

1 Kings 11 Commentary

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1 Kings 11:1 Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women,

- loved: 1Ki 11:8 Ge 6:2-5 De 17:17 Ne 13:23-27 Pr 2:16 5:8-20 6:24 7:5 Pr 22:14 23:33
- along with: 1Ki 3:1 Lev 18:18

Related Passages:

Exodus 34:15; 16+ otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and sacrifice to their gods, and someone might invite you to eat of his sacrifice 16 and you might take some of his daughters for your sons, and his daughters might play the harlot with their gods and cause your sons also to play the harlot with their gods.

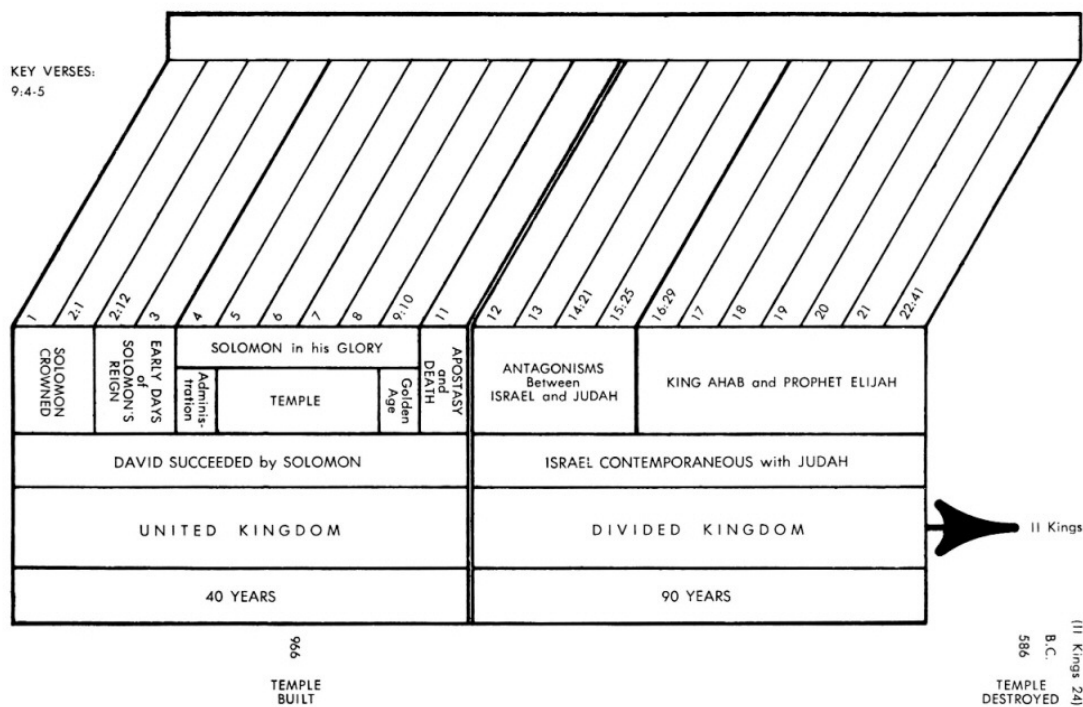
Deuteronomy 7:1-4+ "When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, 2 and when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. 3 "Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. 4 **"For they will turn your sons away from following Me to serve other gods;** then the anger of the LORD will be kindled against you and He will quickly destroy you.

Deuteronomy 8:6-18+ "Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him. 7 "For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; 8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; 9 a land where you will eat food without scarcity, in which you will not lack anything; a land whose stones are iron, and out of whose hills you can dig copper. 10 "When you have eaten and are satisfied, you shall bless the LORD your God for the good land which He has given you. 11 "Beware that you do not forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; 12 otherwise, when you have eaten and are satisfied, and have built good houses and lived in them, 13 and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, 14 then your heart will become proud and you will forget the LORD your God who brought you out from the land of Egypt, out of the house of slavery. 15 "He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. 16 "In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. 17 "Otherwise, you may say in your heart, **'My power and the strength of my hand made me this WEALTH.'** 18 **"But you shall remember the LORD your God, for it is He who is giving you power to make WEALTH,** that He may confirm His covenant which He swore to your fathers, as it is this day.

Deuteronomy 17:14-17+ "When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, 'I will set a king over me like all the nations who are around me,' 15 you shall surely set a king over you whom the LORD your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman. 16 "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.' 17 "He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself.

Nehemiah 13:25-26 So I contended with them and cursed them and struck some of them and pulled out their hair, and made them swear by God, "You shall not give your daughters to their sons, nor take of their daughters for your sons or for yourselves. 26 **"Did not Solomon king of Israel sin regarding these things?** Yet among the many nations there was no king like him, and he was loved by his God, and God made him

king over all Israel; nevertheless the foreign women caused even him to sin.



1 Kings 1-10	1 Kings 11	1 Kings 12-22
SOLOMON "in all his glory" (Lk 12:27+)	DECLINE AND DEMISE	DISRUPTION "a kingdom divided" (Mark 3:24+)
Click for full chart from Charles Swindoll		

As shown in the chart above chapter 11 is the "crisis" point in the history of Israel and the reign of Solomon. Israel will now go from being united and strong to being divided and weak. The 40 years of Solomon's reign will be followed by kings, a few of whom are good, but most are bad and who rule over Judah the next 80 years.

Donald Wiseman: At the beginning of his reign Solomon had been promised and given wisdom, which he successfully employed in the accumulation of wealth and displayed in a massive building program, rearmament and government. However, the continuance of his ruling house was dependent not on this outward show but on his inner spiritual state. Thus the account of his reign ends with his decline and with the seeds of evident unrest which were to lead to the break-up of the united kingdom. The theological evaluation of this is found here in the description of his personal failure to keep the law forbidding intermarriage with non-believing wives (vv. 1–13), and in part attributed to his weakening internal unity in the face of external adversaries (vv. 14–24). All this culminated in the rebellion of Jeroboam, inspired by foreign foes (vv. 14–25) and fueled by internal dissent (vv. 26–40). The account is interspersed with theological comment to show that these events were divinely allowed as self-judgment brought upon Solomon for the sin of law-breaking, despite warnings (Deut. 7:1–4; Exod. 34:11–16).

R. D. Patterson: When one considers the grand heights of Solomon's spiritual fervor and the great wisdom granted him by God, it seems impossible that he could have been so foolish as to succumb to idolatry. Yet it did happen, not overnight, but by slow degrees. First it was tolerated in his household. Once he became accustomed to it and comfortable with it, he also began to participate in idolatry with his wives. Solomon never renounced the Lord, but his heart was not entirely devoted to the Lord either. The syncretism that he began to display was a curse that plagued Israel through the years and ultimately led to the destruction of Jerusalem and the temple and to the exile of the people.

Solomon's life stands as a solemn warning against ungodly alliances and relationships that can only destroy the believer's spiritual vitality.



STRANGE WOMEN WILL STEAL YOUR HEART

Over this chapter we should put the warnings of 1 Co 10:6-11+

Now these things happened as examples for us, so that we would not crave evil things as they also craved. 7 Do not be **idolaters** (**LIKE SOLOMON APPARENTLY BECAME**), as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY." 8 Nor let us act **immorally** (**AS SOLOMON DID**), as some of them did, and twenty-three thousand fell in one day. 9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents. 10 Nor grumble, as some of them did, and were destroyed by the destroyer. 11 **Now these things happened to them as an example, and they were written for our instruction**, upon whom the ends of the ages have come.

THOUGHT - Dear Father in Heaven please grant Your Spirit to open the eyes of each of our hearts to the solemn, sad warnings in 1 Kings 11 that we might be supernaturally enabled to deny ungodliness, worldly desires (Titus 2:12+) and fleshly lusts (1Pe 2:11+, Ro 13:14+) and fight the good fight of faith (1Ti 6:12+) for Your glory and the glory of the Lamb of God. In His Name which has overcome this passing world (Jn 16:33+). Amen.

Now - Time phrase. This chapter begins with as melancholy of a **"NOW"** as almost any we find in all the Bible. It begins with compromise. If chapters 9-10 describe the **fame** of Solomon, chapter 11 sets forth his **shame**. Solomon did not wake up one morning and decide, "I guess I'll go worship a foreign god." Instead Solomon's decline was by slow degrees. He married foreign wives. He loved them. His heart drifted from love of God. He let the wives worship their gods. He built houses of worship for his wives' gods. He became accustomed to idolatry, and eventually slipped into the practice of idolatry himself. Solomon's life reminds me of the proverbial frog in the kettle getting slowly hotter and hotter, until it is too late for the frog to escape.

THOUGHT - In Star Wars there is the pivotal conflict between Light and Dark. Sadly Solomon who has been so blessed to walk in the Light in the first half of his reign begins to shift to the Dark Side in his latter years. Solomon's failure highlights the importance of exhortations like Hebrews 12:1+ which says "let us also lay aside every encumbrance and the sin which so easily entangles us, and let us **run with endurance** the race that is set before us." Solomon ran outside his assigned lane and was disqualified. We need to be diligent to make sure we buffet our body and make it our slave, lest after we have preached to others we ourselves might be disqualified. (1Cor 9:27+). Enabled by the Spirit of the Living God, let us run fixing our eyes on Jesus the Author and Perfector of the faith (Heb 12:2+).

King Solomon loved ([ahab/ahab](#); philogumaioi = not in NT = fond of women) **many foreign** ([nokriy](#); Lxx = [allotrios](#)) **women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women** - Note the 4 problematic words - "loved," "many," "foreign" and "daughter of Pharaoh." He is overtly rejecting God's plan of one man and one woman for life (Mt 19:4-6+, Ge 2:23-24+) In his youth, Solomon chose wisdom as the treasure most to be desired, but his desire shifted to women as he aged. Women are the achilles heel of many good, even godly men and Solomon would prove to be no exception! Unfortunately, his female problem was both quantitative (**many**) and qualitative, for many of the women were not native Israeli but were **foreign** ("strange" KJV) and thus pagan, Gentile women.

While Solomon's marriage with the daughter of Pharaoh is not censured either here or elsewhere (1Ki 3:1), Isaiah writes "Woe to those who go down to Egypt for help And rely on horses, And trust in chariots because they are many And in horsemen because they are very strong, But they do not look to the Holy One of Israel, nor seek the LORD!" (Isa 31:1).

Crusty **J Vernon McGee** quipped that "Solomon began to gather women, just as someone else might have a hobby of gathering antique automobiles. He collected women of all nationalities." He should have stuck with collecting horses instead of women! ([Thru](#)

Jamieson - A fairer promise of true greatness, a more beautiful picture of juvenile piety, never was seen than that which he exhibited at the commencement of his reign. No sadder, more humiliating, or awful spectacle can be imagined than the besotted apostasy of his old age; and to him may be applied the words of Paul (Ga 3:3), of John (Rev 3:17), and of Isaiah (Isa 14:21).

Old Charles Simeon's comment on Solomon's plethora of pagan wives is golden - "What an astonishing infatuation was here! Perhaps in the first two or three instances he might hope to convert them, as Pharaoh's daughter had been converted: but after having broken down the fence of the divine law (MARK THIS COMMENT-WOE!), he roved (WHAT A PICTURE! LIKE A "WILD ANIMAL" HE ROVED ABOUT LOOKING TO GRATIFY SELF!) afterwards at pleasure throughout the world. --

THOUGHT - MARK IT DOWN - There is in each us the same fleshly heart and propensity of Adam (Ro 5:12+) that was in Solomon and this fleshly propensity is every moment in seeking to break through the protective fence of God's perfect Law and to rove about in pursuit of (passing) personal gratification! And remember that the king was required to write a personal copy of Deuteronomy and study it (Dt. 17:18-20+), so surely Solomon knew the solemn warnings in Dt 7:1-11+ and Dt 17:17+. It is one thing to know the Word but quite another thing to do it (Jas 1:22-25+). What a warning this is for us, who do not possess the wisdom of Solomon! The first step of disobedience leads slowly, but inexorably, to more and greater sins. Let's not take that first step, but obey God fully. Don't let apathy or familiarity rob you of your awareness that sin is (deadly) sin, and wrongdoing is (wanton) wrong and that the consequences of sin enjoyed in a moment may be lasting and widespread (in our family)!

Matthew Henry has some excellent comments: "Nothing forms in itself a security against the deceitfulness and depravity of the human heart (Jeremiah 17:9). Nor will old age cure the heart of any evil propensity (**ED**: I AM 78 AND CAN ATTEST TO THIS AXIOMATIC TRUTH!). If our sinful passions are not crucified and mortified by the grace of God (Ro 8:13+, Col 3:5+, Gal 5:24+), they never will die of themselves, but will last even when opportunities to gratify them are taken away! (BEEN THERE, DONE THAT!) Let him that thinks he stands, take heed lest he fall (1Co 10:12+). We see how weak we are left to ourselves, without the grace of God (Mt 26:41+). Let us therefore live in constant dependence on that grace (Zech 4:6+, cf 1Co 15:10+). Let us watch and be sober (1Pe 5:8-9+). Ours is a dangerous warfare, and in an enemy's country, while our worst foes are the traitors in our own hearts (WOE! THIS IS HOW THE TROJAN HORSE DEFEATED A SEEMINGLY UNBEATABLE FOE)."

Joseph Hammond adds that "As he exceeded other kings in glory, wisdom, and power, so must he excel them not only in armies, chariots, and horses, but also in the number of his wives. It is clear, therefore, that the "lust of the eye" and "the pride of life" had their part in this huge establishment. ([Pulpit Commentary](#))

Loved (0157) [aheb/ahab](#) means to love and can convey the idea of liking things (like bribes - Isa 1:23, wisdom - Pr 4:6, wine - Pr 21:17, peace and truth - Zech 8:19, food - Ge 27:4, 9, 14). The most important uses in the OT are as an expression of God's love of people (Dt 4:37, Hosea 3:1), man's love for God (Ex 20:6, Ps 116:1) and man's love for his fellow man (Ge 29:32, Ru 4:15, 1 Kings 11:1 = a forbidden love by backslidden King Solomon!) Aheb means desire, delight, like, be fond of, covet; implies an ardent and vehement inclination of the mind and a tenderness of affection at the same time. It denotes a strong emotional attachment for and a desire to possess or be in the presence of the object of love.

The first use of aheb in the OT is instructive as it is found in Ge 22:2 where Yahweh instructed his servant Abraham to "'Take now your son, your only son, whom you **love**, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you." Notice that at the outset, we see that an inherent quality of this love (in many contexts) is that it is costly. God wants us to love Him above EVERYTHING, even our own flesh and blood. Matthews writes that Ge 22:2 "is the final test of the man's faith, the closing bookend to his discovery of God's sufficiency to achieve the promises made at Haran." (New American Commentary) As an aside God frequently "tests" His people to reveal their trust and obedience (cp Ex 15:25, 16:4, Judges 2:22 - in this last one they failed repeatedly). In Ge 25:28 there is a hint that Isaac's love was at least somewhat conditioned on the fact that Esau provided game for him to eat (cp Ge 27:4, 9, 14 of Isaac's love for the savory dish). In addition, Isaac's love for Esau is contrasted with Rebekah's love for Jacob (not to say of course that Isaac did not love Jacob but that he seemed to have a greater degree for Esau because he was as they say "a man's man!") Compare Jacob's greater love for Rachel than Leah - Ge 29:30, Jacob's greater love for Joseph - Ge 37:3,4)

Foreign (alien, adulteress) (05237) [nokriy](#) comes from a word that means "to recognize" or be conspicuous. The most common usage is in describing that which is foreign, especially "foreign" people (not Israelites - Ruth the Moabitess). One of the most tragic uses of **nokriy** is to describe King Solomon's incredible disobedience in that he "loved many **foreign** women" (1Ki 11:1) and he

even backslid (some actually wonder if he was even genuinely saved -- I think he was) to the point of building idolatrous high places "for all his **foreign** wives, who burned incense and sacrificed to their gods." (1Ki 11:8, context = 1Ki 11:7, cp allusion to this sin in Neh 13:26)! All seven uses of **nokriy** in Ezra 10 refer to the Israelites taking **foreign** wives (Ezra 10:2, 10-11, 14, 17-18, 44). We see a confrontation of the men of Israel in Neh 13:27 - "Do we then hear about you that you have committed all this great evil by acting unfaithfully against our God by marrying **foreign** women?" Notice how God felt about this sin (it was a great evil)!

Nokriy is used to describe an adulteress in Proverbs 2:16, 5:10, 6:24, 23:27, 27:2, 27:13 and Pr 7:5 (where adulteress is equated with foreigner - nokriy). Most of the uses of **nokriy** meaning **adulteress** are translated in the Lxx with the adjective **allotrios** which means "belonging to another, not one's own." (Lk 16:12⁺) or "stranger, foreigner" (Jn 10:5) It is notable (and incredible) that all of these uses of nokriy are in sections of Proverbs penned by King Solomon and then he proceeds in his later years to seek out these very women! Amazing! Frightening! Deception is a powerful "aphrodisiac" (or perhaps better understood - the temptation precedes the deception!) which reminds me of Paul's warnings in 1Cor 10:6, 11, 12. We all need to run the race with endurance -- ALL THE WAY to the finish line! And all by reliance on God's grace and God's Spirit! Amen (or "O my")!

NOKRIY - 45V - adulteress(2), adulterous woman(2), alien(2), aliens(1), extraordinary(1), foreign(16), foreigner(15), foreigners(5), stranger(1). Gen. 31:15; Exod. 2:22; Exod. 18:3; Exod. 21:8; Deut. 14:21; Deut. 15:3; Deut. 17:15; Deut. 23:20; Deut. 29:22; Jdg. 19:12; Ruth 2:10; 2 Sam. 15:19; 1 Ki. 8:41; 1 Ki. 8:43; 1 Ki. 11:1; 1 Ki. 11:8; 2 Chr. 6:32; 2 Chr. 6:33; Ezr. 10:2; Ezr. 10:10; Ezr. 10:11; Ezr. 10:14; Ezr. 10:17; Ezr. 10:18; Ezr. 10:44; Neh. 13:26; Neh. 13:27; Job 19:15; Ps. 69:8; Prov. 2:16; Prov. 5:10; Prov. 5:20; Prov. 6:24; Prov. 7:5; Prov. 20:16; Prov. 23:27; Prov. 27:2; Prov. 27:13; Eccl. 6:2; Isa. 2:6; Isa. 28:21; Jer. 2:21; Lam. 5:2; Obad. 1:11; Zeph. 1:8

Look at some of the uses of **nokriy** by Solomon himself in the book of Proverbs.

THOUGHT - HERE IS THE POINT - YOU CAN KNOW **TRUTH**, EVEN WRITE DOWN SPIRIT INSPIRED **TRUTH**, BUT YOU MUST ALLOW THE SPIRIT TO SUPERNATURALLY ENABLE YOU TO PRACTICE THE **TRUTH**! I AM VERY CONVICTED AS I WRITE THESE WORDS!

Proverbs 2:16 To deliver you from the **STRANGE** woman, From the adulteress who flatters with her words;

Proverbs 5:20 For why should you, my son, be exhilarated with an adulteress And embrace the bosom of a **FOREIGNER**?

Proverbs 6:24 To keep you from the evil woman, From the smooth tongue of the **ADULTERESS**.

Proverbs 7:5 That they may keep you from an adulteress, From the **FOREIGNER** who flatters with her words.

Proverbs 23:27 For a harlot is a deep pit And an **ADULTEROUS WOMAN** is a narrow well.

*Wisdom does not equal obedience, thus the wisest person
can make foolish choices when they do not follow God's commands.*

MOABITE: De 23:3 Seed of Lot's son by his elder daughter (Gen 19:37). He became the father of a nation which settled east of the Dead Sea. Moab attempted to hire Baalam to curse Israel (Nu 22:3, 4, 7, 8, 10, 14, 21, 36; Nu 23:6, 7, 17; Num 24:17) and practiced rites of religious prostitution connected with sacrifices to the dead (Nu 25:1ff; Ps 106:28).

AMMONITE: Ammonites were condemned for joining the Moabites in hiring Balaam, and were forbidden to enter the congregation of Israel to the 10th generation Dt 23:3

EDOMITE: Edom, because of her relentless hatred toward Israel, is singled out from the nations as the object of God's fury in Isa 34.

HITTITE WOMEN: The Hittites themselves described their array of pagan gods as "the thousand gods." The names of many gods occur in treaties of the Hittite people as guardian deities over the parties bound by treaty commitments. Each god was worshiped in its own native language. A storm god was the chief male god, and a solar goddess was his mistress. See 1 Ki 10:29 for a clue as to how Solomon may have taken Hittite wives...what was he doing that he should not have been doing? The majority of Hittites lived in Anatolia (Asia Minor). From ca. 1720–1200 b.c. a unified kingdom ruled over the Hittites. These kings spread the influence of the Hittites throughout the ancient Near East; the Hittite empire reached the peak of its power ca. 1380–1350 b.c. When the Hittite empire collapsed, ca. 1200 b.c., many Hittite city-states developed, each with its own king. These rulers were called "the kings of the Hittites" and were scattered in Solomon's day throughout Anatolia and northern Aram (Syria).

Charles Simeon- There was not any thing more strongly prohibited in the Law than the forming of connexions with heathen women [Note: Deuteronomy 7:3-4.]: yet it was not from among the women of his own nation that he took his wives and concubines, but from among the "Moabites, Ammonites, Edomites, Zidonians, and Hittites." What an astonishing infatuation was here! Perhaps in the first two or three instances he might hope to convert them, as Pharaoh's daughter had been converted: but after having broken down the fence of the divine law, he roved afterwards at pleasure throughout the world. Soon the consequences which might have been expected, ensued: his heart was drawn away from God; and he not only suffered them to commit idolatry in the land, but he even favoured their idolatry, and actually built temples for their gods, and that too even in Jerusalem itself, where Jehovah's temple was: nor did he do this only for one or two whom he peculiarly favoured, but "for all his strange wives;" yea, incredible as it may appear, he actually united with them in the worship of their idols, and alienated to them the affections due only to the God of Israel [Note: 1Ki 11:4-8. His wives turned away his heart after other gods ...he went after Ashtoreth, &c.]. Who that had seen Solomon at the dedication of the temple, would ever have conceived that he should fall at last to such a degraded state as this?] (Full sermon - [Solomon's Fall](#))

Utley - Marriage to Egyptians was never condemned. Joseph married an Egyptian woman (i.e., Gen. 41:50). There is no record in the Bible of Israel ever worshiping an Egyptian god. The problem was Canaanite fertility worship. Jewish tradition asserts that Solomon's Egyptian wife became a convert to faith in YHWH. **"Moabite, Ammonite, Edomite"** These were the three nations on the eastern side of Jordan. Two of them were relatives through Lot (cf. Gen. 19:30-38). The LXX has an expanded list of nations—Arameans, Moabites, Ammonites, Edomites, Sidonians, Hittites, Amorites. All of these nations apparently had treaties with Israel (i.e., legend has Solomon marrying a daughter of Hiram). The mother of Rehoboam was an Ammonite (cf. 1 Kgs. 14:21). This shows that this chapter is more about theology than chronology.

Utley - The admonitions of Deut. 17:14-17 are violated by Solomon.

1. The king should not buy horses from Egypt (i.e., sign of good relations).
2. The king should not multiply wives.
 1. political alliances
 2. idolatry
3. The king should not multiply silver and gold for himself.

Solomon's shocking idolatry (i.e., 1 Sam. 7:4) is compounded by YHWH's personal revelation to him, twice.

1. Astoreth of the Sidonians, vv. 5,33 (NIDOTTE, vol. 3, pp. 562-563)
2. Milcom of the Ammonites, vv. 5,33
3. [Chemosh](#) of the Moabites, vv. 5,33 (NIDOTTE, vol. 2, pp. 660-661)
4. Molech of the Ammonites (possibly the same as #2)

YHWH sends three enemies against Solomon. What looks like secular history is really the unseen hand of God, active in His world

1. Hadad the Edomite, vv. 14-22
2. Rezon of Syria, vv. 23-25
3. Jeroboam of Ephraim, vv. 26-40

Psalm 127:1 A Song of Ascents, of Solomon. Unless the LORD builds the house, They labor in vain who build it; Unless the LORD guards the city, The watchman keeps awake in vain.

