

1 Kings 11 - Solomon's Apostasy & God's Judgment; God Promises to Remove Kingdom from Solomon's Son; Solomon's Enemies Arise; Solomon Dies

I. United kingdom under Solomon (1 Kings 1:1—11:43)

(5) Solomon's covenant rebellion causes the disintegration of his kingdom (11:1-40)

(A) Solomon's many wives led him into idolatry (11:1-8)

(B) God promised to take the kingdom away from Solomon's son and give it to his servant (11:9-13)

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1 Kings 11

(5) Solomon's covenant rebellion causes the disintegration of his kingdom (11:1-40)

(A) Solomon's many wives led him into idolatry (11:1-8)

1 Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, *and* Hittite women,

1 Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women,

1 But King Solomon married many foreign women besides the daughter of Pharaoh: women from Moab, Ammon, Edom, and Sidonia, along with Hittite women, too,

1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

- 1 Kings 11 marks a turning point in Solomon's life...he had a stellar resume of success and devotion to the Lord up to this point, but here everything began to change

— Over time, his heart turned, just like God said it would

- Kings of other nations often made several marital unions for political reasons, however God created marriage for spiritual reasons

— God understood the spiritual impact that spouses have, both for good and for bad

— Solomon wanted romance and sexual gratification more than he wanted to follow the Lord

2 from the nations of which the LORD had said to the sons of Israel, "You shall not associate with them, nor shall they associate with you; they will certainly turn your heart away to follow their gods." Solomon clung to these in love.

2 from the nations concerning which the LORD had said to the sons of Israel, "You shall not associate with them, nor shall they associate with you, *for* they will surely turn your heart away after their gods." Solomon held fast to these in love.

2 all of them from nations that the LORD had ordered the Israelis, "You are not to associate with them and they are not to associate with you, because they will most certainly turn your affections away to follow their gods." Solomon became deeply attached to them by falling in love.

2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

- God outlined the legal principles that should govern Israel's kings (Deut 17:16-17).

Solomon disobeyed the Mosaic regulations for a king in regard to the multiplication of horses (Deut 17:16), foreign women (17:17), and gold (17:17).

- The writer's condemnation rests on Deut 23:3-9, as well as Deut 7:3-4 (motive); God's condemnation was the bringing forth of the covenant curses (Lev 26:14-46; Deut 28:15-68)

- Solomon's foreign wives were of the Canaanites (prohibited in Deut 7) and foreign women (prohibited in Deut 23)

— Although the three sins of this monarch, taken separately or even weighed together, may not be as glaring as the one great sin of his father, they were sins that drew his heart away from the living God

— Furthermore, there is no written indication that he ever repented of them

3 He had seven hundred wives, *who were* princesses, and three hundred **concubines**; and his wives turned his heart away.

3 He had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away.

3 He had 700 princess wives and 300 mistresses who turned his heart away from the LORD,

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

- "...concubines" - secondary wives, or slaves, who could have sex with their master according to custom. Their children sometimes became equal heirs with the children of free wives.

- Some scholars argue that because God gave legislation in the Mosaic Law governing the conduct of polygamous Israelite men (Ex 21:10; Deut 21:15), He therefore approved of polygamy. Yet God made His will concerning monogamy clear from the beginning (Gen 2:24); both Jesus (Matt 19:5; Mark 10:7-8) and Paul (1 Cor 6:16; Eph 5:31) reaffirmed prohibitions against polygamy.

— The legislation cited in Deuteronomy is just one example of many laws that regulated the conduct of disobedient Israelites

Solomon's harem was the largest by far of any Israelite king. The next largest harem belonged to Solomon's son Rehoboam who had 18 wives and 60 concubines (2 Chr 11:21). David had 15 wives (2 Sam 3:2-5; 5:13-16; 11:27; 1 Chr 3:1-9) and several concubines (2 Sam 15:16). Apparently only one of David's wives was a foreigner (2 Sam 3:3; 1 Chr 3:2).

