

THE LIFE OF KING SAUL

STUDY NUMBER 5

I SAMUEL 15: 1-

TEXT:

INTRODUCTION:

Saul, slipping into the snare of self-reliance, carelessly left the phone off the hook. God couldn't get through to him. By the time the emergency was on top of the foolish king, it was too late.

How is it with your answering service? Disconnected? Maybe you've put God on "hold" and left Him there for years. Better clear the lines. There might be an emergency call waiting.

Breedlove points out, "Scripture is full of the biographies of men who fail God in many ways. Abraham lied to Abimelech rather than trusting in God, Judah committed fornication with his daughter-in-law, Moses disobeyed God's command and struck the rock the second time. David committed adultery with Bathsheba and had Uriah murdered. This list could go on and on for nearly every individual discussed in the Word is presented as a sinner. But only in Saul's case is it recorded that sin resulted in a complete psychological breakdown. What was the difference between him and these other men? Only one thing can be discerned from Scripture as the potential remedy for sin's consequences in the life of redeemed individuals, and that is confession and repentance of the sin."

Never Really deals w/ it.

So easy to slip in and out of situations involving disobedience

Easier Next time...

Conscience seared w/ A Hot Iron

I John 1:9 states, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Such confession includes repentance, a turning to God from sin and an attendant change of activity. Once a man is justified in God's eyes through faith, fellowship is maintained through confession and repentance. Without this confession, a redeemed man's heart becomes hardened and further sin is easier to commit. The tragedy for the impenitent is also compounded by the fact that he must live with the full consequences of what he has done, Whereas confession relieves a man of the guilt produced by sin. This appears to be the only plausible explanation for the origins and continuation of Saul's psychosis. In his particular situation, he was a man subject to a certain degree of insecurity and fear."

Thus far in our study of the life of King Saul, we have seen him move into the arena of God's great program by being chosen to be the first King over the Nation Israel. It was the desire of the people to be like other nations and so Saul was chosen.

We have witnessed him in his victory over the Ammonites. Though we have also seen him with the subtle pride that has been seething underneath, he begins to put himself in a place of prominence and authority. He does not wait for Samuel to offer the sacrifices at Gilgal before the battle with the Philistines, and he also does some very silly things. In our last episode because of Jonathan's trust in God's ability to give them victory over the Philistines, and nearly comes to the point of taking the life of Jonathan. And the only way that Jonathan is spared is by the men in the army who say, "Should Jonathan die, he who has brought about this great deliverance in Israel. Never, as surely as the Lord lives, not a hair of his head will fall to the ground for he did this today with God's help. So the men rescued Jonathan and he was not put to death."

1 King

2 Victory

3 Gilgal

4 Jonathan

" Humpty - Humpty sat on the wall
" " had a great fall
All the king's horses + all the king's
men couldn't put Humpty - Humpty
together again "

Remember the fall of Saul? It didn't happen in one cataclysmic tumble — one damburst deluge. It wasn't as if one morning over his oatmeal Saul decided that he would reject God and rebel against His prophets. Sin didn't destroy Saul in a flash flood — it ate him away by erosion. It wasn't a sudden house fire, it was more like termites. Maintaining his kingly exterior, Saul went empty inside. One sin led to another sin, one lie to another lie, one jealousy to another, one disobedience to another. Finally, there wasn't much left for the Philistines to conquer.

But then, you say, the fall of David must have been different. With Saul it was like a slow rust but with David it must have been like an instant crash. Like a falling star. After all, wasn't he the man after God's own heart? He must have taken his eyes off the road a minute, then — boom — he was in the ditch.

It didn't happen that way. No one falls "suddenly." Not even David. Remember this: David's great sin did not happen in one impetuous, impulsive, momentous outburst of passion. David, like Saul, fell because of unjudged sin that finally caught up to blur his vision at a crucial moment.

Have you ever watched a farmer plowing a field? If you have, you will have noticed that in order to make straight furrows he is obliged to fix his eyes on a tree, or a post in the fence, or some object at the farther end of the field, and to guide his plow unwaveringly toward that object. If he begins to look back at the furrow behind him in order to see whether he has made a straight furrow, his plow begins to jerk from side to side, and the furrow he is making becomes a zigzag. If we would make straight paths for our feet we must do what the apostle says he did. We must forget the things that are behind, and, reaching forth to those which are before, we must press toward the mark for the prize of the high calling of God in Christ Jesus.

