

6/14/09

The Rejection of Saul As King
1Sam. 15:1-35

Saul was always the people's king not God's. The people wanted a king like all the other nations. They were so taken by him, despite the warnings of God.

* It did not take very long before the pride and arrogance of Saul began to manifest itself.

So, we come now to the rejection of Saul the King by God for disobeying the command to utterly destroy the Amalekite, which is revealed to us in three movements. 1Sam. 15:1-25

- I. The sending out of Saul by God. vs. 1-9
- II. The removing of Saul by God. vs. 10-23
- III. The remorse of Saul towards God. vs. 24-35

I. The sending out of Saul by God. vs. 1-9

- A. The prophet Samuel communicates the divine mission to Saul. vs. 1-3
 - 1. The mission was based on the principle of submission to God in the present. vs. 15:1
 - a. Samuel reminds Saul, stressing that he had been the one sent by the

LORD to anoint Saul king over God's people, Israel. vs. 1a-b

- b. Samuel told Saul, "Now therefore, heed the voice of the words of the LORD." vs. 1c
- 2. The mission was based on a treacherous historical past. vs. 2
 - a. The retribution is from God, "Thus says the LORD of hosts: 'I will punish Amalek for what he did to Israel,'" vs. 2a-b
 - 1) The LOED of hosts, indicates the Captain of the armies of heaven.
 - 2) Amalek " 'Amaleq' means dweller in a valley and was the son of Eliphaz by his concubine Timnah, grandson of Esau, and progenitor of a tribe of people in southern Canaan, the Amalekites, Gen. 36:12, 16
 - 2) They had attacked Israel as they came out of Egypt and Joshua went out to defeat them, as Moses stood on the hill and lifted up his arms in intercession, but when his arms came down, Amalek prevailed. Ex. 17:8-10
 - 3) So Aaron and Hur made Moses to sit on a stone and they held his arms up, until the sun went down

- and Joshua defeated the Amalekites. Ex. 17:11-13
- b.** The explanation is due to treachery, “how he ambushed him on the way when he came up from Egypt.” vs. 2c
- 1)** Moses told the second generation, “Remember what Amalek did to you on the way as you were coming out of Egypt.” Deut. 25:17
- 2)** Moses articulated the details, “how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God.” Deut 25:18, Num. 14:43-45
- 3.** The mission was based on the justice of God He had called them to be executed in the future. vs. 3
- a.** The command for the destruction was understood, “Now go and attack Amalek, and utterly destroy all that they have, and do not spare them.” vs. 3a-c
- 1)** The phrase utterly destroy “charam”, means completely dedicated and devoted for destruction to God. vs. 3, 8, 9, 15, 18, 20

- 2)** This is the same as when Achan took of the accursed thing, that devoted to destruction. Josh. 7:1
- b.** The extent of the destruction was in view of their corrupt vileness, “But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.” vs. 3d-g
- 1)** Moses had written it down, “Then the LORD said to Moses, “Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven.” Ex. 17:14
- 2)** Moses wrote, God would have war with Amalek from generation to generation. Ex. 17:16
- 3)** Moses wrote, God would destroy Amalek, when they were in the land, “Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess *as* an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget.” Deut. 25:19

- B.** The carrying out of the mission by Saul. vs. 4-9
1. The expedient preparation of Saul. vs. 4
 - a. The place, “So Saul gathered the people together and numbered them in Telaim”, which means lambs.” vs. 4a
 - b. The powerful army, “Two hundred thousand foot soldiers and ten thousand men of Judah.” vs. 4b
 2. The arrival of Saul and his army. vs. 5
 - a. Saul came to a city of Amalek. vs. 5a
 - b. Saul lay in wait in the valley. vs. 5b
 3. The mercy of Saul over the Kenites. vs. 6
 - a. Saul commanded the Kenites to depart from the Amalekites, lest he destroy them also. vs. 6a-d
 - 1) The Kenites were related to Moses’ the father-in-law. Judges 1:16
 - 2) Moses father-in-law was also called Reuel “R@’uw’el”, which means “friend of God”. who lived near Mount Sinai, in Media, not the Sinai peninsula, as taught. Ex. 2:18, 3:1
 - 4) Hobab was the son of Reuel the Midianite, Moses’ father-in-law.” Num. 10:29
 - 5) Jethro was a descendant of Abraham by his second wife Keturah, through the Midianites. Gen. 25:2, 1Chron. 1:32

