



First Kings - Chapter Fourteen

II 1 Kings 12:1-14:31 - The Kingdom Is Divided (continues/concludes)

Summary of Chapter Fourteen

Jeroboam's son Abijah became ill and so the king instructed his wife to disguise herself and seek the advice of Ahijah the prophet regarding their son. Even though Ahijah was now elderly and blind he had been told by the Lord that the king's wife was coming to him and he instructed him to tell her that the house of Jeroboam would be extinguished because of the king's sin in leading the nation into apostasy. The king died and another son Nadab succeeded him.

It was not enough that Rehoboam's foolishness had led to the split of the nation. He also led Judah into apostasy and civil war with the north. During his reign King Shishak of Egypt took away all the treasures and gold shields from the temple, which Rehoboam replaced with bronze replicas. After seventeen years of his evil rule, Rehoboam also died and he was succeeded by Abijam.

II.c 1 Kings 14:1-18 - Judgement on the House of Jeroboam

Jeroboam had been promised a dynasty or house just like David's. His desire also to have a temple or house just like David's, however, led him into disobedience, and Chapter 13 has just revealed what happens to the disobedient. First Kings 14:1-18 now describes what happened as a result of Jeroboam's desire to have the two houses he wanted instead of the one he was promised.

When the king's son Abijah fell ill, Jeroboam instructed his wife to go in disguise to Ahijah, the prophet who had told Jeroboam he would be king, and seek his counsel. However, the elderly prophet had been forewarned of her visit and he was told what to say to her. It was devastating news for not only would Abijah die as his mother returned home but the whole of Jeroboam's family would perish

under curse because of the apostasy of Jeroboam in making the golden calves and introducing the high places for the people to worship at.

¹ At that time Abijah son of Jeroboam fell sick. ² Jeroboam said to his wife, ‘Go, disguise yourself, so that it will not be known that you are the wife of Jeroboam, and go to Shiloh; for the prophet Ahijah is there, who said of me that I should be king over this people. ³ Take with you ten loaves, some cakes, and a jar of honey, and go to him; he will tell you what shall happen to the child.’

1 Kings 14:1-3

At that time Abijah son of Jeroboam fell sick. Jeroboam was a king, but even kings have problems common to ordinary men. His sick son troubled him and prompted him to seek the help of a prophet. Prophets, whether men of God or of the gods, were commonly consulted on health matters: <<*Ahaziah had fallen through the lattice in his upper chamber in Samaria, and lay injured; so he sent messengers, telling them, ‘Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this injury’*>> (2 Kings 1:2), <<*Then she called to her husband, and said, ‘Send me one of the servants and one of the donkeys, so that I may quickly go to the man of God and come back again’*>> (2 Kings 4:22), <<*She said to her mistress, ‘If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy’*>> (2 Kings 5:3), and: <<*Hezekiah said to Isaiah, ‘What shall be the sign that the Lord will heal me, and that I shall go up to the house of the Lord on the third day?’*>> (2 Kings 20:8).

Go, disguise yourself. In spite of the events of Chapter 13, Jeroboam still thinks he can control his world, using religion to his own advantage. He apparently believes that he can fool the elderly prophet Ahijah into giving him a positive message about his son. This was a familiar pattern for Jeroboam. In his time of need, he turned to the true God and men of God. He knew that idols could not help him in any true crisis. Yet he also knew that he had rejected God and his prophets, and so he told his wife to wear a disguise. The theme of disguise appears in other places in the OT where the point is made that God, not the king, will determine the course of events, e.g. Saul in 1 Samuel Chapter 28, an unnamed prophet before Ahab in 1 Kings 20:35-43, Ahab himself in 1 Kings 22:29-38, and Josiah in 2 Chronicles 35:20-27.

He will tell you what shall happen to the child. Jeroboam did not tell his wife to pray for their son, or to ask the prophet to intercede on their behalf. He wanted to use Ahijah the prophet as a fortune teller instead of seeking him as a man of God.

