

1 Kings 12

Verses: | [1](#) | [2](#) | [3](#) | [4](#) | [5](#) | [6](#) | [7](#) | [8](#) | [9](#) | [10](#) | [11](#) | [12](#) | [13](#) | [14](#) | [15](#) | [16](#) | [17](#) | [18](#) | [19](#) | [20](#) | [21](#) | [22](#) | [23](#) | [24](#) | [25](#) | [26](#) | [27](#) | [28](#) | [29](#) | [30](#) | [31](#) | [32](#) | [33](#)

Text

Hebrew

1	אֶתְּךָ וְיָלְדָּךָ רַחֲבָעַם שָׁכֵם כִּי שָׁכֵם בָּא כָּל יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בָּרָא אֱלֹהִים)
2	הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 כְּשֶׁמַּע יִרְבֶּעַם בֶּן נִבְט וְהוּא עֹדְנֵנוּ בְּמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי הַמֶּלֶךְ שְׁלֹמֹה וַיָּשֶׁב יִרְבֶּעַם בְּמִצְרַיִם
3	וַיִּשְׁלְחוּ וַיִּקְרְאוּ לוֹ וַיָּבֹאוּ וַיִּבְּא יִרְבֶּעַם וְכָל קְהֵל יִשְׂרָאֵל וַיַּדְבִּירוּ אֶל רַחֲבָעַם לֵאמֹר
4	אֶתְּךָ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (עָלְמוֹ וְאֹתָהּ עֲתָה הָקֵל מַעֲבֹדֹת אֲבִיד הַקֶּשֶׁה וּמַעֲלֹו בָּרָא אֱלֹהִים)
5	וַיֹּאמֶר אֲלֵיהֶם לָכוּ עַד שְׁלֹשָׁה יָמִים וְשׁוּבוּ אֵלַי וְלָכוּ הָעַם

8	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (עָצַת הַזִּקְנִים אֲשֶׁר יַעֲצָהוּ וַיִּזְעַץ אֶת הַיָּלָדִים אֲשֶׁר גָּדְלוּ אֹתוֹ אֲשֶׁר הָעַמְדִּים לִפְנֵי
9	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (הָעַם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַי לֵאמֹר הִקְלֵמוֹ הָעֵל אֲשֶׁר נָתַן אֲבִיד עֲלֵינוּ
10	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (עָלְנוּ וְאַתָּה הִקְלַמְעֵלֵנוּ כֹּה תִּדְבֹּר אֵלֵיהֶם קִטְנִי עֲבֹה מִמֶּתְנִי אֲבִי
11	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (בְּשׁוֹטִים וְאֲנִי אִיסָר אֶתְכֶם
12	ויבּוּ וַיָּבֹאוּ יִרְבְּעָם וְכָל הָעָם אֶל רְחַבְעָם בַּיּוֹם הַשְּׁלִישִׁי כַּאֲשֶׁר דִּבֶּר הַמֶּלֶךְ לֵאמֹר שׁוּבוּ אֵלַי בַּיּוֹם הַשְּׁלִישִׁי

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הָעֵץ קָשָׁה וַיַּעֲזֹב אֶת)
13	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בָּרָא אֱלֹהִים) (עֲצַת הַזֵּקְנִים אֲשֶׁר יַעֲצָהוּ)
	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (עַלְכֶם וְאֲנִי אֹסִיף עַל עַלְכֶם אֲבִי יִסֵּר)
14	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בְּשׁוֹטִים וְאֲנִי אִיסֵּר אֶתְכֶם)
	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (בָּרָא אֱלֹהִים) (בְּעֶקְרָבִים)

