

~KING (936)

- Early Kings
- Israelite Kings
- Divinely Appointed Representatives
- Kingly Restraints
- Religious Leader
- Wives And Property
- Instability Of Northern Kingdom
- Gentile Kings And Subordinate Kings

- A sovereign who has authority to rule over others. Yehowah is the supreme King, possessing unlimited power and authority. The kings of Judah were subordinate kings who represented His sovereignty on earth.
- Like them, Jesus Christ is a subordinate King, but with far greater power than those earthly kings, because Yehowah has put him in the position of ruling the universe.
- For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name. ([Philippians 2:9](#))
- So that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground. ([Philippians 2:10](#))
- And every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father. ([Philippians 2:11](#))
- Jesus Christ has therefore been made, **King** of **kings** and Lord of lords.
- And upon his outer garment, even upon his thigh, he has a name written, **King** of **kings** and Lord of lords. ([Revelation 19:16](#))

See Also JESUS CHRIST

See Also KINGDOM

- Early Kings

- Among earthly rulers a **king** is a male sovereign invested with supreme authority over a city, a tribe, a nation, or an empire, and he usually rules for life. Nimrod, a descendant of Ham, was the first human **king** of Bible record.
- He ruled over a **kingdom** that included several cities in Mesopotamia. He was a rebel against Yehowah's sovereignty.
- And the sons of Ham were Cush and Mizraim and Put and Canaan. (**Genesis 10:6**)
- And Cush became father to Nimrod. He made the start in becoming a **mighty one** in the earth. (**Genesis 10:8**)
- He displayed himself a mighty hunter in opposition to Yehowah. That is why there is a saying; Just like Nimrod a mighty hunter in opposition to Yehowah. (**Genesis 10:9**)
- And the beginning of his **kingdom** came to be Babel and Erech and Accad and Calneh, in the land of Shinar. (**Genesis 10:10**)
- Canaan and the countries surrounding it had **kings** in the days of Abraham, long before the Israelites did.
- Now it came about in the days of Amraphel **king** of Shinar, Arioch **king** of Ellasar, Chedorlaomer **king** of Elam, and Tidal **king** of Goiim. (**Genesis 14:1**)
- That these made war with Bera **king** of Sodom, and with Birsha **king** of Gomorrah, Shinab **king** of Admah, and Shemeber king of Zeboiim, and the **king** of Bela, that is to say, Zoar. (**Genesis 14:2**)
- All these marched as allies to the Low Plain of Siddim, that is, the Salt Sea. (**Genesis 14:3**)
- Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled. (**Genesis 14:4**)
- And in the fourteenth year Chedorlaomer came, and also the **kings** who were with him, and they inflicted defeats on the Rephaim in Ashterothkarnaim, and the Zuzim in Ham, and the Emim in Shavehkiriathaim. (**Genesis 14:5**)
- And the Horites in their mountain of Seir, down to Elparan, which

is at the wilderness. ([Genesis 14:6](#))

- Then they turned about and came to Enmishpat, that is, Kadesh, and defeated the whole field of the Amalekites and also the Amorites who were dwelling in Hazazontamar. ([Genesis 14:7](#))
- At this point the **king** of Sodom went on the march, and also the **king** of Gomorrah and the **king** of Admah and the **king** of Zeboiim and the **king** of Bela, that is to say, Zoar, and they drew up in battle order against them in the Low Plain of Siddim. ([Genesis 14:8](#))
- Against Chedorlaomer **king** of Elam and Tidal **king** of Goiim and Amraphel **king** of Shinar and Arioch **king** of Ellasar, four **kings** against the five. ([Genesis 14:9](#))
- **Kings** are also found from the earliest times among the Philistines, Edomites, Moabites, Midianites, Ammonites, Syrians, Hittites, Egyptians, Assyrians, Babylonians, Persians, Greeks, and Romans.
- Many of these **kings** ruled over limited domains such as a city-state. Adoni-bezek, for example, boasted that he had conquered 70 of such **kings**.
- At this Adoni-bezek said; There have been seventy **kings** with the thumbs of their hands and the great toes of their feet cut off picking up food under my table. Just the way I have done, so God has repaid me. After that they brought him to Jerusalem and he died there. ([Judges 1:7](#))
- The first human **king** noted in the Bible as being righteous was Melchizedek, king-priest of Salem.
- And Melchizedek **king** of Salem brought out bread and wine, and he was priest of the Most High God. ([Genesis 14:18](#))
- Aside from Jesus Christ, who is **King** and High Priest combined, Melchizedek is the only God-approved ruler to have held both offices. The apostle Paul points out that God used Melchizedek as a typical representation of Christ.
- For this Melchizedek, **king** of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the **kings** and

blessed him (**Hebrews 7:1**)

