

A JOURNEY OF A LIFETIME

KINGS & KINGDOMS



SHEPHERDCHURCH

Lesson 8: Kings & Kingdoms

Welcome

Choose one of the following questions to share:

- **If you could live like royalty for one day, what's the first thing you would do?**
- **What movie or show has your favorite fictional king or queen—and why?**

Obviously, these WELCOME questions connect with the king/royalty aspect of the lesson. These 2 questions are designed to be fun, so have fun with them. If your Life Group is not sure of how to answer, here are some ways that you can get them going...

For question 1, you can ask questions like: Would you post a massive banquet? Ride in a royal carriage? Explore the palace? Create a holiday? Spend the day in the royal gardens with unlimited food and music?

For question 2, you could give examples like the following:

- King T'Challa from *Black Panther* – because he led with strength and compassion while honoring his people's traditions.
- Aragorn from *The Lord of the Rings* – because he was humble, reluctant to take power, but ultimately led with integrity.
- Queen Elsa from *Frozen* – because she learned to embrace her true identity and use her gifts for good.
- King Aslan from *The Chronicles of Narnia* – because his sacrificial leadership reflects Christ's love and power.

Again, have fun with this question!

Worship

This week's worship moment invites us to reflect on who truly sits on the throne of our lives. Listen together to a song like "King of Kings" by Hillsong Worship on YouTube, Spotify, etc. As the song plays, reflect on the humility, love, and power of Jesus as the true and forever King. After listening, take time to pray as a group. Thank Jesus for being a King who doesn't take from us—but gave His life for us. Invite Him to reign in every part of your life.

Budget about 10 minutes for this section of your Life Group time.

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There are 10 questions/prompts in the WORD section. Your Life Group doesn't have to cover every question below. Life Group Leaders may select the ones that best fit your group. You can also use the remaining questions as personal reflection throughout the week.

Word

Please watch the video lesson and read as much of **1 Samuel 8-16** as you can before your Life Group meets.

The season of the Old Testament when God's people had kings is both a high point and a heartbreak in Israel's history. It began when the Israelites, wanting to be like other nations, demanded a human king to lead them instead of relying solely on God (1 Samuel 8). God allowed them to form a monarchy. A man named Saul became the first king around 1050 B.C. Though Saul began as a good king, he lacked a heart fully surrendered to God and was eventually rejected by Him.

David, "a man after God's own heart," followed Saul and reigned from about 1010-970 B.C. His reign united the tribes, expanded the kingdom, and established Jerusalem as the political and spiritual capital. David's son Solomon, known for his wisdom, wealth, and the building of the Temple, ruled from roughly 970-930 B.C. But Solomon's many foreign alliances and divided heart led to spiritual compromise and national instability.

After the death of King Solomon, his son, Rehoboam, became king, but his harsh policies—like high taxes—led to the northern 10 tribes revolting and forming their own kingdom, known as Israel. This left Rehoboam with the southern kingdom, which became known as Judah (comprised of the tribes of Judah and Benjamin). This division occurred around 930 B.C. Rehoboam, Solomon's son, ruled over Judah, while Jeroboam became king of Israel. The two kingdoms were vastly different in spiritual trajectory. Judah, though inconsistent, had several godly kings (like Hezekiah and Josiah) who led reforms and turned people back to God. Israel, on the other hand, never had a single righteous king, and its leaders often promoted idolatry and injustice, starting with Jeroboam's golden calves at Bethel and Dan.

Because of their unfaithfulness, both kingdoms eventually faced judgment. The northern kingdom of Israel was conquered by the Assyrians in 722 B.C., and its people were exiled and scattered. The southern kingdom of Judah lasted longer but was ultimately conquered by the Babylonians in 586 B.C., when Jerusalem was destroyed and many of its people were taken into exile. From Saul's reign to the fall of Jerusalem, this era of kings spans nearly 500 years. It's a story filled with triumph and tragedy, showing what happens when leaders either follow or forsake God's ways.

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1. Read **1 Samuel 8:4-7**. Why did the Israelites want a human king so badly? What parallels do you see in how we seek leadership and security today?

