

2 Chronicles 13

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Text

Hebrew

1	בְּשֵׁנִת שְׂמוֹנָה עָשָׂרָה לַמֶּלֶךְ יִרְבְּעָם וַיִּמְלֹךְ אֲבִיהָ עַל יְהוּדָה הִיחָהּ שְׁנִים מְלֹךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מִיכָיָהוּ בַת אוּרִיאֵל מִן גְּבֻעָה וּמִלְחָמָה הִיחָהּ hebrew The word הִיחָהּ 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 בָּיִן אֲבִיהָ וּבֵין יִרְבְּעָם
2	אֵת plugin-autotooltip__default plugin-autotooltip_bigאֵת 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. For example, in Genesis 1:1 the word is preceded by עֶרֶב וַיְרַבְּעָם עֶרֶב עֶרֶב (הַמִּלְחָמָה בְּחִיל'גְּבוּרִי מִלְחָמָה אַרְבַּע מֵאוֹת אֶלֶף אִישׁ בְּחֹר וַיְרַבְּעָם עֶרֶב עֶרֶב מִלְחָמָה בְּשֵׁמוֹנָה מֵאוֹת אֶלֶף אִישׁ בְּחֹר גְּבוּר חִיל
3	וַיִּקָּם אֲבִיהָ מֵעַל'לְהָר צְמֹרִים אֲשֶׁר בְּהָר אֶפְרַיִם וַיֹּאמֶר שְׁמַעוּנִי יִרְבְּעָם וְכָל יִשְׂרָאֵל הִיחָהּ plugin-autotooltip__default plugin-autotooltip_bigיְהוָה 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.
4	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 אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאֱלֹהִי hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine יִשְׂרָאֵל וְתָן מִמְלָכָה לְדָוִיד עַל יִשְׂרָאֵל לְעוֹלָם לוֹ וּלְבָנָיו בְּרִית מֶלֶךְ
5	וַיִּקָּם יִרְבְּעָם בֶּן נָבֹט עֶבֶד שְׁלֹמֹה בֶן דָּוִיד וַיִּמְרֹד עַל אֲדָנָיו הִיחָהּ plugin-autotooltip__default plugin-autotooltip_bigיְהוָה hebrew The word הִיחָהּ 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 יָצַר וְרָךְ לִבָּב וְלֹא הִתְחַזַּק לִפְנֵיהֶם
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	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.
8	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 בְּיַד בְּנֵי יְהוָה plugin-autotooltip__default plugin-autotooltip_big
	hebrew
	Meanings:
	* God * god * goddess * divine ones * angels
	Noun, masculine

אתָּ [plugin-autotooltip__default plugin-autotooltip_big](#)אָתָּ

hebrew

The Hebrew אָתָּ 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 [\(כִּהְיִי יְהוָה\)](#) אֱלֹהִים [plugin-autotooltip__default plugin-autotooltip_big](#)יְהוָה

hebrew

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9 For example, in Genesis 1:1 the word is preceded by [\(בְּנִי אֶרֶץ וְהָלֹאִים וְתַעֲשֹׂוּ לָכֶם כִּהְיִים כְּעַמִּי הָאֲרָצוֹת\)](#) אֱלֹהִים [plugin-autotooltip__default plugin-autotooltip_big](#)אֶרֶץ

hebrew

Meaning:

* Earth (e.g. Genesis 1:1) or world * Land * Countries or country

The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground.

When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 [כָּל הַבָּא לְמַלְא יְדוֹ בְּכָר בֶּן בָּקָר וְאֵילִם שְׂבַעָה](#) [plugin-autotooltip__default plugin-autotooltip_big](#)הָיָה

hebrew

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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 1:3 Exodus 3:12 Ruth 1:1 Isaiah 2:2 [כֹּהֵן](#) [plugin-autotooltip__default plugin-autotooltip_big](#)אֱלֹהִים

hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine

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	אלהים plugin-autotooltip__default plugin-autotooltip_bigאלהים
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יהוה [plugin-autotooltip__default plugin-autotooltip_big](#)יהוה

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hebrew

Meaning

* Clean * Pure

Adjective.