⁴ Jeroboam's wife did so; she set out 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. ^{5a} But the Lord said to Ahijah, 'The wife of Jeroboam is coming to inquire of you concerning her son; for he is sick. Thus and thus you shall say to her.'

1 Kings 14:4-5a

Now Ahijah could not see. As it turned out, there was no reason for the wife of Jeroboam to wear a disguise. Old age made Ahijah unable to see. The loss of sight in old age is not uncommon: <<*When Isaac was old and his eyes were dim so that he could not see, he called his elder son Esau and said to him, 'My son'; and he answered, 'Here I am'>>* (Genesis 27:1), and: <<*Now Eli was ninety-eight years old and his eyes were set, so that he could not see>>* (1 Samuel 4:15), and may have been due to such conditions as age-related cataracts or macular degenerations.

But the Lord said to Ahijah, 'The wife of Jeroboam is coming to inquire of you concerning her son'. The woman's disguise and Ahijah's blindness did not matter, because God informed Ahijah the truth of the matter.

Thus and thus you shall say to her. The Lord then instructs the prophet what he is to say to the mother of the sick child when she arrives.

^{5b} When she came, she pretended to be another woman. ⁶ But when Ahijah heard the sound of her feet, as she came in at the door, he said, 'Come in, wife of Jeroboam; why do you pretend to be another? For I am charged with heavy tidings for you.'

1 Kings 14:5b-6

When she came, she pretended to be another woman. The pretence continued but the old prophet was not fooled for he had been instructed by the Lord to expect the woman and he knew straight away that this was she: "Come in, wife of Jeroboam; why do you pretend to be another?"

For I am charged with heavy tidings for you. Jeroboam's wife has been sent to Ahijah to find out about her sick child; she discovers when she arrives at the prophet's house that he has also been sent to her with a message about the kingship. She would also hear ill news concerning her son.

⁷ Go, tell Jeroboam, "Thus says the Lord, the God of Israel: Because I exalted you from among the people, made you leader over my people Israel, ⁸ and tore the kingdom away from the house of David to give it

to you; yet you have not been like my servant David, who kept my commandments and followed me with all his heart, doing only that which was right in my sight, ⁹ but you have done evil above all those who were before you and have gone and made for yourself other gods, and cast images, provoking me to anger, and have thrust me behind your back; 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. ¹¹ Anyone belonging to Jeroboam who dies in the city, the dogs shall eat; and anyone who dies in the open country, the birds of the air shall eat; for the Lord has spoken.”

1 Kings 14:7-11

I exalted you from among the people. The message to Jeroboam is clear. It was not by his own ability, skill, strength, knowledge or wisdom that he had become king; it was purely a gift from God and one that he had squandered so badly.

God compared Jeroboam unfavourably with David with the words, like my servant David who, although he fell into sin, he constantly persevered in the true worship of God and kept his heart towards God, something Jeroboam failed to do; secondly, David always repented of and turned away from all his sins, whereas Jeroboam was obstinate and incorrigible with regard to his.

But you have done evil above all those who were before you. Saul was a bad man and a bad king. Solomon was a good king but a bad man, especially in later life. Although both men were badly flawed, Jeroboam was far worse. He became the measuring line for the evil kings of Israel to come.

Provoking me to anger, and have thrust me behind your back. This was a powerful description of intense contempt towards God, as in: <<***Therefore thus says the Lord God: Because you have forgotten me and cast me behind your back, therefore bear the consequences of your lewdness and whorings***>> (Ezekiel 23:35). The last reason implies neglect, a scorning of God. It is the same figure of speech used to describe God’s forgiveness of sins. He puts them behind his back, or in other words, he forgets them: <<***Blessed is the one whose transgressions are forgiven, whose sins are covered. Blessed is the one whose sin the Lord does not count against them and in whose spirit is no deceit***>> (Psalm 32:1-2 NIV). That is good news when it describes Gods treatment of sins: <<***Surely it was for my welfare that I had great bitterness; but you have held back my life from the pit of destruction, for you have cast all my sins behind your back***>> (Isaiah 38:17), but it is tragically bad news when it describes a person’s treatment of God.