"I vividly remember a man saying to me, "Herb, I'll go to church and give. But I'm not going to get too involved. I'm going to concentrate on my career." Another man admitted, "I know I shouldn't have gotten a divorce, but I think I'm entitled to some happiness." Both of these men were really saying, "I don't care what God says. I'm going to do things my way."

Solomon followed much the same path for a period in his life. After building the temple for the glory of God, he was far too lavish in erecting his palace, too preoccupied with showy horses and chariots, too status-conscious in his marriages to many pagan wives. As a result, his kingdom was marred by war and internal strife, and his home was in disarray. Some Bible scholars believe that in his later years Solomon wrote Psalm 127 out of his own bitter experience. He had discovered at last the futility of going his own way (ED: CP Eccl 1:1). Our way is the path of human wisdom (Jas 3:15+) and self-reliance. It leads to frustration and emptiness (Ecc 5:7). God's way involves trusting Him, obeying Him, and depending on Him. It leads to satisfaction and joy--in part on earth but fully in heaven. Each day let's choose to live God's way. -- Herbert Vander Lugt in the May 23, 1994 (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

Life is wasted, useless, and of no avail
Unless we're living daily for the Lord;
Let's pledge ourselves anew to living godly,
Anything less we simply can't afford.
--Adams

God always gives His best to those who leave the choice with Him.

(ED: Beware of prioritizing personal ambitions over spiritual commitments,)

1 Kings 11:2 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.

- **You shall not associate with them:** Ex 23:32-33 Ex 34:16 De 7:3-4 Jos 23:12,13 Ezr 9:12 10:2-17 Mal 2:11
- **they will surely turn your heart away after their gods:** 1Ki 16:31-33 Nu 25:1-3 Jdg 3:6,7 2Ch 21:6 2Co 6:14-16
- **Solomon held fast:** Ge 2:24 34:3 Jdg 16:4-21 2Ch 19:2 Ps 139:21 Ro 1:32 12:9 1Co 15:33 Rev 2:4

Related Passages:

Exodus 23:32-33+ "You shall make (CUT) no covenant (SOLEMN BINDING AGREEMENT - E.G. Josh 9:15 ISRAEL DUPED BY GIBEONITES TO CUT A COVENANT!) with them **or with their gods**. 33 "They shall not live in your land (WHY NOT?), because they will make you sin against Me; for if you serve their gods, it (IDOLATRY) will surely be a snare to you."

Exodus 34:12-16+ Watch yourself that you make (CUT) no covenant (MOST SOLEMN, BINDING AGREEMENT KNOWN IN ANCIENT WORLD) with the inhabitants of the land into which you are going, or it will become a snare in your midst. 13 "But rather (STRONG CONTRAST), you are to tear down their altars and smash their sacred pillars and cut down their Asherim 14 –for (EXPLAINS WHY DEMOLISH FALSE WORSHIP SITES) you shall not worship any other god, for the LORD, Whose name is Jealous, is a jealous God– 15 otherwise you might make (CUT) a covenant with the inhabitants of the land and they would **play the harlot with their gods** (SEE ISRAEL THE WIFE OF JEHOVAH) and sacrifice to their gods, and someone might invite you to eat of his sacrifice, 16 and you might take some of his daughters for your sons, and his daughters might play the harlot ([zanah](#); [ekporneuo](#) = commit gross sexual immorality) with their gods and cause your sons also to play the harlot with their gods. (NOTE WELL - IDOLATRY IN SCRIPTURE IS ALMOST ALWAYS ASSOCIATED WITH IMMORALITY!)

Deuteronomy 7:3-4+ "Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. 4 "For (term of explanation.) they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you.

1 Corinthians 6:16-17+ Or do you not know that the one who **joins** ([kollao](#)) himself to a prostitute is one body with her? For He says, "THE TWO SHALL BECOME ONE FLESH." 17 But the one who **joins** ([kollao](#)) himself to the Lord is one spirit with Him.

Deuteronomy 10:20+ "You shall fear the LORD your God; you shall serve Him and **cling** ([dabaq](#)) to Him, and you shall swear by His name.

Deuteronomy 30:20+ by loving the LORD your God, by obeying His voice, and by **holding fast** ([dabaq](#)) to Him; for this is your life and the length of your days, that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

Joshua 23:12-13+ "For if you ever go back and cling to the rest of these nations, these which remain among you, and **intermarry with them**, so that you **associate with them** and they with you, 13 know with certainty that the LORD your God will not continue to drive these nations out from before you; but they will be a **snare** and a **trap** to you, and a **whip** on your sides and **thorns** in your eyes, until you perish from off this good land which the LORD your God has given you.

STRANGE WOMEN

LEAD TO IDOLATRY

From the nations concerning which the LORD had said to the sons of Israel, "You shall not associate([bô](#); Lxx - [eiserchomai](#) = bad sense begin to experience, meet, encounter) with (NKJV - not intermarry) them, nor shall they associate with you - This strong warning could not have been more clearly stated by God! Solomon knew this warning, but chose to transgress it (hundreds of times!)

For - This is a crucial (life changing, destiny changing) term of explanation.

They will surely turn ([natah](#); Lxx - [ekklino](#) in present tense - continually turn away) **your heart** ([lebab](#); Lxx - [kardia](#)) **away after** (Lxx - [opiso](#)) **their gods** ([elohim](#); Lxx - [eidolon](#) = idols)" - Note the emphatic word "**surely**," which is tantamount to a divine guarantee for major spiritual trouble! As we say today there were no "ands, ifs or buts" about the consequences of associating intimately with pagan, idol worshipping women! Scripture repeatedly emphasizes the effect of these pagan women was to turn Solomon's heart away (1Ki 11:2,3,4,9). What is so sad about their so called gods is as Dt 32:21 says they were "[hebel](#)" the Hebrew word for vanity! (Cf Solomon's use of this very word in Ecclesiastes 1:2)! Notice that the heart of Solomon's problem was the problem with his heart. Head knowledge and wisdom was not lacking, but heart obedience was sorely deficient!

THOUGHT - Men, how easy it is to deceive ourselves in thinking that because we know orthodoxy it will guarantee orthopraxy! Not so! Look at the tragic tale of well-known pastors (e.g., [Steven Lawson one of the best preachers I had ever listened to](#)!) whose orthodoxy could not keep their testosterone under control. The only One Who can do that is the Holy Spirit. Oh, Holy Spirit, for us men, we beg You to have Your way with us giving us the **desire** to shun sexual sin and the **power** to pursue Christ, pursue holiness (Php 2:13NLT+, Heb 12:14+, 1Pe 1:14-16+, 2Co 7:1+, Lev 11:43-45+), for the great Name Jehovah in the Name above all names, Jesus Christ. Amen. Remember that Solomon is the same one who wrote "Dead flies make a perfumer's oil stink, so a **little foolishness** is weightier than wisdom and honor." (Ecclesiastes 10:1)

Solomon held fast ([dabaq](#); Lxx - [kollao](#)) **to these in love** ([aheb/ahab](#); Lxx - [agapao](#)) - **Held fast** is in the perfect mood which emphasizes a condition which has come into "complete existence" and realization. It pictures Solomon "sticking like glue" to these pagan, idol worshipping women! Solomon clung to these women **in love**. By placing the object of the preposition before the verb, the Hebrew suggests an emphasis which may be missed in the English: "even them Solomon clung to." Instead of clinging to God as commanded in the law (Dt 10:20; Dt 30:20), Solomon chose to cling to his many wives. **In love** ([aheb/ahab](#); Lxx - [agapao](#)) speaks of a strong emotional attachment, the kind of commitment one wants to see in marriage. But Solomon was committed to the wrong women! And in order to bond to them he willingly broke his close connection with the Lord.

THOUGHT - Let's not be the slaves of our emotions. Enabled by God's Spirit and Word, we can and must choose what to love. And we must love nothing or no one more than the Lord.

The **Message** paraphrase - King Solomon was obsessed with women. Pharaoh's daughter was only the first of the many foreign women he loved—Moabite, Ammonite, Edomite, Sidonian, and Hittite. He took them from the surrounding pagan nations of which God had clearly warned Israel, "You must not marry them; they'll seduce you into infatuations with their gods." Solomon fell in love with them anyway, refusing to give them up. He had seven hundred royal wives and three hundred concubines—a thousand women in all! And they did seduce him away from God. As Solomon grew older, his wives beguiled him with their alien gods and he became unfaithful—he didn't stay true to his God as his father David had done. Solomon took up with Ashtoreth, the whore goddess of the Sidonians, and Molech, the horrible god of the Ammonites.

Turn (stretch)([05186](#))([natah](#)) to stretch out, spread out, extend, incline, bend, turn aside.

Vine - Nāṭā connotes "extending something outward and toward" something or someone. So God told Moses: "... I will redeem you with a stretched out arm, and with great judgments" (Exod. 6:6). This is a figure of God's active, sovereign, and mighty involvement in the affairs of men. So this phrase means "to stretch out" something until it reaches a goal. The verb can also mean "to stretch out toward" but not to touch or reach anything. God told Moses to tell Aaron to take his staff in hand (cf. Exod. 9:23) and "stretch it out." This act was to be done as a sign. The pointed staff was a visible sign that God's power was directly related to God's messengers: "... Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds...", over all the water in Egypt (Exod. 7:19). God "stretched out" (offered) 3 things to David (1 Chron. 21:10); this is a related sense with the absence of anything physical being "stretched out."

This verb may connote "stretch out" but not toward anything. When a shadow "stretches out," it lengthens. Hezekiah remarked: "It is a light thing for the shadow to go down ten degrees..." (2 Kings 20:10), to grow longer. Nāṭā may be used in this sense without an object and referring to a day. The Levite was asked to "comfort thine heart, I pray thee. And they tarried until afternoon [literally, the "stretching" (of the day, or of the

shadows)]..." (Judg. 19:8). "To stretch out" one's limbs full length is to recline: "And they lay themselves down upon clothes laid to pledge by every altar..." (Amos 2:8). This is a figure of temple prostitution. This verb may also mean "to extend" in every direction. It represents what one does in pitching a tent by unrolling the canvas (or skins sewn together) and "stretching it out." The end product is that the canvas is properly "spread out." Abram "pitched his tent, having Beth-el on the west, and Hai on the east..." (Gen. 12:8, the first appearance of the word). This act and its result is used as a figure of God's creating the heavens: "... Which alone spreadeth out the heavens..." (Job 9:8). This verb also implies "stretching down toward" so as to reach something. Earlier in the Bible Rebekah was asked to "let down thy pitcher,... that I may drink" (Gen. 24:14); she was asked to "stretch it down" into the water. This is the nuance when God is said to have "inclined [stretched down] unto me, and heard my cry" (Psa. 40:1). Issachar is described as a donkey which "bowed his shoulder to bear [burdens]" (Gen. 49:15). In somewhat the same sense the heavens are bowed; the heavens are made to come closer to the earth. This is a figure of the presence of thick clouds: "He bowed the heavens also, and came down: and darkness was under his feet" (Psa. 18:9). The somewhat new element here is that the heavens do not touch the speaker but only "stretch downward" toward him.

This verb may mean "to turn aside" in the sense of "to visit": "... Judah went down from his brethren, and turned in to [visited] a certain Adullamite..." (Gen. 38:1). Another special nuance appears in Num. 22:23, where it means "to go off the way": "And the ass saw the angel of the Lord standing in the way..., and the ass turned aside out of the way...." Applied to human relationships, this may connote seduction: "With her much fair speech she caused him to yield..." (Prov. 7:21). ([Vine's Expository Dictionary](#) - Pdf)

[Complete Biblical Library](#) - The verb nātāh has three primary meanings: "to spread out," "to turn aside" or "to bend down." All three nuances are attested in Jewish Aramaic and Middle Hebrew. From these basic meanings, the word takes on various other ideas depending on the context. For example, to spread out a tent means to pitch it (Gen. 12:8); to turn aside justice means to pervert it; to turn aside the ear means to listen; and a bending wall is one which is leaning (Ps. 62:3).

The first meaning of the word refers to spreading or stretching things. Both people and God spread things out. Rizpah literally spread out sackcloth upon a rock (2 Sam. 21:10), and God told Jeremiah that Nebuchadnezzar would spread out his royal canopy in Egypt, symbolizing he had conquered the land (Jer. 43:10). The Lord's spreading out the heavens is a common expression for creating them (Isa. 42:5; 44:24). In Isa. 40:22, nātāh appears in parallel with mātāhach (HED #5145), also meaning "to spread out." The prophet parallels the idea of God spreading out the heavens with spreading out a tent to dwell in (see also Ps. 104:2).

Land is also spoken of as spreading out, meaning the land extends to a certain location. The slopes of the hills near Moab are said to extend to Ar (Num. 21:15), and river valleys spread out (Num. 24:6).

The idea of spreading something out extends to the idea of stretching something out, like when a carpenter stretches a line over wood (Isa. 44:13). Though the KJV says Samson "bowed" with his strength, since Samson was pressing against the two pillars of the house, the idea of the verb is rather about stretching forth his arms with his strength (Judg. 16:30). Shadows also stretch out (2 Ki. 20:10). This nuance is attested in the Arabic cognate.

Outstretched arms often represent power and the miraculous in the OT. The Lord's outstretched hand or arm was a symbol of his might (Deut. 4:34), and his outstretched arm redeemed Israel from the land of Egypt (Exo. 6:6); thus, though God's outstretched arm was a sign of deliverance for Israel, it was a sign of judgment for Egypt (Exo. 7:5). When God commanded people to stretch out their hands in preparation for a miracle, it was as though they were paralleling and visibly demonstrating God's act. Aaron stretched out his hand with his rod over the waters of Egypt so they turned to blood (Exo. 7:19); Joshua stretched out the javelin in his hand toward the city of Ai, which Israel was about to conquer (Josh. 8:18). This nuance is attested in the Akkadian cognate.

The idea of stretching things out also took on other symbolic meanings. The prophet Isaiah said the daughters of Zion walked with outstretched necks (Isa. 3:16), which was a symbol of pride. He also called people to stretch out the curtains of their tents, symbolic of growth and prosperity (Isa. 54:2). Today we would say, "Put an addition on your house." In Ps. 17:11, the image is of the intent to slay the enemy and leave their bodies spread out on the ground. In Ps. 21:11, this verb appears in parallel with chāshav (HED #2913), meaning "to plan," so that "to spread out evil against someone" means "to plot." In another symbolic context, the Lord said He would stretch out a measuring line over Jerusalem (2 Ki. 21:13), which symbolized his judgment. The Lord stretched out three judgments upon David, which means He set three options before him (1 Chr. 21:10).

A second primary meaning of nātāh is "to turn aside." This use of the verb points to an alteration in the present

course of action. Israel promised Edom they would remain on the King's Highway and would not turn aside to the right or left, meaning neither humans nor animals would damage their fields (Num. 20:17). When Edom still denied Israel access through their land, Israel turned aside and took a different route (Num. 20:21). Balaam's donkey is another example of something turning aside; when it saw the angel with his drawn sword standing in the road, it turned aside from the path (Num. 22:23). Further, though David intended to bring the Ark of the Covenant to Jerusalem, after the death of Uzzah, he turned it aside to the house of Obed-Edom (2 Sam. 6:10). Lastly, Joab took Abner aside into a gate to kill him (2 Sam. 3:27). All these passages indicate that this use of the verb points to a change in an object's course of direction. Thus, the use of this verb in Gen. 38:1 would indicate that Judah was not initially headed toward Hirah's house, but that he was on a journey and came to Hirah's house and decided to turn aside from his present course. The same idea applies with Judah and Tamar in Gen. 38:16. To turn aside the feet is an expression for stumbling (Ps. 73:2).

To turn aside justice means to pervert it or to deny access to justice (Exo. 23:6). This is changing the course of the law. People also can turn aside their heart, which implies a change in allegiance. The people of Shechem turned their heart to follow Abimelech (Judg. 9:3). Joshua called the people to put away their foreign gods and turn their heart to the Lord (Josh. 24:23). Joab turned aside after Adonijah, but he had not turned aside after Absalom (1 Ki. 2:28).

To incline the ear means to begin listening. Hezekiah prayed that the Lord would incline his ear and hear the words of Sennacherib as he mocked God (2 Ki. 19:16). The prayer implies that God's lack of action in behalf of Judah made it seem that He had not been listening to all that was being said. Jeremiah accused the people of not inclining their ear, but instead they continued to walk in the stubbornness of their own heart (Jer. 11:8). In this case, the people refused to change their course of direction and would not begin listening to the Lord.

This idea of changing direction is also applied to the day. The turning of the day is the time when the sun begins its decline in the sky. This phrase then designates the afternoon (Jdg. 19:8).

A third primary meaning of this verb is "to bend." A person bends down a jar so as to pour water from it (Gen. 24:14). The tribe of Issachar bent down their shoulder to take up a burden (Gen. 49:15). The Lord bent down to feed his people (Hos. 11:4). The heavens' "bending down" and touching the earth refers to God manifesting himself in splendor (2 Sam. 22:10; Ps. 144:5).

NATAH - 207 V - afternoon*(1), bend down(1), bent(1), bent down(1), bow(1), bowed(3), came to stumbling(1), cast down(1), decline(1), defraud(1), deprive(2), deviated(1), distort(1), distorts(1), entices(1), extend(1), extended(3), extends(2), followed*(2), held high(1), incline(27), inclined(7), intended(1), leaning(1), lengthen(1), lengthened(1), lengthens(1), let down(1), offer(1), outstretched(17), pervert(4), perverted(1), pitch(1), pitched(11), push aside(1), spread(3), stretch(28), stretched(32), stretched-out(1), stretches(5), stretching(2), thrust aside(1), took aside(3), turn(6), turn back(1), turn aside(9), turn away(3), turned(3), turned aside(6), turned away(4), turned...away(1), turning(1), turns(1), visited(1). Gen. 12:8; Gen. 24:14; Gen. 26:25; Gen. 33:19; Gen. 35:21; Gen. 38:1; Gen. 38:16; Gen. 39:21; Gen. 49:15; Exod. 6:6; Exod. 7:5; Exod. 7:19; Exod. 8:5; Exod. 8:6; Exod. 8:16; Exod. 8:17; Exod. 9:22; Exod. 9:23; Exod. 10:12; Exod. 10:13; Exod. 10:21; Exod. 10:22; Exod. 14:16; Exod. 14:21; Exod. 14:26; Exod. 14:27; Exod. 15:12; Exod. 23:2; Exod. 23:6; Exod. 33:7; Num. 20:17; Num. 20:21; Num. 21:15; Num. 21:22; Num. 22:23; Num. 22:33; Num. 24:6; Deut. 4:34; Deut. 5:15; Deut. 7:19; Deut. 9:29; Deut. 11:2; Deut. 16:19; Deut. 24:17; Deut. 26:8; Deut. 27:19; Jos. 8:18; Jos. 8:19; Jos. 8:26; Jos. 24:23; Jdg. 4:11; Jdg. 9:3; Jdg. 16:30; Jdg. 19:8; 1 Sam. 8:3; 1 Sam. 14:7; 2 Sam. 2:19; 2 Sam. 2:21; 2 Sam. 3:27; 2 Sam. 6:10; 2 Sam. 6:17; 2 Sam. 16:22; 2 Sam. 19:14; 2 Sam. 21:10; 2 Sam. 22:10; 1 Ki. 2:28; 1 Ki. 8:42; 1 Ki. 8:58; 1 Ki. 11:2; 1 Ki. 11:3; 1 Ki. 11:4; 1 Ki. 11:9; 2 Ki. 17:36; 2 Ki. 19:16; 2 Ki. 20:10; 2 Ki. 21:13; 1 Chr. 13:13; 1 Chr. 15:1; 1 Chr. 16:1; 1 Chr. 21:10; 1 Chr. 21:16; 2 Chr. 1:4; 2 Chr. 6:32; Ezr. 7:28; Ezr. 9:9; Job 9:8; Job 15:25; Job 15:29; Job 23:11; Job 24:4; Job 26:7; Job 31:7; Job 36:18; Job 38:5; Ps. 17:6; Ps. 17:11; Ps. 18:9; Ps. 21:11; Ps. 27:9; Ps. 31:2; Ps. 40:1; Ps. 44:18; Ps. 45:10; Ps. 49:4; Ps. 62:3; Ps. 71:2; Ps. 73:2; Ps. 78:1; Ps. 86:1; Ps. 88:2; Ps. 102:2; Ps. 102:11; Ps. 104:2; Ps. 109:23; Ps. 116:2; Ps. 119:36; Ps. 119:51; Ps. 119:112; Ps. 119:157; Ps. 125:5; Ps. 136:12; Ps. 141:4; Ps. 144:5; Prov. 1:24; Prov. 2:2; Prov. 4:5; Prov. 4:20; Prov. 4:27; Prov. 5:1; Prov. 5:13; Prov. 7:21; Prov. 17:23; Prov. 18:5; Prov. 21:1; Prov. 22:17; Isa. 3:16; Isa. 5:25; Isa. 9:12; Isa. 9:17; Isa. 9:21; Isa. 10:2; Isa. 10:4; Isa. 14:26; Isa. 14:27; Isa. 23:11; Isa. 29:21; Isa. 30:11; Isa. 31:3; Isa. 34:11; Isa. 37:17; Isa. 40:22; Isa. 42:5; Isa. 44:13; Isa. 44:20; Isa. 44:24; Isa. 45:12; Isa. 51:13; Isa. 54:2; Isa. 55:3; Isa. 66:12; Jer. 5:25; Jer. 6:4; Jer. 6:12; Jer. 7:24; Jer. 7:26; Jer. 10:12; Jer. 10:20; Jer. 11:8; Jer. 14:8; Jer. 15:6; Jer. 17:23; Jer. 21:5; Jer. 25:4; Jer. 27:5; Jer. 32:17; Jer. 32:21; Jer. 34:14; Jer. 35:15; Jer. 43:10; Jer. 44:5; Jer. 51:15; Jer. 51:25; Lam. 2:8; Lam. 3:35; Ezek. 1:22; Ezek. 6:14; Ezek. 14:9; Ezek. 14:13; Ezek. 16:27; Ezek. 20:33; Ezek. 20:34; Ezek. 25:7; Ezek. 25:13; Ezek. 25:16; Ezek. 30:25; Ezek. 35:3; Dan. 9:18; Hos. 11:4; Amos 2:7; Amos 2:8; Amos 5:12; Zeph. 1:4; Zeph. 2:13; Zech. 1:16; Zech. 12:1; Mal. 3:5

Held fast (1692) **dabaq** means to stick to, adhere to, cling to, join with, stay with, stay in close proximity to and which yields the noun form for "**glue**". Dabaq describes something that sticks or clings to something else (Ezek 29:4 and Ezekiel's tongue to roof of his mouth Ezek. 3:26). It is interesting that one of the most concentrated uses of "**dabaq**" in the OT is found in this short story of Ruth (Ru 1:14, 2:8, 2:21, 23-see **notes Ru 1:14; 2:8; 21; 23**) -- Ruth 2:8 "**stay** here with my maids"; Ruth 2:21 "You should **stay close** to my servants"; Ruth 2:23 "So she **stayed close** by the maids of Boaz"; **Dabaq** often refers to physical things sticking to each other, especially parts of the body as described vividly by Job who said "My bone **clings** to my skin and my flesh, and I have escaped only by the skin of my teeth" (Job 19:20, cf one's tongue "**stuck** to their palate" Job 29:10).

