki 3:14 11:33-38 15:5 2Ch 17:3 28:1 Ac 13:22,36

### THE CONTRAST BETWEEN JEROBOAM AND DAVID

**And tore** ([qara](#)) the kingdom away from the house of David and gave it to you- Jeroboam had received God's gift of the Northern Kingdom by grace and not by anything he did to merit that gift.

**HOUSE OF DAVID** - 25x/25v - **House of David** refers to the dynasty of King David—his royal lineage, descendants, and the covenant promise God made to him. The House of David was central to messianic prophecy for the Messiah (God's anointed one) would come from David's royal line, David's house. 1 Sam. 20:16; 2 Sam. 3:1; 2 Sam. 3:6; 1 Ki. 12:19; 1 Ki. 12:20; 1 Ki. 12:26; 1 Ki. 13:2; 1 Ki. 14:8; 2 Ki. 17:21; 1 Chr. 17:24; 2 Chr. 8:11; 2 Chr. 10:19; 2 Chr. 21:7; Neh. 12:37; Ps. 122:5; Isa. 7:2; Isa. 7:13; Isa. 22:22; Jer. 21:12; Zech. 12:7; Zech. 12:8; Zech. 12:10; Zech. 12:12; Zech. 13:1; Lk. 1:69

**Yet** - The striking contrast. The contrast would be between Jeroboam and David.

**You have not been like My servant** ([lebed](#)) David, who kept ([shamar](#)) My commandments ([mitsvah](#)) and who followed ([halak](#)) Me with all his heart ([lebab](#)), to do only that which was right ([yashar](#)) in My sight - Yahweh compares (and contrasts) Jeroboam's behavior with that of His **servant David**. David was a type and an example to be followed (emulated) by all subsequent kings whether in either north or south. Note the grace and mercy of God to David who clearly was a sinner, but who God says **followed Me with all his heart**.

**THOUGHT** - With David (and with all believers today) God is not looking for perfection, but He is looking for direction. He is looking for a broken and contrite spirit when we sin against Him (because we will!). We should never use this truth as an excuse for our sin, but should continually seek (enabled by God's Spirit) to live sensibly, righteously and godly in this present age (Titus 2:12+).

1 Kings 14:9 you also have done more evil than all who were before you, and have gone and made for yourself other gods and molten images to provoke Me to anger, and have cast Me behind your back—

- **you also have done more evil than all who were before you:** 1Ki 14:16 12:28 13:33,34 15:34 16:31

- **have gone and made for yourself other gods:** De 32:16,17,21 Jdg 5:8 2Ch 11:15 Ps 106:19,20 115:4-8 Isa 44:9-20 Jer 10:14-16
- **to provoke:** 1Ki 14:22 De 9:8-16,24 2Ki 21:3 23:26 2Ch 33:6 Ps 78:40,56 106:29 Jer 7:9,10 Eze 8:3,17 1Co 10:22
- **cast me:** Ne 9:26 Ps 50:17 Eze 23:35

## TURNING FROM GOD TO IDOLS PROVOKING GOD'S ANGER

**you also have done more evil than all who were before you** - This alone is a condemning characterization of Jeroboam's wicked reign.

**and have gone and made for yourself other gods and molten images to provoke Me to anger, and have cast Me behind your back** - Abijah explains the nature of the evil. Jeroboam was guilty of gross idolatry which angered Yahweh for he in effect turned his back on God!

**1 Kings 14:10 therefore behold, I am bringing calamity on the house of Jeroboam, and will cut off from Jeroboam every male person, both bond and free in Israel, and I will make a clean sweep of the house of Jeroboam, as one sweeps away dung until it is all gone.**

NET 1 Kings 14:10 So I am ready to bring disaster on the dynasty of Jeroboam. I will cut off every last male belonging to Jeroboam in Israel, including even the weak and incapacitated. I will burn up the dynasty of Jeroboam, just as one burns manure until it is completely consumed.

CSB 1 Kings 14:10 Because of all this, I am about to bring disaster on the house of Jeroboam: I will eliminate all of Jeroboam's males, both slave and free, in Israel; I will sweep away the house of Jeroboam as one sweeps away dung until it is all gone!

ESV 1 Kings 14:10 therefore behold, I will bring harm upon the house of Jeroboam and will cut off from Jeroboam every male, both bond and free in Israel, and will burn up the house of Jeroboam, as a man burns up dung until it is all gone.

NIV 1 Kings 14:10 " 'Because of this, I am going to bring disaster on the house of Jeroboam. I will cut off from Jeroboam every last male in Israel--slave or free. I will burn up the house of Jeroboam as one burns dung, until it is all gone.

NLT 1 Kings 14:10 I will bring disaster on your dynasty and will destroy every one of your male descendants, slave and free alike, anywhere in Israel. I will burn up your royal dynasty as one burns up trash until it is all gone.

NRS 1 Kings 14:10 therefore, I will bring evil upon the house of Jeroboam. I will cut off from Jeroboam every male, both bond and free in Israel, and will consume the house of Jeroboam, just as one burns up dung until it is all gone.

NJB 1 Kings 14:10 For this I shall bring disaster on the House of Jeroboam, I shall wipe out every manjack of the family of Jeroboam, fettered or free in Israel, I shall sweep away the House of Jeroboam as a man sweeps dung away till none is left.

NAB 1 Kings 14:10 Therefore, I am bringing evil upon the house of Jeroboam: I will cut off every male in Jeroboam's line, whether slave or freeman in Israel, and will burn up the house of Jeroboam completely, as though dung were being burned.

YLT 1 Kings 14:10 'Therefore, lo, I am bringing in evil unto the house of Jeroboam, and have cut off to Jeroboam those sitting on the wall -- shut up and left -- in Israel, and have put away the posterity of the house of Jeroboam, as one putteth away the dung till its consumption;

GWN 1 Kings 14:10 " 'That is why I will bring disaster on Jeroboam's house. I will destroy every male in his house, whether slave or freeman in Israel. I will burn down Jeroboam's house. It will burn like manure until it is gone.

BBE 1 Kings 14:10 So I will send evil on the line of Jeroboam, cutting off from his family every male child, those who are shut up and those who go free in Israel; the family of Jeroboam will be brushed away like a man

brushing away waste till it is all gone.

RSV 1 Kings 14:10 therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, both bond and free in Israel, and will utterly consume the house of Jeroboam, as a man burns up dung until it is all gone.

- **I will bring:** 1Ki 15:25-30 Am 3:6
- **him that pisseth:** 1Ki 16:11 21:21 1Sa 25:22,34 2Ki 9:8,9
- **him that is shut up:** De 32:36 2Ki 14:26
- **as one sweeps away dung:** 1Sa 2:30 2Ki 9:37 21:13 Job 20:7 Ps 83:10 Isa 5:25 14:19,23 Jer 8:2 Eze 26:4 Zep 1:17 Mal 2:3 Lu 14:34,35

## JEHOVAH CLEANS HOUSE OF JEROBOAM

**Therefore** - Term of conclusion. This conclusion is based on the depth and gravity of Jeroboam's evil.

**Behold** ([hinneh](#) - the idea is "Listen up!" "Pay attention!"), **I am bringing calamity** (misery, distress, injury) **on the house of Jeroboam, and will cut off** ([karath](#)) **from Jeroboam every** (note this all inclusive adjective) **male person** (Literally - those who urinate against a wall), **both bond and free in Israel** - God is sovereign and here is clearly the One Who will orchestrate the total annihilation of Jeroboam's lineage.

The **KJV** is more literal "that pisseth against the wall" which while a bit crude was an idiom that basically refers to royal descendants. In other words, it refers to the class of males who are privileged to relieve themselves in royal quarters, those who are to be a ruler and deliverer (see similar phrase in 1Ki 16:11, 1Ki 21:21 - always a reference to the royal family). In this context Yahweh's prophecy is that He would every one of Jeroboam's male descendants.

**And I will make a clean sweep** (NIV, NET = "I will burn up") **of the house of Jeroboam, as** (term of comparison - simile) **one sweeps away dung** (NET = "as one burns manure") **until it is all gone** - This is a vivid term of comparison, for everyone knows how complete is the removal of refuse. So too would be the house of Jeroboam! This is a picture of total annihilation of the **house of Jeroboam**.