The word קהור (from the root טהר) can be used to describe physical, ceremonial or moral purity, depending on the context. It is contrasted with the word טמא which means unclean or impure.Leviticus 10:10Numbers 19:19Psalm 12:67Psalm 24:4Proverbs 15:26Exodus 27:20Leviticus 24:4Ezekiel 22:24Psalm 51:1012Ezekiel 36:25Matthew 5:8Psalm 24:4Psalm 51:10Leviticus 11:47Psalms 12:612Leviticus 13:37Numbers 8:7Leviticus 14:74Ezekiel 36:25Leviticus... [plugin-autotooltip__default plugin-autotooltip_big](#)Examples

שמר

Meaning:

* To guard * To protect * To keep * To observe * To attend

The verb שמר occurs about 470 times in the Old Testament.

- 11 Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 [את](#) [plugin-autotooltip__default plugin-autotooltip_big](#)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 יהוה ([מְשַׁמֵּר יְהוָה](#)) [plugin-autotooltip__default plugin-autotooltip_big](#)יהוה

hebrew

Meaning

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hebrew

Meanings:

* God * god * goddess * divine ones * angels

Noun, masculine [אתם](#) [עֲזַבְתֶּם אֱתֹ](#) [plugin-autotooltip__default plugin-autotooltip_big](#)את

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For example, in Genesis 1:1 the word is preceded by ([בְּרָא אֱלֹהִים](#))

	אלהיםיְהוָהplugin-autotooltip__default plugin-autotooltip_bigעֲמֻנוּ בְּרָאשׁ הָאֱלֹהִים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine יְהוָהplugin-autotooltip__default plugin-autotooltip_bigוְחִצְצָרוֹת הַתְּרוּעָה לְהַרְיֵעַ עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל אֶל תִּלְחֲמֻוּ עִם יְהוָה hebrew Meaning 12 * 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 יְהוָהיְהוָהplugin-autotooltip__default plugin-autotooltip_bigאלהים hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֲבֹתֵיכֶם כִּי לֹא תִצְלִיחוּ
	אתְּplugin-autotooltip__default plugin-autotooltip_bigוְיִרְבְּעֶם הַסֵּב אֶת 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 וַיְהִי (הַמָּאֲרָב לְבֹא מֵאֲחֵרֵיהֶם וַיְהִי)יְהוָהיְהוָהplugin-autotooltip__default plugin-autotooltip_big 13 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 לִפְנֵי יְהוָהוְהַמָּאֲרָב מֵאֲחֵרֵיהֶם
	יְהוָהיְהוָהplugin-autotooltip__default plugin-autotooltip_bigוַיִּפְּנֵי יְהוָה וְהָיָה לָהֶם הַמִּלְחָמָה פָּנִים וְאַחֲרֵי וַיִּצְעְקוּ לִיהוָה hebrew Meaning 14 * 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 יְהוָהיְהוָהמַחְצֵרִים מִחְצָרִים בְּחִצְצָרוֹת

	הִיְהוּהַ plugin-autotooltip__default plugin-autotooltip_big וְיָרִיעֵנוּ אִישׁ יְהוּדָה וְיָהִי hebrew The word הִיְהוּהַ 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 בְּהִרְיֵעַ אֱלֹהִים יְהוּדָה וְהָאֱלֹהִים אֵשׁ plugin-autotooltip__default plugin-autotooltip_big hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֵשׁ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵשׁ 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 אֱלֹהִים (יִרְבְּעֵם וְכָל יִשְׂרָאֵל לִפְנֵי אֲבִיהֶּּ וְיְהוּדָה plugin-autotooltip__default plugin-autotooltip_big
15	אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big וְיָרִיעֵנוּ אִישׁ יְהוּדָה וְיָהִי hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine בְּיָדָם
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17	פֶּה אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big וְיָרִיעֵנוּ אִישׁ יְהוּדָה וְיָהִי hebrew Meanings: * God * god * goddess * divine ones * angels Noun, masculine אֲבוֹתֵיהֶם

