

Session 14: The Kingdom of Judah (South)

- Recall that the Kingdom of David splits immediately after the reign of Solomon in 930 BC, resulting in two kingdoms, that of the Kingdom of Israel (North) and the Kingdom of Judah (South).
- The Kingdom of Israel was permanently destroyed in 722 BC in the most cruel and terroristic ways by Assyria, with the peoples of the ten tribes scattered to the four winds, never to return. **This should have served as a warning to Judah, if only she would repent, or else similar would happen, and in fact did happen nearly 150 years later, as Babylon destroyed Jerusalem and its Temple, sending the mourning Jews, at least those who had not been killed in the siege, into exile to Babylon.**
- The Kingdom of Judah, which was comprised primarily of the tribe of Judah, though also of the tribes of Benjamin and also the priestly tribe of Levi, and was located in the southernmost part of the Promised Land with its capital of Jerusalem. **It was the only legit kingdom, and had only one dynasty comprised of legit kings of the line of David, from which will come *the* Messiah-King (Christ), as can be seen by the red line on the Bible Timeline chart.**
- **Like Israel, Judah falls into a steepening decline of spiritual depravity, particularly idolatry/demon worship, such that their wickedness rivaled any of the pagans.** However, unlike the northern kingdom of Israel, Judah had some decent kings, who implemented moral and liturgical reforms (see chart Kings of Judah, p.101). **But such reform was short-lived**, as decent kings were often succeeded by wicked sons, who undid the reforming work of their fathers, leading Israel further from God, and thus closer to inevitable conquer and exile.
- Just as God had sent prophets to Israel to call her back to covenant fidelity as “covenant enforcers”, so too does God send prophets to Judah, most notably the prophets Isaiah and Jeremiah. **These two prophets are like weathermen. They forecast stormy weather in the near future due to Israel’s inevitable defeat by Babylon in 587 BC and subsequent seventy-year exile there. They also forecast sunny days in the distant future, as God will eventually restore the Kingdom of David through *the* Son of David, the Messiah-King (Christ).**
- The **Kingdom of David** is a type (foreshadowing) of the **Kingdom of God**.
- The office of **king** is a type (foreshadowing) of **Jesus the Messiah-King (Massiach or Christ)**.
- The office of **queen-mother (*gebirah*)** is a type (foreshadowing) of **Mary the Queen**.
- The office of **prime minister (*al bayith*)** is a type (foreshadowing) of the **pope**.
- Though the prophets railed against many sins and abuses pertaining to the kingdom, and against those sinners who unworthily held particular offices of king, *gebirah*, or *al bayith*, **never did they speak against the offices of the *gebirah* or the *al bayith* because these offices were divinely-established and typologically significant.** Importantly and interestingly too, note that Scripture, when first naming the reigning King of Judah, typically names the *gebirah*.

Queen Mother (*gebirah*)

- Unlike monarchies of the Middle Ages or of the current day, **the queen was not the wife of the king, but the mother of the king, and thus was the queen mother, called in Hebrew *gebirah*, which means “great lady”.**
- The *gebirah* was not a mere figurehead, but instead had real power, especially as **intercessor** for her people. **In fact, it was almost always certain that the king would answer her requests, not because of any legally-binding obligation, but because of his love and respect for his mother.** We see this dynamic in the interactions between Adonijah, Bathsheba, and Solomon. Specifically, Adonijah approached the *gebirah* Bathsheba, saying, “Please ask King Solomon; *he will not refuse you...* (1 Kgs 2:17).” And, when approached by Bathsheba, Solomon told her, “Make your request, my mother, *for I will not refuse you* (1 Kgs 2:20).”
- **As *gebirah* in the Kingdom of God, Mary has unparalleled intercessory power among the Angels and Saints, which is why we pray to her, with “pray to” in Old English meaning “to ask”.**
- **The *gebirah* was honored by all, even by the king himself.** For example, when Bathsheba entered the court, Solomon showed her gestures reserved only for a *gebirah*, as he stood to greet her, bowed to her, and seated her on a throne at his right hand, which is the seat of honor second only to the kingly throne (1 Kgs 2:19b).
- **As *gebirah* in the Kingdom of God, we honor Mary in imitation of Christ the King Himself, who honors His Mother with a profound respect not only because she is *gebirah*, but also because of the 4th Commandment.**
- **Also, as *gebirah* means “great lady”, we call the Holy Virgin “Our Lady”.**

Prime Minister/Vicar/Deputy (*al bayith*)

- The title and office of *al bayith* literally means **“over the household”**.
- The *al bayith* was **second-in-charge** in the kingdom. **Thus, he had authority in the absence of the king.**
- The symbol of the *al bayith's* authority was the **keys of the Kingdom**, which he wore on his shoulder.
- The *al bayith* was regarded as a **father** to the people.
- In light of this typological context, the role of the *al bayith* in the Kingdom of God is clear, **as Christ established Peter as *al bayith* in Matthew 16:19. There Christ gives Peter the keys to the Kingdom of Heaven, with the authority to open and shut, to bind and to loose. Thus, when Christ the King ascends to his heavenly throne, and is no longer physically present on Earth, the *al bayith* has authority in the Kingdom. Further, Peter, and his successors the popes, are regarded as fathers to the people, as “pope” in Italian means “papa”.**

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