**NET NOTE** - Heb "and I will cut off from Jeroboam those who urinate against a wall (including both those who are) restrained and let free (or "abandoned") in Israel." The precise meaning of the idiomatic phrase **עָצוּר וְעָזוּב** ('atsur vé'azuv) is uncertain. For various options see HALOT 871 s.v. 6 עָזַר and M. Cogan and H. Tadmor, II Kings (AB), 107. The two terms are usually taken as polar opposites ("slaves and freemen" or "minors and adults"), but Cogan and Tadmor, on the basis of contextual considerations (note the usage with **אֲפָס** [efes], "nothing but") in Deut 32:36 and 2 Kgs 14:26, argue convincingly that the terms are synonyms, meaning "restrained and abandoned," and refer to incapable or incapacitated individuals.

**NET NOTE** on **as one sweeps away dung** - The traditional view understands the verb **בָּעַר** (ba'ar) to mean "burn." Manure was sometimes used as fuel (see Ezek 4:12, 15). However, an alternate view takes **בָּעַר** as a homonym meaning "sweep away" (HALOT 146 s.v. II בער). In this case one might translate, "I will sweep away the dynasty of Jeroboam, just as one sweeps away manure it is gone" (cf. ASV, NASB, TEV). Either metaphor emphasizes the thorough and destructive nature of the coming judgment.

**1 Kings 14:11 "Anyone belonging to Jeroboam who dies in the city the dogs will eat. And he who dies in the field the birds of the heavens will eat; for the LORD has spoken it."**

- **that dies:** 1Ki 16:4 1Ki 21:19,23,24 Isa 66:24 Jer 15:3 Eze 39:17-19 Rev 19:17,18

### Related Passages:

1 Kings 16:4+ "Anyone of Baasha who dies in the city the dogs will eat, and anyone of his who dies in the field the birds of the heavens will eat."

1 Kings 21:23+ "Of Jezebel also has the LORD spoken, saying, 'The dogs will eat Jezebel in the district of Jezreel.' 24 "The one belonging to Ahab, who dies in the city, the dogs will eat, and the one who dies in the field the birds of heaven will eat."

## CARCASSES FOOD

## FOR DOGS AND BIRDS

Anyone belonging to Jeroboam who dies in the city the dogs will eat. And he who dies in the field the birds of the heavens will eat; for the LORD has spoken it

1 Kings 14:12 “Now you, arise, go to your house. When your feet enter the city the child will die.

- when thy feet: 1Ki 14:3,16,17 2Ki 1:6,16 Joh 4:50-52

## THE SIGN THEIR SON WILL DIE

**Now you, arise, go to your house. When your feet enter the city the child will die** The death of their son served as the sign that God will fulfil the remainder of His promised judgments to wipe out the line of Jeroboam.

1 Kings 14:13 “All Israel shall mourn for him and bury him, for he alone of Jeroboam’s family will come to the grave, because in him something good was found toward the LORD God of Israel in the house of Jeroboam.

- shall mourn: Nu 20:29 Jer 22:10,18
- there is found: 2Ch 12:12 19:3 Job 19:28 Eze 18:14-32 Phm 1:6 2Pe 2:8,9

## THE ONLY GOOD ONE FROM JEROBOAM

**All Israel shall mourn for him and bury him, for he alone of Jeroboam’s family will come to the grave, because in him something good was found toward the LORD God of Israel in the house of Jeroboam** - This child is the only person from the house of Jeroboam who will be buried with dignity.

1 Kings 14:14 “Moreover, the LORD will raise up for Himself a king over Israel who will cut off the house of Jeroboam this day and from now on.

- **the LORD will raise up:** 1Ki 15:27-29
- but what: Ec 8:11 Eze 7:2-7 12:22-28 Jas 5:9 2Pe 2:3

### Related Passages:

1 Kings 15:25-29+ Now Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years. 26 He did evil in the sight of the LORD, and walked in the way of his father and in his sin which he made Israel sin. 27 Then Baasha the son of Ahijah of the house of Issachar conspired against him, and Baasha struck him down at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were laying siege to Gibbethon. 28 So Baasha killed him in the third year of Asa king of Judah and reigned in his place. 29 It came about as soon as he was king, he struck down all the household of Jeroboam. He did not leave to Jeroboam any persons alive, until he had destroyed them, according to the word of the LORD, which He spoke by His servant Ahijah the Shilonite,

## YAHWEH WILL CUT OFF JEROBOAM

**Moreover, the LORD will raise up for Himself a king over Israel who will cut off the house of Jeroboam this day and from now on** - See the [passages above](#) for the description of Baasha the son of Ahijah whom God raised up to cut off the house of Jeroboam.

The phrase **the LORD will raise up** reminds me of the truth that God is in control of every ruler the world has ever had. After a



prayer meeting Daniel affirmed "It is He who changes the times and the epochs; **He removes kings and establishes kings**; He gives wisdom to wise men And knowledge to men of understanding." (Da 2:21+)

**1 Kings 14:15 "For the LORD will strike Israel, as a reed is shaken in the water; and He will uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the Euphrates River, because they have made their Asherim, provoking the LORD to anger.**

NET 1 Kings 14:15 The LORD will attack Israel, making it like a reed that sways in the water. He will remove Israel from this good land he gave to their ancestors and scatter them beyond the Euphrates River, because they angered the LORD by making Asherah poles.

CSB 1 Kings 14:15 For the LORD will strike Israel and the people will shake as a reed shakes in water. He will uproot Israel from this good soil that He gave to their ancestors. He will scatter them beyond the Euphrates because they made their Asherah poles, provoking the LORD.

ESV 1 Kings 14:15 the LORD will strike Israel as a reed is shaken in the water, and root up Israel out of this good land that he gave to their fathers and scatter them beyond the Euphrates, because they have made their Asherim, provoking the LORD to anger.

NIV 1 Kings 14:15 And the LORD will strike Israel, so that it will be like a reed swaying in the water. He will uproot Israel from this good land that he gave to their forefathers and scatter them beyond the River, because they provoked the LORD to anger by making Asherah poles.

NLT 1 Kings 14:15 Then the LORD will shake Israel like a reed whipped about in a stream. He will uproot the people of Israel from this good land that he gave their ancestors and will scatter them beyond the Euphrates River, for they have angered the LORD with the Asherah poles they have set up for worship.

NRS 1 Kings 14:15 "The LORD will strike Israel, as a reed is shaken in the water; he will root up Israel out of this good land that he gave to their ancestors, and scatter them beyond the Euphrates, because they have made their sacred poles, provoking the LORD to anger.

NJB 1 Kings 14:15 Yahweh will make Israel shake, till it quivers like a reed in the water; he will uproot Israel from this prosperous land which he gave to their ancestors and scatter them beyond the River for provoking Yahweh to anger by making their sacred poles.

NAB 1 Kings 14:15 The LORD will strike Israel like a reed tossed about in the water and will pluck out Israel from this good land which he gave their fathers, scattering them beyond the River, because they made sacred poles for themselves and thus provoked the LORD.

YLT 1 Kings 14:15 And Jehovah hath smitten Israel as the reed is moved by the waters, and hath plucked Israel from off this good ground that He gave to their fathers, and scattered them beyond the River, because that they made their shrines, provoking Jehovah to anger;

GWN 1 Kings 14:15 "The LORD will strike Israel like cattails which shake in the water. He will uproot Israel from this good land which he gave their ancestors. He will scatter them beyond the Euphrates River because they dedicated poles to the goddess Asherah and made the LORD furious.

- **For the LORD will strike** 1Sa 12:25 2Ki 17:6,7
- **as a reed:** Mt 11:7 Lu 7:24
- **uproot Israel** : De 29:28 Ps 52:5 Pr 2:22 Am 2:9 Zep 2:4 Mt 15:13
- **this good land:** Lev 26:32-34,43 De 4:26,27 28:36,63-68 29:24-28 Jos 23:15,16
- **scatter:** 2Ki 15:29 17:6,23 18:11,12 Am 5:27 Ac 7:43
- **Beyond the Euphrates** Ex 34:13,14 De 12:3,4 Isa 1:28,29
- **provoking:** 1Ki 14:9,23,24

#### Related Passages:

1 Kings 14:23-24 For they also built for themselves high places and sacred pillars and **Asherim** ([asherah](#)) on every high hill and beneath every luxuriant tree. 24 There were also male cult prostitutes in the land. They did according to all the abominations of the nations which the LORD dispossessed before the sons of Israel.

## ISRAEL'S DEFEAT AND EXILE IS PROPHESED

**For the LORD will strike Israel, as a reed is shaken in the water**(LIT - as a reed sways in the water); **and He will uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the (Euphrates) River** - The sins of Jeroboam would result in Israel forfeiting the Promised Land God had given them. This of course is a prophecy of Israel's defeat and exile by the Assyrians in 722 BC. The River speaks of the Euphrates which is added to the text but is not in Hebrew.