- b. Saul gave the historical reason for his mercy, “For you showed kindness to all the children of Israel when they came up out of Egypt.” vs. 6c
 - 1) Jethro the Father-in-law of Moses gave him council on delegating the lesser cases to other leaders, lest Moses wear himself out. Ex. 18
 - 2) Jethro or Hobab help them to move through the wilderness. Num. 10:29-33
- c. The Kenites departed from among the Amalekites. vs. 6d
 - 1) They knew the history Amalek’s treachery.
 - 2) They knew the history of God’s righteous judgments.
4. The execution of the mission by Saul. vs. 7
 - a. The location of the war-zone is given, “Saul attacked the Amalekites, from Havilah all the way to Shur, which is east of Egypt.” vs. 7
 - 1) Hivilah “Chaviylah” means circle, northwest of Arabia.
 - 2) Shur “Shuwr” means wall and Israel passed the wilderness of Shur, after crossing the Red Sea. Ex. 15:22
 - b). The compromise of Saul regarding the mission is stated, “He also took Agag

king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.” vs. 8

- 1) Saul was a proud man, Jonathan attacked the garrison of the Philistines and Saul blew the trumpet. 1Sam. 13:3,
 - 2) Saul was self-willed, impatient and acted as priest, offering sacrifice to seek God and attempted to justify himself by the discouragement of the people, the Philistines ready to attack and that Samuel had not come, so he felt compelled to offer sacrifice. 1Sam. 13:11-12
 - 3) Samuel told him, he had done foolishly and that his kingdom would not continue, God had sought out a man after His own heart, David. 1Sam. 13:13-14
- c. The evil deed regarding the mission. vs. 9
- 1) The rebellious spirit is indicated, “But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were unwilling to utterly destroy them” vs. 9a-g
* The phrase unwilling to utterly destroy, again is “charam”, that

devoted to destruction by God. vs. 3, 8, 9, 15, 18, 20

- 2) The partial obedience is stated, “But everything despised and worthless, that they utterly destroyed.” vs. 9h

Illustration

Obedience gives great protection to the believer, disobedience and self-will brings great destruction.
* Dog, who heels to his master’s command, to no longer chase after the ball, not being hit by a car.

Application

1. Obedience is the requirement for all of us as children of God.
 - a. God told Israel, “Now therefore, if you will indeed **obey** My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.” Ex. 19:5
 - b. Moses told the second generation, “Observe and **obey** all these words which I command you, that it may go well with you and your children after you forever, when you do what is good and right in the sight of the LORD your God.” Deut. 12:28
 - c. Paul said, “Children, **obey** your parents in the Lord, for this is right.” Eph. 6:1
 - d. “Fathers, do not provoke your children, lest they become discouraged.” Col. 3:21

- e. “Bondservants, **obey** in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God.” Col. 3:22
 - f. Paul declares, “And if anyone does not **obey** our word in this epistle, note that person and do not keep company with him, that he may be ashamed.” 2Thess. 3:14
2. The obedience of the believer is to God’s word.
- a. The believer is not to spend time with people who go after the latest thing, not committed to God. Prov. 24:21
* “My son, fear the LORD and the king; Do not associate with those given to **change**.”
 - b. “Jesus said , “If anyone loves Me, he will **keep** My word; and My Father will love him, and We will come to him and make Our home with him.” Jn. 14:23
 - c. The believer is to allow the word of God to transform them. Rom. 12:1-2
 - d. The believer is to not trust in his flesh but walk in the Spirit. Gal. 5:16-17
 - e. The believer is to love and please God in all things. 1Thess. 4:1
* “Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to **please** God.”

3. The Father has sent us to reach the lost in the world, in the Great Commission. Matt. 28:19-20
- a. It is not the “Great suggestion”.
 - b. It is fulfilled in obedience to Jesus, in every opportunity we get.
 - c. It is made affective in our obedience to the word we are proclaiming.
 - d. It is to except no compromise with the world, lest we taint and weaken the gospel.

The sending out of Saul was by God!

