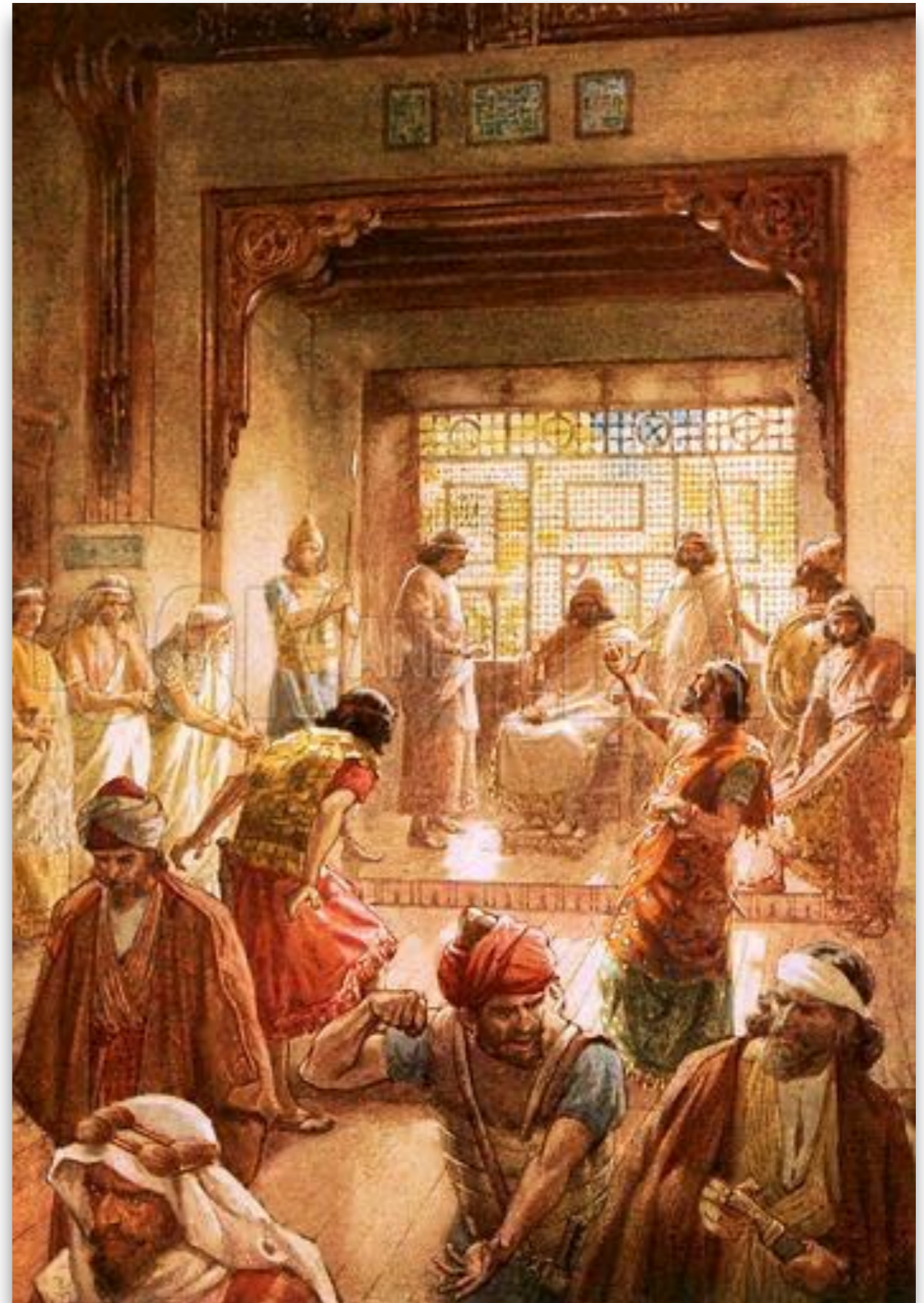


The Kingdom Divided

**1 Kings 12–16; 2
Chronicles 9–12**

Rehoboam



All the wisdom that people possess is God's gift, and He can and will impart wisdom to every person who asks it of Him in faith. Solomon sought wisdom from God, and it was given him in large measure. But how did the universe of heaven look upon him when he perverted that wisdom and employed God's great and holy gift to exalt himself? God chose him to build the temple, but how he perverted the sacred trust! He leagued himself with idolatrous nations. Thus he, who at the dedication of the temple had prayed that their hearts might be undividedly given to the Lord, himself began to separate his heart from God. He imperiled his soul's interest by the formation of friendships with the Lord's enemies.