	הִיְהוּהָה plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	The word הִיְהוּהָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.
	This is the foundational verb of existence, identity, becoming and occurrence.
	* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הִיְהוּהָה plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	Meaning
	* Yahweh - God's personal name
	It is not a generic term for “god”, but rather the word הִיְהוּהָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament.
	First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 הִיְהוּהָה plugin-autotooltip__default plugin-
15	autotooltip_big
	hebrew
	The Hebrew הִיְהוּהָה word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
	For example, in Genesis 1:1 the word is preceded by הִיְהוּהָה (דְּבָרוֹ אֲשֶׁר דִּבֶּר יְהוָה) plugin-autotooltip__default plugin-autotooltip_big
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	אֶת הִיְהוּהָה plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
	For example, in Genesis 1:1 the word is preceded by הִיְהוּהָה (הַמַּלְאָךְ דִּבֶּר לְאֹמֶר מֶה לָּנוּ חֵלֶק בְּדוֹד וְלֹא נַחֲלָה) plugin-autotooltip__default plugin-autotooltip_big
	בְּכֶן יֵשִׁי לְאֹהֲלֵיךְ יִשְׂרָאֵל עֲתִיבָה רֵאָה בֵּיתְךָ דָּגִד וְגִלְדִּי יִשְׂרָאֵל לְאֹהֲלֵי
16	וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וּמִלְכָּד עֲלֵיהֶם רְחִבָּעַם
17	וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וּמִלְכָּד עֲלֵיהֶם רְחִבָּעַם

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew 18 The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (אֲדָרְם אֲשֶׁר עַל הַמָּס וּיְרַגְמוּ כָּל יִשְׂרָאֵל בּוֹ אֲבָן וַיִּמָּט וְהַמֶּלֶךְ רַחֲבֵעַם הִתְאַמֵּץ לַעֲלוֹת בְּמִרְכָּבָה לָנוֹס יְרוּשָׁלַם
19	וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבֵית דָּוִד עַד הַיּוֹם הַזֶּה
	הָיָהplugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 וַיִּשְׁלַחוּ וַיִּקְרְאוּ אֹתוֹ
20	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (אֵל הַעֲדָה וַיִּמְלִיכוּ אֹתוֹ

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (כָּל בֵּית יְהוּדָה וְאֶת) אֱלֹהִים בָּרָא אֱלֹהִיםplugin-autotooltip__default plugin-autotooltip_big hebrew 21 The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (שָׁבַט בְּנֵימִן מֵאָה וּשְׁמֹנִים אָלֶף בָּחוּר עֲשֵׂה מֶלֶכְמָה) בָּרָא אֱלֹהִים בָּרָא אֱלֹהִיםplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by (הַמְלוּכָה לְרַחֲבֵעַם בֶּן שְׁלֹמֹה) בָּרָא אֱלֹהִים בָּרָא אֱלֹהִים
הִיָּהplugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֱלֹהִיםplugin-autotooltip__default plugin-autotooltip_big hebrew 22 Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֱלֹהִיםplugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine לְאֹמֶר	הִיָּהplugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֱלֹהִיםplugin-autotooltip__default plugin-autotooltip_big hebrew 22 Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֱלֹהִיםplugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine לְאֹמֶר 23 אָמַר אֶל רַחֲבֵעַם בֶּן שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֶל כָּל בֵּית יְהוּדָה וּבְנֵימִן וַיִּתֵּר הָעָם לְאֹמֶר

	יהוה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 לא תַעֲלוּ וְלֹא תִלְחַמוּן עִם אֲחֵיכֶם בְּנֵי יִשְׂרָאֵל שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאֲתִי הָיְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֵת וַיִּשְׁמְעוּ אֶת הַדְּבָר הַזֶּה וַיִּשְׁמְעוּ אֶת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
24	For example, in Genesis 1:1 the word is preceded by יהוה (דְּבַר יְהוָה) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 וַיָּשׁוּבוּ לָלֶכֶת כְּדָבָר יְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יהוה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6

	אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence.
25	בָּרָא אֱלֹהִים (שָׁכַם בָּהֶר אֶפְרַיִם וַיֵּשֶׁב בָּהּ וַיֵּצֵא מִשָּׁם וַיָּבֶן) אתַּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתַּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (פָּנוּאֵל)
26	לבָּplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... עֲתָה תָּשׁוּב הַמִּמְלָכָה לְבֵית דָּוִד
27	יְהוָהplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning * Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament.Exodus 3:14Deuteronomy 6:4Psalm 23:1Romans 10:13Joel 2:32Exodus 20:7Psalm 18:1Exodus 15:3Psalm 8:1Genesis 2:41 Samuel 1:3Judges 6:24Genesis 22:14Jeremiah 23:6 לבָּplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... הָעָם הַזֶּה אֵל אֲדֹנֵיהֶם אֵל רַחֲבֵעַם מֶלֶךְ יְהוּדָה וְהַרְגָנִי וְשָׁבוּ אֶל רַחֲבֵעַם מֶלֶךְ יְהוּדָה

	אלהים אלהים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine
28	ארץ ארץ hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word ארץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שמים), the phrase indicates the entire created order.
29	את את hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by
30	היה היה hebrew The word היה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2

	אתַּאָתַּאָ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אָת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (בֵּית בְּמוֹת וַיַּעַשׂ כִּהְיִים מְקֻצֹּת הָעַם אֲשֶׁר לֹא הָיָה) plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 מִבְּנֵי לֹוי
32	וַיַּעַשׂ יִרְבְּעָם חָג בַּחֲדָשׁ הַשְּׁמִינִי בַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ כִּתְּג אֲשֶׁר בִּיהוּדָה וַיַּעַל עַל הַמִּזְבֵּחַ כֹּן עֹשֶׂה בְּבֵית אֵל לְזַבֵּחַ לַעֲנָלִים אֲשֶׁר אָתַּאָ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אָת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (כִּהְיִי הַבְּמוֹת אֲשֶׁר עֹשֶׂה
33	וַיַּעַשׂ חָג לִבְנֵי יִשְׂרָאֵל וַיַּעַל עַל הַמִּזְבֵּחַ אֲשֶׁר עֹשֶׂה בְּבֵית אֵל בַּחֲמִשָּׁה עָשָׂר יוֹם בַּחֲדָשׁ הַשְּׁמִינִי בַחֲדָשׁ אֲשֶׁר בְּדָא מַלְבָּד מַלְבָּד plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... וַיַּעַשׂ חָג לִבְנֵי יִשְׂרָאֵל וַיַּעַל עַל הַמִּזְבֵּחַ לְהַקְטִיר

ESV

1	Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.
2	And as soon as Jeroboam the son of Nebat heard of it (for he was still in Egypt, where he had fled from King Solomon), then Jeroboam returned from Egypt.
3	And they sent and called him, and Jeroboam and all the assembly of Israel came and said to Rehoboam,
4	“Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke on us, and we will serve you.”
5	He said to them, “Go away for three days, then come again to me.” So the people went away.
6	Then King Rehoboam took counsel with the old men, who had stood before Solomon his father while he was yet alive, saying, “How do you advise me to answer this people?”

