

SECOND CHRONICLES

Chapter 12

Shishak Attacks Jerusalem

After Rehoboam's position as king was established and he had become strong, he and all Israel^a with him abandoned the law of the LORD.² Because they had been unfaithful to the LORD, Shishak king of Egypt attacked Jerusalem in the fifth year of King Rehoboam.³ With twelve hundred chariots and sixty thousand horsemen and the innumerable troops of Libyans, Sukkites and Cushites^b that came with him from Egypt,⁴ he captured the fortified cities of Judah and came as far as Jerusalem.⁵ Then the prophet Shemaiah came to Rehoboam and to the leaders of Judah who had assembled in Jerusalem for fear of Shishak, and he said to them, "This is what the LORD says, 'You have abandoned me; therefore, I now abandon you to Shishak.'"⁶ The leaders of Israel and the king humbled themselves and said, "The LORD is just."⁷ When the LORD saw that they humbled themselves, this word of the LORD came to Shemaiah: "Since they have humbled themselves, I will not destroy them but will soon give them deliverance. My wrath will not be poured out on Jerusalem through Shishak.⁸ They will, however, become subject to him, so that they may learn the difference between serving me and serving the kings of other lands."⁹ When Shishak king of Egypt attacked Jerusalem, he carried off the treasures of the temple of the LORD and the treasures of the royal palace. He took everything, including the gold shields Solomon had made.¹⁰ So King Rehoboam made bronze shields to replace them and assigned these to the commanders of the guard on duty at the entrance to the royal palace.¹¹ Whenever the king went to the LORD's temple, the guards went with him, bearing the shields, and afterward they returned them to the guardroom.¹² Because Rehoboam humbled himself, the LORD's anger turned from him, and he was not totally destroyed. Indeed, there was some good in Judah.¹³ King Rehoboam established himself firmly in Jerusalem and continued as king. He was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city the LORD had chosen out of all the tribes of Israel in which to put his Name. His mother's name was Naamah; she was an Ammonite.¹⁴ He did evil because he had not set his heart on seeking the LORD.¹⁵ As for the events of Rehoboam's reign, from beginning to end, are they not written in the records of Shemaiah the prophet and of Iddo the seer that deal with genealogies? There was continual warfare between Rehoboam and Jeroboam.¹⁶ Rehoboam rested with his fathers and was buried in the City of David. And Abijah his son succeeded him as king.

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)

12:15–16 See 1Ki 14:29–31. (CSB)

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)