

5/17/09

Give Us A King!
1Sam. 8:1-22

The people have been revived through repentance and now are ready to move further towards the transition from anarchy to monarchy, from judges to a King, but it was to be according to the timing of God.

The timing of God is critical for the perfect will of God, we can not have the things of God on our own timing, nor seek them by worldly methods and say they are the will of God.

Often the delays of God are not denial, they just would not be effective out of His timing, such as with the people in our text, as they come before Samuel and ask him to give them a King.

* God's man would be David not Saul, Saul was the people's choice!

So, Samuel present to us the petition of the people, through the elders, for a King to judge them, which is laid out in three movements:

- I. The demand regarding a King. vs. 1-9
- II. The deterrent regarding a King. vs. 10-18
- III. The decision regarding a King. vs. 19-22

I. The demand regarding a King. vs. 1-9

A. The occasion for the demand. vs. 1-3

1. The event is described by two facts. vs. 1
 - a. The first point declares the advanced age of Samuel, he was old.
 - 1) The age of Samuel is never given, only His birth and death. 1Sam. 1:20, 25:1
 - 2) Samuel was taken to Shiloh and left with Eli as a young child, certainly not toddler. 1Sam. 2
 - 3) Samuel grew into his teen when God called him as a prophet. 1Sam. 3
 - 4) Samuel is a young man, possibly in his 20's when God judged the sons of Eli by the Philistines and the ark was returned. 1Sam. 4-7
 - 5) Samuel is now old, there is a great gap between the events of chapter 4-7 and chapter 8.
 - 6) Samuel is said to be old and grey-headed. 1Sam. 12:2
 - b. The second points out that Samuel had made his sons judges over Israel.
 - 1) We are not told that God directed their appointment.
 - 2) We simple are told that Samuel made his son judges
2. The identity of the sons of Samuel is by their names and their office. vs. 2

- a. The name of his firstborn was Joel “Yow’el” which means Yahweh is God.
 - 1) Joel is identified as a Kohathite Levite, the father of Heman the singer, in David’s time. 1Chron. 6:13
 - 2) Their two names are found also in Chronicles. 1Chron. 6:28, 33
- b. The name of his second son was Abijah “Abihah”, which means Father is Yahweh.
- c. They were judges in Beersheba.
 - 1) This was where Abraham sent Ishmael and Hagar, the wilderness of Beersheba. Gen. 21:14
 - 2) Beersheba means “well of the seven-fold oath, where Abraham made a covenant with Abimelech. Gen. 21:31
 - 3) Beersheba was the farthest southern boundary of the land of Canaan, which Samuel judged over, 55 miles southwest of Ramah. 1Sam. 3:20, 7:15-17
- 3. The spiritual state of the sons of Samuel is proclaimed. vs. 3
 - a. The word “But” indicates a sharp contrast with their office and the disqualification to serve.

- b. The particular sins are then given, which are four.
 - 1) His sons did not walk in his ways, indicating in obedience to God, serving God.
 - 2) His sons turned aside after dishonest gain, indicating they were living for money, covetous.
 - 3) His sons took bribes, they were selling favor in judgments to the guilty, misrepresenting God.
 - * A wicked man accepts a bribe behind the back To pervert the ways of justice. Prov. 17:23
 - 4) His sons perverted justice, they compromised and corrupted their judgments in cases, failing to follow their father and God.
- c. They were much like the sons of Eli.
 - 1) Nothing is said to charge Samuel for their conduct in the book.
 - 2) Yet, their appointment as judges was wrong, on Samuel’s part.
 - 3) Family ties can at times blind us to the evil, promoting more evil.
- B. The confrontation at the demand. vs. 4-6
 - 1. The representatives of the nation came to Samuel. vs. 4

- a. The unanimous gathering is indicated by the term, “Then all the elders of Israel gathered together.”
 - 1) The elders were representatives from the twelve tribes of Israel.
 - 2) The elders spoke in the authority of the people.
- b. The location they came to meet Samuel was Ramah,
 - 1) Ramah was the home of Samuel’s father. 1Sam. 1:19
 - 2) Ramah was the home of Samuel also. 1Sam. 7:17
- 2. The declaratives of the elders to Samuel. vs. 5
 - a. They pointed out the obvious, that Samuel was old.
 - b. They pointed out their knowledge of his son’s not walking with God, as he, by the phrase, “in your ways”.
 - c. They petitioned for a King.
 - 1) To judge them.
 - * Absolutely nothing wrong with their request.
 - 2) To be like all the nations.
 - * All is absolutely wrong with this request, wanting to be like other nations, when they were God’s special treasure. Ex. 19:?
 - 3) God had prophesied about having a King in the land but the problem