**Because they have made their Asherim (asherah), provoking the LORD to anger - Because** explains why Israel will be exiled. **Asherim (asherah)** describes a leading deity of the Canaanite pantheon who was "wife/sister" of **El** and was the goddess of fertility. Asherim were commonly worshiped at shrines in or near groves of evergreen trees, or, failing that, at places marked by wooden poles which God had commanded Israel to burn or cut down (Dt 12:3; 16:21; Jdg 6:25, 28, 30; 2Ki 18:4). These abominable sins were beyond "repair" and the only solution was removal from the land which Israel was continually defiling!

God Condemned the Asherim because of...

- **Idolatry** – Worshiping Asherah meant abandoning Yahweh. (NB: Throughout the bible **Idolatry & Immorality** are frequent "bedfellows" pun intended!)
- **Sexual Immorality** – Pagan fertility rites distorted God's design for sexuality.
- **Moral Corruption** – Cult prostitution degraded individuals and society.

**THOUGHT** - ARE THERE ANY "**ASHERIM**" IN OUR WORLD TODAY? That's a rhetorical question! The widespread availability of high speed internet and streaming videos has led to spread of the seductive IDOL OF "PORNOGRAPHY" which is ensnaring and destroying Christian men (and to some degree women), their marriages and the moral framework of our society! What do you think God thinks about pornography? That's another rhetorical question of course!

**RECOMMENDED RESOURCE:** I HIGHLY RECOMMEND Steve Gallagher's 252 page book [AT THE ALTAR OF SEXUAL IDOLATRY](#) - you can view the entire book on archive.org. Read the section entitled "[Alarming Trends](#)" and realize that it was written **almost 20 years** prior (last update 2007)!

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**Asherim** (0842) **Asherah** refers to "poles" representing and/or associated with the goddess Asherah - these poles could be cut down and burned (Jdg. 6:25-26). They were made (1Ki 14:15) and set up (1Ki 14:23) after being carved (2Ki 21:7). In many cases, Asherah clearly refers to the deity and not to an image or symbol (Judg. 3:7, 1 Ki. 18:19 and 2 Ki. 23:4).

Asherim (plural of Asherah) had strong sexual connotations in ancient Near Eastern religion, particularly in Canaanite worship. Asherah was a fertility goddess, and the Asherim—wooden poles or carved trees—were used in rituals connected to fertility, sexuality, and prosperity.

**NIDOTTE** - (a) wooden cult-object; pole (Asherah pole); (b) goddess (direct reference not accepted by NIV). Derivation unknown. Ancient Near Eastern - Asherah (Aṯiratu/Ašratu/Ašertu) in the second millennium was worshiped from Asia Minor to Mesopotamia. In Ugar. myths she (ʾtṛt) was wife of El and "mother of the gods." She was the goddess (Elat) of Tyre and Sidon. She is ʾtīrat ym: Asherah of the sea. Cf. Akk. ašratum, consort of Amurru (see Lipiński). In the first millennium references to her are found only on the fringes of the culture area, especially in Arabia. It is generally held that the Kuntillet ʾAjrud and Khirbet el-Qôm inscriptions refer to some cultic object associated with Yahweh, and not exclusively—as some still maintain—his consort. Outside of the possible references in the Bible, she is not well attested in the Syria/Palestine region. OT Most scholars accept that the word is used as the name of the goddess in 1 Kgs 15:13 (= 2 Chron 15:16); 1 Kgs 18:19; 2 Kgs 21:7; 23:4 (perhaps 7); and the textually doubtful Judg 3:7 (possibly Astarte). All references in the OT, whether to goddess or to the cult object, are uniformly antagonistic. The אֲשֵׁרָה (pole, Asherah) is also said to be used within the worship of Yahweh, but is never approved. The אֲשֵׁרָה was also at times described as being in the temple, either as a symbol in the worship or as the image of a "guest goddess" (2 Kgs 21:7; 23:6). If an image, she could only be the consort of Yahweh, even if Baal was also a "guest god" there. There is apparently no part of the Bible that accepts the poles (אֲשֵׁרָה) as legitimate cult objects, even though the pillars, מַצֵּבָה, are sometimes accepted (Gen 28:18; perhaps Hos 3:4). LXX translates this word as λoσc, sacred grove, which is also the meaning as understood in Jewish literature (cf. Abodah Zarah). This association was unchallenged (cf. AV) until the Babylonian evidence was studied (cf. RV, BDB). (BORROW [NIDOTTE page 568](#))

**W E Vine** - ashērâ refers to a cultic object representing the presence of the Canaanite goddess Asherah.

When the people of Israel entered Palestine, they were to have nothing to do with the idolatrous religions of its inhabitants. Rather, God said, "But ye shall destroy their altars, break their images, and cut down their groves [’ashērîm]..." (Exod. 34:13). This cult object was manufactured from wood (Judg. 6:26; 1 Kings 14:15) and it could be burned (Deut. 12:3). Some scholars conclude that it was a sacred pole set up near an altar to Baal. Since there was only one goddess with this name, the plural (’ashērîm) probably represents her several "poles." ’ashērâ signifies the name of the goddess herself: "Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves [’ashērâ] four hundred, which eat at Jezebel's table" (1 Kings 18:19). The Canaanites believed that ’ashērâ ruled the sea, was the mother of all the gods including Baal, and sometimes was his deadly enemy. Apparently, the mythology of Canaan maintained that ’ashērâ was the consort of Baal, who had displaced El as their highest god. Thus her sacred objects (poles) were immediately beside altars to Baal, and she was worshiped along with him. ([Vine's Expository Dictionary](#))

**Victor Hamilton** - To turn to the OT, there is no actual description of an Asherah there. Was it a tree, a pole, some kind of tree symbol, an image? It apparently was not a natural object but one that was constructed by man, an artifact. It was "made": 1 Kings 16:33; 2 Kings 17:16; 2 Kings 21:3; it was "set up": 2 Kings 17:10; 2 Chron. 33:19; Isaiah 27:9; it was "built": 1 Kings 14:23. Only once is the verb "to plant" used, Deut. 16:21, and here the meaning is "implant." The conclusion then is that in the OT Asherah stands for the Canaanite goddess represented by a carved wooden image implanted into the ground, usually adjacent to an altar dedicated to the god Baal and located on a hilltop under a leafy tree (Patai). It is in the period of the divided monarchy that the Asherah cult flourished both in Israel and Judah, though its existence before is documented by the command in Exodus 34:13, the prohibition of Deut. 16:21, and the incident at the threshold of Gideon's life of service to God, Judges 6:25ff. Rehoboam's career marks the beginning of this in Judah (1 Kings 14:23). In the north the cult received its greatest momentum from the incentive of Jezebel who was responsible for the presence of "four hundred prophets of Asherah" (1 Kings 18:19). Even a reform-minded king such as Asa (1 Kings 15:13) or later Hezekiah (2 Kings 18:4) was unable to liquidate the movement. It was knocked down, but not knocked out. There was an almost inevitable resurrection even in the wake of reform. Compare son Manasseh's policy (2 Kings 21:7, even to the point of placing the image in the temple) on the heels of father Hezekiah's reform (2 Kings 18:4). Apostasy and idolatry just behind revival! What one generation attempts to get rid of a subsequent generation may trot back in, however reprehensible it may be. All too frequently this has been the pattern in the human race. (ONLINE - [Theological Wordbook of the Old Testament](#))

**ASHERA - 40V - Asherah(18), Asherim(20), Asheroth(2).** Exod. 34:13; Deut. 7:5; Deut. 12:3; Deut. 16:21; Jdg. 3:7; Jdg. 6:25; Jdg. 6:26; Jdg. 6:28; Jdg. 6:30; 1 Ki. 14:15; 1 Ki. 14:23; 1 Ki. 15:13; 1 Ki. 16:33; 1 Ki. 18:19; 2 Ki. 13:6; 2 Ki. 17:10; 2 Ki. 17:16; 2 Ki. 18:4; 2 Ki. 21:3; 2 Ki. 21:7; 2 Ki. 23:4; 2 Ki. 23:6; 2 Ki. 23:7; 2 Ki. 23:14; 2 Ki. 23:15; 2 Chr. 14:3; 2 Chr. 15:16; 2 Chr. 17:6; 2 Chr. 19:3; 2 Chr. 24:18; 2 Chr. 31:1; 2 Chr. 33:3; 2 Chr. 33:19; 2 Chr. 34:3; 2 Chr. 34:4; 2 Chr. 34:7; Isa. 17:8; Isa. 27:9; Jer. 17:2; Mic. 5:14

**1 Kings 14:16 "He will give up Israel on account of the sins of Jeroboam, which he committed and with which he made Israel to sin."**

- **He will give up Israel:** Ps 81:12 Isa 40:24 Ho 9:11,12,16,17
- **he made Israel to sin:** 1Ki 12:30 1Ki 13:34 1Ki 15:30,34 1Ki 16:2 Ex 32:21,35 Jer 5:31 Ho 5:11,12 Mic 6:16 Mt 18:7 Ro 14:13

#### Related Passages:

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.