What carefulness should be exercised in the formation of friendship! Companionship with the world will surely lower the standard of religious principle. Solomon's heathen wives turned away his heart from God. His finer sensibilities were blunted, and he became hardhearted, for he lost his sympathy for humankind and his love for God. His conscience was seared, and his rule became tyranny.

Solomon prepared the way for his own ruin when he sought for wise artisans from other nations to build the temple. God had been the educator of His people, and He designed that they should stand in His wisdom, and with His imparted talents they should be second to none. If they had the clean hands, the pure heart, and the noble, sanctified purpose, the Lord would communicate to them His grace. But Solomon looked to worldlings instead of God, and he found his supposed strength to be weakness. He brought to Jerusalem the leaven of the evil influences that were perpetuated in polygamy and idolatry. It was no question as to who made Israel to sin.

Although Solomon afterward repented, his repentance could not abolish the idolatrous practices that he had brought into the nation. We shall individually transmit an inheritance of either good or evil. The silver of Tarshish and the gold of Ophir were obtained by Solomon at a terrible expense, even the betrayal of sacred trusts. The evil communications with heathen nations corrupted good manners. When the Lord's people turn from the God of all wisdom, and look to people who love not God, in order to obtain wisdom and arrive at decisions, the Lord will allow them to follow that wisdom that is not from above but from beneath.

Jeroboam

- 1 Kings 11:26–31 —the first mention of Jeroboam
- Hadad and Rezon are described as adversaries of Solomon; but the Bible states Jeroboam “lifted up his hand against the king,” i.e., he stirred up a tumult or a rebellion.

This rebellion was suppressed by Solomon, but Solomon found Jeroboam to be able, energetic, and industrious and put him in charge of a distasteful task—“he made him ruler over all the charge of the house of Joseph” (11:28).

Jeroboam was an Ephrathite of *Zereda*, which is north of Shiloh in Ephraim, son of Nebat. He rebelled against the king because Solomon built *Millo* (1 Kings 9:15), and repaired the breaches or gaps of the city of David (1 Kings 11:27).

This repair was not of a rent or breach in the wall of the city itself. To say so would have required a different Hebrew phrase. Also no hostile attack had been made upon Jerusalem since the fortification by David, so there was no damage to the wall. The breaches were of the city not of the wall, and probably involved the ravine which separated Jerusalem from Mt. Moriah, where the temple was built. The repair of this ravine would have allowed the city wall to be extended up to encompass the temple.

This was a major undertaking. Building Millo was also a major undertaking. These projects, along with the other building projects of Solomon—1 Kings 9:17–19, for example—required manpower, hence the levy (vs. 15, 21) of bond service and the levy of all Israel (5:13).

The building of Millo and repairing the breaches of the city were the reasons given for Jeroboam lifting up his hand against the king.



And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. (1 Kings 11:28)

mighty man—a person who could prevail, to raise up even in arrogance and stand in the face of
whatever

valor—faculty, power, strength, efficiency, courage

Jeroboam

- Solomon had made him ruler over all the charge of the house of Joseph (11:28), so he was responsible to supply the levy the king had imposed on the children of Israel from the house of Joseph.
- ***The charge.*** Solomon made Jeroboam superintendent of all the forced labor exacted of the tribe of Ephraim for the building of Millo and the fortifying of the City of David. (*SDA BC*)

Jeroboam was an **Ephrathite** of *Zereda* in the Jordan valley, son of Nebat, who had died. His mother was a widow. “He was from the tribe of **Ephraim**” (SDA BC on 1 Kings 11:26).