- was the attitude, motive and timing. Deut. 17
- 3. The disappointment of Samuel at the words of the elders. vs. 6
 - a. The word “But” once again marks the contrast.
 - b. The words of the elders, “Give us a king to judge us”, displeased Samuel. vs. 6a-b
 - 1) The word displeased “yara’ “ means to grieve.
 - 2) One would think reading this, that Samuel was grieved over their rejecting God but God reveals in the next verse that he was grieved about himself.
 - 3) All of us are human and at times we think a little higher of ourselves than we should.
 - c. The woefulness of Samuel caused him to turn to God in prayer. vs. 6c
 - 1) Prayer is to the LORD “Yahweh, the existing One”, the proper name of God.
 - 2) Prayer has a purpose, to seek the mind of God.
 - 3) Prayer has a goal, to obey the will of God.
- C. The permission allowing the demand. vs. 7-9

1. The response came to Samuel. vs. 7a-b
 - a. The authority was from the LORD “Yahweh, the existing One”. vs. 7a
 - b. The command was, “Heed the voice of the people in all that they say to you. vs. 7b
 - c. The reason was, “for they have not rejected you, but they have rejected Me, that I should not reign over them. vs. 7c-e
 - 1) The prophet Samuel is reproved by Yahweh, in thinking the people had rejected him. vs. 7c-d
 - 2) The people did not want Yahweh to rule over them but a man. vs. 7e
2. The rebellious history of the people is declared to Samuel. vs. 8
 - a. The people had a divided heart towards Yahweh, “According to all the works which they have done since the day that I brought them up out of Egypt, even to this day--with which they have forsaken Me and served other gods.” vs. 8a-c
 - b. The people had a divided heart towards Samuel also, “so they are doing to you also.” vs. 8d
3. The concession to the request for a King was to be announced with certain cautions. vs. 9

- a. God told Samuel he was to heed their voice. vs. 9a-b
- b. God told Samuel to warn them in advance by revealing the behavior of the king, who will reign over them. vs. 9c-d
 - 1) His character before the people.
 - 2) His conduct towards the people.

Illustration

On Feb. 27, 1972, the tug, Haro Straits, sank near Roberts Band, WA, 20 miles south of Vancouver. The tug was raised, and thorough examination was made. No hull defect was found. In his detailed report to the court of inquiry, J. A. Smith a naval architect and marine surveyor, expressed his opinion that the tug was pulled down stern first by her own towline. #5549

* What perfect picture of the destruction people bring on themselves, being so self-willed

Application

1. The problem of having bad leaders in the church is an embarrassment and not good for the people.
 - a. There are those who are in ministry to meet their own self-esteem needs.
 - b. There are others in ministry because they know people can be manipulated, especially for money.
 - c. There are still others in ministry who do nothing.

- d. There are others in ministry who just want to corrupt the word of God and change the nature of the church.
- e. There are yet others that start well but end up compromising or disqualifying themselves. Good leaders are hard to find!
 - * Paul said, “And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more. “Therefore I testify to you this day that I am innocent of the blood of all men. “For I have not shunned to declare to you the whole counsel of God. “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. “For I know this, that after my departure savage wolves will come in among you, not sparing the flock. “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. “Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. “So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. “I have coveted

- no one’s silver or gold or apparel. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.” Acts 20:25-34
- 2. The practice of Pastors putting their children in ministry when they are not called is one of the most horrible things that can be done.
 - a. This is the sin of nepotism, transferring the mantle to their children, regardless if they are called or anointed, as a family business.
 - b. This only encourages corruption and evil within the church.
 - c. This often causes people to abhor the work of God and despise and Christianity.
 - * “Son of man, prophesy against the **shepherds** of Israel, prophesy, and say unto them, Thus says the Lord GOD unto the **shepherds**; Woe be to the **shepherds** of Israel that do feed themselves! should not the **shepherds** feed the flocks?” Ezk. 34:2
- 3. The tragic result of people having been under evil and ungodly leaders is that, in their over-reaction they attempt to be over-cautious, so they depend on their flesh.
 - a. They are not open to the work of God because they don’t trust a man.
 - b. At other times people just quit going to church.
 - c. Still other people they get caught up in some weird cult or heretical group.

