



A Thematic "Little Gem"
Israel, Judah, Counsel and Rebellion

*Compiled by Barbara L. Klika, MSW
Undershepherd
Set Apart Ministries
www.set-apart-ministries.org*

So Israel rebelled against the house of David unto this day.

1Ki 12:19

This sentence is the conclusion of the little vignette in which the new King, Rehoboam, was approached by the people, led by Jeroboam, as to whether he might lighten the burden that had been placed on them by his father, Solomon. He asked for counsel from both the elders who had been his father's consultants and from his peers. The elders counseled lightening the load while the peers recommended that he tell them he would be even more demanding and harsh.

He chose to follow the counsel of his peers and they chose to rebel.

There are a number of aspects to this story that caught our attention as we studied it together that we think have bearing on the division between what is called Israel and Judah yet today as well as to the need for discernment about what counsel is sought and received.

We see how Solomon's actions set the stage, just as David's failing did before him. David, despite his failures, however, remained true in heart to YHWH. How much it must humble us to see that even the wisest man who ever lived could fall so hard and fall into exactly what he had been warned against.

1Ki 11:4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and **his heart was not perfect with the LORD his God, as *was* the heart of David his father.**

1Ki 11:5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

1Ki 11:6 **And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.**

As a result of Solomon's evil doings, we see that Jeroboam had been visited by a prophet who foretold that he would have the kingdom.

1Ki 11:29 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:

1Ki 11:30 And **Ahijah caught the new garment that was on him, and rent it in twelve pieces:**

1Ki 11:31 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:**

1Ki 11:32 (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:)

1Ki 11:33 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.**

1Ki 11:34 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:

1Ki 11:35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

1Ki 11:36 And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.

1Ki 11:37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

1Ki 11:38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

1Ki 11:39 And I will for this afflict the seed of David, but not for ever.

Jeroboam was given the same covenant promise to walk before YHWH in obedience that other leaders have been offered. Apparently this became known because we next see that Solomon sought to kill him.

1Ki 11:40 **Solomon sought therefore to kill Jeroboam.** And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

So we have another of many instances in which Egypt provides shelter for one whom YHWH has called. It also makes us wonder about the similarity that Solomon must surely have known, in that his father, David, had been anointed to be King, long before it occurred, and had behaved very respectfully toward Saul, Yah's anointed King prior to him, even when Saul had murderous intent toward him. Rather than show respect for one who has been chosen, Solomon sought his death. Here we see evidence of Solomon's turning away from YHWH as he aged and had pursued so many

women and their gods. Life and death surely hang in the balance when one has been chosen by YHWH for His purposes.

Two anointed kings alive at the same time. With Saul and David, the incumbent King did not at first know or pursue David's death but later tried repeatedly to kill him. David, the newly anointed King to be, avoided harming Saul, even at risk to himself. With Solomon and Jeroboam, the incumbent King did seek the death of the newly anointed King so that Jeroboam was forced to leave. The number two, having to do with both witness and division is part of this picture. These situations brought the heart of each King into the light whether for good or ill.

Upon Solomon's death, we again see two contenders for the throne, Rehoboam and Jeroboam.

1 Ki 12:2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, [Solomon's death] (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

1Ki 12:3 **That they sent and called him...**

So now we have the two would-be kings, facing one another, each with their supporters. By proximity and presumably Solomon's blessing, Rehoboam is the already seated King and what seemed to be the continuance of the whole united kingdom of both Judah and Israel, though the people of Israel apparently had a preference for Jeroboam. Perhaps this was due to the knowledge of Ahijah's prophetic word or perhaps simply due to their weariness of the burden of keeping up the work of Solomon. Though one is in awe at the magnitude of what was accomplished as he built the Temple and his house; and the houses and high places for his wives and the cities he strengthened, it can only be imagined that someone had to physically do all of this labor.

YHWH had warned the people of what to expect if He gave them a human king and surely it came to pass. Here, too, we see a generational pattern that has to do with the hearts of those involved, what kind of counsel is offered, and two sons who were not good witnesses, but instead instruments of division, causing the elders to gather together to approach the leader, Samuel, just as Israel did with Jeroboam.

1Sa 8:1 And it came to pass, **when Samuel was old, that he made his sons judges over Israel.**

1Sa 8:2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beersheba.

1Sa 8:3 **And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.**

1Sa 8:4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

1Sa 8:5 **And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.**

1Sa 8:6 **But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.**

1Sa 8:7 **And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.**

Samuel took their request to YHWH and then took YHWH's words about a king back to them.

1Sa 8:10 And Samuel told all the words of the LORD unto the people that asked of him a king.

1Sa 8:11 And he said, **This will be the manner of the king that shall reign over you:** He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

1Sa 8:12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

1Sa 8:13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

1Sa 8:14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best of *them*, and give *them* to his servants.