1 Kings 15:30; 34 and because of the sins of Jeroboam which he sinned, and which he made Israel sin, because of his provocation with which he provoked the LORD God of Israel to anger. (15:34) He did evil in the sight of the LORD, and **walked in the way of Jeroboam** and in his sin which he made Israel sin.

1 Kings 16:2 "Inasmuch as I exalted you from the dust and made you leader over My people Israel, and **you have walked in the way of Jeroboam** and have made My people Israel sin, provoking Me to anger with their sins,

## OF JEROBOAM'S SINS

**He will give up Israel on account of the sins of Jeroboam, which he committed and with which he made Israel to sin-** The prophet punctuates the warning judgments with re-emphasis on God's reason, sin! Jeroboam became a synonym for national sin and shame for the 10 Northern Tribes as many other kings committed similar abominable evils as did their "forefather" Jeroboam. See Scriptures below which were used as "benchmarks" for wickedness in the Northern Kingdom. What a legacy to leave!

**Way of Jeroboam** - 1Ki 15:34, 1Ki 16:2, 1Ki 16:19, 1Ki 16:26, 1Ki 22:52

**Sins of Jeroboam** - 2Ki 3:3, 2Ki 10:29, 31, 2Ki 13:2, 11, 2Ki 14:24, 2Ki 17:21-22

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### Another list of References to Sins of Jeroboam

1 Kings 14:16 "And He will give Israel up because of the sins of Jeroboam, who sinned and who made Israel sin."

1 Kings 15:26 "He did evil in the sight of the Lord, and walked in the way of his father and in his sin by which he had made Israel sin."

1 Kings 15:30 "Because of the sins of Jeroboam which he had sinned and which he had made Israel sin, because of his provocation with which he had provoked the Lord God of Israel to anger."

1 Kings 15:34 "He did evil in the sight of the Lord, and walked in the way of Jeroboam and in his sin by which he had made Israel sin."

1 Kings 16:2 "Inasmuch as I lifted you out of the dust and made you ruler over My people Israel, and you have walked in the way of Jeroboam, and have made My people Israel sin, to provoke Me to anger with their sins."

1 Kings 16:19 "Because of the sins which he had committed in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he had committed to make Israel sin."

1 Kings 16:26 "For he walked in all the way of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the Lord God of Israel to anger with their idols."

1 Kings 16:31 "And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him."

1 Kings 22:52 "He did evil in the sight of the Lord, and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who had made Israel sin."

2 Kings 3:3 "Nevertheless he persisted in the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them."

2 Kings 10:29 "However Jehu did not turn away from the sins of Jeroboam the son of Nebat, who had made Israel sin, that is, from the golden calves that were at Bethel and Dan."

2 Kings 10:31 "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he did not depart from the sins of Jeroboam, who had made Israel sin."

2 Kings 13:2 "And he did evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, who had made Israel sin. He did not depart from them."

2 Kings 13:6 "Nevertheless they did not depart from the sins of the house of Jeroboam, who had made Israel sin, but walked in them; and the wooden image also remained in Samaria."

2 Kings 13:11 "And he did evil in the sight of the Lord. He did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin, but walked in them."

2 Kings 14:24 "And he did evil in the sight of the Lord; he did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin."

2 Kings 15:9 "He did evil in the sight of the Lord, as his fathers had done; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin."

2 Kings 15:18 "And he did evil in the sight of the Lord; he did not depart all his days from the sins of Jeroboam the son of Nebat, who had made Israel sin."

2 Kings 15:24 "And he did evil in the sight of the Lord; he did not depart from the sins of Jeroboam the son of

Nebat, who had made Israel sin.”

2 Kings 15:28 “And he did evil in the sight of the Lord; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin.”

2 Kings 17:21-22 “For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the Lord, and made them commit a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them.”

2 Kings 23:15 \*”Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel sin, had made, both that altar and the high place he broke down; and

**1 Kings 14:17 Then Jeroboam’s wife arose and departed and came to Tirzah. As she was entering the threshold of the house, the child died.**

- **Tirzah:** It seems to have been the royal city, and the seat of government for a long time after the revolt of the ten tribes, till Omri built Samaria. 1Ki 15:21,33 16:6,8,9,15,23 Jos 12:24 Song 6:4
- **As she was entering the threshold of the house** 1Ki 14:12,13 1Sa 2:20-34 4:18-20

### **GOD'S WORD FULFILLED EXACTLY AS PROPHESED**

**Then** - Time phrase. Marks progression in the narrative.

**Jeroboam’s wife arose and departed and came to Tirzah. As she was entering the threshold of the house, the child died-** Imagine what was going through her mind as she entered the city limits of Tirzah! Perhaps she thought this surely would not come to pass. But every prophecy of Yahweh is always perfectly fulfilled.

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**TIRZAH** - A city of Canaan in of Ephraim, to which tribe Jeroboam belonged.

- Captured by Joshua, Josh. 12:24.
- Becomes the residence of the kings of Israel, 1 Ki 14:17; 15:21, 33; 16:6, 8, 9, 15, 17, 23.
- Royal residence moved from, 1 Ki 16:23, 24.
- Base of military operations of Menahem, 2 Ki 15:14, 16.
- Beauty of, Song 6:4.

**1 Kings 14:18 All Israel buried him and mourned for him, according to the word of the LORD which He spoke through His servant Ahijah the prophet.**

### **ABIJAH BURIED AND MOURNED**

**All Israel buried him and mourned for him, according to the word of the LORD which He spoke through His servant Ahijah the prophet** - The previous passage of Ahijah’s prophecy helped understand why all Israel mourned - "All Israel shall mourn for him and bury him, for he alone of Jeroboam’s family will come to the grave, because in him something good was found toward the LORD God of Israel in the house of Jeroboam.

God's words through His prophet to Jeroboam's wife were a warning to the king and the death of his son as predicted was clear evidence that the entire prophecy would be fulfilled. One would have thought that Jeroboam might have paused to ponder this warning knowing that the first prophecy Ahijah gave it had been perfectly fulfilled. And pausing to ponder should have motivated Jeroboam to repent of his wickedness, but by this point he had become totally ensnared and enslaved to his wickedness. Jeroboam by this time had received the just recompense of a seared conscience (cf 1Ti 4:2+ - "seared" is passive voice = effect comes from outside, God giving one over). Such consequences are always the danger of sin persisted in despite repeated warnings, beloved...

*Sin will take you further than you ever wanted to stray,  
keep you longer than you ever wanted to stay and*

*cost you more than you ever dreamed you would have to pay!*

**1 Kings 14:19 Now the rest of the acts of Jeroboam, how he made war and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel.**

NET 1 Kings 14:19 The rest of the events of Jeroboam's reign, including the details of his battles and rule, are recorded in the scroll called the Annals of the Kings of Israel.

CSB 1 Kings 14:19 As for the rest of the events of Jeroboam's reign, how he waged war and how he reigned, note that they are written in the Historical Record of Israel's Kings.

ESV 1 Kings 14:19 Now the rest of the acts of Jeroboam, how he warred and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel.

NIV 1 Kings 14:19 The other events of Jeroboam's reign, his wars and how he ruled, are written in the book of the annals of the kings of Israel.

NLT 1 Kings 14:19 The rest of the events in Jeroboam's reign, including all his wars and how he ruled, are recorded in The Book of the History of the Kings of Israel.

NRS 1 Kings 14:19 Now the rest of the acts of Jeroboam, how he warred and how he reigned, are written in the Book of the Annals of the Kings of Israel.

NJB 1 Kings 14:19 The rest of the history of Jeroboam, what wars he waged, how he governed, this is recorded in the Book of the Annals of the Kings of Israel.

NAB 1 Kings 14:19 The rest of the acts of Jeroboam, with his warfare and his reign, are recorded in the book of the chronicles of the kings of Israel.

- **how he made war and how he reigned** 1Ki 14:30 2Ch 13:2-20
- **book:** 1Ki 14:29 15:31 16:5,14,20,27 22:39 1Ch 27:24 Es 6:1

**Now the rest of the acts of Jeroboam, how he made war and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel** - Hebrew literally "As for the rest of the events of Jeroboam, how he fought and how he ruled, are they not written on the scroll of the events of the days of the kings of Israel?"