Sadly, this is not the only time that God's people turned their backs on him, for example: <<Nevertheless they were disobedient and rebelled against you and cast your law behind their backs and killed your prophets, who had warned them in order to turn them back to you, and they committed great blasphemies>> (Nehemiah 9:26), and: <<As a thief is shamed when caught, so the house of Israel shall be shamed – they, their kings, their officials, their priests, and their prophets, who say to a tree, 'You are my father', and to a stone, 'You gave me birth.' For they have turned their backs to me, and not their faces. But in the time of their trouble they say, 'Come and save us!''>> (Jeremiah 2:26-27).

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. Jeroboam could have had a lasting dynasty, but he wasted the promise of God with his unbelief, idolatry, and outright rejection of God. Since Jeroboam has failed to be like David (v.8) and has worshipped other gods as Solomon did (v.9), his dynasty will come to an end for lack of male descendants. The Hebrew behind every male is literally 'he who urinates against a wall.' Refer also to 1 Samuel 25:22, and 25:34; 1 Kings 16:11 and 21:21; and 2 Kings 9:8. The imagery is thus connected to that of God's judgement, i.e. just as one burns up dung until it is all gone. God is going to clean up Jeroboam's house.

The Hebrew behind bond and free appears on four other occasions in the OT in Deuteronomy 32:36, 1 Kings 21:21, 2 Kings 9:8, and, in a slightly different form in 2 Kings 14:26. It is a difficult phrase to interpret, but probably is an idiom for the ability of the males of the royal house to be of strong help to the king; neither those who are important to Jeroboam in this regard nor those who are not will be able to assist him. A contrast with David's dynasty is seen here: David shall not fail, literally 'there shall not be cut off for David' a successor on the throne (1 Kings 2:4, 8:25 and 9:5), but Jeroboam's descendants will be cut off.

Jeroboam's dynasty will come to a dishonourable end, since the bodies mentioned will not be buried but will be eaten by dogs and birds; refer to 1 Samuel 31:8-13 for the importance of proper burial in Israel. Only Jeroboam's son Abijah will escape this fate (v.13).

¹² Therefore set out, go to your house. When your feet enter the city, the child shall die. ¹³ All Israel shall mourn for him and bury him; for he alone of Jeroboam's family shall come to the grave, because in him there is found something pleasing to the Lord, the God of Israel, in the house of Jeroboam. ¹⁴ Moreover, the Lord will raise up for himself a king over Israel, who shall cut off the house of Jeroboam today, even now!

1 Kings 14:12-14

When your feet enter the city, the child shall die. Jeroboam sent his wife to discover the fate of his son. The bad news was that the child would die. Yet his death would be a demonstration of mercy, because at least he would be buried in honour and properly mourned. Such great judgement was coming upon the house of Jeroboam that all would see that by comparison, this son was blessed in his death. It is perhaps also a reference to the eternal salvation of the child's soul.

All Israel shall mourn for him and bury him; for he alone of Jeroboam's family shall come to the grave, because in him there is found something pleasing to the Lord. There is no indication how old Abijah was when he died. Whether he was a mature adult and had achieved something in the name of the Lord or was a child does not matter for God knows the heart of all people and that is the way he judges them: <<*But the Lord said to Samuel, 'Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart'*>> (1 Samuel 16:7).

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. ¹⁶ He will give Israel up because of the sins of Jeroboam, which he sinned and which he caused Israel to commit.'

1 Kings 14:15-16

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. Ahijah turns from the immediate situation to what will happen in the distant future. In the absence of a strong dynasty to rule Israel, this nation is destined to know only the instability of a reed shaken or swaying in the water. Eventually the Israelites will suffer exile from the good land that he gave to their ancestors to a land beyond the Euphrates River. The political instability of which Ahijah speaks is well described in the following account of the northern kingdom; the land beyond the Euphrates, it will turn out, is Assyria; refer to 2 Kings 17:1-6 and 17:21-23. This would finally be fulfilled some 300 years later. God knew that the root of Jeroboam's apostasy will eventually result in the bitter fruit of national exile just as Moses had prophesied: <<*But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess*>> (Deuteronomy 30:17-18).

