

Rehoboam

Rehoboam's reign was marred by the departure of ten tribes. Although this was God's will, it greatly weakened his power. But he had no one to blame but himself. He began his reign with great pride and folly. The elders of Israel gave him good and wise counsel concerning Israel's request that their taxes be lightened. But he rejected their advice and listened instead to the young man whom he had grown up with and completely rejected the request Israel had made.

8 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. ... 5 So the king did not listen to the people; for the turn of events was from the Lord, that He might fulfill His word, which the Lord had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat. 1Kings 12:8, 15

His rough answer led to the fulfillment of God's words to Jeroboam and the ten tribes reject him as king. At this time, Rehoboam would have compounded his error and brought disaster on Judah, but this time God intervened.

And when Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, one hundred and eighty thousand chosen men who were warriors, to fight against the house of Israel, that he might restore the kingdom to Rehoboam the son of Solomon. 22 But the word of God came to Shemaiah the man of God, saying, ... 24 'Thus says the Lord: "You shall not go up nor fight against your brethren the children of Israel. Let every man return to his house, for this thing is from Me."'" Therefore they obeyed the word of the Lord, and turned back, according to the word of the Lord. 1Kings 12:21-22, 24

As soon as he began his reign, the worship and service, along with the moral and spiritual ordinances of the Law were rejected.

*And Rehoboam the son of Solomon reigned in Judah. **Rehoboam was forty-one years old when he became king. He reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put His name there. His mother's name was Naamah, an Ammonitess. 22 Now Judah did evil in the sight of the Lord, and they provoked Him to jealousy with their sins which they committed, more than all that their fathers had done.** 1Kings 14:21-23*

The Holy Spirit summed up the entire time Israel entered the promised land until that moment and proclaimed: *Judah did evil in the sight of the Lord, and they provoked Him to jealousy with their sins which they committed, **more than all that their fathers had done.*** Rehoboam clearly had no respect for God or for the Law of Moses.

In describing why their wickedness was so great, He listed several details:

*For they also **built for themselves high places, sacred pillars, and wooden images on every high hill and under every green tree.** 24 And there were also **perverted persons in the land. They did according to all the abominations of the nations which the Lord had cast out before the children of Israel.** 1 Kings 14:23-24*

The Abominations of the Nations

The Hebrew term "abomination" is used nearly 140 times in the OT. It's scope and meaning are very important as we see the phrase "abominations of the nations" used to describe Israel's practices when they went into full apostasy. Because of the number of times this term is used and especially in the context of the practices of Israel, it is important that when we see the word, we understand all the wicked practices that it defines.

The definition of the words are long and technical, but just note the highlighted or italicized portions to gain a good understanding of the Hebrew word as it was used in the Old Testament.

tā•ab... abhor (Piel), be abominable (Niphal), do abominably (Hiphil). ... **Attested twenty-two times in the OT**, ... Its basic meanings in the Piel are "**abhor, loathe**" in a physical sense (Job 9:31; Job 19:19; Job 30:10; Ps 107:18) and "**detest, exclude**" for ritual or ethical reasons (Deut 7:26; Deut

23:8). **Often the two meanings coalesce** (Amos 5:10; Mic 3:9); ... **the subject may be either God** (Ps 106:40) **or man** (Isa 49:7). In the Hiphil, the verb means "**commit abominable detestable deeds**" (1 Kings 21:26; Ps 14:1; Ps 53:2 ; Ezek 16:52), while in the Niphal it means "**be loathesome, detestable**" (1 Chron 21:6; Job 15:16; Isa 14:19). (TWOT # OT 8581)