- d. The number of people that insist on their will, making demands on how the church is to be run or what the Pastor is to do, are always in abundant supply and they are identified for us in the Scriptures, Corinthians, living and walking in the flesh.
* “He who is often rebuked, and hardens his neck, will suddenly be destroyed, and that without remedy.” Prov. 29:1

The demand regarding a King was an act of self-will!

II. The deterrent regarding a King. vs. 10-18

- * God intended to discourage the people from asking for a King at this time!
- A. The people’s home and family would be affected. vs. 10-13
1. The people were to know the words were not those of Samuel. vs. 10
 - a. The authority was Yahweh’s, “So Samuel told all the words of the LORD to the people.”
 - b. The words dealt with their petition for a king.
 2. The king’s priorities, as he reigned over the people, would be centered on him inducting the people to service. vs. 11
 - a. He would take their sons to protect himself, “And he said, “This will be the behavior of the king who will

reign over you: He will take your sons and appoint them for **his own** chariots and to be his horsemen.” vs. 11a-b

- 1) There is a wordplay between the word judges “shaphat” to govern, vindicate in verse 1, 2, 3, 5, 6, 20, to the word behavior “misphat” judgment, justice, ordinance in verse 9, 11
 - 2) While they were complaining about the evil of Samuel’s sons, they were willing to except the injustice of the king they were requesting.
- b. He would take their sons to promote himself, “And some will **run before his chariots.**” vs. 11c
3. The king’s power would want to be displayed his military might. vs. 12-13
 - a. He would take their sons to fill his army, “He will appoint captains over his thousands and captains over his fifties.” vs. 12a
 - b. He would take other sons to provide for the army’s needs, such as food and weapons, “will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots.” vs. 12b-c
- * All Samuel was saying about the coming king, Saul, was contrary to God’s instructions. Deut. 17:14-20

- c. He would even take their daughters, “He will take your daughters to be perfumers, cooks, and bakers.” vs. 13
 - 1) Possibly a euphemism for concubines.
 - 2) A common saying, true to form is that, “power corrupts and absolute power corrupts absolutely.”
- B.** The people’s possessions and finances would be affected. vs. 14-17
- 1. The King would appropriate property. vs. 14
 - a. “And he will take the best of your fields. vs. 14a
 - b. The best of your vineyards. vs. 14b
 - c. The best of your olive groves. vs. 14c
 - d. The best of all these, he will give them to his servants. vs. 14d
 - 2. The King would collect heavy taxation. vs. 15
 - a. Taking a percentage of their harvest, “He will take a tenth of your grain and your vintage, and give it to his officers and servants. vs. 15
 - b. Taking personal care of his work, “And he will take your male servants, your female servants, your finest young men, and your donkeys, and put them to his work.” vs. 16

- c. Taking a percentage of the herds, “He will take a tenth of your sheep.” vs. 17a
 - d. Taking all to be servants, “And you will be his servants.” vs. 17b
 - * In contrast to the king they wanted, Samuel will give witness to the nation of never taking or stealing anything from them as God’s judge and prophet. 1Sam. 12:3-4
- C.** The people would regret their decision for a King. vs. 18
- 1. The people would come to abhor their King, vs. 18a
 - a. They would wail, “And you will cry out in that day.”
 - b. They would reap what they sowed, “Because of your king whom you have chosen for yourselves.”
 - 2. The people would not be heard by God. vs. 18b
 - a. The person is identified as the LORD Yahweh, “will not hear you”.
 - b. The particular time is indicated, “in that day”

Illustration

Laws are a warning to those who would dare to break them, a deterrence, and the effectiveness of laws is in the administration of the consequences.

Remove the consequences from people, you destroy the authority of the law and you help people down the path of destruction.

* A letter in the internet has appeared entitled “Different Drug Problem”.

The other day, someone at a store in our town read that a Methamphetamine lab had been found in an old farmhouse in the adjoining county and asked me a rhetorical question, “Why didn’t we have a drug problem when you and I were growing up?”