II. The removing of Saul by God. vs. 10-23

- A. The grievous journey of Samuel to Gilgal. vs. 10-12
 - 1. God gave Samuel a word of knowledge about Saul’s disobedience. vs. 10-11
 - a. The Divine authority is marked by the prophetic formula, “Now the word of the LORD came to Samuel, saying.” vs. 10
 - 1) God had spoken to Samuel that He would judge Eli and his house. 1Sam. 3:11-14
 - 2) Yahweh had spoken directly to Samuel, in his ear, to anoint Saul. 1Sam. 9:15-16
 - b. The divine revelation was clear. vs. 11a-b

- 1) The grief of God, “I greatly regret that I have set up Saul as king.” vs. 11a
 - * The phrase greatly regret, “nacham” means to sigh, to be pained or grieved, describing the emotions of God, not that God was repentant, like a man repents ,
- 2) The reason, “For he has turned back from following Me, and has not performed My commandments.” vs. 11b
 - * Those who say Saul never knew God, have a problem, God says he turned back from following God!
- c. The human affirmation of grief, “And it grieved Samuel, and he cried out to the LORD all night.” vs. 11c-d
 - 1) The word grieved “charah”, means it angered or made him furious, the reason being.
 - 2) God had equipped Saul, the Spirit of God came upon him, God gave him a new heart and he was turned into another man. 1Sam. 10:6, 9
 - 3) Samuel remembered God telling him about Eli’s judgment. 1Sam. 3
2. Samuel went to Saul, without doubt by the instructions of God. vs. 12
 - a. Samuel rose early in the morning to meet Saul. vs. 12a

- * Without doubt broken-hearted!
 - b. Samuel was told, Saul had gone to Carmel, in the north, to set up a monument for himself. vs. 12b-e
 - * Saul was so caught up with his own greatness and honor, he was totally blind to his relationship to God!
 - b. Samuel was also told, Saul had gone on around, passed by, and gone down to Gilgal. vs. 12f-h
 - * Saul again was living as if all was well and unaccountable!
- B. The rejection of Saul by Samuel at Gilgal. vs. 13-23**
1. The words of Saul revealed no conviction over his disobedience. vs. 13-15
 - a. The words were a lie, “Then Samuel went to Saul, and Saul said to him, “Blessed are you of the LORD! I have performed the commandment of the LORD.” vs. 13
 - * Saul is completely self-deceived, at this point, not being able to tell the difference between truth and a lie!
 - b. The evidence Samuel pointed to revealed his guilt, “But Samuel said, “What then is this bleating of the sheep in my ears, and the lowing of the oxen which I hear?” vs. 14

- * The clear evidence is unquestionable but it does not compute in the mind of Saul!
- 2. The words of Saul added to his incrimination. being selective. vs. 15
 - a. Saul blamed the people, “And Saul said, “**They** have brought them from the Amalekites; for the people spared the best of the sheep and the oxen, to sacrifice to the LORD **your** God, he doesn’t say “my God”. vs. 15a-d
 - * Saul does not see this as blaming the people, as much as giving an adequate explanation for the actions!
 - b. Saul complemented himself, “and the rest **we** have utterly destroyed.” vs. 15e
 - * Saul at this point has the sense that he has done nothing wrong!
- 3. The words of Samuel rebuked Saul. vs. 16
 - a. The command, “Then Samuel said to Saul, “Be quiet! vs. 16a-b
 - b. The comment, “And I will tell you what the LORD said to me last night.” vs. 16c-d
 - c. The callousness, “And he said to him, “Speak on.” vs. 16c-e
- 4. The review of Saul’s history. vs. 17-19

- a. Saul had forgotten his insignificance. “So Samuel said, “When you were little in your own eyes, were you not head of the tribes of Israel?” vs. 17a-b
- b. Saul had forgotten the greatness of God, “And did not the LORD anoint you king over Israel?” vs. 17c
- c. Saul had been given a recent mission, “Now the LORD sent you on a mission, and said, ‘Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.’” vs. 18
- d. Saul had chosen to rebel against God. vs. 19
 - 1) “Why then did you not obey the voice of the LORD?” vs. 19a
 - 2) “Why did you swoop down on the spoil, and do evil in the sight of the LORD?” vs. 19b-c
- 5. The response of Saul to Samuel. vs. 20-22
 - a. The blindness of Saul to his sin by his continuous sin of self-will, is so great, that he believes he has obeyed God, speaking in the first person “ And Saul said to Samuel, “But **I** have obeyed the voice of the LORD, and gone on the mission on which the LORD sent me, and brought back Agag king of

Amalek; **I** have utterly destroyed the Amalekites.” vs. 20

- b. The inability to tell truth from a lie, is the end result of Saul’s life. vs. 21
 - 1) The people are blamed, “But the people took of the plunder.” vs. 21a
 - 2) The offering is presented by Saul. as honorable, “sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the LORD **your** God in Gilgal, this is the 2nd “your God”. vs. 21b-d
- 6. The exposing of Saul’s deception and rejection by Samuel. vs. 22-23
 - a. The standard of God is obedience to His word, “Then Samuel said: “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.” vs. 22
 - b. The crime of Saul was compared to serving the occult, treasonous, “For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry.” vs. 23a-b
 - c. The verdict of God, “Because you have rejected the word of the LORD,

He also has rejected you from being king.” vs. 23c-d

- 1) This was the second time, **he had** done foolishly and been rejected already. 1Sam. 13:8-14
- 2) Choices have consequences!