tō'ēbâ **Abominable (custom, thing), abomination. ... The frequency of this word attests to its importance ; it occurs 117 times in all. ... The nuances of *tō'ēbâ* are numerous indeed ... As with the verb(*tā'ab*), so also with the noun **the abomination may be of a physical, ritual or ethical nature and may be abhorred by God or man. *Sharing a meal with a Hebrew* was ritually offensive to an Egyptian (Gen 43:32), as was offering certain kinds of sacrifices (Ex 8:22). *Homosexuality and other perversions* are repugnant to God and fall under his judgment (Lev 18:22-30; Lev 20:13). *Idolatry*(Deut 7:25), *human sacrifice* (Deut 12:31), *eating ritually unclean animals* (Deut 14:3-8), *sacrificing defective animals* (Deut 17:1), *engaging in occult activities* (Deut 18:9-14), *conducting one's business dishonestly* (Deut 25:13-16), *practicing ritual prostitution* (1 Kings 14:23 ff), and *similar acts of disobedience* (for seven more abominations, see the list in Prov 6:16-19) were sure to bring God's wrath on those who perpetrated them. *Twelve times the book of Proverbs uses the phrase, "is an abomination to the Lord."* ... At the other end of the spectrum, even prayer is an abomination offered by one who refuses to obey God's Word (Prov 28:9). (TWOT #OT 8441)****

tō'ēbâ defines something or someone as ... being "**dangerous," "sinister," and "repulsive"** to another individual. ... When used with reference to God, this nuance of the word describes **people, things, acts, relationships, and characteristics that are "detestable" to Him because they are contrary to His nature.** (Vine's OT:8441)

tā'ab, "**to abhor, treat as abhorrent, cause to be an abomination, act abominably.**" (Vine's OT:8581)

The noun is used 22 times and translated with *abhor, loathe in a physical sense or detest, exclude* for ritual or ethical reasons. The verb is used 117 times and is nearly always translated "*abomination.*" But it's basic meaning is something *repulsive, repugnant, detestable, leading one to loathe or hate it.* It appears to have that visceral reaction we feel toward something *disgusting, nauseating, and odious.*

One of the passages that helps see the fulness of this abomination is in Deuteronomy. It is the attitude God sought to create in all Israel when they saw an idol. First, don't covet or desire anything on the idol(gold, silver etc.) as if it were a pleasant thing. Second, remember it is an abomination(disgusting, repulsive, loathsome) to God. Since it is an abomination to God it should also be an abomination to His people. Something that is disgusting and nauseating and creates the same attitude one might feel if they saw something physically disgusting or nauseating. Then God adds two synonyms to the two words above that have already been used.

*You shall burn the carved images of their gods with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it; for it is an **abomination(*tō'ēbâ*)** to the Lord your God. 26 Nor shall you bring an **abomination(*tō'ēbâ*)** into your house, lest you be **doomed to destruction(*charam*)*** like it. You shall **utterly detest it(*tā'ab*)** and **utterly abhor it*** for it is an **accursed thing(*charam*)*** Deut 7:25-26*

The first synonym is "*charam*" which is used many times in the OT to describe things that have been cursed and must be utterly and completely destroyed.

* *charam* — 1) to ban, to devote, to destroy utterly, to completely destroy, to dedicate for destruction, to exterminate (BDB # 2764) (Remember Achan at Jericho when he took something devoted to destruction *charam* and was himself devoted to destruction *charam* by stoning)

The second synonym describes something that is filthy, detestable and abominable.

* *shaqats* — (Piel) to detest, to make abominable, to count filthy, to make detestable..."(BDB OT:8262)

Hence this word group describes those things that are disgusting, nauseating because they are corruptions of what is good and wholesome into something vile and unhealthy. When we see and smell food that has gone bad. When we see something that has died and is going through corruption. When we witness things like this, we don't have to think about how we feel. It is a visceral part of us. We don't like to see, smell or touch such things. We want them out of our presence. This is how God feels about things that he calls abominations. They are perversions of things he created wholesome and good to things that are disgusting and nauseating to him.