4 For when Solomon was old, his wives turned his heart away to follow other gods; and his heart was not wholly devoted to the LORD his God, **as the heart of his father David had been.**

4 For when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to the LORD his God, as the heart of David his father *had been.*

4 because as Solomon grew older, his wives turned his affections away after other gods, and his heart was not fully as devoted to the LORD his God as his father David's heart had been.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

- Solomon's pagan wives led him into idolatry, just as God had warned (Ex 23:31-33; 34:15-16; Deut 7:1-4)

— He did not abandon Yahweh completely, but he worshiped other gods as well (syncretism). His heart was not fully (exclusively) devoted to the LORD; he compromised his affections.

— Solomon was noteworthy for his love for God at the beginning of his reign (Cf. 3:3), but at the end of his reign, his love for women characterized him

- Apparently he concluded that since he was a great king he should live like the other great kings of the world even though it meant disobeying God's Word. As Solomon grew older he got farther away from God (Cf. 1 Kings 11:33).

- "...as the heart of his father David *had been*" - the comparison of Solomon to David points out the vital relationship between devotion to God and repentance
- David sinned with Solomon's mother, however he repented of that sin in genuine love for God. God forgave David and gave him grace, even though there were still consequences for his actions. David continued to follow God through the painful consequences of his sin (Ps 32; 51; 2 Sam 16:11-12; 22:1-23:7).
- Solomon, however, responded to God's warnings and grace with continued rebellion instead of repentance
- He deceived himself and misled his nation by thinking he could please God with anything other than complete worship
- J.V. McGee regarded this expression as the theme of 1 & 2 Kings because it occurs often as a benchmark of godly leadership by which the writer of Kings evaluated many of the subsequent kings

5 For Solomon became a follower of **Ashtoreth** the goddess of the Sidonians, and of **Milcom** the abhorrent idol of the Ammonites.

5 For Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable idol of the Ammonites.

5 Solomon pursued Astarte, the Sidonian goddess, and Milcom, that detestable Ammonite idol.

5 For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites.

- "...Ashtoreth" - the Canaanite fertility goddess who worship involved lude rites and worship of the stars

— The name is cognate with the Babylonian Ishtar, the goddess of sexual love, maternity, and fertility. This goddess is among the best known of the fertility cult goddess.

- "...Milcom" - another form of Malcham, sometimes identified with Molech or Moloch, the chief god of Moab and Ammon

— Worship included human sacrifice, even the sacrifice of children (Cf. Lev 18:21; 20:1-5)

— Some Israelites sacrificed their infants to Milcom (Molech) in the valley of Hinnom

— So ensnared in the practice of idolatry did Solomon become that he built a high place for this evil deity

— Worship of Milcom was utterly desecrated by the good king Josiah

In the ancient world polytheists tended to worship the gods of nations who had conquered their armies, or at least the gods of countries more powerful than their own. Ironically, Solomon worshiped the gods of people he had conquered and already controlled. What

could he possibly gain from such activity? The whole episode makes no sense, just as idolatry itself makes no sense.

6 So Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as his father David *had done*.

6 Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as David his father *had done*.

6 Solomon practiced what the LORD considered to be evil by not fully following the LORD, as had his father David.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

- Solomon was compromised

Solomon worshipped in the temple but continually put himself above God's law. He dishonored women and God's plan for marriage. He used his power to practice sexual gluttony by acquiring 700 wives and 300 concubines from the surrounding nations. These were the very women God had forbidden Israelites to marry (Deut 7:3-4). God also warned Israel's kings not to take a great number of wives (Deut 17:17). Solomon defied both commands.

7 Then Solomon built a high place for **Chemosh**, the abhorrent idol of Moab, on the mountain that is east of Jerusalem, and for Molech, the abhorrent idol of the sons of Ammon.

7 Then Solomon built a high place for Chemosh the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech the detestable idol of the sons of Ammon.

7 Later, Solomon even constructed a high place on the mountain east of Jerusalem that was dedicated to Chemosh, that detestable Moabite idol, and to Molech, the detestable Ammonite idol.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

- "...Chemosh" - the national deity of the Moabites, was "twin brother" to Moloch of the Ammonites—equally cruel, licentious, and vulgar in his demands

- The hill east of Jerusalem on which Solomon built high places may have been the Mount of Olives (Cf. 2 Kings 23:13)

— From that hill, their incense clouded the view of the Lords's temple, a vivid illustration of what was occurring in Solomon's heart