God speaking through Moses warned Israel to "choose life in order that you may live... by loving the LORD your God, by obeying His voice, and by **holding fast** (dabaq) to Him" going on to explain that one should **cling to** Jehovah because "**this is your life and the length of your days**, that you may live in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them." (Dt 30:19, 20)

King Hezekiah heeded this instruction and "**clung to** the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses." and the result of his **clinging** was that "Jehovah was with him; wherever he went he prospered." (2Ki 18:6 18:7, cf : Ps 63:8)

A vivid picture of the meaning of **dabaq** is found in David's declaration "I will set no worthless thing before my eyes; I hate the work of those who fall away; It shall not **fasten its grip** on me." (Ps 101:3), picturing the power of sin to entrap the sinner. ([Spurgeon on Ps 101:3](#))

Dabaq also conveys the ideas of **loyalty** and **devotion** as in the first use of **dabaq** where "a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh" (Ge 2:24+) which also emphasizes the basic meaning of being intimately joined to another and of being identified with one another, even as Ruth was now committing to be "identified" no longer with the Moabites but primarily with Naomi, her people and her God.

As alluded to earlier, this idea of leaving former affections and loyalties and shifting them to Jehovah is found numerous times in Deuteronomy, as for example in (Dt 10:20) where Moses instructs Israel that they are to "fear the LORD your God; you shall serve Him and **cling to** Him, and you shall swear by His name". In this verse we also see that reverential awe (**fear**) of God is in part manifest by one **cleaving** closely to Him. This truth gives us some insight into Ruth's cleaving to Naomi and ultimately to Naomi's God. (cf Dt 11:22-23, 13:4 Josh 23:8 contrast Josh 23:12 Dt 13:17)

1 Kings 11:3 He had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away.

- **seven hundred:** Jdg 8:30,31 9:5 2Sa 3:2-5 5:13-16 2Ch 11:21 Ec 7:28

PLETHORA OF PAGAN WOMEN

A bevy of beauties! Woe!

He had seven hundred wives ([ishshah](#)), **princesses**, and **three hundred concubines** ([pilegesh](#)), and **his wives turned** ([natah](#)) **his heart** ([leb](#)) **away** - From the glory of the Temple dedication in 1Ki 8 to the depths of depravity in 1Ki 11! **Concubines** were legal wives but with limited inheritance rights for their children. Of course, they could still exert considerable influence on Solomon. The mention that 700 of these women were princesses suggests that his object was to enhance his renown.

It is unbelievable that the man who wrote Pr 5:20-23+ and Pr 6:20-24+ would multiply wives and concubines from heathen nations. Polygamy itself was bad enough (it had caused his father David no end of trouble), but to take wives from pagan lands was deliberate disobedience to divine directives!

The old saying is like father, like son. Solomon followed in the steps of his father David 2Sa 5:13+ (see [note](#)) recording "David took more concubines and wives from Jerusalem, after he came from Hebron; and more sons and daughters were born to David." This accumulation of concubines is how the reigns of both David and Solomon fulfilled Dt 17:14 in which the people said they would "set a king over (them) like all the nations who are around."

THOUGHT - Fathers, what kind of example are you setting for your children? You can rest assured it will have a major impact on their lives!

Turned away is in the imperfect tense which generally signifies an incomplete, continuous, or repeated action. In this case, it indicates that Solomon's wives gradually, progressively, and repeatedly led his heart astray over time, rather than in a single moment. In other words it depicts Solomon's turning away not as instantaneous but as a slow and continuous process. His wives didn't turn his heart away in a single act, but repeatedly influenced him over time, leading to full apostasy in his old age. The gradual nature of Solomon's turning away emphasizes the deceptive power of sins (even "small" sins) which often works in small compromises rather than immediate, radical rebellion. Solomon apparently tolerated idol worship at first, and eventually, became fully immersed in it (1Ki 11:4-8). Finally turned away in the imperfect suggests a lifestyle of disobedience. Solomon's heart was being turned over time and eventually remained in that state. It reflects a slow but inevitable spiritual decline rather than an instant rejection of Yahweh. (SEE DISCUSSION OF [Deceitfulness of Sin](#))

David Guzik - a concubine was a legal mistress. Many prominent men in the Old Testament had concubines. Examples include

Abraham (Genesis 25:6), Jacob (Genesis 35:22), Caleb (1 Chronicles 2:46), Saul (2 Samuel 3:7), David (2 Samuel 5:13), and Rehoboam (2 Chronicles 11:21). Significantly, the Bible never shows this kind of family life blessed by God. We can say that Solomon had so many marriage partners because of his own sexual lust. This is a profound and sobering example of the principle that if one wife is not enough to satisfy a man, then 1,000 wives will not be enough. When a man is unsatisfied with the woman God gave to him, the problem is with him, not with his wife. 1,000 women cannot satisfy the lust of a man. Solomon should have listened to Proverbs 27:20: "Hell and Destruction are never full; so the eyes of man are never satisfied."

David's Wives and Concubines...

King David had at least eight named wives, though he may have had more, including concubines.

1. Michal – Daughter of King Saul (1Sa 18:27); later taken from David and given to another man but later restored to him.
2. Ahinoam of Jezreel – One of his early wives (1Sa 25:43).
3. Abigail – Former wife of Nabal; known for her wisdom and beauty (1Sa 25:39-42).
4. Maacah – Daughter of Talmi, King of Geshur, and mother of Absalom (2Sa 3:3).
5. Haggith – Mother of Adonijah (1Ki 1:5-6).
6. Abital – 2Sa 3:4.
7. Eglah – 2Sa 3:5.
8. Bathsheba – Originally wife of Uriah; David's wife after their adulterous affair, and mother of Solomon (2Sa 11, 12).

Concubines and Additional Wives

- David also had unnamed wives and concubines (2 Samuel 5:13-16).
- His concubines were later publicly humiliated by his son Absalom (2 Samuel 16:21-22).

Total Count? While the Bible explicitly names eight wives, David likely had more, as 2 Samuel 5:13 states that he took additional wives and concubines after becoming king in Jerusalem.

1 Kings 11:4 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.

- **when Solomon:** 1Ki 11:42 6:1 9:10 14:21
- **his wives:** 1Ki 11:2 De 7:4 17:17 Ne 13:26,27
- **heart:** 1Ki 11:6,38 6:12,13 8:61 9:4 15:3,14 2Ki 20:3 1Ch 28:9 29:19 2Ch 17:3 25:2 31:20,21 34:2

Related Passages:

1 Chronicles 28:9+ (DAVID) "As for you, my son Solomon, know the God of your father, and serve Him with a **whole** ([shalem](#)) heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever.

1 Chronicles 29:18-19+ (DAVID'S PRAYER) O LORD, the God of Abraham, Isaac and Israel, our fathers, preserve this forever in the intentions of the heart of Your people, and direct their heart to You; 19 and give to my son Solomon a **perfect** ([shalem](#)) heart to keep Your commandments, Your testimonies and Your statutes, and to do them all, and to build the temple, for which I have made provision."

Proverbs 4:23+ (THIS IS SOBERING -- SOLOMON FAILED TO FOLLOW HIS OWN COMMAND!) **Watch** (COMMAND TO CONTINUALLY SET A GUARD) over your heart with all diligence, For from it flow the springs of life.

SOLOMON'S SLOW DRIFT FROM JEHOVAH

Here are some other titles for this verse - "The Fall of a Wise King" "A Divided Heart" "When Wisdom Wanes" "The Seduction of Idolatry" "Solomon's Heart Turns Away" "Age and Apostasy" "From Wisdom to Weakness" "The Peril of Pagan Influence" "A Heart Not Fully Devoted" "The Tragedy of Solomon" "Love, Lust, and Idolatry" "The Cost of Compromise" "Solomon: A King Led Astray"

"Wives, Idols, and a Weakened Heart"

For when Solomon was old ([zignah](#)) Compromises began to take a toll on Solomon's devotion to Yahweh. His fallen flesh gravitated more and more toward earthly things than heavenly things. The wisest man in one sense became the most foolish man. You can have wisdom in your head but if it doesn't control your heart, it is essentially useless. But you are still accountable for the knowledge you have and Solomon would soon be held accountable! I thought as we grow in age, we grow in wisdom but Solomon seems to disprove that postulate! At least it is no guarantee!

His wives turned ([natah](#)) **his heart** ([lebab](#); Lxx - [kardia](#)) **away after other gods** ([elohim](#)) - This is the sad refrain of the "song" of 1 Kings 11 (1Ki 11:2, 3, 4, 9)!

F B Meyer - It would have been useless to argue with Solomon for the claims of idols. He could at once, by his wisdom, have annihilated all infidel arguments, and have established the existence and unity of God. But, step by step, he was led by silken cords, a captive, to the worship of other gods.

And his heart was not wholly devoted ([shalem](#); Lxx - [teleios](#) - complete, meeting the highest standard) **to the LORD his God, as the heart of David his father had been** - NET - "His heart was not complete with the LORD." One could interpret this not **wholly devoted** problem of his heart as either the cause or the consequence of his being unequally yoked (it was probably both). What makes this statement especially sad, it that Solomon himself had appealed to Israel to "Let your heart therefore be wholly devoted ([shalem](#); Lxx - [teleios](#)) to the LORD our God, to walk in His statutes and to keep His commandments, as at this day." (1Ki 8:6+) Note in his prayer that a whole heart leads to a holy walk! As noted in related passages, David had prayed for Solomon to have a perfect (whole) heart. It seems that in the first half of his reign, Solomon did have a whole heart, but he began to backslide later in his reign.

THOUGHT - This description of Solomon's heart begs the practical question "Have you (I) had a "heart checkup" recently? Or to use another medical analogy, "Have you (I) had a stress test recently?"

We do well to recall the words of 2 Chronicles 16:9+ which says that "the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely ([shalem](#)) His. You (ASA) have acted foolishly in this. Indeed, from now on you will surely have wars." (Spurgeon's Sermon = [A Lesson from the Life of King Asa](#))

THOUGHT- Oh, to have a heart wholly devoted to Jehovah, that we might experience the good [hand of the Lord](#) on our lives and the lives of our family. Amen

*The result of the creeping pace of accumulated compromises,
the fruit of a conscience de-sensitized by repeated permissiveness*

Dale Ralph Davis: This infidelity is also subtle because it is gradual. Verse 4 has a scary line: 'When Solomon was old, his wives had turned away his heart after other gods.' It was not some sudden attack or irresistible assault that explains Solomon's plunge into pagan ecumenism. No, it took years—the result of the creeping pace of accumulated compromises, the fruit of a conscience de-sensitized by repeated permissiveness. (ED: OH HOW WE ALL NEED TO READ THAT LAST CLAUSE AGAIN!)

William Barnes: This was not necessarily outright apostasy (a conscious forsaking of the faith), but still it was syncretism or religious compromise. In 1Ki 11:4 he is designated as not being "completely faithful to the Lord his God," and in 1Ki 11:6, he is described as refusing "to follow the Lord completely, as his father, David, had done." Modern readers of these ancient texts will surely recognize that many formerly strong believers have walked down this path: a little compromise here, a little there, satisfying cultural expectations (ED: GRATIFYING THE FLESH), glorying in God-given wealth and privilege, but ending up dooming themselves, and, alas, dooming many others as well. Even the wise King Solomon was not exempt from this sad fate; how much less any of us today? (ED: AMEN? AMEN OR OH MY!) (See [1-2 Kings - Page 108](#))

G Campbell Morgan - The whole story of King Solomon is full of the most solemn value. His was a life full of promise, but it ended in failure and gloom, because his heart turned from loyalty to God, in response to the seductions of his sensual nature.

Old ([02209](#)) **zignah** means one as we would say today "past their prime." Sarah "in her old age ([zignah](#))" bore a son (Ge 24:36). The psalmist asks God not to cast him off "in the time of old age ([zignah](#))" (Ps 71:9+) (AT 78 THIS IS A GOOD PRAYER FOR YOURS TRULY!) and "even when I am old and gray, O God, do not forsake me." (Ps 71:18+)

[Complete Biblical Library](#) - It is mostly used concerning the old age of a person, but refers once to a nation (Isa. 46:4). The evidence of Yahweh's blessing upon Abraham was shown by Sarah bearing Isaac in her old age (Gen. 24:36). Negative effects from this juncture in life appear as well. Solomon was in his old age when his foreign wives were able to turn his heart away from Yahweh (1 Ki. 11:4). Asa had a foot disease in his old age (1 Ki. 15:23). The psalmist expressed the common fear of the aged, of being abandoned without aid (71:9,

18). Yahweh assured a metaphorically aged Israel that it will not be abandoned at this stage (Isa. 46:4).

ZIQNAH - 6V - Gen. 24:36; 1 Ki. 11:4; 1 Ki. 15:23; Ps. 71:9; Ps. 71:18; Isa. 46:4

Wholly devoted (08003) **shalem** is an adjective which describes something that is full, whole, made ready, perfected, complete. **Shalem** is occasionally used to mean safe or unharmed (Ge 33:18). As noted above in the discussion of **Shalom**, the Hebrew root **sh-l-m** implies completion, fulfillment, an entering into a state of wholeness and unity.

Shalem describes iniquity which was not full or **complete** (Ge 15:16), stones which were **whole** (uncut) (Dt 27:6, Josh 8:31), stones that were whole or **finished** (for the Temple 1Ki 6:7), a weight that is **full** (Dt 25:15, Pr 11:1), wages that were **full** (abounding) (Ru 2:12), a heart that was **whole** (wholly devoted, complete, perfect - 1Ki 8:61, the antithesis = 1Ki 11:4), an army at **full** strength (Nah 1:12), a population, as **entire** or **whole** (taken captive) (Amos 1:6, 9), of hearts that were whole or undivided, wholly centered on the Lord.

Beloved, considering that there are **14** uses (>50%) of the adjective **shalem** in passages dealing with the heart (the "control center" of a our being - see **kardia**) it would behoove each of us to read over these Scriptures (see list below) prayerfully pondering (**meditating**) in our own heart (doing a spiritual checkup as to our "heart condition") how we are relating to the LORD God Almighty. Is the condition of our heart one of "shalem" toward God? If the Spirit convicts us of sin (missing the mark of God's will for our life), then may He also strengthen us in our inner man with the will ("want to") and the power (Php 2:13+) so that we may be enabled to repent and return to Jehovah and experience the times of refreshing found only in our Lord Jesus Christ. Amen.

SHALEM - 27V - Gen. 15:16; Gen. 33:18; Gen. 34:21; Deut. 25:15; Deut. 27:6; Jos. 8:31; Ruth 2:12; 1 Ki. 6:7; 1 Ki. 8:61; 1 Ki. 11:4; 1 Ki. 15:3; 1 Ki. 15:14; 2 Ki. 20:3; 1 Chr. 12:38; 1 Chr. 28:9; 1 Chr. 29:9; 1 Chr. 29:19; 2 Chr. 8:16; 2 Chr. 15:17; 2 Chr. 16:9; 2 Chr. 19:9; 2 Chr. 25:2; Prov. 11:1; Isa. 38:3; Amos 1:6; Amos 1:9; Nah. 1:12

1Ki 15:3 (the son of Nebat, Abijam) He walked in all the sins of his father which he had committed before him; and his heart was not **wholly devoted** to the LORD his God, like the heart of his father David. 14 But the high places were not taken away; nevertheless the heart of Asa was wholly devoted to the LORD all his days.

1 Kings 15:14 But the high places were not taken away; nevertheless the heart of Asa was **wholly devoted** to the LORD all his days.

2 Kings 20:3 ("Remember now, O LORD, I beseech You, how I have walked before You in truth and with a **whole** heart and have done what is good in Your sight." And Hezekiah wept bitterly.

WHOLE HEART (HEART ...WHOLLY DEVOTED TO): combination of whole & heart:

1 Ki 8:61 heart therefore be wholly devoted
1 Ki 11:4 heart was not wholly devoted
1 Ki 15:3 heart was not wholly devoted
1 Ki 15:14 heart of Asa was wholly devoted
2 Ki 20:3 with a whole heart,
1 Chr 12:38 (PERFECT HEART)
1 Chr 28:9 with a whole heart
1 Chr 29:19 (PERFECT HEART)
2 Chr 15:17 (heart was blameless)
2 Chr 16:9 heart is completely
2 Chr 19:9 wholeheartedly.
2 Chr 25:2 a whole heart.

1 Kings 11:5 For Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable idol of the Ammonites.

- **Ashtoreth:** 1Ki 11:33 Jdg 2:13 10:6 1Sa 7:3,4 12:10 2Ki 23:13 Jer 2:10-13
- **Milcom:** 1Ki 11:7 Lev 18:21 20:2-5, Molech, Zep 1:5, Malcham

Related Passages:

2 Kings 23:13 The high places which were before Jerusalem, which were on the right of the **mount of destruction** (THE MOUNT OF OLIVES!) which Solomon the king of Israel had built for Ashtoreth the **abomination** ([shiqquts](#)) of the Sidonians, and for [Chemosh](#) the **abomination** ([shiqquts](#)) of Moab, and for Milcom the **abomination** ([toebah](#)) of the sons of Ammon, the king defiled.

Judges 2:13 So they forsook the LORD and served Baal and the Ashtaroth.

Judges 3:7 The sons of Israel did what was evil in the sight of the LORD, and forgot the LORD their God and served the Baals and the Asheroth.

PAGAN PARTNERS PREACH PAGAN PRACTICES!

For - Term of explanation. What is the writer explaining in context?

Solomon went after (pursued, worshipped) [Ashtoreth](#) the goddess of the Sidonians and after [Milcom](#) the detestable idol ([shiqquts](#); Lxx - [bdelugma](#) - abominable) of the [Ammonites](#) - These abominable idols are named and their despicable character (described below) sadly speaks to the degradation of Solomon's conscience and moral compass! Solomon's motto could have been...

*"Sin will take you further than you ever wanted to stray and
keep you longer than you ever intended to stay, and
cost you a lot more than you ever dreamed you would pay."*

Went after (אָלַף – yelekh) is in the Hebrew imperfect tense, which generally indicates an incomplete or ongoing action. The significance of the imperfect in this context suggests repeated or progressive Action. Solomon's turning to pagan gods was not a one-time event but a gradual or habitual process. The imperfect implies that he kept going after these deities, indicating an ongoing lapse into idolatry rather than a single act of worship. In Solomon's case, it suggests that his apostasy was a progressive departure from God, not a sudden or momentary failure. Finally, the imperfect tense could mean that Solomon's idolatry became a defining feature of his later reign, marking a continuous spiritual decline rather than a single act of disobedience. This chapter certainly supports this thought.

[Ashtoreth \(see below\)](#) (See also [ISBE Article](#)) (Jdg. 2:13; Jdg. 10:6; 1 Sam. 7:3; 1 Sam. 7:4; 1 Sam. 12:10; 1 Sam. 31:10; 1 Ki. 11:5; 1 Ki. 11:33; 2 Ki. 23:13) This is the female consort of [ba'al](#). She was symbolized by wooden poles on the worship platform, which was either a live tree or a carved pole symbolizing the tree of life. Ashtoreth (also spelled Astarte or Asherah) was often associated with phallic symbols in ancient Canaanite and Near Eastern worship. The Asherah poles (אֲשֵׁרִים, asherim), frequently mentioned in the Bible, were sacred wooden pillars or trees erected in honor of the goddess Asherah, who was closely linked to fertility, sexuality, and motherhood. While Ashtoreth (Astarte) and Asherah were distinct deities, they were both associated with fertility cults, and their worship often involved symbols of procreation, sexuality, and sacred groves. Phallic imagery, including standing stones (maššeboth), poles, or even stylized tree symbols, was common in these fertility rites. The phallic connection comes from the broader fertility symbolism in Canaanite religion, where the union of male and female deities (such as Baal and Ashtoreth/Astarte) was seen as ensuring agricultural and human fertility. The standing poles or carved wooden representations were often associated with ritualistic sexual practices, temple prostitution, and symbolic reenactments of divine fertility. Biblical authors condemned these practices as idolatrous and immoral, often linking them to the corruption of Israelite kings and people.

[Milcom \(see below\)](#) (SEE [ISBE article on Molech](#); [Wikipedia on Milcom](#)) "**Milcom**" may refer to **Molech** (1Ki 11:7 - also in Lev. 18:21; Lev. 20:2; Lev. 20:3; Lev. 20:4; Lev. 20:5; 2Ki. 23:10; Jer. 32:35); both of these names have the same Hebrew root as king (MELEK)(**OT uses of Milcom** = 1Ki. 11:5; 1Ki. 11:33; 2Ki. 23:13; 1Chr. 8:9) was considered abominable in the Bible primarily because of the child sacrifices associated with his worship. He was the chief deity of the Ammonites, often identified with Molech, a god whose worship was strictly condemned in the Old Testament. **Leviticus 18:21**: "You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the LORD. Leviticus 20:2-5 prescribes the death penalty for anyone who sacrifices their children to Molech. **Jeremiah 32:35** condemns Israel's participation in such practices, calling it something that God "did not command, nor did it enter My mind." Milcom's worship, like that of other Canaanite and foreign gods, included ritual prostitution, divination, and occult practices. The Ammonites were long-time enemies of Israel, and their gods symbolized opposition to Yahweh's covenant. Worshiping Milcom meant adopting pagan values that promoted violence, injustice, and the oppression of the innocent, which directly violated Israel's ethical laws. When Solomon "went after Milcom", it signified a deep betrayal of Yahweh. His

construction of shrines to Milcom and other foreign gods (1 Kings 11:7) suggests he tolerated—or even endorsed—these horrific practices. This provoked God's anger and led to the division of Israel after Solomon's death (1 Kings 11:9-13).

David Kimchi says the image of Moloch was of brass and was hollow. A fire was kindled within the idol. When the extended hands became hot, Moloch's priest taking the babe from its father's hand, placed it in Moloch's hands to the accompaniment of drums to prevent the father from hearing the screams of his dying offspring (2 Ki 23:10).

Detestable (abomination) ([08251](#)) **shiqquts** from **shaqats** = to detest - Lev 11:11, 13, 43⁺, Lev 20:25⁺, Dt 7:26, Ps 22:24) means disgusting, filthy, detestable, detestable thing. Shiqquts is a generic term for anything that is reprehensible to Yahweh because of its nature or effects. It refers especially to an idol per se (Jer 16:18, 2 Ki 23:13, 24) or to practices associated with idolatry (especially in Ezekiel 5:11⁺, Ezek 7:20⁺, Ezek 11:18, 21⁺ which led to the departure of the **Shekinah glory** of God from His Temple - He will never share His glory with another so called god!). Jesus commented on this prophetic event (which was still a prophecy at the time He spoke and as of 2025 is still prophetic) - "Therefore when you see the **ABOMINATION OF DESOLATION** which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)." (Mt 24:15⁺)

Shiqquts is often used of idols -- (YOU MIGHT TAKE A MOMENT TO READ THROUGH THESE PASSAGES TO GET A SENSE OF DIVINE DISGUST!) Dt. 29:17; 2Ki 23:13,24; Isa. 66:3; Jer. 4:1; 7:30; 13:27; 16:18; Ezek. 5:11; 7:20; 11:18,21; 20:7,8,30; 37:23

In one of the more incredible uses of this word in the OT we see the wisest man in the OT is described as "going after" the detestable idols (1Ki 11:5) and even building a high place for them (1Ki 11:7). Woe! Before you cast a stone read 1 Cor 10:12+!

Shiqquts is the second most common Hebrew term for abominations - **toebah** being the most common word. Sad, isn't it, that God needed two words for abomination! Such is the depraved nature of our hearts!