**1 Kings 14:20 The time that Jeroboam reigned was twenty-two years; and he slept with his fathers, and Nadab his son reigned in his place.**

- **slept:** Heb. lay down, 1Ki 2:10 11:43 Job 14:12 Ps 3:5 4:8
- **Nadab:** 1Ki 15:25-31

## **NADAB SUCCEEDS JEROBOAM AFTER 22 YEARS**

**The time that Jeroboam reigned was twenty-two years; and he slept with his fathers, and Nadab his son reigned in his place.**

**1 Kings 14:21 Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen from all the tribes of Israel to put His name there. And his mother's name was Naamah the Ammonitess.**

- **Rehoboam:** 1Ki 11:43 2Ch 12:13 13:7
- **the city:** 1Ki 8:16,44 11:36 Ps 78:68,69 87:1,2 132:13,14 Isa 12:6
- **to put his name:** Ex 20:24 De 12:5,21
- **Naamah:** 1Ki 14:31 De 23:3 2Ch 12:13



## Related Passages:

2 Chronicles 12:13 So King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen from all the tribes of Israel, to put His name there. And his mother's name was Naamah the Ammonitess.

2 Chronicles 12:14 He did evil because he did not set his heart to seek the LORD.

1 Kings 11:1 Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, **Ammonite**, Edomite, Sidonian, and Hittite women, 2 from the nations concerning which the LORD had said to the sons of Israel, "You shall not associate with them, neither shall they associate with you, for they will surely turn your heart away after their gods." Solomon held fast to these in love.

2 Chronicles 12:1 When the kingdom of Rehoboam was established and strong, **he and all Israel with him forsook the law of the LORD.**

**Now** - This word can function like a time phrase and depicts a shift in narrative or focus, making a transition to a new event, scene, or idea. Now is often used this way in biblical texts to introduce a new moment. For example, "Now the LORD said to Abram, 'Go from your country...'" (Genesis 12:1) Here the "now" marks the introduction of a new event in Abram's life. Keep your eyes "peeled" for "NOW" and remember to pause and ponder "why now?" (so to speak)!

**Rehoboam the son of Solomon reigned in Judah** - We have seen the division of the 12 tribes that came to a climax in 1Ki 12:15-19+, remembering that the "turn of events" was "from the LORD."

**Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen from all the tribes of Israel to put His name there**

**And his mother's name was Naamah the Ammonitess** - From 1 Ki 11:1 we see Rehoboam's mother was from nations God had said "You shall not associate with them, neither shall they associate with you, for they will surely turn your heart away after their gods." Could this have influenced Rehoboam's subsequent course? (see 2Ch 12:1+)

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## QUESTION - Who was King Rehoboam in the Bible?

**ANSWER** - Rehoboam was the son of [King Solomon](#) and king of Judah for seventeen years (931–913 BC). Solomon had turned away from God, and God told Solomon that He would tear the kingdom from him yet leave him one tribe. God also promised, for the sake of David, not to tear the kingdom away during Solomon's lifetime but during that of his son (1 Kings 11:9–13). Shortly after Rehoboam became king, a rebellion placed the ten northern tribes under the rule of [Jeroboam](#) and left Rehoboam with his own tribe (Judah) and the tribe of Benjamin.

Jeroboam started out as a servant of Solomon in charge of forced labor (1 Kings 11:28). A prophet told Jeroboam that he would be king over Israel (1 Kings 11:26–40). At some point, Jeroboam fled from Solomon to Egypt. But when Rehoboam went to Shechem to be installed as king of Israel, Jeroboam returned. The people sent Jeroboam to the new king to ask him to lighten the heavy load of labor and taxes that Solomon had laid on them (1 Kings 12:1–4; 2 Chronicles 10:3–4). The older advisers gave King Rehoboam the wise counsel to honor the people's request and thus win their loyalty (1 Kings 12:6–7; 2 Chronicles 10:6–7). King Rehoboam asked the young men who had grown up with him for advice as well. They foolishly told the new king to threaten even harsher conditions. Rehoboam took the young men's advice, and the people rebelled, abandoning the house of David and ultimately making Jeroboam their king (1 Kings 12:8–20; 2 Chronicles 10:8–19). Rehoboam fled to Jerusalem (1 Kings 12:18; 2 Chronicles 10:18), where he mustered 180,000 warriors from the tribes of Judah and Benjamin to mount an attack. But Shemaiah, a prophet of God, delivered God's message to Rehoboam: the troops should go home because the divided kingdom had come from the Lord. The people of Judah wisely listened and did not invade Israel (1 Kings 12:21–24; 2 Chronicles 11:1–4). However, there continued to be warfare between Jeroboam and Rehoboam throughout Rehoboam's reign (1 Kings 14:30; 2 Chronicles 12:15).

In the northern kingdom, Jeroboam promoted idolatry and removed the Levites from service, so the priests and Levites came to Rehoboam and served at the temple of the Lord in Jerusalem (2 Chronicles 11:13–15), along with all those who wanted to seek the one true God (2 Chronicles 11:16). Second Chronicles 11:17 says, "They strengthened the kingdom of Judah, and for three years they made Rehoboam the son of Solomon secure, for they walked for three years in the way of David and Solomon." Rehoboam also built multiple cities for defense, with strong fortresses, commanders, and supplies (2 Chronicles 11:5–12). King Rehoboam "acted wisely" by placing his sons throughout the districts of Judah and Benjamin, supplied ample provisions, and found them wives (2 Chronicles 11:23).

Unfortunately, after King Rehoboam became established in the southern kingdom, he abandoned the ways of God (2 Chronicles 12:1). In the fifth year of Rehoboam's reign, Shishak king of Egypt captured the fortified cities in Judah and set out against Jerusalem. Shemaiah the prophet told Rehoboam, "This is what the Lord says, 'You have abandoned me; therefore, I now abandon you to Shishak'" (2 Chronicles 12:5). "The leaders of Israel and the king humbled themselves and said, 'The Lord is just'" (verse 6). Seeing their humility, God said He would not destroy them but would allow them to become subjects of Shishak. The Pharaoh attacked Jerusalem and removed all the treasures from the temple and the palace (1 Kings 14:26; 2 Chronicles 12:9). Rehoboam did make bronze shields to replace the gold ones his father had made (1 Kings 14:27; 2 Chronicles 12:10-11).

Second Chronicles 12:12 says, "Because Rehoboam humbled himself, the Lord's anger turned from him, and he was not totally destroyed. Indeed, there was some good in Judah." "Some good in Judah" seems a fitting way to characterize the reign of Rehoboam. He was unwise and perhaps brash in his treatment of the forced laborers, thus leading to his loss of the kingdom. However, that loss was God-ordained, and Rehoboam proceeded to follow the ways of the Lord for some time. But then he turned from God, and the nation slid into moral and spiritual decay. "Judah did evil in the eyes of the LORD. By the sins they committed they stirred up his jealous anger more than those who were before them had done" (1 Kings 14:22). They set up high places and had male shrine prostitutes in the land, which [King Asa](#), Rehoboam's grandson, would later remove.

From King Rehoboam we learn the importance of wise counselors and maintaining faithfulness to God. When Rehoboam went his own way, things did not go well for his kingdom. When he listened to God, Judah was secure.

**1 Kings 14:22 Judah did evil in the sight of the LORD, and they provoked Him to jealousy more than all that their fathers had done, with the sins which they committed.**

- **Judah:** Jdg 3:7,12 4:1 2Ki 17:19 2Ch 12:1 Jer 3:7-11
- **they provoked:** 1Ki 14:9 De 4:24 29:28 32:16-21 Ps 78:58 Isa 65:3,4 1Co 10:22
- **all:** 1Ki 16:30 2Ki 21:11 Eze 16:47,48

### **JUDAH'S SINS PROVOKE GOD'S JEALOUSLY**

**Judah did evil in the sight of the LORD, and they provoked Him to jealousy more than all that their fathers had done, with the sins which they committed**

You might be asking but why would God be jealous toward His people for committing these sins? Here is an excerpt from an article I wrote entitled "[Israel, the Wife of Jehovah](#)"

**SUMMARY** - Jehovah was the "**Husband**" of Israel as described in Je 31:31, 32<sub>+</sub>, Isa 54:5 (cf Ho 2:2, 19, 20). Note that the word "**husband**" is [baal](#) (master, owner - see [baal](#), [ba'al](#), [ba'al](#)) and is the same word used for Israel's "lover" with whom she had an adulterous affair, for these idols were often named "**Baal!**" (cf Jdg 2:11-13<sub>+</sub>) In the **OT**, under the Old Covenant, Israel formally became Jehovah's "Wife" in the "ceremony" at the foot of Mt. Sinai (Ex 19:1,2<sub>+</sub>) when God gave Moses the Law and Israel said "**Yes**" (cf marriage ceremony where bride says "I do" - Israel the "bride" of Yahweh said "We will do"! - Ex 24:3,7<sub>+</sub>) to the vows. Note that the solemn, binding nature of their entrance into this covenant was ratified by the blood of the covenant (Ex 24:3, 4, 5, 6, 7, 8<sub>+</sub>, cf Dt 29:25<sub>+</sub> and Heb 9:18-21<sub>+</sub>). Israel was (repeatedly) an unfaithful, adulterous wife and was thus disowned by Jehovah (e.g., see Dt 29:25-28<sub>+</sub>), but will she will one day in the future repent (cf Zech 12:10-14<sub>+</sub>) and be restored (Isa 62:4, 5 - where the verb "**married**" = [baal!](#)), a prophecy which will be fulfilled in the Messianic Age.