— Ironically, today a United Nations building stands atop this hill

8 He also did the same for all his foreign wives, who burned incense and sacrificed to their gods.

8 Thus also he did for all his foreign wives, who burned incense and sacrificed to their gods.

8 Solomon did this for all of his foreign wives, who burned incense and sacrificed to their own gods.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

- Solomon knew better, but deliberately chose to sin; Scripture describes this as foolishness

Solomon began his reign devoted to loving the Lord shown through obedience (3:3). He shared his understanding of God through his prayer of dedication (8:22-30). God appeared to Solomon on two occasions to give him personal and far-reaching promises (3:5-15; 9:1-9). Solomon experienced God's gifts and power at work in his life to influence people and advance God's cause. He was a mighty figure in world history, and for God's people. Tragically, this last chapter recording the life of Solomon begins poorly. Solomon seemingly adopted a worldly practice and married the Egyptian princess as part of a diplomatic agreement. He understood her idolatrous religion did not conform with the Lord's people. His solution was to keep her separate by moving her to a new palace (2 Chr 8:11).

(B) God promised to take the kingdom away from Solomon's son and give it to his servant (11:9-13)

9 Now the LORD was angry with Solomon because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice,

9 Now the LORD was angry with Solomon because his heart was turned away from the LORD, the God of Israel, who had appeared to him twice,

9 The LORD became angry at Solomon because his heart wandered away from the LORD God of Israel, who had appeared to him twice

9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

- God had promised David that He would discipline Solomon as His own son (2 Sam 7:12-16)

— We can choose our sin, but we can't choose the consequences...

One of the most puzzling aspects of the life of Solomon was the fact that he, the wisest of all men, could be so foolish, particularly in the last years of his reign. What must be

understood is that the very basis, in fact, the essence of biblical wisdom is to fear God (Prov 1:7). It was precisely when Solomon neglected this principle that he began the slippery slope to foolishness.

10 and had commanded him regarding this thing, that he was not to follow other gods; but he did not comply with what the LORD had commanded.

10 and had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded.

10 and warned him about this so he would not pursue other gods. But he did not obey what the LORD had commanded,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

- The reason for God's judgment of Solomon is clear: his heart had turned away from the LORD (Cf. v4)

— Solomon's great sin was a change in his attitude toward God (v11)

11 So the LORD said to Solomon, "Since you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will certainly tear the kingdom away from you, and will give it to your servant.

11 So the LORD said to Solomon, "Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant.

11 so the LORD told Solomon, "Because you have done this and haven't kept my covenant and statutes that I commanded you, I'm going to tear the kingdom from you and give it to your servant.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

- This is the third time Solomon received special revelation from the Lord (3:5; 9:2)

- The Lord condemned Solomon's attitude and blatant disobedience

- His decision to pursue other gods led to him disobeying (11:10) God's specific command against idolatry (9:6-7)

— One of Solomon's subordinates was Jeroboam, who tore the kingdom from Solomon's son

12 However, I will not do it in your days, *only* for the sake of your father David; *but* I will tear it away from the hand of your son.

12 Nevertheless I will not do it in your days for the sake of your father David, *but* I will tear it out of the hand of your son.

12 I'm not going to do this during your lifetime, for the sake of your father David, but I will tear it out of your son's control.

12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13 Yet I will not tear away all the kingdom, *but* I will give one tribe to your son for the sake of My servant David, and for the sake of Jerusalem, which I have chosen."

13 However, I will not tear away all the kingdom, *but* I will give one tribe to your son for the sake of My servant David and for the sake of Jerusalem which I have chosen."

13 For the sake of my servant David and for the sake of Jerusalem, I won't tear away the entire kingdom. I'll leave one tribe for your son to govern."

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

- The one tribe that God left in Rehoboam's hand was Judah

- Actually two tribes were left (Judah and Benjamin) but Benjamin was small and the two became known as the Southern Kingdom of Judah

- Historically, Benjamin had always aligned itself with the northern kingdom (Cf. 2 Sam 2:9; 20:1-22), but later it came to follow Rehoboam, and was soon referred to regularly as part of the southern kingdom (12:21-23; 2 Chr 11:1,3,10,12,23; 14:8; 15:2,8,9, et al)

- The tribe of Simeon had been given territory south of Judah but later at least part of Simeon moved north (2 Chr 15:9; 34:6; see comments on Joshua 19:1-9); Judah had absorbed the remaining tribe members.

