

Ryan Milne

1 Samuel / Ark of the Covenant; Sovereignty; Repentance; Judgment; Guilt; Sin; Holiness of God / 1 Samuel 10

Text: [1 Samuel 10:1-27](#)

Request that this call and response be added to a display slide for the use of the congregation.

Call: “*The grass withers and the flower fades,*”

Response: “*But the word of the Lord endures forever.*”

Kingdom Dawning: Signed, Sealed, and Delivered

1. Signed in Secret (v1-8)

1.1 Private Anointing (v1)

1.1 Prophetic Assurance (v2-8)

2. Sealed by Spirit (v9-16)

2.1 Another Heart (v9)

2.2 Providential Accomplishment (v10-16)

3. Delivered to Israel (v17-27)

3.1 Truth without Niceties (v17-19)

3.2 Dependence in Disobedience (v20-24)

3.3 Rights and Duties (v25)

4. Application Questions For Study

Introduction

This afternoon, we'll be one-third of the way through our journey in 1 Samuel. Last Sunday, we finished Chapter 9 with Pastor Mike's message, "Searching for Donkeys and Securing a King," which revealed God's guiding hand in appointing a king for the nation through ordinary moments. We examined God's secret providence, His steadfast love for His people, and His sending of a leader as a protector and restrainer.

Today, we continue as Israel persists in their rebellion against God's gracious design to distinguish them as His covenant people. God, in His sovereignty, commands them: live this way, eat this way, worship this way, submit to My rule. Yet, time and again, Israel rejects their true King. They declare, "We will not have this invisible God reign over us. Give us a king—a visible, impressive figure to lead us, one the nations can admire." This morning, we see the sovereign Lord, in His unchanging plan, advancing the story of redemption. Despite their rebellion, God grants Israel a king, revealing His purposes through their sinful demands.

Before we dive in, consider this question:

What makes Saul a king?

God's decree alone.

This should prompt our deeper reflection: What has God, in His Word, declared you to be? As those united to Christ by faith, justified and adopted as God's children, what does His sovereign call mean for your life? Ponder this as we begin.

1. Signed in Secret (v1-8)

1.1 Private Anointing (v1)

Even after the events of [1 Samuel 9](#), Saul remained doubtful that Samuel had chosen the right person. He was astonished to be given the seat of honor at the banquet, with the finest portions of meat reserved for him in advance. This was followed by the unique privilege of staying overnight at Samuel's home and a private rooftop conversation at dawn. These acts

were meant to underscore the significance of Saul's appointment to such a high role. As Samuel accompanied Saul to the town's edge in the morning, he pulled him aside privately to reveal "the word of God." The anointing, accompanied by three signs, was intended to confirm the truth of Samuel's message and its divine authority.

In **verse 1**, Samuel anoints and kisses Saul, leaving no doubt about his purpose. The prophet makes it clear that this is no mistake, urging Saul to overcome any feelings of inadequacy or doubt about his tribe's status. Samuel explicitly declares that the Lord has chosen Saul as prince to lead the people and deliver them from their enemies.

Remarkably, despite the people's sinful desire for a king, it is God who selects the king. Verse 1 states clearly, "Has not the Lord anointed you?" Though the nation's request for a king was a rejection of God, His hand and purpose remain deeply involved in choosing their leader. No event, at any time or place, escapes God's providence. This isn't limited to grand moments; even in Saul's case, we might think, "Come on, Saul, see what God is doing! The donkeys led you straight to the prophet at the precise moment the nation sought a king..."

Later, in verse 22, we find Saul hiding among the baggage as God's providence unfolds around him, and we shake our heads. Once again, the Old Testament shows resistance to God's plan. Yet, we leave this scene and return to our lives, often overlooking God's hand in our everyday circumstances. It's evident that God chooses Israel's kings, and it should be just as clear that He orchestrates every situation we face—every crying child, every workplace challenge, every meal's flavor, every traffic delay, and even the mundane moments. But also, every difficult diagnosis, every loss of a loved one, every child taken too soon, every home destroyed or flooded, as we've seen recently in Texas.

