

Mary Craig Ministries, Inc.

Series: *Covenant: God's Way of Relationship*



Teaching Sermon Notes: “David: The Covenant of the Kingdom, Part 4”
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“The notion that kings reign by divine right, quite independent of the people’s will, goes back to those Old Testament days when kings were called “God’s anointed,” or His representatives on earth.” (Herbert Lockyer)

All monarchs, whether godly or ungodly, owe their exaltation to God who “puts down one, and sets up another,” who “raises up the poor out of the dust, that he may set him among princes” (Psalm 74.7). Sometimes kings forget that God is able “to do whatsoever his hand and his counsels determined before to be done” (Acts 4.28). It is by Him that “kings reign” (Proverbs 8.15) and it is He who is able to smite “great kings” (Psalm 136.17-18).

The word *king* signified “the wise man,” then “the ruler”; and the rise of kingly power was due to intellectual superiority rather than to physical prowess. The ‘king’ was the intellectual head of his clan or “city-state,” and well able to direct its affairs.” (Herbert Lockyer)

Earliest usage would indicate that a king was an absolute monarch with unchecked control over his subjects, with no constitutional obligations laid upon him, and with no restrictions put upon his arbitrary authority. He exercised his own free will, whether for good or for evil.

A king is an able man, one who can. Often kingship was acquired by conquest, and so, physical prowess and/or military supremacy won out. This meant becoming king by usurpation, by taking from another instead of having the position given to them. Kings could also come about by lot, by the casting of lots, or by election. Today many nations elect and vote in someone to be dictator over them, a “king.”

As to Israel, after the time of Joshua and during the time of the judges, the tribes became open to hostile invasion. The tribes needed to bind together under a leader. Joshua had been such a leader, but during the time of the judges, everyone did what was right in their own eyes. However, the people wanted a king like the nations around them; and so Saul was appointed the first king of Israel. God was Israel’s true King. The earthly king was to represent God to the people and the people to God. He was to exercise self-control so as not to lift up his heart above the people. (Deut. 17.14-20)

Military leader and mediator: The king had to be a fearless leader. He acted as a general in war and was expected to lead his troops in battle (1 Samuel 8.20; 31.2).

Supreme judge: The king was the final court of appeal (2 Samuel 14.5; 25.2). The people were to be able to approach him as “The Judge,” and the king was to dignify this office.

Supreme religious director: The king also acted as supreme religious leader, much like a chief priest. He could appoint priests at his pleasure (1 Samuel 13.9-11; 6.13; 2 Samuel 8.17) and pray for and bless the people (2 Samuel 6.18). He had a place of honor in the Temple (2 Kings 11.4).

Limited sovereignty: Unlike other kings, the power of the kings of Israel was limited (1 Samuel 11.4). The Law restrained them, or should have. The prophets became the voice of God to rail against injustice and to remind that the office of king was instituted for the good of the nation as a whole. The Law was above kingly authority. (Deut. 17.14-20). Josiah swore allegiance to the Law (2 Kings 23.1-3).

Loyalty to the Supreme Lord, Yahweh: The king held office by divine grace and was under oath of loyalty to the Covenant Lord of Israel. Saul failed in this and lost his throne because he sought to usurp God's place.

Dynasty: The kingship passed from father to son, with the expectation that the king would select his successor under God's direction. According to the Law of Moses, God chose the king and yet the people's choice was not excluded. (1 Samuel 10.24; 2 Samuel 2.4) True dynasty kingship began with David with succession in Judah remaining all along in the House of David. Usually the first-born succeeded to the throne (2 Chronicles 21.3, 4), but not always. Unless violence and revolution destroyed the royal house, son succeeded father.

Money: Kings had flocks, tenths, levies, and large revenues coming in by "presents." The people were taxed, though Saul and David did not impose heavy taxation. That began with Solomon. Kings had ancestral estates, but also took booty from enemies, the spoils of war. (1 Samuel 10.27; 16.20) David held crown lands (1 Chron 27.25). Caravans had to pay toll fees (1 Kings 10.15). Foreign trade by sea was a royal monopoly (1 Kings 10.15). Property taxes and special taxes were imposed (1 Samuel 17.25; 2 Kings 23.35). Kings had access to Temple treasures. In Amos, kings laid claim to the first cutting of grass for the royal horses (Amos 7.1).

