

4/28/19

2Chronicles 10-12

The tenth chapter of Second Chronicles begins the fourth and last division of both books.

1. The Genealogies of David. 1Chron. 1-9
2. The Reign of David. 1Chron. 10-29
3. The reign of Solomon. 2Chron. 1-9
4. The division of the Kingdom and history of Judah. 2Chron. 10-36

The book of Second Chronicles gives emphasis to the family line through David to Solomon to Rehoboam, the line of Judah, resulting in the divided kingdom till the destruction of Jerusalem. 2Chron. 1-36

* The focus being the times of reform and revival through five good kings, comprising twenty-one of the thirty-six chapters. 2Chron. 14-35

- 1) The reform of Asa. 2Chron. 14-16
- 2) The reform of Jehoshaphat. 2Chron. 17-20
- 3) The reform of Joash. 2Chron. 23-24
- 4) The reform of Hezekiah. 2Chron. 29-32
- 5) The reform of Josiah. 2Chron. 34-35
 - a) The key to each of these reforms and renewal of revival was the return and obedience to the Word of God. 2Chron. 15:8, 9; 17:3, 4; 23:16-21; 24:1-6; 29:3-36; 30:1, 15, 16; 34:18-21
 - b) It takes a long time to built and make progress, but only one thing to destroy it all!

The judgment setting in Chronicles was a call to repentance to receive the blessings of God.

1. The repeated theme in Second Chronicles is their need to repent, eleven times and one key verse that is the most often quoted for revival out of context.

2Chron. 7:14

* 2Chron. 6:38; 12:14; 16:9; 22:9; 30:19; 34:31

2. The repeated phrases related to repentance are many.
 - a. Loyal heart, all their heart, set their hearts to seek the LORD God of Israel, he did not prepare their heart to seek the LORD, sought the LORD with all his heart, not with a loyal heart, when he was strong in his heart was lifted up, willing heart, singleness of heart, tender heart, and hardened his heart,
 - b. Fifty-three times the word heart appears in 1-2 Chronicles.
3. The books of 1-2Chronicles focus on the responsibility of the King and leaders.
 - a. The northern Kingdom was lead to idol worship by Jeroboam, all the kings were evil.
 - b. The southern kingdom had some good and bad kings.

10:1-19 The rebellion against Rehoboam.

* The parallel passage. 1Kings 12

10:1-5 The enthronement and confrontation of Rehoboam.

- 1) The crowning of Rehoboam, “And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king.” vs. 1
 - a) Shechem was the place Joshua made a covenant with Israel. Josh. 24
 - b) Shechem had a long history to Abraham and others.
 - c) Rehoboam could have been inaugurated twice like David, the other in Jerusalem?
- 2) The news reached Jeroboam in Egypt, “So it happened, when Jeroboam the son of Nebat heard it (he was in Egypt, where he had fled from the presence of King Solomon), that Jeroboam returned from Egypt.” vs. 2
* He felt safe at this point!
- 3) The people had Jeroboam as the representing leader. vs. 3-5
 - a) They summoned Jeroboam, “Then they sent for him and called him. And Jeroboam and all Israel came and spoke to Rehoboam, saying.” vs. 3
 - b) The complaint to Rehoboam, “Your father made our yoke heavy; now therefore, lighten the burdensome service of your father and his heavy yoke which he put on us, and we will serve you.” vs. 4
 - c) The response of Rehoboam, “So he said to them, “Come back to me after three days.” And the people departed.” vs. 5

10:6-11 The council sought out by Rehoboam.

10:6-8 The advice of the older men.

- 1) The old guard was sought out, “Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, saying, “How do you advise me to answer these people?” vs. 6
- 2) The wise council of the old guard, “And they spoke to him, saying, “If you are kind to these people, and please them, and speak good words to them, they will be your servants forever.” vs. 7
- 3) The foolish decision of Rehoboam, “But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him.” vs. 8

10:9-11 The advice of the younger men.

- 1) The new guard sought out, “And he said to them, “What advice do you give? How should we answer this people who have spoken to me, saying, ‘Lighten the yoke which your father put on us?’” vs. 9
 - a) Rehoboam’s mind was already made up by the word “we” the recognized leaders.
 - b) The word were probably in sarcasm that communicated this contempt for the audacity of Jeroboam and the people.