- Simeon was only assigned cities, rather than territories, fulfilling Jacob's prophecy (Gen 49:5-7)

- It was for David's sake that God tempered His judgment with mercy, and did not allow the split during Solomon's lifetime

- Whereas David had sinned against God deliberately, his heart remained devoted to the Lord. That is why his sin was not as serious as Solomon's. The greatest commandment is to love God with all one's heart (Deut 6:5).

(C) Solomon's adversaries (11:14-40)

(a) Hadad the Edomite (11:14-22)

14 Then the LORD raised up an adversary against Solomon, Hadad the Edomite; he was of the royal line in Edom.

14 Then the LORD raised up an adversary to Solomon, Hadad the Edomite; he was of the royal line in Edom.

14 After this, the LORD allowed Hadad the Edomite to oppose Solomon. He was part of the royal line of Edom.

14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

- Solomon had ceased to rely completely on the Lord, and therefore abandoned the secure foundation of his life and his kingdom's peace (Cf. Is 33:6)

— God's promised troubles for Solomon were not simply punishment but to provoke repentance

— David responded to his troubles with repentance but Solomon passed up these opportunities

15 For it came about, when David was in Edom and Joab the commander of the army had gone up to bury those killed *in battle*, and had struck and killed every male in Edom

15 For it came about, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, and had struck down every male in Edom

15 During David's military campaign against Edom, when his army commander Joab had gone out to bury the dead, he killed every male in Edom.

15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

- When David's forces conquered Edom (2 Sam 8:13-14), Hadad survived the battle, fled to Egypt, and married Pharaoh's sister-in-law

— After David died, Hadad returned to Edom and waited for an opportunity at revenge

The Edomites descended from Esau, who sold his inheritance for a bowl of soup (Gen 25:30-34). Now, an Edomite came against Solomon, who had in a sense spiritually sold his inheritance for a mixture of false religions.

16 (for Joab and all Israel stayed there for six months, until he had eliminated every male in Edom),

16 (for Joab and all Israel stayed there six months, until he had cut off every male in Edom),

16 Joab had his entire army of Israel stay there for six months until he had eliminated every male in Edom.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

- The ancient hostility of the Edomites toward the Israelites was aggravated in Hadad's mind by David's slaughter of the Edomites, and Hadad lived for the day he could take revenge

17 that Hadad fled to Egypt, he and certain Edomites of his father's servants with him, while Hadad *was* a young boy.

17 that Hadad fled to Egypt, he and certain Edomites of his father's servants with him, while Hadad *was* a young boy.

17 But Hadad escaped to Egypt in the company of some of his father's Edomite servants, while Hadad was still a little child.

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.

18 They set out from Midian and came to Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house and assigned him food and gave him land.

18 They arose from Midian and came to Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house and assigned him food and gave him land.

18 They left Midian, arrived in Paran, and left from Paran with some men and traveled on to Egypt, where Pharaoh, king of Egypt, gave him a house to live in, assigned a food allotment to him, and gave him some land.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

Three Strong Adversaries Arose

(1) Hadad, a prince of the royal house of Edom, had escaped Joab's massacre and fled with some of his followers to Egypt, where he was treated kindly by the Pharaoh. Now, apparently for no valid reason, but through the providential leading of God, he requested and obtained permission from Pharaoh to return home. Back in Israel, he proved to be a thorn in the side of Solomon (v14-22).

(2) Rezon of Damascus, the son of Eliada, after the defeat of his master, Hadadezer (2 Sam 8:3-8,10), became a freebooter with a party of bandits that harassed the countryside. Shortly after David's death he seized the city of Damascus, no doubt by a surprise attack. From this position Solomon could not expel him. Little by little Rezon became an increasing threat as he dominated the trade routes to the East (v23-25).

(3) Jeroboam, the son of Nebat, of the tribe of Ephraim, became the internal adversary of Solomon. A young man of considerable ability and talent, he soon attracted the attention of the king (v28), who made him overseer of his public works.

19 Now Hadad found great favor in the sight of Pharaoh, so that he gave him in marriage the sister of his own wife, the sister of Tahpenes the queen.

19 Now Hadad found great favor before Pharaoh, so that he gave him in marriage the sister of his own wife, the sister of Tahpenes the queen.

