

5/5/19

## 2Chronicles 13-15

Rehoboam has died and now his son Abijah sits on the throne of Judah.

There are two kingdoms, due to the judgment of God over Solomon that resulted in the days of Rehoboam his son.

1. The Northern kingdom of Israel consists of ten tribes, under Jeroboam.
  2. The Southern kingdom of Judah consists of two tribes, Benjamin and Judah, under Rehoboam.
- \* The parallel passage. 1Kngs 15:1-15

### 13:1-14:1 The reign of Abijah.

13:1-3 The facing off for battle between the two kingdoms.

- 1) The date of the ascent of Abijah to the throne, "In the eighteenth year of King Jeroboam, Abijah became king over Judah." vs. 1
  - a) The year is 913 B.C.
  - b) The dates of ascent in relation to the opposing king magnifies the accuracy of the reliability of Scriptures.
- 2) The length of the reign of Abijah was very short, "He reigned three years in Jerusalem." vs. 2a

\* The parallel passage. 1Kings 15:1-8

- 3) The maternal family line of Abijah is given, "His mother's name was Michaiah the daughter of Uriel of Gibeah." vs. 2b-c
  - a) Michaiah "Miykoyahuw" means who is like God.
    - 1)) She was the grand-daughter of Abishalom, but called Macachah that means oppression. 1Kings 15:2
    - 2)) She is said to be the granddaughter of Absalom. 2Chron. 11:20
  - b) Often there appears different spelling for the same name or a second name for the same person, such as Haddasah for Estar, Coniah for Jeconiah, Abijam and Abijah.
  - b) His father was Uriel of Gibeah.
- 4) The state of the nation sated, "And there was war between Abijah and Jeroboam." vs. 2d
  - a) The result of apostitazing from God.
  - b) This would continue till the Northern kingdom was taken to captivity by Assyria in 722 B.C.
- 5) The preparations for war, "Abijah set the battle in order with an army of valiant warriors, four hundred thousand choice men. Jeroboam also drew up in battle formation against him with eight hundred thousand choice men, mighty men of valor." vs. 3
  - a) Abijah without doubt wanted to punish Jeroboam for his apostacy.
  - b) Abijah was outnumbered, ten tribes to two tribes or two to one.

**13:4-12** The diplomatic attempt to avert war.

- 1) Abijah addressed the army of Israel, “Then Abijah stood on Mount Zemaraim, which is in the mountains of Ephraim, and said, “Hear me, Jeroboam and all Israel.” vs. 4
  - a) Abijah was trying to have the army of Israel return to their land and avoid war.
  - b) The location where he stood was Mount Zemaraim in the mountains of Ephraim.
  - c) Abijah directed himself to the king, then the people.
- 2) Abijah rehearsed the division and rebellion. vs. 5-6
  - a) The kingdom was given to David, “Should you not know that the LORD God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt?” vs. 5
    - 1)) This was with David and Solomon, but it was conditional on their obedience to the covenant. 2Sam. 7:12-17; 1Kings 8; 2Chron. 6-7
    - 2)) The covenant of “salt” represented preservation and permanency, but again it was conditional and Solomon and Rehoboam disobeyed God.
    - 3)) Abijah is ignoring the disobedience of Solomon and Rehoboam.
      - \* We had the “Salt talks” with Kissinger during the Nixon

administration and Brezhnev, to forgo anti-ballistic missiles and nuclear defensive systems and was signed May 26, 1972.

