

## ~KINGDOM (1018)

### · Broad Usage

### · The Israelite Kingdom

- Basically, a royal government, also the territory and peoples under the rule of a king or, less frequently, under a female monarch or queen. Often the kingship was hereditary. The sovereign ruler might bear other titles such as Pharaoh or Caesar.
- Kingdoms of ancient times, as today, had various symbols of royalty. There was generally a capital city or place of the kings residence, a royal court, a standing army, though perhaps quite reduced in size in times of peace.
- The word kingdom, as used in the Bible, does not of itself reveal anything definite as to the governmental structure, the territorial extent, or the authority of the monarch.
- Kingdoms ranged in size and influence from the mighty world powers such as Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome, on down to small city-kingdoms such as those in Canaan at the time of the Israelite conquest.
- And these are the kings of the land whom Joshua and the sons of Israel defeated on the side of the Jordan toward the west, from Baal-gad in the valley plain of Lebanon and as far as Mount Halak, which goes up to Seir, after which Joshua gave it to the tribes of Israel as a holding by their shares. (Joshua 12:7)
- In the mountainous region and in the Shephelah and in the Arabah and on the slopes and in the wilderness and in the Negeb, the Hittites, the Amorites and the Canaanites, the Perizzites, the Hivites and the Jebusites. (Joshua 12:8)
- He king of Jericho, one, the king of Ai, which was beside Bethel, one/ (Joshua 12:9)
- The king of Jerusalem, one, the king of Hebron, one. (Joshua 12:10)
- The king of Jarmuth, one, the king of Lachish, one. (Joshua 12:11)

- The **king** of Eglon, one, the **king** of Gezer, one. (Joshua 12:12)
- The **king** of Debir, one, the **king** of Geder, one. (Joshua 12:13)
- The **king** of Hormah, one, the **king** of Arad, one. (Joshua 12:14)
- The **king** of Libnah, one, the **king** of Adullam, one. (Joshua 12:15)
- The **king** of Makkedah, one, the **king** of Bethel, one. (Joshua 12:16)
- The **king** of Tappuah, one, the **king** of Hephher, one. (Joshua 12:17)
- The **king** of Aphek, one, the **king** of Lass Sharon, one. (Joshua 12:18)
- The **king** of Madon, one, the **king** of Hazor, one. (Joshua 12:19)
- The **king** of Shimron-meron, one, the **king** of Achshaph, one. (Joshua 12:20)
- The **king** of Taanach, one, the **king** of Megiddo, one. (Joshua 12:21)
- The **king** of Kedesh, one, the **king** of Jokneam in Carmel, one. (Joshua 12:22)
- The **king** of Dor on the mountain ridge of Dor, one, the **king** of Goiim in Gilgal, one. (Joshua 12:23)
- The **king** of Tirzah, one. All the **kings** being thirty-one. (Joshua 12:24)
- The governmental structure also might vary considerably from **kingdom** to **kingdom**.
- The first **kingdom** of human history, that of Nimrod, seems to have been initially a **city-kingdom**, later extending its realm to include other cities, its base remaining at Babel.
- 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](#))
  - Out of that land he went forth into Assyria and set himself to building Nineveh and RehobothIr and Calah. ([Genesis 10:11](#))
  - Salem, over which King-Priest Melchizedek ruled in the first **kingdom** with divine approval, was also apparently a **city-kingdom**.
  - And Melchizedek **king** of Salem brought out bread and wine, and he was priest of the Most High God. ([Genesis 14:18](#))
  - Then he blessed him and said; Blessed be Abram of the Most High God, producer of heaven and earth. ([Genesis 14:19](#))
  - And blessed be the Most High God, who has delivered your oppressors into your hand! At that Abram gave him a tenth of everything. ([Genesis 14:20](#))
  - 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](#))
  - Behold, then, how great this man was to whom Abraham, the family head, gave a tenth out of the chief spoils. ([Hebrews 7:4](#))
  - True, the men from the sons of Levi who receive their priestly office have a commandment to collect tithes from the people according to the Law, that is, from their brothers, even if these have issued from the loins of Abraham. ([Hebrews 7:5](#))
  - But the man who did not trace his genealogy from them took tithes from Abraham and blessed him who had the promises.