Abominations in the Proverbs:

*These six things the Lord hates, Yes, **seven are an abomination to Him:** 17 A **proud look**, A **lying tongue**, Hands that **shed innocent blood**, 18 A heart that **devises wicked plans**, Feet that are **swift in running to evil**, 19 A **false witness who speaks lies**, And one who sows discord **among brethren**. Pr. 6:16-19*

*A **false balance** is an **abomination** to the Lord, but a just weight is his delight. Pr. 11:1*

***Lying lips** are an **abomination** to the Lord, But those who deal truthfully are His delight. Pr. 12:22*

*The **sacrifice of the wicked** is an **abomination** to the Lord, But the prayer of the upright is His delight. Pr. 15:8*

*The **thoughts of the wicked** are an **abomination** to the Lord, But the words of the pure are pleasant. Pr. 15:26*

*Everyone **proud in heart** is an **abomination** to the Lord; Though they join forces, none will go unpunished. Pr. 16:5*

***He who justifies the wicked**, and he who **condemns the just**, Both of them alike are an **abomination** to the Lord. Pr. 17:15*

***Diverse weights and diverse measures**, They are both alike, an **abomination** to the Lord. Pr. 20:10*

*One who **turns away his ear from hearing the law**, Even **his prayer** is an **abomination**. Pr. 28:9*

*An **unjust man** is an **abomination to the righteous**, And **he who is upright** in the way is an **abomination to the wicked**. Pr. 29:27*

Abominations practiced in Egypt and in the nations of Canaan:

*Then the Lord spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them: 'I am the Lord your God. 3 **According to the doings of the land of Egypt, where you dwelt, you shall not do;** and **according to the doings of the land of Canaan, where I am bringing you, you shall not do;** nor shall you walk in their ordinances. 4 You shall observe My judgments and keep My ordinances, to walk in them: I am the Lord your God. Lev. 18:1-5*

*'Do not **defile yourselves** with any of these things; **for by all these the nations are defiled**, which I am casting out before you. 25 **For the land is defiled;** therefore I visit the punishment of its iniquity upon it, and **the land vomits out its inhabitants**. 26 You shall therefore keep My statutes and My judgments, and **shall not commit any of these abominations**, either any of your own nation or any stranger who dwells among you 27 (for **all these abominations the men of the land have done, who were before you, and thus the land is defiled**), 28 lest the land vomit you out also when you defile it, as it vomited out the nations that were before you. 29 For **whoever commits any of these abominations**, the persons who commit them shall be cut off from among their people. Lev 18:24-29*

As we carefully read these passages, we learn that the things they had witnessed being done in Egypt had defiled Egypt bringing both the Ten Plagues and the drowning of all the men in the Red Sea. While the things they would witness in Canaan had defiled their land bringing their annihilation at the hands of Israel.

*"Do not think in your heart, after the Lord your God has cast them out before you, saying, '**Because of my righteousness** the Lord has brought me in to possess this land'; but **it is because of the***

wickedness of these nations that the Lord is driving them out from before you. 5 It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wickedness of these nations that the Lord your God drives them out from before you, Deut 9:4-5

The land was vomiting out it's inhabitants because of the nauseating and disgusting abominations that were being done. The land had done all the abominations listed below. Israel was warned that if they practiced these abominations the land would also vomit them out.

Specific Abominations Listed:

Incest Lev 18:6-18

'None of you shall approach anyone who is **near of kin to him**, to uncover his nakedness:

The nakedness of your **father** or the nakedness of your **mother**

The nakedness of your **father's wife** you shall not uncover;

The nakedness of your **sister**, the daughter of your father, or the daughter of your mother,

The nakedness of your **son's daughter** or your **daughter's daughter**,

The nakedness of your **father's wife's daughter**,

You shall not uncover the nakedness of your **father's sister**;

You shall not uncover the nakedness of your **mother's sister**,

You shall not uncover the nakedness of your **father's brother**.

You shall not approach his wife; she is your **aunt**.

You shall not uncover the nakedness of your **daughter-in-law**

You shall not uncover the nakedness of your **brother's wife**;

You shall not uncover the nakedness of a **woman and her daughter**,

Nor take a **woman as a rival to her sister**, to uncover her nakedness while the other is alive.

Other abominable practices Lev. 18:19-23

not approach a woman to **uncover her nakedness** as long as she is in her **customary impurity**.

not lie carnally with your **neighbor's wife**, to defile yourself with her.

shall not let any of your **descendants pass through the fire to Molech**,

shall not **lie with a male as with a woman**. It is an abomination.

Nor shall you **mate with any animal**, to defile yourself with it.

Nor shall any **woman stand before an animal to mate with it**. It is perversion.