SHIQQUTS - 26V - abominable idols(1), abomination(4), abominations(5), detestable(1), detestable idol(3), detestable idols(2), detestable things(10), detested things(1), filth(1). Deut. 29:17; 1Ki. 11:5; 1Ki. 11:7; 2Ki. 23:13; 2Ki. 23:24; 2Chr. 15:8; Isa. 66:3; Jer. 4:1; Jer. 7:30; Jer. 13:27; Jer. 16:18; Jer. 32:34; Ezek. 5:11; Ezek. 7:20; Ezek. 11:18; Ezek. 11:21; Ezek. 20:7; Ezek. 20:8; Ezek. 20:30; Ezek. 37:23; Dan. 9:27; Dan. 11:31; Dan. 12:11; Hos. 9:10; Nah. 3:6; Zech. 9:7

Abomination (e.g., of desolation) ([946](#)) **bdelugma** from **bdelusso** = emit foul odor, turn away from something or someone on account of the "stench". A loathing or disgust, abhor in turn derived from **bdeo** = to stink;cf **bdekluktos**) which describes something foul, that which is extremely hated, disgusted, detested or abhorred. The first NT use of bdelugma is in Mt 24:15⁺ which is fitting as it describes the "**Abomination** (bdelugma) of desolation" (the Antichrist) (cp Mk 13:14⁺). The other 4 uses of **bdelugma** are - Lk 16:15⁺, Rev 17:4, 5⁺, Rev 21:27⁺.

ASHTORETH ~ ASTARTE עַשְׁתֶּרֶת N. Wyatt - BORROW [Dictionary of deities and demons in the Bible PAGE 141](#) (the following is just a snippet of a very lengthy article)

I. The divine name Astarte is found in the following forms: Ug 'ttrt ('Athtart[u]); Phoen 'štrt ('Ashtart'); Heb 'Aštōret (singular); 'Aštārôt (generally construed as plural); Eg variously 'štrt, 'štrt, isrt; Gk Astartē. It is the feminine form of the masculine 'ttr ('Athtar', 'Ashtar') and this in turn occurs, though as the name of a goddess, as Akkadian →Ishtar. The Akkadian Aš-tar-[tum?] is used of her (AGE 330). The etymology remains obscure. It is probably, in the masculine form, the name of the planet Venus, then extended to the feminine as well (cf. A. S. YAHUDA, JRAS 8 [1946] 174–178). It is unlikely that ROBERTSON SMITH's suggestion (Religion of the Semites [Edinburgh 1927] 99 n. 2, esp. 310, 469–479), referring to Arabic 'āṭūr, 'irrigated land', is of help; because it still leaves the t, which cannot be infixed, unexplained. Both god and goddess are probably, but not certainly, to be seen as the deified Venus (HEIMPEL 1982:13–14). This is indeed the case, since if the morning star is the male deity (cf. Isa 14:12), then the goddess would be the evening star: as she is in Greek tradition. (The two appearances of Venus are also probably to be seen as deified, cf. →Shahar and →Shalem.)

MILCOM מִלְכָּם E. PUECH - BORROW [Dictionary of deities and demons in the Bible PAGE 576](#) (the following is just a snippet of a longer article)

I. **The deity of the Ammonites, Milcom, occurs three times in the MT:** 1 Kgs 11:5, 33; 2 Kgs 23:13. The Greek translators of the Septuagint or/and other Greek recensions and versions (Syrian, Latin) have read Milcom (Μελχομ, Μελχολ, Μολχομ, Μολχολ, possible confusion of M and Λ in uncial writing) in seven other instances: 2 Sam 12:30; 1 Chr 20:2; Amos 1:15; Jer 49(=30):1, 3; Zeph 1:5; 1 Kgs 11:7. In a number of cases, the Greek translations show how difficult the reading of the Hebrew prototype mlkm

was; it could be vocalised and understood as Milcom or as “their king” (malkām), or both as in 2 Sam 12:30 (dittography?).

To these 10 attestations, it is now possible to add some more instances found among the Ammonite archaeological data: as the divine name on the Amman citadel inscription, line 1 (end of 9th c.) and on a seal (7th c.) brk lmlkm (two other examples are modern forgeries), or as a theophoric element in Ammonite anthroponyms: on the Tell el-Mazar ostrakon VII,1 (5th c.) mlkmyt, and on seals or bullae: mlkm’wr (ca 600), bdmlkm, mlkmgd and mlkm’z (6th c.) (HÜBNER 1992:252–253).

A divine name Malkum was already known by the tablets of Drehem and a god →Malik is documented by texts from Nineveh as well as a theophoric element in proper names on the Ebla and Mari Tablets (CAZELLES 1957:cols 1343–1344). Alphabetic and syllabic lists of deities’ names found at Ugarit (KTU 1.47; 1.22; 1.118, HERDNER 1978:1–3, NOUGAYROL 1968:45, 60; see also KTU 1.119 = RS 24.266 but cf. HERDNER 1978:34–35) mention a god mlkm at the penultimate position, just before šlm - dsa-li-mu, which is rendered dMA.LIK.MEŠ (NOUGAYROL 1968:45, 60). Thus, it appears that the divine name is based on the root mlk “to rule” or “to counsel”, and that hesitation between muluk and malik is no longer permitted, even though the element mulug/k is attested by some Amorite proper names and toponyms (HUFFMON 1965:230–231). Could then be the mulug/k form preferably be parallel to the spelling of Molok (→Molech)?

Utley - Fertility Worship of the Ancient Near East

1. Reasons For

1. Ancient humans began as hunter-gatherers, but as nomadic life became settled, the need for crops and herds developed.
2. Ancient Near Eastern inhabitants were vulnerable to the forces of nature. As civilizations developed around the major bodies of fresh water they became dependent on the regular order of the seasons with its expected dew or rain.
3. The forces of nature became gods (i.e., animism) who needed to be supplicated.

2. Where and Why

1. Fertility religions developed in
 1. Egypt (Nile)
 2. Mesopotamia (Tigris and Euphrates)
 3. Canaan (Jordan)
2. There is a basic commonality among the fertility cults of the Ancient Near East.
3. The changing and unpredictable seasons and weather conditions caused the development of myths using human/divine analogies as the basis of life in the spiritual realm and on earth.

3. Who and How

1. Who (the gods and goddesses)
 1. Egypt
 1. *Isis* (female)
 2. *Osiris* (male)
 2. Mesopotamia
 1. *Ishtar/Inanna* (female)
 2. *Tammuz/Dumuzi* (male)
 3. Canaan
 1. *Ba'al* (male)
 2. *Asherah, Astarte, Anath* (female)
2. Each of these pairs were mythologized in similar ways
 1. one dies
 2. the other restores
 3. the pattern of dying and rising gods mimic the annual cycles of nature
3. Imitation magic saw human sexual unions as a way of insuring fertility of crops, herds, and people (see [SPECIAL TOPIC: MAGIC](#)).

4. The Israelites

1. YHWH's people were warned (i.e., Leviticus and Deuteronomy) to avoid the fertility cults (especially of Canaan; see [SPECIAL TOPIC: CONSEQUENCES OF IDOLATRY](#)).
2. These cults were very popular because of the superstition of human beings and the added incentive of sexual activity.
3. Idolatry involves the blessings of life to be sought in cultic or ritual ways instead of a personal faith and trust in YHWH.

5. Suggested Reading

1. W. F. Albright, BORROW [Archaeology and the Religion of Israel](#)
2. J. H. Breasted, [Development of Religion and Thought in Ancient Egypt](#)

3. James G. Frazer
 1. [*Adonis, Attis, Osiris*](#)
 2. [*Folklore in the Old Testament*](#)
 3. [*The Worship of Nature*](#)
4. C. H. Gordon, [*Before the Bible*](#)
5. S. N. Kramer, BORROW [*Mythologies of the Ancient World*](#)

1 Kings 11:6 Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as David his father had done.

- **did not follow the LORD fully:** Heb. fulfilled not after, Nu 14:24 Jos 14:8,14

Related Passages:

Proverbs 15:3+ The eyes of the LORD are in every place, Watching the evil and the good.

Numbers 14:24+ (**CALEB FOLLOWED THE LORD FULLY**) (Nu 32:12+, Dt 1:36+, Josh 14:14+) "But My servant Caleb, because he has had a different spirit and has **followed Me fully** ([male](#)), I will bring into the land which he entered, and his descendants shall take possession of it.

Joshua 14:8-9+ (**JOSHUA FOLLOWED THE LORD FULLY**) "Nevertheless my brethren who went up with me made the heart of the people melt with fear; but I **followed the LORD my God fully** ([male](#)). 9 "So Moses swore on that day, saying, 'Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, because you have **followed the LORD my God fully** ([male](#)).'

DIVIDED HEART LEADS TO DISOBEDIENCE AND DECLINE

Solomon did what was evil in the sight of the LORD- This is almost like a summary conclusion of the previous descriptions of Solomon's compromises with pagan women and their abominable idols. When one pursues evil "gods" he will invariably invoke evil practices. Note the phrase **in the sight of the LORD** which is always where our sin is carried out! No one sins in secret and sadly Solomon's sin was not only not in secret but was openly carried out in the public for all Israel to witness (and be tempted by).

And did not follow the LORD fully([male](#)), **as David his father had done** - The two other men in Scripture who are said to have followed the LORD fully are Caleb and Joshua ([See above](#)). There is a bit of a paradoxical play on words as in 1Ki 11:5 went after evil idols that are not gods and here Solomon did not go after the true God Jehovah, the God of his father David. The fruit of David's pursuit is the collection of beautiful, soul stirring psalms but Solomon only penned 2 psalms (Ps 72, Ps 127). Could that be because Solomon did not have a song in his divided heart? Just wondering.

THE SIGHT OF THE LORD (ayin yehovah) - These words are used throughout the book of Kings often to describe rulers who promoted evil including idolatry.

Sight of the LORD - 93x/92v - note concentration in 1-2 Kings and 1-2 Chronicles - Gen. 38:7; Gen. 38:10; Lev. 10:19; Num. 32:13; Deut. 4:25; Deut. 6:18; Deut. 9:18; Deut. 12:25; Deut. 12:28; Deut. 13:18; Deut. 17:2; Deut. 31:29; Jdg. 2:11; Jdg. 3:7; Jdg. 3:12; Jdg. 4:1; Jdg. 6:1; Jdg. 10:6; Jdg. 13:1; 1 Sam. 12:17; 1 Sam. 15:19; 1 Sam. 26:24; 2 Sam. 11:27; 2 Sam. 15:25; 1 Ki. 3:10; 1 Ki. 11:6; 1 Ki. 14:22; 1 Ki. 15:5; 1 Ki. 15:11; 1 Ki. 15:26; 1 Ki. 15:34; 1 Ki. 16:7; 1 Ki. 16:19; 1 Ki. 16:25; 1 Ki. 16:30; 1 Ki. 21:20; 1 Ki. 21:25; 1 Ki. 22:43; 1 Ki. 22:52; 2 Ki. 3:2; 2 Ki. 3:18; 2 Ki. 8:18; 2 Ki. 8:27; 2 Ki. 12:2; 2 Ki. 13:2; 2 Ki. 13:11; 2 Ki. 14:3; 2 Ki. 14:24; 2 Ki. 15:3; 2 Ki. 15:9; 2 Ki. 15:18; 2 Ki. 15:24; 2 Ki. 15:28; 2 Ki. 15:34; 2 Ki. 16:2; 2 Ki. 17:2; 2 Ki. 17:17; 2 Ki. 18:3; 2 Ki. 21:2; 2 Ki. 21:6; 2 Ki. 21:16; 2 Ki. 21:20; 2 Ki. 22:2; 2 Ki. 23:32; 2 Ki. 23:37; 2 Ki. 24:9; 2 Ki. 24:19; 1 Chr. 2:3; 2 Chr. 14:2; 2 Chr. 20:32; 2 Chr. 21:6; 2 Chr. 22:4; 2 Chr. 24:2; 2 Chr. 25:2; 2 Chr. 26:4; 2 Chr. 27:2; 2 Chr. 28:1; 2 Chr. 29:2; 2 Chr. 29:6; 2 Chr. 33:2; 2 Chr. 33:6; 2 Chr. 33:22; 2 Chr. 34:2; 2 Chr. 36:5; 2 Chr. 36:9; 2 Chr. 36:12; Ps. 116:15; Isa. 49:5; Jer. 52:2; Mal. 2:17; Lk. 1:15; 2 Co. 8:21

1 Kings 11:7 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.

- **built a high place:** Lev 26:30 Nu 33:52 2Ki 21:2,3 23:13,14 Ps 78:58 Eze 20:28,29
- **Chemosh** : Nu 21:29 Jdg 11:24 Jer 48:13
- **detestable idol:** De 13:14 17:3,4 27:15 Isa 44:19 Eze 18:12 Da 11:31 12:11 Rev 17:4,5
- **the mountain which is east of Jerusalem** Ge 33:2 2Sa 15:30 2Ki 23:13 Zec 14:4 Mt 26:30 Ac 1:9,12

Related Passages:

Leviticus 26:30+ (THIS IS IN THE SECTION OF THIS CHAPTER DESCRIBING THE CURSES ON ISRAEL FOR THEIR PERSISTENT DISOBEDIENCE) 'I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you.

2 Kings 23:13 The high places ([bamah](#)) which were before Jerusalem, which were on the right of the **mount of destruction** (MOUNT OF OLIVES) which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for [Chemosh](#) the abomination of Moab, and for Milcom the abomination of the sons of Ammon, the king defiled.

Deuteronomy 17:1-6+ "You shall not sacrifice to the LORD your God an ox or a sheep which has a blemish or any defect, for that is a detestable thing to the LORD your God. 2 "If there is found in your midst, in any of your towns, which the LORD your God is giving you, a man or a woman who does what is evil in the sight of the LORD your God, by transgressing His covenant, 3 and has gone and served other gods and worshiped them, or the sun or the moon or any of the heavenly host, which I have not commanded, 4 and if it is told you and you have heard of it, then you shall inquire thoroughly. Behold, if it is true and the thing certain that this detestable thing has been done in Israel, 5 then you shall bring out that man or that woman who has done this evil deed to your gates, that is, the man or the woman, and you shall stone them to death. 6 "On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

SOLOMON DEFILES THE MOUNT OF OLIVES!

Then - This time phrase usually marks progression in a narrative, and in this context a very sad progression! By this time in Solomon's spiritual declension, he is surely virtually totally deceived. Remember that when a person is truly deceived, by definition they do not even realize they are deceived! Such appears to be Solomon's state of mind at this time!

Solomon built a high place ([bamah](#); Lxx - [hupselos](#)) for [Chemosh](#) the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech the detestable idol ([shiqqucs](#)) of the sons of Ammon This is one of the most incredible (and saddest) verses in the OT (in my opinion) for the same one who built the Holy Temple, now constructs and unholy **high place** for the detestable idol [Chemosh](#) and he does this on the Mount of Olives, the mountain which is east of Jerusalem. And in 2Ki 23:13 high places is plural indicating Solomon had built one not only for Chemosh but also for [Ashtoreth](#) and [Milcom](#). According to Dt 17:5+ it seems that Solomon should have been stoned to death! Oh, the great mercies of God! One might say that Solomon was "all in" on the idol train! Recall that in 1 Kings 3:3+ our writer records that "Solomon loved the LORD, walking in the statutes of his father David, **EXCEPT** he sacrificed and burned incense on the high places." It seems that high places were accepted by Yahweh at that time, but once the Temple was completed there was no need for high places. And here Solomon even builds one, ironically directly east across the Kidron Valley from the Temple which was facing toward the east! It is as if Solomon was saying by this action "in Your face" God! That may be a bit harsh but it is not far from the truth!

Chemosh (כְּמוֹשׁ, Kemosh) ([See lengthy article in ISBE](#)) was the national deity of the Moabites and was regarded as "detestable" (toevah, תּוֹעֵבָה) in the Bible due to his association with idolatry, child sacrifice, and immoral worship practices. Jeremiah 48:7, 13, 46 Prophecies of Moab's downfall mention Chemosh's failure to protect his people, emphasizing his powerlessness. Numbers 21:29 Calls the Moabites "the people of Chemosh", highlighting their devotion to this deity. Chemosh, like Molech, was likely worshiped through human sacrifices, particularly burning children alive as offerings. The [Moabite Stone \(Mesha Stele\)](#) (9th century BC) confirms that Moabites offered people to Chemosh. It records that King Mesha of Moab sacrificed his own son to Chemosh during a military crisis. Chemosh is often associated with Molech, the Ammonite god, because both were linked to child sacrifice. Some scholars believe Chemosh and Baal were worshiped together, as both were fertility and war deities. Solomon's support for Chemosh's worship marked a tragic departure from faithfulness, bringing divine judgment upon his kingdom. ([Chemosh](#) article in Dictionary of deities and demons in the Bible)

Human sacrifice among the Israelites is first explicitly attested under Ahaz in Judah (2 Ki 16:3), and under Hoshea (2Ki 17:17) in

Israel.

Note that these idolatrous **"high places"** of Solomon stayed in existence almost 300 years until Josiah read the book of the Law which had been lost and was found in the House of God. Upon hearing the words King Josiah (2Ki 22:8-11) tore his clothes and subsequently destroyed the high places...

The high places which were before Jerusalem, which were on the right of the mount of destruction which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the sons of Ammon, the king defiled. 14 He broke in pieces the sacred pillars and cut down the Asherim and filled their places with human bones. (2Ki 23:13-14)

High places (01116) **bamah** Six activities seem to be related to high places -- burning of incense, sacrificing, eating of sacrificial meals, praying, prostitution, child sacrifice (cf. bama in the valley, Je7:31). The first use in Lev 26:30+ is God's declaration to Israel "I will destroy your high places." In Dt 32:13 speaking of Jacob (Israel) He declared "He made him ride on the **high places** of the earth," so clearly some uses of bamah are not negative. In a similar use God says Israel "you will tread upon their (Israel's enemies') **high places**." Another positive use is Psalm 18:33 where David declared Jehovah "makes my feet like hinds' feet, And sets me upon my **high places**." (cp Hab 3:19 - [NET Note](#) = David "compares his agility in battle to the ability of a deer to negotiate rugged, high terrain without falling or being injured.", cp Isa 58:14) We see the effect of Israel's high places on Jehovah in Ps 78:58 = "For they provoked Him with their high places and aroused His jealousy with their graven images."

A sad phrase that is repeated again and again (speaking of Israel) is "the **high places** were not taken away" (1Ki 15:14, 2Chr 15:17 = King Asa but notice he did remove some of them - 2Chr 14:3, 5, 1Ki 22:43, 2Chr 20:33 = King Jehoshaphat, 2Ki 12:3 = King Jehoash, 2Ki 14:4 = King Amaziah, 2Ki 15:4 = King Azariah, 2Ki 15:35 = King Jotham son of Uzziah and look what his son did in 2Ki 16:1-4!, 2Chr 20:33). In many of these passages the context was of a king doing "spiritual house cleaning" so to speak and yet still failing to remove the high places. Isn't sin that way? We confess one or two sins but we have a little pet sin (better a "venomous viper") that we just don't have the heart to kill! God grant us spiritual eyes and hearts to learn from Israel's mistakes. Amen! Some kings like **Hezekiah** (1Ki 18:4, 2Chr 31:1, Isa 36:7) and **Josiah** (2Ki 23:4,8, 13, 15, 19-20, 2Chr 34:3 cp prophecy about **Josiah** 300 years earlier = 1Ki 13:2) did destroy the high places, but in Hezekiah's case his own son **Manasseh** rebuilt them (2Ki 21:1-2, 3, 2Chr 33:3) and in Josiah's case the people rebuilt them!

We see the spiritual effect of high places on the people when King Jehoram (2Chr 21:5-10) "made **high places** in the mountains of Judah, and caused the inhabitants of Jerusalem to play the harlot and led Judah astray." (2Chr 21:11)

BAMAH - 91V - heights(3), high place(19), high places(76), places(1), waves(1). Lev. 26:30; Num. 22:41; Num. 33:52; Deut. 32:13; Deut. 33:29; 1 Sam. 9:12; 1 Sam. 9:13; 1 Sam. 9:14; 1 Sam. 9:19; 1 Sam. 9:25; 1 Sam. 10:5; 1 Sam. 10:13; 2 Sam. 1:19; 2 Sam. 1:25; 2 Sam. 22:34; 1 Ki. 3:2; 1 Ki. 3:3; 1 Ki. 3:4; 1 Ki. 11:7; 1 Ki. 12:31; 1 Ki. 12:32; 1 Ki. 13:2; 1 Ki. 13:32; 1 Ki. 13:33; 1 Ki. 14:23; 1 Ki. 15:14; 1 Ki. 22:43; 2 Ki. 12:3; 2 Ki. 14:4; 2 Ki. 15:4; 2 Ki. 15:35; 2 Ki. 16:4; 2 Ki. 17:9; 2 Ki. 17:11; 2 Ki. 17:29; 2 Ki. 17:32; 2 Ki. 18:4; 2 Ki. 18:22; 2 Ki. 21:3; 2 Ki. 23:5; 2 Ki. 23:8; 2 Ki. 23:9; 2 Ki. 23:13; 2 Ki. 23:15; 2 Ki. 23:19; 2 Ki. 23:20; 1 Chr. 16:39; 1 Chr. 21:29; 2 Chr. 1:3; 2 Chr. 1:13; 2 Chr. 11:15; 2 Chr. 14:3; 2 Chr. 14:5; 2 Chr. 15:17; 2 Chr. 17:6; 2 Chr. 20:33; 2 Chr. 21:11; 2 Chr. 28:4; 2 Chr. 28:25; 2 Chr. 31:1; 2 Chr. 32:12; 2 Chr. 33:3; 2 Chr. 33:17; 2 Chr. 33:19; 2 Chr. 34:3; Job 9:8; Ps. 18:33; Ps. 78:58; Isa. 14:14; Isa. 15:2; Isa. 16:12; Isa. 36:7; Isa. 58:14; Jer. 7:31; Jer. 17:3; Jer. 19:5; Jer. 26:18; Jer. 32:35; Jer. 48:35; Ezek. 6:3; Ezek. 6:6; Ezek. 16:16; Ezek. 20:29; Ezek. 36:2; Hos. 10:8; Amos 4:13; Amos 7:9; Mic. 1:3; Mic. 1:5; Mic. 3:12; Hab. 3:19

1 Kings 11:8 Thus also he did for all his foreign wives, who burned incense and sacrificed to their gods.

- **all his foreign wives:** 1Ki 11:1 Eze 16:22-29 Ho 4:11,12 1Co 10:11,12,20-22

IDOL WORSHIP PRACTICED BY ALL PAGAN WIVES

Thus also he did for all his foreign (nokriy) wives, who burned incense (qatar; Lxx - thumiao) and sacrificed (02076) zabach) to their gods (Elohim; Lxx - eidolon = idols) - Note the adjective all. One gets the sense that there were pagan altars scattered all across the landscape. When you fall into sin, the abyss is deep and you end up doing things you would have never dreamed of doing.

Note that the text never specifically says Solomon personally worshiped the idols in the temples but 1Ki 11:10,11 certainly seems to imply that he was an idol worshiper.

Burned incense (06999)(**qatar** from **qetoreth** = smoke, odor of burning sacrifice, incense) means to produce smoke, to cause to rise up in smoke, smoke, turn into fragrance by fire (esp as act of worship), burn (incense, sacrifice) (upon), (altar for) incense, kindle, offer (incense, a sacrifice). Often smoke is made by burning incense, but every major offering may also be associated with this word (Ex. 30:7; Lev. 1:9; 2:2; 3:5; 4:10; 7:5). One unusual use of this term describes Solomon's carriage as perfumed with myrrh and incense (Song 3:6).