Illustration

In Irving’s famous story, the drunken Rip Van Winkle excuses every fresh failure by saying, “I won’t count this time!” While he may have conveniently put aside his misdeeds in this way, his brain cells were still registering them and storing them up to be used against him when the next temptation arose”. #2864

Application

- 1. How grievous it is when I see a man of God, called, anointed and blessed by God and they throw it all away.
 - a. They begin with little compromises.
 - b. Those lead to bigger compromises.
 - c. Those lead to thinking that God is not concerned because God is still blessing.
 - d. That leads the man to live a double life, believing his own lies, deceiving himself.
 - e. Then one day, the man is exposed or God judges the man severely, even to dry up the ministry given to him.
 - f. Then, there may be times when God will do nothing, for the sake of the people.

* “But if you do not do so, then take note, you have sinned against the LORD; and be sure your sin will **find** you out.” Num. 32:23

2. The Bible is clear that we are to confront one another, if we are being deceived by sin or deceiving ourselves.
 - a. The young man sleeping with his step-mother was to be confronted and put out of the church, until he repented. 1Cor. 5:1-5
 - b. Paul said, “I wrote to you in my epistle not to keep company with sexually **immoral** people. Yet I certainly did not mean with the sexually **immoral** people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually **immoral**, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person.” 1Cor. 5:9-11
 - c. Paul declared, “But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and **not** according to the tradition which he received from us.” 2Thess. 3:6
 - d. “And if anyone does **not obey** our word in this epistle, note that person and do **not** keep company with him, that he may be ashamed.

Yet do **not** count him as an enemy, but admonish him as a brother.” 2Thess. 3:14-15

- e. “If anyone sees his brother sinning a **sin** which does not lead to death, he will ask, and He will give him life for those who commit **sin** not leading to death. There is **sin** leading to death. I do not say that he should pray about that. All unrighteousness is **sin**, and there is **sin** not leading to death.” 1Jn. 5:16-17
 - f. “He who **covers** his sins will not prosper, But whoever confesses and forsakes them will have mercy.” Prov. 28:13
 - g. Peter says, “Let him know that he who turns a sinner from the error of his way will save a soul from death and cover a **multitude** of sins.” Ja. 5:20
 - h. Peter again says, “And above all things have fervent love for one another, for “love will cover a **multitude** of sins.” 1Pet. 4:8
3. The problem with those in sin, be they an average Christian or a person in ministry, is that no one confronts them.
 - a. I have know men who are not confronted, just because of who they are, in term of being popular or have big churches.
 - b. This only prolongs the sin of abuse or misuse of the people and causes further destruction to the one abusing their position of authority or leader.

- c. Men, at times are so used to lying, exaggerating or just slandering people that they do not see it as doing evil, but in fact see themselves as doing the work of God.
- d. The very confrontation at times with specifics and evidence is denied and rationalized, there is no reasoning.
 - 1) There is a caution in confronting those in positions of authority, we should not do it flippantly, it is a serious matter, “Do **not** receive an accusation against an elder except from two or three witnesses.” 1Tim. 5:19
 - 2) But there is also a stern warning to the one who continues in their sin, “He who is often rebuked, and hardens *his* neck, Will suddenly be destroyed, and that without **remedy**.” Prov. 29:1

The removing of Saul was by God!

III. The remorse of Saul towards God. vs. 24-35

- A. The remorse of Saul before Samuel at Gilgal. vs. 24-31
 1. Remorse is not to be confused with repentance. vs. 24-25
 - a. Remorse has a right confession but it is not repentance, “Then Saul said to Samuel, “I have sinned, for I have transgressed the commandment of the