- b) The accusation of Jeroboam’s rebellion against Solomon is declared, “Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his lord.” vs. 6
  - 1)) The implication being that as a servant Jeroboam was ungrateful.
  - 2)) The second implication was that he was treacherous.
- 3) The accusation of being complicit in this rebellion was declared to the ten tribes “Then worthless rogues gathered to him, and strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and inexperienced and could not withstand them.” vs. 7
  - a) Abijah called the ten tribes worthless rogues gathered against Rehoboam.
  - b) Abijah plays it up, “When Rehoboam was young and inexperienced and could not withstand them”, he was 41 years old!
- 4) Abijah charges them with great presumptuousness. vs. 8-12
  - a) The odacity and insult is stated, “And now you think to withstand the kingdom of the LORD, which is in the hand of the sons of David; and you are a great

multitude, and with you are the gold calves which Jeroboam made for you as gods.” vs. 8

- 1) You dare to defy God’s declaration about David?
  - 2) You dare to trust your great number and false gods made by Rehoboam?
- b)** The wrong priesthood is pointed out, “Have you not cast out the priests of the LORD, the sons of Aaron, and the Levites, and made for yourselves priests, like the peoples of other lands, so that whoever comes to consecrate himself with a young bull and seven rams may be a priest of things that are not gods?” vs. 9
- 1)) They rejected the priests of the family of Aaron and replaced with Gentiles.
  - 2)) They do service to those that are not gods.
- c)** The right God and priesthood is said to be possessed, “But as for us, the LORD is our God, and we have not forsaken Him; and the priests who minister to the LORD are the sons of Aaron, and the Levites attend to their duties.” vs. 10
- 1)) The phrase “our God” in contrast to “no gods” in verse 9.
  - 2)) The truth, “We have not forsaken”
- d)** The right rituals are executed by the priest, “And they burn to the LORD every morning and every evening burnt

sacrifices and sweet incense; they also set the showbread in order on the pure gold table, and the lampstand of gold with its lamps to burn every evening; for we keep the command of the LORD our God, but you have forsaken Him.” vs. 11

- e)** The last chance to go home alive is stated. vs. 12
- 1)) You are on the wrong side, “Now look, God Himself is with us as our head.” vs. 12a
  - 2)) You will be destroyed, “and His priests with sounding trumpets to sound the alarm against you.” vs. 12b
  - 3)) You cannot defeat God, “O children of Israel, do not fight against the LORD God of your fathers, for you shall not prosper!” vs. 12c

**13:13-20** The attempt by Jeroboam in a sneak-attack as Abijah was delivering his speech.

- 1) Abijah and Judah became surrounded, “But Jeroboam caused an ambush to go around behind them; so they were in front of Judah, and the ambush was behind them.” vs. 13
- a)** Jeroboam knew he outnumbered Judah two to one.
- b)** Jeroboam was fighting in the flesh to attain what God had promised him through the words of Ahijah the prophet.

- 2) The critical situation caused Judah to depended on God, “And when Judah looked around, to their surprise the battle line was at both front and rear; and they cried out to the LORD, and the priests sounded the trumpets.” vs. 14
- a) They cried out to the LORD” in faith.
  - b) The priests sounded the trumpets with sure hope.
- 3) They went out to fight by faith, “Then the men of Judah gave a shout; and as the men of Judah shouted, it happened that God struck Jeroboam and all Israel before Abijah and Judah.” vs. 15
- a) They kept on shouting to God.
  - b) God fought for Abijah and Judah.
- 4) The army of Isreal ran from the battlefield, “And the children of Israel fled before Judah, and God delivered them into their hand.” vs. 16
- \* This was God’s judgment over Israel!
- 5) The slaughter was great, “Then Abijah and his people struck them with a great slaughter; so five hundred thousand choice men of Israel fell slain.” vs. 17
- a) The word slaughter “TWOT” means pierces and would include both killed and wounded.
  - b) Ot would be like taking the population of Sacramento Ca. , minus 13,330 persons, 2019 cencus is 513,330.

- 6) The confirmation of the defeat of Israel, “Thus the children of Israel were subdued at that time; and the children of Judah prevailed, because they relied on the LORD God of their fathers.” vs. 18
- \* God again is their victory!
- 7) The territory conquered, “And Abijah pursued Jeroboam and took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephrain with its villages.” vs. 19
- 8) The judgment of God over Jeroboam, “So Jeroboam did not recover strength again in the days of Abijah; and the LORD struck him, and he died.” vs. 20
- \* What a different life he could have had if he trusted God by the words of Ahijah.

