

**Setting**

Locate the following places on the Bible map:

- Tirzah
- Jerusalem
- Shiloh

**Key Terms & People**

**Abijah:** The son of King Jeroboam, suffering with illness and close to death.

**Jeroboam:** King of the Northern Kingdom of Israel.

**Ahijah:** Prophet of God from Shiloh.

**Rehoboam:** King of the Southern Kingdom of Judah.

**Asherah:** Canaanite goddess; traditionally the wife of the chief god “El.”

**Shishak king of Egypt:** Generally considered to be the Egyptian pharaoh Sheshonq I, who ruled from 945–924 B.C.



**Story Moments**

*Context*

Briefly review chapters 12–13. What key events take place leading up to the judgment found in chapter 14? \_\_\_\_\_

*Jeroboam’s Consequences for His Sin*

**14:1–3.** What does Jeroboam tell his wife to do? \_\_\_\_\_

Why must she disguise herself? \_\_\_\_\_

What is her mission? \_\_\_\_\_

**14:4–6.** Describe Ahijah’s physical situation. How does Ahijah know who has come to see him? \_\_\_\_\_

**14:7–9.** What message does Ahijah give Jeroboam’s wife? \_\_\_\_\_

**14:10.** The prophet says that God will take away<sup>9</sup> the house of Jeroboam like what? \_\_\_\_\_

**14:11–13.** Contrast the type of death and burial the rest of Jeroboam’s family would experience with the death and funeral of Jeroboam’s sick child (Abijah). \_\_\_\_\_

Why is Jeroboam’s child spared from being disgraced like this? \_\_\_\_\_

**14:14–20.** Why is Jeroboam’s kingdom judged (see 14:15)?<sup>10</sup> \_\_\_\_\_

<sup>9</sup> Some English translations here: “burn up.”

<sup>10</sup> “Wooden images” in 14:15 is literally *Asherah* (also 14:23). The Hebrew word *Asherah* is a reference to the Canaanite fertility goddess of the same name. The Israelites had likely followed in the cultural custom of erecting wooden pillars called Asherah poles. See also 1 Kings 15:13 and 16:33.

According to Deuteronomy 12:3, what were the children of Israel commanded to do with the pagan altars of worship in Canaan? \_\_\_\_\_

### *Rehoboam's Consequences for His Sin*

**14:21–24.** Why does the Lord judge Rehoboam's kingdom?<sup>11</sup> \_\_\_\_\_

What do the people of Judah build in rebellion against the Lord? \_\_\_\_\_

**14:25–31.** Who does God use to judge Judah?<sup>12</sup> \_\_\_\_\_

What did he steal from Jerusalem? \_\_\_\_\_

What did King Rehoboam produce to replace these valuable plundered treasures? \_\_\_\_\_

### Ask Yourself

What can I learn from this chapter about the consequences of sin? See Numbers 32:23.

Do I, like Jeroboam (and his wife), try to fool God through an outward disguise like self-righteousness or spiritual pride? What does this chapter show me about God's ability to see through my schemes?

*Note: In the New Testament, this behavior is called "hypocrisy," from the Greek word hypokrisis which means "play acting" or "wearing a mask."*

How are my choices to follow or disobey the Lord having an impact on my family?

Does the fact that God knows everything about me change how I approach Him?

What gods or idols am I worshipping in my own life other than the true God? See Jeremiah 2:11–13.

### Cross References

1 Kings 15:13

Also he removed Maachah his grandmother from *being* queen mother, because she had made an obscene image of Asherah. And Asa cut down her obscene image and burned *it* by the Brook Kidron.

1 Kings 16:33

And Ahab made a wooden image [lit. *Asherah*]. Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.

Deuteronomy 12:3

And you shall destroy their altars, break their *sacred* pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place.

Numbers 32:23

But if you do not do so, then take note, you have sinned against the LORD; and be sure your sin will find you out.

Jeremiah 2:11–13

<sup>11</sup> "Has a nation changed *its* gods, Which *are* not gods? But My people have changed their Glory For *what* does not profit.

<sup>12</sup> "Be astonished, O heavens, at this, And be horribly afraid; Be very desolate," says the LORD.

<sup>13</sup> "For My people have committed two evils: They have forsaken Me, the fountain of living waters, And hewn themselves cisterns—broken cisterns that can hold no water."

<sup>11</sup> The phrase translated "perverted persons" (Hebrew *qāḏēš*) refers to male cult prostitutes who engaged in immoral acts as part of their pagan worship. Immorality and idolatry were closely connected in the ancient world.

<sup>12</sup> "The Am[u]n temple in Karnak [Egypt] sheds invaluable light on this text's laconic report about Shishak's raid in this year. An inscription on its walls lists more than one hundred fifty cities in Judah and Israel that this pharaoh claims to have captured. At most this means that he took plunder from towns which he was able to overwhelm, and tribute from stronger cities, such as Jerusalem. It may have been under siege and finally yielded to the point of agreeing to be his vassal and pay him tribute. This is the evident meaning of our text's statement about handing over the content of the two treasuries—that of the temple and that of the royal palace—together with the golden shields of Solomon. . . . As the temple report in vv 27–28 indicates, bronze shields were cast to replace the gold ones." Simon John de Vries, *1 Kings*, vol. 12 of Word Biblical Commentary. (Nashville: Thomas Nelson, 1985), 185.