In every circumstance, under God's providence and guidance, we face two choices: we can embrace each day as the one God has planned for us, or we can hide among the baggage. You might argue there's a vast difference between our ordinary days and the moment Saul was anointed king. Saul received a clear anointing for his role, while we may feel unprepared for the trials and temptations of tomorrow. Saul was specifically called, but we might feel uncalled. Yet, consider this verse:

[Romans 8:28](#) "And we know that for those who love God all things work together for good, for those who are called according to his purpose."

Chapter 10 continues with the prophetic assurance that God will give to assure Saul that these things are true.

1.2 Prophetic Assurance (v2-8)

In verse 2, Samuel provides Saul with clear prophetic signs, ensuring that by the end of the day, Saul would be certain of God's purpose for him. The first of three precise signs is described: Saul would encounter two men at Rachel's tomb, who would confirm that the issue with the donkeys has been resolved and that his father is now concerned for his safety. In verse 3, the second sign is revealed: at the oak of Tabor, Saul would meet three men—one carrying three goats, another with three loaves of bread, and the third with a skin of wine. In verse 4, Samuel specifies that during this encounter, Saul would be offered and accept two loaves of bread. In verse 5, the third sign is given: upon arriving at Gibeath-elohim, where a Philistine garrison is stationed, Saul would meet a group of prophets descending from the high place, likely after making sacrifices. In verse 6, Samuel explains that the Spirit of the Lord would come upon Saul powerfully, leading him to join the prophets in prophesying and transforming him into a new man. In verse 7, Samuel instructs Saul that once these signs are fulfilled, he should "do whatever your hand finds to do," for "God is with you."

This section closes in verse 8 with final instructions: Saul is to go ahead of Samuel to Gilgal, where Samuel would later join him to offer burnt and peace offerings. Saul is told to wait seven days for Samuel's arrival, at which point he will receive further guidance on what to do.

This passage highlights two vital topics: the nature of true biblical prophecy and the necessity of a king's submission to God's Word.

The prophecy described here (fortelling) stands in stark contrast to modern claims of prophetic revelation. Biblical prophecy, as seen in this text, involves precise, infallible predictions of specific events—such as meeting two men at Rachel's tomb (not three) who confirm the resolution of the donkey issue, encountering three men at the oak of Tabor (one with three goats, another with three loaves, and a third with a skin of wine, from whom Saul would receive two loaves), and joining a group of prophets at Gibeath-elohim, where the

Spirit of the Lord would transform him into a new man. This level of specificity and divine authority has **no parallel** in today's so-called prophetic "words," which often resemble vague predictions, like telling a musician they will one day record a song.

I do affirm that God once spoke through prophets, but His final and complete revelation has come through Jesus Christ, as [Hebrews 1:1-2](#) states:

[Hebrews 1:1-2](#) "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world."

Prophecy in the New Testament served as a foundational gift for establishing the early church. The household of God was:

[Ephesians 2:20](#) "built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,"

With the completion of the New Testament canon and the establishment of the operating church, the need for these revelatory gifts ceased. Scripture now provides all necessary guidance for faith and practice. If anyone takes a position that these modern prophetic words are required and function alongside scripture, I would reference 2 Timothy.

[2 Timothy 3:16-17](#) "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

Teaching - Scripture is the primary source for all true doctrine. It provides the foundation for understanding God, salvation, and the Christian life.

Reproof - Scripture exposes error or sin. The Bible, as God's Word, convicts individuals of wrong beliefs or behaviors by revealing God's holy standard.

Correction - Scripture moves beyond just identifying error; scripture provides the means to correct it, restoring individuals to the right path. (Biblical counseling)

Training - Scripture equips believers for a life of godliness by training them in righteous living. This is why we place such an emphasis on sanctification, where the Holy Spirit of God uses the Word of God to conform believers to the image of Christ.

We have these 4 things functioning to provide us with everything we need for what? The answer is “every good work”. We are equipped for “every good work”. From the authority of scripture, we have it that there is no good work that God would want us to do that we need a secret revelation to accomplish. If there is a sin to kill, we have the scripture. If there is a task to perform, we have the scripture. If there is a duty owed to God or a duty to man, we have the scripture. The word of God supplies our every need; there is NO lack. The only question is, will we use it? Modern claims of prophecy lack the infallible, authoritative nature of biblical revelation and undermine the sufficiency of Scripture as God’s complete and final Word. Saul did not receive vague, subjective impressions like those often promoted today; he received a precise, divine word from God’s true prophet, Samuel.