**1 Kings 14:23 For they also built for themselves high places and sacred pillars and Asherim on every high hill and beneath every luxuriant tree.**

- built: 1Ki 3:2 De 12:2 Isa 57:5 Eze 16:24,25 20:28,29
- images: or, standing images, or statues, Lev 26:1
- groves: Mic 5:14 De 12:2 2Ki 17:9,10 21:3-7 2Ch 28:4 Jer 17:2
- under every: Isa 57:5 Jer 3:13



**For** - Term of explanation. The writer is explaining how Judah provoked the jealousy (and anger) of Jehovah.

**They also built for themselves high places and sacred pillars and Asherim on every high hill and beneath every luxuriant tree**

**1 Kings 14:24 There were also male cult prostitutes in the land. They did according to all the abominations of the nations which the LORD dispossessed before the sons of Israel.**

- And there: 1Ki 15:12 22:46 Ge 19:5 De 23:17 Jdg 19:22 2Ki 23:7 Ro 1:24-27 1Co 6:9

#### **Related Passages:**

Deuteronomy 23:17 “None of the daughters of Israel shall be a cult prostitute, and none of the sons of Israel shall be a cult prostitute.”

1 Kings 14:24 “There were also male cult prostitutes in the land. They did according to all the abominations of the nations that the Lord drove out before the people of Israel.”

1 Kings 15:12 “He [King Asa] put away the male cult prostitutes out of the land and removed all the idols that his fathers had made.”

1 Kings 22:46 “And the remnant of the male cult prostitutes who remained in the days of his father Asa, he [Jehoshaphat] expelled from the land.”

2 Kings 23:7 “He [King Josiah] broke down the houses of the male cult prostitutes who were in the house of the Lord, where the women wove hangings for Asherah.”

Leviticus 18:24-25 ‘Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. 25 ‘For the land has become defiled, therefore I have brought its punishment upon it, so the land has spewed out its inhabitants.

**There were also male cult prostitutes in the land.** The male cult prostitutes were individuals who engaged in ritualized sexual acts as part of pagan worship. These practices were especially associated with Canaanite fertility cults, which sought to invoke the favor of gods and goddesses for agricultural prosperity, fertility, and divine blessing. They engaged in homosexual or heterosexual intercourse as part of religious rites to honor gods like Baal and Asherah. They were often stationed at pagan temples and high places dedicated to pagan deities. Their abominable acts were believed to ensure agricultural success and human fertility. Finally, these defiling practices were tied to the worship of Asherah, the Canaanite fertility goddess.

**They did according to all the abominations of the nations which the LORD dispossessed before the sons of Israel**

**1 Kings 14:25 Now it happened in the fifth year of King Rehoboam, that Shishak the king of Egypt came up against Jerusalem.**

- **Shishak:** 1Ki 11:40 2Ch 12:2-4

#### **Related Passages:**

1 Kings 12:22-24+ (REHOBAM'S FIRST ENCOUNTER WITH [SHEMAIAH](#) WAS POSITIVE) But the word of God came to Shemaiah the man of God, saying, 23 “Speak to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin and to the rest of the people, saying, 24 ‘Thus says the LORD, “You must not go up and fight against your relatives the sons of Israel; return every man to his house, for this thing has come from Me.”’” So they listened to the word of the LORD, and returned and went their way according to the word of the LORD.

## FORSAKING JEHOVAH BRINGS FOREIGN DISCIPLINE

**Now it happened in the fifth year of King Rehoboam, that Shishak the king of Egypt came up against Jerusalem-** The parallel account in Chronicles gives the background for Shishak's attack...

2Ch 12:2 And it came about in King Rehoboam's fifth year, because they had been unfaithful to the LORD, that Shishak king of Egypt came up against Jerusalem

2Ch 12:5 Then [SHEMAIAH](#) the prophet came to Rehoboam and the princes of Judah who had gathered at Jerusalem because of Shishak, and he said to them, "Thus says the LORD, 'You have forsaken Me, so I also have forsaken you to Shishak.'"

**1 Kings 14:26 He took away the treasures of the house of the LORD and the treasures of the king's house, and he took everything, even taking all the shields of gold which Solomon had made.**

- he took away: 1Ki 7:51 15:18 2Ki 24:13 2Ch 12:9-11 Ps 39:6 89:35-45
- the shields of gold: 1Ki 10:16,17 2Ch 9:15,16 Pr 23:5 Ec 2:18,19

### Related Passages:

Proverbs 23:5 When you set your eyes on it, it is gone. For wealth certainly makes itself wings Like an eagle that flies toward the heavens.

Ecclesiastes 2:18; 19 Thus I hated all the fruit of my labor for which I had labored under the sun, for I must leave it to the man who will come after me. 19 And who knows whether he will be a wise man or a fool? Yet he will have control over all the fruit of my labor for which I have labored by acting wisely under the sun. This too is vanity.

## ALL OF THE GOLD GREW "WINGS" & WAS GONE

**He took away the treasures of the house of the LORD and the treasures of the king's house, and he took everything, even taking all the shields of gold which Solomon had made** - Why did the Gold leave? In simple terms because they left God! Only one letter difference between GOLD and GOD!

This is amazing turnaround -- Solomon had left the most abundant wealth of any king to his son and in only 5 years it was largely depleted! Why? They forsook the Law of the LORD! In fact what Solomon had accumulated over many years was gone in a matter of days! Proverbs 23:5 says "When you set your eyes on it, it is gone. For wealth certainly makes itself wings Like an eagle that flies toward the heavens." Solomon's gold was gone! Rehoboam, forsaking the way of David and Solomon (2Ch 11:17), has forfeited their divine blessings.

**THOUGHT** - Look out when you set your sights on treasure for you may soon forsake your greatest Treasure, the LORD!

As [Paul Apple](#) says you can mark it down as an immutable, axiomatic principle that "**Apostasy Leaves Us Defenseless!** Human attempts at defense and fortification proved futile in the face of God's agency for judgment" I would add, running willfully into sin produces a very similar state!

**Guzik** on taking of the **shields** - These shields made beautiful displays in the House of the Forest of Lebanon, but they were of no use in battle. Gold was too heavy and too soft to be used as a metal for effective shields. This was an example of the emphasis of image over substance that began in the days of Solomon and worsened in the days of Rehoboam. According to Dilday, each large shield was worth about \$120,000. The smaller shields were worth \$30,000. \$33 million was invested in gold ceremonial shields—and now in the hands of the Egyptians.

**Cyril Barber** - the Chronicler made specific mention of the fact that Shishak took with him the golden shields that Solomon had made. Rehoboam, however, fearing loss of face before his people, made replicas of bronze. In the bright light of the sun, as he walked to the Temple, the shields look the same. In reality, however, they were a poor substitute for the real thing. They projected the impression of wealth, but in reality they merely covered up the true situation in Judah. Ichabod, "**your glory has departed,**"

could be written over Rehoboam's reign.

**Spurgeon** - "The temple was always very rich. Shishak came and stripped it. Everything there that was really valuable was taken away. That is generally the way with the devil. God is satisfied with tithes; but Shishak and Satan take all." (Spurgeon)

**Spurgeon** - He did not plunder the people; he was contented with the loot of the temple and the palace. These were comparatively easy terms for the conquered nation, and one wonders how such a powerful king as Shishak should have been thus satisfied in those days; but God has the hearts of all men under his control, and even when he lets a powerful foe go forth against his people, he still restrains him when he pleases. What a mercy it is for us that, when God chastens us, there is an end to it! It is always in measure, he does not let loose the fullness and the fierceness of his wrath, as he will upon the castaways in eternity; but when he lays his rod upon us, he counts every stripe. Forty stripes save one was all that an Israelite might have to endure; and, surely, God often stops far short of that number when he deals with us. However, Shishak humiliated the king and his people by taking away the treasures of the temple and the palace; and, among the rest of his plunder, "he carried away the shields of gold, which Solomon had made."