In 1 Samuel 8:4-7, Israel's elders approach the prophet Samuel at Ramah with a request: "appoint for us a king to judge us like all the nations." Historically, this moment comes at the end of the judges' period, when leadership in Israel had been unstable and often corrupt—even the prophet Samuel's sons "did not walk in his ways" (1 Samuel 8:3). The second part of verse 3 says that his sons:

- Engaged in dishonest gain (the Hebrew insinuates that his sons may have been physically violent in doing so.)
- Accepted bribes
- Perverted justice (the Hebrew word for *perverted* means "to stretch, to prolong, or to put away.")

In 1 Samuel 8:5, the Israelites gave Samuel two reasons for wanting a king:

- He's too old
- His sons didn't have the same faith and ethics as he did
- They wanted to be just like other nations

1 Samuel 8:6 says that Samuel was "displeased" (עָרַב *yē·rāʿ*). This word can be translated as "make a loud noise" or "disappointment," but the word is stronger than mere disappointment. It's used to describe feeling like someone has morally wronged you, committed evil against you, etc. It gives us insight into how hurt Samuel actually was. While the people had come to reject him as a prophet, God said that it was NEVER about him as a prophet (1 Samuel 8:7-8). God told him the issue was much deeper.

The Hebrew word for "reject" in 1 Samuel 8:7 (סָאָה *ma'as*) can also be translated as: "to trash, to scorn, to refuse, to look on with contempt, to disdain, to despise, etc." This word is mainly used to describe God's feelings towards an individual or nation. The use of this word in verse 7 is significant because God explains to Samuel that the people's request is not a personal rejection of Samuel but a rejection of God Himself as their king.

- They believed that a tangible leader would provide immediate security.
- They didn't want to be "set apart" as God had done for them.
- They didn't want God to be at the center of their lives.

By asking for a king, Israel was longing for visible stability and military security like other nations, forgetting that their uniqueness lay in Yahweh's direct rule and covenantal presence. While their request was a political decision, it was a spiritual crisis! The Israelites were trading divine kingship for human monarchy. Israel wanted what seemed practical and culturally normative, rather than trusting God's unseen but proven leadership.

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Israel's desire for a king reflects a deeper human pattern with all of us, which is why this temptation still resonates with us today:

- Whether in politics, church leadership, or even personal life, we often prefer charismatic leaders, systems, or human solutions to the hard work of trusting God. Like Israel, we can confuse strong leadership with true security, forgetting that only God provides lasting protection and guidance.
- Ultimately, we want to be like everyone else AND we want to be different—but we want those things on *our terms*, not God's terms.

Israel's request warns us: whenever we elevate human rulers or structures above God's reign, we risk the same rejection of His kingship. 1 Samuel 8:4-7 and similar passages invite us to examine where we are seeking safety in people or systems instead of resting in God's sovereign rule.

2. God told [1 Samuel 8:7](#), "It is not you they have rejected, but they have rejected me as their king." What does it look like for us to reject God's kingship while still claiming to follow Him?

The word translated as "rejected" in verse 8 is not the same word that is used in verse 7. The Hebrew word translated as "rejected" in verse 8 (יָצַח *yā-ʾăz-bū*) means "to forsake, to loosen bands, to give up, to be absent, to be remote, to hand over, to set free, etc." In Scripture, the word is usually used to refer to someone leaving another person or for our attributes (strength, mind, etc.) failing us. The Israelites had not just rejected God—they had abandoned God.

As stated in the previous prompt, the Israelites didn't view themselves as abandoning God. In their minds, they weren't completely giving up on their faith—they still brought their offerings and called Yahweh their God. But what they really wanted was to change the relationship on their terms. Instead of relying on God's unseen rule, they shifted their trust to a human king they could see. On the outside, it looked like they were still devoted, but deep down, their loyalty had moved somewhere else. In other words, they wanted the benefits of God's protection without the demands of Him being their King.

We face the same risk today. It's easy to say, "I believe in God," show up at church, read our Bibles, volunteer in church, and yet still push Him off the throne of our lives. Such is the case whenever we lean too heavily on politics, money, relationships, success, or even church traditions to make us feel secure and give us a sense of identity. We might sing about God being in control, but then live as if our future really depends on a specific political leader, the right paycheck, or our own hard work. Like Israel, we want God "in the background" for blessings. This duplicity reflects what Jesus would later say in Matthew 15:8: "These people honor me with their lips, but their hearts are far from me."