- And to whom Abraham apportioned a tenth from all things, is first of all, by translation, **King of Righteousness**, and is then also king of Salem, that is, **King of Peace**. (**Hebrews 7:2**)
- In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually. (**Hebrews 7:3**)
- Now as to the things being discussed this is the main point. We have such a High Priest as this, and he has sat down at the right hand of the throne of the Majesty in the heavens. (**Hebrews 8:1**)
- But now Jesus has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant, which has been legally established upon better promises. (**Hebrews 8:6**)
- No other faithful servant of God, not even Noah, attempted to be a **king**, and God appointed none of them until Saul was anointed at His direction.

•• Israelite Kings

- Initially Yehowah ruled Israel as an invisible **King** through various agencies, first through Moses and later through human Judges from Othniel to Samson.
- But Gideon said to them; I myself shall not rule over you, nor will my son rule over you. Yehowah is the one who will rule over you. (**Judges 8:23**)
- When you saw that Nahash the **king** of the sons of Ammon had come against you, you kept saying to me; No, but a king is what should reign over us! All the while Yehowah your God being your King. (**1 Samuel 12:12**)
- Eventually the Israelites clamored for a **king** in order to be like the nations around them.
- And said to him; Look! You yourself have grown old, but your own sons have not walked in your ways. Now do appoint for us a

king to judge us like all the nations. (1 Samuel 8:5)

- But the thing was bad in the eyes of Samuel inasmuch as they had said; Do give us a **king** to judge us, and Samuel began to pray to Yehowah. (1 Samuel 8:6)
- Then Yehowah said to Samuel; Listen to the voice of the people as respects all that they say to you, for it is not you whom they have rejected, but it is I whom they have rejected from being **king** over them. (1 Samuel 8:7)
- In accord with all their doings that they have done from the day of my bringing them up out of Egypt until this day in that they kept leaving me and serving other gods, that is the way they are doing also to you. (1 Samuel 8:8)
- However, the people refused to listen to the voice of Samuel and said; No, but a **king** is what will come to be over us. (1 Samuel 8:19)
- Under the legal provision embodied in the Law covenant for a divinely appointed human **king**, Yehowah appointed Saul of the tribe of Benjamin through the prophet Samuel.
- When you eventually come into the land that Yehowah your God is giving you, and you have taken possession of it and have dwelt in it, and you have said; Let me set a **king** over myself like all the nations who are round about me. (Deuteronomy 17:14)
- You should without fail set over yourself a **king** whom Yehowah your God will choose. From among your brothers you should set a king over yourself. You will not be allowed to put over yourself a foreigner who is not your brother. (Deuteronomy 17:15)
- Only he should not increase horses for himself, nor make the people go back to Egypt in order to increase horses, whereas Yehowah has said to you, you must never go back again by this way. (Deuteronomy 17:16)
- He should also not multiply wives for himself, that his heart may not turn aside, nor should he increase silver and gold for himself very much. (Deuteronomy 17:17)
- And it must occur that when he takes his seat on the throne of

his **kingdom**, he must write in a book for himself a copy of this Law from that which is in the charge of the priests, the Levites. (**Deuteronomy 17:18**)

