

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY
TEACHER'S PACKET

Kindergarten

Sunday Morning

Study 29

Saul Anointed

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The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective The goal of this lesson is to show the need to make Jesus our King and to live separate from, rather than just like, the world.

Key Verses

1 Samuel 8-10—Main Teaching Passage

1 Samuel 12 (Samuel’s commentary on Saul’s anointing)

Memory Verse - 1 John 2:15 (March Memory Verse)

“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.”

Hook

Ask the students to choose one of their peers to be the new teacher of the classroom. Ask them why they chose who they chose. Have the class vote on their new teacher. Then explain that if they chose someone else as their teacher, it means they don’t want you to be teacher.

In today’s story, Israel asked for a king, but in doing so, they decided that they did not want the Lord to be their king anymore.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

Last week, we were introduced to Samuel, who would be a righteous judge over Israel all his life. Unfortunately, his sons did not follow in their father's footsteps once they became judges, and as a result, the Israelites asked Samuel to anoint a king over them. While this request displeased Samuel, the Lord instructed him to do as they asked. Around that same time, there lived a man named Saul. One day, Saul's donkeys ran away, so his father sent Saul to find them. While searching, Saul met Samuel. Samuel invited Saul to eat with him and then told Saul that he had been chosen to be the king over Israel. He then anointed Saul as king and sent him home, telling him that his donkeys were found. When he returned, Saul did not tell his family what had happened. Later, Samuel called the children of Israel together and told them he would choose a king. He had all the tribes of Israel pass before him and chose Benjamin. He then chose Saul's family out of all the families in Benjamin, and then finally chose Saul himself. However, when he chose Saul, Saul was hiding. The people found him, and Samuel crowned him king over all of Israel. For the first time in their history, Israel had a king, just like all the other nations around them.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

While this story is about the anointing of Saul as king, the focus of the lesson is not on who Saul is or how he was chosen, but about why Israel wanted to have a king in the first place. You see, Israel already had a King: the Lord (1 Samuel 12:12). When Israel had asked Samuel to give them a king, they were not just asking for someone to take care of them and rule over them. They were rejecting the Lord and asking for Samuel to give them a different king instead of Him. In 1 Samuel 12, Samuel offers commentary on Israel's decision, calling them out for their blatant decision to reject the Lord's will for their lives and instead seek out their own desires.

Notice the interesting phrase at the end of their request: "Now make us a king to judge us *like all the nations.*" God had called Israel to be His special, chosen people, separate from the rest of the nations. Unfortunately, Israel here rejected their calling to be different and asked to be just like everybody else. Not only were they rejecting God's rule over them, they were also rejecting God's blessing upon them. Israel gave up everything that made them special as a nation and instead chosen to be just like everybody else.

LOOK (Continued)

As we read this story, Israel's decision seems ridiculous. Why would you trade all of God's blessings so that you could be like the unsaved, un-blessed nations? It is easy for us to point our finger at the Israelites until we realize that we often do the same thing. We have been saved and set apart under our King Jesus, but we often try to live just like the world does. We want to watch the world's movies, listen to their music, and participate in their sins. God called us to something higher. We are not called to be just like the world. We are called to live differently.

Each of us has a king over our lives. While it might not be an actual king with a crown, we have something that guides our decisions and controls our lives. It could be friends, money, toys, video games, TV, etc. The Bible tells us to choose the Lord to be our King. That means that we will live differently than the world, which is ruled by all these other kings. As King, He will have control of your whole life, but you will also be able to share in the blessings of having Jesus as your King.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking the students why the Israelites asked for a king. Who was the king and how was he chosen?

Pray: Thank the Lord for being our King. Ask Him for help to submit to His rule. Pray a prayer of dedication for the class to have the Lord be King.

Parent Question: How can we make Jesus our King?

FURTHER STUDY

Commentary on 1 Samuel 8 by David Guzik

Israel Demands a King

A. The people of Israel request a king.

1. (1-3) Samuel appoints his sons as judges.

Now it came to pass when Samuel was old that he made his sons judges over Israel. The name of his firstborn was Joel, and the name of his second, Abijah; *they were* judges in Beersheba. But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice.

a. **When Samuel was old ... he made his sons judges over Israel:** Samuel was one of the most godly men in the entire Bible. He is never specifically said to sin. Yet, this may be a sin on his part. We never have the pattern of **judges** being appointed by men, or of the office of judge being passed from father to son. Samuel was not right in appointing **his sons judges over Israel**.

i. "But they were never *judges* in the proper sense of the word; Samuel was the last judge in Israel, and he judged it to the day of his death. See [1 Samuel 7:15](#)." (Clarke)

b. **His sons did not walk in his ways:** This is why Samuel was wrong to appoint his **sons as judges over Israel**. This kind of nepotism is a common, but harmful mistake many leaders in ministry make, especially as they grow older.

i. Probably, Samuel just could not look objectively at his sons. He would excuse sins in them that he would see more clearly in others. This is a common mistake people make with their family, especially with their children.

c. **They turned aside to dishonest gain, took bribes, and perverted justice:** This was bad enough, but what many of our leaders do today seems worse! We almost wish for leaders "only as bad" as these sons of Samuel!