1Sa 8:15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

1Sa 8:16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

1Sa 8:17 He will take the tenth of your sheep: and ye shall be his servants.

1Sa 8:18 **And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.**

1Sa 8:19 **Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;**

So, these words have come to pass as the people were bearing the burdens placed on them by this king who ruled in his own ways, rather than in YHWH's ways, because his heart was not fully for YHWH as his father David's heart had been. They rallied behind Jeroboam whom they called back out of Egypt to help them. Rehoboam asked for counsel from two groups: his father's elders and his own peers. As noted, the elders counseled mercy while the peers counseled harshness.

He chose to accept the counsel of the peers which directly led to the rebellion of the House of Israel under Jeroboam. Yet, when consideration was given to taking back the authority over all YHWH's counsel prevailed and He confirmed that the division was from Him.

1Ki 12:15 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.

1Ki 12:21 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.

1Ki 12:22 But the word of God came unto Shemaiah the man of God, saying,

1Ki 12:23 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,

1Ki 12:24 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.

So we see confirmation here that the division was from YHWH. He intended there to be a division between the House of Israel and the House of Judah. He had said that He would “afflict the seed of David, but not forever” and so it has been. It came about through the acceptance of the counsel of others.

1Ki 12:5 And he said unto them, Depart yet *for three days*, then come again to me. And the people departed.

We saw the number three, having to do with life, death and resurrection, in the three days Rehoboam directed them to wait before he answered them, while he sought counsel.

1Ki 12:6 And king Rehoboam **consulted with the old men, that stood before Solomon his father** while he yet lived, and said, How do ye advise that I may answer this people?

The words “consulted” and “advise” are from the Hebrew word transliterated as *yaatz*, Strong’s #3289, meaning *to give counsel, direction, consult, advertise*. Vine’s Expository Dictionary of the Old and New Testaments agrees and further notes that this word most often describes the giving of good advice, though the opposite is sometimes true as in 2 Chronicles 22:3. AHLB 1363 L further adds that it is related to the word transliterated as *etz* meaning *tree, as from the upright and firmness of a tree*. Elders who give wise counsel are to be as firm and straight as a strong tree.

1Ki 12:8 But he forsook **the counsel of the old men**, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

Here, the word “counsel” is Strong’s #6098, from 3289, transliterated as *etzah*, meaning *to advise, to plan and by implication, prudence*. AHLB has this word also related to *etz*, *as in the upright firmness of a tree*. It is just a different part of speech.

1Ki 12:10 And **the young men that were grown up with him spake** unto him, **saying**,

Here the word translated as “spake” is from the Hebrew word transliterated as *Dabar*, Strong’s #1696, which means *to answer, appoint, bid and command*, among other descriptions. Vine’s confirms that it has a wide range of meaning and that it often carries overtones as to prophetic or judicial issues. According to the AHLB #2093, it is a verb meaning *A careful arrangement of words or commands*. The root word meaning has to do *with An arrangement or placement of something creating order*.

The word translated as “saying” is from the Hebrew word *amar*, Strong’s #559, meaning to say, but used with great latitude, meaning *answer, avouch, bid, boast self, command, consider, declare, demand*.

In just the nuances of the words chosen to represent what was said by the elders and by the peers, we see a difference in attitude. The elders, despite also having been consultants to Solomon who chose unwisely, apparently were here functioning as they should have been, offering the wise and

prudent kind of counsel. The peers were speaking more along the lines of declaring commands that would create order, in this case the order of fear and harshness that would compel obedience. Thus we can see that to submit to this kind of leadership would give cause for rebellion.

The picture and pattern of listening to counsel and acting without heed to the source has brought trouble upon trouble to many. We saw yet another thematic chapter of the story as old as the Garden. When Eve, and Adam, did not consider the source of the counsel received that caused them to doubt the Word of YHWH. When Aaron listened to the people and made that golden calf that just jumped out of the fire. When those who listened to Korah rebelled. When Saul listened to the wisdom of the people and didn't destroy everything of the Amalekites. Now when Rehoboam listened to the counsel of his peers to be heavy handed.

We saw it again in our recent study of 1 Kings soon after Jeroboam was established and made it clear through his actions that he had no intention of honoring YHWH's ways.

1Ki 13:1 And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.

1Ki 13:2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

1Ki 13:3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

1Ki 13:4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

1Ki 13:5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

1Ki 13:6 And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

1Ki 13:7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

1Ki 13:8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

1Ki 13:9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

1Ki 13:10 So he went another way, and returned not by the way that he came to Bethel.

This man of God did what he was directed to do and was on his way home as directed yet a problem arose. We saw several pictures and are certain that we have only seen part of the story here so far. There seem to be many references to donkeys and saddling them, which might simply be a reference to a mode of travel and the thoughtfulness of sons to care for their elderly father...or not.

