

4/28/19

The Foolish King Rehoboam
2Chron. 10:1-19

The politicians have created their own “stock market” it called taxes without any concern for the burden on the people, this was Rehoboam.

Congresswoman Alexandria Ocasio-Cortez calls for federal income tax rates of up to 70 percent as part of a proposal to create vast new government spending programs.

1. The current top federal income tax rate is 37 percent, so the Ocasio-Cortez plan will nearly double the tax rate for the top bracket. New Your Sate has a top income tax rate of 8.82 percent while New York City has a top rate of 3.876 percent.

2. So under this proposal, her constituents would pay a top combined income tax rate of 82.7 percent:

- | | |
|------------------------------|---------|
| a. Federal income tax rate: | 70.0% |
| b. NY state income tax rate: | 8.82% |
| c. NYC income tax rate: | 3.876% |
| Total: | 82.696% |

New Yorkers would not be the only ones suffering under the Ocasio-Cortez plan. California taxpayers would pay a top rate of 83.3 percent (70 percent plus the California rate of 13.30 percent).

In addition to this high-income tax rate, taxpayers would remain impacted by other taxes including payroll taxes, taxes on capital gains income and dividends, and the death tax.”

* I thing we have found the descendants of Alexandria Ocasio-Cortez, Rehoboam!

Solomon said, “The words of a wise man’s mouth are gracious, But the lips of a fool shall swallow him up; The words of his mouth begin with **foolishness**, And the end of his talk is raving madness.” [Eccl. 10:12-13](#)

We want to look at the division of the kingdom of Solomon through his son Rehoboam that develops through three movements. [2Chron. 10:1-19](#)

- I. The consternation expressed by the people to Rehoboam the king. [vs. 1-5](#)
- II. The consultations considered by Rehoboam the king. [vs. 6-11](#)
- III. The condescension declared by Rehoboam the king. [vs. 12-19](#)

* The parallel passage is identical. [1Kings 12:1-19](#)

I. The consternation expressed by the people to Rehoboam the king. [vs. 1-5](#)

- A. The transition of the throne to Rehoboam. [vs. 1](#)
 - 1. The inaguration of Rehoboam as king of Israel, “And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king.” [vs. 1](#)

- a. The city of Shechem had a long history with the nation of Israel. vs. 1a
 - 1) The call of Abraham led him to Shechem where God appeared and promised him the land and he built an altar to Yahweh. Gen. 12:6-7
 - 2) Then Jacob came safely to the city of **Shechem**, when he came from Padan Aram; and he pitched his tent before the city. And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, **Shechem**'s father, for one hundred pieces of money." Gen. 33:18-19
 - 3) Joshua gathered the elders of Israel at Shechem to make a covenant with them follow the Lord. Josh. 24:1-25
- b. The entire nation traveled to Shechem to crown and enthrone Rehoboam as king, the successor of Solomon. vs. 1b
 - 1) The name Schechem "Sh@kem" means shoulder-blade or back, implying strength, but his enthronement would only bring weakness to the nation.
 - 2) The city was located between Mount Ebal and Gerizim, where Moses commanded Israel to speak out the blessings from Mount Gerizim and cursing from Mount Ebal when they entered the land of Canaan,

- Rehoboam should have remembered this. Deut. 11:29; Josh. 8:30-34
 - 3) The city was 34 miles north of Jerusalem, 7 southeast of Samaria.
- 2. The celebration of the enthronement of Rehoboam awakened a rival, "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
 - a. Jeroboam was an industrious man, so Solomon made him the officer over all the labor force of the house of Joseph.
 - b. The prophet Ahijah met Jeroboam in a field and tore his new coat in 12 pieces declaring God was tearing the kingdom from Solomon for his idolatry.
 - c. Ahijah gave Jeroboam ten pieces, to represent ten tribes and that if he obeyed God, He would build and bless him as house like David. 1Kings 11:28-39
 - 1) God would tear the kingdom from Solomon for his idolatry, but not in his life-time, but his sons and give it to Jeroboam. 1Kings 11:10-13
 - 2) God knew the heart of Rehoboam!
 - d. Jeroboam had fled to Egypt, to king Shishak because Solomon wanted to kill him, now he returned hearing Solomon was dead. 1Kings 11:40

- B.** The confrontation of Rehoboam by Jeroboam and the people. vs. 3-5
1. The people recognized Jeroboam as their leader to represent them, “Then they sent for him and called him. And Jeroboam and all Israel came and spoke to Rehoboam, saying.” vs. 3
 - a. Remember Chronicles is history examined from God’s perspective.
 - b. The purpose was to teach the post-captivity Jews back in the land to be true to their God as they build the temple again.
 2. The complaint was the over-taxation of the people, “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
 - a. The building projects and labor-force on the people became a very heavy yoke, figuratively speaking over their lives, forcing them like an ox to plough. vs. 4a
 - b. The request was simply to have some relief from “the burdensome service” put upon them by Solomon. vs. 4b
 - c. The attitude of the people was one of humility, “and we will serve you.” vs. 4c
 3. The response of Rehoboam seemed open and confrontable, “So he said to them,

