



David

 LifeGroups
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Four Offices: King

Representatives of God as King

- Kings of Israel are representatives of God, ruling in His stead
- 1 Samuel 8:4–22 and Deuteronomy 17:14–20
- This period marks the transition from theocracy to monarchy, the books of Samuel and Kings explore what happened when God's people asked for a human king to rule over them instead of living with God as their king.
- We saw that during the time of Moses, the leadership structure was Moses as prophet (and judge), Aaron as priest, and God as king.

Representatives of God as King

- Then, during the time of the judges, there were various judges (only two of whom were also prophets), various priests, and God as king.
- Though they didn't really follow Him as king most of the time. Everyone did "what was right in his own eyes" (Judges 21:25).
- Israel's last judge, Samuel, was also both a prophet and a priest, fulfilling all three human roles God intended for leadership in His kingdom. Though Samuel wasn't perfect, he was a "second Moses," and along with Deborah, he was one of the only two judges who was also a prophet.

Representatives of God as King

- It's not surprising that the prophet Jeremiah would lump Moses and Samuel together as godly leaders in Israel's history (Jeremiah 15:1).
- While Samuel judged Israel, the people followed God's law.
- But when he got old, he appointed his sons as judges, who did not walk in God's ways.
- When the elders complained to Samuel, they didn't ask him to appoint replacement judges; they asked for a king so they could be like all the other nations (1 Samuel 8:4–5).

Representatives of God as King

- In most nations in the ancient world, the king was considered a divine being. He ruled with ultimate authority and was above the law.
- In God's law, the king was a representative of the true King, God. He was not allowed to acquire much wealth, many wives, or many horses for himself.
- He was to keep a copy of the law with him and read it every day, following it completely, "so that his heart may not be lifted up above his brothers" (Deuteronomy 17:20).

Representatives of God as King

- In God's law, the king was human just like everyone else.
- He had a special role to play, but he was not higher in value or importance. He was to see his role as that of a servant of the people, not as lord over them (Ezekiel 34; Mark 10:42–44).
- God told Samuel to tell them what would happen if they had a human king.
- A king would take the best of their sons and daughters to serve in his army and his palace and the best of their flocks and crops as his taxes. Instead of remaining free people, they would become his slaves.

Representatives of God as King

- But they wanted a king anyway. Why? To “go out before us and fight our battles” (1 Samuel 8:20). They thought a king would make them stronger.
- Instead of a federation of tribes, they wanted to be a united nation with consolidated leadership.
- When we look closely at their request, it’s word-for-word what God had promised – to go before them and fight their battles (Deuteronomy 1:30).
- God had been doing for them exactly what they wanted from a human king

Representatives of God as King

- He had done miracle after miracle for them and won battle after battle.
- From the time of Moses throughout the time of the judges, they won their battles when they trusted in the Lord.
- When they didn't, they lost. Yet here they were, asking for a human substitute – as if a human military leader could be stronger than God.

Representatives of God as King

- Some of us have the same problem today.
- We put our hope in a strong leader to fight our battles instead of putting our hope and trust in God.
- We tend to think of a good leader as charismatic rather than the model in Scripture of a humble servant leader.
- Whether a business, political, or church leader, we put our hope in people rather than God.

Representatives of God as King

- But David wrote in Psalms not to trust in chariots or horses (military strength) but to trust in the name of the Lord our God (Psalm 20:7).
- David wasn't perfect, but he saw his role as king rightly.
- He knew he was not the ultimate king but operated merely as a representative of the true King.
- A godly leader will tell you not to put your hope in him but will point to Jesus.

Representatives of God as King

- Godly leaders should be shepherds, not typical kings
- 1 Kings 2:1–4; 11:1–6; 2 Kings 22:1–2 and Ezekiel 34:1–16
- Saul was the people's idea of a good king – strong, tall and handsome – while David was a young shepherd boy who faced a giant with only a slingshot and faith in the Lord.
- Though he was strong in the people's eyes, Saul ended up operating out of fear, not faith, and his reign spiraled downward fast. But David's trust in the Lord meant that even when he sinned, he repented and turned back to God.

Representatives of God as King

- Though he made mistakes, overall, David's reign was considered successful by God because of his faith.
- The rest of Israel's kings, starting with his own son, Solomon, were judged in Scripture by whether they followed the ways of their father David, who followed the Lord with his whole heart, not dividing loyalties with other gods (1 Kings 11:6; 2 Kings 22:2).
- With all his mistakes and missteps, this is what made David a man after God's own heart and the model for all future kings of Israel.