LORD and your words, because I feared the people and obeyed their voice.” vs. 24

- b. Remorse has self in mind, “Now therefore, please pardon my sin, and return with me, that I may worship the LORD.” vs. 25
- 2. Remorse leads to judgment, not forgiveness. vs. 26-29
 - a. Samuel was true to God, not man, “But Samuel said to Saul, “I will not return with you, for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel.” vs. 26
 - b. Saul attempted to stop Samuel, “And as Samuel turned around to go away, Saul seized the edge of his robe, and it tore.” vs. 27
 - c. Samuel affirmed the rejection of Saul by God. vs. 28
 - 1) He used the torn robe as an illustration, “So Samuel said to him, “The LORD has torn the kingdom of Israel from you today.” vs. 28a-b
 - 2) He uttered his replacement, “and has given it to a neighbor of yours, who is better than you.” vs. 28c-d
 - d. Samuel confirmed Saul’s replacement by the nature of God, “And also the

Strength of Israel will not lie nor relent. For He is not a man, that He should relent.” vs. 29

- 1) The word relent “nacham”, means God would not change His mind.
- 2) Saul would be around for many more years until David replaced him but God was not with him!
3. Remorse is interested in reputation not character. vs. 30-31
 - a. Saul was only interested in appearance, “Then he said, “I have sinned; yet honor me now, please, before the elders of my people and before Israel, and return with me, that I may worship the LORD **your** God”, this is the third time “your”. vs. 30
 - b. Saul was only deceiving himself, “So Samuel turned back after Saul, and Saul worshiped the LORD.” vs. 31

B. The righteous judgment by Samuel at Gilgal. vs. 32-35

1. The king of Amalek was brought before Samuel. vs. 32
 - a. Samuel gave the order, “Then Samuel said, “Bring Agag king of the Amalekites here to me.” vs. 32a-b
 - b. Samuel was entreated for mercy by Agag, “So Agag came to him cautiously. And Agag said, “Surely

the bitterness of death is past.” vs. 31c-e

2. The king of Amalek was executed by Samuel. vs. 33
 - a. Samuel declared justice would be served, “But Samuel said, “As your sword has made women childless, so shall your mother be childless among women.” vs. 33a-c
 - b. Samuel administered the justice of God himself, “And Samuel hacked Agag in pieces before the LORD in Gilgal.” vs. 33b
3. The king of Israel. Saul, had also been cut off by Yahweh, on the same day. vs. 34-35
 - a. Samuel departed from Saul. vs. 34-35a
 - 1) They each went their own way, “Then Samuel went to Ramah, and Saul went up to his house at Gibeah of Saul.” vs. 34
 - 2) They never saw each other again. “And Samuel went no more to see Saul until the day of his death.” vs. 35a
 - a) Samuel never initiated any encounter, though Saul did go to Ramah once, the last occasion was when Saul sought the witch of Endor and Samuel prophesied

from Sheol, about the death of his sons and himself by the hands of the Amalekites, for God had departed from him. 1Sam. 28:15-19, 19:18-24

b) “So **Saul** died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance.” 1Chron. 10:13

b. Samuel loved Saul. vs. 35

- 1) The emotional agony of Samuel, as he lamented, “Nevertheless Samuel mourned for Saul.” vs. 35a
- 2) The emotional grief of Yahweh, “and the LORD regretted that He had made Saul king over Israel.” vs. 35b

Illustration

One put it this way, “No man is resourceful enough to buy back his past”. #4977

Application

1. Amalek is a type of the flesh in the Scriptures, that which opposes God and the things of God.
 - a. Interesting that it was by the Amalakites that Saul fell and maybe by a very Amalekite

that killed Saul by his own request. 1Sam. 31

- b. Years later there was a man named Hamaan, who almost destroyed all the Jews, in the days of Esther, he was related to Agag, the Amalekite. Esther. 3:1, 10, 8:3, 5, 9:24
- c. If we make compromise with our flesh and do not reckon it dead, it will destroy us, sooner or later!

* “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

2. When people are remorseful over something that has taken place that causes them distress and problems, the are not repentant.

- a. They merely regret the consequences that have come upon them.
- b. They do not regret the sin or evil conduct.
- c. They do not even acknowledge their life-style as being sin or sinful.
- d. They usually work through the problems, blaming other or justifying their actions, without ever acknowledging or confessing sin.

* “Now I rejoice, not that you were made sorry, but that your sorrow led to **repentance**. For you were made sorry in a godly manner, that you might suffer

loss from us in nothing. For godly sorrow produces **repentance** leading to salvation, not to be regretted; but the sorrow of the world produces death.”
2Cor. 7:9-10

The remorse of Saul was towards God!

Conclusion

The rejection of Saul the King by God was due to his disobedience to the command to utterly destroy the Amelekite, revealed to us by these three movements.

- I.** The sending out of Saul was by God!
- II.** The removing of Saul was by God!
- III.** The remorse of Saul was towards God!