**13:21-14:1** The summary statement of Abijah.

- 1) The blessings over Abijah, “But Abijah grew mighty, married fourteen wives, and begot twenty-two sons and sixteen daughters.” vs. 21
- \* Not as extreme his grandfather Solomon, but certainly had his fill of ladies.
- 2) The supplimentary record of Abijah, “Now the rest of the acts of Abijah, his ways, and his sayings are written in the annals of the prophet Iddo.” vs. 22
- \* There are references like this to other prophets as reference sources.

- 3) The death and successor of Abijah, “So Abijah rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place. In his days the land was quiet for ten years.” vs. 14:1
- a) The verse is a better brake in the chapter.
  - b) Abijah reigned for only three years, 913-911 B.C. 2Chron. 13:2
  - c) The first ten years he had a tranquil reign.

### 14:2-15:19 The reign and reforms of Asa.

14:2-5 The cleansing of the land of false centers worship and the vile practices.

- 1) The declaration on the character of Asa, “Asa did what was good and right in the eyes of the LORD his God.” vs. 2
  - a) This is one of the statements that characterized the reign of the kings till captivity.
  - b) The other is they “did evil in the sight of LORD.”
- 2) The sanctifying of the land by Asa, “for he removed the altars of the foreign gods and the high places, and broke down the sacred pillars and cut down the wooden images.” vs. 3
  - a) The altars and high places indicate the locations of pagan worship, like the one we see at Tel-Dan when we go to Israel.

- b) The “sacred pillars” and “wooden images” indicated the sensual and sexual cult emblems.
- 3) The sanctifying of the people by Asa, “He commanded Judah to seek the LORD God of their fathers, and to observe the law and the commandment.” vs. 4
  - a) Asa recognized his spiritual responsibility to the people, so he commanded Judah to return to Yahweh the God of their fathers. seek God.
  - b) Asa also command for the people to observe the law and commandments, meand to hear it and live it out.
- 4) The sandctifying of cities of Judah, “He also removed the high places and the incense altars from all the cities of Judah, and the kingdom was quiet under him.” vs. 5
  - a) The high places again have the sense of being closer to heaven, as many religions have their temple at a high point.
  - b) The altars of incense for the worship of these false gods.

14:6-8 The securing of the land against the enemy.

- 1) The plans of Asa were to take advantage of first ten of peace, “And he built fortified cities in Judah, for the land had rest; he had no war in those years, because the LORD had given him rest.” vs. 6

- a) The cities south of Jerusalem would be the first line of defense for Egypt.
  - b) The LORD was the One protecting him for these ten years.
- 2) The particular of what needed to be done were commanded by Asa, “Therefore he said to Judah, “Let us build these cities and make walls around them, and towers, gates, and bars, while the land is yet before us, because we have sought the LORD our God; we have sought Him, and He has given us rest on every side.” So they built and prospered.” vs. 7
- a) The cities were built to be inhabited as defense lines and could be the ones SShishak, the king of Egypt.
  - b) The walls secured the city from the enemy.
  - c) The towers were look out points to set the alarm if the enemy was coming.
  - d) The gates and bar were for access to go in and out, but locked down to be safe and secure.
  - e) Asa told the people the rest God had given them was related to then having sought the LORD.
  - f) The summary statement is that they built and prospered.
- 3) The nation had a prepared army under Asa in the event of any attack by his enemies, “And Asa had an army of three hundred thousand

from Judah who carried shields and spears, and from Benjamin two hundred and eighty thousand men who carried shields and drew bows; all these were mighty men of valor.” vs. 8

- a) Judah had 300,000 foot soldiers bearing shields and spears.
- b) Benjamin 280,000 with shields and bows.
- c) A total of 580,000 mighty men of valor able to go to war for Israel.