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Rejecting God as King while still claiming to follow Him usually shows up in small compromises, such as:

- Choosing approval from culture over obedience to God.
- Focusing more on political ideologies than on our faith.
- Bending God's commands to fit what we like.
- Holding onto minor offenses from others instead of forgiving.
- Treating faith like something we can keep in a box—where Jesus saves us, but He doesn't really lead us.

Israel wanted a king because they were afraid and didn't want to feel different from the nations around them, and we do the same when fear or the desire to fit in drives our choices. But God isn't fooled by appearances—He knows where our trust really is. Truly living under His kingship means letting Him have authority in every part of our lives and learning to trust His unseen rule more than the quick fixes the world offers.

3. Saul looked the part but lacked a surrendered heart (1 Samuel 13 & 15). What does this reveal about God's priorities for leaders?

When you read 1 Samuel 13 and 15, it's clear that Saul looked impressive on the outside. He was tall and strong, so Israel assumed he would be the type of king they needed to keep up with the nations around them. But again, the problem was his heart. In 1 Samuel 13, instead of waiting for Samuel, Saul panicked and offered the sacrifice himself. The Hebrew word often used to describe *obedience* in these contexts (*shama'*, "to hear" or "to listen") shows us that true leadership in God's eyes begins with listening to Him, not acting out of fear or self-preservation. By the time we reach 1 Samuel 15, Saul disobeyed again by sparing King Agag and the best of the Amalekite livestock, trying to justify it with religious excuses. Even today, Samuel's famous words in 15:22 cut right to the core: "To obey is better than sacrifice."

God's priority isn't charisma, appearance, or even outward religious activity—it's a surrendered heart that is willing to obey. Saul had "the look" of a king, but his decisions revealed that he trusted himself more than God. This helps explain why David, "a man after God's own heart" (1 Sam. 13:14), was chosen to replace him. The difference between Saul and David wasn't perfection, but dependency. David consistently depended on God by returning to humility, repentance, and trusting in God, while Saul spiraled deeper into pride and self-reliance.

For us today, this is a huge reminder about what God values in leaders. In church, business, or even family life, it's tempting to elevate people who "look the part"—those who are polished, skilled, or successful by worldly standards. But God is far more concerned with character than image. Both leaders and everyday ordinary Christians after His heart don't just say the right things—they surrender their will to God, even when doing so is costly and/or countercultural.

Saul's story warns us that gifting without surrender leads to downfall, but a humble and obedient heart is what God delights in the most.

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4. In 1 Samuel 16:7, God says, “People look at the outward appearance, but the Lord looks at the heart.” How have you seen this truth play out in your life and/or the lives of others?

When God told Samuel in 1 Samuel 16:7 that “the Lord looks at the heart,” it was during the moment when Samuel was trying to size up Jesse’s sons to find Saul’s replacement. Samuel was drawn to Eliab, who looked strong and kingly, but God stopped him and made it clear that His standards aren’t like ours. The Hebrew word for *heart* (בֶּלִי *lēbāb*) doesn’t just mean feelings—it refers to the inner self, the mind, will, conscience, intentions, and “inner person.” In other words, God was saying what matters most isn’t external looks or style but the “inner life” of a person (the part that no one else can see).

Many of us have seen this play out in real life when people who didn’t seem especially “impressive” on the outside ended up making the biggest spiritual impact. Maybe they weren’t the best speakers or didn’t have charismatic personalities, but their humility, authenticity, and genuine love for others revealed a depth of faith that God clearly used. On the flip side, we’ve probably also known of, seen, or heard of people who appeared to have it all together, but over time, cracks in their character came through because their hearts weren’t fully surrendered to God.

God isn’t impressed by how well you “look the part” as a spouse, significant other, child, parent, leader, or you fill in the blank. What God wants is authenticity and integrity. He wants your inner life to match what people see on the outside. Such truth is both comforting and convicting:

- It’s comforting because I don’t have to measure up to worldly standards to be used by Him.
- It’s convicting, because I can’t hide behind appearance or performance.

At the end of the day, God’s evaluation cuts through the surface and goes straight to the core of who we are.

5. Using Psalm 51 below, UNDERLINE words/sentences that show David’s humility, CIRCLE any references to God, put a SQUARE around any of David’s confessions, WRITE down the verbs in the space next to Psalm 51, and HIGHLIGHT places where David repents or shows repentance. Then, with your Life Group, share what Psalm 51 looks like in your book and discuss the following question: What has this exercise taught you about David’s heart and posture toward God?