**(Hebrews 7:6)**

- **Now without any dispute, the less is blessed by the greater. (Hebrews 7:7)**
- **And in the one case it is men who are dying that receive tithes, but in the other case it is someone of whom it is witnessed that he lives. (Hebrews 7:8)**
- **And, if I may use the expression, through Abraham even Levi who receives tithes has paid tithes. (Hebrews 7:9)**
- **For he was still in the loins of his forefather when Melchizedek met him. (Hebrews 7:10)**
- **If, then, perfection were really through the Levitical priesthood, for with it as a feature the people were given the Law, what further need would there be for another priest to arise according to the manner of Melchizedek and not said to be according to the manner of Aaron? (Hebrews 7:11)**
- **For since the priesthood is being changed, there comes to be of necessity a change also of the Law. (Hebrews 7:12)**
- **For the man respecting whom these things are said has been a member of another tribe, from which no one has officiated at the altar. (Hebrews 7:13)**
- **For it is quite plain that our Lord has sprung up out of Judah, a tribe about which Moses spoke nothing concerning priests. (Hebrews 7:14)**
- **And it is still more abundantly clear that with a similarity to Melchizedek there arises another priest. (Hebrews 7:15)**
- **Who has become such, not according to the Law of a commandment depending upon the flesh, but according to the power of an indestructible life. (Hebrews 7:16)**
- **For in witness it is said; You are a priest forever according to the manner of Melchizedek. (Hebrews 7:17)**
- **Larger **kingdoms** embraced an entire region, such as the kingdoms of Edom, Moab, and Ammon. The great empires, ruling vast**

areas and having other **kingdoms** tributary to them, generally seem to have arisen or grown out of small city-states or tribal groups that eventually combined under a dominant leader. Such coalitions were sometimes of a temporary nature, often formed for war against a common foe.

- 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 it came about that as soon as all the kings who were on the side of the Jordan in the mountainous region and in the Shephelah and along the whole coast of the Great Sea and in front of Lebanon, the Hittites and the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites, heard of it. (**Joshua 9:1**)
- They began to assemble themselves all together to make war against Joshua and Israel unanimously. (**Joshua 9:2**)
- At this they gathered together and went on up, five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, these and all their camps, and they proceeded to camp against Gibeon and to war against it. (**Joshua 10:5**)
- Vassal **kingdoms** frequently enjoyed a considerable degree of autonomy, or self-rule, though subject to the will and demands of the suzerain power.

- It was against him that Shalmaneser the king of Assyria came up, and Hoshea came to be his servant and began to pay tribute to him. (2 Kings 17:3)
- However, the king of Assyria got to find conspiracy in Hoshea's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of Assyria as in former years. Hence the **king** of Assyria shut him up and kept him bound in the house of detention. (2 Kings 17:4)
- Furthermore, the **king** of Egypt made Eliakim his brother king over Judah and Jerusalem and changed his name to Jehoiakim, but his brother Jehoahaz, Necho took and brought to Egypt. (2 Chronicles 36:4)
- And at the return of the year King Nebuchadnezzar sent and proceeded to bring him to Babylon with desirable articles of the house of Yehowah. Further, he made Zedekiah his father's brother king over Judah and Jerusalem. (2 Chronicles 36:10)

#### •• Broad Usage

- In Scriptural use the term, **kingdom**, may refer to specific aspects of a royal government. It can refer to the realm or geographic area over which sovereignty is exercised.
- The royal realm thus included not merely the capital city but the entire domain, embracing any subordinate or tributary **kingdoms**.
- As for Solomon, he proved to be ruler over all the **kingdoms** from the River to the land of the Philistines and to the boundary of Egypt. They were bringing gifts and serving Solomon all the days of his life. (1 Kings 4:21)
- But it was despicable in his eyes to lay hand upon Mordecai alone, for they had told him about Mordecai's people, and Haman began seeking to annihilate all the Jews who were in all the realm of Ahasuerus, Mordecai's people. (Esther 3:6)
- And Haman proceeded to say to King Ahasuerus; There is one certain people scattered and separated among the peoples in all the jurisdictional districts of your realm, and their laws are different from all other peoples, and the **kings** own laws they are

not performing, and for the **king** it is not appropriate to let them alone. (**Esther 3:8**)