**Henry Morris** - An Egyptian inscription confirms this invasion by Shishak, a Pharaoh of Egypt's twenty-second dynasty, boasting of his triumphs in both the southern and northern kingdoms of Israel.

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**ARCHAEOLOGICAL NOTE:** Shishak's Invasion of Judah. Shishak's own record of this campaign is inscribed on the south wall of the great Temple of Amon at Karnak, in which he is depicted as presenting 150 "cities" of Palestine to his god Amon.

A fragment of a monument he set up in Megiddo has been found.

Although Shishak received tribute from Rehoboam of Jerusalem, the cities he conquered indicate that he was active north of Jerusalem, in Israel, and south of Jerusalem, in the Negev. ([Halley's Bible handbook](#) BORROW)

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#### **Geoffrey Kirkland: Historical Information on Shishak, King of Egypt:**

- Before Shishak, the kingdom of Egypt didn't really seem to be a big factor in the history of Israel once they were settled in Israel
- Shishak was hugely important in biblical history.
- He was able to bring UNITY and STRUCTURE and PURPOSE to the Egyptian nation.
- Shishak was Libyan, not a native Egyptian, THOUGH THIS HELPED HIM create a multinational army. And Shishak unified his army when Rehoboam SPLIT his nation apart
- In a king's victory report, he even provided us with an inventory of all the towns he conquered during this operation.
- The INSCRIPTION in which Shishak tells the world of all his accomplishments in this Palestinian campaign, he listed 150! cities that he crushed.
- Even though he defeated many towns and cities, he acknowledged THAT HE DID NOT conquer — Jerusalem. This harmonizes perfectly with the biblical record. He plundered but didn't destroy Jerusalem.

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**Shishak, Sheshonq I** (945-924 B.C.), was a Libyan who overthrew the Egyptian king and established the twenty-second dynasty. He also provided political asylum to Jeroboam, who fled to Egypt to escape King Solomon's displeasure (1 Kin. 11:40). During the fifth year of Rehoboam's reign (925 B.C.), Shishak plundered Jerusalem and removed the treasures of the temple and the palace which had been placed there by David and Solomon. When restoring the treasures, Rehoboam was unable to replace the gold items in kind, so he resorted to using bronze. The splendor of the golden age was lost in the judgment of the Lord against Rehoboam. When Rehoboam submitted himself in humble repentance (vv. 1-12), he experienced the faithfulness of the Lord to forgive and to restore His people (cf. 7:14-16), confirmation of the message of the chronicler.

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#### **SHISHAK [ISBE] - shi'-shak (shishaq (1 Ki 14:25); Sousakeim):**

1. Shishak, 952-930 BC:

Sheshonk or Sheshenq I, as he is called on the monuments, the founder of the XXII<sup>nd</sup> Dynasty, was in all probability of Libyan origin. It is possible that his claim to the throne was that of the sword, but it is more likely that he acquired it by marriage with a princess of the dynasty preceding. On the death of Pasebkhenu II, the last of the kings of the XXI<sup>st</sup> Dynasty, 952 BC, Shishak ascended the throne, with an efficient army and a well-filled treasury at his command. He was a warlike prince and cherished dreams of Asiatic dominion.

2. Patron of Jeroboam:

He had not long been seated on the throne when Jeroboam the son of Nebat, of the tribe of Ephraim, whom Solomon had promoted but afterward had cause to suspect, fled from the displeasure of his sovereign to the court of Shishak (1 Ki 11:26 ff). There Jeroboam remained till the death of Solomon, when he returned to Canaan, and, on Rehoboam's returning an unsatisfactory answer to the people's demands for relief from their burdens, headed the revolt of the Ten Tribes, over whom he was chosen king with his capital at Shechem (1 Ki 12:25 ff). Whether there was not in the XXlst Dynasty some kind of suzerainty of Egypt over Palestine, when Solomon married Pharaoh's daughter and received with her Gezer as a dowry, seems not to be clearly established. It is, however, natural that Jeroboam's patron in the day of adversity should take sides with him against Rehoboam, now that the kingdom was divided. Active support of Jeroboam would be in the line of his dreams of an eastern empire.

### 3. Syrian Campaign:

So it came to pass that in the 5th year of Rehoboam, Shishak came up against Jerusalem with 1,200 chariots, and 60,000 horsemen, and people without number out of Egypt, the Libyans, Sukkiim, and Ethiopians, and took the fenced cities of Judah, and came to Jerusalem. At the preaching of the prophet Shemaiah, Rehoboam and his people repented, and Jerusalem was saved from destruction, though not from plunder nor from servitude, for he became Shishak's servant (2 Ch 12:8). Shishak took away the treasures of the house of the Lord and the treasures of the king's house, carrying off among the most precious of the spoils all the shields of gold which Solomon had made (1 Ki 14:25 ff; 2 Ch 12:1-9). From the Scripture narrative it does not appear that there was any occupation of Palestine by the Egyptian forces on this occasion.

### 4. Shishak's Record at Karnak:

There is, however, a remarkable contemporary record of the campaign engraved on the south wall of the Temple of Amon at Karnak by Shishak himself. Not only is the expedition recorded, but there is a list of districts and towns of Palestine granted to his victories by Amon-Ra and the goddess of Thebes engraved there. A number of towns mentioned in the Book of Josh have been identified; and among the names of the list are Rabbath, Taanach, Gibeon, Mahanaim, Beth-horon and other towns both of Israel and Judah. That names of places in the Northern Kingdom are mentioned in the list does not imply that Shishak had directed his armies against Jeroboam and plundered his territories. It was the custom in antiquity for a victorious monarch to include among conquered cities any place that paid tribute or was under subjection, whether captured in war or not; and it was sufficient reason for Shishak to include these Israelite places that Jeroboam, as seems probable, had invited him to come to his aid. Among the names in the list was "Jud-hamalek"--Yudhmalk on the monuments--which was at first believed to represent the king of Judah, with a figure which passed for Rehoboam. Being, however, a place-name, it is now recognized to be the town Yehudah, belonging to the king. On the death of Shishak his successor assumed a nominal suzerainty over the land of Canaan.

LITERATURE. Flinders Petrie, History of Egypt, III, 227 ff; Maspero, Struggle of the Nations, 772 ff; Nicol, Recent Archaeology and the Bible, 222-25.

T. Nicol

**1 Kings 14:27 So King Rehoboam made shields of bronze in their place, and committed them to the care of the commanders of the guard who guarded the doorway of the king's house.**

- made: La 4:1,2
- guard: Heb. runners, 1Ki 14:1,5 18:46 1Sa 8:11 22:17 2Sa 15:1

## **GOLD TURNS TO BRONZE REFLECTING MORAL DEGRADATION**

**So King Rehoboam made shields of bronze in their place, and committed them to the care of the commanders of the guard who guarded the doorway of the king's house** This is a very sad verse. Imagine the effect on those who had seen Solomon's gleaming golden shields proudly displayed on the walls and now they look and see the pitiable bronze substitutes!

**William MacDonald** has an interesting note that Rehoboam "substituted bronze shields for gold, unwittingly illustrating that God's presence and favor (gold) were being replaced by His judgment (bronze). Gold is widely recognized by Bible students as symbolic of deity, and bronze (KJV, brass) as symbolic of judgment.

**Knapp** - Rehoboam made in their stead shields of bronze, and with these pathetically tried to keep up former appearances. It is like souls, who, when despoiled of their freshness and power by the enemy, laboriously endeavor to keep up an outward appearance of spiritual prosperity; or, like a fallen church, shorn of its strength, and robbed of its purity, seeking to hide its helplessness, and cover

its nakedness, with the tinsel of ritualism, spurious revivalism, union, and anything that promises to give them some appearance.”

**Spurgeon** - That was a come-down indeed, from shield's of gold to shields of copper; that is, I suppose, what is meant here by the brass. This is what the king suffered at the hands of Shishak; and it was an emblem of the condition of his people. The golden kingdom had become a brazen one.

**David Guzik** - 1 Kings 10:16–17 mentions these 500 shields, 200 large and 300 small. These shields made beautiful displays in the House of the Forest of Lebanon, but they were of no use in battle. Gold was too heavy and too soft to be used as a metal for effective shields. This was an example of the emphasis of image over substance that began in the days of Solomon and worsened in the days of Rehoboam....According to Dilday, each large shield was worth about \$120,000. The smaller shields were worth \$30,000. \$33 million was invested in gold ceremonial shields—and now in the hands of the Egyptians.