	אתָּ plugin-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 (בֵּית אֵל וְאֵת) אֱלֹהִים plugin-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 (בְּנוֹתֶיהָ וְאֵת) אֱלֹהִים plugin-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 (בְּנוֹתֶיהָ וְאֵת) אֱלֹהִים plugin-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 (עֲפָרֶיךָ וְבָנֶיךָ) אֱלֹהִים בָּרָא plugin-autotooltip__default plugin-autotooltip_big
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	הַיְהוָה plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning 20 * 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 וַיִּמָּוֶת
21	וַיִּתְחַזַּק אֲבִיהוּ וַיֵּשֶׂא לוֹ נָשִׁים אַרְבַּע עֶשְׂרֵה וַיּוֹלֶד עֶשְׂרִים וּשְׁנַיִם בָּנִים וְשֵׁשׁ עֶשְׂרֵה בָנוֹת
22	וַיִּתֵּל דְּבָרֵי אֲבִיהָ וּדְרָכָיו וּדְרָכָיו כְּתוּבִים בַּמִּדְבָּר שֶׁהָיָה עָדוֹ
	אתָּ plugin-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 (בְּעֵינֵי דָוִיד וַיִּמְלֹךְ אֶסָּא בֶּנוֹ תַּחְתָּיו בְּיָמָיו שָׁקֵטָה הָאָרֶץ) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big
23	hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 עֶשְׂרֵה שָׁנִים

ESV

1	In the eighteenth year of King Jeroboam, Abijah began to reign over Judah.
2	He reigned for three years in Jerusalem. His mother's name was Micaiah the daughter of Uriel of Gibeah. Now there was war between Abijah and Jeroboam.
3	Abijah went out to battle, having an army of valiant men of war, 400,000 chosen men. And Jeroboam drew up his line of battle against him with 800,000 chosen mighty warriors.
4	Then Abijah stood up on Mount Zemaraim that is in the hill country of Ephraim and said, "Hear me, O Jeroboam and all Israel!
5	Ought you not to know that the LORD God of Israel gave the kingship over Israel forever to David and his sons by a covenant of salt?
6	Yet Jeroboam the son of Nebat, a servant of Solomon the son of David, rose up and rebelled against his lord,
7	and certain worthless scoundrels gathered about him and defied Rehoboam the son of Solomon, when Rehoboam was young and irresolute and could not withstand them.
8	"And now you think to withstand the kingdom of the LORD in the hand of the sons of David, because you are a great multitude and have with you the golden calves that Jeroboam made you for gods.
9	Have you not driven out the priests of the LORD, the sons of Aaron, and the Levites, and made priests for yourselves like the peoples of other lands? Whoever comes for ordination with a young bull or seven rams becomes a priest of what are no gods.
10	But as for us, the LORD is our God, and we have not forsaken him. We have priests ministering to the LORD who are sons of Aaron, and Levites for their service.
11	They offer to the LORD every morning and every evening burnt offerings and incense of sweet spices, set out the showbread on the table of pure gold, and care for the golden lampstand that its lamps may burn every evening. For we keep the charge of the LORD our God, but you have forsaken him.
12	Behold, God is with us at our head, and his priests with their battle trumpets to sound the call to battle against you. O sons of Israel, do not fight against the LORD, the God of your fathers, for you cannot succeed."
13	Jeroboam had sent an ambush around to come upon them from behind. Thus his troops were in front of Judah, and the ambush was behind them.
14	And when Judah looked, behold, the battle was in front of and behind them. And they cried to the LORD, and the priests blew the trumpets.
15	Then the men of Judah raised the battle shout. And when the men of Judah shouted, God defeated Jeroboam and all Israel before Abijah and Judah.
16	The men of Israel fled before Judah, and God gave them into their hand.
17	Abijah and his people struck them with great force, so there fell slain of Israel 500,000 chosen men.
18	Thus the men of Israel were subdued at that time, and the men of Judah prevailed, because they relied on the LORD, the God of their fathers.
19	And Abijah pursued Jeroboam and took cities from him, Bethel with its villages and Jeshanah with its villages and Ephron with its villages.
20	Jeroboam did not recover his power in the days of Abijah. And the LORD struck him down, and he died.
21	But Abijah grew mighty. And he took fourteen wives and had twenty-two sons and sixteen daughters.
22	The rest of the acts of Abijah, his ways and his sayings, are written in the story of the prophet Iddo.
23	