By all these the nations are defiled, which I am casting out before you. all these abominations the men of the land have done, who were before you, and thus the land is defiled – Lev. 18:24; 27

*'You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out. 23 And you shall not walk in the statutes of the nation which I am casting out before you; for **they commit all these things**, and therefore I abhor them. Lev 20:22-24*

The Abominations of Those Nations –

"When you come into the land which the Lord your God is giving you, you shall not learn to follow the abominations of those nations. Deut 18:9

make **son or daughter pass through the fire**

one who **practices witchcraft**,

a **soothsayer**

one who **interprets omens**

a **sorcerer**, one who **conjures spells**

or a **medium**

a spiritist

one who **calls up the dead**

"A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the Lord your God. Deut 22:5

For all who do these things are an abomination to the Lord, and because of these abominations the Lord your God drives them out from before you. 13 You shall be blameless before the Lord your God. 14 For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the Lord your God has not appointed such for you. Deut 18:9-14

"When the Lord your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, 30 take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that **you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.'** 31 You shall not worship the Lord your God in that way; **for every abomination to the Lord which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.** Deut 12:29-31

you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as the Lord your God has commanded you, 18 **lest they teach you to do according to all their abominations which they have done for their gods,** and you sin against the Lord your God. Deut 20:17-18

The Real Essence of Idolatry

Idolatry is a religion devised by man to serve a god they have imagined with service they create. When men create idolatry, they often devise the things they enjoy, or imagine will be pleasing to their god. Hence these people in Canaan created gods that they would serve with incest, homosexuality, adultery, fornication, and bestiality. They created gods that they could sacrifice the unwanted fruit of sexual immorality of any kind or just rid themselves of a child they did not want. They created gods who would tell them the future, call up the dead, etc.

When Israel went to serve these gods, it was because they wanted to be involved in these practices. No one leaves God to go serve an idol. They leave God because God's laws are confining them and keeping them from doing what they want to do.

God here proclaimed that under Rehoboam, the nation of Israel went further into all these abominations than any generation before them. Yet it will continue to worsen with successive Kings until God chose to destroy them.

Manasseh was twelve years old when he became king, and he **reigned fifty-five years** in Jerusalem. His mother's name was Hephzibah. 2 **And he did evil in the sight of the Lord, according to the abominations of the nations** whom the Lord had cast out before the children of Israel. ... 9 But they paid no attention, and **Manasseh seduced them to do more evil than the nations whom the Lord had destroyed before the children of Israel.** 11 "Because Manasseh king of Judah has done these abominations (he has **acted more wickedly than all the Amorites who were before him,** and has also made Judah sin with his idols), 2Kings 21:1-3

"Look, the princes of Israel: each one has used his power to shed blood in you. 7 In you they have made light of father and mother; in your midst they have oppressed the stranger; in you they have mistreated the fatherless and the widow. 8 You have despised My holy things and profaned My Sabbaths. 9 In you are men who slander to cause bloodshed; in you are those who eat on the mountains; **in your midst they commit lewdness. 10 In you men uncover their fathers' nakedness; in you they violate women who are set apart during their impurity. 11 One commits abomination with his neighbor's wife; another lewdly defiles his daughter-in-law; and another in you violates his sister, his father's daughter. 12 In you they take bribes to shed blood; you take usury and increase; you have made profit from your neighbors by extortion, and have forgotten Me,"** says the Lord God. Ezek 22:6-12

Rehoboam - 2 They Humbled Themselves; Therefore I will not Destroy Them

After the departure of the ten tribes (Israel), Rehoboam began to strengthen and fortify cities in Judah. From this time until the end of the OT Scriptures the term **Judah** referred to the tribes of both **Judah and Benjamin**, along with all the others who defected from Israel and came to Judah.



So Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. 6 And he built Bethlehem, Etam, Tekoa, 7 Beth Zur, Sochoh, Adullam, 8 Gath, Mareshah, Ziph, 9 Adoraim, Lachish, Azekah, 10 Zorah, Aijalon, and Hebron, which are in Judah and Benjamin, fortified cities. 11 And he fortified the strongholds, and put captains in them, and stores of food, oil, and wine. 12 Also in every city he put shields and spears, and made them very strong, **having Judah and Benjamin on his side.** 2Chr. 11:5-12

Rehoboam took 18 wives and 60 concubines, they gave him 28 sons and 60 daughters. The three wives that are mentioned are granddaughters of David, Jesse, and Absalom, the last being the most favored of all. These wives many wives and had many sons, who also helped strengthen his kingdom.