Symbols of royalty: Kings were anointed, an action signifying the setting apart of the elected sovereign to his high office. (Judges 9.8-15) They had beautiful robes (1 Kings 22.10), a diadem or crown (2 Samuel 1.10), a scepter as a sign of dominion and authority (Genesis 49.10), the throne (1 Kings 10.18-20), a palace (1 Kings 7.1-12), and a bodyguard (2 Samuel 8.18). The king had princes who were often his advisers and counselors (1 Kings 4.2), recorders who wrote about his reign (2 Samuel 8.16), scribes or secretaries (2 Samuel 8.17), overseers for labor and larder, and minor officials like cupbearers. Confidants and friends of the king received special favor, though the king could be betrayed at any time by any one.

Kings war, over territories, over people groups, against God and Christ, against common enemies, etc. A kingdom speaks of sovereignty. Fallen man wants to reign over God's creation. Earthly kings claim divine right. Satan defined sovereignty: "For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil." Genesis 3.5 The war between the kingdom of God and the kingdom of Satan began in Genesis 3:15.

Satan needs kingdoms. Ephesians 2.2

He loves to rule. 2 Cor. 4.4

He rules in kings. Ephesians 6.11, 12

His rule in kings during the end times is found in Revelation, e.g., Revelation 17.10-12

The leaven of Herod of which Jesus warned begins with Nimrod. It represents teachings reflecting the sons of Satan, a dynasty, ones with a total disregard for the Laws and ways of God. They like to be called "king." They compromise heavily with the world, making covenants and treaties, ententes. They establish memorials for themselves. They are willing to sell out family

members, even killing them if necessary to secure the throne. Their goal is a peaceful state with the heathen. They can be cruel to opposition.

DAVID: Samuel anointed David when David was 11. God was with David. He served in Saul's court, fought Goliath around age 19, served in Saul's army, did so well that Saul made attempts to kill David, and had to flee. David went through a really tough preparation time for what the LORD would have him be and do. After Saul died and after the death of his friend Jonathan, David was anointed king of Judah around age 30. At age 37, David is anointed king over all of Israel.

David is called "the Lord's anointed" (2 Samuel 19.21; 23.1) and he had a three-fold anointing to kingship:

1. By Samuel privately (1 Samuel 16.11)
2. By his own tribe of Judah (2 Samuel 2.4)
3. By all of Israel (2 Samuel 5.2)

He was 30 years old when he began to reign and he reigned 40 years; over Judah for 7 years, and over all Israel for 33 years. He waited for the fulfillment of God's promise to be king over all Israel for 7 and ½ years. When all the tribes finally recognized David as their king, they made a "league" with him and at Hebron he received his official coronation.

When we look at how God established David on the throne of Israel, we must note that it was brought about chiefly by the crimes of his enemies and their destruction of each other. David was king, soldier, poet, musician, and genius, statesman, gifted thinker, a handsome man with a charming personality. He demonstrated patience, energy, and humility before God.

David is a type of Christ (Isaiah 55.3; Jeremiah 30.9; Ezekiel 34.23; Hosea 3.5). Under the title of David, the Messiah is spoken of as the Person in whom all the promises made to David are fulfilled (Ezekiel 34.23; 37.24; 1 Kings 11.36). David is the only king to be born in Bethlehem, Jesus' birthplace...just so there is no mistake as to Jesus being the Son of David.

David is described as a man after God's own heart. He was in pursuit of the heart of God, of the Holy Spirit. (We are called to serve the LORD with gladness with the heart of the Holy Spirit and the mind of Christ in order to do the will of God the Father.) His relationship with the LORD was his highest priority.