NIV

1	In the eighteenth year of the reign of Jeroboam, Abijah became king of Judah,
2	and he reigned in Jerusalem three years. His mother's name was Maacah, a daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam.
3	Abijah went into battle with a force of four hundred thousand able fighting men, and Jeroboam drew up a battle line against him with eight hundred thousand able troops.
4	Abijah stood on Mount Zemaraim, in the hill country of Ephraim, and said, "Jeroboam and all Israel, listen to me!
5	Don't you know that the LORD, the God of Israel, has given the kingship of Israel to David and his descendants forever by a covenant of salt?
6	Yet Jeroboam son of Nebat, an official of Solomon son of David, rebelled against his master.
7	Some worthless scoundrels gathered around him and opposed Rehoboam son of Solomon when he was young and indecisive and not strong enough to resist them.
8	"And now you plan to resist the kingdom of the LORD, which is in the hands of David's descendants. You are indeed a vast army and have with you the golden calves that Jeroboam made to be your gods.
9	But didn't you drive out the priests of the LORD, the sons of Aaron, and the Levites, and make priests of your own as the peoples of other lands do? Whoever comes to consecrate himself with a young bull and seven rams may become a priest of what are not gods.
10	"As for us, the LORD is our God, and we have not forsaken him. The priests who serve the LORD are sons of Aaron, and the Levites assist them.
11	Every morning and evening they present burnt offerings and fragrant incense to the LORD. They set out the bread on the ceremonially clean table and light the lamps on the gold lampstand every evening. We are observing the requirements of the LORD our God. But you have forsaken him.
12	God is with us; he is our leader. His priests with their trumpets will sound the battle cry against you. Men of Israel, do not fight against the LORD, the God of your fathers, for you will not succeed."
13	Now Jeroboam had sent troops around to the rear, so that while he was in front of Judah the ambush was behind them.
14	Judah turned and saw that they were being attacked at both front and rear. Then they cried out to the LORD. The priests blew their trumpets
15	and the men of Judah raised the battle cry. At the sound of their battle cry, God routed Jeroboam and all Israel before Abijah and Judah.
16	The Israelites fled before Judah, and God delivered them into their hands.
17	Abijah and his men inflicted heavy losses on them, so that there were five hundred thousand casualties among Israel's able men.
18	The men of Israel were subdued on that occasion, and the men of Judah were victorious because they relied on the LORD, the God of their fathers.
19	Abijah pursued Jeroboam and took from him the towns of Bethel, Jeshanah and Ephron, with their surrounding villages.
20	Jeroboam did not regain power during the time of Abijah. And the LORD struck him down and he died.
21	But Abijah grew in strength. He married fourteen wives and had twenty-two sons and sixteen daughters.
22	The other events of Abijah's reign, what he did and what he said, are written in the annotations of the prophet Iddo.
23	

NLT

1	Abijah began to rule over Judah in the eighteenth year of Jeroboam's reign in Israel.
2	He reigned in Jerusalem three years. His mother was Maacah, the daughter of Uriel from Gibeah. Then war broke out between Abijah and Jeroboam.
3	Judah, led by King Abijah, fielded 400,000 select warriors, while Jeroboam mustered 800,000 select troops from Israel.
4	When the army of Judah arrived in the hill country of Ephraim, Abijah stood on Mount Zemaraim and shouted to Jeroboam and all Israel: "Listen to me!
5	Don't you realize that the LORD, the God of Israel, made a lasting covenant with David, giving him and his descendants the throne of Israel forever?
6	Yet Jeroboam son of Nebat, a mere servant of David's son Solomon, rebelled against his master.
7	Then a whole gang of scoundrels joined him, defying Solomon's son Rehoboam when he was young and inexperienced and could not stand up to them.
8	"Do you really think you can stand against the kingdom of the LORD that is led by the descendants of David? You may have a vast army, and you have those gold calves that Jeroboam made as your gods.
9	But you have chased away the priests of the LORD (the descendants of Aaron) and the Levites, and you have appointed your own priests, just like the pagan nations. You let anyone become a priest these days! Whoever comes to be dedicated with a young bull and seven rams can become a priest of these so-called gods of yours!
10	"But as for us, the LORD is our God, and we have not abandoned him. Only the descendants of Aaron serve the LORD as priests, and the Levites alone may help them in their work.
11	They present burnt offerings and fragrant incense to the LORD every morning and evening. They place the Bread of the Presence on the holy table, and they light the gold lampstand every evening. We are following the instructions of the LORD our God, but you have abandoned him.
12	So you see, God is with us. He is our leader. His priests blow their trumpets and lead us into battle against you. O people of Israel, do not fight against the LORD, the God of your ancestors, for you will not succeed!"
13	Meanwhile, Jeroboam had secretly sent part of his army around behind the men of Judah to ambush them.
14	When Judah realized that they were being attacked from the front and the rear, they cried out to the LORD for help. Then the priests blew the trumpets,
15	and the men of Judah began to shout. At the sound of their battle cry, God defeated Jeroboam and all Israel and routed them before Abijah and the army of Judah.
16	The Israelite army fled from Judah, and God handed them over to Judah in defeat.
17	Abijah and his army inflicted heavy losses on them; 500,000 of Israel's select troops were killed that day.
18	So Judah defeated Israel on that occasion because they trusted in the LORD, the God of their ancestors.
19	Abijah and his army pursued Jeroboam's troops and captured some of his towns, including Bethel, Jeshanah, and Ephron, along with their surrounding villages.
20	So Jeroboam of Israel never regained his power during Abijah's lifetime, and finally the LORD struck him down and he died.
21	Meanwhile, Abijah of Judah grew more and more powerful. He married fourteen wives and had twenty-two sons and sixteen daughters.
22	The rest of the events of Abijah's reign, including his words and deeds, are recorded in [The Commentary of Iddo the Prophet.]
23	