As [1 Samuel 3:19–20](#) states, “And Samuel grew, and the Lord was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the Lord.”

Saul was not given ambiguous statements like, “I sense you’ll meet someone today,” or nebulous claims about “spiritual shifts” or “breaking strongholds.” Instead, Samuel’s prophecy was specific: “You will meet two men, then three men, and a group of prophets; the donkeys are safe, you’ll receive two loaves, and you’ll be transformed into a new man.” These precise signs, detailed in verses 9–16, were designed to confirm the divine authority of Samuel’s message and affirm Saul’s calling as God’s chosen king. Just as all Israel recognized Samuel’s words as unfailing and divinely inspired, Saul was about to experience the certainty and power of God’s true prophetic word firsthand.

Before examining how Samuel’s prophecy was fulfilled with exact precision, it’s worth noting one critical point. The text underscores a vital, ongoing relationship between the newly appointed king and God’s prophet. Does Saul’s divine appointment grant him freedom to act

as he pleases? Verse 8 answers clearly: “You shall wait, until I come to you and show you what you shall do.” Even as king, empowered by God’s Spirit, Saul is called to submit to Samuel, who delivers God’s authoritative Word. The key truth here is that the Spirit’s power and God’s Word are inseparable; divine enablement must be exercised in submission to divine instruction. This stands in sharp contrast to much of modern “Christianity.”

As [Luke 6:46](#) challenges, “Why do you call me ‘Lord, Lord,’ and not do what I tell you?” This verse, alongside Samuel’s instruction to Saul, highlights the inseparable connection between God’s equipping and His purpose. This unity of Spirit and Word is of paramount importance for the church today. There are many who chase dramatic displays of the Spirit’s power while showing little commitment to obeying Scripture. Crowds may flock to sensational events, they run through “fire tunnels,” and they seek spiritual experiences, yet neglect the daily, disciplined fight against sin. Worship gatherings may be filled with smoke, lights, and emotional tears, but homes often lack consistent family worship. People may attend church for years, hearing the Word preached, yet display no deep desire to grow in knowledge or godliness.

In much of American Christianity, there is an abundance of spectacle but an absence of spiritual growth; there is an apparent zeal for the Spirit’s power but very little regard for His purpose. The true call is **conformity to Christ**, as [Romans 8:29](#) declares: “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.”

Saul was to be a king shaped by God’s Word to fulfill the Spirit’s purpose, just as believers today must seek the Spirit’s power while submitting to His Word for its intended goal. I feel as if I could anchor an entire sermon here, but we trust God’s providence in the structure of 1 Samuel and press forward.

2. Sealed by Spirit (v9-16)

2.1 Another Heart (v9)

Verse 9 raises a much-debated question about Saul's spiritual state: "Was Saul saved?" The verse states, "God gave him another heart," and in verse 6, Samuel declares, "The Spirit of the Lord will rush upon you, and you will prophesy with them and be turned into another man." This language, reminiscent of New Testament descriptions of regeneration, naturally prompts the question. However, a careful reading of the text suggests a different conclusion. These phrases point to a significant change in Saul, equipping him for his role as Israel's king, but they do not necessarily indicate regeneration or salvation. The "another heart" and transformation into "another man" are best understood as divine empowerment for the specific task of kingship, not the spiritual renewal of a new heart associated with salvation ([Ezekiel 36:26](#); [John 3:3](#)). The Spirit's work here is functional, enabling Saul to lead, not a sign of eternal redemption.

The Old Testament provides numerous examples of the Holy Spirit empowering individuals for specific tasks without implying regeneration.

Bezalel and Oholiab, gifted with craftsmanship for the tabernacle. ([Exodus 31:1–6](#); [35:30–35](#))

Gideon, empowered for military leadership. ([Judges 6:34](#))

Samson, granted physical strength for deliverance. ([Judges 13:25](#); [14:6](#), [19](#); [15:14](#))

Othniel, equipped to lead as a judge. ([Judges 3:9–10](#))

Jephthah, enabled for military victory. ([Judges 11:29](#))

Balaam, inspired to deliver prophetic oracles. ([Numbers 24:2](#))

David, anointed for kingship and prophetic inspiration. ([1 Samuel 16:13](#))

In each case, the Spirit's work was task-specific, often temporary, and distinct from the regenerative indwelling of the New Testament. This does not mean the individual was not saved; the Old Testament context here just won't allow us to say that in each case they must have been saved.