19 Hadad won the affection of the Pharaoh, who gave permission for Hadad to marry the sister of his own wife, Queen Tahpenes.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

- Hadad was likely a relation to Solomon by marriage: Pharaoh Siamun, of dynasty 21, apparently gave his daughter to Solomon in marriage and his sister-in-law to Hadad

20 And the sister of Tahpenes gave birth to his son Genubath, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh.

20 The sister of Tahpenes bore his son Genubath, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh.

20 Queen Tahpenes' sister bore him his son Genubath, whom Tahpenes weaned in Pharaoh's palace while Genubath lived in Pharaoh's palace with the Pharaoh's own sons.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 But when Hadad heard in Egypt that David lay down with his fathers and that Joab the commander of the army was dead, Hadad said to Pharaoh, "Let me go, so that I may go to my own country."

21 But when Hadad heard in Egypt that David slept with his fathers and that Joab the commander of the army was dead, Hadad said to Pharaoh, "Send me away, that I may go to my own country."

21 Later on, Hadad learned in Egypt that David had been buried with his ancestors and that Joab the army commander was dead. So Hadad asked Pharaoh, "Please send me out so I can go back to my own land."

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

- Hearing that David had died (in 971 BC) and that Joab was also dead, Hadad asked Pharaoh for permission to go back to Edom

— Apparently he caused trouble for Solomon militarily (Cf. v25)

— The result of Hadad's opposition was that it lost Solomon the full control of a satellite neighbor, while also cutting off his southern route for trade. If Solomon could've continued

to ship out of Ezion-geber at all, it would have been on a much reduced scale. It was possibly even stopped completely.

22 However, Pharaoh said to him, "But what have you lacked with me that you are here, requesting to go to your own country?" And he answered, "Nothing; nevertheless you must let me go."

22 Then Pharaoh said to him, "But what have you lacked with me, that behold, you are seeking to go to your own country?" And he answered, "Nothing; nevertheless you must surely let me go."

22 Pharaoh asked him, "But have you lacked anything from me that would make you want to go back to your own country?"

"No," he answered, "but I still really must leave."

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

(b) Reza of Damascus (11:23-25)

23 God also raised up *another* adversary against him, Rezon the son of Eliada, who had fled from his master Hadadezer, king of Zobah.

23 God also raised up *another* adversary to him, Rezon the son of Eliada, who had fled from his lord Hadadezer king of Zobah.

23 God also raised up Eliada's son Rezon, who had escaped from his master King Hadadezer of Zobah.

23 And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

- Another enemy of Solomon was the rebel Rezon. He was from Zobah, a kingdom just south of Damascus. David had overthrown and looted Zobah (2 Sam 8:3-6).

— Rezon went with some other rebels to Damascus, the capital of Aram, and took control there

24 And he gathered men to himself and became leader of a marauding band, after David killed those *of Zobah*; and they went to Damascus and stayed there, and reigned in Damascus.

24 He gathered men to himself and became leader of a marauding band, after David slew them *of Zobah*; and they went to Damascus and stayed there, and reigned in Damascus.

24 He raised an army and commanded a gang of raiders after David had eliminated those who lived in Zobah. Rezon and his army moved to Damascus, remained there, and Rezon ruled from Damascus.

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 So he was an adversary to Israel all the days of Solomon, along with the harm that Hadad *inflicted*; and he felt disgust for Israel and reigned over Aram.

25 So he was an adversary to Israel all the days of Solomon, along with the evil that Hadad *did*; and he abhorred Israel and reigned over Aram.

25 He opposed Israel during Solomon's entire reign, in addition to all of the evil things that Hadad did. Rezon also hated Israel while he reigned over Aram.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

- The result of Rezon's opposition was that it cut off all contact with the satellite countries to the north, since Damascus was the key to control these areas and Solomon had lost all control.

(c) Jeroboam (11:26-40)

26 Then **Jeroboam** the son of Nebat, an Ephraimite of Zeredah, Solomon's servant, whose mother's name was Zeruah, a widow, also rebelled against the king.

26 Then Jeroboam the son of Nebat, an Ephraimite of Zeredah, Solomon's servant, whose mother's name was Zeruah, a widow, also rebelled against the king.