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PSALM 51

1 Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. 2 Wash away all my iniquity and cleanse me from my sin.

3 For I know my transgressions, and my sin is always before me. 4 Against you, you only, have I sinned and done what is evil in your sight; so, you are right in your verdict and justified when you judge. 5 Surely, I was sinful at birth, sinful from the time my mother conceived me. 6 Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place.

7 Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. 8 Let me hear joy and gladness; let the bones you have crushed rejoice. 9 Hide your face from my sins and blot out all my iniquity.

10 Create in me a pure heart, O God, and renew a steadfast spirit within me. 11 Do not cast me from your presence or take your Holy Spirit from me. 12 Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.

13 Then I will teach transgressors your ways, so that sinners will turn back to you. 14 Deliver me from the guilt of bloodshed, O God, you who are God my Savior, and my tongue will sing of your righteousness. 15 Open my lips, Lord, and my mouth will declare your praise. 16 You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. 17 My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise.

18 May it please you to prosper Zion, to build up the walls of Jerusalem. 19 Then you will delight in the sacrifices of the righteous, in burnt offerings offered whole; then bulls will be offered on your altar.

This prompt is more subjective and will flow better if people in your Life Group have done the exercise before meeting. If there are people in your Life Group who haven't done or finished the exercise, please give between 3-5 minutes during your Life Group's meeting so people can complete the exercise. During this time, ask the people who have already completed the exercise to review their markings on Psalm 51.

Next, ask people to show how they marked up Psalm 51. Try to take notice of what most people in your Life Group agreed on, if someone made a mark somewhere that no one else did, etc. This exercise is not about "being right or wrong," but about the study of Scripture—diving into a passage and learning how to make observations about it.

Finally, ask Life Group members to share what this exercise has taught them about God's heart and posture towards us both when we sin and when we repent.

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6. While Solomon had a strong start to his career as king by asking God for wisdom (1 Kings 3:3-14), he eventually turned away from God (1 Kings 11:1-6). What lessons can we learn from Solomon about long-term faithfulness?

Solomon's story is both inspiring & heartbreaking. In 1 Kings 3:3-14, when God offered him anything he wanted, Solomon humbly asked for wisdom to govern God's people. The Hebrew word used there for "wisdom" (*chokmah*) carries the idea of practical skill and discernment for daily life (not just knowledge, but the ability to live and lead well). This moment showed Solomon's humility & dependence on God, and it's why his early reign was marked by justice, prosperity, & God's blessing. Solomon started with his heart in the right place: *seeking God first*.

However, by the time we get to 1 Kings 11:1-6, the story shifts. Solomon's many marriages to foreign wives led him to worship other gods, which was a direct violation of God's command in Deuteronomy 17:17 that kings should not take many wives or accumulate excessive wealth. The text says, "his heart was not fully devoted to the LORD his God" (1 Kings 11:4). The phrase "fully devoted" comes from the Hebrew word *shalem*, meaning "complete or whole." Solomon's problem wasn't that he stopped believing in God altogether. His problem was distraction. He allowed compromise and distraction to pull his heart away from his faith and calling.

Here's one of the lessons that we learn from Solomon: long-term faithfulness requires more than a strong start—it requires *consistent surrender*. Like Solomon, we might begin with passion, humility, and the right intentions, but if we let small compromises go unchecked, our hearts can slowly drift. Success, comfort, or relationships can become subtle idols if we don't guard our devotion to God. Solomon's story reminds us that wisdom without obedience eventually collapses. True wisdom is not just asking God for direction once—it's choosing to keep our hearts focused on Him daily.

For our lives, this means paying attention to the "little things" that compete for our loyalty. These "little things" that compete for our loyalty don't always look dangerous on the surface. They often begin as good things that quietly take center stage in our hearts. For example...

- Work can shift from being a way to honor God and provide for our families to something that defines our worth and identity.
- The same goes for hobbies or entertainment—there's nothing wrong with enjoying them, but if they start taking more of our time, energy, and affection than God does, they've become more than just hobbies.
- Another example is relationships. A dating relationship, marriage, or even the desire for approval from others can quietly nudge God out of the driver's seat.
- Social media can do the same—it starts as a way to connect, but can quickly become a place where we seek validation, success, or comparison.
- Even our faith routines, such as volunteering in church, can compete with our loyalty to God if they become about performance, recognition, or duty instead of love for Him.