LXX

1	ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὁτῶκαιδεκάτῳ ἔτει τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλείας Ἱεροβοαμ ἐβασίλευσεν Αβια ἐπὶ Ἰουδαν	
	ἔτη τρία ἐβασίλευσεν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". Ἱερουσαλημ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὄνομα τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μητρὶ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same 2 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Μααχα θυγάτηρ Ουριηλ ἀπὸ Γαβαων καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" πόλεμος ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἀνὰ μέσον Αβια καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀνὰ μέσον Ἱεροβοαμ	
3	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" παρετάξατο Αβια τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πόλεμον ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". δυνάμει πολεμισταῖς δυνάμειως τετρακοσίαις χιλιάσιν ἀνδρῶν δυνατῶν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" Ἱεροβοαμ παρετάξατο πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτὸνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) πόλεμον ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". ὀκτακοσίαις χιλιάσιν δυνατοὶ πολεμισταὶ δυνάμειως	

	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀνέστη Αβια ἀπὸ τοῦ greek The definite article οὐρους Σομορων ὁ ἐστὶν greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐν greek Preposition meaning “in”. τῷ greek The definite article δρει Εφραιμ καὶ
4	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἔλπεν ἀκούσατε Ἰεροβοαμ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πάν greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάν depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἰσραηλ οὐχ ὁμῖν γνῶναι ὅτι κύριος ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεὸς greek Masculine noun meaning: * A god or goddess * God ἰσραηλ ἔδωκεν βασιλείαν ἐπὶ τὸν greek The definite article ἰσραηλ εἰς τὸν greek The definite article αἰῶνα τῷ greek
5	The definite article Δαυιδ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τοῖς greek The definite article υἱοῖς αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) διαθήκην ἁλός

καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
greek
Meaning
* And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀνέστη ἱεροβοάμ plugin-autotooltip__default plugin-autotooltip_bigὁ
greek
The definite article τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ
greek
The definite article Ναβατ plugin-autotooltip__default plugin-autotooltip_bigὁ
greek
The definite article παῖς Σαλωμων τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ
greek
6 The definite article Δαυιδ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
greek
Meaning
* And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπέστη ἀπὸ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ
greek
The definite article κυρίου αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek
Meaning
* He, she, it * Himself, herself, itself * Same
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