26 Solomon had a servant, Nebat's son Jeroboam, who was an Ephraimite from Zeredah. His widowed mother was named Zeruah. Jeroboam rebelled against Solomon,

26 And Jeroboam the son of Nebat, an Ephraimite of Zeredah, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

- "...Jeroboam" - would later become the first king of the northern kingdom

— He was the primary "internal" adversary who rose up against Solomon

27 Now this was the reason why he rebelled against the king: Solomon built the Millo, *and* closed up the breach of the city of his father David.

27 Now this was the reason why he rebelled against the king: Solomon built the Millo, *and* closed up the breach of the city of his father David.

27 and this is why he rose in rebellion against the king: Solomon had built up the terrace ramparts in the city of his father David in order to repair a weakness.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

- Apparently he had worked for Solomon when the king built the supporting terraces and filled in the gap in the wall of the City of David

28 Now the man Jeroboam was a valiant warrior, and when Solomon saw that the young man was industrious, he appointed him over all the forced labor of the house of Joseph.

28 Now the man Jeroboam was a valiant warrior, and when Solomon saw that the young man was industrious, he appointed him over all the forced labor of the house of Joseph.

28 Jeroboam was a valiant soldier, and because Solomon observed that the young man was able to get things done, he set him in charge over all of the conscripted labor from the household of Joseph.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.
- As a result of his good work, Solomon promoted him over the whole forced labor force of the tribes of Ephraim and Manasseh (the house of Joseph)

Scripture is silent about the specific trouble the two foreign enemies caused, yet any threat to the peace required increased attention to Solomon's borders, at the same time Jeroboam stirred up conflict from within. Solomon's sin had forfeited the peace that afforded focus on expansion and trade; now he had to concern himself with watchfulness and defense.

29 And it came about at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him on the road. Now Ahijah had clothed himself with a new cloak; and both of them were alone in the field.

29 It came about at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him on the road. Now Ahijah had clothed himself with a new cloak; and both of them were alone in the field.

29 During that time, Jeroboam left Jerusalem and the prophet Ahijah the Shilonite met him on the road. Ahijah had wrapped himself up in a new cloak, and both of them were alone on the open road.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 Then Ahijah took hold of the new cloak which was on him and tore it into twelve pieces.

30 Then Ahijah took hold of the new cloak which was on him and tore it into twelve pieces.

30 Ahijah grabbed the new cloak that he was wearing and tore it into twelve pieces!

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

31 And he said to Jeroboam, "Take for yourself ten pieces; for this is what the LORD, the God of Israel says: 'Behold, I am going to tear the kingdom away from the hand of Solomon

and give you ten tribes

31 He said to Jeroboam, "Take for yourself ten pieces; for thus says the LORD, the God of Israel, 'Behold, I will tear the kingdom out of the hand of Solomon and give you ten tribes

31 Then he told Jeroboam, "Take ten pieces for yourself, because this is what the LORD God of Israel says:

'Pay attention! I'm going to tear the kingdom out of Solomon's control and give you ten tribes.

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

- Ahijah the prophet, who was sought out later by Jeroboam (14:1-18), graphically demonstrated the division of the kingdom by tearing his own new cloak into 12 pieces and giving 10 to Jeroboam. This must have impressed Jeroboam greatly.

The consequences of Solomon's sins would live on for hundreds of years, until God purged idolatry from the land after both parts of the nation were removed by force into exile. After that time, Nehemiah used Solomon as an example of the ruin caused by disobedience (Neh 13:26).

32 (but he shall have one tribe, for the sake of My servant David and for the sake of Jerusalem, the city which I have chosen from all the tribes of Israel),

32 (but he will have one tribe, for the sake of My servant David and for the sake of Jerusalem, the city which I have chosen from all the tribes of Israel),

32 I'll leave him one tribe for the sake of my servant David and one tribe for the sake of Jerusalem, the city that I chose from all of the tribes of Israel.

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

- The two tribes were Judah and Benjamin; they were often regarded as one tribe and referred to as Judah (see note on v13)

33 because they have abandoned Me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the sons of Ammon; and they have not walked in My ways, doing what is right in My sight and *keeping* My statutes and My ordinances, as his father David *did*.