The first three uses in Ex 29 all refer to **offer up in smoke** on the altar (Ex 29:13, 18, 25). Qatar is often found in same sentence as priest, the one who offers the sacrifice up in smoke and not surprisingly is a KEY WORD in the book of Leviticus, especially the first 7 chapters which deal in great detail with the various prescribed offerings. A sad use of **qatar** is in the description of King Solomon who "loved the LORD, walking in the statutes of his father David, except he sacrificed and **burned incense** (Lxx = thumiao = to burn so as to produce smoke) on the high places" (1Ki 3:3, cp 1Ki 22:43, cp "high place were not taken away" = 2Ki 12:3, 14:4, 15:4, 35, 16:4, 17:11) although he did "burn incense" (qatar) before the LORD (1Ki 9:25). When Solomon married many foreign wives, they turned his heart away so that he even burned incense and sacrificed to their gods (1Ki 11:8). In short, King Solomon practiced IDOLATRY, which serves as a strong caution to every believer that is not how we begin (read his early prayers - 1Ki 8:23, 63) but how we finish the race! (2Ti 4:7+) Because Israel forsook God and **burned incense** (qatar; Lxx = thumiao) to idols, they incurred His righteous wrath. (2Ki 22:17) Qatar is often translated "**burning incense**" (qatar; Lxx = thumiao) as in Isa 65:3 where the Septuagint adds that they burned incense on bricks to devils (daimonion = heathen gods, demons) who do not even exist! (cp Jer 1:16 "offered sacrifices" to other gods and in Jer 7:9, 32:29 even to Baal!) In fact the repeated refrain in Jeremiah is that God's people instead of burning sacrifices to Yahweh, offered sacrifices to other gods! (Jer 11:12, 13, 17, 18:15, 19:4, 13, Jer 44:3, 5, 8, 23). In spite of Israel's overt idolatrous rebellion, in His great mercy God promises that "the Levitical priests shall never lack a man before Me to offer burnt offerings, to **burn** (qatar) grain offerings and to prepare sacrifices continually." (Jer 33:18) In Hosea, God says that the more He (through the prophets) called His people Israel, "The more they went from them; They kept sacrificing to the Baals And **burning incense** (Lxx = thumiao) to idols." (Hos 11:2) In a prophecy to be most completely fulfilled in the **Millennial Kingdom** God says "For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be **offered** (actually 2 Hebrew verbs - nagash = to draw near or approach + qatar) to My name, and a grain offering that is pure; for My name will be great among the nations," says the LORD of hosts." (Mal 1:11)

1 Kings 11:9 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,

- **angry:** Ex 4:14 Nu 12:9 De 3:26 9:8,20 2Sa 6:7 11:27 1Ch 21:7 Ps 78:58-60 90:7,8
- **his heart:** 1Ki 11:2,3 De 7:4 Pr 4:23 Isa 29:13,14 Ho 4:11 2Ti 4:10
- **which had appeared:** 1Ki 3:5 9:2

THE JEALOUSY OF YAHWEH BOILS OVER IN ANGER

Now - This time phrase marks a major turning point in Solomon's story.

*God's blessings are given by grace,
but they are enjoyed by obedience.*

-- Axiomatic Principle

The LORD was angry (**anaph**; Lxx - **orgizo** - become furious) **with Solomon because** (term of explanation) **his heart** (**lebab**; Lxx - **kardia**) **was turned away** (**natah**) **from the LORD, the God of Israel, Who had appeared to him twice**- The reason for God's judgment of Solomon is clear: his heart had turned away from the Lord (1Ki 11:4). The last phrase **the God of Israel, Who had appeared to him twice** makes Solomon's turning away from Yahweh all the more inexcusable, for he had experienced two personal appearances of God and he had been blessed in the first appearance with wisdom, riches and fame. And yet now he turns away from his Benefactor, which shows the power of the fallen flesh which hates God and is set on fire by Solomon's passions for his wives. As

an aside, what a contrast Solomon presents with Job when he has a personal encounter with the LORD (see Job 1:1, Job 42:5-6)

When jealousy is attributed to God, the word is used in a good sense. The language is, of course, anthropomorphic; and it is based upon the feeling in a husband of exclusive right in his wife (SEE ISRAEL THE WIFE OF JEHOVAH). God is conceived as having wedded Israel to Himself, and as claiming, therefore, exclusive devotion. Disloyalty on the part of Israel and here of the king of Israel is represented as adultery, and as provokes God to jealousy. See Dt 32:16,21; 1 Ki 14:22; Ps 78:58; Ezek 8:3; 16:38,42; 23:25; 36:5; 38:19.

Dale Ralph Davis: His anger flows out of His jealousy for supreme place in his people's worship and affection (and jealousy is simply the character of any love that is worth its salt when that love has an exclusive claim). But our culture is shocked by the Lord's anger, for he does not conform to canonical human expectations. And—as we've said before—Yahweh is unique among ancient Near Eastern gods, goddesses, and godlets. No pagan deity demanded exclusive devotion of his/her worshipers. And the anger of the biblical Yahweh bothers contemporary man because it clearly tells him that the God of the Bible is not a pluralist. He does not fit our times and mentality. Why should he be so irate because someone (like Solomon) wants to spread his liturgical devotion around, to expose himself to other religious traditions, or to broaden one's horizons by investigating alternate forms of human spirituality? Folks in our time want no truck with a God who will brook no rival, nor do they want to face Yahweh-in-the-flesh who sits on Galilee's shore, peers across the fire, and assumes he has the right to keep probing us about our love for him (John 21:15–17).

Matthew Henry makes an interesting comment -- "The Lord told Solomon, it is likely by a prophet, what he must expect for his apostasy. Though we have reason to hope that he repented, and found mercy, yet the Holy Ghost did not expressly record it, but left it doubtful, as a warning to others not to sin. The guilt may be taken away, but not the reproach; that will remain. Thus it must remain uncertain to us till the day of judgment, whether or not Solomon was left to suffer the everlasting displeasure of an offended God." (WOE!)

QUESTION - Was Solomon saved?

ANSWER - Of course, [Solomon](#) lived in the Old Testament dispensation and thus did not experience being "born again" or the indwelling of the Holy Spirit, for that was not possible before the Christ's ascension and the birth of the church (see John 16:7). The terms *born again* and *saved* (in the sense of eternal salvation) are New Testament terms. That kind of language is not used of Old Testament saints. So, when we speak of Solomon's being "saved," we are simply referring to his justification before God and his presence in heaven today.

King Solomon was greatly used by God in many ways. He received [wisdom and riches](#) from God. He built a beautiful temple because God chose him for that, and God's presence later dwelt there. Solomon's dedication of the temple in 1 Kings 8 is a humble, awe-filled occasion marked by thousands of sacrifices and a prayer overflowing with faith and praise. God used Solomon to write three books of the Bible: Proverbs, Song of Solomon, and Ecclesiastes. God said concerning Solomon, "I have chosen him to be my son, and I will be his father" (1 Chronicles 28:6). **Surely, these facts allow us to surmise that Solomon was saved and is in heaven today.**

On the other hand, King Solomon also sinned greatly against the Lord (1 Kings 11:3–13). Sadly, he married pagan wives, built pagan altars for them, and even participated in pagan worship himself. The only reason God did not immediately take the kingdom from Solomon was that God wanted to keep His covenant with David (1 Kings 11:12). The record of Solomon's sins, plus the dismal tone in Ecclesiastes, has led some to suggest that Solomon was not saved and is not in heaven today.

Some point to the fact that Solomon is not mentioned in the great hall of faith of Hebrews 11 as another clue that he was not saved. However, many other Old Testament characters are not mentioned there, either, and Hebrews 11 was never intended to be a comprehensive list of the redeemed.

Just as in the life of David, there were periods of disobedience in Solomon's life that required confession and repentance. Do believers today ever sin? Of course they do. The actions of God's people don't always match up with what they profess. When believers stumble, they should confess their sins and receive God's promised cleansing (1 John 1:9). We know that David did exactly that (Psalm 51). Did Solomon? Yes, we believe he did.

The [book of Ecclesiastes](#) is a dark study on a life lived apart from God. Solomon looks back over his wasted years and finds no joy in them, only futility, vanity, and "a chasing after the wind" (Ecclesiastes 1:14). But he had learned his lesson—albeit the hard way—and he wraps up the book with this advice: "Now all has been heard; / here is the conclusion of the matter: / Fear God and keep his commandments, / for this is the duty of all mankind. / For God will bring every deed into judgment, / including every hidden thing, / whether it is good or evil" ([Ecclesiastes 12:13–14](#)). This surely sounds like a man who has returned to the Lord and is trusting in Him. (**ED: WHILE THERE IS NO DEFINITIVE SCRIPTURAL SUPPORT FOR THAT HE WAS "SAVED," I CERTAINLY CAN'T ARGUE WITH IT AND I AGREE THAT THE TEXT OF ECCLESIASTES SUGGESTS SOLOMON WAS A MAN WHO HAD A**

GENUINE CHANGE OF HEART.)

Of course, the ultimate answer to whether or not Solomon was saved rests with God, not with us. Salvation is in the hands of God and God alone because, as Scripture says, God looks on the heart (1 Samuel 16:7). But we believe that Solomon did trust in God and, in spite of his disobedience, was a son of God. His writings clearly speak of a man who had a personal relationship with God and knew firsthand the folly of living without God. We assume that, upon his death, Solomon went to paradise. Despite his failures and shortcomings, Solomon was saved, by grace through faith, just as we are today.

1 Kings 11:10 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.

- **commanded:** 1Ki 6:12-13 1Ki 9:4-7 2Ch 7:17-22

Related Passages:

1 Kings 6:12-13 “Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father. 13 “I will dwell among the sons of Israel, and will not forsake My people Israel.”

1 Kings 9:4-7 “As for you, if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep My statutes and My ordinances, 5 then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, ‘You shall not lack a man on the throne of Israel.’ 6 “But if you or your sons indeed turn away from following Me, and do not keep My commandments and My statutes which I have set before you, and go and serve other gods and worship them, 7 then I will cut off Israel from the land which I have given them, and the house which I have consecrated for My name, I will cast out of My sight. So Israel will become a proverb and a byword among all peoples.

2 Chronicles 7:17-22 “As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances, 18 then I will establish your royal throne as I covenanted with your father David, saying, ‘You shall not lack a man to be ruler in Israel.’ 19 “But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods and worship them, 20 then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it a proverb and a byword among all peoples. 21 “As for this house, which was exalted, everyone who passes by it will be astonished and say, ‘Why has the LORD done thus to this land and to this house?’ 22 “And they will say, ‘Because they forsook the LORD, the God of their fathers who brought them from the land of Egypt, and they adopted other gods and worshiped them and served them; therefore He has brought all this adversity on them.’”

WARNING UNHEEDED WALKING UNHINGED

And had commanded him concerning this thing, that he should not go after other gods- Solomon knew better, but paid no attention to God's commandment. God should have severely punished him at the outset of Solomon's heinous, godless pursuit of women, but there is no record if he did. And so with acquisition of each new pagan wife (and her idol) (AND NO OBVIOUS DIVINE REPERCUSSIONS), Solomon's foolish bravado grew more brazen.

A king who actually engaged in idolatry is said to have “served” other gods (cf. 1 Ki 16:31; 22:53; 2 Ki 16:3 etc.). The phrase “went after other gods” is sometimes used of actual idolatry (Dt 11:28; 13:2; 28:14); but in the majority of passages, even this phrase is joined to some more precise phrase (e.g., “and served them” or “and worshiped them”) when participatory idolatry is intended.

But he did not observe([shamar](#); Lxx = [phulasso](#) - guard + [poieo](#) - to do) **what the LORD had commanded** - This statement of course is an UNDER-statement in the present context.

1 Kings 11:11 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.

- **have not kept My covenant** Isa 29:13,14
- **I will surely:** 1Ki 11:31 12:15,16,20 Nu 14:23,35 1Sa 2:30-32 13:13,14 15:26-28 2Sa 12:9-12

THE COST FOR BREAKING COVENANT

Charles Swindoll sees the key verses in 1 Kings as 1Ki 9:3-9, God's answer to Solomon's prayer and his conditional promises and warnings and 1Ki 11:11-13. [See chart.](#)

So - Term of conclusion - Divine discipline is now dished out based on Solomon's disobedience. How did Yahweh speak to Solomon? The text does not say. It could have been through a prophet or it could have been directly (as in a dream, etc). There is no evidence however that Yahweh appeared to Solomon for a third time.

The LORD ([Jehovah](#)) said to Solomon, "Because you have done this, and you have not kept ([shamar](#); Lxx - [phulasso](#) - guarded) My covenant ([beriyth](#)) and My statutes, which I have commanded you - Solomon has been unfaithful to God's covenant and would now suffer the consequences.

Solomon failed to obey the commandments to honor God (Ex 20:3-6+), which were part of the Mosaic Covenant. Obedience to that Covenant was necessary for receiving the blessings of the Davidic Covenant (1Ki 2:3, 4+).

I will surely tear ([qara](#); Lxx - [diarresso](#)) the kingdom from you, and will give it to your servant ([ebed](#); Lxx - [doulos](#)) - Solomon's punishment was not so much personal but national because he was the representative of the nation. Note that God will not give the 10 tribes to Solomon's son.

The Lord's tearing of the kingdom from Solomon was announced in Ahijah's symbolic action of tearing his garment in 1Ki 11:29-39. The tearing of the robe, picturing the loss of the kingdom, recalls the interaction between Samuel and Saul (1 Sa 15:27, 28+), when the Lord took the kingdom away from Saul because of his disobedience. The great gifts to Solomon followed by his great abuse warranted such a judgment.

THOUGHT - Look out folks! Personal sin does not just have personal consequences (which it always does) but may (usually will) affect others. For persistently disobedience fathers this is especially true of the ripple effect in their family. So beware! Kill sin lest it be killing you and your loved ones.

1 Kings 11:12 "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.

- **in your days:** 1Ki 21:29 2Ki 20:17,19 22:19,20
- **David:** 1Sa 9:4,5 Ge 12:2 19:29
- **I will tear it out** Ex 20:5

THE DIVISION OF THE KINGDOM OF ISRAEL

Nevertheless - Term of contrast, in this case introducing divine mercy.

THOUGHT - Note that the Spirit inspired commentary on Solomon found in 1 Chronicles concludes with the account of his glory, but overlooks his years of failure and decline! This is similar to Chronicles omission of David's horrible sins of adultery and murder in 2Sa 11:1ff+. Beloved, this is not God "white washing" the sins of either Solomon or David, but to me shows that God's "default mode" is to show mercy to sinners and not to continually remind sinners of their past shameful actions!

I will not do it in your days for the sake of your father David- We see God's mercy toward Solomon. Because David confessed and recognized his sin, his life with God was essentially one of continuing fellowship. Solomon, on the other hand, took a direction from which there is no definitive record of a return (but see [note](#)).

Notice the "ripple effect" of David's godly life! It prevented more severe consequences on his son Solomon! This also demonstrates that Solomon's disobedience did not annul the Davidic Covenant which remained firm and would be fulfilled in the greater Son of David, Jesus Christ (2Sa 7:12-16).

but I will tear it out of the hand of your son- The sovereign God (History is "His-story") will orchestrate and carry out the division of Israel.

*Yahweh's judgment does not involve
cancellation of Yahweh's promise.*

Dale Ralph Davis: Clearly the principle is: Yahweh's judgment does not involve cancellation of Yahweh's promise. When Yahweh announced his judgment to Solomon he placed two restrictions on it: not now (1Ki 11:12) and not all (1Ki 11:13). Ahijah underscored these same qualifications to Jeroboam (1Ki 11:32, 34, 36). The judgment will be delayed in time (in the days of Solomon's son) and restricted in extent (Solomon's son gets one tribe). And why these restrictions? Because Yahweh has made previous commitments, previous choices. Yahweh has an elect person (David, 1Ki 11:34) and an elect place (Jerusalem, 1Ki 11:32, 36); covenant king and covenant worship are non-negotiables. They cannot be completely obliterated. Jeroboam's rule must take place within these confines (1Ki 11:35, 37–38). 1Ki 11:39 implicitly suggests the restoration of David's line to full strength: "So I will afflict the seed of David because of this—but not all the days." Yahweh's promise then may be eclipsed but not eliminated. 1Ki 11:39 states the principle in a nutshell: affliction but not abandonment. The rays of hope flicker from behind the clouds of judgment.

1 Kings 11:13 "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."

- **However:** 1Ki 11:39 2Sa 7:15,16 1Ch 17:13,14 Ps 89:33-37
- **one tribe:** 1Ki 11:35,36 12:20
- **David:** 1Ki 11:11,12,32 De 9:5 2Ki 13:23 19:34 Ps 89:49 132:1,17 Isa 9:7 Jer 33:17-26 Lu 1:32,33
- **Jerusalem:** De 12:5,11 2Ki 21:4 23:27 Ps 132:13,14 Isa 14:32 62:1,7 Jer 33:15,16

Related Passages:

2 Chronicles 6:6 but I have chosen Jerusalem that My name might be there, and I have chosen David to be over My people Israel.'

Psalm 132:13-14 For the LORD has chosen Zion; He has desired it for His habitation. 14"This is My resting place forever; Here I will dwell, for I have desired it.

THE RESIDUAL KINGDOM LEFT TO SOLOMON'S SON

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 - Note God is depicted as the One carrying out the tearing away. He would use human instruments, but they would (unknowingly) carry out His will. God would tear away the kingdom, but not the whole kingdom as it was from Saul (1Sa 15:28; 1Sa 28:17-18). God shows mercy leaving **one tribe** (actually Judah and little Benjamin in the confines of Judah) and gives the two reasons for this mercy - (1) David and (2) the City of God, Jerusalem, the place His Name would dwell forever (1Ki 9:3).

For the sake of David is a repeated theme in 1-2 Kings - 1Ki 11:34; 1Ki 15:4; 2Ki 8:19; 2Ki 19:34; 2Ki 20:6)

It is interesting that God says "**My servant David**," but God never specifically designated Solomon as His servant.

Utley makes an interesting observation that "This one tribe is really four tribes - Judah, Simeon (incorporated early), Benjamin (closeness to Judah) and Levi (priests).

J R Miller - Solomon's Sin 1 Kings 11

The religion of Solomon has been much discussed. It has been generally supposed that he was not as good a man as David. Yet David was not ideal in his religious character. He had grave defects. The often quoted saying, that he was a man after God's own heart, probably had chief reference to his conduct as a king—rather than to his personal moral life.

The name of Solomon was not stained by such crimes and cruelties as was David's. He began his life worthily, showing a sincere desire to please God. He delighted in the worship of God. In building the temple he showed devoutness. His prayer at the dedication of the temple ranks among the most remarkable "devotional utterances to be found in pre-Christian devotional literature."

Just when Solomon's apostasy began, we do not know. "When he was old" is the only indication of the time in the Scripture. The nature and extent of his departure from the Lord are not definitely defined. It is said that his wives turned away his heart after other gods. He loved many foreign wives—and these drew him from his loyalty to Jehovah.

A good wife is a great blessing to a man. Many a man owes everything to his wife. Many great men who have risen to honor and power and to noble character, have said that they owed it all to their wives. But Solomon made two mistakes:

First, he had too many wives. Any plural number is too many. One wife is "a good thing," if she is a faithful and true woman; but more than one brings a curse, and not a blessing. Solomon had many wives, and it is no wonder that they turned both his head and his heart.

The other mistake was that his wives were not godly women. He did not follow God's counsel in choosing his wives—but married heathen women. They did not convert to the faith of Solomon's house—but remained heathen in the holy city. They must have chapels and priests for their different gods, and in the very shadow of the temple, the smoke arose from many a heathen altar.

At first Solomon only permitted these ceremonies, tolerating all religions; but later, as he grew older, he attended upon the rites, and his heart was turned away after heathen deities. These foreign wives were from the very tribes which the Israelites had been commanded to destroy utterly. "King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and Hittites. They were from nations about which the LORD had told the Israelites, 'You must not intermarry with them, because they will surely turn your hearts after their gods.' Nevertheless, Solomon held fast to them in love. He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been." 1 Kings 11:1-4

Thus his religious life was wrecked! The lesson has its solemn warning for all young people, not to form intimate relations with those who are wicked. To do so almost surely leads to apostasy from God and to ruin in the end. It is pathetic to note that it was in his old age that Solomon was thus led away. Many men stand through their middle life and past it, and then in their advanced years depart from God and fall into sin.

His heart was turned away after other gods; and his heart was not perfect with Jehovah his God. The trouble was in his heart. It was his heart that was turned away—not his head. It was not a change of theological views or opinions that led to his defection. His heart was not perfect in its loyalty. The life follows the heart wherever it leads. The heart determines the character; the heart is the character, as God sees it. It is the heart, therefore, that needs keeping with all diligence.

Solomon's heart wholly devoted in its aim and motive to God and His service. None but Christ was ever perfect in character. David's heart is here referred to as perfect. Yet he was not free from sin. He was perfect in his loyalty to God. He never turned away after any other gods. He fell once into sad sin—but his deep penitence afterwards shows how true was the cleaving of his life to God. David had an undivided heart for God; Solomon had a corner in his heart for the Lord, and then other corners for the gods of all the other nations.

The Master said: "You cannot serve God—and mammon." No one can serve the Lord—and any other god. We need to be on our guard against this Solomonian religion. There is plenty of it all about us. It is very broad Church, and liberal. It abhors the preaching of the severe truths of God's Word about sin and damnation, and about holiness. It sends well-nigh everybody to heaven, and regards hell as a mere fable. It calls strict Christians puritanic or strait-laced, and finds no use for such psalms as the Fifty-first. It is not hard to see in this verse, however, which of the two kinds of religion pleases God the better and which leads to the better end. If what his religion did for Solomon is a fair sample of the outcome of that sort of religion—it does not appear to be quite satisfactory.

The turning of Solomon from the Lord was very serious. It was not negative merely. It did not end with a change of opinion. "He followed Ashtoreth the goddess of the Sidonians, and Molech the detestable god of the Ammonites. So Solomon did evil in the eyes of the LORD; he did not follow the LORD completely, as David his father had done. On a hill east of Jerusalem, Solomon built a high place for Chemosh the detestable god of Moab, and for Molech the detestable god of the Ammonites. He did the same for all his foreign wives, who burned incense and offered sacrifices to their gods." 1 Kings 11:5-8.

His apostasy was complete. He seems to have abandoned the temple which he had built for the Lord. At least he built chapels and shrines for all the gods of his wives and worshiped in them, degrading Jehovah to the level of the idols of the heathen nations!

No wonder that Solomon lost the favor of the true God. All God's promises to him were conditioned upon his obedience and faithfulness. "The Lord was angry with Solomon, because his heart was turned away from the Lord." We must not forget God's uncompromising hatred of sin, and His inflexible justice—while we extol His mercy and love. It is utterly impossible for us to turn away from Him, and yet have Him remain near to us in His gracious, favoring presence. We cannot leave His ways—and hope to

have Him walk with us. Holiness of heart and life is the unvarying condition of divine blessing. God does not withdraw His love from His children when they sin—but He does withdraw His approving smile, without which life withers; and the blessedness of His favor can be restored only when we come back to Him from our wanderings with penitence and renewed consecration to obedience and holy living.

The fact that the Lord had graciously appeared twice to Solomon is noted as an element of aggravation in his sin. Matthew Henry says: "God keeps account of the gracious visits He makes us, whether we do or no; knows how often He has appeared to us and for us, and will remember it against us if we turn from Him." Every such gracious visit to us, adds to our responsibility for obedience and holy service. The more we know of God and the greater the favor He shows us—the sorer is our sin if we forsake Him and go back to sin.

A sculptor had a vision of Christ, which he reproduced in stone. He believed that he had seen the Christ in his vision, and that the form he had chiseled in the marble, was the very image of the glorious Person who had appeared to him. He grew famous afterwards and was asked to make statues of certain heathen deities. But he refused, saying: "A man who has seen the Christ would commit sacrilege, if he were to employ his art in the carving of a pagan goddess. My art is henceforth a consecrated thing."

When Solomon had seen the Lord in vision—not once only—but twice—he should have been forever a consecrated man. The eyes that looked upon the Lord, should never have lusted after earth's pleasures. The hands that had fashioned a glorious temple for God, should never have built chapels and altars for heathen deities. Solomon's sins were far greater because of the special favors God had granted to him. Have we seen Christ? Has He appeared to us in His Word, or in prayer, or at the holy table? Let us not forget that having seen Christ, should set us apart forever for His service and for holy living.