7	And they said to him, "If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants forever."
8	But he abandoned the counsel that the old men gave him and took counsel with the young men who had grown up with him and stood before him.
9	And he said to them, "What do you advise that we answer this people who have said to me, 'Lighten the yoke that your father put on us'?"
10	And the young men who had grown up with him said to him, "Thus shall you speak to this people who said to you, 'Your father made our yoke heavy, but you lighten it for us,' thus shall you say to them, 'My little finger is thicker than my father's thighs.
11	And now, whereas my father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions.'"
12	So Jeroboam and all the people came to Rehoboam the third day, as the king said, "Come to me again the third day."
13	And the king answered the people harshly, and forsaking the counsel that the old men had given him,
14	he spoke to them according to the counsel of the young men, saying, "My father made your yoke heavy, but I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions."
15	So the king did not listen to the people, for it was a turn of affairs brought about by the LORD that he might fulfill his word, which the LORD spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.
16	And when all Israel saw that the king did not listen to them, the people answered the king, "What portion do we have in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David." So Israel went to their tents.
17	But Rehoboam reigned over the people of Israel who lived in the cities of Judah.
18	Then King Rehoboam sent Adoram, who was taskmaster over the forced labor, and all Israel stoned him to death with stones. And King Rehoboam hurried to mount his chariot to flee to Jerusalem.
19	So Israel has been in rebellion against the house of David to this day.
20	And when all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. There was none that followed the house of David but the tribe of Judah only.
21	When Rehoboam came to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, 180,000 chosen warriors, to fight against the house of Israel, to restore the kingdom to Rehoboam the son of Solomon.
22	But the word of God came to Shemaiah the man of God:
23	"Say to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people,
24	'Thus says the LORD, You shall not go up or fight against your relatives the people of Israel. Every man return to his home, for this thing is from me.'"
25	So they listened to the word of the LORD and went home again, according to the word of the LORD.
26	Then Jeroboam built Shechem in the hill country of Ephraim and lived there. And he went out from there and built Penuel.
27	And Jeroboam said in his heart, "Now the kingdom will turn back to the house of David. If this people go up to offer sacrifices in the temple of the LORD at Jerusalem, then the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me and return to Rehoboam king of Judah."
28	So the king took counsel and made two calves of gold. And he said to the people, "You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt."
29	And he set one in Bethel, and the other he put in Dan.

30	Then this thing became a sin, for the people went as far as Dan to be before one.
31	He also made temples on high places and appointed priests from among all the people, who were not of the Levites.
32	And Jeroboam appointed a feast on the fifteenth day of the eighth month like the feast that was in Judah, and he offered sacrifices on the altar. So he did in Bethel, sacrificing to the calves that he made. And he placed in Bethel the priests of the high places that he had made.
33	He went up to the altar that he had made in Bethel on the fifteenth day in the eighth month, in the month that he had devised from his own heart. And he instituted a feast for the people of Israel and went up to the altar to make offerings.

NIV

1	Rehoboam went to Shechem, for all the Israelites had gone there to make him king.
2	When Jeroboam son of Nebat heard this (he was still in Egypt, where he had fled from King Solomon), he returned from Egypt.
3	So they sent for Jeroboam, and he and the whole assembly of Israel went to Rehoboam and said to him:
4	"Your father put a heavy yoke on us, but now lighten the harsh labor and the heavy yoke he put on us, and we will serve you."
5	Rehoboam answered, "Go away for three days and then come back to me." So the people went away.
6	Then King Rehoboam consulted the elders who had served his father Solomon during his lifetime. "How would you advise me to answer these people?" he asked.
7	They replied, "If today you will be a servant to these people and serve them and give them a favorable answer, they will always be your servants."
8	But Rehoboam rejected the advice the elders gave him and consulted the young men who had grown up with him and were serving him.
9	He asked them, "What is your advice? How should we answer these people who say to me, 'Lighten the yoke your father put on us'?"
10	The young men who had grown up with him replied, "Tell these people who have said to you, 'Your father put a heavy yoke on us, but make our yoke lighter'-tell them, 'My little finger is thicker than my father's waist.
11	My father laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.'"
12	Three days later Jeroboam and all the people returned to Rehoboam, as the king had said, "Come back to me in three days."
13	The king answered the people harshly. Rejecting the advice given him by the elders,
14	he followed the advice of the young men and said, "My father made your yoke heavy; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions."
15	So the king did not listen to the people, for this turn of events was from the LORD, to fulfill the word the LORD had spoken to Jeroboam son of Nebat through Ahijah the Shilonite.
16	When all Israel saw that the king refused to listen to them, they answered the king: "What share do we have in David, what part in Jesse's son? To your tents, O Israel! Look after your own house, O David!" So the Israelites went home.
17	But as for the Israelites who were living in the towns of Judah, Rehoboam still ruled over them.
18	King Rehoboam sent out Adoniram, who was in charge of forced labor, but all Israel stoned him to death. King Rehoboam, however, managed to get into his chariot and escape to Jerusalem.
19	So Israel has been in rebellion against the house of David to this day.
20	When all the Israelites heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. Only the tribe of Judah remained loyal to the house of David.