καί	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” συνήχθησαν πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς	
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτὸν plugin-autotooltip__default plugin-autotooltip_bigαὐτός	
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀνδρες λοιμοὶ υἱοὶ παράνομοι καί plugin-autotooltip__default plugin-autotooltip_bigκαί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀντέστη πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς	
greek	
Meaning	
* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About	
Preposition. Occurs 703 times in the New Testament.	
πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ποθοᾶμ τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ	
7 greek	
The definite article τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ	
greek	
The definite article Σαλωμων καί plugin-autotooltip__default plugin-autotooltip_bigκαί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ποθοᾶμ ἦν plugin-autotooltip__default plugin-autotooltip_bigεἰμί	
greek	
εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).	
It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. νεώτερος καί plugin-autotooltip__default plugin-autotooltip_bigκαί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δειλὸς τῇ plugin-autotooltip__default plugin-autotooltip_bigὸ	
greek	
The definite article καρδία καί plugin-autotooltip__default plugin-autotooltip_bigκαί	
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐκ ἀντέστη κατὰ πρόσωπον αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός	
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)	

* A god or goddess * God

ἡ οὐκ ἐξεβάλετε τοὺς greek The definite article λερεῖς κυρίου τοὺς greek The definite article υιούς Ααρων καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τοὺς greek The definite article Λευίτας καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐποιῶσατε Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ἐαυτοῖς λερεῖς ἐκ τοῦ greek The definite article λαοῦ τῆς greek The definite article γῆς Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 πάς 9 greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ὁ greek The definite article προσπορευόμενος πληρώσαι τὰς greek The definite article χείρας ἐν greek Preposition meaning “in”. μόσχῳ ἐκ βοῶν καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κριοῖς ἑπτὰ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐνίετο εἰς λερέα τῶ greek The definite article μὴ ὄντι greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. θεῶ greek Masculine noun meaning: * A god or goddess * God
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10

	θυμῶσαν τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article κυρίῳ ὀλοκαυτώματα πρωὶ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δείλης καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” θυμίαμα συνθέσεως καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” προθέσεις ἄρτων ἐπὶ τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article τραπέζης τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article καθαρῶς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἢ plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article λυχνία ἢ plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
11	The definite article χρυσῇ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἱ plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article λυχνοὶ τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article καύσεως ἀνάσαι δείλης ὅτι φυλάσσομεν ἡμεῖς τὰς plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article φυλακὰς κυρίου τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεὸς
	greek
	Masculine noun meaning:
	* A god or goddess * God τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article πατέρων ἡμῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὅμεῖς ἐγκατελίπετε αὐτόν plugin-autotooltip__default plugin-autotooltip_bigαὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
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12	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” αἱplugin-autotooltip__default plugin-autotooltip_bigαἱ greek The definite article σάλπγγες τῆςplugin-autotooltip__default plugin-autotooltip_bigὲ greek The definite article σημασίας τοῦplugin-autotooltip__default plugin-autotooltip_bigὲ greek The definite article σημαίνειν ἐφ ὑμᾶς οἱplugin-autotooltip__default plugin-autotooltip_bigὲ greek The definite article υἱοὶ τοῦplugin-autotooltip__default plugin-autotooltip_bigὲ greek The definite article ἰσραὴλ πολέμησεν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... κύριον θεόνplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God τῶνplugin-autotooltip__default plugin-autotooltip_bigὲ greek The definite article πατέρων ἡμῶν ὅτι οὐκ εὐδοκῆσεται ὑμῖν

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	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οἱοἱ λόγοιplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... ἄβια καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” αἱplugin-autotooltip__default plugin-autotooltip_bigὴ greek The definite article πράξεις αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. 22 καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article λόγοιplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) γεγραμμένοι ἐπὶ βιβλίῳplugin-autotooltip__default plugin-autotooltip_bigβιβλίον Means book, scroll or document. Noun, neuter. Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίῳ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προφήτου Ἀδῶ 23 KJV <table><tr><td>1</td><td>Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.</td></tr><tr><td>2</td><td>He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.</td></tr><tr><td>3</td><td>And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.</td></tr><tr><td>4</td><td>And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;</td></tr><tr><td>5</td><td>Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?</td></tr></table> BibleWiki - https://groveserver.com/bible/	1	Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.	2	He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.	3	And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.	4	And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;	5	Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?
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6	Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.
7	And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.
8	And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.
9	Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.
10	But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business:
11	And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.
12	And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.
13	But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.
14	And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.
15	Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.
16	And the children of Israel fled before Judah: and God delivered them into their hand.
17	And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.
18	Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.
19	And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.
20	Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.
21	But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.
22	And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.
23	

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