

ISRAEL DEMANDS A KING

Samuel was the last Judge of Israel and the first prophet to the Monarchy of Israel. While Samuel was a good judge, his appointed sons were evil (1 Sam.8:3-5).

The Israelites were tired of corrupted politicians and wanted a change in government. They demanded a king like the other nations. The problem with this demand is that the Israelites were spiritually corrupt, just like other nations (1 Sam.8:7-8).

Our lesson text opens with the Israelites demand (1 Sam.8:5-7).

“They said to him, “You are old, and your sons do not follow your ways; **now appoint** a king to lead us, such as all the other nations have.” But when they said, “**Give us** a king to lead us,” this displeased Samuel; so he prayed to the LORD. And the LORD told him: “Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king”.

The Hebrew words “appoint” and “give” are both qal imperatives (commands).

- “Appoint (sim) (qal/imp) a king for us like all the nations.”
- “Give (nathan) (qal/imp) us a king to judge us.”

This lesson will study five aspects of Israel Demands a King.

1. We will begin by examining our lesson text by the following three homiletical points.

(1 Sam.8:5-8)

Disgusted with the Judgeship Theocracy (political and spiritual corrupt/ rejected Me)

(1 Sam.8:9-17)

Duty required to the king (7 areas) (vs.11, 12, 13, 14, 15, 16, and 17)

(1 Sam.8:18-22)

Discontent with monarchy rule prophesy (vs.18) – Note their false assumption in (1Sam.8:22)

(1 Sam.17:47; 2 Chron.20:15; Eph.1:18-19; 6:10).

The third and fourth qal imperatives are given with Samuel’s response to their demand (1Sam.8:7 and 8:22)

(1 Sam.8:7) “**Listen** (sham) to the voice of the people n regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them.”

2. What Israel rejected was the Theocracy rule that had existed since the Garden of Eden (Gen.2:16-17).

Theocracy rule is God’s rule over the believer’s life (Ex.16:8).

The word Theocracy consists of two Greek words

- (theos) [God]
- (kratos, kratia) [power, dominion, strength].

The Jewish historian Josephus coined the word to describe the form of government given at Mt. Sinai to the priest-nation of Israel (Ex.19:1-9; Deut.4:32-35). It was ruled by the word of God.

3. The establishment of Theocracy rule pointed to the Theocracy rule of Jesus Christ.

Jesus to Disciples:

(Luke 10:16) “The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.”

(1 Thess.4:7-8) “For God has not called us for the purpose of impurity, but in sanctification. So, he who rejects this is not rejecting man but God who gives the Holy Spirit to you.”

- The Magi came to worship the “King of the Jews” (Matt.2:2).
- Pilate wrote on Jesus’ cross in three languages: “The King of the Jews” (John 19:19-21).
- The Jewish crowd gathered at the cross of Jesus referred sarcastically to Jesus as “King of Jews” (Matt.27:39-43).

4. In the Second Advent, Jesus will return “King of kings and Lord of lords” (Rev.19:16).

Promise to Church of Thyatira:

(Rev.2:26-27) “He who overcomes, and he who keeps My deeds **until the end**, to him I will give authority over the nations; and He shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father.” (Ps.2:9; Isa.30:14)

Israel’s request for a king was a rejection of God’s sovereign rule in Christ Jesus (1 Sam.8:7b; 10:18-19; 12:12, 17).

The believer in every dispensation was governed by biblical theocracy and word of God based on faith in the gospel of Christ (Gal.3:8).

This is especially true of the church age. Christ is the Head and Savior of the Church (1 Cor.11:3; Eph.1:20-22; 5:23-25; Col.1:17-18).

5. Moses prophesied regarding the future history of this monarchy in Israel in Deut.17:14-20.

(Deut.17:14-15) “When you enter the land which the Lord your God gives you, and you possess it and live in it, and you say, ‘I will set a king over me like all the nations who are around me,’ you shall surely set a king over you whom the Lord your God chooses, one from among your countrymen you shall set a king over yourselves; you may not put a foreigner over yourselves who is not your countryman.”

In (Deut.17:16-20), God gave Moses a prophetic warning to all the kings who would rule over priest-nation of Israel. (The King’s Prophecy)

- The king must never multiply horses, wives, silver or gold (Deut.17:16-17).
- He must write a copy of the King’s Prophecy and keep it in presence of priest and read it every day in order to reverence God and obey it every letter (Deut.17:18-20).

(Deut.17:20). “**That** his heart may not be lifted up above his countrymen **and that** he may not turn aside from the commandment, to the right or the left, **so that** he and his sons may continue long in his kingdom in the midst of Israel.”

- King Solomon violated all of them (1 Kings 4:26-28; 10:14-22, 26-29; 11:1-13, 35-36).