

# 1 Kings 14 - Judgment on the House of Jeroboam; Death of Jeroboam; Rehoboam Reigns in Judah

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## 1 Kings 14

(C) Ahijah pronounces judgment on Jeroboam's lineage (14:1-20)

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

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**1** Right at that time, Jeroboam's son Abijah became ill,

**1** At that time Abijah the son of Jeroboam fell sick.

- The prophecy of the young prophet (1 Kings 13) dealt with Jeroboam's religious apostasy; this prophecy predicted the fate of the king's descendants

— Compare Samuel's prediction concerning unfaithful Saul's descendants (1 Sam 13)

- "At that time" - this is a time shortly after the incident recorded in 1 Kings 13

- "...Abijah" - means "My Father is the Lord"; Jeroboam's son; should not be confused with Rehoboam's son of the same name (15:1)

— Jeroboam's son was just a boy at this time (14:3,12,17). It is not possible to determine what ailed the lad, but some suggest it was a form of God's discipline

**2** And Jeroboam said to his wife, "Now arise 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 said regarding me *that I would be king over this people*."

**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*."

2 so Jeroboam suggested to his wife, "Get up, disguise yourself so that no one will know that you're Jeroboam's wife, and go to Shiloh where the prophet Ahijah lives. He's the one who told me that I would be king over this people.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

- "...Shiloh" - the former central sanctuary and previous dwelling place of the Ark

— The town had now become the dwelling place of Ahijah, the prophet, who originally had predicted Jeroboam's rise to power (Cf. 11:26-40)

— Jeroboam's allusion to Ahijah's prediction of his coronation (Cf. 11:29-39) suggests that perhaps the king hoped to receive another welcome prophecy, this time that his son would recover

— Jeroboam obviously did not realize that Yahweh could or would reveal his wife's identity to the prophet

3 Take ten loaves with you, *some* pastries, and a jar of honey, and go to him. He will tell you what will happen to the boy."

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."

3 Take ten loaves with you, *some* cakes, and a jar of honey and go visit him. He will tell you what will happen to the boy."

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

- The gifts of food sent to Ahijah may have been simply customary, but in light of Jeroboam's other actions they seem designed to win a positive word from the prophet

4 And Jeroboam's wife did so, and set out and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see because his eyes were glossy from his old age.

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.

4 So that's what Jeroboam's wife did. She got up, went to Shiloh, and found Ahijah's home. Ahijah was blind, because his eyes could not focus<sup>2</sup> due to his age.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5 Now the LORD had said to Ahijah, "Behold, the wife of Jeroboam is coming to inquire of you about her son, because he is sick. You shall say such and such to her, for it will be when she arrives, that she is going to make herself unrecognizable."

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."

5 Meanwhile, the LORD had spoken to Ahijah, "Be on your guard! Jeroboam's wife is coming to ask you about her son, because he is ill. You're to say such and such to her. When she arrives, she will pretend to be someone else!"

5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 So when Ahijah heard the sound of her feet coming in the doorway, he said, "Come in, wife of Jeroboam; why do you make yourself unrecognizable? Nevertheless, I am sent to you *with* a harsh message.

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.

6 When she arrived, Ahijah heard the sound of her feet as she came through the doorway. He said this to her:

"Come in, wife of Jeroboam. What is this pretension at being someone else? I have some harsh news.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

- Disguised, discovered, and doomed...

— Not only the veil upon her face, but the draperies on her heart were penetrated

— Ahijah's ability to recognize the queen should have convinced her that what he said was from the LORD. Yahweh was still the God of Israel (v7), even though Jeroboam refused to acknowledge Him as such.

— Jeroboam's wife hoped to hear a message of deliverance for her boy, but instead she heard a message of doom for her husband, herself, and her son

7 Go, say to Jeroboam, 'This is what the LORD, the God of Israel says: "Because I exalted you from among the people and made you leader over My people Israel,

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,

7 Go tell Jeroboam:

'I raised you up from among the people.

