

Chapter Two

A Tale of Two Kingdoms

It is the presumption of this author that the reader has read their Bible and is somewhat familiar with the following biblical history. After Joseph's death, the Children of Israel became slaves in Egypt. Later they were led out of Egypt under Moses and wandered in the desert for 40 years. The Children of Israel were then brought into the Promised Land under Joshua. The Tribes of Israel eventually became one nation under King Saul and King David, occupying most of the territory promised to Abraham, Isaac and Jacob.

After the reign of David's son King Solomon, the tribes were split into two kingdoms: ten tribes to Israel and two tribes to Judah. Israel was the Northern Kingdom, headed by the tribe of Ephraim with their capitol in Samaria. Judah was the Southern Kingdom, headed by the tribe of Judah with their capitol in Jerusalem. Because Joseph had received the double blessing, both of Joseph's sons, Ephraim and Manasseh, received an inheritance as individual tribes. Even though they are always referred to as the 12 tribes, there are actually 13 tribes, with the Northern Kingdom of 10½ tribes and the Southern Kingdom of 2½ tribes. The tribe of Levi was scattered throughout both kingdoms, although after a very short time the majority of the Levites returned to join with Judah and Benjamin when the new king of Israel removed them from their ministry and installed his own priesthood to serve his golden calves which he had set up (2 Chronicles 11:13-16).

The people of the Northern Kingdom are Children of Israel and are biblically referred to as the Kingdom of Israel, and the people of the Southern Kingdom, although they are also Children of Israel, they are biblically referred to as the Kingdom of Judah. The term 'Jews' is the name given to those who are of the Kingdom of Judah. Only the Children of Israel of the Southern Kingdom are Jews. All Jews are Children of Israel, but not all Children of Israel are Jews.

In this part of the study we will examine the Scriptures that delineate between Judah and Israel and thereby be enabled and enlightened to follow their individual destinies. Under the reign of King David, God's promise to give the land of the Canaanites to the descendants of Abraham would seem to have been fulfilled, and for a time the Promised Land was mostly under their control. Yet when David had conquered all his enemies and the Lord had given him peace and he was contemplating building a house for the Lord, the prophet Nathan came to him. Amongst other words came this promise concerning Israel:

2 Samuel 7:10

Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

Here we have Israel in the Promised Land, with Judah, and the Lord is saying through the prophet to David that He "will appoint a place for my people Israel" and that they "may dwell in a place of their own."

Even before the Children of Israel were divided into two kingdoms, God was making reference in the Scriptures to the reality of the two houses: Judah AND Israel, the Lion and the Unicorn. These two verses illustrate this distinction being made:

1 Samuel 11:8

And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

Joshua 11:21

And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

The following verses all make reference to Judah and Israel as separate entities **before** the days of them being separated from one another: 1 Samuel 17:52; 18:16; 2 Samuel 2:10; 3:10; 5:5; 11:11; 12:8; 19:11,40,41,42,43; 20:2; 21:2; 24:1,9; 1 Kings 1:35; 2:32; 4:20,25.

God had a purpose and a plan to fulfil all his promises to the sons of Jacob and to the sons of Joseph whom Jacob had adopted to be called by his name. The Birthright Blessing, that was taken from Reuben because he defiled his father's bed, was placed upon Ephraim who would also be called Israel (Genesis 48:16). The Destiny of the Birthright Blessing and the Destiny of the Sceptre Promise were always in God's mind and His individual plans for them were beginning to unfold. So after Solomon did great evil in the sight of the Lord, God began the process of separating Israel from Judah.

1 Kings 11:11-13

Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. 13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

1 Kings 11:29-36

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: 30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces: 31 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) 33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. 34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35 But I will take the kingdom out of his son's hand, and will give it unto

thee, even ten tribes. 36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

1 Kings 12:12-24

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. 13 And the king answered the people roughly, and forsook the old men's counsel that they gave him; 14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. 15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. 22 But the word of God came unto Shemaiah the man of God, saying, 23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, 24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

Interestingly, when Solomon's son Rehoboam sought to squash the apparent rebellion led by Jeroboam, the prophet declared, "Thus saith the Lord, 'Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me.'" To help with remembering

who was with who when referring to Rehoboam and Jeroboam, try this: Jeroboam Jilted Judah AND Remember Rehoboam Remained. Or more simply: Jeroboam Jumped Rehoboam Remained.

Yes, the dividing of the children of Israel into two kingdoms was of the Lord. And from that time on Judah and Israel have been two separate entities. In the Scriptures, Israel is sometimes referred to as Ephraim and sometimes as Joseph. This is because the descendants of Joseph became the leading and dominant tribe of the Kingdom of Israel. Occasionally when the context indicates, they were also referred to as Jacob. The following Scripture references are instances where Israel and Judah, or Ephraim and Judah, or Joseph and Judah are juxtaposed in the Word of God, clearly indicating that they are two separate 'kingdoms' or 'houses'.