To forget the things that are behind is an essential part of the pressing forward toward the prize of our high calling; and I am convinced this prize can never be reached unless we will consent to this forgetting.

When we do consent to it, we come near to putting an end to all our self-examinations; for, if we may not look back over our past misdoings, we shall find but little food for self-reflective acts.

THE GOD WHO IS ENOUGH, Smith, pp. 141, 142

Has not yet been willing to
Accept the responsibility ²⁻ For prior disob.

We now come to that Chapter which is really the major turning point in Saul's life and we have been prepared for it by some previous experiences. This chapter manifests Saul's rebellion and disobedience in the battle with the Amalekites.

When it All
Falls Apart...
Subtle Process

McGee points out, "Saul's rebellion against the command of God is revealed in this Chapter. Also, we see his facade in wanting Samuel's help in covering up his sin before the people. Saul is rejected now, as King with no hope of recovery. We see Samuel's love for Saul as he mourned for him. Why the extreme surgery in slaying the Amalekites and Agag? The answer is found in the book of Esther. Haman who almost succeeded in destroying the entire Jewish race was an Amalekite. God knew the true character of this People which was first revealed in their unprovoked and malicious attack upon Israel in the wilderness."

Haman
Wilderness
Victim of Saul's
Selfishness.

VERSE ONE: "Samuel said to Saul, I am the one the Lord sent to anoint you King over His people Israel; so listen now to the message from the Lord."

wants to be first, last & everything in between!!

You get the feeling from this first verse, that Saul's relationship with Samuel has deteriorated greatly. Saul has forgotten the importance of Samuel and the message which he brings to him, and his function in the kingdom. So Samuel opens this episode with the statement of reminder that he was the one the Lord sent to anoint him originally, king over His people Israel. operating As Though Samuel didn't exist.

Strain
stern
selfishness

Samuel then commands him by saying, "Listen now, to the message from the Lord."

VERSE TWO: "This is what the Lord Almighty says, I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt." Time has come for the wrath of God.

We now have the record of the words of the Lord in verse two.

Deuteronomy 25:17-19 "Remember what Amalek did unto thee by the way, when you were come forth out of Egypt. How he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee; when you were faint weary. And he feared not God. Therefore it shall be when the Lord thy God has given thee rest from all thine enemies round about, in the land which the Lord thy God givest thee for an inheritance to possess it, that you shall blot out the remembrance of Amalek from under heaven. Thow shalt not forget it."

VERSE THREE: "Now go attack the Amalekites and totally destroy everything that belongs to them. Do not spare them, put to death men and women, children and infants, cattle and sheep, camels and donkeys."

McGee points out, "If these people had been permitted to live, they would probably have caused more trouble in the future than is imaginable."

Reminds him
of God
Don't want to
Know what's
wrong
Don't want to
Know what's going
to happen.
Days of Grace
run out !!

Apparently Saul spared some of these people and when we come to the book of Esther, we will get acquainted with one of them, Haman. He tried to exterminate the Hebrew nation and would have succeeded had not God intervened. When we get God's perspective we understand His immediate action. Very candidly, since you and I are not God, and are not obligated to make God's decisions, we cannot pass judgement upon Him."

VERSE FOUR: "So Saul summoned the men and mustered them at Telaim, 200,000 foot soldiers and 10,000 men from Judah."

At the outset, you get the feeling that Saul is going to be obedient. He gets together 210,000 men in preparation for battle.

VERSE FIVE: "Saul went to the city of Amalek, and set an ambush in the ravine."

After having mustered all the troops, he organizes them and prepares them in a ravine close to the main city of Amalek.

VERSE SIX: "And he said to the Kenites, Go away, leave the Amalekites so that I do not destroy you along with them. For you showed kindness to all the Israelites when they came up out of Egypt. So the Kenites moved away from the Amalekites."

The Kenites were descendants of Moses' father-in-law. This is an act of mercy that certainly no pagan nation would have practiced in that particular day.

VERSE SEVEN: "Then Saul acted the Amalekites all the way from Havilah to Shur, to the east of Egypt."

Saul now, has been obedient to this point in doing exactly what Samuel has told him to do.

VERSE EIGHT: "He took Agag, King of the Amalekites alive, and his people he totally destroyed with the sword."