**Cast me not away from Your presence; and take not Your Holy Spirit from me.
David, Psalm 51:11**

David was one who believed that in spite of changing circumstances, God was a living and righteous Being. David asked God to help him in his plans and he looked upon himself as a helper in God's plans.

David made political and moral mistakes but he enjoyed "the sure mercies of David" because of the Davidic covenant (2 Samuel 7). It was his humility and his willingness to subject himself to the hand of God that made the difference. David connected with God and with God's people. His highest loyalty was to God.

In the psalms we come to know David's inmost thoughts and prayers, his personal life before the Lord. We also know some of his outward life. 77 Psalms are ascribed to him. He ruled as "the servant of Jehovah."

As a ruler, David organized his kingdom by developing the strength of his kingdom from within and extended it without by overpowering jealous neighbors. He gained Jerusalem as his capital city by conquest. David proved prudent in matters of business and speech.

As to his life we have the record of David until Saul's death, with a glimpse of his life as a shepherd lad, as a palace courtier, and as an exile from Saul. With his reign over Judah at Hebron, we see David's patience with usurpers and his confidence in God's promise. As he reigned over all Israel at Jerusalem, we see David's period of prosperity, adversity, and tranquility. (Herbert Lockyer)

2 Samuel 24: 1 Chronicles 21 - the census. Here in 1 Chronicles 21 is the only instance in the OT historical books where Satan is referred to as Satan. In the OT Satan is mentioned in Job, Psalms, and Zechariah. Here we see how Satan moves to provoke a circumstance that maneuvers a person into a position where they are cursed by God. David had failed to collect the proper offering as commanded in Exodus 30.12. The destiny of Jerusalem was at risk. How did David respond? He fell to the mercy of God.

Prophets speak for God. David listened to the prophets--Samuel, Nathan, and Gad, who were not afraid to speak truth to power. He sought out the mind and heart of God. He humbled himself before God. He saw himself as king under God as King. He trusted in the mercies of God, in God's Nature as well as His ways. He accepted the word of the Lord.

In his book, *Rivers in the Desert: A History of the Negev*, Archaeologist and Historian Nelson Glueck in 1959 wrote this about David:

“David was a man of many parts, with great faults, but also with great virtues. Full of charm and courage, meek in the face of biting criticism by the prophet Nathan and as tender in his love for his wayward son, Absalom, as any father could possibly be, he was brilliant in his insights, merciless in his wrath, cunning and cold-blooded in his desires and mighty in his achievements. He was a natural-born leader. There was none to match him in all the land.” (Nelson Glueck)

Nearing death, David was forbidden to build a house for God's name because he had been a man of war and had shed blood (1 Chron 28.3). David had Solomon anointed king and charged Solomon (1 Chron 28). We see David's heart for he set himself to prepare with all his might for the house of his God (1 Chron 29.2); he set his affection to the house of his God and gave of his own wealth willingly (29.3 ff). David blessed the LORD before all the congregation and humbled himself publicly (29.10ff). Because he willingly offered, the people also willingly offered to the Lord. David prayed for Israel and for Solomon. He encouraged the congregation to bless the LORD their God by verbally blessing God, by bowing their heads, and by worshiping the LORD.

So, prior to Saul, Israel was a theocracy with no king but God. During the time of the monarchy, visible kings ruled, but prophecies of a Christ as Messiah took on regal colors. 500 years after Jacob's prediction, Nathan the prophet assured King David that his house and his kingdom were to be established forever. (2 Samuel 7.16), a promise confirmed with an oath (Psalm 89.3, 4, 35-37). This is the Covenant of the Kingdom. This is the Davidic covenant.

May we be in pursuit of the heart of God such that Life be established in our hearts,

Mary Craig

Mary Craig, D. Min.

“And to you and your descendants I will give the land of your sojourn--all the land of Canaan--as an eternal possession; and I will be their God.” Genesis 17:8

“And He told me, “It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give freely from the spring of the water of life. He who overcomes shall inherit all things, and I will be his God and he shall be My son.” Revelation 21:6, 7.

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