- And it must continue with him, and he must read in it all the days of his life, in order, that he may learn to fear Yehowah his God so as to keep all the words of this Law and these regulations by doing them. (**Deuteronomy 17:19**)
- That his heart may not exalt itself above his brothers and that he may not turn aside from the commandment to the right or to the left, in order, that he may lengthen his days upon his **kingdom**, he and his sons in the midst of Israel. (**Deuteronomy 17:20**)
- As for Yehowah, he had uncovered the ear of Samuel the day before Saul came, saying; (**1 Samuel 9:15**)
- Tomorrow about this time I shall send to you a man from the land of Benjamin, and you must anoint him as leader over my people Israel, and he must save my people from the hand of the Philistines, because I have seen the affliction of my people, for their outcry has come to me. (**1 Samuel 9:16**)
- Then he had the tribe of Benjamin draw near by its families, and the family of the Matrites came to be picked. Finally Saul the son of Kish came to be picked. And they went **looking** for him, and he was not to be found. (**1 Samuel 10:21**)
- Then Samuel said to all the people. Have you seen the one whom Yehowah has chosen, that there is none like him among all the people? And all the people began to shout and say; Let the **king** live! (**1 Samuel 10:24**)
- **Because of disobedience and presumptuousness, Saul lost Yehowah's favor and the opportunity to provide a dynasty of **kings**.**
- Saul was (?) years old when he began to reign, and for two years he reigned over Israel. (**1 Samuel 13:1**)
- And Saul proceeded to choose for himself three thousand men out of Israel, and two thousand came to be with Saul at Michmash and in the mountainous region of Bethel, and a thousand proved to be with Jonathan at Gibeah of Benjamin, and the rest of the people he sent away, each one to his tent. (**1**

Samuel 13:2)

- **Then Jonathan struck down the garrison of the Philistines that was in Geba, and the Philistines got to hear of it. As for Saul, he had the horn blown throughout all the land, saying; Let the Hebrews hear! (1 Samuel 13:3)**
- **And all Israel itself heard tell; Saul has struck down a garrison of the Philistines, and now Israel has become foul-smelling among the Philistines. So the people were called together to follow Saul to Gilgal. (1 Samuel 13:4)**
- **And the Philistines, for their part, collected themselves together to fight against Israel, thirty thousand war chariots and six thousand horsemen and people like the grains of sand that are upon the seashore for multitude, and they went their way up and began camping in Michmash to the east of Beth-aven. (1 Samuel 13:5)**
- **And the men of Israel themselves saw that they were in sore straits, because the people were hard pressed, and the people went hiding themselves in the caves and the hollows and the crags and the vaults and the waterpits. (1 Samuel 13:6)**
- **Hebrews even crossed the Jordan to the land of Gad and Gilead. But Saul himself was yet in Gilgal, and all the people trembled while following him. (1 Samuel 13:7)**
- **And he continued waiting for seven days to the appointed time that Samuel had said, and Samuel did not come to Gilgal, and the people were scattering from him. (1 Samuel 13:8)**
- **Finally Saul said; Bring near to me the burnt sacrifice and the communion sacrifices. With that he went offering up the burnt sacrifice. (1 Samuel 13:9)**
- **And it came about that as soon as he had finished offering up the burnt sacrifice, why, there was Samuel coming in. So Saul went out to meet him and bless him. (1 Samuel 13:10)**
- **Then Samuel said; What is it you have done? To this Saul said; I saw that the people had been dispersed from me, and you, you did not come within the appointed days, and the Philistines were being collected together at Michmash. (1 Samuel 13:11)**

- **So I said to myself; Now the Philistines will come down against me at Gilgal, and the face of Yehowah I have not softened. So I compelled myself and went offering up the burnt sacrifice. (1 Samuel 13:12)**
- **At this Samuel said to Saul; You have acted foolishly. You have not kept the commandment of Yehowah your God that he commanded you, because, if you had, Yehowah would have made your **king**dom firm over Israel to time indefinite. (1 Samuel 13:13)**
- **And now your **king**dom will not last. Yehowah will certainly find for himself a man agreeable to his heart, and Yehowah will commission him as a leader over his people, because you did not keep what Yehowah commanded you. (1 Samuel 13:14)**
- **In turn Samuel said; Does Yehowah have as much delight in burnt offerings and sacrifices as in obeying the voice of Yehowah? Look! To obey is better than a sacrifice, to pay attention than the fat of rams. (1 Samuel 15:22)**
- **For rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as using uncanny power and teraphim. Since you have rejected the word of Yehowah, he accordingly rejects you from being **king**. (1 Samuel 15:23)**
- **Then Saul said to Samuel; I have sinned, for I have overstepped the order of Yehowah and your words, because I feared the people and so obeyed their voice. (1 Samuel 15:24)**
- **And now, please, pardon my sin and return with me that I may prostrate myself to Yehowah. (1 Samuel 15:25)**
- **But Samuel said to Saul; I shall not return with you, for you have rejected the word of Yehowah, and Yehowah rejects you from continuing as **king** over Israel. (1 Samuel 15:26)**
- **As Samuel was turning about to go, he immediately grabbed hold of the skirt of his sleeveless coat, but it ripped away. (1 Samuel 15:27)**
- **At this Samuel said to him; Yehowah has ripped away the royal**

rule of Israel from off you today, and he will certainly give it to a fellowman of yours who is better than you. (1 Samuel 15:28)