McGee points out, "He thought what a shame to destroy everything. So, he saved Agag, who was the ruler of the Amalekites. Saul had no right to spare him anymore than he had the right to spare the humblest peasants among this people. This nation was wholly given evil, and the king above all others should have been destroyed and judged at this time. Neither had Saul the right to save from destruction the best of the cattle. It would appear that he made this attack for the purpose of obtaining booty and spoil and God had forbidden that. The Israelites were bringing judgment upon the Amalekites for Almighty God in this particular case."

Just as Joshua had given the instructions to the sons of Israel in the first campaign in the land against Jericho, he bound them to the most rigid self-restraint under circumstances when self-restraint was extremely difficult. So God, had done the same in His instructions to Saul and the army.

The extermination was to be carried into effect with all the solemnity of a judicial execution. And the soldiers were to have no benefit from it

British
AT Port Stanley

A Hacked

whatever. Any more than the jailor or the hangman can have benefit from the execution of some wretched murderer.

You remember that in the battle of Jericho, Achan had stolen some things and buried them in the floor of his tent. And before the army could go forth and be successful in the next campaign, at Ai they had to deal with this disobedience.

Blaikie points out, "The sparing of King Agag seems to have been a piece of vanity with Saul for a conqueror returning home with a royal prisoner was greatly thought of in those Eastern lands. The sparing of the prey was a matter of pure greed. Observe how the character of the transaction was wholly changed by this circumstance. Instead of wearing the aspect of a solemn retribution on a sinful nation on a people laden with iniquity all the more impressive because the ministers of God's vengeance abstained from appropriating a vestige of the property that consigned the whole like a plague stricken mass too polluted to be touched to the furnace of destruction. Instead of this, it just appeared like an ordinary unprincipled foray in which the victorious party slew the other, mainly to get them out of the way and enable them without opposition to appropriate their goods."

VERSE NINE: "But Saul and the army spared Agag and the best of the sheep and cattle, the fat calves and lambs; everything that was good. These they were unwilling to destroy completely. But everything that was despised and weak they totally destroyed."

Kirk points out, "The motives which lead Saul and his army to tamper with the Divine command seem to have been vain glory and covetousness. As Saul seems to have been mainly the preserver of Agag and the people, mainly the preservers of the flocks and herds, vain glory may be said to have been the grand motive of Saul and covetousness the grand motive of the people. Saul wished to exalt himself by displaying Agag as the trophy of victorious arms, and the people wished to save their own substance by using the spoil for offerings of thanksgiving to the Lord and probably to increase their wealth. The vain glory of Saul, however, infected the people and the covetousness of the people infected Saul. And the sparing of Agag and the best of the flocks could hardly fail to interfere with their extermination of the Amalekites and make it less thorough than it would have been had they scrupulously adhered to the Divine command."

VERSE TEN: "Then the Word of the Lord came to Samuel."

The Lord was witnessing all of this that was going on and the disobedience of Saul and what he had done, along with the people. And so it is necessary for Samuel to hear a new Word from the Lord.

VERSE ELEVEN: "I am grieved that I have made Saul king, because he has turned away from me and has not carried out my instructions. Samuel was troubled and he cried out to the Lord all that night."

Delitzsch points out, "Here we have the sorrow of the Divine love at the rebellion of sinners. Here we also have Saul's real sin, he would no longer

Personal Pride

Brought Agag back so you can see I did my job!!

Popularity has been slipping in the poles lately

Heb 4:13

Gen. 6:5

be the follower and servant of the Lord, but would be absolute ruler in Israel. Pride arising from the consciousness of his own strength, lead him astray to break the commandment of God. What more God said to Samuel is not communicated here, because it could easily be gathered and supplied from what Samuel himself proceeded to do. In order to avoid repetitions only the principle features in the Divine revelation is mentioned here, and the details are given fully afterwards in the account of the fulfillment of the instruction."

The message of the Lord of grief because Saul is king is for two reasons

- 1) He has turned away from me.
and 2) He has not carried out my instructions.

Just as Saul and Samuel had begun to develop a distance in relationship, because of Saul's pride and desire to be first, so the same thing had happened in his relationship to the Lord. He has turned his back upon the Lord and he has become disobedient.

Samuel was troubled by these words from the Lord, and he cried out to the Lord all that night.