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These subtle “little things” slowly shape our decisions. They may not look like idols, but over time, they can divide our hearts, which is why Solomon’s story is such a good reminder. The real danger isn’t always the most obvious sins, but it’s the quiet drift of our devotion toward things that seem small but eventually take God’s place.

To combat such temptation and divided loyalty, we must stay anchored in Scripture, consistently be people of prayer, and engage in community with other believers so our love for God doesn’t grow cold. Solomon shows us that finishing well is just as important as starting strong, and that lifelong faithfulness is built one surrendered decision at a time.

7. After Solomon died, the monarchy split into two kingdoms: Judah and Israel. How does division (whether in families, churches, or communities) often stem from turning away from God?

When Solomon died, his son Rehoboam took the throne, and the kingdom soon split into two (1 Kings 12).

- Ten tribes formed the northern kingdom of Israel.
- Judah (and later Benjamin) remained in the south.

Historically, this split wasn’t just political—it was rooted in spiritual failure. Solomon’s drift into idolatry (1 Kings 11:1–6) had already weakened the nation’s foundation. The Hebrew word often used for “turning away” or “apostasy” is the word *meshubah*, which is translated as “backsliding or faithlessness.” By turning from God’s commands and chasing after other gods, Solomon created cracks in Israel’s unity that eventually widened into full-blown division.

Division is a spiritual problem. The same cracks also showed up in his family. No doubt that Rehoboam heard about his grandpa David’s issue with Bathsheba and Uriah. Rehoboam would have also grown up seeing his dad drift away from the faith by worshiping other gods, marrying countless women of pagan religions, and more. So, why would it be surprising that Rehoboam would be a bad leader? It shouldn’t be surprising that Rehoboam divided the kingdom since he had divided loyalty just like his father had modeled for him.

That same principle plays out in our churches and communities today. Instead of happening overnight, division usually starts when hearts drift from God’s truth and love. In churches, when leaders or members start prioritizing personal agendas, preferences, or power over God’s Word, unity begins to unravel. Even in communities, when God’s values of justice, mercy, and truth are ignored. Thus, division and conflict grow like a cancer. Just like in ancient Israel, a lack of devotion to God leads to misplaced priorities, which eventually pit people against each other.

The story of Israel’s divided kingdom reminds us that lasting unity—whether in a family, church, or community—can only be built on wholehearted devotion to God. Psalm 133 celebrates the beauty of brothers dwelling together in unity, & Jesus prayed in John 17 His followers would be one.

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8. Most of Israel's kings "did evil in the eyes of the Lord." What happens when leaders forget they are under God's authority? How do we hold ourselves accountable to God in our own influence or leadership?

In 1-2 Kings and 1-2 Chronicles, a repeated phrase jumps off the page: "He did evil in the eyes of the Lord."

- The Southern Kingdom of Judah had 20 kings (from Rehoboam to Zedekiah). 8 kings were good, and 12 were evil (though Manasseh began as evil and was later redeemed).
- The Northern Kingdom of Israel had 19 kings (from Jeroboam to Hoshea). All of the kings were evil.

The kings of Judah and Israel forgot that their throne was not ultimate—that they were supposed to serve under God's authority, not replace it. The Hebrew word for *evil* (*ra'*) isn't just about immorality—it refers to what is harmful, destructive, and opposed to God's will. When leaders ignored God's commands and pursued their own power, it led to idolatry, injustice, death, destruction, and eventually exile. Rather than being neutral, their forgetfulness brought real consequences for the nation.

When leaders—whether in government, churches, workplaces, or families—forget that their authority is borrowed from God, it leads to pride, abuse of power, misplaced priorities, and worse. They start leading for their own benefit rather than the good of those they serve. That's why passages like Micah 6:8 and Proverbs 29:2 matter so much; they remind us that good leadership under God's authority is marked by justice, humility, and righteousness.

We must remember that whatever influence we have (whether over kids, coworkers, friends, etc.) is ultimately *stewardship*. We hold ourselves accountable by:

- Keeping God's Word at the center of our lives
- Surrounding ourselves with believers who can speak truth into our lives
- Practicing humility by regularly confessing where we fall short.