Ephrathites. Ephratha was an older name for **Bethlehem**. Natives of that town would therefore be called **Ephrathites**. (SDA BC on Ruth 1:2)

Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was **Elkanah**, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an **Ephrathite**: (1 Samuel 1:1)

Elkanah was a Levite of the family of Kohath who lived in the tribe of **Ephraim**.

- So Ephrathite points to the tribe of Ephraim **and** to the city of Bethlehem.
- Being an Ephraimite (Judges 12:4) also points to the tribe of Ephraim.
- The Bible says Jeroboam was an Ephrathite.

What is the house of Joseph?

- And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*: (Joshua 17:17)
- First Kings written during the Babylonia exile (c. 550 BC)
- Joshua also written during Babylonia exile

ChARGE OF THE HOUSE OF JOSEPH

- “The charge of” —*sēbel* the enforced burden of or work done under harsh conditions for little or no pay (a type of slavery).
Psalm 81:6—*sēbel* burden
- Solomon made Jeroboam superintendent of all the forced labor exacted of the tribe of **Ephraim** for the building of Millo and the fortifying of the City of David. (*SDA BC*)

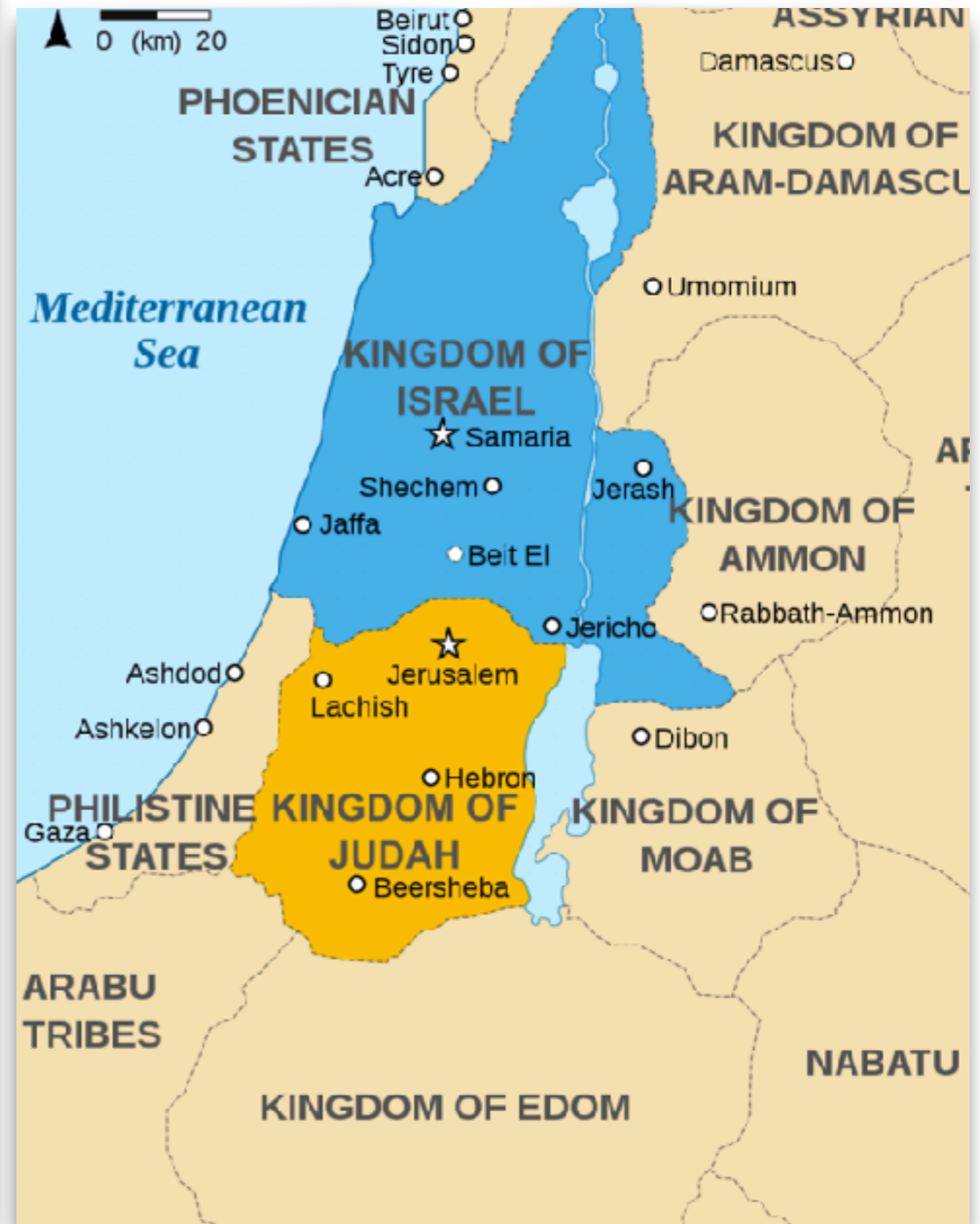
Solomon had noticed Jeroboam as being a young man of intelligence and industry, and he had placed responsibilities on him and at different times had advanced him. (*25LtMs*, Ms 1, 1912, par. 2)