Blaikie points out, "How did Samuel receive the announcement? It grieved Samuel and he cried to the Lord all night. It is the same word as is translated in Jonah, It displeased Jonah. But there's nothing to show that Samuel was displeased with God. The whole transaction was disappointing, worrying, heart-breaking. Doubtless he had a certain liking for Saul, he admired his splendid figure and many fine kingly qualities. It was a terrible struggle to give him up. The Divine announcement threw his mind into a tumult. All night he cried unto the Lord. Doubtless his cry was somewhat similar to our Lord's cry in Gethsemane, "If it be possible, let this cup pass." If it be possible recover Saul and observe Samuel had good cause to raise this cry on account of the man who would naturally have been Saul's successor. It took the whole night to reconcile Samuel to the Divine sentence. How very deeply and tenderly must this man's heart have been moved by his regard for Saul and for the people. In the morning his soul seemed to have returned to its quiet rest, his mood seemed now to have been, "Not my will, but Thine be done."

VERSE TWELVE: "Early in the morning, Samuel got up and went to meet Saul. But he was told Saul had gone to Carmel, there he has set up a monument in his own honor and has turned and gone on down to Gilgal."

As Samuel was on his way the next morning, another word from the Lord came that he had gone to Carmel, and secondly, he had set up a monument in his own honor and had turned and gone on down to Gilgal.

The word here in the text is the word, a hand indicating that whatever it was the form of the monument; it was surmounted according to the ancient fashion by the figure of a hand, the symbol of power and energy. The erection of this vain glorious trophy was an additional act of disobedience. His pride had overborne his sense of duty, in first raising this monument to his own honor and then going to Gilgal to offer sacrifice to God.

IF God evaluated
your life At this
Moment would
these be his words?

haedicea -
hukawarm -

Horizontal &
Vertical
Parallel !!

's peak Lord
For thy servant
heareth..

Monument
In Shape
OF A hand
Human power
" energy

One is reminded of Gideon taking gold from his men and making an ephod, which had the same implications involved as a memorial for Gideon's victory, and the children of Israel began to worship it.

VERSE THIRTEEN: "When Samuel reached him, Saul said, "The Lord bless you, I have carried out the Lord's instructions."

Saul's initial words to Samuel are so hypocritical. "The Lord bless you. I have carried out the Lord's instructions."

VERSE FOURTEEN: "But Samuel said, What then is this bleating of sheep in my ears? What is this lowing of cattle that I hear?"

Just as Nathan the prophet pointed his finger at David and said, "Behold, thou art the man." So Samuel goes immediately to the problem of disobedience which is verified by the bleating of the sheep and the lowing of the cattle.

VERSE FIFTEEN: "Saul answered, The soldiers brought them from the Amalekites. They spared the best of the sheep and cattle to sacrifice to the Lord your God. But, we totally destroyed the rest."

McGee points out, "Listen to Saul as he begins to use doubletalk and subterfuge in an attempt to camouflage his conduct. He has a very pious reason for sparing some of the animals. He wanted to have excellent animals to sacrifice to the Lord. This was of course, an attempt to cover up his disobedience with pious pretense. You can find that same kind of hypocrisy in our contemporary culture. I become rather amused when it is reported that the liquor interests donate money for beautiful gardens and scenic spots for people to visit and enjoy. They always like to make it known and the media is apparently is delighted to report how much the liquor interests pay in taxes each year. Of course, anyone knows that the alcoholics are costing our government more than any taxes the liquor interests pay. There is the tendency to cover our evil businesses with good works. Many of God's people try to turn their disobedience into some pious project. I am not sure but what we are all guilty of that sort of thing.

When Saul's disobedience was discovered, you will notice he tried to blame the people for what happened. He said, The people spared the best of the sheep and of the oxen. However, the record states that it was Saul and the people. He was the king and the one who was responsible."

It is interesting to notice that the sheep and cattle have been kept to sacrifice to the Lord, your God, Samuel. And there is nothing of a personal relationship between Saul and God.

VERSE SIXTEEN: "Stop. Samuel said to Saul, Let me tell you what the Lord said to me last night."

Samuel has had enough of Saul's excuses and hypocrisy, and now he is ready to speak the message of the Lord.

Stop! You have said enough...

How pride blinds the mind + blurs the command.

blame blessing

Lord your God...

VERSE SEVENTEEN: "Samuel said, Although you were once small in your own eyes, did you not become the head of the tribes of Israel? The Lord anointed you King over Israel."