I replied, I had a drug problem when I was young:

I was drug to church on Sunday morning. I was drug to church for weddings and funerals. I was drug to family reunions and community socials not matter the weather. I was drug by my ears when I was disrespectful to adults. I was also drug to the woodshed when I disobeyed my parents, told a lie, brought home a bad report card, did not speak with respect, spoke ill of the teacher or the preacher, or if I didn’t put forth my best effort in everything that was asked of me. I was drug to the kitchen sink to have my mouth washed out with soap if I uttered a profanity. I was drug out to pull weeds in mom’s garden and flower beds and cockleburs out of dad’s fields. I was drug to the homes of family, friends and neighbors to help out some poor soul who had no one to mow the yard, repair the clothesline, or chop some firewood, and , if my mother had ever know that I

took a single dime as a tip for this kindness she would have drug me back to the woodshed. Those drugs are still in my veins and they affect my behavior in everything I do, say, or think. They are stronger than cocaine, crack, or heroin; and, if today’s children had this kind of drug problem, America would be a better place.

God bless the parents who drugged us.
(Randy and Melanie Bordelon)

Application

1. The Bible warn us constantly about the evil heart of man, so that we not put our confidence in man but man does not believe it. Jer. 17:9
 - a. It is a deterrent for the believer not to trust the man over God or their old man.
 - b. “Thus says the LORD: “**Cursed** is the man who trusts in man And makes flesh his strength, Whose heart departs from the LORD.” Jer. 17:5
 - c. It is a deterrent that we walk in the Spirit and not fulfill the lust of the flesh. Gal. 5:16
2. The Bible warns us about being self-will to get our way and Pastors are to constantly remind the people of this weakness and point them to God.
 - a. We have the incredible growth of mega-churches that are “Seeker Friendly”, and “Emerging Churches”, that preach a watered down gospel, as well as another gospel, teaching the goodness of man and that no truth in the Bible can be depended on.

- b. Paul said this, “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching **ears**, they will heap up for themselves teachers; and they will turn their **ears** away from the truth, and be turned aside to fables.” 2Tim. 4:3-4
3. The Bible warns us about not paying attention to the warnings of Scripture.
- a. Paul said to Titus, “As I urged you when I went into Macedonia--remain in Ephesus that you may charge some that they teach no other **doctrine.**” 1Tim. 1:3
- b. Paul told Timothy, “Till I come, give attention to reading, to exhortation, to **doctrine.**” 1Tim. 4:13
- c. Paul warned Timothy, “Take heed to yourself and to the **doctrine.** Continue in them, for in doing this you will save both yourself and those who hear you.” 1Tim. 4:16
4. The usual thing that happens is that people cry out to God, after the fact of their self-will or even blame God for not stopping them.
- a. Now God in His mercy will do for us all that He can by forgiveness.
- b. By directing us in the Scriptures and the power of the Holy Spirit to be able to live victoriously with the consequences.
- c. But God will not remove the consequences, they remain most of the time.

- * “Wisdom calls aloud outside; She raises her voice in the open squares. She cries out in the chief concourses, At the openings of the gates in the city She speaks her words: “How long, you simple ones, will you love simplicity? For scorers delight in their scorning, And fools hate knowledge. Turn at my rebuke; Surely I will pour out my spirit on you; I will make my words known to you. Because I have called and you refused, I have stretched out my hand and no one regarded, Because you disdained all my counsel, And would have none of my rebuke, I also will laugh at your calamity; I will mock when your terror comes, When your terror comes like a storm, And your destruction comes like a whirlwind, When distress and anguish come upon you. “Then they will call on me, but I will not answer; They will seek me diligently, but they will not find me. Because they hated knowledge And did not choose the fear of the LORD, They would have none of my counsel And despised my every rebuke.” Prov. 1:20-30

The deterrent regarding a King was an act to temper their self-will!

III. The decision regarding a King. vs. 19-22

A. The confirmation of the decision. vs. 19

1. The people ignored the warnings, “Nevertheless the people refused to obey the voice of Samuel.” vs. 19a
2. The people insisted on their will, “And they said, “No, but we will have a king over us.” vs. 19b-d
 - a. This is the summary statement and commentary on the people.
 - b. The people were not looking to God completely but a man.