1Ki 13:11 Now there dwelt **an old prophet in Bethel**; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

1Ki 13:12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

1Ki 13:13 And he said unto his sons, **Saddle me the ass. So they saddled him the ass**: and he rode thereon,

1Ki 13:14 And went after the man of God, and **found him sitting under an oak**: and he said unto him, *Art thou the man of God that camest from Judah?* And he said, *I am*.

1Ki 13:15 Then he said unto him, **Come home with me, and eat bread**.

1Ki 13:16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

1Ki 13:17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

But then, he changed his course with tragic consequences...and it happened when he was found under a tree, an etz, related to Etzah, counsel and judgment.

1Ki 13:18 He said unto him, **I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.**

1Ki 13:19 So he went back with him, and did eat bread in his house, and drank water.

1Ki 13:23 And it came to pass, after he had eaten bread, and after he had drunk, that he **saddled for him the ass, to wit**, for the prophet whom he had brought back.

1Ki 13:24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and **the ass stood by it, the lion also stood by** the carcase.

1Ki 13:25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

We have considered what might have been happening here, when this man of God exchanged his careful obedience for another course of action. Does it have to do with the heart intentions?

We saw a thematic connection with Baalam and Balak: the request for cursing, the response of the donkey, the presence of the Angel, the narrow place. Baalam said he could only do what God directed him, yet he went along with Balak on more than one occasion. Perhaps he really **did** want the rewards promised him more than he wanted the blessing of YHWH. He was willing to receive the "counsel" of Balak and continued trying another place from which to curse Israel. He ultimately made the suggestion of intermarriage that would bring down the nation that couldn't be cursed. He died for these actions but then it all comes around full circle yet again when we realize that this sin he recommended is the same one that led to Solomon's downfall: intermarriage and idolatry through his acceptance of counsel from his foreign wives and their gods.

We saw YHWH's supernatural intervention through the donkey when she spoke to her owner Balaam and the unnatural phenomenon of the lion and the donkey standing together over the body of the man of God. His body was not dishonored and eventually was placed in a grave, though not his own.

When the prophet departed from his careful attention to do what YHWH had told him and listened to the counsel of a "prophet" who lied was he showing us the failing of his heart to fully honor YHWH? What happened that he accepted the word of one who **said** he was a prophet, too, without knowing for certain? Did he, too, want the comfort of a home with bread and water more than he wanted to honor YHWH, or was he simply deceived into a poor choice through unwise counsel, though his heart remained pure, like David? It would seem to be this later understanding because he was honored with a burial, rather than his body being ravaged.

Ultimately, we see this same pattern continuing until the time when people will heed the unwise counsel of those who say, *Peace, peace*, when there is no peace.

We saw that Israel has been in rebellion toward Judah due to Judah's adherence to unwise counsel. We saw evidence through the ages of those who accepted unwise counsel and their resulting tribulations. We saw that YHWH had in fact, directed this division between Judah and Israel due to their hardness of heart and desire for a human king, rejecting Him.

Today, we cannot help but think that this division and "rebellion" toward Judah must continue as long as Judah remains under unwise counsel that denies Messiah Yeshua and directs people toward observance of manmade commands that have been added to His Torah. It is for YHWH's purposes and they are yet to be fulfilled. We do NOT understand this to mean that "Judah" is to be disrespected in any way and know that there is much that can still be learned from our brother Judah. This subject is examined a bit more in the article, ["Becoming as Judah?"](#) which is found in Our Teachings section-articles. (We might also add in our understanding, that the idea of putting oneself under unwise counsel would also include putting oneself under the authority of those who deny the validity of the entire Word for today.)

We are not to **become as Judah nor are we to become as the nations** but rather to keep our eyes on Messiah Yeshua Who will bring about the prophetic picture of the whole House of Israel, each one in his place at the right time. He does not judge with the sight of His eyes or the hearing of His ears but will decide with fairness for the meek. He knows the hearts of all and when we listen for His wise counsel, we will not be led astray or deceived.

Resources

E-sword. www.e-sword.org

Vine's Expository Dictionary of the Old and New Testaments; W.E.Vine et al.

Ancient Hebrew Lexicon of the Bible; Jeff A. Benner, www.ancient-hebrew.org

Set Apart Ministries Shabbat Studies

Our Abba Who gives Us wise counsel and songs in the night.

The entire passage about Jeroboam:

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

1Ki 12:3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

1Ki 12:4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

1Ki 12:5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

1Ki 12:6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

1Ki 12:7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

1Ki 12:8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

1Ki 12:9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

1Ki 12:10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

1Ki 12:11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

1Ki 12:12 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.

- 1Ki 12:13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;
- 1Ki 12:14 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.
- 1Ki 12:15 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.
- 1Ki 12:16 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.
- 1Ki 12:17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.
- 1Ki 12:18 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.
- 1Ki 12:19 **So Israel rebelled against the house of David unto this day.**