'I made you Commander-in-Chief over my people Israel.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

- The king's wife thought she had been sent to Ahijah, but the prophet said he had been sent to her

— The LORD is the God of Israel, not the idols Jeroboam had set up

— The message he had for her came from Him

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 followed Me with all his heart, to do only that which was right in My sight;

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;

8 'I tore the kingdom away from David's dynasty.

'Then I gave it to you.

But you have not lived like my servant David, who kept my commands with all his heart, and did only what I considered to be right.

8 And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

- David's view of himself as Yahweh's servant, his obedience to His commandments, and his custom of following Him with all his heart contrasts with Jeroboam's views and practices

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

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—

9 'Instead, you have done more evil than everyone who lived before you.

'You have gone out and crafted other gods for yourself.

'You made cast images.

'You have provoked me to anger.

'You have thrown me behind your back.

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

- God said Jeroboam had done more evil than all who lived before him. The king's idolatry had angered the Lord, who regarded it as a rejection of Himself.

— In judgment, God said that He would cut off Jeroboam's descendants so he would not have a continuing dynasty. This is what the LORD had done to Eli and Saul for their similar disregard of God.

— Jeroboam's descendants would not even enjoy burial. Wild animals would eat them, which was a terrible disgrace in the minds of ancient Semites (v11; Cf. 16:4; 21:24; Deut 28:26).

— The sign that this would happen would be the death of Jeroboam's sick child (v12). His death at this time was really a divine blessing in view of what he would have experienced had he lived (v13).

10 therefore behold, I am bringing disaster on the house of Jeroboam, and I will eliminate from Jeroboam every male person, both bond and free in Israel, and I will make a clean sweep of the house of Jeroboam, just as one sweeps away dung until it is all gone.

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.

10 'Therefore, watch while I bring calamity on Jeroboam's dynasty!

'I will eliminate every male, both slave and free in Israel, from Jeroboam.

'I will burn up Jeroboam's dynasty, as a man burns up manure until it is gone.

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

- Because Jeroboam had led God's people away from God his house (dynasty) would be cut off: no male would be able to perpetuate his line, which God compared to dung

11 Anyone belonging to Jeroboam who dies in the city, the dogs will eat. And anyone who dies in the field, the birds of the sky will eat; for the LORD has spoken *it*."

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*."

11 Dogs will eat anyone who dies in the city that belongs to Jeroboam's household. The birds of the sky will eat anyone who dies in the open field, because the LORD has determined it.'

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

- Jeroboam's family would not be buried but would be eaten by dogs and birds, a terrible disgrace in the minds of Semites

— This would also be true of Baasha's family (16:4) and Ahab's family (21:24)

12 Now you, arise, go to your house. When your feet enter the city the child will die.

12 Now you, arise, go to your house. When your feet enter the city the child will die.

12 "Now get up and go home. When your feet cross the city line, your child will die.

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 Then all Israel will 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.

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.

13 Everyone in Israel will mourn for him and will bury him, because he alone from Jeroboam's family will receive a decent burial, because something good was observed in him with respect to the LORD God of Israel out of all the household of Jeroboam!

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

- In contrast to his father, Jeroboam's son would be given honorable burial

— The only male descendant of Jeroboam to be buried would be Abijah, whose death was imminent

14 Moreover, the LORD will raise up for Himself a king over Israel who will eliminate the house of Jeroboam this day and from now on.

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.

14 "In addition to this, the LORD will raise up for himself a king over Israel who will eliminate Jeroboam's dynasty, starting today and from now on.

**14** Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

- His death on the return of the queen to her home would signify the sure fulfillment of the more distant aspects of Ahijah's prophecy

— Ahijah said a king would be raised up who would cut off Jeroboam's family (Baasha, Cf. 15:27-29)

15 "For the LORD will strike Israel, just 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, because they have made their **Asherim**, provoking the LORD to anger.