- Turning then to the tribe of Judah, Yehowah selected David the son of Jesse to be the next **king** of Israel.
- Accordingly Samuel took the horn of oil and anointed him in the midst of his brothers. And the spirit of Yehowah began to be operative upon David from that day forward. Later Samuel rose and went his way to Ramah. (1 Samuel 16:13)
- Now David was the son of this Ephrathite from Bethlehem of Judah whose name was Jesse. And he had eight sons. And in the days of Saul the man was already old among men. (1 Samuel 17:12)
- For faithfully supporting Yehowah's worship and laws, David was privileged to establish a dynasty of **kings**.
- As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed on account of you. (2 Samuel 7:15)
- And your house and your **kingdom** will certainly be steadfast to time indefinite before you, your very throne will become one firmly established to time indefinite. (2 Samuel 7:16)
- The Israelites reached a peak of prosperity under the reign of Solomon, a son of David.
- And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beer-sheba, all the days of Solomon. (1 Kings 4:25)
- And the **king** came to make the silver and the gold in Jerusalem like the stones, and cedarwood he made like the sycamore trees that are in the Shephelah for great quantity. (2 Chronicles 1:15)
- During the reign of Solomon's son Rehoboam, the nation was split into two **kingdoms**. The first **king** of the northern, ten-tribe **kingdom**, generally spoken of as Israel, was Jeroboam the son of Nebat of the tribe of Ephraim.
- And there was Jeroboam the son of Nebat an Ephraimite from

Zeredah, a servant of Solomon, and his mother's name was Zeruah, a widowed woman. He too began to lift up his hand against the **king**. (1 Kings 11:26)

- And it came about that as soon as all Israel heard that Jeroboam had returned, they at once sent and called him to the assembly and made him **king** over all Israel. None became a follower of the house of David except the tribe of Judah by itself. (1 Kings 12:20)
- Disobediently he turned the worship of his people to golden calves. For this sin he came under Yehowah's disfavor.
- For that reason here I am bringing calamity upon the house of Jeroboam, and I shall certainly cut off from Jeroboam anyone urinating against a wall, a helpless and worthless one in Israel, and I shall indeed make a clean sweep behind the house of Jeroboam, just as one clears away the dung until it is disposed of. (1 Kings 14:10)
- And he will give Israel up on account of the sins of Jeroboam with which he sinned and with which he caused Israel to sin. (1 Kings 14:16)
- A total of 20 **kings** ruled in the northern kingdom from 997 B.C.E. to 740 B.C.E, beginning with Jeroboam and ending with Hoshea the son of Elah.
- In the southern kingdom, Judah, 19 **kings** reigned from 997 B.C.E. to 607 B.C.E, beginning with Rehoboam and ending with Zedekiah. Athaliah, a usurper of the throne and not a **king**, is not counted.

See Also **BURIAL, BURIAL PLACES**
See Also **CHRONOLOGY**

•• Divinely Appointed Representatives

- Yehowah appointed the **kings** of his people, and they were to act as his royal agents, sitting, not on their own thrones, but on the throne of the kingship of Yehowah, that is, as representatives of his theocratic rule.
- And out of all my sons, for many are the sons whom Yehowah

has given me, he then chose Solomon my son to sit upon the throne of the **kingship** of Yehowah over Israel. (**1 Chronicles 28:5**)