For Saul, the Spirit's "rushing upon" him provided the capacity to rule Israel, a role for which he was previously unqualified. God sovereignly chose and equipped him for kingship, but this was not a regenerative work. Saul's later spiritual failures, especially his disobedience and lack of repentance, point to the absence of saving faith. Yet, his flawed life serves a

greater purpose in the narrative of scripture: it directs us to Christ. Jesus, the promised Messiah, fulfills all Old Testament types as the ultimate Spirit-anointed King ([Isaiah 61:1](#); [Luke 4:18](#)). Unlike Saul's temporary empowerment, Christ's anointing is eternal, rooted in His divine nature and perfect obedience ([Hebrews 1:8-9](#)). As the God-man, Jesus accomplishes salvation, succeeding where Saul and all human leaders fail, revealing the sufficiency of God's redemptive plan ([Hebrews 1:1-2](#)).

2.2 Providential Accomplishment (v10-16)

The end of verse 9 all the way through verse 16, can be summarized swiftly. These verses recount the precise fulfillment of Samuel's prophetic words, with two key points deserving attention. First, in verse 12, we see that Saul's participation with the prophets in worship caused such astonishment that it sparked a proverb, "Is Saul also among the prophets?" This behavior was so out of character for Saul, known to those in his hometown, that it became a local saying. This is a sobering reminder: true worship should not be so surprising that it shocks others. A believer's life should naturally reflect devotion to God, as Scripture calls us to worship in spirit and truth, not as an anomaly that prompts amazement from those who have known us our whole life.

Second, verse 16 highlights a concerning moment: despite the extraordinary encounter with Samuel and the exact fulfillment of the prophetic signs, Saul withheld the truth from his uncle. When directly asked, "What did Samuel say to you?"—a reasonable question given Saul's recent prophetic experience—Saul spoke only of the journey and the donkeys, while concealing the matter of the kingdom. This was Saul's first opportunity to acknowledge his divine calling openly, yet he hid it, just as he would soon hide himself away in the baggage.

3. Delivered to Israel (v17-27)

3.1 Truth without Niceties (v17-19)

Israel demands a king, and they are about to get him. God sovereignly selects Saul, and Samuel anoints him, yet at the moment of his presentation, Samuel employs stark, confrontational language. This defies worldly expectations of politeness, decorum, or

sensitivity to public opinion. The text highlights a vital lesson: conformity to God's truth surpasses the need for being politically correct. When Israel rejects the God who saves them without repentance or recognition, should Samuel offer a warm smile and say, "How delightful to gather for this joyous occasion"? God's love is too profound to prioritize superficial niceness; His Word relentlessly pursues us, even disrupting pleasant events, to call us to repentance.

Scripture distinguishes between speaking "the truth in love" ([Ephesians 4:15](#)) and softening truth to make it palatable. The world readily tolerates Christians who claim Christ's name as long as they conform to the world's set of rules, at the top of the list is the demand for niceness above all. In Jesus' day, Jewish leaders rejected His divinity, which is what they hated! In contrast, the Gentiles permitted praise of Jesus provided their pantheon of gods remained unchallenged. Today, the world showcases compliant "Christian" leaders leashed with the "rule of nice" who affirm its values: you can embrace homosexuality and claim to love Jesus; you can support abortion and love Jesus; you can advocate feminism or egalitarianism and love Jesus. The world keeps these kinds of wolves on a leash and parades them around to make faithful Christians appear extreme. Scripture, however, calls us not to niceness but to radical self-sacrifice for Christ.

[Romans 12:1-2](#) "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

God's Word never commands niceness. Instead, Christians are called to a kindness rooted in love for neighbor—a love that speaks truth boldly, even when it wounds, to awaken us to spiritual reality. The world's niceness—soft speech, people-pleasing, constant smiles, and conflict avoidance falls far short of biblical love. I don't want a church of "nice" Christians who smile as I drift toward hell. I want God's lovingkindness, a truth that confronts sin directly, even at personal cost. Like Samuel loved Israel by telling them the truth, I want people surrounding me who tell me the same truth.