- **Kingdom** may refer in a general way to any or all human governments, whether actually headed by a **king** or not.
- This is what Cyrus the king of Persia has said; All the **kingdoms** of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. (**Ezra 1:2**)
- Again the Devil took him along to an unusually high mountain, and showed him all the **kingdoms** of the world and their glory. (**Matthew 4:8**)
- It may signify **kingship**, the royal office or position of the king.
- Neither will people be saying; See here! Or; There! For, look! The **kingdom** of God is in your midst. (**Luke 17:21**)
- With its accompanying dignity, power, and authority.
- Now these are the heads of the mighty men that belonged to David, holding strongly with him in his **kingship** together with all Israel, to make him **king** according to Yehowah's word concerning Israel. (**1 Chronicles 11:10**)
- And David came to know that Yehowah had firmly established him as king over Israel, for his **kingship** was highly exalted on account of his people Israel. (**1 Chronicles 14:2**)
- Therefore he said; A certain man of **noble birth** traveled to a distant land to secure **kingly** power for himself and to return. (**Luke 19:12**)
- Eventually when he got back after having secured the kingly power, he commanded to be called to him these slaves to whom he had given the silver money, in order to ascertain what they had gained by business activity. (**Luke 19:15**)
- And the seventh angel blew his trumpet. And loud voices occurred in heaven, saying; The **kingdom** of the world did become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever. (**Revelation 11:15**)

- And the ten horns that you saw mean ten kings, who have not yet received a **kingdom**, but they do receive authority as kings one hour with the wild beast. (**Revelation 17:12**)
- These have one thought, and so they give their power and authority to the wild beast. (**Revelation 17:13**)
- For God put it into their hearts to carry out his thought, even to carry out their one thought by giving their **kingdom** to the wild beast, until the words of God will have been accomplished. (**Revelation 17:17**)
- Children of the king may be referred to as, the offspring of the **kingdom**.
- Now as regards Athaliah the mother of Ahaziah, she saw that her son had died. So she rose up and destroyed all the offspring of the **kingdom**. (**2 Kings 11:1**)

## •• The Israelite Kingdom

- The Law covenant given through Moses to the nation of Israel made provision for a **kingdom** rule.
- 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**)
- The individual heading the **kingdom** was empowered and given royal dignity, not for personal exaltation, but to serve for the honor of God and the good of his Israelite brothers.
- 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**)
- And Samuel went on to say; Was it not when you were little in your own eyes that you were head of the tribes of Israel, and Yehowah proceeded to anoint you as king over Israel? (**1 Samuel 15:17**)
- Nevertheless, when the Israelites in course of time requested a human king, the prophet Samuel warned of the demands such a ruler would make upon the people. (**1 Samuel Chapter 8**) The **kings** of Israel seem to have been more approachable and more accessible to their subjects than were the monarchs of most ancient Oriental **kingdoms**.
- Accordingly the king rose up and seated himself in the gate, and to all the people they made the report, saying; There is the king sitting in the gate. And all the people began to come before the **king**. As for Israel, they had fled each one to his home. (**2 Samuel 19:8**)
- And it came about that as the king was passing by, he cried out to the king and proceeded to say; Your servant himself went out into the thick of the battle, and, look! A man was leaving the line, and he came bringing a man to me and then said; Guard this man. If he should in any way be missing, your soul will also have to take the place of his soul, or else a talent of silver you will weigh out. (**1 Kings 20:39**)
- And David and the older men of Israel and the chiefs of the thousands came to be the ones walking along to bring up the ark of the covenant of Yehowah from the house of Obed-edom with rejoicing. (**1 Chronicles 15:25**)
- And it came about when the true God helped the Levites while carrying the ark of the covenant of Yehowah that they proceeded to sacrifice seven young bulls and seven rams. (**1 Chronicles 15:26**)
- And David was dressed in a sleeveless coat of fine fabric, and also all the Levites carrying the Ark and the singers and Chenaniah the chief of the carrying by the singers, but upon David there was an ephod of linen. (**1 Chronicles 15:27**)