33 because they have forsaken Me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the sons of Ammon; and they have not walked in My ways, doing what is right in My sight and *observing* My statutes and My ordinances, as his father David *did*.

33 I'm doing this because they have abandoned me and worshipped that Sidonian goddess Astarte, the Moabite god Chemosh, and the Ammonite god Milcom. They haven't lived my way by doing what I consider to be right and observing my statutes and my ordinances, like his father David did.

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

- This portrayal by Ahijah demonstrated what God had said earlier to Solomon (v11-13). Not only Solomon but also the people of Israel ("they") had forsaken Yahweh by worshiping idols.

34 Nevertheless I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of My servant David whom I chose, who kept My commandments and My statutes;

34 Nevertheless I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of My servant David whom I chose, who observed My commandments and My statutes;

34 'Nevertheless, I won't take the entire kingdom away from him, but I'll let him reign for the rest of his life, because of my servant David, whom I chose, who obeyed my commandments and statutes,

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 but I will take the kingdom from his son's hand and give it to you; *that is*, ten tribes.

35 but I will take the kingdom from his son's hand and give it to you, *even* ten tribes.

35 but I will take the kingdom away from his son's control and give ten tribes to you.

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36 But to his son I will give one tribe, so that My servant David may always have a **lamp** before Me in Jerusalem, the city where I have chosen for Myself to put My name.

36 But to his son I will give one tribe, that My servant David may have a lamp always before Me in Jerusalem, the city where I have chosen for Myself to put My name.

36 I'll give one tribe to his son, so my servant David will always have a light shining in my presence in Jerusalem, the city that I chose for myself and where I have placed my name.

36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

- God's purpose would be carried out despite Solomon's disobedience
- "...lamp" - *nid*, can also mean "yoke"; "yoke" may be a better translation here
- It refers to his descendant on the throne (Cf. 2 Sam 21:17)
- A yoke naturally symbolizes control and possession (Gen 27:40; Ex 6:6-7; Num 25:3; Deut 28:48; 1 Kings 12:9-14; Is 9:4; Jer 27:2-12)
- The use of *nid* in the five OT passages mentioned above (Num 21:30; 1 Kings 11:36; 15:4; 2 Kings 8:19; 2 Chr 21:7), particularly the four that refer to David, connotes the fact that David, his descendants, and the ultimate Davidic king after him would all be God's chosen servants, kings by divine decision with a divinely-ordained purpose to their reigns, with a chosen people and promised land to rule over, the final reign being an unending one and by far the best of all, under a perfect, eternal king—the ultimate Davidic King, Jesus Christ, who is perfectly yoked to His people.
- Like a lamp kept burning perpetually in a tent or home, Judah would be a perpetual testimony to God's choice of David, who was of the tribe of Judah (Cf. 15:4; 2 Sam 21:17; 2 Kings 8:19)
- The house of David would be disciplined but not destroyed. Solomon indeed had proved to be a sinner, yet through the line of David, Christ, the Savior of sinners, should appear.

37 However I will take you, and you shall reign over all that you desire, and you shall be king over Israel.

37 I will take you, and you shall reign over whatever you desire, and you shall be king over Israel.

37 I'm going to take you and have you reign over whatever you desire. You will be king over Israel.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

- Jeroboam was told that he would rule over all that his heart desired in Israel, that is, he would have freedom to rule as he saw fit

- This conditional promise to Jeroboam was similar to His promises to Saul (1 Sam 13:13), to David (2 Sam 7:11,27), and to Solomon (9:4-7)

38 Then it shall be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by keeping My statutes and My commandments, as My servant David did, then I will be with you and build you an enduring house as I built for David, and I will give Israel to you.

38 Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then I will be with you and build you an enduring house as I built for David, and I will give Israel to you.

38 If you listen to everything that I command you to do, and if you live your life my way, and if you do what I consider to be right by observing my statutes and my commandments, just like my servant David did, then I will be with you, I will build an enduring dynasty for you, just like I did for David, and I'll give Israel to you.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

- It is remarkable that God's conditional promise to establish Jeroboam's line was similar to His unconditional promise to establish David's line

— Unfortunately Jeroboam did not value this promise but forfeited it. How different might have been the personal history of Jeroboam, as well as the subsequent history of his kingdom, if he had obeyed the Lord's voice!