Joshua 11:21; 1 Samuel 11:8; 17:52; 18:16; 2 Samuel 2:10; 3:10; 5:5; 11:11; 12:8; 19:11,40,41,42,43; 20:2; 21:2; 24:1,9; 1 Kings 1:35; 2:32; 4:20,25; 12:17,20,21; 15:9,17,25,33; 16:8,23,29; 22:2,10,29,41,51; 2 Kings 3:1,9; 8:16,25; 9:21; 13:1,10,12; 14:1,9,11,12,13,15,17,23,28; 15:1,8,17,23,27,32; 17:1,13,18,19; 18:1,5; 22:18; 23:22,27; 1 Chronicles 5:17; 9:1; 13:6; 21:5; 28:4; 2 Chronicles 10:17; 11:1,3; 13:15,16,18; 15:9; 16:1,11; 18:3,9,28; 20:35; 21:13; 23:2; 24:5,6,9; 25:17,18,21,22,23,25,26; 27:7; 28:19,26; 30:1,6,25; 31:1,6; 32:32; 34:9,21; 35:18,27; 36:8; Psalms 76:1; 114:2; Isaiah 5:7; 7:1; 11:12; 48:1; Jeremiah 3:8,11,18; 5:11; 9:26; 11:10,17; 12:14; 13:11; 23:6; 30:3,4; 31:23,27,31; 32:30,32; 33:7,14; 36:2; 50:4,20,33; 51:5; Lamentations 2:5; Ezekiel 9:9; 25:3; 27:17; 37:16,19; Daniel 9:7; Hosea 1:1,11; 4:15; 5:5; 8:14; 11:12; Amos 1:1; Micah 1:5; 5:2; Zechariah 1:19; 8:13; 11:14; Malachi 2:11.

I could almost guarantee that you did not look up and read through the above list . . .
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There are about 180 references in the Scriptures that speak on this subject; about 160 are mentioned above. (I checked a lot of these, but have not double checked all of these myself, so I hope there are no typographical errors amidst that list) There are also other Scriptures that speak of Israel or Jacob, and the historical and Scriptural context refers not to the House of Judah, but to the House of Israel. It has already been noted that some of the above Scriptures identify the two separate houses of the Children of Israel even before they were divided from each other.

Confusion and ignorance about the Two House Reality abounds and some of that confusion is because there are also many references to Jacob and Israel in the Word of God that are inclusive of Judah. That said, there are zero examples of Judah being spoken of when it is to include the Ten Tribes of Israel. When the Scriptures speak of Judah, they never mean Jacob. Even though the mention of Jacob sometimes includes Judah, this can be discerned by the context. The presence of such verses in Scripture does in no way nullify the reality of God dealing with the two kingdoms individually.

A myth about their later amalgamation is also prevalent, driven by the mystery of their whereabouts. Further confusion has been added recently since the Jews that have returned to the Holy Land have named their nation Israel, when world leaders at the time were expecting them to call the new born nation Judea. Perhaps this was unintentionally prophetic.

In the books of 1 Kings and 2 Kings, along with 1 Chronicles and 2 Chronicles, we find the history of the separated kingdoms: the House of Israel in the north; the House of Judah in the south, each with their distinctive ruling dynasties. Again and again the prophets consistently maintained this distinction and tailored their messages to either the Kingdom of Israel or the Kingdom of Judah (and sometimes both). During this period of time several wars were fought between them.

1 Kings 15:16

And there was war between Asa and Baasha king of Israel all their days.

Asa was king of Judah.

2 Kings 14:12-13

And Judah was put to the worse before Israel; and they fled every man to their tents. 13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

2 Kings 16:5

Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

2 Chronicles 13:15-17

Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. 16 And the children of Israel fled before Judah: and God delivered them into their hand. 17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

My goodness, that's half a million slain. No wonder the animosity continued to prevail.

2 Chronicles 25:13

But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

2 Chronicles 25:21-24

So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, which belongeth to Judah. 22 And Judah was put to the worse before Israel, and they fled every man to his tent. 23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. 24 And he took all the gold and the silver, and all the vessels that were found in the house of God with Obbedom, and the treasures of the king's house, the hostages also, and returned to Samaria.

2 Chronicles 28:6,8

For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

Isaiah 7:1

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

Judah and Joseph, the Jews and the Joes, have been at odds with each other for a long time. It's a family feud and it's not over yet. From the time of the Patriarchs, through the division of the kingdoms after Solomon: two houses, two kingdoms, two destinies. At this point in this study, the Lion and the Unicorn are still occupying the Promised Land but they are at enmity with each other.