- **And all the Israelites were bringing up the ark of the covenant of Yehowah with joyful shouting and with the sounding of the horn and with trumpets and with cymbals, playing aloud on stringed instruments and harps. (1 Chronicles 15:28)**
- **And it came about that, when the ark of the covenant of Yehowah came as far as the City of David, Michal, Saul's daughter, herself looked down through the window and got to see King David skipping about and celebrating, and she began to despise him in her heart. (1 Chronicles 15:29)**
- **Though the **kingdom** of Israel began with a king from the line of Benjamin, Judah thereafter became the royal tribe, in keeping with Jacob's deathbed prophecy.**
- **Accordingly Samuel had all the tribes of Israel draw near, and the tribe of Benjamin came to be picked. (1 Samuel 10:20)**
- **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)**
- **Hence they inquired further of Yehowah; Has the man come here as yet? To this Yehowah said; Here he is, hidden among the luggage. (1 Samuel 10:22)**
- **So they went running and took him from there. When he took his stand in the middle of the people, he was taller than all the other people from his shoulders upward. (1 Samuel 10:23)**
- **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)**
- **Upon that Samuel spoke to the people about the rightful due of the kingship and wrote it in a book and deposited it before Yehowah. Then Samuel sent all the people away, each one to his house. (1 Samuel 10:25)**
- **The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes, and**

- to him the obedience of the peoples will belong. ([Genesis 49:10](#))
- **A royal dynasty was established in David's line.**
  - **Then the men of Judah came and anointed David there as king over the house of Judah. And they came telling David, saying; The men of Jabesh-gilead were the ones that buried Saul. ([2 Samuel 2:4](#))**
  - **So all the older men of Israel came to the king at Hebron, and King David concluded a covenant with them in Hebron before Yehowah, after which they anointed David as king over Israel. ([2 Samuel 5:3](#))**
  - **Thirty years old was David when he became king. For forty years he ruled as king. ([2 Samuel 5:4](#))**
  - **When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his **kingdom**. ([2 Samuel 7:12](#))**
  - **He is the one that will build a house for my name, and I shall certainly establish the throne of his **kingdom** firmly to time indefinite. ([2 Samuel 7:13](#))**
  - **When the **kingdom** was **ripped away** from Solomon's son Rehoboam, ten tribes formed a northern **kingdom**, while Yehowah God retained one tribe, Benjamin, to remain with Judah, in order, that David my servant may continue having a lamp always before me in Jerusalem, the city that I have chosen for myself to put my name there.**
  - **And he went on to say to Jeroboam; Take for yourself ten pieces, for this is what Yehowah the God of Israel has said; Here I am ripping the **kingdom** out of the hand of Solomon, and I shall certainly give you ten tribes. ([1 Kings 11:31](#))**
  - **And I shall certainly take the **kingship** out of the hand of his son and give it to you, even ten tribes. ([1 Kings 11:35](#))**
  - **And to his son I shall give one tribe, in order, that David my servant may continue having a lamp always before me in Jerusalem, the city that I have chosen for myself to put my name there. ([1 Kings 11:36](#))**