The Lord appeared again to Solomon in some way; at least He spoke to him in solemn warning: "Since you have not kept my covenant and have disobeyed my laws, I will surely tear the kingdom away from you and give it to one of your servants." God will not leave His work in the hands of those who will not obey Him. The vessels that He employs must be clean. He tries men with trusts. If they prove faithful He continues the trusts in their hands, and adds others. If they prove unfaithful and unworthy, He takes from them the things He has committed to them.

It is personal obedience that is here made the test. Solomon may still have been a wise king, a good administrator—but he was no longer a godly man. His heart was not right, his life was not holy, he was disobedient to God's commands; and it was on account of this personal unholiness, that the kingdom was to be torn from him.

In these days there is a great deal of talk about public and private character in men who aspire to office. Some contend that the people have no right to inquire into a man's personal moral character; that they have to do only with the questions of his statesmanship and general ability for government. Very clearly, it was Solomon's private and personal character, that brought upon him the divine wrath. God wants men with pure hearts and clean lives to represent Him in places of power and authority.

The Lord was still gracious to Solomon. He would rend the kingdom from him—but not until his life was completed. "But for the sake of your father, David, I will not do this while you are still alive. I will take the kingdom away from your son." Lives are woven together, and the influence of one falls upon another. A godly man transmits blessings to his children, and one who turns away from God robs his children of blessings that ought to be theirs. David's godly life kept from Solomon the visitation of the full consequence of his sin.

There are many of us enjoying blessings on our thoughtless, reckless lives, because we had pious parents who walked in the ways of God and pleased Him. Their prayers form a shelter over our heads that shields us from the consequences of our own sins. But there are many people who, just like Solomon, live so as to rob their own children of the honors and privileges that they might and ought to transmit to them. Solomon's son did not receive the kingdom of all Israel, getting but a fragment of it—and it was Solomon's fault! The man who, by drunkenness or gambling, or indolence or extravagance, wastes the fortune God has given him and transmits beggary to his children—is guilty of like sin. Many children suffer sorely for the sins of their fathers!

1 Kings 11:14 Then the LORD raised up an adversary to Solomon, Hadad the Edomite; he was of the royal line in Edom.

- **Then the LORD** 1Ki 12:15 1Sa 26:19 2Sa 24:1 1Ch 5:26 Isa 10:5,26 13:17
- **raised up an adversary:** 2Sa 7:14 Ps 89:30-34

Related Passages:

2 Samuel 7:14+ "I will be a father to him and he will be a son to Me; when (NOT IT BUT WHEN - GOD IS TELLING DAVID SOLOMON WOULD SIN) he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,

HADAD AN INSTRUMENT OF GOD'S JUDGMENT

Then - This time phrase usually marks progression in a narrative, and again in this context is a prophesied progression! Oh, how the sands of time falling in the hourglass have changed Solomon's tune, for in 1Ki 5:4 he had boasted to King Hiram "now the LORD my God has given me rest on every side; there is neither adversary nor misfortune." That was "then," but "then" is now (so to speak)!

The LORD ([Jehovah](#)) raised up an adversary ([satan](#); Lxx - [satanas](#)) to Solomon, Hadad the Edomite; he was of the royal line in Edom - Before God tore the kingdom away from Solomon, He raised up 3 adversaries (hinderers, opposers), something Solomon had not experienced for most of his reign. This would in part seem to fulfill the prophecy that when Solomon committed iniquity, Yahweh would "correct him with the rod of men (LIKE HADAD AND REZON) and the strokes of the sons of men (LIKE JEROBOAM)." (2Sa 7:14+) [Jehovah](#) is sovereign and here we see His power to stir up an **adversary** against Solomon. Later God would raise up Nebuchadnezzar as His "servant" to defeat Judah and destroy His House (Jer 25:9).

2 Sa 8:13-14+ describes the enmity of the Edomites even in David's day - "So David made a name for himself when he returned from killing 18,000 Arameans in the Valley of Salt. 14 He put garrisons in Edom. In all Edom he put garrisons, and all the Edomites became servants to David. And the LORD helped David wherever he went."

It is interesting to note that the same Hebrew word ([satan](#)) was used in 1 Chronicles 21:1+ to describe the adversary of David when "**Satan** ([satan](#); Lxx - [satanas](#)) stood up against Israel and moved David to number Israel." Undoubtedly Satan was behind the human adversaries, Hadad, Rezon and Jeroboam all raised up by Yahweh against David's son.

Adversary ([satan](#)) ([07854](#)) [satan](#) means adversary, opponent, accuser. Most uses refer to Satan the adversary of God and thus related to relate to "the cosmic struggle in the unseen world between God and the opposing forces of darkness." In 1 Chronicles 21:1 "Then **Satan** ([satan](#)) stood up against Israel and moved David to number Israel."

Complete Biblical Library on **satan** - In the narrative portions of the OT, *sātān* generally refers to a person's adversary in military and political realms (1 Sam. 29:4; 1 Ki. 5:4; 11:14, 23, 25). For example, 1 Ki. 11:14 says, "The Lord stirred an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom." In Psalms, *sātān* takes on the legal sense of verbal accusation by adversaries (Ps. 109:6). Even the angel of the Lord was described as a *sātān* when he opposed Balaam (Num. 22:22, 32). In late biblical Hebrew, the term "satan" developed the more technical meaning "the prosecutor" (Zech 3:1-2, NLT, "Accuser"); at the same time, it became the actual name for the supernatural being who incites people to sinful actions (1 Chr 21:1)

Throughout history, Satan has been mankind's most noted opponent, called "that old serpent" (Rev. 12:9; cf. Gen. 3:1), in reference to Eve's deception in the Garden. Some of the evil one's other biblical identifications include "son of the morning" (Isa. 14:12), "covering cherub" (Ezek. 28:16), "Satan" (Zech. 3:1; Rom. 16:20), "prince of this world" (John 12:31), "the prince of the power of the air" (Eph. 2:2). See [SATAN](#).

The Bible records the progressive failure and ultimate doom of Satan and his demonic plans. God created the one now known as Satan to be a heavenly angel and adorned him with beauty. However, the wicked pride found in Satan caused him to instigate a rivalry of power and majesty with God (cf. the king of Babylon, Isa. 14:12-15; the king of Tyre, Ezek. 28:12-19; 1 Tim. 3:16). Subsequently, God cast him from heaven to earth in disgrace, thus fueling Satan's hatred against God and his beloved creation. Satan's first recorded interaction with mankind came in the Garden of Eden. Although the OT does not directly identify the serpent who deceived Adam and Eve as Satan, Paul makes the connection in the NT (Rom. 16:20). Satan incited David to take a census of Israel despite God's command not to do so (1 Chr. 21:1). The account of Satan's wager with God concerning the righteousness of Job reveals several things about the activities of Satan. First, Satan roams "to and fro in the earth" and travels "up and down in it" (Job 1:7; 2:2). Second, he often dwells in the company of angels (1:6; 2:1). And third, every remnant of power Satan possesses comes from God, Who literally must give his permission before Satan can act (1:12; 2:6). This certainly does not imply that God condones or authors evil, but that He merely allows Satan to function on earth for a time. In Zechariah's vision, the supernatural commander of evil, Satan himself, stands on the right hand of Joshua in order to accuse him of sin (Zech. 3:1), but the Accuser is rebuked by God, Who informs him that Joshua's sin has been taken away. In the NT, Jesus prophesied that after his crucifixion and ascension, Satan's defeat would be complete and he would no longer be able to accuse the brethren (John 12:31; Rev. 12:10). And following the Millennium, Satan will be bound and thrown into the lake of burning sulfur, along with the beast and false prophet. Together, they "will be tormented day and night for ever and ever" (20:10). (Complete Biblical Library Hebrew-English Dictionary)

Satan - 27x in 23v- accuser(1), adversary(8), Satan(18). Num. 22:22; Num. 22:32; 1 Sam. 29:4; 2 Sam. 19:22; 1 Ki. 5:4; 1 Ki. 11:14; 1 Ki. 11:23; 1 Ki. 11:25; 1 Chr. 21:1; Job 1:6; Job 1:7; Job 1:8; Job 1:9; Job 1:12; Job 2:1; Job 2:2; Job 2:3; Job 2:4; Job 2:6; Job 2:7; Ps. 109:6; Zech. 3:1; Zech. 3:2

Bob Utley - EDOM AND ISRAEL

A. Edom is the nation east of the Dead Sea, which came from Esau, Jacob's brother (cf. Genesis 25-28; 32-33). Edom means "red" while Esau means "hairy" (cf. Gen 25:25, 30).

B. Israel was commanded to respect Edom because they were kinsmen (cf. Deut. 23:7)

C. Israel and Edom had continuing problems.

1. Num. 20:14-21
2. Jdgs. 11:16-17
3. 1 Sam. 14:47-48
4. 2 Sam. 8:14
5. 1 Kgs. 11:14-22
6. 2 Kgs. 14:22; 16:5-6
7. 2 Chr. 20:10-30; 21:8ff
8. Amos 1:6, 9

D. Prophecies against Edom.

1. Isa. 34:5ff; 63:1ff
2. Jer. 49:7-22
3. Lam. 4:21-22
4. Ezek. 25:12-14; 35:1-15; 36:2-6
5. Amos 1:11-12

E. In Obadiah, Edom was condemned because of

1. her pride, Oba 1:3-4
 - a. in geographical security
 - b. in political alliances and military power
 - c. in commercial wealth
 - d. in traditional wisdom
2. her violation of Judah, her kinsman, Oba 1:10-14
 - a. rejoiced over the fall of Jerusalem (Lam. 2:15-17; 4:21)
 - b. refused to help (Oba 1:11)
 - c. active support of enemy (Oba 1:14)
 - d. took Judah's property (Jer. 13:19)
3. her rejection and disdain of YHWH (Oba 1:16)

F. Edom may be a symbol (type) for all nations who rebelled against God and His people, Oba 1:15-21 (cf. Psalm 2).

G. Possible historical fulfilment of this prophecy

1. destruction of Edom by Neo-Babylon about 5 years after the fall of Jerusalem, 580 b.c.
2. displacement of Edom from Petra by Nabatean Arabs about 550-449 b.c. (cf. Mal. 1:2-5). Edom is not mentioned in Nehemiah's list of surrounding enemies, but is replaced by Arab tribes. Edom moved to the

Negev.

3. defeat of Edom by Alexander's general, Antigonus in 312 b.c. (recorded in Diodorus Seculus)
4. defeat of Edom in the Negev by Judah Maccabaeus around 175 b.c. (cf. I Maccabees 5.3,15; II Maccabees 10.15; Josephus' Antiquities of the Jews 12.8.1; 13.9.1)
5. Edom forced to accept Judaism by John Hyrcanus in 125 b.c. They are now called Idumeans.
6. The Roman General, Titus, completely destroyed the Idumean influence in a.d. 70.

1 Kings 11:15 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

- **when David:** 2Sa 8:14 1Ch 18:12,13 Ps 60:1 *title Ps 108:10
- **after he had:** Ge 25:23 27:40 Nu 24:18,19 De 20:13 Mal 1:2,3
- **struck down every male in Edom:** Nu 31:17

Related Passages:

2 Samuel 8:13-14+ So David made a name for himself when he returned from killing 18,000 Arameans in the Valley of Salt. 14 He put garrisons in Edom. In all Edom he put garrisons, and all the Edomites became servants to David. And the LORD helped David wherever he went.

1 Chronicles 18:12-13 Moreover [Abishai](#) (JOAB'S BROTHER) the son of Zeruiah defeated 18,000 Edomites in the Valley of Salt. 13 Then he put garrisons in Edom, and all the Edomites became servants to David. And the LORD helped David wherever he went.



Hadad Raised Up - Edom on South & East
ESV Global Study Bible

DAVID CONQUERS THE EDMITES

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](#) - Note "every male" is hyperbole as one male named Hadad clearly escaped. David and Joab (and his brother [Abishai](#)) conquered Edom (2Sa 8:13-14), and Joab killed most of the Edomite males to weaken any future rebellion. One of the royal line of the Edomites named Hadad escaped as a child and fled to Egypt while Joab was still in Edom. Recall that Joab had shed innocent blood in the time of peace in 1Ki 2:5 so he is notorious for his ruthlessness in military matters, which surely will add to the enmity that arose in the heart of Hadad.

1 Kings 11:16 (for Joab and all Israel stayed there six months, until he had cut off every male in Edom),

JOAB KILLED MOST OF THE MALE EDMITES

(for Joab and all Israel stayed there six months, until he had cut off every male in [Edom](#)) - As noted above every male in Edom is hyperbole. Six months indicates Joab led a long-term occupation of Edom to ensure total control. **Cut off every male** means that Joab conducted a systematic extermination of the male population, a common war strategy in the ancient world to prevent future uprisings. This genocide of Edomite males was intended to cripple the Edomite military and end their resistance. The conquest of Edom was crucial because it controlled key trade routes.

1 Kings 11:17 that Hadad fled to Egypt, he and certain Edomites of his father's servants with him, while Hadad was a young boy.

- **Hadad:** Ex 2:1-10 2Sa 4:4 2Ki 11:2 Mt 2:13,14

HADAD THE EDMITE ESCAPED TO EGYPT

That Hadad fled to Egypt, he and certain Edomites of his father's servants with him, while Hadad was a young boy - God providentially ordained that Hadad would escape Joab's male massacre. Clearly Israel's ignominious defeat of Edom is something that stayed with Hadad all his life and motivated him to leave comfort in Egypt to return and seek vindication against Israel led by David's son Solomon. It is interesting that a second adversary Jeroboam would also seek asylum in Egypt (1Ki 11:40).

1 Kings 11:18 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.

- Midian: Ge 25:2,4 Nu 22:4 25:6,14,18
- Paran: Ge 14:6 21:21 Nu 10:12 De 1:1 33:2 Hab 3:3

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

NET NOTE - Heb "*and they arose from Midian and went to Paran and they took men with them from Paran and went to Egypt to Pharaoh king of Egypt and he gave to him a house and food and he said to him, and a land he gave to him.*" Something seems to be accidentally omitted after "and he said to him."

Probably not the Midian east of the Red Sea, to which Moses fled, (Ex 2:15, etc.) but the Midian east of the Dead Sea, and south of Moab. These Midianites, whose daughters seduced the Israelites to commit idolatry (Nu 22:4, 7; 25:15; 31:2, etc.) were descendants of Midian, son of Abraham, (Ge 25:2.) Their capital city was called Midian, and its remains were to be seen in the time of Eusebius and Jerome: it was situated on the Arnon, south of the city Ar, or Areopolis.

Probably the city of Paran, or the district around it, situated in the south of Idumea, and according to Eusebius, three days' journey east from Elah or Elath, at the head of the eastern branch, or Elamitic gulf of the Red Sea

1 Kings 11:19 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.

- **found:** Ge 39:4,21 Ac 7:10,21
- **gave:** Ge 41:45
- **Tahpenes:** Jer 43:7-9

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 - God's hand of providence saw to it that Hadad would be raised to a position of prominence.

1 Kings 11:20 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.

- **weaned:** Ge 21:7 1Sa 1:24

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 - William Barnes suggest **sister of Tahpenes** "may also be translated as "the sister of the Tahpenes (that is, the queen mother)," as argued both by Cogan and Kitchen. The term "Tahpenes" is therefore an Egyptian title, not a proper name." (See [1-2 Kings - Page 110](#))

1 Kings 11:21 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."

- **Hadad:** 1Ki 2:10,34 Ex 4:19 Mt 2:20
- **Send me away** Ge 45:24 Jos 2:21 1Sa 9:26 2Sa 3:21

DAVID'S DEATH STIRRED HADAD TO RETURN TO EDM

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 - The departure of David and Joab were seen by Hadad as his opportunity to return to Edom, which was clearly in God's providential plan.

William Barnes points out on fact that both were dead - there is ironic symmetry with the similar reason for the termination of Jeroboam's Egyptian sojourn as noted in 1Ki 11:40. (See [1-2 Kings - Page 110](#))

Warren Wiersbe: The death of King David and his general Joab meant that it was safe for Hadad and his band to return to Edom. There Hadad planned to strengthen the nation and direct a series of attacks against the Israelites. Hadad knew he couldn't take over Solomon's kingdom, but the Lord used him to harass Solomon and his troops in a series of border attacks. This constant irritation from the south (ED: EDM IS SOUTH AND EAST OF ISRAEL) should have reminded Solomon that God was disciplining him and calling him back to a life of obedience. ([Bible Exposition Commentary](#))

Utley on **slept with his fathers** - "Slept" (*Qal*/PERFECT) is an idiom for death (i.e., Job 20:11; Job 21:26). The full phrase is especially used of kings (cf. 1Ki 1:21; 1Ki 2:10; 1Ki 11:21,43; 1Ki 14:20). ([WHERE ARE THE DEAD?](#)) This has nothing to do with the modern theological theory of "soul sleep" ([SOUL SLEEP IS A FALSE TEACHING](#))

1 Kings 11:22 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."

- **But:** Jer 2:31 Lu 22:35
- **let me go:** 2Sa 18:22,23 Ps 37:8 Mk 14:31

HADAD INSISTS ON RETURNING TO EDM

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 - Hadad is insistent that he be allowed to return to his home country. He undoubtedly harbored considerable animosity toward Israel for David and Joab killing so many Edomites. The Bible does not give us many details as to what adversarial actions Hadad took against Solomon or how successful he was. Geographically speaking **Hadad** would have been an adversary to Solomon from the south and east ([See map above](#)).

Divine discipline is God calling us back to obedience.

Lord give us ears to hear and hearts to repent. Amen

[Jewish Study Bible](#) suggests that because of Hadad on the south and east "Solomon's overland caravans from Eilat most likely followed routes in the eastern Sinai to avoid Edomite raiders."

NET NOTE - This lengthy description of Hadad's exile in Egypt explains why Hadad wanted to oppose Solomon and supports the

author's thesis that his hostility to Solomon found its ultimate source in divine providence. Though Hadad enjoyed a comfortable life in Egypt, when the LORD raised him up (apparently stirring up his desire for vengeance) he decided to leave the comforts of Egypt and return to Edom.

1 Kings 11:23 God also raised up another adversary to him, Rezon the son of Eliada, who had fled from his lord Hadadezer king of Zobah.

- **God:** 1Ki 11:14 2Sa 16:11 Ezr 1:1 Isa 13:17 37:26 45:5 Eze 38:16
- **Hadadezer:** 2Sa 8:3 10:8,15-18 1Ch 18:3-9 19:6,16-19, Ps 60:1

Source: [Borrow Bible Knowledge Commentary \(page 509\)](#)

GOD RAISES A SECOND ADVERSARY TO SOLOMON

God also raised up another adversary ([satan](#); Lxx - [satanas](#)! cf 1Pe 5:8+) **to him, Rezon the son of Eliada, who had fled from his lord Hadadezer king of Zobah** - Opposition is not accidental! God as the ultimate Actor/Director behind the scenes and always controls the scenes He is behind (see Providence). Here we see God demonstrating His [sovereignty](#) over human events raised up another adversary against Solomon, this time one who would come against Solomon from the North (Aram - Syria). **Rezon** is not merely ambitious but is divinely permitted and positioned as an instrument of discipline. Did you catch the word "another?" What's the point? Clearly the writer is showing escalation, that God is "turning up the heat" on King Solomon because Solomon had turned his heart away from Yahweh (1Ki 11:9,10). Hadad the Edomite (1Ki 11:14-22) is already on the scene and now Rezon joins the opposition to Solomon, a disobedient king whose reign was once marked by shalom (peace) on every side (1Ki 4:24+).

THOUGHT - BE AWARE! And BEWARE! This verse reflects the biblical pattern that when we, as God's children (Jn 1:12+, 1Jn 3:1+) turn from Him, He, as our loving Father, may raise external pressures (on our "*le derrière*") to awaken us so that we repent and come to their senses (cf 2Ti 2:24,25+)! Been there! Done that! Are you currently being disciplined by the LORD? Then take some time and study what the writer of Hebrews says about Fatherly discipline in Hebrews 12:5-11+ (don't miss the "fruit of divine discipline" in verses 10 and 11).

It is interesting to consider that Rezon may have even used the very chariots Solomon had sold to the Arameans as described in 1Ki 10:29!

And a chariot was imported from Egypt for 600 shekels of silver, and a horse for 150; and by the same means they exported them to all the kings of the Hittites and **to the kings of the Arameans**(SYRIA AREA WHERE REZON RESIDED).

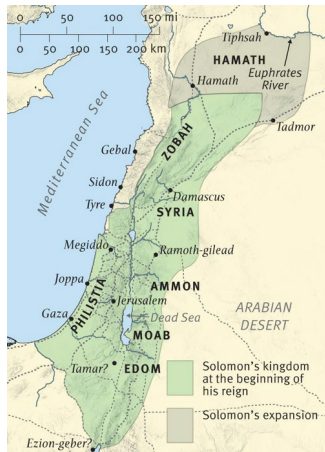
Rezon the son of Eliada, who had fled from his lord Hadadezer king of Zobah - Scripture is not speaking in abstractions. God's discipline unfolds through identifiable people and nations operating within history. This verse summarizes Rezon's background and motivation. [Hadadezer](#) had been defeated by David (2 Samuel 8:3-8), and Rezon's flight places him among the displaced and resentful survivors of Israel's earlier expansion. What once looked like a settled victory under David now returns as a lingering consequence in Solomon's day.

This verse teaches that past victories do not guarantee future peace when covenant faithfulness erodes. God does not abandon Solomon outright, but He withdraws the protective quiet that once surrounded his kingdom. The adversary becomes a living reminder that **peace** is sustained not by wisdom, wealth, or legacy, but by continued **obedience** to the LORD. Trust and obey for there is no other way to be "happy" in Jesus than to trust and obey!

REZON - re'-zon (rezon; Rhazon): Son of Eliadah, and a subject of [Hadadezer](#), king of [Zobah](#) (1 Ki 11:23). The name appears to be given as chezyon; Hazein (1 Ki 15:18; see [HEZION](#)), where he is the father of [Tabrimmon](#), whose son [Ben-hadad I](#) is known through his league with Asa, king of Judah. When David conquered [Zobah](#), [Rezon](#) renounced his allegiance to [Hadadezer](#) and became powerful as an independent chief, capturing Damascus and setting up as king. **Along with Hadad, the noted Edomite patriot, he became a thorn in the side of Solomon, the one making himself obnoxious in the South, the other in the North, of the kingdom of Israel, both being animated with a bitter hatred of the common foe.** It is said of [Rezon](#) that he "**reigned over Syria**" (1 Ki 11:25), and if the surmise adopted by many scholars is correct that he is the same as Hezion (1 Ki 15:18), then he was really the founder of the dynasty of Syrian kings so well known in the history of this period of Israel; and the line would run: Rezon,

1 Kings 11:24 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.

- to Damascus: 1Ki 19:15 20:34 Ge 14:15 Ac 9:2



Second Adversary from North (Damascus)
ESV Global Study Bible

REZON ADVERSARY FROM THE NORTH

He gathered men to himself and became leader of a marauding band (gedud), after David slew them of [Zobah](#); and they went to [Damascus](#) and stayed there, and reigned in [Damascus](#) - [Rezon](#) became a raider from the north of Solomon's kingdom. The verb **reigned** implies he was like a king.

Warren Wiersbe: [Rezon](#) established a dynasty of strong rules in the area (known as Aram), all of whom gave trouble to the kings of Judah (1Ki 15:18-20; 20:1ff; 2 Kings 8-13 and 15-16 passim.) Rezon was king of Aram (Syria) during the time of Isaiah the prophet (Isa. 7:1-8; 8:6; 9:11). ([Bible Exposition Commentary](#)) (**NOTE ON ARAM** - "Aram" refers to Syria, particularly the Kingdom of Aram-Damascus. Aram was often an enemy of Israel, frequently attacking Samaria and fighting against Israel's kings. God used Aram as an instrument of judgment.)