Representatives of God as King

- Every king throughout the book of Kings was judged this way: Did they follow the Lord with their whole heart as David or did they worship other gods?
- David's son Solomon started out well, with supernatural godly wisdom beyond anything the world had ever seen.
- But he did exactly what Deuteronomy told kings not to do.
- He accumulated much wealth, many horses, and many wives for himself. And those things pulled his heart away from the Lord.

Representatives of God as King

- This is the first half of what it means to be a godly king, loving God with your whole heart.
- Through the prophet Ezekiel, God told us the other half, loving and caring for His people.
- As Jesus said, these are the two sides of the greatest commandment – love God and love others (Matthew 22:37–40).
- These two things cannot be separated; if you really love God, you will love others as yourself (1 John 4:16–21).

Representatives of God as King

- In the new covenant in Christ, He would return as Israel's king and care for His sheep Himself.
- Jesus criticized the religious leaders of His day and the way they treated His people (Matthew 9:36; 23:1-15).
- After He pronounced woe to the religious leaders, He cried over Jerusalem and how He longed to gather them as a mother hen gathers her chicks (like a loving shepherd), but they were not willing (Matthew 23:37).
- Jesus wants to be our loving Shepherd.

Representatives of God as King

- The failure of Israel's kings points us to Christ as our true king
- 2 Samuel 7:8–16; Matthew 21:1–11; and Philippians 2:1–8
- When David wanted to build a house (temple) for God, God told him He didn't need David to build Him a house.
- He would build David a "house," a dynasty.
- A son of David (exception: Queen Athaliah) would rule Judah (the Southern Kingdom) continuously through all the monarchy until they were exiled.

Representatives of God as King

- Because of this promise, the people of Jesus' day expected a Messiah from the Davidic dynasty who would rule as king over the physical nation of Israel.
- But at this point in Israel's history, they were not an independent nation, and they hadn't been for hundreds of years.
- When they returned from exile and rebuilt Jerusalem, they had local leaders, but they were still ruled by Cyrus, king of Persia. Then the Greeks took over, then the Romans.
- Even after Jesus' Resurrection, the disciples expected this (Acts 1:6).

Representatives of God as King

- But Jesus never even tried to overthrow Rome or sit on a physical throne in Jerusalem, because His kingdom is not of this world (John 18:36).
- Yet He did unequivocally tell His people that He is King.
- When Jesus entered Jerusalem on Palm Sunday, He was making an intentional statement that He was the Son-of-David king they had been waiting for.
- But He was not the kind of king they were expecting.