[Proverbs 27:6](#) "Faithful are the wounds of a friend; profuse are the kisses of an enemy."

The biblical antidote to the 11th commandment is to embrace the discomfort of truth-telling, true friends wound with truth for the sake of godliness.

With all that being said, just one word of caution is probably warranted. We must avoid two pitfalls: We can't go around being "nice," but neither can we be harsh, rude, or arrogant. Samuel exemplifies this balance, boldly declaring Israel's rejection of God at the public announcement of their king; this is a far from "nice" message, but precisely what they needed.

3.2 Dependence in Disobedience (v20-24)

Verses 20-24 vividly illustrate for us that the assembled nation of Israel is utterly dependent on Yahweh, even in the most mundane matters. In their sinful demand for a king "like the nations", God sovereignly grants them Saul, yet at the moment of his public presentation, they lose track of him, hiding among the luggage. Their first act in establishing their king reveals their inability to manage even this simple task without divine intervention. Yahweh Himself must reveal Saul's whereabouts, underscoring that Israel's rebellion in seeking a worldly king does not diminish, in any way, their need for His guidance. This dependence mirrors the spiritual reality of every believer. Just as Israel could not function apart from God's providence, individual Christians rely entirely on His sovereign grace for every aspect of life and faith.

This truth, tucked away in the historical narrative of Israel, finds its New Testament echo in [John 15:5](#), where Jesus declares, "I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." This passage reinforces our understanding about the Christian life that all spiritual life, fruitfulness, and obedience flow from union with Christ, enabled by God's grace alone.

Israel's failure to locate Saul without divine help reflects the broader human condition: apart from God, we are powerless to achieve His purposes or even manage the consequences of our sinful choices. Israel was dependent upon God even to carry out their disobedience. This points us right back to the basic tenet of the doctrine of total depravity. Humanity's fallen nature renders us incapable of pleasing God without His regenerating and sustaining grace ([Rom 3:10-12](#), [Eph 2:8-9](#)).

Here is where we can see the big hope from this text. It's not that we are to look at Israel and say to ourselves, "come on, self, be better than Old Testament Israel". It's that even through their sin, God steadfastly poured out his love on his covenant people. Chapter 10 reveals that

Israel's God is a God of sovereign faithfulness. Despite Israel's rebellion, God does not abandon them but provides both the king and the means to find him, demonstrating His commitment to His covenant people.

It is not just the individuals in the Old Testament who are depraved without God; it's not just the nation of Israel that needs his direct intervention for salvation, it's every single person who has ever existed, it's you, and it's me. This should point us to the ultimate provision of Christ, the true King, who perfectly fulfills God's redemptive plan. This should also reveal to us the good use of narrative history in the scripture, which not only recounts Israel's history but also reveals our dependence on God's grace and points us to Christ, in whom we find salvation and strength to live for His glory.

3.3 Rights and Duties (v25)

Verse 25 presents a profound contrast between the worldly rule of earthly kings and God's sovereign design for Israel's kingship. Samuel warned Israel in chapter 8 about the typical behavior of kings, how they claim rights, seize property, and rule oppressively, as was common among the nations. However, in verse 25, we see a different vision being laid out to Israel and Saul. Samuel records "the rights and duties of the kingship," not "the rights and duties of the king". This is not a blank check for royal authority, but instead Israel receives a divine framework, which prescribes that Israel's king must fear the Lord, keep His law, and avoid self-exaltation, wealth accumulation, or idolatry. These "rights and duties" are Yahweh's law, regulating the king's conduct to prevent tyranny and ensure his rule aligns with God's covenant purposes.

This distinction is critical; all the nations surrounding Israel missed it, and we still miss it today! Even though Israel's demand for a king stemmed from their sinful rejection of God as their true King, God, in His sovereign grace, establishes a kingship that remains subordinate to His authority. Israel's king is not an absolute monarch but will function as a vice-regent, accountable to God, the ultimate King. The king's submission to God's law was laid out in [Deuteronomy 17](#) and is now recorded again at this coronation by Samuel. A gracious gift from God to Israel that is designed to curb abuses of power and to reflect God's holy character in leadership. So what we see is that even in granting Israel's sinful request, God imposes His divine order, ensuring the king serves His redemptive plan rather than human ambition.