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.

15 The LORD will attack Israel, and Israel will shake like a reed shakes in a river current! He will uproot Israel from this good land that he gave to their ancestors and he will scatter them beyond the Euphrates River, because they erected their Asherim and provoked the LORD to become angry!

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

- Moreover, the whole nation would experience instability and waver like a reed

— Jeroboam had planted Israel not in the solid soil of God's Word but in the unsubstantial waters of idolatry, like Egyptian rushes or papyrus reeds

— This is a long-range prediction of the captivity yet to come. When Samaria fell in 722 BC, the northern kingdom experienced this bitter fate at the hands of the Assyrians. And when Jerusalem fell in 586/585 BC, the southern kingdom underwent deportation at the hands of the Babylonians.

— The ground given for such chastisement was Israel's incurable idolatry. The Israelites' idolatry was the reason for this judgment.

- "...Asherim" - "groves" [KJV]; Asherah poles (Cf. v23; 15:13; 16:33) were phallic poles; wooden shafts carved to encourage worship of the Canaanite goddess Asherah

16 He will **give up Israel** because of the sins of Jeroboam, which he committed and with which he misled Israel into sin."

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

16 He will give up Israel because of Jeroboam's sins that he committed and by which Jeroboam caused Israel to sin."

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

- "...give up Israel" - must be understood in a limited sense. God promised Abraham that his descendants would be blessed forever (Gen 12:2-3; 18:17-18; 22:17-18).

— God brought Israel back from captivity but still has not fulfilled all His promises of blessing which they will yet experience (Is 62)

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

17 Then Jeroboam's wife arose and departed and came to Tirzah. As she was entering the threshold of the house, the child died.

17 Then Jeroboam's wife got up and left for Tirzah. As soon as she set foot over the threshold of the house, the child died.

17 And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

- "...Tirzah" - Jeroboam evidently moved the capital from Shechem to Tizrah (modern day Tell el-Far'ha), seven miles to the northeast

— It was a place of pre-eminent beauty, three hours' traveling east of Samaria, chosen when Israel became a separate kingdom, by the first monarch, and used during three short reigns as a residence of the royal house.

18 Then all Israel buried him and mourned for him, in accordance with the word of the LORD which He had spoken through His servant Ahijah the prophet.

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.

18 All of Israel mourned him at his burial, just as the LORD had said when he spoke through Ahijah the prophet.

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

- These verses record the exact fulfillment of Ahijah's prophecy of the death of Prince Abijah

— The queen must have traveled from Shiloh (v2) back to her home in Tirzah with a heavy heart

- As the Lord's word came to pass immediately in the death of the prince, His long-range prophecies also began to take shape in Jeroboam's reign

— One may safely assume that all the territory Solomon ruled except Judah came under Jeroboam's control. Much of this was lost during his reign. This lost area included the land around Damascus to the north, which became an independent Aramean state.

— In the southwest the Philistines repossessed some of their former territory and grew stronger (Cf. 15:27)

— In the east Moab was apparently lost

— Ironically Jeroboam's protector in Egypt (11:40), Shishak (Sheshonk I), invaded Judah (14:25) during Jeroboam's reign. This resulted in heavy damage and widespread destruction.

— Jeroboam was also defeated by King Abijah of Judah (2 Chr 13:13-20)  
— Israel suffered both in military strength and in territorial holdings during Jeroboam's reign

**19** Now as for 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.

**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.

**19** Now as for the rest of Jeroboam's accomplishments, including how he waged war and how he reigned, you may read about them in the Book of the Chronicles of the Kings of Israel.

**19** And 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.

- Starting with Jeroboam, the reigns of 18 of the 20 kings of the Northern Kingdom are said in 1 and 2 Kings to have been recorded in the book of the annals of the kings of Israel (all except Tibni (1 Kings 16:21-22) and Hoshea (2 Kings 17:1-6)).