2) The unwise council of the new guard. vs. 10-11

a) The men simply fueled the animosity of Rehoboam towards the people and Jeroboam to be more oppressive than his father Solomon, “Then the young men who had grown up with him spoke to him, saying, “Thus you should speak to the people who have spoken to you, saying, ‘Your father made our yoke heavy, but you make it lighter on us’-- thus you shall say to them: ‘My little finger shall be thicker than my father’s waist!’” vs. 10

b) The men also communicated an increase in the burden of taxation and suffering, “And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!” vs. 11

10:12-19 The division of the kingdom through Rehoboam.

1) The day for Rehoboam’s answer arrived, “So Jeroboam and all the people came to Rehoboam on the third day, as the king had directed, saying, “Come back to me the third day.” vs. 12

2) The foolish council was declared by Rehoboam to Jeroboam and the people,

“Then the king answered them roughly. King Rehoboam rejected the advice of the elders, and he spoke to them according to the advice of the young men, saying, “My father made your yoke heavy, but I will add to it; my father chastised you with whips, but I will chastise you with scourges!” vs. 13-14

a) Entitle, elite generation of leaders.

b) Therefore they corrupted themselves, had not compassion or love for the people.

3) The outcome was according to the prophecy of God, “So the king did not listen to the people; for the turn of events was from God, that the LORD might fulfill His word, which He had spoken by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.” vs. 15

a) God prophesied it through the prophet Ahijah to Jeroboam before he fled to Egypt. 1Kings 11:29-39

b) God would have built a house like David to Jeroboam, if he obeyed and was faithful.

c) The focus is from God’s perspective of history past to teach the returning captives to the land and their God!

4) The kingdom of David and Solomon was divided, “Now when all Israel saw that the king did not listen to them, the people answered the king, saying: “What share

have we in David? We have no inheritance in the son of Jesse. Every man to your tents, O Israel! Now see to your own house, O David!” So all Israel departed to their tents.” vs. 16

- a) The ten tribes given to Jereboam will be called “the Northern kingdom” and “Israel”.
 - b) The two tribes given to David, Judah and Benjamin will be called “the Southern kingdom” and “Judah”
- 5) The kingdom of Rehobaon was reduced tremendously, “But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.” vs. 17
- 6) The attempt by Rehoboam to collect taxes from the the ten tribes, “Then King Rehoboam sent Hadoram, who was in charge of revenue; but the children of Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem.” vs. 18
- 7) The summary statement, “So Israel has been in rebellion against the house of David to this day.” vs. 19

11:1-23 The war between Israel and Judah averted.

11:1-4 The prophet of God stopped the civil war.

- 1) The attempt by Rehoboam to war against Israel and unite the kingdom again, “Now when Rehoboam came to Jerusalem, he assembled from the house of Judah and Benjamin one hundred and eighty thousand chosen men who were warriors, to fight against Israel, that he might restore the kingdom to Rehoboam.” vs. 1
- a) From this point on the divided kingdom, the 10 tribes called Israel, the Northern kingdom.
 - b) The two tribes, Judah and Benjamin, the Southern kingdom.
- 2) The commissioning of the prophet of God to stop the war. vs. 2-4
- a) God spoke to His prophet, “But the word of the LORD came to Shemaiah the man of God, saying.” vs. 2
 - b) The message was directed to both kingdoms, “Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying.” vs. 3
- 3) The prohibition was revealed to be the judgment of God, ““Thus says the LORD: “You shall not go up or fight against your brethren! Let every man return to his house, for this thing is from Me.””” Therefore they obeyed the words of the LORD, and turned back from attacking Jeroboam.” vs. 4
- * The parallel passage. 1Kings 11:22-24

11:5-12 The fortification of Judah by Rehoboam.

- 1) The various locations built, “So Rehoboam dwelt in Jerusalem, and built cities for defense in Judah.” vs. 5
* He was most vulnerable with a diminished number of tribes, from twelve to two!
- 2) These fifteen cities are in the south of Jerusalem, “And he built Bethlehem, Etam, Tekoa, Beth Zur, Sochoh, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron, which are in Judah and Benjamin, fortified cities.” vs. 6-10
* Egypt was a great threat, remember Jeroboam was in Egypt till the death of Solomon, without doubts he spoke about the wealth of Solomon at Jerusalem.
- 3) The particular locations for military strongholds, “And he fortified the strongholds, and put captains in them, and stores of food, oil, and wine.” vs. 11
- 4) The cities had armories in them, “Also in every city he put shields and spears, and made them very strong, having Judah and Benjamin on his side.” vs. 12

11:13-17 The rejection of the idolatrous kingdom of Jeroboam by the priests and Levites.