Like David, who was quick to repent when confronted, we stay on track not by being perfect but by letting God's authority check our hearts.

9. *Isaiah 9:6-7* points to a coming King who will rule with justice and peace. How does Jesus fulfill this promise?

Isaiah 9:6-7 is one of the most powerful Old Testament prophecies about the Messiah, Jesus. Even non-Christians have heard these verses due to works like Handel's *Messiah*. The Book of Isaiah was written during a time of political turmoil and fear. Isaiah promised a child would be born to redeem erroneous government systems. Titles like "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" go far beyond what could describe an ordinary human king. The Hebrew phrase, *sar shalom* ("Prince of Peace") carries the idea of "an absence of conflict, complete wholeness, harmony, and restoration." In contrast to Israel's kings and the flawed leaders of the world, this promised ruler would establish an eternal kingdom of justice and righteousness.

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Jesus fulfills this prophecy both in His first coming and in what is still to come. At His birth (Luke 2:11–14), the angels announced peace on earth, connecting directly to Isaiah's vision. Throughout His ministry, Jesus embodied justice and mercy, teaching with wisdom that astonished the crowds (the "Wonderful Counselor"), displaying divine power in miracles (the "Mighty God"), and inviting people into a relationship with the Father through Him (pointing to His eternal, parental care). By His death and resurrection, He established peace between God and humanity (Ephesians 2:14–16), fulfilling the deepest sense of *shalom* ("peace").

Still, Isaiah's words also look to the future. While Jesus inaugurated His kingdom in His first coming, the full expression of this promise will be realized at His return, when He rules with perfect justice and peace forever (Revelation 21:1–5). Unlike the kings of Israel and Judah, who failed and fell short, Jesus' reign is everlasting. His justice doesn't fade with time, and His peace isn't fragile. Everything about Jesus and all that He does is *eternal*.

10. Several Old Testament verses refer to kings as shepherds (e.g., [2 Samuel 5:2](#); [Psalm 78:70-72](#); [Jeremiah 23:1-4](#); [Ezekiel 34:23-24](#), etc.). Read [John 10:11](#) and consider how Jesus is the Good Shepherd King. In what ways is His leadership different than any earthly ruler? What area of your life do you need to more fully surrender to His care?

In the Old Testament, kings were often called "shepherds" because their role was to guide, protect, and care for God's people (2 Samuel 5:2; Psalm 78:70–72). Yet, again and again, Israel's kings failed to live up to that calling. Jeremiah 23:1–4 and Ezekiel 34:23–24 condemn these "shepherds" for scattering the sheep instead of protecting them. Against this backdrop, when Jesus declares in John 10:11, "I am the good shepherd. The good shepherd lays down his life for the sheep." Jesus presents Himself as the perfect fulfillment of what Israel's leaders should have been. The Greek word for "good" (*kalos*) means "noble, beautiful, genuine, etc." Jesus isn't just "another shepherd." He's the ultimate Shepherd King who embodies everything God intended for His people's ruler.

What makes His leadership so different from earthly rulers is His sacrificial love. While many kings throughout history have used their people to protect their own power, Jesus reverses the pattern—He gives up His life for His people. His authority is not rooted in fear, manipulation, or image, but in a deep commitment to the well-being of His flock. Psalm 78 highlights David's shepherd-leadership with integrity and skill, but even David fell into failure. Jesus, however, is flawless in both character and action. His care is constant, His justice is perfect, and His rule brings true *shalom*—wholeness and peace that no human leader can provide.

Earthly rulers can be unpredictable, selfish, and/or limited in power, but Jesus is none of those things. Trusting Jesus isn't blind submission—it's confidence that He knows us by name (John 10:3) and will never walk away from us (John 10:28). Still, surrender doesn't come naturally. We often cling to control over areas like our finances, relationships, plans, and more because we assume that we can shepherd ourselves better than God. But the truth is, only Jesus possesses the love and wisdom to guide us perfectly.

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Witness

As followers of Jesus, we're called to reflect His rule with humility and grace. Who in your life might need to see a different kind of leadership—one rooted in compassion, truth, and surrender? Share that name with your Life Group and then, as a Life Group, pray for all of the names that were shared.

Budget about 5-10 minutes for this section of the lesson. Also, if you have time, consider updating each other on how the social media posts went (from last week's lesson).