**14:9-15** The attack of Judah by the Ethiopians.

- 1) The time of peace came to an end, “Then Zerah the Ethiopian came out against them with an army of a million men and three hundred chariots, and he came to Mareshah.” vs. 9
- a) The Ethiopians by birth attacked from the south, Egypt, Zerah was probably the king after Shishak.
  - b) There army was much larger than Judah’s by 420,000 soldiers and 300,000 chariots that were like to out tanks.
  - c) The location was Mareshah, southwest of Jerusalem. 2Chron. 11:8
  - d) Some times commentator do not believe the numbers, but Dairua Codomannus at Atbela had 1.04 million men, Xerxes crossed into Greeec with above a million, Artexeres Mnemon had 1.26 million to meet the attack of Cyrus.

- 2) The king and nation having returned to God went out to engage the enemy, “So Asa went out against him, and they set the troops in battle array in the Valley of Zephathah at Mareshah.” vs. 10
- a) The king led the battle, “Asa went out against him.”
- b) The soldiers stood prepared for battle.
- 3) The king called upon Yahweh his God, “And Asa cried out to the LORD his God, and said, “LORD, it is nothing for You to help, whether with many or with those who have no power; help us, O LORD our God, for we rest on You, and in Your name we go against this multitude. O LORD, You are our God; do not let man prevail against You!” vs. 11
- a) He declared his confidence in God regardless of the number of troops, “LORD it is nothing for You to help; help us.” vs. 11b-c
- b) He declared their rest in Him as they went out in His name to battle. vs. 11c-e
- c) He pleaded God not allow the enemy to prevail against Him, Yahweh. vs. 11f-h
- 4) The defeat of the Ethiopians was miraculous, “So the LORD struck the Ethiopians before Asa and Judah, and the Ethiopians fled.” vs. 12
- a) God struck them alone, you can only imagine the fear in the hearts of the

- enemy, seeing no Israelie soldier doing anything.
- b) The result was the Ethiopians fled.
- 5) The king and army of Judah advanced and completed the victory, “And Asa and the people who were with him pursued them to Gerar. So the Ethiopians were overthrown, and they could not recover, for they were broken before the LORD and His army. And they carried away very much spoil.” vs. 13
- a) The city of Greer was on the Mediterranean coast.
- b) The Ethiopians were crushed completely.
- c) The One responsible for the victory was God, “they were broken before the LORD and His army”, King Asa is not even named.
- d) They carried back to Jerusalem a large spoil.
- 5) They carried the battle to all the cities in the region, “Then they defeated all the cities around Gerar, for the fear of the LORD came upon them; and they plundered all the cities, for there was exceedingly much spoil in them.” vs. 14
- a) The reason given is that the fear of Yahweh fell on the people.
- b) The nation of Judah carried away exceeding spoil.
- 6) The spoil included the animals, “They also attacked the livestock enclosures, and

carried off sheep and camels in abundance, and returned to Jerusalem.” vs. 15

- a) How different it could have been if they did not call and depend on God.
- b) The principle is the same for us for every difficult or seeming impossible situation.

**15:1-7** The prophet Azariah was sent to warn king Asa to not forsake God.

- 1) The time was as they were returning from the battle, “Now the Spirit of God came upon Azariah the son of Oded. And he went out to meet Asa.” vs. 1-2a
  - a) The Spirit of God carried along the prophet to speak forth the revelation of God, not his own words. 2Pet. 1:19-21
  - b) A prophet had to be 100% correct or he would be stoned to death!
- 2) The words were addressed to the king and the people, “and said to him: “Hear me, Asa, and all Judah and Benjamin.” vs. 2b-d
  - a) The proclamation is an imperative command, not a suggestion, “Hear Me” God is the speaker.
  - b) The King had is first, having the greatest responsibility, then the people, “all Judah and Benjamin”.
- 3) The warning is real and necessary, “The LORD is with you while you are with Him. If you seek Him, He will be found by you;