21	When Rehoboam arrived in Jerusalem, he mustered the whole house of Judah and the tribe of Benjamin—a hundred and eighty thousand fighting men—to make war against the house of Israel and to regain the kingdom for Rehoboam son of Solomon.
22	But this word of God came to Shemaiah the man of God:
23	“Say to Rehoboam son of Solomon king of Judah, to the whole house of Judah and Benjamin, and to the rest of the people,
24	‘This is what the LORD says: Do not go up to fight against your brothers, the Israelites. Go home, every one of you, for this is my doing.’” So they obeyed the word of the LORD and went home again, as the LORD had ordered.
25	Then Jeroboam fortified Shechem in the hill country of Ephraim and lived there. From there he went out and built up Peniel.
26	Jeroboam thought to himself, “The kingdom will now likely revert to the house of David.
27	If these people go up to offer sacrifices at the temple of the LORD in Jerusalem, they will again give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam.”
28	After seeking advice, the king made two golden calves. He said to the people, “It is too much for you to go up to Jerusalem. Here are your gods, O Israel, who brought you up out of Egypt.”
29	One he set up in Bethel, and the other in Dan.
30	And this thing became a sin; the people went even as far as Dan to worship the one there.
31	Jeroboam built shrines on high places and appointed priests from all sorts of people, even though they were not Levites.
32	He instituted a festival on the fifteenth day of the eighth month, like the festival held in Judah, and offered sacrifices on the altar. This he did in Bethel, sacrificing to the calves he had made. And at Bethel he also installed priests at the high places he had made.
33	On the fifteenth day of the eighth month, a month of his own choosing, he offered sacrifices on the altar he had built at Bethel. So he instituted the festival for the Israelites and went up to the altar to make offerings.

NLT

1	Rehoboam went to Shechem, where all Israel had gathered to make him king.
2	When Jeroboam son of Nebat heard of this, he returned from Egypt, for he had fled to Egypt to escape from King Solomon.
3	The leaders of Israel summoned him, and Jeroboam and the whole assembly of Israel went to speak with Rehoboam.
4	“Your father was a hard master,” they said. “Lighten the harsh labor demands and heavy taxes that your father imposed on us. Then we will be your loyal subjects.”
5	Rehoboam replied, “Give me three days to think this over. Then come back for my answer.” So the people went away.
6	Then King Rehoboam discussed the matter with the older men who had counseled his father, Solomon. “What is your advice?” he asked. “How should I answer these people?”
7	The older counselors replied, “If you are willing to be a servant to these people today and give them a favorable answer, they will always be your loyal subjects.”
8	But Rehoboam rejected the advice of the older men and instead asked the opinion of the young men who had grown up with him and were now his advisers.
9	“What is your advice?” he asked them. “How should I answer these people who want me to lighten the burdens imposed by my father?”
10	The young men replied, “This is what you should tell those complainers who want a lighter burden: ‘My little finger is thicker than my father’s waist!’
11	Yes, my father laid heavy burdens on you, but I’m going to make them even heavier! My father beat you with whips, but I will beat you with scorpions!’”