The idolatrous worship that lies at the root of Israel's problem is here summed up in terms of the making of Asherim, or Asherah poles, i.e. sacred poles. The goddess Asherah is known from Ugaritic texts under the name Athirat, the wife of the chief god El and the mother of the gods. In syncretistic Israelite circles she inevitably appears as the wife of the Lord. The Asherim were cult symbols connected with the worship of this goddess, probably wooden artefacts representing a tree: <<*You shall not plant any tree as a sacred pole beside the altar that you make for the Lord your God*>> (Deuteronomy 16:21), which suggests that sometimes an 'Asherah' could actually be a tree. This practice is wholeheartedly condemned: <<*My people consult a piece of wood, and their divining-rod gives them oracles. For a spirit of whoredom has led them astray, and they have played the whore, forsaking their God*>> (Hosea 4:12).

¹⁷ Then Jeroboam's wife got up and went away, and she came to Tirzah. As she came to the threshold of the house, the child died. ¹⁸ All Israel buried him and mourned for him, according to the word of the Lord, which he spoke by his servant the prophet Ahijah.

1 Kings 14:17-18

Then Jeroboam's wife got up and went away. It appears that the woman made no attempt to get the prophet to intercede with the Lord on behalf of either her son or her husband. She seems to have accepted the word of God and set off for her home.

Jeroboam has apparently moved his royal court from Shechem to Tirzah, although this was not previously mentioned in the narrative. This was also the location from which Baasha would rule after he had killed Jeroboam's son Nadab and taken the throne for himself: <<*In the third year of King Asa of Judah, Baasha son of Ahijah began to reign over all Israel at Tirzah; he reigned for twenty-four years*>> (1 Kings 15:33).

According to the word of the Lord, which he spoke by his servant the prophet Ahijah. The prophecy about Israel's national exile would not be fulfilled for centuries. Yet it was demonstrated as true because the immediate prophecy of the death of Jeroboam's son was exactly fulfilled.

II.d 1 Kings 14:19-20 - Death of Jeroboam

This brief summary concludes the reign of Jeroboam.

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.

²⁰ The time that Jeroboam reigned was twenty-two years; then he slept with his ancestors, and his son Nadab succeeded him.

1 Kings 14:19-20

How he warred and how he reigned. The following account of Rehoboam's reign indicates that he and Jeroboam were in conflict throughout their mutual time as kings. Despite receiving a command from God not to go to war with the north: <<'Thus says the Lord, You shall not go up or fight against your kindred the people of Israel. Let everyone go home, for this thing is from me.' So they heeded the word of the Lord and went home again, according to the word of the Lord>> (1 Kings 12:24), Rehoboam clearly did so.

The Book of the Annals of the Kings of Israel. The authors of Kings specifically claim to have had access to written sources of information about the monarchic period, both for Israel and for Judah and similar references appear throughout the accounts of the following kings. The reference here is to Israelite royal annals, preserved in palace archives and temple libraries or archives along with foreign annals and inscriptions of various kinds. No copy of any of these chronicles remains today; they are not found in the Bible, and they are different from the Books of 1-2 Chronicles. By the end of the Second Millennium BC and the beginning of the First, literacy was widespread in and around Palestine, and writing was being employed in legal, business, literary, and religious texts. In Iron Age Israel itself, from 1200 BC all the way to the fall of Judah in 587-586 BC, writing was a pervasive phenomenon.

Then he slept with his ancestors. Second Chronicles 13:20 states that the Lord struck him, and he died. He died not the common death of all men, but by some remarkable stroke: beside the loss of five hundred thousand of his men in one battle with Abijah king of Judah; refer to 2 Chronicles 13:17.

His son Nadab succeeded him. The account of Nadab's reign follows in 1 Kings 15:25-32.

II.e 1 Kings 14:21-31 - Rehoboam Reigns over Judah

The story of Rehoboam's reign, which commenced in Chapter 12, has been delayed as the authors have followed Jeroboam through rebellion to idolatry and judgement, and on to death. They now return to what has been happening in Judah in the meantime.