**J. Barton Payne:** They wished to emphasize how far Rehoboam fell in a mere few years. He had inherited an empire; five years later, master of a small state, he could protect his capital itself only by denuding his palace of its treasures. Solomon's court had despised silver; his son's court had to be content with bronze!

**G. Campbell Morgan:** The picture of Rehoboam's substitution of brass for gold is unutterably pathetic. Yet how often do the people of Jehovah masquerade amid imitations because they have lost the things of pure gold through unfaithfulness and sin.

**Ron Daniel** - Shields Of Gold Replaced With Shields Of Bronze. Solomon had made 500 shields of gold (1Kin. 10:16-17; 2Chr. 9:15-16) for his royal palace. These were all taken by the Egyptians. As replacements, Rehoboam made bronze shields, which were kept in storage and only brought out when Rehoboam was going into the temple.

**THOUGHT - I think this paints an interesting picture for us.** Remember, shields in Scripture tend to be a symbol of faith (Eph. 6:16). Solomon's shields had been on display for all to see, 24 hours a day. But Rehoboam's shields are made out of an inferior material, and are only brought out when he goes to church. Sounds like the faith of many today, doesn't it? (Ron Daniel)

**1 Kings 14:28 Then it happened as often as the king entered the house of the LORD, that the guards would carry them and would bring them back into the guards' room.**

- the guard chamber: 2Ch 12:11

**Then it happened as often as the king entered the house of the LORD, that the guards would carry them and would bring them back into the guards' room**

**1 Kings 14:29 Now the rest of the acts of Rehoboam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?**

- **are they not written:** 1Ki 14:19 11:41 15:23 22:45 2Ch 12:15

#### **Related Passages:**

2 Chronicles 12:15 Now the acts of Rehoboam, from first to last, are they not written in the records of Shemaiah the prophet and of Iddo the seer, according to genealogical enrollment? And there were wars between Rehoboam and Jeroboam continually.

**Now the rest of the acts of Rehoboam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah**

**1 Kings 14:30 There was war between Rehoboam and Jeroboam continually.**

- 1Ki 12:24 15:6,7 2Ch 12:15

**There was war between Rehoboam and Jeroboam continually** - Although Rehoboam heeded Shemaiah's words from Yahweh

and avoided an all out bloody civil war, elements of civil war continually plagued both regimes. So while not an all out war, it was still a "civil war" with brother fighting brother like in the American Civil War but this one did not come to an end as did America's civil war (after 4 years, 1 month and 2 weeks).

**Payne** - "The destiny of any country depends to a great extent on the character of its leaders; and this was particularly the case among the Hebrews, into whose history God chose to intervene more directly than he has for other nations." (See [The Expositor's Bible Commentary - Abridged Edition- Page 50](#))

**1 Kings 14:31 And Rehoboam slept with his fathers and was buried with his fathers in the city of David; and his mother's name was Naamah the Ammonitess. And Abijam his son became king in his place.**

- **Rehoboam:** 1Ki 14:20 11:43 15:3,24 22:50 2Ch 12:16
- **his mother's:** 1Ki 14:21
- **Abijam:** 1Ch 3:10, 2Ch 12:16, Mt 1:7, Abia

## **REHOBAM FALLS ASLEEP WITH FATHERS**

**And Rehoboam slept with his fathers and was buried with his fathers in the city of David**

**and his mother's name was Naamah the Ammonitess. And Abijam his son became king in his place**

Dr. Kennicott observes, that the name of this king of Judah is now expressed three ways; here and in four other places, it is Abijam; in two others (2 Ch 13:20, 21) it is Abijahu; but in eleven others it is Abijah or Abiah, as it is expressed by Matthew 1:7,) [Abia,] and this is the reading of thirteen of Kennicott's and De Rossi's MSS., and of thirteen respectable editions of the Hebrew Bible. The Syriac is the same. The Septuagint in the London Polyglott has [Abiou,] Abihu; but in the Complutensian and Antwerp Polyglotts it has [Abia,] Abiah; and the Editio Princeps of the Vulgate, some MSS. and the text in these two Polyglotts, instead of Abiam, have Abia.

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**Abijah/Abijam - ISBE** - The son and successor of Rehoboam king of Judah (1 Ch 3:10; 2 Ch 11:20-14:1). As to the variant name Abijam (1Ki 14:31; 15:1,7,8) The statements concerning Abijah's mother afford great opportunity for a person who is interested in finding discrepancies in the Bible narrative. She is said to have been [Maacah](#) the daughter of [Absalom](#) (1 Ki 15:2; 2 Ch 11:20,21,22). As more than 50 years elapsed between the adolescence of Absalom and the accession of Rehoboam, the suggestion at once emerges that she may have been Absalom's daughter in the sense of being his granddaughter. But [Maacah](#) the daughter of [Absalom](#) was the mother of Asa, Abijam's son and successor (1 Ki 15:10,13; 2 Ch 15:16). Further we are explicitly told that Absalom had three sons and one daughter (2 Sam 14:27). It is inferred that the three sons died young, inasmuch as Absalom before his death built him a monument because he had no son (2 Sam 18:18). The daughter was distinguished for her beauty, but her name was Tamar, not Maacah. Finally, the narrative tells us that the name of Abijah's mother was "Micaiah the daughter of Uriel of Gibeah" (2 Ch 13:2).

It is less difficult to combine all these statements into a consistent account than it would be to combine some pairs of them if taken by themselves. When all put together they make a luminous narrative, needing no help from conjectural theories of discrepant sources or textual errors. It is natural to understand that [Tamar](#) the daughter of Absalom married [Uriel](#) of Gibeah; that their daughter was [Maacah](#), named for her great-grandmother (2 Sa 3:3; 1 Ch 3:2); that Micaiah is a variant of [Maacah](#), as Abijah is of Abijam. [Maacah](#) married Rehoboam, the parties being second cousins on the father's side; if they had been first cousins perhaps they would not have married. Very likely Solomon, through the marriage, hoped to conciliate an influential party in Israel which still held the name of Absalom in esteem; perhaps also he hoped to supplement the moderate abilities of Rehoboam by the great abilities of his wife. She was a brilliant woman, and Rehoboam's favorite (2 Ch 11:21). On Abijah's accession she held at court the influential position of king's mother; and she was so strong that she continued to hold it, when, after a brief reign, Abijah was succeeded by Asa; though it was a position from which Asa had the authority to depose her (1 Ki 15:13; 2 Ch 15:16).

The account in Chronicles deals mainly with a decisive victory which, it says, Abijah gained over northern Israel (2 Ch 13), he having 400,000 men and Jeroboam 800,000, of whom 500,000 were slain. It is clear that these numbers are artificial, and were so intended, whatever may be the key to their meaning. Abijah's speech before the battle presents the same view of the religious situation which is presented in Kings and Amos and Hosea, though with fuller priestly details. The orthodoxy of Abijah on this one occasion is not in conflict with the representation in Kings that he followed mainly the evil ways of his father Rehoboam. In Chronicles coarse luxury and the multiplying of wives are attributed to both father and son.

**MAACAH** - The daughter of Absalom, the favorite wife of Rehoboam, and mother of Abijah (1 Ki 15:2; 2 Ch 11:20, etc.). Evidently "daughter" must here be understood as "granddaughter," according to a common oriental usage. [Tamar](#) was the only daughter of Absalom. If Tamar married Uriel of Gibeah (2 Ch 13:2), then [Maacah](#) was her daughter. In that case the name Micaiah in this passage would be either a copyist's error or a variant of Maacah. She must have been a woman of strong personality. Unfortunately, her influence was cast upon the side of idolatry. She maintained her position in the palace, however, till the reign of her grandson Asa. Possibly she acted as regent during his minority. Ultimately, she was degraded by him for an act of peculiar infamy (1 Ki 15:13; 2 Ch 15:16).

**TAMAR** - Daughter of Absalom, (2 Samuel 14:7) became, by her marriage with Uriah (Uriel) of Gibeah, the mother of Maachah, the future queen of Judah or wife of Abijah. (1 Kings 15:2)

**URIEL** - Uriel of Gibeah was the father of [Maacah](#) or Michaiah the favorite wife of Rehoboam and mother of Abijah. (2 Chronicles 13:2) (B.C. before 973.) In (2 Chronicles 11:20) she is called "Maachah the daughter of Absalom." Probably her mother, Tamar, was the daughter of Absalom.