- **Subsequently King Rehoboam sent Adoram, who was over those conscripted for forced labor, but all Israel pelted him with stones, so that he died. And King Rehoboam himself managed to get up into the chariot to flee to Jerusalem. (1 Kings 12:18)**
- **And the Israelites kept up their revolt against the house of David down to this day. (1 Kings 12:19)**
- **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)**
- **When Rehoboam arrived at Jerusalem, he immediately congregated all the house of Judah and the tribe of Benjamin, a hundred and eighty thousand choice men able-bodied for war, to fight against the house of Israel, so as to bring the kingship back to Rehoboam the son of Solomon. (1 Kings 12:21)**
- **Then the word of the true God came to Shemaiah the man of the true God, saying; (1 Kings 12:22)**
- **Say to Rehoboam the son of Solomon the king of Judah and to all the house of Judah and Benjamin and the rest of the people. (1 Kings 12:23)**
- **This is what Yehowah has said; You must not go up and fight against your brothers the sons of Israel. Go back each one to his house, for it is at the instance of myself that this thing has been brought about. So they obeyed the word of Yehowah, and went back home according to the word of Yehowah. (1 Kings 12:24)**
- **Though the Judean **kingdom** fell to the Babylonians in **607 B.C.E**, the legal right to rule eventually passed on to the rightful heir, the son of David, Jesus Christ.**
- **The book of the history of Jesus Christ, son of David, son of Abraham. (Matthew 1:1)**
- **Abraham became father to Isaac. Isaac became father to Jacob. Jacob became father to Judah and his brothers. (Matthew 1:2)**

- Judah became father to Perez and to Zerah by Tamar. Perez became father to Hezron. Hezron became father to Ram. (**Matthew 1:3**)
- Ram became father to Amminadab. Amminadab became father to Nahshon. Nahshon became father to Salmon. (**Matthew 1:4**)
- Salmon became father to Boaz by Rahab. Boaz became father to Obed by Ruth. Obed became father to Jesse. (**Matthew 1:5**)
- Jesse became father to David the king. David became father to Solomon by the wife of Uriah. (**Matthew 1:6**)
- Solomon became father to Rehoboam. Rehoboam became father to Abijah. Abijah became father to Asa. (**Matthew 1:7**)
- Asa became father to Jehoshaphat. Jehoshaphat became father to Jehoram. Jehoram became father to Uzziah. (**Matthew 1:8**)
- Uzziah became father to Jotham. Jotham became father to Ahaz. Ahaz became father to Hezekiah. (**Matthew 1:9**)
- Hezekiah became father to Manasseh. Manasseh became father to Amon. Amon became father to Josiah. (**Matthew 1:10**)
- Josiah became father to Jeconiah and to his brothers at the time of the deportation to Babylon. (**Matthew 1:11**)
- After the deportation to Babylon Jeconiah became father to Shealtiel. Shealtiel became father to Zerubbabel. (**Matthew 1:12**)
- Zerubbabel became father to Abiud. Abiud became father to Eliakim. Eliakim became father to Azor. (**Matthew 1:13**)
- Azor became father to Zadok. Zadok became father to Achim. Achim became father to Eliud. (**Matthew 1:14**)
- Eliud became father to Eleazar. Eleazar became father to Matthan. Matthan became father to Jacob. (**Matthew 1:15**)
- Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ. (**Matthew 1:16**)

- **And, look! You will conceive in your womb and give birth to a son, and you are to call his name Jesus. (Luke 1:31)**
- **This one will be great and will be called Son of the Most High, and Yehowah God will give him the throne of David his father. (Luke 1:32)**
- **This is what the Sovereign Lord Yehowah has said; Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. (Ezekiel 21:26)**
- **A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him. (Ezekiel 21:27)**
- **His Kingdom was to be endless.**
- **For there has been a child born to us, there has been a son given to us. The princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)**
- **To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Yehowah of armies will do this. (Isaiah 9:7)**
- **And he will rule as king over the house of Jacob forever, and there will be no end of his kingdom. (Luke 1:33)**
- **A royal organization developed in Israel to administer the interests of the kingdom. It consisted of an inner circle of advisers and ministers of state**
- **And King Solomon continued king over all Israel. (1 Kings 4:1)**
- **And these are the princes that he had, Azariah the son of Zadok, the priest. (1 Kings 4:2)**
- **Elihoreph and Ahijah, the sons of Shisha, secretaries, Jehoshaphat the son of Ahilud, the recorder. (1 Kings 4:3)**