*Then Rehoboam took for himself as wife **Mahalath the daughter of Jerimoth the son of David**, and of **Abihail the daughter of Elish the son of Jesse**. 19 And she bore him children: Jeush, Shamariah, and Zaham. 20 After her he took **Maachah the granddaughter of Absalom**; and she bore him Abijah, Attai, Ziza, and Shelomith. 21 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**. 22 And **Rehoboam appointed Abijah the son of Maachah as chief, to be leader among his brothers; for he intended to make him king**. 23 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.** 2Chr. 11:18-23*

Rehoboam and Judah Remained Faithful to God for Three Years

Not only did Benjamin remain with Judah, but many of the Levites who had been living and serving Israel in the Northern region of the ten tribes also left.

*And **from all their territories the priests and the Levites who were in all Israel took their stand with him**. 14 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**. 2Chr 11:13-14*

God also wanted us to know that not everyone in the ten tribes followed Jeroboam in his idolatry and sin. Those who “*set their heart to seek the Lord God of Israel, came to Jerusalem to sacrifice to the Lord God of their fathers.*” With these godly men added to those in Judah, it strengthened his kingdom, but at the end of three years Judah forsook God.

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. 17 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.** 2Chr. 11:16-17

Israel's Apostasy Led God to Raise an Adversary

After two years in apostasy, God acts by sending the king of Egypt against them. No details are given of a battle, only that all the fortified cities were taken and they were camped outside Jerusalem. Whether these cities were taken without a fight after seeing the superior forces or if there were battles and loss of life is not revealed. We know Rehoboam had a 180,000 men, but the "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" were a far superior force so they may have surrendered without a fight.

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.** 2 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, 3 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. 4 And **he took the fortified cities of Judah and came to Jerusalem.** 2Chr. 12:1-4

God sent a Prophet and the People were Humbled(Repented)

The prophet Shemaiah was first mentioned when as Rehoboam prepared to fight against the ten tribes to bring them back, he revealed that God had brought this to pass and they needed to stop. Now, he is sent to proclaim God's judgement against them. From the account it appears that the army was camped outside Jerusalem when the prophet arrived. They had two choices, to listen to the prophet believing that this was all from the Lord as a result of their wickedness and repent, or reject his words and seek a way out on their own. This is one of the few times in the history of Judah when they listened to the prophet.

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.'" 6 So the leaders of Israel and the king humbled themselves; and they said, "The Lord is righteous." 2Chr. 12:5-6

From this verse it appears that as the outlying fortifications were taken, after hearing of the threat Shishak posed, the leaders had the opportunity to gather to Jerusalem (*the leaders of Judah, who were gathered together in Jerusalem because of Shishak*). When God revealed to them that they had forsaken Him and this was His response, the leaders along with the king *humbled* themselves.

The term "*humbled*" is a very important one to understand as it ties in with one of the three greatest threats to man's salvation. The "*pride of life*" has brought multitudes into a bad relationship with the Lord. It was this "*pride of life*" along with arrogance and a "*thinking more highly than they ought to think*," that had led them to the king of Egypt sitting outside the walls threatening to destroy them. It was only because they "*humbled* themselves that they averted a greater punishment.