Marauding band ([01416](#)) gedud from gadad = to penetrate, cut. This refers to a marauding band, a raiding party, or a group that makes inroads into enemy territory, sometimes referring to Israel's forces (2Sa 4:2, 2Ch 22:1), but more often bands raiding into Israel (Gen. 49:19; 1 Sam. 30:8, 15, 23; 1 Ki. 11:24; 2 Ki. 5:2; 6:23; 24:2). Vine adds gedud "represents individuals or a band of individuals who raid and plunder an enemy. The units that perform such raids may be a group of outlaws ("bandits"), a special unit of any army, or an entire army. Ancient peoples frequently suffered raids from their neighbors. When the Amalekites "raided" Ziklag, looting and burning it while taking captive the wives and families of the men who followed David, he inquired of God, "Shall I pursue after this troop? shall I overtake them?" (1 Sam. 30:8). In this case, the "raiding band" consisted of the entire army of Amalek. This meaning of gedūd occurs for the first time in Gen. 49:19: "...A troop shall overcome him." Here the word is a collective noun referring to all the "band of raiders" to come. When Job described the glory of days gone by, he said he "dwelt as a king in the army [nasb, "troops"]" (Job 29:25). When David and his followers were called a gedūd, they were being branded outlaws, men who lived by fighting and raiding (1 Kings 11:24)." ([Vine's Expository Dictionary](#))

Victor Hamilton - The word usually refers to those who take part in a military raid, but occasionally it may refer to the raid itself: 2 Samuel 3:22. More often than not, the noun refers not to Israel's own troops but to those of her enemies: 1 Samuel 30:8, 15, 23; 1 Kings 11:24; 2 Kings 5:2; 2 Kings 6:23; 2 Kings 24:2. In certain situations God may allow these unbelievers to inflict damage on his own people for chastisement (Jeremiah 18:22). A gedūd could operate officially under royal sponsorship: 2 Samuel 3:22 (David); 2 Samuel 4:2 (Ishbosheth); 2 Chron. 22:1 (Ahaziah); 2 Chron. 25:9-10 (Amaziah); 2 Chron. 26:11 (Uzziah). The function of such troops, perhaps mercenaries, was not to acquire land, but rather to put pressure for conformity on peoples already reduced to vassalage. In some cases these bands became primarily looters. This is the case of the "band" of the Amalekites mentioned in 1 Samuel 30:8, 15, 23. There are a few references in the Bible to gedūd who operate independently; thus, "troop of robbers" in Hosea 6:9; Hosea 7:1. Two times the book of

Job refers to God's gedûd: Job 19:12; Job 25:3, analogous to Yahweh šebā'ôt, "Lord of hosts/armies." Job says that he himself was once like a king among his "troops" (Job 29:25). (See online [TWOT](#))

GEDUD - 33X/29V - band(6), band of raiders(1), Bandits(1), bands(7), divisions(1), marauding band(2), marauding bands(1), raid(1), raiders(3), troop(2), troops(7), troops*(1). Gen. 49:19; 1 Sam. 30:8; 1 Sam. 30:15; 1 Sam. 30:23; 2 Sam. 3:22; 2 Sam. 4:2; 2 Sam. 22:30; 1 Ki. 11:24; 2 Ki. 5:2; 2 Ki. 6:23; 2 Ki. 13:20; 2 Ki. 13:21; 2 Ki. 24:2; 1 Chr. 7:4; 1 Chr. 12:18; 1 Chr. 12:21; 2 Chr. 22:1; 2 Chr. 25:9; 2 Chr. 25:10; 2 Chr. 25:13; 2 Chr. 26:11; Job 19:12; Job 25:3; Job 29:25; Ps. 18:29; Jer. 18:22; Hos. 6:9; Hos. 7:1; Mic. 5:1

1 Kings 11:25 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.

- **all the days:** 1Ki 5:4 2Ch 15:2
- **abhorred:** Ge 34:30 De 23:7 2Sa 16:21 Ps 106:40 Zec 11:8

Related Passages:

1 Kings 5:4+ "But now the LORD my God has given me rest on every side; there is neither adversary nor misfortune.

REZIN AND HADAD THORNS IN SOLOMON'S SIDE

So he was an adversary ([satan](#); Lxx - [satanas](#)) to Israel all the days of Solomon, along with the evil that Hadad did; and he abhorred ([qut](#)) Israel and reigned over [Aram](#) (another name for Syria) - The time phrase **all the days of Solomon** needs to be qualified. We know that in the early days of King Solomon God had given him rest on every side so that there was neither adversary nor misfortune. (1Ki 5:4+). But after Solomon sowed the seeds of sin, God allowed Rezon and Hadad to carry out evil against Israel. The specific nature of the evil is not described in the Bible, but clearly it brought an end to the rest that Israel had experienced under the first half of Solomon's reign.

William Barnes "Solomon faced two different "satans" (adversaries), so to speak, one to the southeast and the other to the northeast of his kingdom. The aftermath to Solomon's improper priorities, seen in his excess regarding horses and wives, begins to unfold with the veritable "satans" (see note on 1Ki 11:14) he faces. Two of the three "satans" (adversaries) are mentioned in this section of the Solomonic story, while the third and perhaps most far-reaching adversary (although never explicitly termed "a satan"), Jeroboam son of Nebat, is reserved for the next section." Although God often demonstrates his wrath or judgment by, as it were, doing nothing (as seen when God abandons the wicked to the rightful results of their wayward actions; see Ro 1:24, 26, 28+), this is clearly not the case in the present text. The text does not wrestle with the theological conundrum of the origin of evil that seems implicit in God raising up these two "satans" (1Ki 11:14, 23) against Solomon and Israel. The text simply speaks in shorthand: An enemy appears—that is the will of God. An enemy triumphs—again this is God's doing. Solomon's two adversaries in this passage are Hadad the Edomite and Rezon son of Eliada. Both enemies are (1) international (**which is ironic, since a major reason for Solomon's many marriages was to secure international peace**), and (2) associated with the results of David's military activities (see especially 1Ki 11:15-16, 24). If God wills otherwise, peace cannot be guaranteed, whether by diplomatic alliances or by military activity. Solomon, whose very name means "peace" (cf. 1 Chr 22:9), and who was promised peace earlier in his reign (1Ki 3:11-14; also cf. 1Ki 5:3-4), will not leave a lasting legacy of peace, for his heart did not remain truly devoted to his Lord. **What a sobering reminder to us today, who still long for the return of the Prince of Peace, until which time we will continue to have "wars and threats of wars"** (see Mt 24:6). ([1-2 Kings - Page 110](#))

THOUGHT - I would submit these two external adversaries were a reflection of the mercy of God to King Solomon. Why do I say that? Why does God discipline His children (and I do believe Solomon was saved but he will suffer loss, but he himself will be saved, yet so as through fire. 1Co 3:15+)? Ultimately He disciplines us to get our attention when we are deceived by and ensnared in sin! His desire is not that Solomon (or we) would remain mired in that detestable sin, but that he (we) would come to his senses, confess and repent. I call this [cutting our losses](#)! Hebrews 12:11+ sums up the goal of God's hand of discipline stating that "All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness." This axiomatic truth begs the question - Are you

currently experiencing "thorns in your side" from a "Hadam" or a "Rezon"? If so, confess and repent (1Jn 1:9+, Pr 28:13+) and walk in the light (1Jn 1:7+), lest God has to bring more destructive discipline in your life as he did in the life of Solomon.

Abhorred (loathed)(06973) **qut** means to be or make disgusted, to loathe, to be sick of. It denotes deep emotional reaction of issuing in a desired repulsion (or destruction) of the object abhorred. Quts refers to God's revulsion toward pagan practices (Lev. 20:23); by Israel toward manna (ungratefully and wrongly) after eating it for years (Num. 21:5; cf. Ps. 78:22-25); by Rebekah toward her Hittite daughters-in-law (Gen. 27:46); and by Solomon's son toward the Lord's rebuke (Prov. 3:11). It also signified the loathing felt by enemies toward Israel's prosperity (Ex. 1:12; Num. 22:3). In Isaiah 7:6, the causative sense means to vex. By taking over, the enemies planned to cause Judah to abhor them.

QUT - 9V - abhorred(2), dread(3), loathe(2), terrorize(1), tired(1). Gen. 27:46; Exod. 1:12; Lev. 20:23; Num. 21:5; Num. 22:3; 1 Ki. 11:25; Prov. 3:11; Isa. 7:6; Isa. 7:16

ARAM - "Aram" refers to Syria, particularly the Kingdom of Aram-Damascus. "Aram" comes from the Hebrew אַרָם, which may mean "high" or "elevated." In the Old Testament, "Aram" refers to regions of Syria, northern Israel, and parts of Mesopotamia. The Arameans were a Semitic people who lived in these areas and often fought against Israel, frequently attacking Samaria and fighting against Israel's kings. God used Aram as an instrument of judgment in His discipline of Solomon.

ARAM - 115V - Aram(65), Aram-maacah*(1), Arameans(64). Gen. 10:22; Gen. 10:23; Gen. 22:21; Jdg. 10:6; 2 Sam. 8:5; 2 Sam. 8:6; 2 Sam. 8:12; 2 Sam. 8:13; 2 Sam. 10:6; 2 Sam. 10:8; 2 Sam. 10:9; 2 Sam. 10:11; 2 Sam. 10:13; 2 Sam. 10:14; 2 Sam. 10:15; 2 Sam. 10:16; 2 Sam. 10:17; 2 Sam. 10:18; 2 Sam. 10:19; 2 Sam. 15:8; 1 Ki. 10:29; 1 Ki. 11:25; 1 Ki. 15:18; 1 Ki. 19:15; 1 Ki. 20:1; 1 Ki. 20:20; 1 Ki. 20:21; 1 Ki. 20:22; 1 Ki. 20:23; 1 Ki. 20:26; 1 Ki. 20:27; 1 Ki. 20:28; 1 Ki. 20:29; 1 Ki. 22:1; 1 Ki. 22:3; 1 Ki. 22:11; 1 Ki. 22:31; 1 Ki. 22:35; 2 Ki. 5:1; 2 Ki. 5:2; 2 Ki. 5:5; 2 Ki. 6:8; 2 Ki. 6:9; 2 Ki. 6:11; 2 Ki. 6:23; 2 Ki. 6:24; 2 Ki. 7:4; 2 Ki. 7:5; 2 Ki. 7:6; 2 Ki. 7:10; 2 Ki. 7:12; 2 Ki. 7:14; 2 Ki. 7:15; 2 Ki. 7:16; 2 Ki. 8:7; 2 Ki. 8:9; 2 Ki. 8:13; 2 Ki. 8:28; 2 Ki. 8:29; 2 Ki. 9:14; 2 Ki. 9:15; 2 Ki. 12:17; 2 Ki. 12:18; 2 Ki. 13:3; 2 Ki. 13:4; 2 Ki. 13:5; 2 Ki. 13:7; 2 Ki. 13:17; 2 Ki. 13:19; 2 Ki. 13:22; 2 Ki. 13:24; 2 Ki. 15:37; 2 Ki. 16:5; 2 Ki. 16:6; 2 Ki. 16:7; 2 Ki. 24:2; 1 Chr. 1:17; 1 Chr. 2:23; 1 Chr. 7:34; 1 Chr. 18:5; 1 Chr. 18:6; 1 Chr. 19:6; 1 Chr. 19:10; 1 Chr. 19:12; 1 Chr. 19:14; 1 Chr. 19:15; 1 Chr. 19:16; 1 Chr. 19:17; 1 Chr. 19:18; 1 Chr. 19:19; 2 Chr. 1:17; 2 Chr. 16:2; 2 Chr. 16:7; 2 Chr. 18:10; 2 Chr. 18:30; 2 Chr. 18:34; 2 Chr. 20:2; 2 Chr. 22:5; 2 Chr. 22:6; 2 Chr. 24:23; 2 Chr. 24:24; 2 Chr. 28:5; 2 Chr. 28:23; Isa. 7:1; Isa. 7:2; Isa. 7:4; Isa. 7:5; Isa. 7:8; Isa. 9:12; Isa. 17:3; Jer. 35:11; Ezek. 27:16; Hos. 12:12; Amos 1:5; Amos 9:7

1 Kings 11:26 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.

- **Jeroboam:** 1Ki 11:11,28 12:2,20-24 13:1-10 14:16 15:30 16:3 21:22
- **an Ephraimite:** Ge 35:16 Ru 1:2 1Sa 1:1 17:12 1Ch 2:19
- **Solomon's servant:** 1Ki 9:22 2Ch 13:6

JEROBOAM'S RISE FROM SERVANT TO KING

Then **Jeroboam** the son of **Nebat**, an **Ephraimite** of **Zeredah**, **Solomon's servant** ('**ebed**; Lxx - **doulos**), whose mother's name was **Zeruah**, a widow, also rebelled against (Literally "raised a hand against") **the king** - God raises up the third adversary of Solomon, one of his own servants, and this one would be from within the kingdom. The first two adversaries were like "gnats" that undoubtedly caused Solomon much irritation, but this third adversary would "sting like a bee" and bring destruction and division! Note that Jeroboam was not from a minor tribe, but the largest tribe of Ephraim, a tribe that was naturally a major competitor with Judah for power and preeminence, both of which **Jeroboam** would soon realize!

Rebelled against (הִרִים יָד *heirim yad*) in Hebrew literally means "raised a hand against" and is an idiom that typically means to rebel, oppose, attack, or take action against someone in authority. It can refer to physical violence, rebellion, or defiance. (cf Ex 24:11, 2Sa 18:28)

Jeroboam's name is almost prophetic in that it means "**the people will contend**" which is exactly what happened when 10 tribes defected!

William Barnes helps us understand the significance of Jeroboam being from the tribe of Ephraim - This is the more important Joseph tribe (cf. the second note on 1Ki 11:28). Twice in Judges, a non-Ephraimite judge (or military leader) had to deal with hostility emanating from this prideful tribe (with mixed success; cf. Jdg 8:1-3+; Jdg 12:1-7+). (See [1-2 Kings - Page 112](#))

John MacArthur: In contrast to Hadad and Rezon, who were external adversaries of Solomon, God raised up [Jeroboam](#) from a town in Ephraim, as an internal adversary. Jeroboam was from Ephraim the leading tribe of Israel's northern 10 tribes. He was a young man of talent and energy who, having been appointed by Solomon as leader over the building works around Jerusalem, rose to public notice. ([The MacArthur Study Bible: Holy Bible, New ... - Page 493](#))

Iain Provan: A divided heart will lead to a divided kingdom: that was effectively God's promise to Solomon in 1Ki 11:9–13. This last section on the great king pursues this theme of division. It tells us of still further seeds of destruction that were planted in the earlier part of his reign and have now grown into plants whose shadow looms darkly over the kingdom. It tells of opposition on the edges of the empire, and it introduces for the first time the man who will be the focal point of that same opposition within Israel itself—the man who will eventually become king of the northern tribes in place of Solomon's son. He is Jeroboam son of Nebat; his name will later echo throughout the book as that of the archidolater. (SEE [1 & 2 Kings \(Understanding the Bible Commentary Series\) - Page 42](#))

QUESTION - [Who was King Jeroboam in the Bible? | GotQuestions.org](#)

ANSWER - Jeroboam was from the [tribe of Ephraim](#), a servant of [King Solomon's](#), and the son of a widow. He later became the first king of the divided northern kingdom of Israel. He is first mentioned in 1 Kings 11:26: "Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, also lifted up his hand against the king."

Jeroboam was a skilled worker, and, "when Solomon saw how well the young man did his work," he placed Jeroboam over the labor force of the tribes of Joseph (1 Kings 11:28). One day, the prophet [Ahijah](#) approached Jeroboam with a prophecy. The prophet tore a new cloak into 12 pieces and said, "Take ten pieces for yourself, for this is what the Lord, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes'" (1 Kings 11:31). The idol worship of the Israelites caused God to divide the kingdom (1 Kings 11:33). The house of David would retain a remnant of the kingdom, including Jerusalem, because of God's covenant with David (1 Kings 11:32).

After this, "Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt...and stayed there until Solomon's death" (1 Kings 11:40). Following Solomon's death, Solomon's son [Rehoboam](#) became king and foolishly threatened to make life more difficult for the people of the land (1 Kings 12:14). This led to a rebellion against Rehoboam, and the ten northern tribes crowned Jeroboam as their king (1 Kings 12:20). The division predicted by Ahijah came to pass (1 Kings 12:15).

Jeroboam had been promised great blessings and a continuing dynasty if he would follow the Lord (1 Kings 11:38). However, Jeroboam did not obey the Lord. Instead, he had two golden calves made for the people to worship in the northern kingdom and made priests and celebrations for them. This idolatry is often referred to as "the sins of Jeroboam" in later chapters of 1 and 2 Kings.

King Jeroboam was confronted by an unnamed prophet from Judah (1 Kings 13:1–10). Later, the prophet Ahijah pronounced a severe judgment on Jeroboam and his family because of Jeroboam's blatant rejection of the Lord: "I am going to bring disaster on the house of Jeroboam. I will cut off from Jeroboam every last male in Israel—slave or free. I will burn up the house of Jeroboam as one burns dung, until it is all gone. Dogs will eat those belonging to Jeroboam who die in the city, and the birds will feed on those who die in the country. The Lord has spoken!" (1 Kings 14:10–11).

In total, Jeroboam reigned over the northern kingdom of Israel for 22 years, and then "he slept with his fathers, and Nadab his son reigned in his place." [Nadab](#) reigned over Israel for Israel two years, continuing his father's idolatry. Then [Baasha](#) plotted against Nadab, assassinated him in Philistine territory, and usurped the throne (1 Kings 15:27–28). "As soon as [Baasha] began to reign, he killed Jeroboam's whole family. He did not leave Jeroboam anyone that breathed, but destroyed them all, according to the word of the Lord given through his servant Ahijah the Shilonite." The dire prophecy against the house of Jeroboam came true.

Though Jeroboam began well, he did not end well. God raised him up as a king, yet as king he plunged the entire nation into sin. His life offers an example of the powerful influence a person can have over others in a negative way. His judgment shows the truth of Galatians 6:7, "Do not be deceived: God cannot be mocked. A man reaps what he sows."

A little over a century after Jeroboam's death, another king named Jeroboam ruled over Israel. King Jeroboam II came to power in 793 BC. He also did evil in the eyes of the Lord (2 Kings 14:24). However, the Lord granted Jeroboam II military victories against the Syrians and used Jeroboam II to preserve His people (2 Kings 14:27–28).

1 Kings 11:27 Now this was the reason why he rebelled against the king: Solomon built the Millo, and closed up the

[ASV](#) And this was the reason why he lifted up his hand against the king: Solomon built Millo, and repaired the breach of the city of David his father.

[AMP](#) Now this is the reason why he rebelled against the king: Solomon built the Millo (fortification) and he repaired *and* closed the breach of the city of his father David.

[CSB](#) and this is the reason he rebelled against the king: Solomon had built the supporting terraces and repaired the opening in the wall of the city of his father David.

[CEB](#) This is the story of why Jeroboam fought against the king: Solomon had built the stepped structure and repaired the broken wall in his father David's City.

[CEV](#) Here is how it happened: While Solomon's workers were filling in the land on the east side of Jerusalem and repairing the city walls,

[ERV](#) This is the story about how Jeroboam turned against the king. Solomon was building the Millo and repairing the wall around the city of David, his father.

[EXB](#) This is the -story [account] of how Jeroboam turned against the king. Solomon was -filling in the land [building the terraces/Millo; 9:15] and -repairing [^Lclosed the gap/breach in] the wall of Jerusalem, the city of David, his father.

[MSG](#) This is why he rebelled. Solomon had built the outer defense system (the Millo) and had restored the fortifications that were in disrepair from the time of his father David. Jeroboam stood out during the construction as strong and able. When Solomon observed what a good worker he was, he put the young man in charge of the entire workforce of the tribe of Joseph.

- **he rebelled:** 2Sa 20:21 Pr 30:32 Isa 26:11
- **Solomon:** 1Ki 9:15,24
- **closed up the breach,** Am 9:11 Ne 4:7 Ps 60:2 Isa 22:9 Eze 13:5
- **the city:** 2Sa 5:7

Related Passages:

1 Kings 9:15; 24+ Now this is the account of the forced labor which King Solomon levied to build the house of the LORD, his own house, the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer. (9:24) As soon as Pharaoh's daughter came up from the city of David to her house which Solomon had built for her, then he built the Millo.

Now this was the reason - Term of conclusion. Often the reason for the conclusion precedes the statement "for this reason" (or therefore), but in this case the reason for the conclusion of why [Jeroboam](#) rebelled against Solomon is explained in the following clause.

Why he rebelled against (Heb "raised his hand against" - [note](#)) **the king: Solomon built the Millo, and closed up the breach of the city of his father David** - The mention of the Millo and closing the breach suggests that Solomon's construction projects played a role in Jeroboam's rebellion.

While the following thoughts are somewhat subjective, they may explain why the work on the Millo and breach "catalyzed" Jeroboam's rebellion. Solomon used forced labor (which may have included tribes such as Ephraim, Jeroboam's tribe) to complete the Millo and close the breach. Jeroboam, as an overseer of the workers from Ephraim ("house of Joseph" in 1Ki 11:28), likely saw firsthand how burdensome these projects were and sided with the people's frustration (Solomon's own son Rehoboam implies that Solomon's yoke on the people was heavy 1Ki 12:14+). The final straw (so to speak) that brought Jeroboam's rebellion to fruition was the prophecy of Ahijah (1Ki 11:29-39) which gave him assurance that God was with him in opposing Solomon.

William Barnes on the Millo - Hebrew hammillo', probably to be translated as "the filling" (the root m-l-' means "to be full, fill"); and presumably signifying a "filled-in" terraced area in the ancient city of Jerusalem. The "Millo" is now usually linked to the Area G "stepped-stone structure" or massive set of stone-covered terraces built on the northern part of the eastern flank of the hill where the City of David was located. Cogan (2001:301) notes that this "Millo" would have to be shored up periodically (11:27; 2 Sam 5:9). (See [1-2 Kings - Page 97](#))

Warren Wiersbe on **Millo** - Solomon also strengthened and extended "the Millo," the terraced area next to the walls of Jerusalem that buttressed the wall and gave more protection to the city. The word millo means "to fill." This was an "earth-fill fortification" that was begun by David (2 Sam. 5:9) and continued by Solomon (1Ki 9:24; 11:27). The king and his family, the people of the city, and the wealth in the temple and the palace all had to be protected. ([Bible Exposition Commentary](#))

Related Resources:

- [Locating Jerusalem's Millo](#)
- [Pictures of Possible Site of Millo](#)

1 Kings 11:28 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.

KJV 1 Kings 11:28 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.

NET 1 Kings 11:28 Jeroboam was a talented man; when Solomon saw that the young man was an accomplished worker, he made him the leader of the work crew from the tribe of Joseph.

CSB 1 Kings 11:28 Now the man Jeroboam was capable, and Solomon noticed the young man because he was getting things done. So he appointed him over the entire labor force of the house of Joseph.

ESV 1 Kings 11:28 The man Jeroboam was very able, and when Solomon saw that the young man was industrious he gave him charge over all the forced labor of the house of Joseph.

NIV 1 Kings 11:28 Now Jeroboam was a man of standing, and when Solomon saw how well the young man did his work, he put him in charge of the whole labor force of the house of Joseph.

NLT 1 Kings 11:28 Jeroboam was a very capable young man, and when Solomon saw how industrious he was, he put him in charge of the labor force from the tribes of Ephraim and Manasseh, the descendants of Joseph.

NJB 1 Kings 11:28 Now this Jeroboam was a man of great energy; Solomon, noticing how the young man set about his work, put him in charge of all the forced labour of the House of Joseph.