- And Solomon began to sit upon Yehowah's throne as **king** in place of David his father and to make a success of it, and all the Israelites were obedient to him. (**1 Chronicles 29:23**)
- Contrary to the practice of some Oriental peoples in those days, the nation of Israel did not deify their **kings**. All the **kings** of Judah were regarded as being the anointed ones of Yehowah, although the record does not specifically state that each individual **king** was literally anointed with oil when he ascended the throne.
- Literal anointing oil is recorded as being used when a new dynasty was established, when the throne was disputed in David's old age as well as in the days of Jehoash, and when an older son was passed over for a younger son at the time Jehoahaz was enthroned.
- Samuel then took the flask of oil and poured it out upon his head and kissed him and said; Is it not because Yehowah has anointed you as a leader over his inheritance? (**1 Samuel 10:1**)
- Accordingly Samuel took the horn of oil and anointed him in the midst of his brothers. And the spirit of Yehowah began to be operative upon David from that day forward. Later Samuel rose and went his way to Ramah. (**1 Samuel 16:13**)
- Zadok the priest now took the horn of oil out of the tent and anointed Solomon, and they began to blow the horn, and all the people broke out saying; Let **King** Solomon live! (**1 Kings 1:39**)
- Then he brought the son of the **king** out and put upon him the diadem and the Testimony, and so they made him king and anointed him. And they began to clap their hands and say; Let the **king** live! (**2 Kings 11:12**)
- So his servants conveyed him dead in a chariot from Megiddo and brought him to Jerusalem and buried him in his grave. Then the people of the land took Jehoahaz the son of Josiah and anointed him and made him **king** in place of his father. (**2 Kings 23:30**)
- Twenty-three years old was Jehoahaz when he began to reign, and for three months he reigned in Jerusalem. And his mother's

name was Hamutal the daughter of Jeremiah from Libnah. (**2 Kings 23:31**)

- Furthermore, Pharaoh Nechoh made Eliakim the son of Josiah **king** in place of Josiah his father and changed his name to Jehoiakim, and Jehoahaz he took and then brought to Egypt, where he eventually died. (**2 Kings 23:34**)
- Twenty-five years old was Jehoiakim when he began to reign, and for eleven years he reigned in Jerusalem. And his mother's name was Zebidah the daughter of Pedaiiah from Rumah. (**2 Kings 23:36**)
- It seems likely, nevertheless, that such anointing was the regular practice.
- The **king** of Judah was chief administrator of national affairs, as a shepherd of the people.
- And so he chose David his servant and took him from the pens of the flock. (**Psalms 78:70**)
- From following the females giving suck he brought him in to be a shepherd over Jacob his people and over Israel his inheritance. (**Psalms 78:71**)
- And he began to shepherd them according to the integrity of his heart, and with the skillfulness of his hands he began leading them. (**Psalms 78:72**)
- He generally took the lead in battle.
- And we must become, we also, like all the nations, and our **king** must judge us and go out before us and fight our battles. (**1 Samuel 8:20**)
- At once Abishai the son of Zeruiah came to his help and struck the Philistine down and put him to death. At that time the men of David swore to him, saying; You must not go out with us to the battle anymore, that you may not extinguish the lamp of Israel! (**2 Samuel 21:17**)
- And the **king** of Israel and Jehoshaphat the king of Judah proceeded to go up to Ramoth-gilead. (**1 Kings 22:29**)

- The **king** of Israel now said to Jehoshaphat; There will be a disguising and entering into the battle for me, but you, for your part, put on your garments. Accordingly, the **king** of Israel disguised himself and entered into the battle. (**1 Kings 22:30**)
- As for the **king** of Syria, he had commanded the thirty-two chiefs of the chariots that were his, saying; You must fight, neither with the small nor the great, but with the **king** of Israel alone. (**1 Kings 22:31**)
- And it came about that, as soon as the chiefs of the chariots saw Jehoshaphat, they, for their part, said to themselves; Surely it is the **king** of Israel. So they turned aside against him to fight, and Jehoshaphat began to cry for aid. (**1 Kings 22:32**)
- And it came about that, as soon as the chiefs of the chariots saw that it was not the **king** of Israel, they immediately came back from following him. (**1 Kings 22:33**)
- He also acted as the higher court in the judiciary, except that the High Priest would consult Yehowah for decisions on some matters of state and on certain matters in which the decision was very difficult or evidence at the mouth of witnesses was insufficient.
- At that time two women, prostitutes, got to come in to the **king** and stand before him. (**1 Kings 3:16**)
- Then the one woman said; Excuse me, my lord, I and this woman are dwelling in one house, so that I gave birth close by her in the house. (**1 Kings 3:17**)
- And it came about on the third day after I gave birth, this woman also proceeded to give birth. And we were together. There was no stranger with us in the house, no one but the two of us in the house. (**1 Kings 3:18**)
- Later the son of this woman died at night, because she lay upon him. (**1 Kings 3:19**)
- So she got up in the middle of the night and took my son from beside me while your slave girl herself was asleep and laid him in her own bosom, and her dead son she laid in my bosom. (**1 Kings 3:20**)