— Similarly the events of the reigns of 14 of the 19 kings of the Southern Kingdom are said in 1 and 2 Kings to be recorded in "the book of the annals of the kings of Judah" (starting with Rehoboam, 1 Kings 14:29).

— These books were historical documents, perhaps kept in the royal archives. They are no longer available (see also 1 Chr 27:24, "the book of the annals of King David," and 1 Kings 11:41, "the book of the annals of Solomon")

20 And the time that Jeroboam reigned was twenty-two years; and he lay down with his fathers, and his son Nadab reigned in his place.

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

20 Jeroboam reigned for 22 years and then died, as had his ancestors, and his son Nadab reigned in his place.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

- For supplementary facts see 2 Chr 13:15-20. However, this reference may be regarded as a convention or formality, since the accounts in 1 Kings concerning Jeroboam are much fuller than those in Chronicles and emphasize the unspiritual aspects of Jeroboam's 22-year rule over Israel.

- Jeroboam must have been a powerful man to have separated Israel from Judah and ruled it for so long a time. But he lacked the commitment to the Lord that would have made him a great and successful king. Nadab his son succeeded him on the throne.

(3) Rehoboam's continual war with Jeroboam (14:21-31)

The historical scene now shifts toward the south as the fortunes of the house of David are delineated. Though his reign was free from the worship of the golden calves, yet spiritual declension and moral delinquency characterized the downward course of the Southern Kingdom.

(A) Rehoboam's immorality and idolatry (14:21-24)

**21** Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king, and he reigned for 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.

**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.

**21** Meanwhile, Solomon's son Rehoboam reigned in Judah. Rehoboam was 41 years old when he became king, and he reigned for seventeen years in Jerusalem, the city where the Lord had chosen from all the tribes of Israel to place his Name. His mother was an Ammonite named Naamah.

**21** And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

- Rehoboam reigned one year as co-regent with his father and 16 years in his own right: 17 years total: 931-913 BC

— Jerusalem was the only capital city the southern kingdom ever had, in contrast to Israel's three successive capitals (Shechem, Tirzah and Samaria)

- "...Naamah" - one of Solomon's foreign wives. As an Ammonite she worshiped the detestable idol-god Molech (Cf. 11:5,33)

— Rehoboam permitted the re-establishment of pagan worship as it had existed in Israel before Joshua conquered the land. His mother Naamah may have been partially responsible for this revival of Canaanite paganism during Rehoboam's reign.

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

**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.

22 Judah practiced what the LORD considered to be evil. They did more to provoke him to jealousy than their ancestors had ever done by committing the sins that they committed.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

- Rehoboam turned from the Lord after he had become established on the throne and was strong (2 Chr 12:1,14)

— This revival of idolatry reintroduced conditions that had prevailed in the days of the Judges before David turned the nation to the LORD

23 For they, too, built for themselves high places, memorial stones, and **Asherim** on every high hill and under every luxuriant tree.

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

23 They erected high places, sacred pillars, and Asherim for themselves on every high hill and under every green tree.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

- "...Asherim" - the mother goddess of the Canaanite pantheon; it also described a cult object, either a tree, and grove of trees, or a phallic pole

— It was a "sex and religion" shrine...

24 There were also **male cult prostitutes** in the land. They committed all the same abominations of the nations which the LORD dispossessed before the sons of Israel.

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.

24 They even maintained male shrine prostitutes throughout the land, and imitated every detestable practice that the nations practiced whom the LORD had expelled in front of the Israelis.

24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

- "...male cult prostitutes" - sodomites; homosexual practice has always been a sign of decadence in a people

- Sound familiar? The same practices that moved God to purge the land of the moral cancer that plagued it in Joshua's day were those to which the Israelites returned under Rehoboam's leadership.