2. (4-5) Samuel's sons are rejected as leaders over Israel.

Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."

a. **All the elders of Israel gathered:** This was wise for the elders of Israel to do this. They did not have to accept leaders who were obviously ungodly and unfit to lead.

b. While it is was wise for the elders of Israel to reject Samuel's sons as leaders, it was wrong for them to say, **"Now make for us a king to judge us like all the nations."**

i. In and of itself, the desire to have a king was not bad. God knew that one day Israel would have a king. Four hundred years before this, God gave instructions to Israel about their future king ([Deuteronomy 17:14-20](#)). A king was in God's plan for Israel.

ii. Yet, the *reason* Israel wanted a king was wrong. **Like all the nations** is no reason at all. We often get into trouble by wanting to be like the world, when we should instead be transformed into the image of Jesus Christ ([Romans 12:1-2](#)). The church struggles with the same issue today, too often wanting to be like the world.

iii. We may also get into trouble when we want the right things for the wrong reasons. In those situations, God may give us what we want, and then deal with us regarding the reasons.

iv. Morgan on Israel's request to be like the other nations: "This is the revelation of the supreme wrong. They had been chosen to be unlike the nations, a people directly governed by God."

c. What was the difference between a **king** and a judge? A judge was a leader raised up by God, usually to meet a specific need in a time of crisis. When the crisis was over, usually the judge just went back to doing what he was doing before. A **king** not only held his office as king as long as he lived; he also passed his throne down to his descendants.

i. In addition, a judge would not have a "government." He was there to meet a specific need in a time of crisis. A king would establish a standing government, with a bureaucracy, which is both a blessing and a curse to any people.

ii. In [Judges 8](#), Gideon was offered the throne over Israel. He refused it, saying "I will not rule over you, nor shall my son rule over you; the LORD shall rule over you." ([Judges 8:23](#)) This was the heart of all the judges, and why Israel went some 400 years in the Promised Land without a king.

3. (6-8) Samuel prays about their request and God answers.

But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD. And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. 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; so they are doing to you also."

a. **The thing displeased Samuel:** No doubt, Samuel was stung by the rejection of his sons. But even more than that, Samuel saw the ungodly motive behind the elders' request for a king.

b. **So Samuel prayed to the LORD:** This is the right thing to do whenever we are **displeased**. We should never carry such troubles with us. Instead, we should do what Samuel did, when he **prayed to the LORD**.

i. "Things do not always turn out as we had hoped, and we get displeased for our own sakes and God's. We had planned in one direction, but events issued in another; and the results have threatened to become disastrous. There is but one resource. If we allow vexations to eat into our heart, they will corrode and injure it. We must rehearse them before God - spreading the letter before Him, as Hezekiah did; making request like Paul; crying like Samuel ... Surely it is the mistake of our life, that we carry our burdens instead of handing them over; that we worry instead of trusting; that we pray so little." (Meyer)

c. **Heed the voice of the people:** God told Samuel to fulfill the people's request. This was not because their request was good or right, but because God was going to teach Israel through this. Sometimes, when we insist of having something bad, God will allow us to have it, and then learn the consequences.

i. Again, in many ways, this was a matter of timing. God knew Israel would one day have a king, but He wanted to give Israel that king in His own timing. Because Israel was demanding a king out of bad, carnal reasons, God will give them a bad, carnal king. Israel will get what they want, and will hurt because of it!

d. **They have not rejected you, but they have rejected Me, that I should not reign over them:** God had a purpose in not giving Israel a king up to that point. It was because He did not want them to put an ungodly trust in the king, instead of trusting in the LORD. Now, Israel is rejecting this plan of God, and declaring that they do not want the LORD God to **reign over them**.

i. In the words **they have not rejected you**, we sense God comforting Samuel. It is as if God is saying "Samuel, don't take it personally. They are not rejecting you, but Me." It is easy for God's servants to take such rejection personally when they should not. Jesus warned His disciples, *he who rejects you rejects Me* ([Luke 10:16](#)). As long as we are not being personally offensive or obnoxious, we shouldn't take such rejection personally.

e. In fact, Israel was forsaking God by asking for a king: **They have forsaken Me ... so they are doing to you also**. When the elders of Israel asked for a king, they were thinking that better politics or government could meet their needs. But if they had just been faithful to their King in heaven, they would not have needed a king on earth.

i. This strikes us as simply *unfair*. Had not God shown Himself to be a worthy King? Didn't He demonstrate His ability to lead the nation, and demonstrate it over and over again?

ii. There is a sense in which their rejection of God as their king is prophetic. When Jesus stood before Pilate, the assembled Jewish mob declared, *we have no king but Caesar* ([John 19:15](#)). Jesus was a rejected King also.

4. (9) God tells Samuel to warn the nation.

"Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them."

a. **You shall solemnly forewarn them:** The sense in this verse is that Israel will not change their mind, and this isn't Samuel's goal. His goal is to simply **forewarn them**. If this was the course Israel would choose, God wanted them to make an informed choice. So, the LORD tells Samuel to **show them the behavior of the king who will reign over them**.

b. Of course, information creates responsibility. In telling Israel this, Samuel was not only helping them to make an informed choice; he was increasing their accountability for making the right choice. They couldn't say, "We didn't know."

B. Samuel speaks to the people of Israel about their desire for a king.

1. (10-18) Samuel warns the nation of the responsibilities of having a king.

So Samuel told all the words of the LORD to the people who asked him for a king. 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, and *some* will run before his chariots. He will appoint captains over his thousands and captains over his fifties, *will set some* to plow his ground and reap his harvest, and *some* to make his weapons of war and equipment for his chariots. He will take your daughters *to be* perfumers, cooks, and bakers. And he will take the best of your fields, your vineyards, and your olive groves, and give *them* to his servants. He will take a tenth of your grain and your vintage, and give it to his officers and servants. And he will take your male servants, your female servants, your finest young men, and your donkeys, and put *them* to his work. He will take a tenth of your sheep. And you will be his servants. And you will cry out in that day because of your king whom you have chosen for yourselves, and the LORD will not hear you in that day."

a. **This will be the behavior of the king who will reign over you:** God wanted Israel to know there would be problems connected with having a king. In Israel's view, they had problems that would be solved by having

a king. While those problems may have been solved, God wanted them to know a king would bring other problems also. They should carefully weigh the benefits against the problems.

i. Many people fail to do this properly today. When a problem come up, they think up an answer that brings worse problems with it. But they don't maturely look at the situation and anticipate the problems the solution will bring. Others will never do anything unless they can come up with a "perfect" solution - one that has no problems. There rarely is a perfect solution, but that doesn't mean we should do nothing. It means we should maturely look at, and measure the good and the bad, pray for guidance, wait on the LORD, and step out in faith.

b. **He will take ... He will take ... he will take ... He will take ... he will take ... He will take ... And you will be his servants:** The LORD, through the prophet Samuel, is giving fair warning. Most kings are takers, not givers, and they come to be served, not to serve. If Israel wants a king, they must realize he will be a taker, not a giver, and they **will be his servants**.

i. Not every king is a "taking" king. The King of Kings is a giving king. Jesus said of Himself, *the Son of Man did not come to be served, but to serve* ([Matthew 20:28](#)). Paul carried the same thought: *Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.* ([Philippians 2:5-8](#))

ii. [1 Peter 2:9](#) calls us *a royal priesthood*. If we are royalty, let us be like our King Jesus: a giving King, not a taking king.

c. **And you will cry out in that day because of your king whom you have chosen:** Why would Israel **cry out**? Because they wanted a king for unspiritual, ungodly reasons. So God will call this coming king **your king**, and make it clear that he is the king **whom you have chosen**. If Israel had waited for God's king, they would not have needed to **cry out** unto the LORD.

2. (19-22) Israel demands a king despite God's warning.

Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." And Samuel heard all the words of the people, and he repeated them in the hearing of the LORD. So the LORD said to Samuel, "Heed their voice, and make them a king." And Samuel said to the men of Israel, "Every man go to his city."

a. **No, but we will have a king over us:** Israel demanded a king, and as it will work out, this is exactly what happens. God gives Israel "their" king: Saul. Later, after "their" king fails, God will give Israel "His" king: David. Because we know God ultimately wanted Israel to be a monarchy, we might even guess that if Israel had not forsaken the LORD here, God would have made David the first king of Israel, and spared the nation (and David!) all the trouble Saul caused.

b. The heart of the nation of Israel is revealed by their reasons for wanting a king.

i. **That we also may be like all the nations.** God never wanted this to be the goal for Israel. God wanted to make them *a special treasure to Me above all people ... a kingdom of priests and a holy nation* ([Exodus 19:6](#)). God wanted to make Israel something special, and they wanted to be just like everyone else! Poole says of this, "woeful stupidity! whereas it was their glory and happiness that they were unlike all other nations ... that the Lord was their only and immediate King and Lawgiver."

ii. **And that our king may judge us and go out before us and fight our battles.** What? Had the LORD God never won a battle for Israel before? God had just won a spectacular battle for Israel in [1 Samuel 7](#). Israel did not want a king. They had a king in the LORD God. What they wanted was the *image* of a king. Their desire for a king was really the desire for someone to look at with their own eyes that *looked like* what they thought a king should look like.

c. **So the LORD said to Samuel, "Heed their voice, and make them a king."** In a sense, this almost funny. They are rejecting the rule of God, yet they cannot escape it, because God will appoint their king. God will never step off His throne, even if man asks Him to. Yet, if we resist the rule of God, we will find that we do not benefit from it the way that we might. When we resist God, we only hurt ourselves!

i. "There is no compulsion to accept the rule of God, yet ultimately there is no escaping it, for he appoints the king." (Baldwin)