- When I got up in the morning to nurse my son, why, there he was dead. So I examined him closely in the morning, and, look! he did not prove to be my son that I had borne. (1 Kings 3:21)
- But the other woman said; No, but my son is the living one and your son is the dead one! All the while this woman was saying; No, but your son is the dead one and my son is the living one. And they kept on speaking before the king. (1 Kings 3:22)
- Finally the king said; This one is saying; This is my son, the living one, and your son is the dead one! And that one is saying; No, but your son is the dead one and my son is the living one! (1 Kings 3:23)
- And the king went on to say; You men, get me a sword. So they brought the sword before the king. (1 Kings 3:24)
- And the king proceeded to say; You men, sever the living child in two and give the one half to the one woman and the other half to the other. (1 Kings 3:25)
- At once the woman whose son was the living one said to the king, for her inward emotions were excited toward her son, so that she said; Excuse me, my lord! You men, give her the living child. Do not by any means put him to death. All the while this other woman was saying; Neither mine nor yours will he become. You men, do the severing! (1 Kings 3:26)
- At that the king answered and said; You men, give her the living child, and you must by no means put him to death. She is his mother. (1 Kings 3:27)
- And all Israel got to hear of the judicial decision that the king had handed down, and they became fearful because of the king, for they saw that the wisdom of God was within him to execute judicial decision. (1 Kings 3:28)

.. Kingly Restraints

- The restraints placed upon the king in the exercise of his authority were his own fear of God, the Law of God, which he was bound to obey, and the persuasive influence of the prophets and the priests as well as the advisory counsel of the older men. He was

required to write for himself a copy of the Law and to read in it all the days of his life.

- And it must occur that when he takes his seat on the throne of his **kingdom**, he must write in a book for himself a copy of this **Law** from that which is in the charge of the priests, the Levites. (**Deuteronomy 17:18**)
- And it must continue with him, and he must read in it all the days of his life, in order, that he may learn to fear Yehowah his God so as to keep all the words of this Law and these regulations by doing them. (**Deuteronomy 17:19**)
- He was, as Yehowah's special servant and representative, responsible to Yehowah. There were, sad to relate, many Judean **kings** who broke through these restraints and ruled despotically and wickedly.
- Saul now said; Listen, please, you son of Ahitub! To which he said; Here I am, my lord. (**1 Samuel 22:12**)
- And Saul went on to say to him; Why have you men conspired against me, you and the son of Jesse, by your giving him bread and a sword, and there being an inquiry of God for him, to rise up against me as a liar in ambush the way it is this day? (**1 Samuel 22:13**)
- With that the **king** said to the runners stationed about him; Turn and put to death the priests of Yehowah, because their hand also is with David and because they knew that he was a runaway and they did not disclose it to my ear! And the servants of the king did not want to thrust out their hand to assault the priests of Yehowah. (**1 Samuel 22:17**)
- Finally the **king** said to Doeg; You turn and assault the priests! Immediately Doeg the Edomite turned and himself assaulted the priests and put to death on that day eighty-five men bearing an ephod of linen. (**1 Samuel 22:18**)
- Even Nob the city of the priests he struck with the edge of the sword, man as well as woman, child as well as suckling and bull and ass and sheep with the edge of the sword. (**1 Samuel 22:19**)
- And Jeroboam and all the people proceeded to come to

Rehoboam on the third day, just as the **king** had spoken, saying; Return to me on the third day. (1 Kings 12:12)

- And the **king** began to answer the people harshly, and to leave the counsel of the older men who had counseled him. (1 Kings 12:13)
- And he went on to speak to them according to the counsel of the young men, saying; My father, for his part, made your yoke heavy, but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, shall chastise you with scourges. (1 Kings 12:14)
- And the **king** did not listen to the people, because the turn of affairs took place at the instance of Yehowah, in order, that he might indeed carry out his word that Yehowah had spoken by means of Ahijah the Shilonite to Jeroboam the son of Nebat. (1 Kings 12:15)
- When all Israel got to see that the **king** had not listened to them, then the people replied to the king, saying; What share do we have in David? And there is no inheritance in the son of Jesse. To your gods, O Israel. Now see to your own house, O David! With that Israel began to go to their tents. (1 Kings 12:16)
- And Manasseh kept seducing Judah and the inhabitants of Jerusalem to do worse than the nations that Yehowah had annihilated from before the sons of Israel. (2 Chronicles 33:9)