(B) Shishak's raid (14:25-28)

**25** Now it happened in the fifth year of King Rehoboam, that **Shishak** the king of Egypt marched against Jerusalem.

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

**25** As a result, during the fifth year of the reign of King Rehoboam, King Shishak of Egypt invaded and attacked Jerusalem.

**25** And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

- Judah's strength and wealth began to diminish as a result of Rehoboam's idolatry...

- "...Shishak" - Solomon's father-in-law, but no relation to Rehoboam (however there is a strong probability that he belonged to another dynasty, Cf. 2 Chr 12:2)

— He was the Sheshonk I of Egyptian records (945–924 BC), founder of the 22nd Dynasty

— He was used as God's instrument to punish Judah's national defection

— He had given refuge to Jeroboam earlier (Cf. 11:40)

- This was the first serious foreign invasion of Israelite territory since the days of Saul

— With this invasion, Shishak tried to establish Egyptian supremacy over Palestine. His military campaign into Judah, Israel, Edom, and Philistia netted him control of 156 cities.

— In the temple of Karnak, the record of his campaigns is inscribed on the exterior of the Amon temple's south wall in a relief picturing

— A briefer, more sober account is given in the Bible, wherein it is honestly admitted that Shishak despoiled the beautiful Temple of Solomon before he agreed not to pillage Jerusalem fully

**26** And he took away the treasures of the house of the LORD and the treasures of the king's house, and he took everything; he even took all the shields of gold which Solomon had made.

**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.

**26** He stripped the LORD's Temple and the royal palace of their treasures. He took everything, even the gold shields that Solomon had made.

**26** And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

- Shishak's invasion diminished much of the glory of the temple and of Yahweh

— This resulted in Rehoboam and the leaders humbling themselves before the Lord, and God spared Jerusalem from destruction (2 Chr 12:6)

- Rehoboam bought Shishak off by giving him many of the treasures of the temple and of the palace (v26) in return for Shishak not destroying the temple completely. These included the 500 gold shields made by Solomon (Cf. 10:16-17).

27 So King Rehoboam made shields of bronze in their place, and entrusted them to the care of the commanders of the guard who guarded the doorway of the king's house.

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.

27 King Rehoboam made shields out of bronze to take their place, and then committed them to the care and custody of the commanders of those who guarded the entrance to the royal palace.

27 And king Rehoboam made in their stead brassen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

- Before Shishak withdrew from Jerusalem, he plundered the temple and the royal palace of all their gold. The gold supply was so diminished that Rehoboam had to replace the golden ornamental shields with bronze.

28 And 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.

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.

28 Whenever the king entered the LORD's Temple, the guards would carry them to and from the guard's quarters.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

- To protect the new shields from theft, guards carried them from the guardroom to the temple and back, whenever Rehoboam went to the temple

(C) Rehoboam's continual war with Jeroboam (14:29-31)

**29** Now *as for* 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?**

**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?

**29** As to the rest of Rehoboam's accomplishments, and everything else that he undertook, they are recorded in the Book of the Chronicles of the Kings of Judah, aren't they?

**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?

- "...Book of the Chronicles of the Kings of Judah" - this is not the biblical books of 1 & 2 Kings or 1 & 2 Chronicles. We have no record to these books today.

30 And there was war between Rehoboam and Jeroboam continually.

30 There was war between Rehoboam and Jeroboam continually.

30 There was continual warfare between Rehoboam and Jeroboam,

30 And there was war between Rehoboam and Jeroboam all their days.

- The continual warfare mentioned here is mentioned briefly again (15:6; Cf. 2 Chr 12:15) but is not explained

— In view of Rehoboam's initial plan to regain Israel by force (1 Kings 12:21; which he abandoned after the Prophet Shemaiah reported God's prohibition of civil war, 2 Chr 11:1-4), these constant wars probably involved border disputes in the territory of Benjamin.

— It appears that Rehoboam was more successful in these border disputes since he won both the hearts and the land of the Benjamites. The exact border probably changed many times in these early years of the divided monarchy.