"*humbled*" is used 36 times in the OT and 28 of those times in Judges through Chronicles. It has two main branches. 18 times it is used of military subjection and 18 times of spiritual submission.

kana' This verb **occurs thirty-six times**, It denotes **bringing a proud and recalcitrant people or spirit into subjection**. ... No thoroughgoing distinction is possible between **kana'** and the two other words '**ānā** and '**šāpēl** which are most commonly translated "*be humble*." However, **slight distinctions may be drawn**: '**ānā** seems to stress the aspects of **forcible humiliation** (including rape), whereas '**šāpēl** contrasts **height and lowness**. **kana'** compares **dominion and subjection** (Ps 106:42). "*Their enemies also oppressed them, And they were brought into subjection under their hand.*" **Eighteen** of the occurrences **refer to military subjection**, most of these being nations which had oppressed Israel or at least threatened to do so. Of the **eighteen references to a spiritual submission, fifteen relate**

the actions of a king in submitting himself and his nation to God (1 Kings 21:29; etc.). The emphasis is upon a **proud and independent spirit abasing itself**. Two key references are Lev 26:41 and 2 Chron 7:14 which indicate that so long as a person, or nation, is arrogant and self-sufficient, God can do nothing for them. (TWOT OT:3665)

As we carefully sift through this definition and its importance to our relationship to God and to the final outcome for our eternal souls, it all begins in Leviticus. In this passage, God warned Israel of the most certain judgment and punishment that must follow. If they “*despised His statutes*” or “*abhor his judgments*” and “*break his covenant*,” certain punishment would follow, including “*defeated by your enemies*.” These punishments will continue to increase in severity as long as they remain proud and rebellious.”

15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant, ... 17 I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you. 18 ‘And after all this, if you do not obey Me, then I will punish you seven times more for your sins. 19 I will break the pride of your power; I will make your heavens like iron and your earth like bronze. 20 And your strength shall be spent in vain; for your land shall not yield its produce, nor shall the trees of the land yield their fruit. Lev. 26:15, 17-20

The only way to stop these judgments and return to God’s favor, they must “*confess their iniquity and the iniquity of their fathers*,” along with “*their unfaithfulness in which they were unfaithful to Me*.” Only when their “*uncircumcised hearts are humbled, and they accept their guilt*,” will God remember His covenant.

‘But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, 41 and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt — 42 then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land. Lev. 26:40-42

It all begins when their “*uncircumcised hearts are humbled, and they accept their guilt*.” the term “*humbled*” is the word above. It is always the necessary first step in all repentance. It is the anguish of the publican in Luke 18 and the godly sorrow of the Corinthians in 2Cor 7.

Uses of these terms in Kings & Chronicles, gives the depth of the importance of humbling ourselves.

*And the word of the Lord came to Elijah the Tishbite, saying, 29 “See how **Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the calamity in his days. In the days of his son I will bring the calamity on his house.**” 2 Kings 21:28-29*

*3 in the eighteenth year of King **Josiah**....”Concerning the words which you have heard — 19 **because your heart was tender, and you humbled yourself before the Lord** when you heard what I spoke against this place and against its inhabitants, that they would become a desolation and a curse, and you tore your clothes and wept before Me, I also have heard you,” says the Lord. 2 Kings 22:3, 18-20*

*if **My people who are called by My name will humble themselves**, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. 2 Chron 7:14*

*(**Rehoboam**) 6 So the leaders of Israel and the king humbled themselves; and they said, “The Lord is righteous.” 7 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....** 12 **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.** 2 Chron. 12:6-7; 12,*

And **Hezekiah** sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover to the Lord God of Israel. 10 So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them. 11 **Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem.** 12 Also the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of the Lord. 2 Chron. 30:1-2; 10-12

In those days **Hezekiah** was sick and near death, and he prayed to the Lord; and He spoke to him and gave him a sign. 25 But Hezekiah did not repay according to the favor shown him, for **his heart was lifted up; therefore wrath was looming over him and over Judah and Jerusalem.** 26 Then **Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem,** so that the wrath of the Lord did not come upon them in the days of Hezekiah. 2 Chron 32:24-26

10 And the Lord spoke to **Manasseh** and his people, but they would not listen. 11 Therefore the Lord brought upon them the captains of the army of the king of Assyria, who took Manasseh with hooks, bound him with bronze fetters, and carried him off to Babylon. 12 **Now when he was in affliction, he implored the Lord his God, and humbled himself greatly before the God of his fathers, 13 and prayed to Him;** and He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the Lord was God. 2 Chron. 33:10-13

