

Week 9. The Monarchy. Class Notes

[1] KINGSHIP IN THE BOOK OF JUDGES

Conflicting attitudes in Israel as to whether kingship was good or bad thing. (i) See 21:25 (17:6; 18:1; 19:1) – anarchy, but why the reference to ‘no king’? Had there been a king things would’ve been better. (ii) The first kings we meet oppose and oppress Israel, e.g., ‘Cushan-Rishathaim’ (3:8) = ‘Cushan-of-double-wickedness’; (iii) evil ‘kingship’ of Abimelech (ch 9); (iv) many earlier kings in OT – evil, with occasional exceptions (Melchizedek, Gen 14:18). (iv) Gideon (Jdgs 8:22) offered dynastic kingship; Gideon rejects offer – because Yahweh is King? Or because attributing to human king the glory due to divine King? So anticipation that human kingship is part of the answer to anarchy, but a different kind of kingship than in the other nations.

[2] SOME KINGSHIP PASSAGES ACROSS THE CENTURIES

a. **Promises of Kingship in the Abrahamic Covenant** (Gen 17:6).

b. **Law of the King (Deut 17:14-20)**. Criteria: (i) God’s choice; (ii) an Israelite; etc especially (vv 18ff) to write a copy of the law, read it every day, practice it like his brothers. Contrast to other nations where king often above the law. Israelite king to be a living example of the law incarnate, so a light to Israel (2 Sam 21:17; 1 Kgs 11:36; 15:4; etc). [Fulfilled in Christ, light of the world, and ultimately Rev 21:23: ‘the Lamb is its lamp.’]

c. **Kingship in Psalms 1? and 2**. Ps 1. Who is the ‘blessed man’? Any Israelite, but especially the king? Ps 2 speaks of Yahweh’s king (vv 6-8) ‘*installed on Zion*’. Israel failed to be ‘holy nation’; kingship in Israel failed to be Light of Israel. True king comes in Jesus, of the seed of Abraham; of the seed of king David (Matt 1:1) – embodiment of the Law. Light of Israel, and the world.

[3] THE KINGSHIP OF SAUL (1 Sam 9ff)

Ch. 8: Israel’s request for a king (v 5); displeased Samuel (v 6); rejection of God’s kingship. Israel’s motive – to be like all the other nations (v 19). God gave them the desire of their heart (as in Ps 106:14f); it brought loss. Our requests can bring loss if we insist on them. Kingship come one generation too early?

Reason for Saul's downfall? 1 Sam 15: pride (v 12); arrogance (v 23), led to his disobedience. See vv 22-23. Same problem as in Eden - whose voice are we listening to? The true Adam/ true King listens always to the Father's voice (see Is 50:4). Obedient to death.

[4] **THE KINGSHIP OF DAVID – THE DAVIDIC COVENANT (2 Sam 7; Ps 89)**

- a. **Two 'houses'**. Vv 1-17: 'house' for Ark of the Covenant = temple (vv 1-7); (vv 8-16) 'house' for David = dynasty – this has priority.
- b. **The Historical Prologue (vv 8-9a)**. David is king of Israel, but 'servant of the Lord' (v 8) (see Ps 23:1). Emphasis on God's initiative, action, and grace; on Yahweh's presence with David; and on God-given success (see Gen 12:3). +
- c. **The Promises of the Covenant (vv 9bff)**
 - (i) **Great name** (v 9b). See Gen 12:2; (ii) **place** (v 10) - land and temple; (iii) **dynasty** (v 11b) – main.
- d. **The Davidic Dynasty/ House of David**
 - **It will continue through David's 'offspring'/ 'seed'** (v 12); links with Abrahamic Covenant: 'offspring/ seed'; 'from your own body' (Gen 15:4). Specific seed of David - Solomon. David had other sons 2 Sam 3:2-5; 5:14-16. Solomon – son of promise – loved by the Lord (2 Sam 12:25)
 - **This seed 'will build a house for my name'**. Why not David? See (1 Kgs 5:3; 1 Chron 22:8f; 28:2f) – he was a warrior. [Greatest fulfilment in Jesus. See Jn 2:19; Eph 2:19-22; 1 Pet 2:5; Rev 21 – temple of creation.]
 - **The Davidic dynasty, kingdom and throne were to be 'for ever'**: (v 12)
 - **Father-Son relationship between Yahweh and king** (v 14): '*I will be his father, and he shall be my son*'. Israel – God's son (Ex 4:22). Parallel. King represents and embodies Israel. The fortunes of the nation depend on the king, especially his attitude to the worship. Davidic kings responsible for the worship. 1&2 Kings each king assessed on this basis: did they encourage true or false worship at the temple? The **Father's discipline too** (v 14b), yet v 15 – unconditional covenant. Chastised but not forsaken. Unconditional covenant promise gave rise to the 'Davidic/ Messianic hope'. See Jer 23:5; 30:9; 33:17; Ez 34:23; 37:24; Is 11:1, 10; etc). NT: Matt 1:1; Lk 1:69f; etc.

Is 55:3 – democratisation of the covenant and its promises?

Now given to every believer. We have the anointing (1 Jn 2:20, 27). We will reign with him (Rev 22:5): 'they will reign for ever and ever.'