However, Solomon later sought to kill Jeroboam, and he had to flee to King Shishak in Egypt (1 Kings 11:40) and stayed there until Solomon died.

The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler. The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily and to require of them much menial service. Before going forward with the coronation of a new ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. "So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee."

- Southern kingdom was about 3,435 square miles—about half the size of New Jersey or about the size of Puerto Rico (3,459 square miles)
- Northern kingdom was about 9,400 square miles—close to the size of Maryland (9,775 square miles) and close to the size of North Macedonia (9,928 square miles).





Rehoboam

- Solomon's son (1 Kings 11:43)
- At Shechem to be made king—a formal recognition (1 Kings 12:1)
- Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition from all the tribes. (PK 87.2)
- Jeroboam came to him at Shechem (v. 3)
- Fled to Jerusalem (v. 18)
- Fought against the house of Israel (v. 21)
- Reigned 17 years in Judah, was 41 when he began to reign (1 Kings 14:21)
- There was war between Rehoboam and Jeroboam all his years (v. 30)

Rehoboam

- For three years Rehoboam tried to profit by his sad experience at the beginning of his reign; and in this effort he was prospered. He “built cities for defense in Judah,” and “fortified the strongholds, and put captains in them, and store of victual, and of oil and wine.” He was careful to make these fortified cities “exceeding strong.” 2 Chronicles 11:5, 11, 12.