- “Come back to me after three days.” And the people departed.” vs. 5
- a. There is no indication of anger or hostility by Rehoboam.
 - b. There is no indication of any threats by the people or Jeroboam

Illustration

“The budget should be balanced; the Treasury should be refilled, public debt should be reduced, the arrogance of officials should be tempered and controlled, and the assistance to foreign lands should be curtailed lest Rome become bankrupt. People must again learn to work, instead of living on public assistance.” Marcus Tullius Cicero, 55 BC. (106-43 B.C.)

Application

1. The passing of the mantle to the next person or successor is always interesting in the work of God.
 - a. Most revivals took place because the denominations were dead spiritually.
 - b. Then God raised up a man, anointed him to preach and teach the word of God.
 - c. That turned to a movement to reach thousands.
 - d. The movement gets systematized, organized and filled with methodology to do the work of God, merchandising the people of God, rather than continuing to trust in God, his word and the Holy Spirit, ending up a monument.

* “And He said to those who sold doves, “Take these things away! Do not make My Father’s house a house of **merchandise!**” Joh 2:16

2. The major denominations today have gone liberal.
 - a. Wesley would not recognize many Wesleyan churches, as the work God did through him.
 - b. John Knox would not be allowed to preach in many Presbyterian churches.
 - c. Luther would roll over in his grave, over the Lutheran church.
 - d. Sadly, this is also true of Calvary Chapel, since the death of Pastor Chuck Smith in Oct. 3, 2013, it did not take long.
 - e. Pastor Chuck always said that rarely a movement would go on to the next generation, so he was always concerned if Calvary Chapel would fail in the same way?
 - d. There are still faithful Calvary Pastors that teach the word and hold to the same philosophy of ministry of servant leadership, but much of it has been infiltrated with Calvinism, begging, programs, Emergenism and ecumenicalism.

* Paul asked the Galatians, “Are you so foolish? Having begun in the Spirit, are you now being made **perfect** by the **flesh?**” Gal. 3:3

The consternation expressed by the people to Rehoboam the king was long coming!

II. The consultations considered by Rehoboam the king. vs. 6-11

- A. The king of Israel sought out the advice of the older men. vs. 6-8a
 1. These aged men knew the history of the reign of Solomon, “Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived.” vs. 6a
 - a. These men of age had known and observed the lavish preparations by David for the building of the Temple.
 - b. These men of age had been part of the wealthy kingdom of his father Solomon that God had given to him.
 - c. These men had witnessed the abuses and compromises of Solomon grow, even turning to idolatry, due to his pagan wives.
 - d. These men of age saw the multiplying of horses and the chariot and horse business contrary to God’s commands.
 2. These older men were asked by Rehoboam, “saying, “How do you advise me to answer these people?” vs. 6b-c
 - a. The question seemed sincere.
 - b. The text does not give any indication otherwise, until it progresses.
 3. These men of age, the old guard, gave sound and wise advice. vs. 7
 - a. They advised Rehoboam to be agreeable and pleasant, “And they spoke to him,

- saying, “If you are kind to these people.”
vs. 7a-b
- b.** They advised Rehoboam to accept them favorably, “and please them.” vs. 7c
 - c.** They advised Rehoboam to utter his words agreeable and pleasant humbly, “and speak good words to them”. vs. 7d
* The word good “towb” is the same as “kind”.
 - d.** They confidently said Rehoboam would have nothing to worry about, “they will be your servants forever.” vs. 7d
- 4.** The king did not believe the experienced aged advisers of his father, “But he rejected the advice which the elders had given him.” vs. 8
- a.** The word “but” marks the sharp contrast of the potential benefit and the certain trouble he would bring on himself.
 - b.** The name Rehoboam very interesting means “a people has enlarged”, a complete contradiction of what would happen by his foolish decision.
- B.** The king of Israel then sought out the advice of the younger men, his peers. vs. 8b-11
- 1.** These men were his equals in every way, “and consulted the young men who had grown up with him, who stood before him.” vs. 8b-c