— This man, however, gained the unenviable reputation as the one "who caused Israel to sin"

39 So I will oppress the descendants of David for this, but not always."

39 Thus I will afflict the descendants of David for this, but not always."

39 This is how I'm going to afflict David's descendants because of what they have done, though I won't do it continuously."

39 And I will for this afflict the seed of David, but not for ever.

- God said that He would humble David's descendants, but not forever

— This ending of the humbling was fulfilled in the birth of Jesus Christ, David's greatest Son (i.e., Descendant). All that Ahijah prophesied came to pass.

40 Solomon sought therefore to put Jeroboam to death; but Jeroboam set out and fled to Egypt to **Shishak king of Egypt**, and he was in Egypt until the death of Solomon.

40 Solomon sought therefore to put Jeroboam to death; but Jeroboam arose and fled to Egypt to Shishak king of Egypt, and he was in Egypt until the death of Solomon.

40 That's why Solomon tried to execute Jeroboam, but Jeroboam got up and fled to Egypt, where he lived as a guest of King Shishak and remained until Solomon had died.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

- The reason Solomon tried to kill Jeroboam is not stated. Perhaps Jeroboam tried to take matters into his own hands and seize the kingdom. Or he may have done something else that made it necessary for him to flee to Shishak the king (Pharaoh) of Egypt (Cf. Hadad's escape to Egypt, v14-22).

— David never pursued his enemies to kill them

- "...Shishak king of Egypt" - this is the first reference to name a king in Egypt in Scripture

— Shishak (945-924 BC), also known as Sheshonk I, later invaded Judah (2 Chr 12:2-4) and Jerusalem (1 Kings 14:25-26) in Rehoboam's reign

(6) Solomon's death (11:41-43) (Cf. 2 Chr 9:29-31)

41 Now the rest of the acts of Solomon and whatever he did, and his wisdom, are they not written in the Book of the Acts of Solomon?

41 Now the rest of the acts of Solomon and whatever he did, and his wisdom, are they not written in the book of the acts of Solomon?

41 Now the rest of Solomon's accomplishments, including everything else he did, as well as records of his wisdom, are recorded in the Book of the Acts of Solomon, are they not?

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

- The writer was led by the Spirit of God to record no more events of Solomon's reign, though others were preserved in the book of the annals of Solomon, which does not exist today

— This is the first of several such sources mentioned in 1 Kings (Cf. 14:19,29) and 2 Chr (Cf. 2 Chr 9:29; 12:15; 26:22; 32:32)

42 So the time that Solomon reigned in Jerusalem over all Israel was forty years.

42 Thus the time that Solomon reigned in Jerusalem over all Israel was forty years.

42 Solomon reigned over all of Israel from Jerusalem for a total of 40 years.

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

- Solomon's reign was 40 years (971-931 BC); this does not include approximately two years that he was co-regent with David

— Solomon's reign ended with the king in decline both spiritually and physically

43 Then Solomon lay down with his fathers and was buried in the city of his father David, and his son Rehoboam reigned in his place.

43 And Solomon slept with his fathers and was buried in the city of his father David, and his son Rehoboam reigned in his place.

43 Then Solomon died, as had his ancestors, and he was buried in the city of his father David. His son Rehoboam reigned in his place.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

- Solomon's life ended in tragedy. He was greatly blessed by God but he allowed God's gifts to dominate his affections.

— The fault lay not with God for giving Solomon so much, but with Solomon who, though he had the wisdom to deal with such temptations, chose to set his affections on the gifts and not on the Giver.

— The man best qualified to live life successfully chose not to do so. How are you doing? Success in life in the eyes of God does not come automatically with the possession of wisdom but with the application of wisdom to one's life. Spiritual success depends not only on insight but also on choices.

Solomon, Saul, and David each reigned 40 years. Saul was God's anointed only because the people demanded a king. David and Solomon were God's anointed because the Lord elected them as His sons. Saul never really appreciated his role as Yahweh's servant. David and Solomon both appreciated their servant roles, but Solomon acted as though he appreciated his less than David. David had a heart for God that he maintained throughout his lifetime. Solomon also had a heart for God, but he failed to maintain it. Saul's reign was a tragedy, David's was a triumph, and Solomon's was both.

King Solomon was among the wisest fools who ever wore a crown.