- 1) The priest and Levites gave their allegiance to Rehoboam, “And from all their territories

the priests and the Levites who were in all Israel took their stand with him.” vs. 13

- a) The temple was at Jerusalem.
 - b) Rehoboam was the rightful heir to the throne, even though God had brought judgment over him.
- 2) The reason stated was two-fold. vs. 14-15
 - a) Jeroboam rejected the legitimate Levites, “For the Levites left their common-lands and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons had rejected them from serving as priests to the LORD.” vs. 14
 - 1)) The common lands were the cities and fields from the tribes to dwell in.
 - 2)) Jeroboam failed to trust God for His promise and feared the people would give allegiance to the house of David as they returned for the feast, so he established the places of false worship in Bethel to Dan and the Feast on the 8th month, instead of the 7th month. 1Kings 12:23-33
 - b) Jeroboam establish his own priests, “Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made.” vs. 15
 - 1)) He replaced the priests of God for those who worshipped demons “sa’ iyr” a he goat and the calf “egel” or

- bull, as at the foot of Mount Sinia led by Aaron.
- 2)) The ten tribes apostatized from the worship of Yahweh, syncretizing it with the very attractive and sensual rites of pagan worship.
 - 3) The people followed the Levitees that left the idoatrous kingdom of Rehoboam from all the ten tribes, “And after the Levites left, those from all the tribes of Israel, such as set their heart to seek the LORD God of Israel, came to Jerusalem to sacrifice to the LORD God of their fathers.” vs. 16
 - a) The aliigned themselves with the house of David.
 - b) They set their hearts to see Yahweh at Jerusalem to offer sacrifices to Him.
 - 4) The outcome benefited Rehoboam, “So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years, because they walked in the way of David and Solomon for three years.” vs. 17
 - a) The loyal support only last three years for Rehoboam.
 - b) The reason being that was the length of time they walked loyal in the ways of David.

11:18-23 The family of Rehoboam and ruling positions.

- 1) Rehoboam to two wives to himself, “Then Rehoboam took for himself as wife Mahalath the daughter of Jerimoth the son of David, and of Abihail the daughter of Eliah the son of Jesse. And she bore him children: Jeush, Shamariah, and Zaham” vs. 18-19
 - a) Mahalath was his nice, the daughter of his uncle Jerimoth a son of David, prably by a concubine for his name is not found in te lists of David’s sons. vs. 18a
 - b) Abihail is another nice, three generations remove to Jesse, the father of David. and bor him three children. vs. 18b-19
- 2) Rehoboam took a third wife, “After her he took Maacah the granddaughter of Absalom; and she bore him Abijah, Attai, Ziza, and Shelomith.” vs. 20
 - a) Absolom was his uncle also, so she is another niece.
 - b) She bore four children.
- 3) The commentary on his favorite wife, “ Now Rehoboam loved Maachah the granddaughter of Absalom more than all his wives and his concubines; for he took eighteen wives and sixty concubines, and begot twenty-eight sons and sixty daughters.” vs. 21
 - a) Rohaboam followed the example of his father Solomon of multiplying wives,

which God so not to, the problems outweigh the benefits.

- b) Rehoboam father 88 children, you can only imagine the competition, envy, jealousy, etc.
- 4) The security of the kingdom came by appointing family members. vs. 22-23
 - a) The one being groomed for the throne is named first, “And Rehoboam appointed Abijah the son of Maachah as chief, to be leader among his brothers; for he intended to make him king.” vs. 22
 - b) The other sons were spread out throughout the kingdom, “He dealt wisely, and dispersed some of his sons throughout all the territories of Judah and Benjamin, to every fortified city; and he gave them provisions in abundance. He also sought many wives for them.” vs. 23
 - * Rehoboam provided generously to his children along with many wives!

12:1-16 The sin of Rehobaom and judgment by God.

12:1-4 The consequences of forsaking God.

- 1) The heart of Rehoboam turned away from God, “Now it came to pass, when Rehoboam had established the kingdom and had strengthened himself, that he forsook

the law of the LORD, and all Israel along with him.” vs. 1

- a) His mistake and failure was that he “established the kingdom and strengthened himself”, instead of the LORD, Yahweh. vs. 1a-b
- b) One thing leads to another, “he forsook the Law of Yahweh and all Israel with him.” vs. 1c-d
- 2) The judgment of God followed, “And it happened in the fifth year of King Rehoboam, that Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD.” vs. 2
 - * God used many time pagan kings to judge Israel, Assyria called the rod of God’s anger and Babylon. Is. 10:5
- 3) The size of the army was immense, “with twelve hundred chariots, sixty thousand horsemen, and people without number who came with him out of Egypt--the Lubim and the Sukkiim and the Ethiopians.” vs. 3
 - a) The Lubim were from north Africa, Lybians.
 - b) The Sukkin thought to be cave dwellers by the Red Sea
 - c) The Ethiopians were
 - d) All three were mercenaries.
- 4) The territory conquered was all the southern cities Rehoboam had fortified, “And he took

the fortified cities of Judah and came to Jerusalem.” vs. 4

- a) All of his own defenses and preparation did not stand up to resist God’s judgment.
- b) Shishak king of Egypt entered Jerusalem, the city of David.