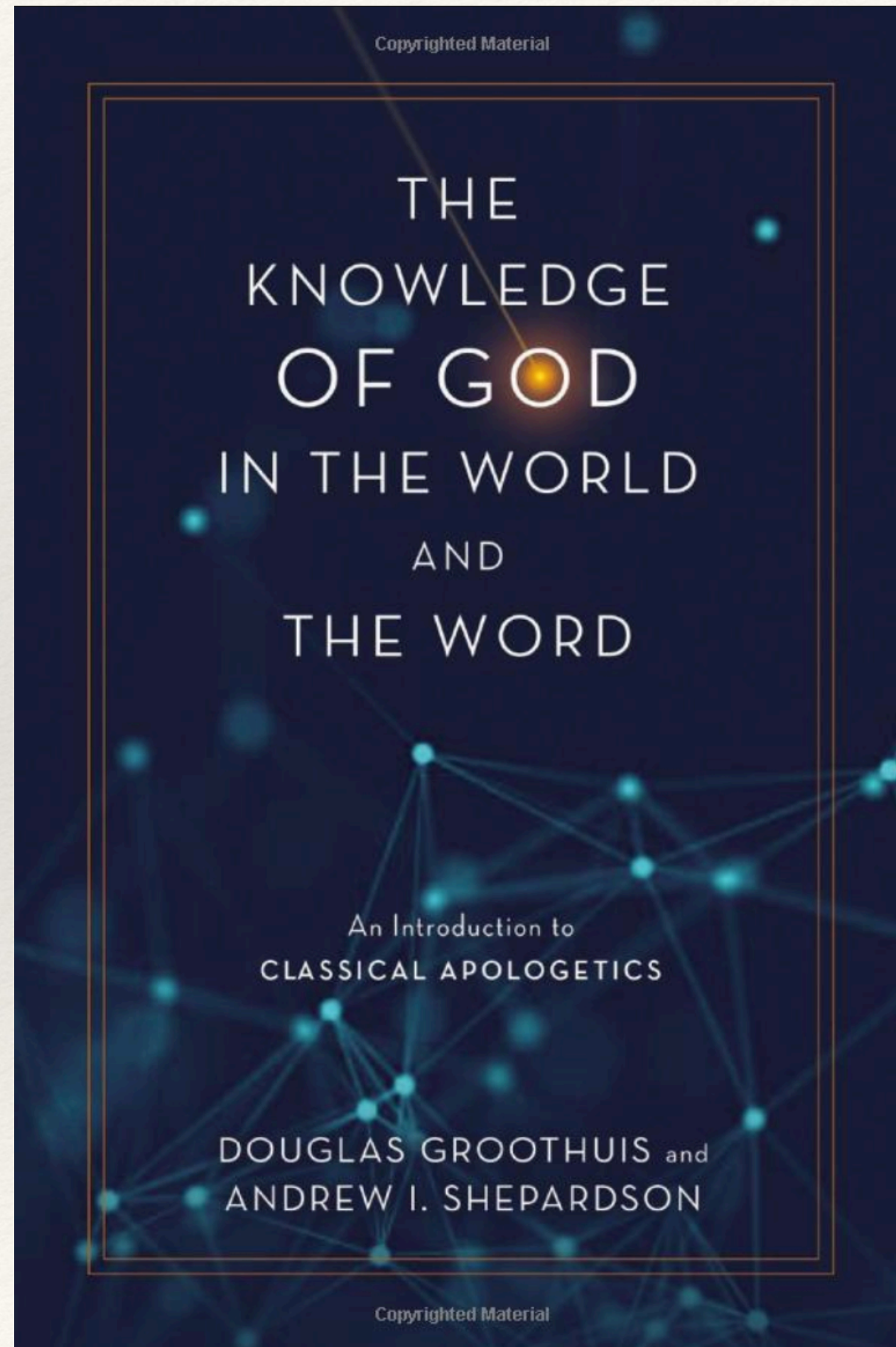
Representatives of God as King

- Scholars call this the “triumphal entry” of Jesus as compared to the Roman “triumph” in which kings paraded through the city after a victory.
- People shouted “Hosanna” (“Save us now!”) and called Him the Son of David (meaning “king”).
- But He rode on a donkey, not a war horse or a chariot. And the crowds who followed Him were commoners, not the powerful elite of Jerusalem.
- Jesus’ “triumph” showed that He wasn’t like the Roman emperors. He was victorious, yet humble (Zechariah 9:9).

Representatives of God as King

- Jesus is our victorious king, but on Palm Sunday, He wasn't coming home from a battle celebrating His victory.
- He was on His way to the battle at the Cross. His battle wasn't with Rome; it was with sin and death.
- And His victory wasn't obtained by chariots and war horses but through sacrifice.
- As Paul wrote in Philippians, Jesus left all the glory of His throne in heaven to come to earth as a humble servant and even die on a cross.

Classical Apologetics



- Classical apologetics takes a two-step approach to evangelism
- First are arguments for the existence of God from natural theology.
- Second is the defense of key items of Christian revelation (reliability of the Bible, historical Jesus, and the resurrection).

Cosmological Argument

- This argument recognizes the relationship between cause and effect.
- It points to a First Cause of the cosmos that is transcendent to the cosmos.
- This argument is even more powerful now that scientists believe the universe had a beginning.
- The kalam argument is that anything that exists has a cause, the universe began to exist, so the universe had a cause (William Lane Craig).
- The cause would have to be self-existent, eternal, and outside the cosmos.

Ontological Argument

- First described by Anselm, now modified by Alvin Plantinga.
 1. There is a possible world in which maximal greatness is instantiated.
 2. Necessarily, a being is maximally great only if it has maximal excellence in every world.
 3. Necessarily, a being has maximal excellence in every world only if it has omniscience, omnipotence, and moral perfection in every world.

Moral Argument

- The moral argument derives from the realization there must be objective morality.
- If God did not exist, then objective moral values and duties would not exist.
- But they do exist and point to God's existence.
- The atheist might counter with the problem of evil in the world.
- Yet for an action to be described as evil, you need an absolute moral law that therefore implies an absolute moral lawgiver: God.

Design Argument

- This argument claims that God's fingerprints can be found all over creation.
- William Paley proposed the design argument. Others added the argument from beauty.
- Scientists in the 19th century and early 20th century dismissed it.
- We now have documented cosmic fine-tuning and cellular design that isn't easy to explain on the basis of chance.
- This change in perspective has been called the "return of the God hypothesis."

Bible's Truthworthiness

- Reliability of the Old Testament
 - Bibliographic evidence
 - Archeological confirmations.
- Reliability of the New Testament
 - Bibliographic evidence
 - Internal features

Jesus and the Resurrection

- Jesus: Basic facts
- Jesus: Incomparable life
- Jesus: Claims and assessing the claims
- Resurrection of Jesus
 - The meaning of the resurrection
 - The evidence of the resurrection

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An Introduction to
CLASSICAL APOLOGETICS

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