.. Religious Leader

- Although the **king** was prevented by Law from being a priest, he was supposed to be the chief non-priestly supporter of Yehowah's worship. At times the **king** blessed the nation in Yehowah's name and represented the people in prayer.
- When David was finished with offering up the burnt sacrifices and the communion sacrifices, he then blessed the people in the name of Yehowah of armies. (2 Samuel 6:18)
- Then the **king** turned his face and began to bless all the congregation of Israel, while all the congregation of Israel were standing up. (1 Kings 8:14)

- **And Solomon began standing before the altar of Yehowah in front of all the congregation of Israel, and he now spread his palms out to the heavens. (1 Kings 8:22)**
- **And it came about that, as soon as Solomon finished praying to Yehowah with all this prayer and request for favor, he rose up from before the altar of Yehowah, from bending down upon his knees with his palms spread out to the heavens. (1 Kings 8:54)**
- **And he began to stand and bless all the congregation of Israel with a loud voice, saying; (1 Kings 8:55)**
- **Besides being responsible for safeguarding the religious life of the people from idolatrous intrusions, he had the authority to dismiss an unfaithful High Priest, as King Solomon did when High Priest Abiathar supported Adonijah's seditious attempt to take the throne.**
- **And he came to have dealings with Joab the son of Zeruiah and with Abiathar the priest, and they began offering help as followers of Adonijah. (1 Kings 1:7)**
- **So Solomon drove out Abiathar from serving as a priest of Yehowah, to fulfill Yehowah's word that he had spoken against the house of Eli in Shiloh. (1 Kings 2:27)**

·· **Wives And Property**

- **The marriage and family customs of the Judean kings included the practice of having a plurality of wives and concubines, although the Law stipulated that the king was not to multiply wives to himself.**
- **He should also not multiply wives for himself, that his heart may not turn aside, nor should he increase silver and gold for himself very much. (Deuteronomy 17:17)**
- **The concubines were considered to be crown property and were passed on to the successor to the throne along with the rights and property of the king.**
- **To marry or take possession of one of the deceased kings concubines was tantamount to publishing a claim to the throne. Hence, Absalom's having relations with the concubines of his father, King David, and Adonijah's requesting as wife Abishag, David's nurse and companion in his old age, were equivalent to claims on the throne.**

- Then Ahithophel said to Absalom; Have relations with the concubines of your father, whom he left behind to take care of the house. And all Israel will certainly hear that you have made yourself foul-smelling to your father, and the hands of all those who are with you will certainly become strong. (2 Samuel 16:21)
- Accordingly they pitched a tent for Absalom upon the roof, and Absalom began to have relations with the concubines of his father under the eyes of all Israel. (2 Samuel 16:22)
- And he continued; You yourself well know that the **kingship** was to have become mine, and it was toward me that all Israel had set their face for me to become **king**, but the **kingship** turned and came to be my brothers, for it was from Yehowah that it became his. (1 Kings 2:15)
- And now there is one request that I am making of you. Do not turn my face away. Accordingly she said to him; Speak. (1 Kings 2:16)
- And he went on to say; Please, say to Solomon the **king**, for he will not turn your face away that he should give me Abishag the Shunammite as a wife. (1 Kings 2:17)
- At this **King** Solomon answered and said to his mother; And why are you requesting Abishag the Shunammite for Adonijah? Request also for him the **kingship**, because he is my brother older than I am, even for him and for Abiathar the priest and for Joab the son of Zeruiah. (1 Kings 2:22)
- These were treasonable acts.
- Aside from the **king's** personal estate, spoils of war, and gifts
- He immediately sent Hadoram his son to **King** David to ask him about his welfare and congratulate him over the fact that he had fought against Hadadezer so that he struck him down, for Hadadezer had become trained in warfare against Tou, and there were with him all sorts of articles of gold and silver and copper. (1 Chronicles 18:10)
- Other sources of revenue were developed. These included special taxation of the produce of the land for the royal table, tribute

from subjugated **kingdoms**, toll on traveling merchants passing through the land, and commercial ventures, such as the trading fleets of Solomon.