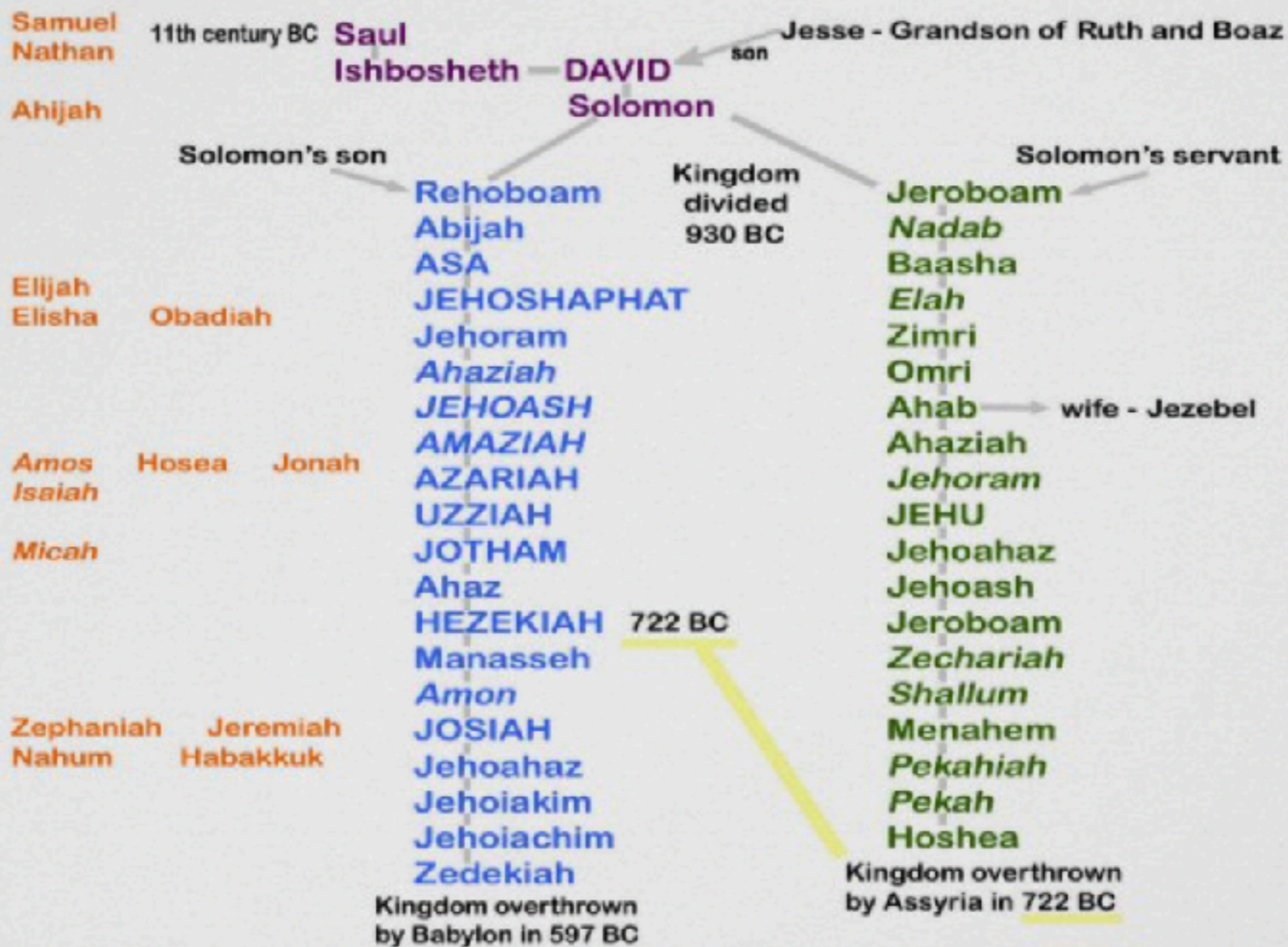
Although Solomon had longed to prepare the mind of Rehoboam, his chosen successor, to meet with wisdom the crisis foretold by the prophet of God, he had never been able to exert a strong molding influence for good over the mind of his son, whose early training had been so grossly neglected. Rehoboam had received from his mother, an Ammonitess, the stamp of a vacillating character. At times he endeavored to serve God and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. In the mistakes of Rehoboam's life and in his final apostasy is revealed the fearful result of Solomon's union with idolatrous women.

It was their recognition of God as the Supreme Ruler that placed the tribes of Judah and Benjamin on vantage ground. To their number were added many God-fearing men from the northern tribes. “Out of all the tribes of Israel,” the record reads, “such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.” Verses 16, 17.

Naturally headstrong, confident, self-willed, and inclined to idolatry, nevertheless, had he placed his trust wholly in God, he would have developed strength of character, steadfast faith, and submission to the divine requirements. But as time passed, the king put his trust in the power of position and in the strongholds he had fortified. Little by little he gave way to inherited weakness, until he threw his influence wholly on the side of idolatry. “It came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.” 2 Chronicles 12:1.



Kings of Israel and Judah and their Prophets



Prophets in captivity:

Ezekiel Daniel
Haggai Zechariah
Malachi

Purple - United Kingdom of Israel

Blue - Rulers of Judah - south

Green - Rulers of Israel - north

Orange - Prophets

Dates are approximate - *Italics: assassinated* - CAPS: RIGHTEOUS

Divided Kingdom														
Judah					Israel									
Years	King	Start / End	Prophet	Scripture	Years	King	Start / End	Prophet	Scripture					
931 - 913	Rehoboam (Son)	Evil / Evil	Shemshah	1 Ki 12, 14 2 Ch 10-12	931 - 910	Jeroboam I (servant)	Evil / Evil	Ahijah	1 Ki 12-14 2 Ch 10					
913 - 911	Abijah (Son)	Evil / Evil		1 Ki 15 2 Ch 13		910 - 909	Nadab (son)	Evil / Evil		1 Ki 15				
911 - 870	Asa (Son)	Good/Good	Hanani	1 Ki 15 2 Ch 14-16	909 - 886	Baasha	Evil / Evil	Jehu	1 Ki 16					
					886 - 885	Elijah (Son)	Evil / Evil		1 Ki 16					
					885	Zimri (captain)	Evil / Evil	Micaiah	1 Ki 16					
					885 - 874	Omrí (Captain)	Evil / Evil	Elijah 1 Ki 17-19 1 Ki 21	1 Ki 16					
					874 - 869	Ahab (Son)	Evil / Evil	2 Ki 1-2	1 Ki 17 2 Ch 18					
870 - 848	Jehothaphat (Son)	Good/Good		1 Ki 22 2 Ch 17-20	869 - 852	Ahaziah (Son)	Evil / Evil		1 Ki 22 2 Ki 1					
848 - 841	Jehoram (Son)	Evil / Evil	Obadiah(?)	2 Ki 8 2 Ch 21	852 - 841	Joram (Son of Ahab)	Evil / Evil	Elisha 1 Ki 19 2 Ki 2-9 2 Ki 15	2 Ki 3					
841	Ahaziah (Son)	Evil / Evil		2 Ki 8-9 2 Ch 22	841 - 814	Jehu (Captain)	Good / Evil		2 Ki 9-10					
841 - 835	Athaliah (mother)	Evil / Evil	2 Ki 11 2 Ch 22-23											
835 - 796	Joash (son of Ahaziah)	Good / Evil	Joel	2 Ki 11-12 2 Ch 24-24	814 - 798	Jehoahaz (Son)	Evil / Evil		2 Ki 15					
796 - 767	Amaziah (son)	Good / Evil		2 Ki 14 2 Ch 25	798 - 782	Jehoash (Son)	Evil / Evil		2 Ki 13-14					
767 - 740	Uzziah aka Azariah (Son)	Good/evil	Isaiah	2 Ki 15 2 Ch 26	782 - 753	Jeroboam II (Son)	Evil / Evil	Amos Hosea Jonah (2 Kings 14:25; Jonah 1:1)	2 Ki 14					
					753 - 752	Zachariah (Son)	Evil / Evil		2 Ki 25					
					752	Shallum	Evil / Evil		2 Ki 25					
					752 - 742	Menahem	Evil / Evil		2 Ki 25					
					742 - 740	Pekahiah (Son)	Evil / Evil		2 Ki 25					
748 - 732	Jotham (Son)	Good/Good	Isaiah Malachi	2 Ki 15 2 Ch 27	740 - 733 (ivul)	Pekah (Captain)	Evil / Evil	2 Ki 15						
732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 16 2 Ch 28 Is 7	733 - 722 (ivul)									
716 - 687	Hezekiah (Son)	Good/Good		2 Ki 18-20 2 Ch 29-32 Is 36-39	722 - 722	Hoshea	Evil / Evil		2 Ki 17					
Israel into Assyrian captivity - 722 BC														
687 - 642	Manasseh (Son)	Evil / Good		2 Ki 21 2 Ch 33				Nahum						
642 - 640	Amon (Son)	Evil / Evil		2 Ki 21 2 Ch 33										
640 - 608	Josiah (Son)	Good/Good		2 Ki 22-23 2 Ch 34-35										
608	Jehoahaz (Son)	Evil / Evil		2 Ki 23 2 Ch 36										
608 - 597	Jehoiakim (Son of Josiah)	Evil / Evil	Habakkuk Zephaniah Jeremiah Ezekiel (lamentations)	2 Ki 23-24 2 Ch 36										
597	Jehoiachin (Son)	Evil / Evil		2 Ki 24-25 2 Ch 36										
597 - 586	Zedekiah (Son of Josiah)	Evil / Evil		2 Ki 24-25 2 Ch 36										
Judah into Babylonian captivity - 586 BC														
586-450			Jeremiah Haggai Zechariah Malachi											

Divided Kingdom

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			886 - 885		Elah (Son)	Evil / Evil		1 Ki 16	
			885		Zimri (Captain)	Evil / Evil	Micaiah	1 Ki 16	
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