- **was industrious:** Heb. did work, Pr 22:29
- **he made:** 1Ki 5:16
- **he appointed him over,** De 1:12 Isa 14:25 Mt 11:30
- **the house:** Jos 18:5 Jdg 1:22,23 2Sa 19:20 Am 5:6 Zec 10:6

JEROBOAM RISES IN THE RANKS

Now the man [Jeroboam](#) was a valiant warrior (gibbor khayil - literally "a hero of valor" - same expression Jdg 6:12; Jdg 11:1; 1Sa 9:1; 2Ki 15:20), **and when Solomon saw that the young man was industrious, he appointed him over all the forced labor ([sebel](#)) of the house of Joseph** (NLT = "from the tribes of Ephraim and Manasseh") - Notice how Yahweh is moving the "chess pieces" around on the board of circumstances and He would soon "checkmate" Solomon! Jeroboam rose to the top and became supervisor of the levy of laborers from Ephraim in building and re-enforcing Jerusalem.

Note the Hebrew word for **forced labor** is not the word found earlier in 1 Kings ([mas/mac](#) in 1Ki. 4:6; 1Ki. 5:13; 1Ki. 5:14; 1Ki. 9:15; 1Ki. 9:21) but is the word [sebel](#) used to describe the burdens borne by Israel in Egypt under taskmasters (Ps. 81:6);

The **house of Joseph** is a key to understanding the dynamics of Jeroboam's rebellion. Joseph's "house" referred to two large northern tribes, [Ephraim](#) and [Manasseh](#), which experienced constant envy of Judah and likely was mortified that Solomon was employing them on the fortifications of Jerusalem, in the tribe of Judah! **Joseph Hammond** adds that "Their (Ephraimites) murmurings revealed to Jeroboam the unpopularity of Solomon, and perhaps suggested thoughts of overt rebellion to his mind." ([Pulpit Commentary](#))

William Barnes adds that "Joseph" (cf. the first note on 1Ki 4:7; also the note on 1Ki 5:13 [27], where the present levy or corvée is to be distinguished from the general corvée of that chapter). It was the unfair treatment of these Joseph tribes under Solomon that led

to the permanent division of his kingdom after his death (see 1Ki 12). (See [1-2 Kings - Page 112](#))

Donald Wiseman: The life and action of this usurper was to become symbolic of "sin against God and his people" and subsequent kings were warned of, or described as, "walking in the ways of Jeroboam" (1 Kings 15:34; 16:2, 19, 26; 22:52). ([1 and 2 Kings: An Introduction and Commentary - Page 148](#))

Bob Utley - "the forced labor of the house of Joseph" There is conflicting evidence in Kings about to whom this "forced labor" refers.

1. only conquered peoples, cf. 2 Sam. 20:24; 1 Kgs. 9:20-21; 1 Chr. 22:2; 2 Chr. 2:17-18 (i.e., following Deut. 20:11)
2. servants of the King of Tyre (cf. 2 Sam. 5:11; 1 Kgs. 5:6)
3. only non-military, non-governmental Israelites (i.e., 1 Kgs. 9:22)
4. all Israelites, but in shifts of specific times and specific tribes (i.e., never Levi), cf. 1 Kgs. 5:13; 9:15
5. [See good discussion in Roland deVaux, *Ancient Israel*, pp. 141-142](#)

It was the hatred of Solomon's forced labor policies that caused the kingdom to split in 922 b.c. into Judah and Israel (cf. 1 Kings 12).

Forced labor ([05447](#))(**sebel** from **sabal** = to bear a heavy load) means a load or burden. Sebel refers to labor, work, burdens borne by Israel in Egypt under taskmasters (Ps. 81:6); forced state labor (1 Ki. 11:28) and finally to the loads themselves that were carried (Neh. 4:17). During the rebuilding of the walls of Jerusalem, one group of people was designated as those who were to carry burdens (Neh. 4:17). They apparently transported supplies to the work site and carried garbage away.

SEBEL - 3V - burden(1), burdens(1), forced labor(1). 1 Ki. 11:28; Neh. 4:17; Ps. 81:6

1 Kings 11:29 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.

- **Ahijah:** 1Ki 12:15 14:2 2Ch 9:29
- **Shilonite:** Jos 18:1
- **both of them were alone :** Ge 4:8 2Sa 14:6

GOD SENDS JEROBOAM THE PROPHET AHIJAH

It came about at that time - Here we see the providential hand of Yahweh orchestrating Jeroboam going out of Jerusalem and "just happens" to be encountered by God's prophet Ahijah. (See [Providence](#))

*God is behind the scenes
and controls the scenes He is behind.*

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 - The scene is set for the climax which will lead directly to the resolution, or denouement, the division of the nation of Israel!

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

QUESTION - [Who was Ahijah in the Bible? | GotQuestions.org](#)

ANSWER - There are seven men in the Bible with the name Ahijah, but most of them are only briefly mentioned. The ones who appear in only one verse in the Bible can be found in 1 Kings 4:3; 1 Chronicles 2:25; 8:7; and 11:36. Two more Ahijahs are mentioned in more than one verse: Ahijah the priest (and grandson of Eli), who was in charge of the ark of the covenant while Saul was king (1 Samuel 14:3; 18); and Ahijah the father of [Baasha](#), one of the kings of Israel (1 Kings 15:27, 33; 21:22; 2 Kings 9:9).

This Ahijah was a prophet from Shiloh during the time of Solomon.

Besides all these, there is still one more Ahijah in the Bible, and his role was a larger one. This Ahijah was a prophet from Shiloh during the time of [Solomon](#). Through Ahijah, God had a message that would change the kingdom of Israel forever. This message was relayed to [Jeroboam](#), one of King Solomon's officials. Scripture says that "Jeroboam was going out of Jerusalem, and Ahijah the prophet of Shiloh met him on the way, wearing a new cloak" (1 Kings 11:29). While the two men spoke alone in the countryside, Ahijah took hold of his new cloak and tore it into twelve pieces, giving Jeroboam ten of the pieces. He then prophesied that the kingdom would be divided, with Jeroboam becoming king over ten of the tribes. Ahijah told Jeroboam that, if he followed the Lord and was faithful to the Law, then he would have God's promise: "I will build you a dynasty as enduring as the one I built for David and will give Israel to you" (1 Kings 11:38).

After Ahijah's prophecy, Solomon tried to kill Jeroboam for his rebellion, but Jeroboam fled safely to Egypt. When Solomon passed away, Jeroboam returned to warn Solomon's son Rehoboam to lighten the load of labor Solomon had imposed upon the people of Israel (1 Kings 12:4). Rehoboam refused and angrily promised to increase the load (1 Kings 12:13–14). In response, the people of Israel rose up against Rehoboam. Everything then happened as Ahijah had prophesied: the kingdom split; Jeroboam became king over most of the tribes (the northern kingdom of Israel), and David's descendants were left with the tribe of Judah.

King Jeroboam, not wanting the people to return to Jerusalem in the southern kingdom of Judah to worship the Lord, made two golden calves, one in Bethel and one in Dan, for the people to worship (1 Kings 12:26–30). In the coming days, he continued to promulgate [idol worship](#) and led the people astray. So the Lord determined to destroy Jeroboam's household (1 Kings 13:33–34). Jeroboam's son, Abijah, fell ill, and Jeroboam asked his wife to disguise herself and visit Ahijah with a gift (1 Kings 14:1–2). Ahijah, in his old age, was blind, but the Lord let him know that it was Jeroboam's wife who had come to see him (verse 5).

When the queen arrived at Ahijah's house, Ahijah had the Lord's message ready: "Go, tell Jeroboam that this is what the LORD, the God of Israel, says: 'I raised you up from among the people and appointed you ruler over my people Israel. I tore the kingdom away from the house of David and gave it to you, but you have not been like my servant David. . . . You have done more evil than all who lived before you. You have made for yourself other gods, idols made of metal; you have aroused my anger and turned your back on me. Because of this, I am going to bring disaster on the house of Jeroboam. I will cut off from Jeroboam every last male in Israel—slave or free. I will burn up the house of Jeroboam as one burns dung, until it is all gone. Dogs will eat those belonging to Jeroboam who die in the city, and the birds will feed on those who die in the country. The LORD has spoken!'" (1 Kings 14:7–11). Ahijah went on to say that Jeroboam's son would die as soon as the queen arrived back home and that the kingdom of Israel would eventually be uprooted because of their sins.

No more is said about Ahijah the prophet, except the mention of his name in 1 Kings 15:29 when his prophecy was fulfilled with the destruction of Jeroboam's entire family at the hand of King Baasha.

1 Kings 11:30 Then Ahijah took hold of the new cloak which was on him and tore it into twelve pieces.

- **TORE IT:** 1Sa 15:27,28 24:4,5

THE TORN CLOAK DEPICTS THE DIVIDED KINGDOM

Then [Ahijah](#) took hold of the new cloak which was on him and tore it into twelve pieces- On him could be on the prophet or on Jeroboam. Commentaries vary in their opinion. One can probably not be dogmatic. The important point is this is a **new cloak** and it is torn into **12** divisions which symbolizes the 12 tribes of Israel.

1 Kings 11:31 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

- 1Ki 11:11,12

KINGDOM DIVIDED INTO TEN AND TWO

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 - Jeroboam is commanded to take 10 pieces which symbolize God's gift of 10 tribes to Jeroboam. Notice that men tear the cloak, but it is the sovereign God of Israel Who divides the kingdom. Once again we see man's responsibility (Jeroboam) and God's sovereignty juxtaposed.

1 Kings 11:32 (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),

- he shall: 1Ki 12:20
- for Jerusalem's sake: 1Ki 11:13

ONE TRIBE SPARED FOR SAKE OF DAVID

(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) - Some versions (NAS, ESV, KJV) put this passage in parentheses to signify a parenthetical comment by the writer. The explanation of Rehoboam receiving one tribe is once again **for the sake of My servant David**. But here it is also for the sake of preservation of the city of God which God had chosen to be His earthly habitation for His people and the future habitation of His Son. When the Messiah returns He will establish the city of God, Jerusalem, as His place of reigning (Zechariah 14:4, Isaiah 2:2-4, Micah 4:1-3). King Jesus will reign over all nations (Psalm 72:8, Daniel 7:14) and His rule will bring peace, justice, and righteousness (Isaiah 9:6-7).

Bob Utley - "**one tribe**" This specificity is confusing (the LXX has "two"). Its literary purpose is to state YHWH's continuing choice of Judah (i.e., Messiah, cf. Gen. 49:10). In reality Judah was made up of four tribes.

1. Simeon incorporated early because of their land allocation among the Philistines
2. Levi because this tribe uniquely served as tabernacle and temple servants
3. Benjamin because of its close geographical connection to Judah

"the city which I have chosen" This goes back to the repeated phrases in Deuteronomy (cf. Deut. 12:5,11,14,18,21,26; 14:23-25; 15:20; 16:2,11,15; 17:8,10; 18:6; 26:2; 31:11; 1 Kgs. 8:29; 11:13,32,36; 14:21). Jerusalem was "David's city," who was a type of the Messiah to come. It was the central worship and sacrifice place of all the tribes and their land allocations.

1 Kings 11:33 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.

- they have forsaken: 1Ki 11:9 3:14 6:12,13 9:5-7 1Ch 28:9 2Ch 15:2 Jer 2:13 Ho 4:17
- Ashtoreth: 1Ki 11:5-8

EXPLANATION OF DIVISION OF ISRAEL

NET adds for clarification " I am taking the kingdom from him" **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** (idiom for lifestyle), **doing what is right in My sight and observing My statutes and My ordinances, as his father David did** - Notice the pronoun "**they**" which indicates Solomon was not the only one worshipping idols, but the people of

Israel had also been ensnared. The Septuagint has "he" (referring to Solomon) but the Masoretic text has "they" which would include the people. And this makes sense, because as the leader goes, so go the people.

THOUGHT - Beloved, we can apply this principle to our families. As fathers go (and certainly to some extent the mothers), so go the children. If we love the Lord our God with all our heart, and soul and mind and strength, while there is no absolute guarantee, it is most likely our children will follow suit! Are you as convicted as I am? I did not have an on site father and so have had to learn the hard way how to be a good, God honoring father. I can testify that I have made many mistakes with my 4 children but I believe that they watched the general direction of my life as Godward and not toward the things of this world, and praise God they have largely followed suit with two of the four becoming excellent Bible teachers and disciple makers. All praise, glory and honor to the Lord on high, Who overrode (so to speak) many of my episodes of poor parenting! Everytime I recite Psalm 103, I am overwhelmed with gratitude at the phrase He "**crowns you with lovingkindness and compassion.**" This is surely His "default mode," so if you have blown it like I have and yet desire to pursue God before your children, go for it and I believe (from my experience) God will honor your efforts and He will receive all the glory. Amen.

Iain Provan agrees that "Solomon's abandonment of God, it should be noted, is also the people's abandonment of God. This is demonstrated in the plural phrase, **they** have forsaken me, which reflects the way that in the book of Kings, kings are characteristically models for and representative of the behavior of their subjects. (SEE [1 & 2 Kings \(Understanding the Bible Commentary Series\) - Page 44](#))

Bob Utley - "**because they have forsaken Me**" This is an oft repeated VERB (BDB 736 I, KB 806), illustrating Israel's repeated disobedience and idolatry. Here are a few examples.

1. forsook YHWH – Deut. 28:20; 31:16; Jdgs. 10:10; 1 Kgs. 9:9,11; 33:18; 2 Kgs. 21:22; 22:17; 2 Chr. 7:22; 12:5; Jer. 1:16
2. forsook His commandments – Deut. 29:24; 1 Kgs. 18:18; 19:10,14; 2 Chr. 7:19; 12:1
3. forsook His temple – 2 Chr. 24:18; Neh. 10:40
4. YHWH's promise never to "forsake" them (but with a mandate for covenant obedience) – 2 Kgs. 2:2,4,6; 4:30; if they forsake Him, He will forsake them (i.e., 2 Chr. 13:11)

"as his father David" This comment shows that YHWH does not require sinlessness, which is impossible for fallen mankind (cf. 1 Kgs. 8:46), but He does expect a "whole heart" (i.e., 1 Kgs. 8:61). David was an open-eyed sinner (2 Samuel 11) but he repented and sought YHWH (cf. 1 Sam. 13:14; Ps. 32:51; Acts 13:22).

1 Kings 11:34 '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;

- **Nevertheless:** 1Ki 11:12,13,31 Job 11:6 Ps 103:10 Hab 3:2
- **for the sake of My servant David:** Isa 55:3

GOD PROMISES PART OF KINGDOM TO REHOBOAM

Nevertheless - This is a gracious, compassionate term of contrast from Yahweh.

I will not take the whole kingdom out of his hand- Rehoboam would not be left "kingdom-less."

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 - Once again we see the merciful gift of part of the kingdom to Rehoboam is not based on Solomon's obedience but is granted by God based on the obedience of His servant David.

THOUGHT - The obedience of a father prevented the destruction of the son and his son. Fathers, the divine "ripple effect" is real and our families to some degree will reap what we sow. Amen or oh my!

1 Kings 11:35 but I will take the kingdom from his son's hand and give it to you, even ten tribes.

- I will take: Ex 20:5,6

- will give: 1Ki 12:15-17,20 2Ch 10:15-17

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

1 Kings 11:36 '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.

- David: 1Ki 15:4 2Sa 7:16,29 21:17 2Ki 8:19 2Ch 21:7 Ps 132:17 Jer 33:17-21 Am 9:11,12 Lu 1:69,70,78,79 Ac 15:16,17
- light: Heb. lamp, or candle
- the city: 1Ki 11:13 9:3 Ga 4:25,26 Heb 12:22 Rev 21:10

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

R. D. Patterson: It ought to be noted in addition that not only is the line of David perpetuated as a light is kept burning, but this light is in Jerusalem, the city where God chose to put his name. There is in view, then, a future for God's city, Jerusalem. ([1 and 2 Kings](#))

Donald Wiseman: The lamp was a symbol of: (i) Continuing life. To put out a lamp (nîr, a rare form for nêr) or a brazier meant the end of the family line. (ii) Continuous succession (cf. 2 Sam. 14:7). There is no need to equate this with 'dominion' (Akkad. nîr, 'yoke'). (iii) And, elsewhere, divine guidance. For God's word is always 'a lamp to our feet' (Ps. 119:105; 2 Sam. 22:29; Prov. 6:20, 22). But to forsake God's law is to condemn oneself to walk in darkness.

1 Kings 11:37 'I will take you, and you shall reign over whatever you desire, and you shall be king over Israel.

- 1Ki 11:26 De 14:26 2Sa 3:21

I will take you, and you shall reign over whatever you desire, and you shall be king over Israel Identical language is used for David in 2 Sam 3:21 "Abner said to David, "Let me arise and go and gather all Israel to my lord the king, that they may make a covenant with you, and that you may be **king over all that your soul desires.**" So David sent Abner away, and he went in peace. "

1 Kings 11:38 '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.

- **if:** 1Ki 3:14 1Ki 6:12 1Ki 9:4,5 Ex 19:5 De 15:5 Zec 3:7
- **then I will:** De 31:8 Jos 1:5, build the, 1Ki 14:7-14 2Sa 7:11,16,26-29 1Ch 17:10,24-27

Related Passages:

1 Kings 3:14+ **"IF** you walk in My ways, keeping My statutes and commandments, as your father David walked, **THEN** I will prolong your days."

1 Kings 6:12+ "Concerning this house which you are building, **IF** you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, **THEN** will carry out My word with you which I spoke to David your father.

1 Kings 9:4-5+ "As for you, **IF** you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep My statutes and My ordinances, **5 THEN** I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, 'You shall not lack a man on the throne of Israel.'

THE CONDITIONAL PROMISE TO JEROBOAM

Then it will be, that if you listen (hearing implies heeding) **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** - David is the example of obedience for Jeroboam just as he was for Solomon. Like YHWH's word to Solomon, Jehovah's word to Jeroboam was conditional (IF YOU LISTEN) on covenant obedience.

THOUGHT - It is axiomatic in both the old and new testaments that obedience is the pathway to blessing. Notice we are not speaking of perfection of one's walk but of the direction of one's walk. And in the NT, we have the Spirit to enable us in this walk! (Php 2:13NLT+).

Then I will be with you and build you an enduring house as I built for David, and I will give Israel to you - Note two promises - God would be with Jeroboam and God would build an enduring house (cf Solomon's words in Ps 127:1), similar to the promise to David (2Sa 7:16+).

1 Kings 11:39 'Thus I will afflict the descendants of David for this, but not always.'

- **afflict:** 1Ki 12:16 14:8,25,26 Ps 89:38-45,49-51
- **but not always:** 1Ki 11:36 Ps 89:30-34 Isa 7:14 9:7 11:1-10 Jer 23:5,6 La 3:31,32 Lu 1:32,33 2:4,11

AN ALLUSION TO GOD'S FUTURE REDEMPTION OF ISRAEL

Thus I will afflict the descendants of David for this, but not always - Why will there be an end to the affliction? Because of God's unconditional promise to David (2Sa 7:16+). Jeremiah prophecy adds

"Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 6 "In His days Judah will be saved (SEE COMMENT BELOW), And Israel will dwell securely; And this is His name by which He will be called, 'The LORD our righteousness.' (Jer 23:5,6)

COMMENT - This prophecy will be fulfilled at the return of the King of kings (Rev 19:11-16+) and the establishment of His Messianic Kingdom and will coincide with the salvation of the believing remnant of Israel (Zech 13:8-9+, cf Ro 11:25+)

1 Kings 11:40 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.

- **Solomon sought:** 2Ch 16:10 Pr 21:30 Isa 14:24-27 46:10 La 3:37
- **Shishak:** 1Ki 14:25-26 2Ch 12:2-9

Related Passages:

1 Kings 14:25-26+ Now it happened in the fifth year of King Rehoboam, that Shishak the king 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, and he took everything, even taking all the shields of gold which Solomon had made.

SOLOMON FAILS TO EXTERMINATE JEROBOAM

Solomon sought therefore to put Jeroboam to death - God's word that the kingdom would be divided assured that Solomon would not be able to assassinate Jeroboam.

But Jeroboam arose and fled to Egypt to Shishak king of Egypt, and he was in Egypt until the death of Solomon - While Jeroboam obviously exercised his personal choice, behind the

Bob Utley - "Shishak king of Egypt" He was known in Egyptian sources as Sheshonk I. This Pharaoh (a Libyan title, like Pharaoh, they ruled Egypt in the 22nd dynasty) protected Jeroboam I from Solomon (cf. 1 Kgs. 11:40). This shows the growing power of Egypt. Earlier Egypt had given a royal daughter to seal a truce with Solomon and now an open act of defiance. Although the biblical

account of this invasion is limited (cf. 1 Kgs. 14:25-28), there is an Egyptian inscription at the Temple of Amon at Karnack that describes this invasion. It claims he invaded as far north as Megiddo. ([KINGS OF EGYPT](#))

1 Kings 11:41 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?

- rest: 2Ch 9:29-31

EPILOGUE - END OF REIGN OF SOLOMON

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? This book has not survived but which the author of the book of Kings had access.

1 Kings 11:42 Thus the time that Solomon reigned in Jerusalem over all Israel was forty years.

- forty years: 1Ki 2:11

SUMMATION OF SOLOMON'S REIGN

Thus the time (the days) **that Solomon reigned in Jerusalem over all Israel was forty years-** Saul, David, and Solomon all reigned 40 years. Solomon's reign marked the apex of Israel's history and to some degree foreshadowed the future reign of the greater Son of David, Jesus Christ, Whose kingdom, unlike Solomon's, will never end! Hallelujah!

THOUGHT - The literal reading of time as the days reminds me of the great prayer we should all pray "So teach us to **number our days** (NOT OUR YEARS!), That we may present to You a heart of wisdom. ." (Ps 90:12⁺)

R. D. Patterson: Solomon left a big mark in history. His memory and fame live on. He represents the first stage in the fulfillment of the Davidic covenant; and, despite his faults, he foreshadows the coming Christ, the true Son of David. In addition his inspired words of wisdom as recorded in Scripture have challenged, taught, and inspired men throughout the ages. (SEE [The Expositor's Bible Commentary - Abridged Edition: ... - Page 50](#))

1 Kings 11:43 And Solomon slept with his fathers and was buried in the city of his father David, and his son Rehoboam reigned in his place.

- **slept:** 1Ki 1:21 14:20 15:8,24 16:6 De 31:16 2Ki 16:20 20:21 21:18
- **buried:** 1Ki 2:10 14:31 2Ki 21:18,26 2Ch 21:20 26:23 28:27 Jer 22:19
- **Rehoboam:** 1Ch 3:10 2Ch 9:31 13:7 Mt 1:5

SOLOMON SLEPT REHOBAM REIGNED

And Solomon slept with his fathers and was buried in the city of his father David, and his son Rehoboam reigned in his place - David was about 70 when he fell asleep with his fathers, while Solomon was about 60 when he died. Recall that God had given Solomon a conditional promise in 1Ki 3:14+ "If you walk in My ways, keeping My statutes and commandments, as your father David walked, then I will prolong your days." Clearly Solomon failed to keep the condition and failed to have his days as prolonged as his father David.

With Solomon's death, the golden age of the united monarchy of Israel came abruptly and irretrievably to an end.

William Barnes: Here ends the lengthy discussion of the reign of Solomon, both the good and the bad. Like his father, David,

Solomon was a compelling figure, unforgettable even when he was far from the will of God. There will not be such a king (of either of the kingdoms of the divided monarchy) until the time of Hezekiah, or even Josiah. With Solomon's death, the golden age of the united monarchy of Israel came abruptly and irretrievably to an end. (SEE [1-2 Kings - Page 114](#))

QUESTION - [Who was King Rehoboam in the Bible? | GotQuestions.org](#)

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

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

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

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

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

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