For our own application, just as Israel's king was to submit to God's law, Christians are called to live under Christ's lordship, guided by the all-sufficient Word of Scripture. The contrast between worldly kingship and God's design reminds us that human authority, when removed from divine truth, leads to tyranny. In contrast, submission to God's Word produces righteousness. We should see in this passage a call to reject worldly models of leadership and to trust in Christ, whose perfect reign brings salvation and transforms us to live in obedience to God. This is the third time that this Old Testament narrative has revealed God's sovereign grace in guiding a rebellious people, but also points us to the ultimate King who accomplishes redemption.

All authority, whether held by kings, presidents, judges, elders, deacons, or parents, must submit to God's ultimate authority. No created authority is exempt from this divine mandate. Repeatedly, this Old Testament narrative reveals God's sovereign grace in guiding a rebellious people while pointing to our need for Jesus, the ultimate King who accomplishes redemption through His perfect obedience and atoning work.

3.4 Men of Valor and Worthless Fellows (v26-27)

Verses 26 and 27 present a striking contrast between those who honor God's chosen king and those who reject him. This functions as yet another analogy to Christ, the ultimate King. In these two verses, Saul, newly anointed as Israel's king, is accompanied by "men of valor" whose hearts God touched, yet he is also despised by "worthless fellows" who question, "How can this man save us?". This division is not merely about Saul as an individual but about his divinely appointed office as King, through whom God intended to deliver His people. So, while I would not see Saul himself as a man as a direct type of Christ due to his unregenerate state and later failures, the office of kingship that Saul holds points forward to Christ, the perfect King appointed by God to save His people.

This rejection of Saul highlights and parallels the rejection of Jesus, the true King, who declared that His mission would also bring division.

[Luke 12:51](#) "Do you think that I have come to give peace on earth? No, I tell you, but rather division."

So this evening, as we read that the “worthless fellows” doubted and mocked Saul’s ability to save, we can remember that many in Jesus’ day dismissed Him, too. They said things like:

[John 6:42](#) “They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?”

They questioned Jesus’ authority and worth, unable to see beyond His humble appearance to His divine identity as the Son of God. In that same way, the “worthless fellows” in Saul’s time failed to recognize God’s sovereign choice; instead, they despised the one through whom God chose to work deliverance.

This pattern of rejection persists today. Men and women continue to dismiss Jesus, God’s appointed Servant and King, questioning His relevance: “What can a Jewish carpenter, crucified as a criminal two thousand years ago, have to do with my life, my final judgment, my marriage, my fears, or my problems?”

Scripture, everywhere, gives the opposite answer. Jesus’ death and resurrection address every human need, offering forgiveness for sin, hope for eternity, and strength for life’s trials. The rejection of Saul by the “worthless fellows” mirrors the world’s rejection of Christ today! It reveals the hardness of unregenerate hearts that refuse to submit to God’s chosen Savior.

The division caused at Saul’s coronation reflects the spiritual reality that Christ’s kingship divides humanity. Those given God’s grace accept Him, while others reject Him. This should give us one more moment to pause this evening and examine our own responses: are we, like the “men of valor,” those who honor Christ as King, or are we, like the “worthless fellows,” who question His authority? Now, that is an easy answer when we are sitting in church surrounded by this good company. The battle occurs when you are surrounded not by Christians but by the world, when the world walks up to you and attempts to fit you with the “nice” Christian leash.

When the world attempts to leash the nice Christians, just as Samuel did not soften the truth of Israel’s rebellion, we must speak “the truth in love”, calling others to recognize Jesus as

the only Savior. The “men of valor” whose hearts God touched remind us of God’s electing grace, which transforms sinners to follow Christ. As we navigate a world that often despises Jesus, we should trust in His sovereign reign, we should know that He is the King who saves, guides, and sustains His people through every trial, and we should be pointed to the hope of His eternal kingdom.