B. The explanation of their decision. vs. 20

1. Their desire was worldly, “that we also may be like all the nations.” vs. 20a
 - a. The word “we” is emphatic in the Hebrew, this was their desire.
 - b. They wanted to emulate the pagan governments, rejecting God’s theocracy over them.
2. Their dependency was on the arm of flesh. vs. 20b
 - a. That a man might judge them instead of God, “And that our king may judge us.”
 - 1) Being fallible and prone to partiality.
 - 2) Being sure to fail, unlike God.

- b. That a man might defend them from their enemies, “And go out before us and fight our battles.”
 - 1) As if God had done such a bad job through the years.
 - 2) As if a man was more powerful than God.
 - 3) God’s leadership in war, is called the wars of Yahweh. Deut. 20:1-4, Judges 4:14, 2Sam. 5:24, 1Sam. 18:17, 25:28

C. The approbation of their decision. vs. 21-22

1. Samuel was the representative of the people. vs. 21
 - a. He witness to their words, “And Samuel heard all the words of the people.” vs. 21a
 - b. He reported to God the words of the people, “And he repeated them in the hearing of the LORD.” vs. 21b
2. Samuel was the representative of God. vs. 22
 - a. God gave the people their desire, “So the LORD said to Samuel, “Heed their voice, and make them a king.” vs. 22a-c
 - b. Samuel dismissed the people, “And Samuel said to the men of Israel, “Every man go to his city.” vs. 22d-e

Illustration

God has no policeman to pass around and grab us by the neck and say you must read your Bible, or you must go to church, or you must give to Missions. When God created man, He made man superior to all other creatures. He gave man to power and privilege of CHOICE. Up to now the Lord respects that privilege. He will not force us. With that privilege of Choice, goes the terrible responsibility of abiding by the results or consequences of our choices. #5306, Vol. 1

Application

1. Some people have been so dead-set on their own will that they engage in unequally yoked relationships, despite the warning of Scripture.

- a. They date unbelievers, thinking they can handle it.
- b. They think the person is nice and maybe they can convince them to become a Christian.
- c. They end up getting involve sexually and either get pregnant or walk away from God.
- d. Still other marry unbelievers. believing they can convince their mate to be a Christian.
- e. They soon discovered that their marriage is a nightmare, having a divided home.

* “And you mourn at last, When your flesh and your body are consumed, And say: “How I have hated instruction, And my heart despised correction! I have not

obeyed the voice of my teachers, Nor inclined my ear to those who instructed me!” Prov. 5:11-13

2. The Scriptures clearly teach that God respects our free-will.
 - a. We are not robots,
 - b. We are free-moral agents before we are born-again and after we are born-again.
 - c. We are to be obedient to the word of God, in order to reap the benefit of the Spirit life.
 - d. We can never blame God for our choices or the consequences, they are all ours.

* “Do not be deceived, God is not mocked; for whatever a man **sows**, that he will also reap. For he who **sows** to his flesh will of the flesh reap corruption, but he who **sows** to the Spirit will of the Spirit reap everlasting life.” Gal. 6:7-8
3. The Scriptures gives us many examples of God’s permissive will, when believer insisted on their own will, knowing the will of God.
 - a. God called Moses but he kept insisting that he was not capable and for God to send some else, so Aaron was sent but he became a great problem, as he led the people into the idolatrous calf worship. Ex. 4, 32
 - b. David did not pay attention to the many checks regarding Bathsheba, insisting on having his way, he destroyed his character and kingdom. 2Sam. 11

- c. Uzziah the King insisted on offering incense in the temple, not heeding the warnings of the priest, so God struck him with leprosy. 2Chron. 26
- d. Hezekiah the king was told by God to get his house in order, for he was going to die but he pouted and wailed about the prime of his life, so God sent Isaiah to tell him, he would live 15 more years. During those 15 years, the most wicked king of Israel was born to him, King Manasseh. Is. 38
 * “Then Samuel said to Saul: “Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams. For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry.” 1Sam. 15:22-23b

The decision regarding a King was an act of God's permissive will!

Conclusion

This is the petition of the people, through the elders, for a King to judge them:

- I. The demand regarding a King was an act of self-will!
- II. The deterrent regarding a King was an act to temper their self-will!

- III. The decision regarding a King was an act of God's permissive will!