18 Now the rest of the acts of **Manasseh**, his prayer to his God, and the words of the seers who spoke to him in the name of the Lord God of Israel, indeed they are written in the book of the kings of Israel. 19 Also his prayer and how God received his entreaty, and all his sin and trespass, and the sites where he built high places and set up wooden images and carved images, **before he was humbled,** indeed they are written among the sayings of Hozai. 2 Chron. 33:18-20

(**Josiah**) 27 because **your heart was tender, and you humbled yourself before God** when you heard His words against this place and against its inhabitants, and you humbled yourself before Me, and you tore your clothes and wept before Me, I also have heard you," says the Lord. 28 "Surely I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place and its inhabitants." So they brought back word to the king. 2 Chron. 34:26-28

Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. 12 He **did evil in the sight of the Lord his God, and did not humble himself before Jeremiah the prophet,** who spoke from the mouth of the Lord. 13 And he also rebelled against King Nebuchadnezzar, who had made him swear an oath by God; but he stiffened his neck and hardened his heart against turning to the Lord God of Israel. 14 Moreover all the leaders of the priests and the people transgressed more and more, according to all the abominations of the nations, and defiled the house of the Lord which He had consecrated in Jerusalem. 2 Chron. 36:11-14

May Distinguish My Service from the Service of the Kingdoms

After God saw their humility and repentance, He fulfilled His word just as He had promised. But He wanted them to learn a lesson (*you reap what you sow*). Although He would not punish them as severely as He had intended, He would not bring them back to the prosperity and peace they had possessed before they sinned.

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. 8 **Nevertheless they will be his servants, that they may distinguish My service from the service of the kingdoms of the nations.**" 2Chr. 12:7-8

Although God did not allow Shishak to destroy Jerusalem or harm its people. Shishak did take the treasures of God's house and the king's house. Also Shishak, *king of Egypt, took away everything!*" Although this may mean nothing more than the temple and king it also may include all the people who had become wealthy under Solomon's reign. It doesn't appear he took the gold in

the temple itself, especially the articles in the most holy place as worship was not impacted.

*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. 2Chr. 12:9*

*It happened in **the fifth year of King Rehoboam** that Shishak king of Egypt came up against Jerusalem. 26 And 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 **all the gold shields which Solomon had made** 1Kings 14:25-26*

Again it is mentioned that it was Rehoboam's humbling of himself that changed the outcome.

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. 2Chr. 12:12

God equated Rehoboam's humbling of himself as the manner in which he strengthened himself for the remainder of his reign. He reigned 17 total years. The first 3 were in an apostasy that lasted about 2 years. Then the last 12 years of his reign were spent faithfully serving the Lord.

Thus King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam was forty-one years old when he became king; and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put His name there. 2Chr 12:13

Rehoboam did not Prepare his Heart to Seek the Lord.

This was Rehoboam's real problem. No one had taught him, or he had refused to do it. He did not prepare his heart to seek the Lord.

And he did evil, because he did not prepare his heart to seek the Lord. 2Chr 12:14

Hence one of God's expectations is that His people prepare their heart. This was something David understood and had told Solomon to do.

"Now set your heart and your soul to seek the LORD your God; arise, therefore, and build the sanctuary of the LORD God, so that you may bring the ark of the covenant of the LORD, and the holy vessels of God into the house that is to be built for the name of the LORD." 1 Chr 22:19

"As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever. 1Chr. 28:9

Isaiah had warned Israel to do the same thing while there was still time.

Seek the LORD while He may be found; call upon Him while He is near. 7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the LORD, and He will have compassion on him; and to our God, for He will abundantly pardon. Isa 55:6-7

Rehoboam's grandson learned this lesson.

And they entered into the covenant to seek the LORD God of their fathers with all their heart and soul; 13 and whoever would not seek the LORD God of Israel should be put to death, whether small or great, man or woman. 2 Chr 15:12-13

Not only were there problems with Shishak, but Jeroboam also sought war. After Rehoboam's death, his son Abijah reigned in his place.

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 30 And there was war between Rehoboam and Jeroboam all their days. 31 So Rehoboam rested with his fathers, and was buried with his fathers in the City of David. His mother's name was Naamah, an Ammonitess. Then Abijah his son reigned in his place. 1 Kings 14:29-31