

SECOND CHRONICLES

Chapter 10

Israel Rebels Against Rehoboam

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

10:1–36:23 The material covering the divided monarchy in Chronicles is considerably shorter than that in Kings: 27 chapters compared to 36 (1Ki 12–2Ki 25). Moreover, about half of this material is unique to Chronicles and shows no dependence on Kings. The most obvious reason for this is that the Chronicler has written a history of the Davidic dynasty in Judah; the history of the northern kingdom is passed over in silence except where it impinges on that of Judah. At least two considerations prompt this treatment of the divided kingdom: 1. The Chronicler is concerned to trace God’s faithfulness to his promise to give David an unbroken line of descent on the throne of Israel. 2. At the time of the Chronicler the restored community was confined to the returnees of the kingdom of Judah, who were actually the remnant of all Israel (see Introduction to 1 Chronicles: Purpose and Themes). (CSB)

Chs 10–12 The Chronicler has minimal interest in the events of the Northern Kingdom and omits information focused on Jeroboam I of Israel (1Ki 12:25–14:20). The issue of fault in the rebellion is taken up more fully by the Chronicler in the unique material of 2Ch 13. The remaining chapters of 2Ch describe the kings of Judah, the Davidic successors of Solomon. Rulers of the Northern Kingdom receive mention only when relations with the schismatic tribes affect the kings in Jerusalem. (TLSB)

10:1–19 See 1Ki 12:1–20 and notes. Somewhat in line with his idealization of Solomon, the Chronicler places most of the blame for the schism on the rebellious Jeroboam (cf. 13:6–7). (CSB)

10:1 *Rehoboam*. Reigned 930–913 B.C. (CSB)

all Israel. Worship in the temple by a united nation came to an end after Solomon’s death. (TLSB)

10:2 *Jeroboam*. His second mention in Chronicles (see 9:29). The Chronicler assumes the reader’s familiarity with 1Ki 11:26–40. (CSB)

10:4 *yoke*. The 10 northern tribes (Israel) objected particularly to Solomon’s conscription of forced labor. See notes, 1Ki 5:13, 15; 11:26. Luth: “There is nothing they forget more rapidly than kindnesses. Solomon reigned wisely, in peace and with great wealth; but as soon as Solomon had died, they immediately began to complain about ‘the yoke of Solomon’ (2 Chron. 10:4), and there was no remembrance of his deeds of kindness. Regardless of what the state of the world has been, it has always seemed intolerable to the world.... When the Gospel began, everyone ran to it eagerly; but once the Gospel has prevailed, we are bored and forget the great blessings.... Therefore if anyone wants to serve the world with wisdom, justice, or any other good things, let him expect nothing from it except the worst. Thus David and Solomon, the best of kings, loved good men and hated evil men. But the people did not acknowledge their love and forgot all their kindnesses and good deeds” (AE 15:144–45). (TLSB)

10:6 *King Rehoboam*. Though possibly not yet anointed king for all Israel, he would be the leader of his tribe, Judah, by default. (TLSB)

10:15 *Ahijah*. The Chronicler assumes the reader's familiarity with 1Ki 11:29–33. (CSB)

10:16 Foreshadows the battle of ch 13. Contrast with 2Sm 20:1; 1Ch 12:19. (TLSB)

10:18 *Adoniram ... in charge of forced labor*. Had held the same office under Solomon (1Ki 4:6; 5:14). (CSB)

Also called Adoniram. (TLSB)