- **And Benaiah the son of Jehoiada was over the army, and Zadok and Abiathar were priests. (1 Kings 4:4)**
- **And Azariah the son of Nathan was over the deputies, and Zabud the son of Nathan was a priest, the friend of the king. (1 Kings 4:5)**
- **And Ahishar was over the household, and Adoniram the son of Abda, over those conscripted for forced labor. (1 Kings 4:6)**
- **And Jonathan, David's nephew, was a counselor, a man of understanding, he being also a secretary, and Jehiel the son of Hachmoni was with the king's sons. (1 Chronicles 27:32)**
- **And Ahithophel was a counselor of the king, and Hushai the Archite was the king's companion. (1 Chronicles 27:33)**
- **And after Ahithophel there were Jehoiada the son of Benaiah and Abiathar, and Joab was chief of the army of the king. (1 Chronicles 27:34)**
- **As well as various governmental departments with their respective overseers to administer crown lands, supervise the economy, and supply the needs of the royal court.**
- **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 over the treasures of the king there was Azmaveth the son of Adiel. And over the treasures in the field, in the cities and in the villages and in the towers there was Jonathan the son of Uzziah. (1 Chronicles 27:25)**
- **And over the doers of work in the field, for the cultivation of the soil, there was Ezri the son of Chelub. (1 Chronicles 27:26)**
- **And over the vineyards there was Shimei the Ramathite, and over that which was in the vineyards for the wine supplies there was Zabdi the Shiphmite. (1 Chronicles 27:27)**
- **And over the olive groves and the sycamore trees that were in the Shephelah there was Baal-hanan the Gederite, and over the**

oil supplies there was Joash. (**1 Chronicles 27:28**)

- And over the herds that were grazing in Sharon there was Shitrai the Sharonite, and over the herds in the low plains there was Shaphat the son of Adlai. (**1 Chronicles 27:29**)
- And over the camels there was Obil the Ishmaelite, and over the she-asses there was Jehdeiah the Meronothite. (**1 Chronicles 27:30**)
- And over the flocks there was Jaziz the Hagrite. All these were the chiefs of the goods that belonged to King David. (**1 Chronicles 27:31**)
- **While the kings of Israel in the Davidic line could issue specific orders, the actual legislative power rested with God.**
- And now, O Israel, listen to the regulations and the judicial decisions that I am teaching you to do, in order, that you may live and may indeed go in and take possession of the land that Yehowah the God of your forefathers is giving you. (**Deuteronomy 4:1**)
- You must not add to the word that I am commanding you, neither must you take away from it, so as to keep the commandments of Yehowah your God that I am commanding you. (**Deuteronomy 4:2**)
- For Yehowah is our Judge, Yehowah is our Statute-giver, Yehowah is our King, he himself will save us. (**Isaiah 33:22**)
- **In all things the king was responsible to the true Sovereign and Lord, Yehowah. Wrongdoing and waywardness on the part of the king would bring divine sanctions.**
- 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 **kingdom** firm over Israel to time indefinite. (**1 Samuel 13:13**)
- And now your **kingdom** 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)

- However, Saul said to Samuel; But I have obeyed the voice of Yehowah in that I went on the mission on which Yehowah had sent me and I brought Agag the king of Amalek, but Amalek I have devoted to destruction. (1 Samuel 15:20)
- And the people went taking from the spoil sheep and cattle, the choicest of them as something devoted to destruction, to sacrifice to Yehowah your God in Gilgal. (1 Samuel 15:21)
- 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)
- Yehowah at times communicated with the **king** himself.
- In Gibeon Yehowah appeared to Solomon in a dream by night, and God proceeded to say; Request what I should give you. (1 Kings 3:5)
- Yehowah now said to Solomon; For the reason that this has taken place with you and you have not kept my covenant and my statutes that I laid in command upon you, I shall without fail rip the **kingdom** away from off you, and I shall certainly give it to your servant. (1 Kings 11:11)
- At other times he gave him instructions and counsel or reproof through appointed prophets.
- And it came about on that night that the word of Yehowah came to Nathan, saying; (2 Samuel 7:4)