but if you forsake Him, He will forsake you.” vs. 2e-h

- a) The key to God being for us is that we are with him, so it is dependent on us.
- b) The comfort and assurance is that every person that seeks God sincerely and according to His word finds God.
- c) The strong warning is that God only forsakes us when we forsake Him, it is our turning away from God, departing and apostatizing.
  - \* This is not limited to the Old Testament, the warning in the New Testament are many to the believer, to abide, continue, not to depart back to the world and old life of sin.
- 4) The exhortation in view of their recent past, vs. 3-6
  - a) Some interpret verse 3-6 to refer to the times of the Judges, but the context is the present divided kingdom of David.
  - b) From Solomon to Rehoboam to Abijah that spiritual condition of the nation was sad, “For a long time Israel has been without the true God, without a teaching priest, and without law.” vs. 3
    - \* Yes we can note this also in the time of the judges till Samuel, but the context determined the interpretation.
  - c) Now Asa began to seek God to reform the nation removing the false idolatrous

worship, “but when in their trouble they turned to the LORD God of Israel, and sought Him, He was found by them.” vs. 4

\* Asa had just called on God to defeat the Ethiopians!

**d)** This was during the time of Rehobaom and Abijah, the road throughout the country were dangerous for travel, “And in those times there was no peace to the one who went out, nor to the one who came in, but great turmoil was on all the inhabitants of the lands.” vs. 5

\* This does not contradict the fact that the first ten-year Asa had peace!

**e)** The struggle for power filled all the surrounding nation by God’s doing, “So nation was destroyed by nation, and city by city, for God troubled them with every adversity.” vs. 6

**5)** The spiritual lesson for Asa and Judan, “But you, be strong and do not let your hands be weak, for your work shall be rewarded!” vs. 7

- a)** The word “but” marks the sharp contrast between the last two kings to Asa.
- b)** The king is first, then the people, don’t be like them of the recent past.
- c)** The exhortation is to be strong depending and seeking God.

- d)** Take note, “and do not let your hand be weak” this is a personal choice, it does not happen by accident, so every peron is responsible and accountable to God.
- e)** The promise is God knows the motives of our hearts and if all we do is for the love of God, He will reward us.

**15:8-15** The second reform by king Asa.

- 1)** The warning and exhortaton was heeded by Asa, “And when Asa heard these words and the prophecy of Oded the prophet, he took courage, and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had taken in the mountains of Ephraim; and he restored the altar of the LORD that was before the vestibule of the LORD.” vs. 8
  - a)** The transliteration of the phrase “he took courage” is “strengthen yourself” and is an imperative command.
  - b)** The removal of the idols of “all” the land of Judan and Benjamin, this is the second reform, no contradiction.
  - c)** The cities were in the mountains of Ephraim.
  - d)** Asa restored the altar of brazz, in front of the vestibule, before the Lord to offer sacrifices.
- 2)** The reform welcomes all those of the north that had rejected the idolatrous worsip,

“Then he gathered all Judah and Benjamin, and those who dwelt with them from Ephraim, Manasseh, and Simeon, for they came over to him in great numbers from Israel when they saw that the LORD his God was with him.” vs.9

- a) Their unity was in Yawheh, not Asa.
  - b) Each person made a decision to be faithful to God.
- 3) The people came to attend the one of the national Feast day, “So they gathered together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.” vs. 10
- a) The location was the city of David.
  - b) The time was the Feast of Weeks of Pentecost, May/June 895 B.C
  - c) One of three Feast commanded in the law for every male above 20 to go and present themselves before God. Ex. 23:14-19; Deut. 16:16
    - 1)) The Feast of Unleaven, followed by Passover, celebrated as one, April.
    - 2)) The Feast of Ingathering, Booths or Tabernacles, October.
- 4) The celebration was in great worship, “And they offered to the LORD at that time seven hundred bulls and seven thousand sheep from the spoil they had brought.” vs. 11
- a) The offering were according to the Law. Lev. 23:15-21