²¹ Now Rehoboam son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jerusalem, the city that the Lord had chosen out of all the tribes of Israel, to put his name there. His mother's name was Naamah the Ammonite. ²² Judah did what was evil in the sight of the Lord; they provoked him to jealousy with their sins that they committed, more than all that their ancestors had done. ²³ For they

also built for themselves high places, pillars, and sacred poles on every high hill and under every green tree; ²⁴ there were also male temple prostitutes in the land. They committed all the abominations of the nations that the Lord drove out before the people of Israel.

1 Kings 14:21-24

He reigned for seventeen years in Jerusalem, the city that the Lord had chosen out of all the tribes of Israel, to put his name there. Rehoboam's reign was far shorter than both his father and his grandfather but it was still for a significant period of time. He would have had opportunities to turn the country back to God but he chose not to. The author again makes the point that Jerusalem was the city where God had chosen to have his temple and thus was the legitimate place for all his people to go to worship him.

Judah did what was evil in the sight of the Lord. It is a marked feature of 1-2 Kings that each king mentioned is evaluated in terms of his commitment to the Lord, or lack of it, as evidenced by his religious policies; refer to the comment made on 1 Kings 11:6 and the evaluation chart on the website. Here, however, the emphasis falls on the nation as a whole rather than simply on the king himself; the whole nation has become involved in idolatrous worship. The text thus looks ahead to the end of Judah, just as was the case with Israel (v.15). God will drive Judah out of the Promised Land just as he 'drove out' the various peoples that lived there before because of their abominations. This is a reference to Babylonian exile with the first wave of deportation in 605 BC and the third and final wave in 586 BC.

Their sins provoked the Lord to jealousy because they were essentially sins of idolatry. Israel turned their back on the God who loved and redeemed them, and like an unfaithful spouse, they pursued spiritual adultery with idols.

High places and sacred poles or Asherim as aspects of the idolatrous worship of Judah are mentioned alongside pillars, Hebrew *matstsebot*, which Scripture lists among the Canaanite cult objects that the people must destroy upon entry to the land: <<**Break down their altars, smash their pillars, burn their sacred poles with fire, and hew down the idols of their gods, and thus blot out their name from their places**>> (Deuteronomy 12:3). These pillars were upright standing stones of various sizes, dedicated to particular deities and sometimes bearing the image and inscription of a deity.

There were also male temple prostitutes in the land. One aspect of the syncretistic worship of Judah under Rehoboam was religiously legitimised prostitution within the sanctuary. It is possible that the sexual intercourse envisaged had a specifically ritual character, designed to persuade the gods and

goddesses to act in a similar way and deliver, through their intercourse, fertility to the land and to the community; refer to Hosea 4:1-19.

They committed all the abominations of the nations that the Lord drove out before the people of Israel. Considering the depth of depravity among the Canaanite nations, this is a strong statement of condemnation.

²⁵ In the fifth year of King Rehoboam, King Shishak of Egypt came up against Jerusalem; ²⁶ he took away the treasures of the house of the Lord and the treasures of the king's house; he took everything. He also took away all the shields of gold that Solomon had made; ²⁷ so King Rehoboam made shields of bronze instead, and committed them to the hands of the officers of the guard, who kept the door of the king's house. ²⁸ As often as the king went into the house of the Lord, the guard carried them and brought them back to the guardroom.

1 Kings 14:25-28

In the fifth year of King Rehoboam was 926/925 BC. This was not so far from the time of David and Solomon, years of strength and security in Israel. No foreign enemy ever did as much against God's people during the time of David and Solomon as happened during this occasion during the reign of Rehoboam.

King Shishak of Egypt has often been identified with the Pharaoh Sheshonq I (945-924 BC), founder of the Twenty-second Dynasty in Egypt, whose army apparently passed through Judah on its way to fight in northern Israel. If Shishak is Sheshonq, one must imagine that he did not attack Jerusalem on his way north precisely because Rehoboam bought him off with **the treasures of the house of the Lord and the treasures of the king's house**. Solomon had left great wealth to his son Rehoboam, both in the temple and in the palace. After only five years, that wealth was largely gone.