12	Three days later Jeroboam and all the people returned to hear Rehoboam's decision, just as the king had ordered.
13	But Rehoboam spoke harshly to the people, for he rejected the advice of the older counselors
14	and followed the counsel of his younger advisers. He told the people, "My father laid heavy burdens on you, but I'm going to make them even heavier! My father beat you with whips, but I will beat you with scorpions!"
15	So the king paid no attention to the people. This turn of events was the will of the LORD, for it fulfilled the LORD's message to Jeroboam son of Nebat through the prophet Ahijah from Shiloh.
16	When all Israel realized that the king had refused to listen to them, they responded, "Down with the dynasty of David! We have no interest in the son of Jesse. Back to your homes, O Israel! Look out for your own house, O David!" So the people of Israel returned home.
17	But Rehoboam continued to rule over the Israelites who lived in the towns of Judah.
18	King Rehoboam sent Adoniram, who was in charge of the labor force, to restore order, but the people of Israel stoned him to death. When this news reached King Rehoboam, he quickly jumped into his chariot and fled to Jerusalem.
19	And to this day the northern tribes of Israel have refused to be ruled by a descendant of David.
20	When the people of Israel learned of Jeroboam's return from Egypt, they called an assembly and made him king over all Israel. So only the tribe of Judah remained loyal to the family of David.
21	When Rehoboam arrived at Jerusalem, he mobilized the men of Judah and the tribe of Benjamin- 180,000 select troops- to fight against the men of Israel and to restore the kingdom to himself.
22	But God said to Shemaiah, the man of God,
23	"Say to Rehoboam son of Solomon, king of Judah, and to all the people of Judah and Benjamin, and to the rest of the people,
24	'This is what the LORD says: Do not fight against your relatives, the Israelites. Go back home, for what has happened is my doing!' " So they obeyed the message of the LORD and went home, as the LORD had commanded.
25	Jeroboam then built up the city of Shechem in the hill country of Ephraim, and it became his capital. Later he went and built up the town of Peniel.
26	Jeroboam thought to himself, "Unless I am careful, the kingdom will return to the dynasty of David.
27	When these people go to Jerusalem to offer sacrifices at the Temple of the LORD, they will again give their allegiance to King Rehoboam of Judah. They will kill me and make him their king instead."
28	So on the advice of his counselors, the king made two gold calves. He said to the people, "It is too much trouble for you to worship in Jerusalem. Look, Israel, these are the gods who brought you out of Egypt!"
29	He placed these calf idols in Bethel and in Dan- at either end of his kingdom.
30	But this became a great sin, for the people worshiped the idols, traveling as far north as Dan to worship the one there.
31	Jeroboam also erected buildings at the pagan shrines and ordained priests from the common people- those who were not from the priestly tribe of Levi.
32	And Jeroboam instituted a religious festival in Bethel, held on the fifteenth day of the eighth month, in imitation of the annual Festival of Shelters in Judah. There at Bethel he himself offered sacrifices to the calves he had made, and he appointed priests for the pagan shrines he had made.
33	So on the fifteenth day of the eighth month, a day that he himself had designated, Jeroboam offered sacrifices on the altar at Bethel. He instituted a religious festival for Israel, and he went up to the altar to burn incense.

LXX

[illegible]

[illegible]

KJV

1	And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.
2	And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)
3	That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,
4	Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.
5	And he said unto them, Depart yet for three days, then come again to me. And the people departed.
6	And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?
7	And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.
8	But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:
9	And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?
10	And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.
11	And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.
12	So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.
13	And the king answered the people roughly, and forsook the old men's counsel that they gave him;
14	And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.
15	Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.
16	So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.
17	But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18	Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.
19	So Israel rebelled against the house of David unto this day.
20	And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.
21	And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.
22	But the word of God came unto Shemaiah the man of God, saying,
23	Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,
24	Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.
25	Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.
26	And Jeroboam said in his heart, Now shall the kingdom return to the house of David:
27	If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.
28	Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.
29	And he set the one in Bethel, and the other put he in Dan.
30	And this thing became a sin: for the people went to worship before the one, even unto Dan.
31	And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.
32	And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.
33	So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

[1 Kings 11](#) ← [1 Kings 12](#) → [1 Kings 13](#)

Return to: [Home Page](#) → [Christianity](#) → [Bible](#) → [Old Testament](#) → [1 Kings](#)

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