12:5-13a The prophet of God proclaimed God’s judgment.

- 1) The confirmation that this was God’s judgment, “Then Shemaiah the prophet came to Rehoboam and the leaders of Judah, who were gathered together in Jerusalem because of Shishak, and said to them, “Thus says the LORD: ‘You have forsaken Me, and therefore I also have left you in the hand of Shishak.’” vs. 5
 - a) The authority was from the throne of God, “Thus says the LORD”.
 - b) The reason is clear, “You have forsaken Me, and therefore I also have left you in the hand of Shishak.”
- 2) The patience and mercy of God was revealed, “So the leaders of Israel and the king humbled themselves; and they said, “The LORD is righteous.” vs. 6
- 3) The genuineness of the repentance is verified by God, “Now when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, “They

have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance. My wrath shall not be poured out on Jerusalem by the hand of Shishak.” vs. 7

- 4) The consequences would not go away, yet they were to be a witness of the true way to serve God, “Nevertheless they will be his servants, that they may distinguish My service from the service of the kingdoms of the nations.” vs. 8
 - a) According to His word.
 - b) According to holiness.
- 5) The glory and grandeur of Jerusalem was diminished, “So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD and the treasures of the king’s house; he took everything. He also carried away the gold shields which Solomon had made.” vs. 9
 - a) The wealth of the temple.
 - b) The wealth of the king.
 - c) The gold shields of Solomon.
 - d) It’s interesting that in **1939, Shishak’s mummy** was found at Tanis and it was encased in a silver sarcophagus, which was enclosed in a gold one. Very possibly it’s believed that, that gold was the gold that he took from the temple of Solomon.

- 6) The confirmation by Rehoboam that this was God's judgment, "Then King Rehoboam made bronze shields in their place, and committed them to the hands of the captains of the guard, who guarded the doorway of the king's house. And whenever the king entered the house of the LORD, the guard would go and bring them out; then they would take them back into the guardroom." vs. 111
- a) Brass or bronze represents judgment.
 - b) The brass altar was the place where the sin offerings were offered.
 - c) The wealth given by God to Solomon had now been removed by God's judgment.
- 7) The lovingkindness of God over the house of David, "When he humbled himself, the wrath of the LORD turned from him, so as not to destroy him completely; and things also went well in Judah." vs. 12
- a) The key is he humbled himself.
 - b) God turned from further wrath, being merciful and kind.
 - c) To not destroy the house of David completely as God promised and despite the severe judgment by the sacking of the Jerusalem things went well in Judah.
- 8) The commentary of Rehoboam, "Thus Rehoboam strengthened himself in Jerusalem and reigned. vs. 13a

12:13b-16 The summary statement of Rehoboam.

- 1) The age of Rehoboam when he ascended to the throne and length of his reign, "Now Rehoboam was forty-one years old when he became king; and he reigned seventeen years in Jerusalem." vs. 13b-c
* He reigned for 17 years, began at 41 till age of 58.
- 2) The city of Jerusalem was chosen by God, not David or any other man, "the city which the LORD had chosen out of all the tribes of Israel." vs. 13d
- 3) The reason was, "to put His name there." vs. 13e
- 4) The mother of Rehoboam, "His mother's name was Naamah, an Ammonitess." vs. 13f-g
 - a) She was one of Solomon's pagan wives that he built pagan temples on the Mount of Olives. 1Kings 3:1; 11:1-8
 - b) They turned his heart away from God.
- 5) The influence Rehoboam's mother played a factor by the disobedience and permission of Solomon, "And he did evil, because he did not prepare his heart to seek the LORD." vs. 14
- 6) The summary statement, "The acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning

genealogies? And there were wars between Rehoboam and Jeroboam all their days. So Rehoboam rested with his fathers, and was buried in the City of David. Then Abijah his son reigned in his place.” vs. 15-16

- a) Two more source of genealogies, written in the bookss Shemaiah and Iddo, which we do not have.
- b) The divided kingdom and wars continued till the dead of Rehoboam.
- c) His Son Ahijah reigned his stead.