He also took away all the shields of gold that Solomon had made. First 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 war 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.

King Rehoboam made shields of bronze instead. The replacement of gold with bronze is a perfect picture of the decline under the days of Rehoboam. The dynasty of David went from gold to bronze in five years. They wished to emphasise how far Rehoboam had fallen 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!

David once lamented over his predecessor Saul and his friend Jonathan: <<*Your glory, O Israel, lies slain upon your high places! How the mighty have fallen!*>> (2 Samuel 1:19). Now the same could be said of his own dynasty.

And committed them to the hands of the officers of the guard, who kept the door of the king's house. In the days of Solomon, the gold shields hung on display in the House of the Forest of Lebanon. Under Rehoboam, the replacement bronze shields were kept in a protected guardroom until they were specifically needed for state occasions.

This is the first of a series of notices in 1-2 Kings about the loss of treasure from the temple and the palace with others following in 1 Kings 15:18, 2 Kings 14:14, 16:8, 18:15-16, and 24:13; the culmination of which will come in 2 Kings Chapter 25. A monumental relief on the Bubastite Portal of the main temple of Amon at Karnak near Luxor in Egypt catalogues, town by town, Shishak's military incursion into Israel and Judah. The Karnak relief provides striking verification of the biblical account.

Both Second Chronicles and archæology confirm this account. The record in 2 Chronicles Chapter 12 gives many details that the writer of 1 Kings summarised. The Chroniclers account reveals:

- Exactly why this attack succeeded: <<*When the rule of Rehoboam was established and he grew strong, he abandoned the law of the Lord, he and all Israel with him*>> (2 Chronicles 12:1).
- That Shishak brought an allied army of nations against Judah (2 Chronicles 12:2-3).
- That Shishak took the fortified cities of Judah on his way to Jerusalem (2 Chronicles 12:4).
- That as the enemy army approached Jerusalem, the Prophet Shemaiah led the leaders of Judah in genuine repentance (2 Chronicles 12:5-6).
- In response to their repentance, God allowed Jerusalem to remain but as servants of King Shishak of Egypt (2 Chronicles 12:7-8).

Shishak or Sheshonq I had founded the Egyptian (Libyan) Dynasty XXII (945-924 BC) and his raid into Palestine in this year (925 BC) is well attested on the Amon temple reliefs at Thebes, i.e. Karnak. From the one hundred and fifty place-names recorded there, his aim seems to have been to reassert Egyptian control over the main trade routes throughout Palestine and the Negeb.

²⁹ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the Book of the Annals of the Kings of Judah? ³⁰ There

was war between Rehoboam and Jeroboam continually. ³¹ Rehoboam slept with his ancestors and was buried with his ancestors in the city of David. His mother's name was Naamah the Ammonite. His son Abijam succeeded him.

1 Kings 14:29-31

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the Book of the Annals of the Kings of Judah? As with the record of Jeroboam's reign, chronicles of all that the king had done during his reign were kept. Refer back to the comments made on vv.19-20.

His mother's name was Naamah the Ammonite. The writer includes the fact that Rehoboam was the son of one of Solomon's many foreign wives and thus implies much of the evil that came from his reign can be attributed to the sin of his father in disobeying the will of God by taking such women as his wives.

There was war between Rehoboam and Jeroboam continually. These two were very different. Rehoboam governed as a tyrant, started bad and humbled himself to God towards the end of his life according to 2 Chronicles 12:6-7, although this was in the face of adversity. Jeroboam governed as a populist, started with great promise but ended terribly.

Rehoboam slept with his ancestors and was buried with his ancestors in the city of David. When Rehoboam died he was buried in Jerusalem along with Solomon, David and other family members. This was probably in a large tomb complex.

His son Abijam succeeded him. The next chapter provides a brief summary of the reign of Abijam; refer to 1 Kings 15:1-8.