- **Go, and you must say to my servant David; This is what Yehowah has said; Should you yourself build me a house for me to dwell in? (2 Samuel 7:5)**
- **And Yehowah proceeded to send Nathan to David. So he came in to him and said to him; There were two men that happened to be in one city, the one rich and the other of little means. (2 Samuel 12:1)**
- **The rich man happened to have very many sheep and cattle. (2 Samuel 12:2)**
- **But the man of little means had nothing but one female lamb, a small one, that he had bought. And he was preserving it alive, and it was growing up with him and with his sons, all together. From his morsel it would eat, and from his cup it would drink, and in his bosom it would lie, and it came to be as a daughter to him. (2 Samuel 12:3)**
- **After a while a visitor came to the rich man, but he spared taking some from his own sheep and his own cattle to get such ready for the traveler that had come in to him. So he took the female lamb of the man of little means and got it ready for the man that had come in to him. (2 Samuel 12:4)**
- **At this David's anger grew very hot against the man, so that he said to Nathan; As Yehowah is living, the man doing this deserves to die! (2 Samuel 12:5)**
- **And for the female lamb he should make compensation with four, as a consequence of the fact that he has done this thing and because he did not have compassion. (2 Samuel 12:6)**
- **Then Nathan said to David; You yourself are the man! This is what Yehowah the God of Israel has said; I myself anointed you as **king** over Israel, and I myself delivered you out of the hand of Saul. (2 Samuel 12:7)**
- **And I was willing to give you the house of your lord and the wives of your lord into your bosom, and to give you the house of Israel and of Judah. And if it were not enough, I was willing to add to you things like these as well as other things. (2 Samuel 12:8)**

- **Why did you despise the word of Yehowah by doing what is bad in his eyes? Uriah the Hittite you struck down with the sword, and his wife you took as your wife, and him you killed by the sword of the sons of Ammon. (2 Samuel 12:9)**
- **And now a sword will not depart from your own house to time indefinite, as a consequence of the fact that you despised me so that you took the wife of Uriah the Hittite to become your wife. (2 Samuel 12:10)**
- **This is what Yehowah has said; Here I am raising up against you calamity out of your own house, and I will take your wives under your own eyes and give them to your fellowman, and he will certainly lie down with your wives under the eyes of this sun. (2 Samuel 12:11)**
- **Whereas you yourself acted in secret, I, for my part, shall do this thing in front of all Israel and in front of the sun. (2 Samuel 12:12)**
- **David now said to Nathan; I have sinned against Yehowah. At this Nathan said to David; Yehowah, in turn, does let your sin pass by. You will not die. (2 Samuel 12:13)**
- **Notwithstanding this, because you have unquestionably treated Yehowah with disrespect by this thing, also the son himself, just born to you, will positively die. (2 Samuel 12:14)**
- **The king could also draw upon the wise counsel of the body of older men.**
- **And King Rehoboam began to take counsel with the older men who had continued attending upon Solomon his father while he continued alive, saying; How are you advising to reply to this people? (1 Kings 12:6)**
- **Accordingly they spoke to him, saying; If today you would prove yourself a servant to this people and actually serve them, you must also answer them and speak to them with good words, and they will be bound to become your servants always. (1 Kings 12:7)**
- **The enforcement of instructions or reproof, however, rested, not with the prophets or older men, but with Yehowah.**

- When the **king** and the people faithfully adhered to the Law covenant given them by God, the nation of Israel enjoyed a degree of individual freedom, material prosperity, and national harmony unparalleled by other **kingdoms**.
- Judah and Israel were many, like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing. (**1 Kings 4:20**)
- 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**)
- During the years of Solomon's obedience to Yehowah, the Israelite **kingdom** was widely renowned and respected, having many tributary **kingdoms** and benefiting from the resources of many lands.
- As for Solomon, he proved to be ruler over all the **kingdoms** from the River to the land of the Philistines and to the boundary of Egypt. They were bringing gifts and serving Solomon all the days of his life. (**1 Kings 4:21**)
- And Solomon's wisdom was vaster than the wisdom of all the Orientals and than all the wisdom of Egypt. (**1 Kings 4:30**)
- And they kept coming from all the peoples to hear Solomon's wisdom, even from all the kings of the earth who had heard of his wisdom. (**1 Kings 4:34**)
- Yehowah God's **kingship**, while visibly expressed for a time through the Israelite **kingdom**, is one of universal sovereignty.
- Yours, O Yehowah, are the greatness and the mightiness and the beauty and the excellency and the dignity, for everything in the heavens and in the earth is yours. Yours is the **kingdom**, O Yehowah, the One also lifting yourself up as head over all. (**1 Chronicles 29:11**)
- The riches and the glory are on account of you, and you are dominating everything, and in your hand there are power and mightiness, and in your hand is ability to make great and to give strength to all. (**1 Chronicles 29:12**)