Closing Call To Christ

As we close Chapter 10, we are compelled to pause and reflect. The objections of the “worthless fellows” might appear valid given the people’s limited understanding of Saul’s appointment as king. Hailing from an obscure tribe and lacking the outward qualities of royalty, despite his private anointing and public confirmation as God’s chosen leader, Saul seemed an unlikely candidate. Yet, these critics were mistaken, and Israel received its king. Saul will rise as a mighty warrior, empowered by God’s Spirit to protect and deliver His people.

In Chapter 11, Pastor Mike will lead us through the crisis at Jabesh-gilead, where Saul is divinely awakened to his calling and equipped by the Spirit to serve as Israel’s king. This chapter pits God’s anointed, Saul, against Nahash, the Ammonite king. While this may seem like just another Old Testament conflict with unfamiliar names, Scripture is God-breathed and without error, perfectly designed to instruct us. Every Sunday devoted to studying the history of God’s people is part of His providential plan. Strikingly, “Nahash” means “serpent” in Hebrew—a detail that should stir our hearts. Scripture is not merely a record of ancient events but a treasure trove of divine truth for those who diligently seek it. Chapter 10 reveals God’s sovereign providence in granting His rebellious people the king they demanded. Next week, we will see God’s chosen king, empowered by the Spirit, defeat the serpent.

Yet, as we move forward this week and in the weeks ahead, we will see that Saul is profoundly flawed. Though a formidable military leader, his spiritual life is a shipwreck, a truth that will become increasingly clear as the narrative progresses. God always purposed to provide a king for His people, but Israel’s sinful motives led them to desire the wrong kind of king. So, in Chapter 10, they receive Saul, a warrior king endowed with the Spirit’s power but not transformed by the Spirit’s sanctifying grace. In verse 6 Saul is changed into “another man,” but not a new man, and in verse 9, he is given “another heart,” but not a new heart. By

God's providence, Saul was raised from a farmer to a king for Israel's sake, yet his flaws highlight the nation's need for a greater King.

This is meant, as everything in scripture is meant, to point us to the true King who was to come—a King chosen by God, anointed by the Spirit, and a warrior for His people. Every moment of Saul's life recorded in Scripture underscores the desperate need for the true King, Jesus Christ, who fulfills God's redemptive purpose. Awakening Church, the history recorded on the pages of scripture reveals Christ as the ultimate King, calling us to trust and obey Him alone.

4. Application Questions For Study

#1. Think through and discuss the following elements of chapter 10's narrative and how they point to and are fulfilled by Jesus.

- Saul's Divine Selection Foreshadows Christ's Sovereign Election
- Saul's Anointing Prefigures Christ's Anointing by the Spirit
- The Spirit's Empowerment of Saul Typifies Christ's Spirit-Filled Ministry
- Saul's Transformation (Not Regeneration) Highlights Christ's Perfect Nature
- Saul's Prophetic Activity Points to Christ as the True Prophet
- Saul's Unworthiness Magnifies Christ's Worthiness
- Saul's Hiding Reflects Human Failure, Pointing to Christ's Boldness
- Israel's Dependence on God to Find Saul Foreshadows Dependence on Christ
- Saul's Rejection by Some Points to Christ's Rejection
- Saul's Role as Deliverer Prefigures Christ's Ultimate Deliverance
- Israel's Sinful Demand for a King Points to Christ's Redemptive Purpose
- Samuel's Prophetic Role Points to Christ as the Greater Prophet
- Saul's Flawed Kingship Directs Us to Christ's Perfect Reign

- God's Sovereignty in Saul's Selection Points to Christ's Divine Appointment

#2. How do you discern the biblical distinction between practicing kindness rooted in love and merely being “nice” to avoid conflict, as illustrated by Samuel’s bold truth-telling in [1 Samuel 10:19](#)?

#3. Can you recall a time when you succumbed to the pressure to prioritize being “nice” over speaking biblical truth, thus compromising faithfulness to God’s Word?

#4. Have you ever experienced opposition or hardship, either personally or publicly, for proclaiming God’s truth with courage, as Samuel did when confronting Israel’s rebellion?

#5. Do you regularly seek the Holy Spirit’s empowerment for the good works God has prepared for you (Ephesians 2:10)? In which areas of your Christian life—such as prayer, obedience, or resisting sin—do you find the greatest challenges, and how are you pursuing growth through prayer and Scripture study?