

SECOND CHRONICLES

Chapter 12

Egypt Plunders Jerusalem

When the rule of Rehoboam was established and he was strong, he abandoned the law of the LORD, and all Israel with him. 2 In the fifth year of King Rehoboam, because they had been unfaithful to the LORD, Shishak king of Egypt came up against Jerusalem 3 with 1,200 chariots and 60,000 horsemen. And the people were without number who came with him from Egypt—Libyans, Sukkiim, and Ethiopians. 4 And he took the fortified cities of Judah and came as far as Jerusalem. 5 Then Shemaiah the prophet came to Rehoboam and to the princes of Judah, who had gathered at Jerusalem because of Shishak, and said to them, “Thus says the LORD, ‘You abandoned me, so I have abandoned you to the hand of Shishak.’” 6 Then the princes of Israel and the king humbled themselves and said, “The LORD is righteous.” 7 When the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah: “They have humbled themselves. I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out on Jerusalem by the hand of Shishak. 8 Nevertheless, they shall be servants to him, that they may know my service and the service of the kingdoms of the countries.” 9 So Shishak king of Egypt came up against Jerusalem. He took away the treasures of the house of the LORD and the treasures of the king's house. He took away everything. He also took away the shields of gold that Solomon had made, 10 and King Rehoboam made in their place shields of bronze and committed them to the hands of the officers of the guard, who kept the door of the king's house. 11 And as often as the king went into the house of the LORD, the guard came and carried them and brought them back to the guardroom. 12 And when he humbled himself the wrath of the LORD turned from him, so as not to make a complete destruction. Moreover, conditions were good in Judah. 13 So King Rehoboam grew strong in Jerusalem and reigned. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that the LORD had chosen out of all the tribes of Israel to put his name there. His mother's name was Naamah the Ammonite. 14 And he did evil, for he did not set his heart to seek the LORD. 15 Now the acts of Rehoboam, from first to last, are they not written in the chronicles of Shemaiah the prophet and of Iddo the seer? There were continual wars between Rehoboam and Jeroboam. 16 And Rehoboam slept with his fathers and was buried in the city of David, and Abijah his son reigned in his place.

12:1–14 Whereas obedience to the prophetic word (11:1–4) had brought blessing (11:5–23), now the prophet comes to announce judgment for disobedience (see 1Ki 14:25–28). While the writer of Kings also reports the attack of Shishak, the Chronicler alone adds the rationale that the invasion was because of forsaking the commands of God (vv. 1–2, 5). (CSB)

War of Rehoboam and Shishak, greatly expanded from 1Ki 14:21–31. While 1Ki is content to note that Shishak “came up against Jerusalem” (1Ki 14:25), the Chronicler adds a battle report, complete with the appearance of the prophet Shemaiah (vv 3–8). (TLSB)

12:1 The Chronicler introduces the war with Shishak with a theological observation on the reign of Rehoboam. (TLSB)

rule ... established. Cf 11:16–17, 23. Rehoboam acted shrewdly by emphasizing worship at the Jerusalem temple, which ensured the loyalty of many people living in Israel. (TLSB)

all Israel. Used in a variety of ways in 2 Chronicles: (1) of both kingdoms (9:30), (2) of the northern kingdom (10:16; 11:13) or (3) of the southern kingdom alone (as here; 11:3). (CSB)

abandoned. The opposite of “seeking the LORD” (v. 14). (CSB)

Key concept in the Chronicler’s theological vocabulary. The same Hbr word, also translated “forsaken,” is used elsewhere for irregular worship (13:10–11; 21:10–11; 28:6; 29:6) or the worship of foreign gods (7:19, 22; 24:18; 34:25). (TLSB)

12:2 Shishak. Founder of the 22nd dynasty of Egypt, he ruled c. 945–924 B.C. The Bible mentions this invasion only as it affected Jerusalem, but Shishak’s own inscription on the wall of the temple of Amun at Karnak (Thebes) indicates that his armies also swept as far north as the plain of Jezreel and Megiddo. (CSB)

Ruler 945–924 BC, founder of the Twenty-second Egyptian Dynasty. His invasion of Judah and Israel is documented by a well-known inscription on the temple wall in Karnak. More than 150 conquered cities are mentioned in this inscription, though Jerusalem is not among them. (TLSB)

fifth year. 925 B.C. The Chronicler often introduces chronological notes not found in Kings (e.g., 11:17; 15:10, 19; 16:1, 12–13; 17:7; 21:20; 24:15, 17, 23; 26:16; 27:5, 8; 29:3; 34:3; 36:21). These become a vehicle for his emphasis on immediate retribution by dividing the reigns of individual kings into cycles of obedience-blessing and disobedience-punishment. This sequence is clear for Rehoboam: Three years of obedience and blessing (11:17) are followed by rebellion, presumably in the fourth year (12:1), and punishment in the fifth (here). (CSB)

12:3 Sukkites. Probably a group of mercenary soldiers of Libyan origin who are known from Egyptian texts. (CSB)

Known to have had a part in other Egyptian military operations, but mentioned only here in the OT. (TLSB)

12:5 abandoned. This kind of wordplay occurs three times in Chronicles, here and in 15:2; 24:20. In each case, it is spoken by an inspired prophet, part of the material unique to Chronicles, and within the context of warfare. (TLSB)

12:6–7 See v. 12. The Chronicler has in mind God’s promise in 7:14. (CSB)

12:6 humbled themselves. The word of Shemaiah was received with a confession of guilt. (TLSB)

The LORD is righteous. Used also in the more extensive confessions of Ex 9:27; Ezr 9:15; Ne 9:33; Ps 119:137; 129:4; Dn 9:14. Humility brings mercy from the Lord (cf 7:14). (TLSB)

12:7 In response to Judah’s humility, the Lord grants three things, listed in v 7b. *word of the LORD came.* See p 1080. *some deliverance.* Or, “deliverance within a short time.” God tempered the severity of the punishment, as He did when Moses interceded for the people. (TLSB)

12:8 *know My service.* Invasion was to teach that the alternative to serving the Lord was servitude to “the kingdoms of the countries,” the rod of His anger for apostasy (Is 10:5). Implied here is the opportunity to learn the difference between serving the Lord and other kings and the promise that they may have future opportunities to serve the Lord. (TLSB)

12:9 *took away everything.* Tribute, to make peace. Cf v 8. (TLSB)

12:12 *good.* Prosperity prevailed again after the enemy left. (TLSB)

12:13–16 Customary formula for summarizing a king’s reign. (TLSB)

12:13 *Naamah the Ammonite.* One of Solomon’s foreign wives. (TLSB)

12:14 *did evil.* Cf 1Ki 14:22–24. (TLSB)

12:15 While 1Ki 14:29 cites “the Chronicles of the Kings of Judah,” here the Chronicler cites two prophetic works. (TLSB)

Ch 12 The Lord proves Himself righteous toward Rehoboam and Judah by punishing their abandonment of His Law and by hearing their confession of sin. The Lord is always ready to hear our confession and to forgive us. In applying His Law, He always has in mind our good, our repentance, and our salvation. • Hear my cry, O righteous Lord, and answer me according to Your mercy in Christ. Amen. (TLSB)