- a.** The phrase young men should not have us to think of teen or those in their 20’s, for Rehoboam was 41 years old when he became king and reigned for 17 years. 2Chron. 12:13; 1Kings 14:21
 - b.** These men had been raised in luxury and privilege, without doubt.
 - c.** These men were entitled, believing they were “elite”, deserving to rule over the people, as many of our politicians today.
 - d.** These men had heard about the war and conquests of David, but they had never had to go to war under Solomon.
- 2.** These men were asked by Rehoboam, “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.** The attitude of Rehoboam is different towards his peers, “What advice do you give? How should “we” answer this people who have spoken to me.” vs. 9a-c
 - 1)** He saw these men as part of his kingdom and thinking like him “we”, opposed to the old guard that was being replaced “you”.
 - 2)** He saw himself above the people by referring to them as “this people”, not “my people”.
 - 3)** Though we cannot detect the tone of voice, the attitude of superiority is

- clear by the context, “this people who have spoken to me”.
- b. The words of Rehoboam communicated his disgust and anger at the odacity of the people’s request, “saying, ‘Lighten the yoke of your fatehr put on us.’” vs. 9d-e
 - 1) The tone of his voice and facial expression were one.
 - 2) He was expressing to his peers clearly his rejection of the people.
 3. The men conferred with Rehobaom confirming it by their own words,. vs. 10-11
 - a. Their advise was to tell the people he would be more oppresive, “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
 - 1) The idea being he would be worse , more extreme than his father Solomon by placing a heavier burden on them by the reverse figurative contrast, his little figure and his father’s thicker waist.
 - 2) This was a procloration of subjugation by fear, ruling as a tyrant.

- b. Their advise was to tell them they would suffer more under him, ““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
 - 1) Rehoboam would increase the burdensome taxation, “I will add to your yoke”.
 - 2) The comparising contrast was to communicate something more severe, a whip by his father was to discipline or punish a person, but he with scourges.
 - 3) The word scourges “aqrab”, the word is scorpion, whose bite can result in being bed-ridden or even die.

Illustration

It is like the drunk in a bar who was being loud and obnoxious, and the bouncer told him to be quiet and quit bothering the people or he would throw him out!

The drunk said, “I don’t think so!” So he continued and the next thing you heard was, “I was wrong!”

Application

1. The potential danger of church leaders becoming oppressive and abusive over the people is real.
 - a. Paul prophesied that some of the Ephesian elders would do this, “Therefore take heed to yourselves and to all the flock, among which

the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.” Acts 20:28-30

- b. Peter exhorts Pastors to be faithful by word and example, as well as church leaders, “The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the **flock** of **God** which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.” 1Pet. 5:1-4
2. The best advice and words and for our response is what is in the Bible and from godly men and women.
- a. “A soft answer **turns** away **wrath**, But a harsh word stirs up anger.” Prov. 15:1
 - b. “The tongue of the wise uses knowledge rightly, But the mouth of fools pours forth foolishness.” Prov. 15:2
 - c. “A wholesome tongue is a tree of life, But perverseness in it breaks the spirit.” Prov. 15:3

- d. “The lips of the wise disperse knowledge, But the heart of the fool does not do so.” Prov. 15:7
- e. “A wrathful man stirs up strife, But he who is slow to anger allays contention.” Prov. 15:18
- f. Every chapter of James mentions the tongue and the third is dedicated totally to the tongue, the “beast behind the ivory cage”. Ja. 3

The consultations considered by Rehoboam the king was short-sighted!

III. The condescension declared by Rehoboam the king. vs. 12-19

- A. The words of Rehoboam spoken could not be taken back. vs. 12-15
 - 1. The meeting day 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
 - a. Rehoboam set the scheduled day. vs. 5
 - b. The people came in great anticipation and hope, but maybe knowing the character of Rehoboam they were not?
 - 2. The abusive oppressive words were uttered. vs. 13-14
 - a. The unwise choice of Rehoboam came, “Then the king answered them roughly. King Rehoboam rejected the advice of the elders.” vs. 13

- 1) The word roughly “qasheh”, means hard, cruel, obstinate or stiff-necked.
 - 2) The words were sourced in a heart of pride and self-will.
- b.** The unwise words were said, “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. 14
- 1) He would add to their burdensome yoke of taxes.
 - 2) He would make them suffer more than they had under his father Solomon.
- 3.** The division of the Kingdom was the fulfillment of prophetic judgment over Solomon. vs. 15
- a.** The seeming contradiction, “So the king did not listen to the people; for the turn of events was from God.” vs. 15a-b
- 1) This is no contradiction to the conduct and decision made by Rehoboam.
 - 2) God only knew the heart of Rehoboam at the time of this event before it happened, but God did not make Rehoboam to do the evil or He would be unjust and evil.
- b.** The accuracy of the prophecy is stated, “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. 15c-d

