

# 1 Samuel 8

## *Give Us a King*

### 1. 8:1-5 – Samuel’s Sons

- a. “*Samuel was old*” - child (3), a prophet grew (4), Mizpeh (7), judge all his life 7:15
- b. 2 - “*judges in Beer-sheba*” - At the southern border. Which means, well of oath (seven)
  - i. Both Abraham/Isaac dug wells and made altars there - Gen 21:28-33, 26:23-33
  - ii. God spoke there to Hagar, Isaac, Jacob – Gen 21:17, 26:24, 46:2
- c. 3 - “*walked not in his ways*” – Unlike Eli, Samuel walked in the right way. De 16:18-19
  - i. Corrupt people in power does not justify resisting higher power - Rom 13:1
- d. 4 - “*elders ... unto Ramah*” – Samuel’s house. Not a palace. No guards, gold, glory.
- e. 5 - “*make us a king to judge*” – A replacement Samuel, only with more show/power
  - i. The glory and power of God doesn’t come from what is seen, but what is not

### 2. 8:6-9 – Samuel’s Prayer

- a. “*displeased Samuel*” – He was being retired and something was wrong about it.
- b. 7 - “*they have rejected me*” – They were not rejecting Sam, but the LORD. Hos 13:10
- c. “*like all the nations*” ← The real problem: a desire to be as ‘all nations’ = Gentiles.
  - i. They have a king, but don’t want a king like God, but like all the nations.
  - ii. A misplaced desire showing a lack of fidelity to God and his rule over Israel.
- d. 8 - “*... so do they also unto thee*” – They reject God, so they reject His prophet (Jn 15:18)
- e. 9 - “*hearken...yet protest solemnly*” - The same did Moses & Joshua at Sinai & Shechem

### 3. 8:10-18 – Samuel’s Protest

- a. “*all the words of the LORD*” – God spoke the law, and these warnings.
- b. The Biblical law of the king → Deu 17:14-20 (1 Sam 8 was known of God before)
  - i. 17:15 - God chooses him: an Israelite (not a stranger)
  - ii. 17:16 - Not multiply horses – not depend on strangers nor strength for defense as is the way of the nations. (The LORD is your strength\_Ps 89:18)
  - iii. 17:17 - Not multiply wives – allegiance to others beside God - De 7:4, Pro 31
  - iv. 17:17 - Not multiply silver and gold – to guard the king’s heart - 1 Tim 6:10
  - v. 17:18 - Write a copy of this law in a book – Not a ‘powerful’ picture of a king
  - vi. 17:19 - Read it daily – King subject to law: none above the law (Lex Rex)
  - vii. 17:20 - Love thy neighbor - Kings not above the people. Fear God - Ecc 12:13
- c. 11 - “*he will... appoint*” - your sons for his own wars and to protect him.
  - i. 12 - Require men to work for him and build his instruments of war.
- d. 13 - “*he will take...*” - your daughters forced to cook for him, his soldiers, captains
- e. 14 - “*... your fields*” - the best fields, fruits, will be for him and his servants.
- f. 15 - “*... a tenth*” of everything (seed+sheep) to support his bureaucracy of servants.
- g. 16 - The best workers and assets will be forced to his work, plans, and programs.
- h. 17 - “*ye shall be his servants*” = He will disobey Deu 17. You will lose your freedom.
- i. 18 - “*the LORD will not hear you*” - Because they chose this day to have a king.
- j. By Judges, Israel governed themselves under God. But a king will take not give.
- k. Samuel’s warning was to Israel, but this describes kings of nations, too.

**4. 8:19-22 - Samuel Refused**

- a. *"Nevertheless, the people refused..."* - Do you want this? 'No, but we will have a king'
- b. 20 - The vain and naïve reason for wanting a king:
  - i. *"that we also may be like all the nations"* - Contrary to God's call - Deu 14:2
  - ii. *"that our king may judge us"* - They already have judges.
  - iii. *"and go out before us"* - Someone greater, answer for us, to do for us, lead us
  - iv. *"fight our battles"* - That we need not take that responsibility.
- c. Corruption comes when men lose the will to fight, do their duty, judge what is right
- d. The children of Israel were living up to their name ... as children.
- e. 21-22 - *"hearken unto their voice"* - A king given by the desire of their heart.
  - i. *"make them a king"* - The age of kings begins, Samuel will anoint a king.
  - ii. The king will need to answer to God through prophet and priest.