— The 15 cities Rehoboam fortified were located in Judah and Benjamin, south and west of Jerusalem. Probably after Shishak's invasion they were strengthened to defend Judah against future attacks from Egypt and Philistia.

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

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.

31 but eventually Rehoboam died, as had his ancestors, and he was buried with his ancestors in the City of David. His mother's name had been Naamah the Ammonite, and his son Abijah became king to replace him.

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 an Ammonitess. And Abijam his son reigned in his stead.

- "...Abijam" - he is called a great sinner (1 Kings 15:3); aka "Abijah" (2 Chr 12:16)

— But consistent with the pattern, the chronicler highlights the little good he did to indicate he was still in line with God's covenant promise to David (Cf. 2 Chr 11:20,22)

### **Addenda: The Prophets**

Reading the divine history, we quickly gain the impression that two groups of people are most significant during the time of the Divided Kingdom. One group is made up of rulers, whose deeds and misdeeds are chronicled. The other group is made up of prophets, whose voices were raised at critical times in each nation's experience. Scripture gives us

insights into how the prophets received their messages. At times they seem to have heard an external voice (Cf. 1 Sam 3:3–9). Often the voice was internal (Is 7:3–4; Hab 2:2). Then again, the prophets were enabled to see spiritual realities invisible to others (Num 22:31; 2 Kings 6:15–17). At other times the prophets saw visions (Ezek 37; 40–48).

Often, during the days of the two kingdoms, the ministry of the prophets was directed to the rulers. This was true in earlier days as well. Nathan the prophet rebuked David (2 Sam 12), as did Gad (2 Sam 24). It was Samuel, the prophet-judge, who ministered to Saul and anointed David as king. Because the kings chose to move away from God, meetings between prophets and rulers often became confrontations.

On the day that Jeroboam instituted his false religion, he was confronted by “a man of God from Judah” (1 Kings 13:1). This prophet announced judgment on the altar Jeroboam was consecrating, foretelling the birth of Josiah, a king of Judah, who would one day burn the bones of the false priests on it. He gave a sign to prove that he was speaking by God’s command: the altar would crack, and the ashes spill out. Angered, Jeroboam commanded that the young prophet be seized. But the hand he stretched out was gripped by paralysis: he could not lower it! And at that moment, the altar split. Jeroboam begged the prophet to ask God to release his paralysis, and the hand was restored. God’s spokesman then made his announcements with unquestioned divine authority!

Such miracles or soon-fulfilled prophecies often authenticated the prophets. The influence they wielded is shown by the fact that Rehoboam turned back an army about to attack the rebels in Israel at the word of Shemaiah (2 Chr 11). Even Jeroboam, when his son became ill, sent his wife to the Prophet Abijah to inquire of the Lord (1 Kings 14). The ministry of the prophets was often resented by rebellious kings, and their messages were often rejected. But kings—godly and ungodly—and the common people as well, recognized these men as God’s spokesmen and viewed them with awe and often fear. How is it then that the prophets were unable to halt the slide of the two kingdoms into sin? Why was their ministry largely ineffective?

As today, the problem lay not with the Word but with the hearers. These spokesmen for God did deliver His message. But the people did not respond with faith. They recognized that the message and the messenger were from God, but this awareness did not lead them to commitment. Unwilling to submit to God’s way, the people stubbornly held to their own paths. It is not, as Jesus reminds us, the one who hears the Word of God who is blessed. It is the person who hears and does who receives God’s blessing (Matt 7:24).

The men and women of the two kingdoms who took pride in their religious activities, their prophets, their temple, and holy places, were all too like men and women of today who confuse church-going with discipleship, and “Bible-believing” with obedience. In the prophetic call to God’s people to respond to Him and wholeheartedly obey, we hear His invitation to us today—an invitation designed not to burden us, but to lead us safely away

from the edge of personal judgment, toward which our willful choices would most certainly lead.