- Whether acknowledged by the peoples and **kingdoms** of mankind or not, his **kingship** is absolute and unalterable, and all the earth is part of his rightful domain.
- Yehowah himself has firmly established his throne in the very heavens, and over everything his own **kingship** has held domination. (**Psalms 103:19**)
- About the glory of your **kingship** they will talk, and about your mightiness they will speak. (**Psalms 145:11**)
- To make known to the sons of men his mighty acts and the glory of the splendor of his **kingship**. (**Psalms 145:12**)
- Your kingship is a **kingship** for all times indefinite, and your dominion is throughout all successive generations. (**Psalms 145:13**)
- This is the counsel that is counseled against all the earth, and this is the hand that is stretched out against all the nations. (**Isaiah 14:26**)
- For Yehowah of armies himself has counseled, and who can break it up? And his hand is the one stretched out, and who can turn it back? (**Isaiah 14:27**)
- By virtue of His creatorship, Yehowah exercises his sovereign will in heaven and on earth, according to his own purposes, answerable to no one.
- And I proceeded to go down to the house of the potter, and there he was doing work upon the potters wheels. (**Jeremiah 18:3**)
- And the vessel that he was making with the clay was spoiled by the potters hand, and he turned back and went making it into another vessel, just as it looked right in the eyes of the potter to make. (**Jeremiah 18:4**)
- And the word of Yehowah continued to occur to me, saying; (**Jeremiah 18:5**)
- Am I not able to do just like this potter to you people, O house of Israel, is the utterance of Yehowah? Look! As the clay in the hand of the potter, so you are in my hand, O house of Israel.

**(Jeremiah 18:6)**

- **At any moment that I may speak against a nation and against a **kingdom** to uproot it and to pull it down and to destroy it. (Jeremiah 18:7)**
- **And that nation actually turns back from its badness against which I spoke, I will also feel regret over the calamity that I had thought to execute upon it. (Jeremiah 18:8)**
- **But at any moment that I may speak concerning a nation and concerning a **kingdom** to build it up and to plant it. (Jeremiah 18:9)**
- **And it actually does what is bad in my eyes by not obeying my voice, I will also feel regret over the good that I said to myself to do for its good. (Jeremiah 18:10)**
- **And you they will be driving away from men, and with the beasts of the field your dwelling will come to be, and the vegetation is what they will give even to you to eat just like bulls, and with the dew of the heavens you yourself will be getting wet, and seven times themselves will pass over you, until you know that the Most High is Ruler in the **kingdom** of mankind, and that to the one whom he wants to he gives it. (Daniel 4:25)**
- **And at the end of the days I, Nebuchadnezzar, lifted up to the heavens my eyes, and my own understanding began to return to me, and I blessed the Most High himself, and the One living to time indefinite I praised and glorified, because his rulership is a rulership to time indefinite and his **kingdom** is for generation after generation. (Daniel 4:34)**
- **And all the inhabitants of the earth are being considered as merely nothing, and he is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, What have you been doing? (Daniel 4:35)**
- **Yet always acting in harmony with his own righteous standards.**
- **For I am Yehowah. I have not changed. And you are sons of Jacob. You have not come to your finish. (Malachi 3:6)**

- **In this manner God, when he purposed to demonstrate more abundantly to the heirs of the promise the unchangeableness of his counsel, stepped in with an oath. ([Hebrews 6:17](#))**
- **In order, that, through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to lay hold on the hope set before us. ([Hebrews 6:18](#))**
- **Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow. ([James 1:17](#))**