- 1) The text is found in Kings. 1Kings 11:29-39
 - 2) Ahijah tore the garment into 12 pieces and gave Jeroboam 10 pieces, to indicate God was giving him 10 of the 12 tribe to Jeroboam, two to David.
 - 3) The judgment of God was over Solomon for worship of the gods of the pagan nations.
 - 4) Ahijah declared to Jehoboam that if he obeyed and walked with God , He would build him an enduring house as He had for David, through the gift of the ten tribes, known as Israel, opposed to “Judah” the two tribes Judah and Benjamin.
 - 5) We will never know how God would have worked it out through an obedient godly Northern Kingdom, instead of the evil idolatrous one.
* We will never know how God would have worked out the promise to Jacob because he listened to his mother to deceive his father Isaac, but he received it the hard way!
- B.** The words of Rehoboam reaped to what he had sown. vs. 16-19
1. The response of the people was to rebel and not submit to the oppressive king. vs. 16

- a. The people separated themselves from the Kingdom of David, “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?” vs. 16a-d
 - b. The people rejected the authority of David’s throne over them, “We have no inheritance in the son of Jesse. Every man to your tents, O Israel!” vs. 16e-g
 - c. The people would not support or defend the two tribes left to Rehoboam, “Now see to your own house, O David!” So all Israel departed to their tents.” vs. 16h-j
 - d. The people in the kingdom of Rehoboam were diminished, “But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.” vs. 17
 - 1) He went from having 100 % of the tribes to being left with 16.6666%.
 - 2) Remember his name Rehoboam means “a people has enlarged”, a contradiction to his name.
2. The counter-response of Rehoboam was to force himself on the people to pay taxes. vs. 18
- a. The pride of Rehoboam attempted to force the ten tribes to pay taxes, but it backfired on him, “Then King Rehoboam sent Hadoram, who was in charge of

- revenue; but the children of Israel stoned him with stones, and he died.” vs. 18a-c
- 1) The pride of Rehoboam hardened his heart.
 - 2) The message to Rehoboam was clear by the stoning to death of the tax-collector Hadoram, no pay no tax!
- b. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem.
3. The summary statement of the division of the kingdom of David, “So Israel has been in rebellion against the house of David to this day.” vs. 19
- a. This indicates to the day of the recording of the Chronicles, the mindset of the people at the time was when the people of God were very discouraged and disillusioned about the Davidic covenant.
 - b. They even came to the point of thinking that it was not a literal covenant and that it wasn’t going to take place, losing hope in the covenant God made with David.
 - c. So Chronicles really serves as an exhortation or encouragement towards God’s faithfulness to keep His word, to bless, and also to curse.
 - e. They had gone into captivity for their disobedience of the covenant of God, now God had brought them back.

Illustration

Sow a thought, reap an act
 Sow and act, reap a deed
 Sow a deed, reap a habit
 Sow a habit, reap a destiny

Application

1. The works of the flesh bring forth death.
 - a. The believer still has a sin nature and is capable of sinful acts, but the believer also has been given a divine nature to be able to overcome and not yield to the works of the flesh, part of the spiritual warfare. Eph. 6:10-18
 - b. Paul says, “Now the works of the **flesh** are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.” Gal. 5:19-21
 - c. Peter says, “Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the

- divine nature, having escaped the **corruption** that is in the world through lust.” 2Pet. 1:2-4
- d. Paul says, “knowing this, that our **old man** was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. Rom. 6:6
 - e. Again Paul says, “Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.” Rom. 6:11-12
2. The life of the Spirit bring forth life eternal, a quality of God-like life.
 - a. Paul told the Galatians, “I say then: Walk in the Spirit, and you will not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.” Gal. 5:16-17
 - b. Paul revealed the fruit of the Spirit, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ’s have crucified the **flesh** with its passions and desires.” Gal. 5:22-24
 - * The word “fruit” is singular not plural, the fruit is agape love, what follows are manifestations of agape love!
 - c. Paul commanded to be constantly under the influence and power of the Spirit, “And do not

be drunk with wine, in which is dissipation; but be filled with the Spirit.” Eph. 5:18

* “Being filled continuously with the Spirit!

- d. The personal responsibility is to every believer, “But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; or so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” 2Pet. 1:5-11

3. None of our works of the flesh can be undone or redone, they can only be forgiven.
- a. Confessing them to God and asking forgiveness.
 - b. Acknowledging, confessing them to a person and asking forgiveness.
 - c. Abandoning the sin.
 - d. Though we are forgiven, at times we have to live with some lasting consequences, but it is not God punishing us, but what we brought on ourselves.

* “Against You, You only, have I sinned, And done this evil in Your sight-- That You may be found just when You speak, And blameless when You judge.” Ps. 51:4

The condescension declared by Rehoboam the king was short-lived!

Conclusion

The division of the kingdom of Solomon through his son Rehoboam falls into three movements.

- I. The consternation expressed by the people to Rehoboam the king was long-coming!
- II. The consultations considered by Rehoboam the king was short-sighted!
- III. The condescension declared by Rehoboam the king was short-lived!