- And Solomon had twelve deputies over all Israel, and they provided the **king** and his household with food. It would devolve upon each one to provide the food one month in the year. (**1 Kings 4:7**)
- And these deputies supplied food to **King** Solomon and everyone approaching the table of King Solomon, each one in his month. They left nothing lacking. (**1 Kings 4:27**)
- And the barley and the straw for the horses and for the teams of horses they kept bringing to wherever the place might prove to be, each one according to his commission. (**1 Kings 4:28**)
- And there was a fleet of ships that **King** Solomon made in Ezion-geber, which is by Eloth, upon the shore of the Red Sea in the land of Edom. (**1 Kings 9:26**)
- And Hiram kept sending in the fleet of ships his own servants, seamen, having a knowledge of the sea, along with the servants of Solomon. (**1 Kings 9:27**)
- And they proceeded to go to Ophir and take from there four hundred and twenty talents of gold and bring it in to **King** Solomon. (**1 Kings 9:28**)
- And the weight of the gold that came to Solomon in one year amounted up to six hundred and sixty-six talents of gold. (**1 Kings 10:14**)
- Apart from the men of travel and the profit from the traders and all the **kings** of the Arabs and the governor's of the land. (**1 Kings 10:15**)

•• Instability Of Northern Kingdom

- In the northern **kingdom** of Israel the principle of hereditary succession was observed except when it was interfered with by assassination or revolt.

- The practice of false religion kept the northern kingdom in a constant state of unrest that contributed to frequent assassinations of its kings and usurpation of the throne.
- Only two dynasties lasted more than two generations, those of Omri and Jehu. Not being under the Davidic **kingdom** covenant, none of the kings of the northern kingdom sat on the throne of the **kingship** of Yehowah as the anointed of Yehowah.
- And out of all my sons, for many are the sons whom Yehowah has given me, he then chose Solomon my son to sit upon the throne of the **kingship** of Yehowah over Israel. (**1 Chronicles 28:5**)

•• Gentile Kings And Subordinate Kings

- Babylonian **kings** were officially consecrated as monarchs over all the Babylonian Empire by grasping the hand of the golden image of Marduk.
- This was done by Cyrus the Great in order to gain control over the Babylonian Empire without having to conquer the entire empire by military action.
- Other **kings** came to their thrones through appointment by a higher king, such as the one who conquered the territory.
- It was a frequent practice for **kings** to rule conquered domains through tributary native kings of lesser rank. By this process Herod the Great became a tributary **king** of Rome over Judea
- After Jesus had been born in Bethlehem of Judea in the days of Herod the **king**, look! Astrologers from eastern parts came to Jerusalem. (**Matthew 2:1**)
- And Aretas the **king** of the Nabataeans was confirmed by Rome in his tributary kingdom.
- In Damascus the governor under Aretas the **king** was guarding the city of the Damascenes to seize me. (**2 Corinthians 11:32**)
- Non-Israelite **kings** were less accessible to their subjects than those who ruled God's people. The Israelite **kings** evidently mingled quite freely with their people.

- The Gentile **kings** were often very remote. To enter the inner court of the Persian **king** without express permission automatically made that one liable to death unless the **king** gave his specific approval by extending his scepter, as was done with Esther.
- All the **kings** servants and the people of the **kings** jurisdictional districts are aware that, as regards any man or woman that comes in to the king at the inner courtyard who is not called, his one Law is to have him put to death, only in case the king holds out to him the golden scepter, he will also certainly stay alive. As for me, I have not been called to come in to the king now for thirty days. (**Esther 4:11**)
- Go, gather all the Jews that are to be found in Shushan and fast in my behalf and neither eat nor drink for three days, night and day. I too with my young women, I shall fast likewise, and upon that I shall come in to the **king**, which is not according to the Law, and in case I must perish, I must perish. (**Esther 4:16**)
- The Roman emperor, however, was available for audience on the appeal of a Roman citizen from a decision made by a lower judge, but only after a process of going through many lower officials.
- If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from dying, if, on the other hand, none of those things exists of which these men accuse me, no man can hand me over to them as a favor. I appeal to Caesar! (**Acts of Apostles 25:11**)
- Then Festus, after speak**ing** with the assembly of counselors, replied; To Caesar you have appealed, to Caesar you shall go. (**Acts of Apostles 25:12**)