- 1)) This was the new grain offering to the LORD, the first fruits to the LORD with all the required offerings.
  - 2)) The priest would offer a wave offering before the LORD.
- b) The offerings were from the spoil that God had given to them from their victory in battle against the Ethiopians.
- 1)) All that is ever given to God is from all that God has given to us.
  - 2)) An expression of their thankfulness, gratitude and love for God.
- 5) The king and the people renewed the covenant with God to be sanctified by remembering the start of their history. vs. 12
- a) The decisive action, “Then they entered into a covenant.”
    - 1)) The word covenant “b@riyth” has the idea of cuttings with the sense of making a treaty or alliance.
    - 2)) God made a covenant with Abraham by dividing the animals. Gen. 15:9-19
    - 3)) Jeremiah describes the cutting of a calf in two and pass between the parts. Jer. 34:18
    - 4)) The word covenant appears 29 times in the books of Chronicles and 285 times in the Old Testament and 28 in the New Testament.

- 5)) Moses and the nation entered into a covenant with God at Mount Sinai, a covenant of blood. Ex 24:1-8
- b) The determined purpose, “to seek the LORD God of their fathers.”
- 1)) To be guided and directed by God.
  - 2)) To do His will and obey God.
  - 3)) To be under the protection of God.
  - 4)) These and many more things that Solomon prayed for at the dedication of the temple for his people.
- c) The sincerity devotion is stated, “with all their heart and with all their soul.”
- 1)) The heart “lebad” indicates the inner man, who you are in character, without God ruling my heart, it is deceitful and desperately wicked. Jer. 17:9
  - 2)) The soul “nephesh” deals with our intellect, emotions and will, without God giving us a new heart, we will do and live for ourselves.
- 6) The king and the people pledged to be accountable to God and man. vs. 13-15
- a) The expressed the most extreme commitment, “and whoever would not seek the LORD God of Israel was to be put to death, whether small or great, whether man or woman.” vs. 13
  - b) The small and great deals with their social position.

- c) The indication of “man or woman” refers to no exception.
- 7) The king and the people spoke an oath before God, “Then they took an oath before the LORD with a loud voice, with shouting and trumpets and rams’ horns.” vs. 14
- a) The oath was a swearing to follow through with their commitment.
  - b) The “loud voice” was that all might hear, certainly not God.
  - c) The trumpets and ram’s horns to mark the solemn act and transaction.
- 8) The summary statement, “And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with all their soul; and He was found by them, and the LORD gave them rest all around.” vs. 15
- a) There was a sense of joy over the covenant oath and their total commitment to God.
  - b) The result was “He was found by them”.
  - c) The benefit was God’s protection, “gave them rest all around.”
- 8) The king corrected and put in order the things that violated the covenant. vs. 16-19
- a) The obedience of Asa was admirable fulfilling his oath by taking action against his own family. vs. 16
    - 1)) The unthinkable, “Also he removed Maachah, the mother of Asa the king, from being queen mother.” vs. 16a-b

- 2)) The reason, “because she had made an obscene image of Asherah.” vs. 16c
- 3)) The casting out of the idols, “and Asa cut down her obscene image, then crushed and burned it by the Brook Kidron.” vs. 16d-e  
 \* “And he banished the perverted persons from the land and removed all the idols that his fathers had made.” 1kings 15:12
- b) The exception of Asa is marked, “But the high places were not removed from Israel. Nevertheless the heart of Asa was loyal all his days.” vs. 17
- 1)) The fact is to this point of his reform.
- 2)) He would trust the help of the king of Syria, king Ben-Hadad instead of the Lord, so the prophet Hanani rebuked him and reminded him of the victory over the Ethiopians, tolling him he had done foolishly, so he became angry and imprisoned the prophet. 2Chron. 16:7-10
- 3)) He had a severe diseased of his feet, yet he did not seek the LORD, but the physicians and he died. 2Chron. 16:12-13
- c) The sanctifying of the house of God, “He also brought into the house of God the things that his father had dedicated and

that he himself had dedicated: silver and gold and utensils.” vs. 18

- 1)) The Chronicles bypass a number of the sins of individuals.
- 2)) Are you glad God has bypassed all of your sins? I am!
- d. The summary statement of peace, And there was no war until the thirty-fifth year of the reign of Asa.” vs. 19  
 \* He reigned for 41 years. 2Chron. 16:13