The Lord did this

Verse seventeen gives us the key to why Saul is in trouble. He was once small in his own eyes, but now he's gotten the big head. He has allowed pride to usurp the throne of his heart. And he's only interested in his own selfish desires and ambitions.

VERSE EIGHTEEN: "And He sent you on a mission saying, Go and completely destroy those wicked people, the Amalekites. Make war on them until you have wiped them out."

Now Samuel repeats the instructions that he had given to Saul before the campaign against the Amalekites was undertaken.

VERSE NINETEEN: "Why did you not obey the Lord? Why did you pounce on the plunder and do evil in the eyes of the Lord?"

There are two very pointed questions now confronting Saul. The first, Why did you not obey the Lord? That's an act of disobedience. Secondly, Why did you pounce on the plunder and do evil in the eyes of the Lord? This is an act of a covetous heart.

VERSE TWENTY: "But I did obey the Lord. Saul said, I went on the mission the Lord assigned me. I completely destroyed the Amalekites and brought back Agag their king."

*Seeks to justify
"Many will say..."*

Now Saul enters in upon a defense of himself.

Breedlove points out, "It is the lack of true repentance that has the harshest repercussions for Saul. Already the results of earlier impenitence were manifest as Saul evidenced loss of touch with reality. However, by refusing to repent, Saul opens the path to increasingly blatant sins and eventually to his complete psychological disintegration."

VERSE TWENTYONE: "The soldiers took sheep and cattle from the plunder, the best of what was devoted to God in order to sacrifice unto the Lord your God at Gilgal."

Saul does not take any responsibility at all for the sparing of the animals, although this is his ultimate responsibility. And once again he refers to the fact that the purpose behind keeping this plunder was to sacrifice them to the Lord, your God Samuel. Not our God, or my God at Gilgal.

VERSE TWENTYTWO: "But Samuel replied, Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than sacrifice, and to heed is better than the fat rams."

Samuel has another question that is very pointed. And that question is, Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord?

The Lord is not interested in our sacrifices and our gifts, when the disobedience of our hearts is crying out against Him.

Samuel answers his own question by pointing out the fact that top priority in all of our lives is to obey. It is better than sacrifice. And to heed is better than the fat of rams.

Nothing delights the heart of God any more than an obedient heart. Sensitive to the leadership of His Spirit, moving in the direction of His perfect will.

Watchman Nee in his book, Spiritual Authority points out as man's obedience increases, his action decrease. When we first begin to follow the Lord, we are full of activity, but quite short on obedience. But as we advance in spirituality our actions gradually diminish until we are filled with obedience. Many, however, do what they like and refuse to do what they dislike. They never ponder whether they are acting out of obedience. Hence, many works are done out of self and not in obedience to God."

A small boy repeatedly disobeyed his mother. Finally, she hung a clean smooth board at the head of his bed, with the understanding that she would drive a nail into it every time he disobeyed. Days passed by without one nail. Finally, she had to drive one in, the boy was heartbroken. The Mother promised to pull it out at the end of the week if he obeyed. Due to good behavior out came the nail at the end of the week. Then, with disappointment he said, Oh Mother, you pulled out the nail, but you did not take away the hole. Just as surely as there is sin, no matter how complete the forgiveness the results of sin remain, like so many ugly scars that cannot be erased.

VERSE TWENTYTHREE: "For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the Word of the Lord, He has rejected you as king."

Two things are underscored in this twentythird verse, cutting away all the hypocrisy and all of the blame, and that is: Rebellion and arrogance are the two things that have brought about the rejection of the Word of the Lord in Saul's life and, his judgement, God has rejected him as King.

McGee points out, "This is one of the most remarkable passages of Scripture. This is God's rejection of Saul as king, on the basis of his rebellion and disobedience to God. This is an important message for all of us who claim to be children of God. There is a great deal of this informal and friendly approach to the Lord Jesus Christ today. There are so many little songs, that go something like this: Jesus is a friend of mine. We need to be careful how we use an approach like this to Him. When you say that Jesus is a friend of yours, What do you mean? Actually, you're trying to bring Him down to your level. I would say that the President of the United States is a friend of mine. I would be bringing him down to my level. The Lord said, You are my friends, if you do whatsoever I command you. Are you obedient unto Him? How dare any of us call Him friend, if we're not obeying Him. To disobey Him is worse than witchcraft. It is rebellion against God. When you meet a person who is

totally disobedient to the Lord, you almost have to conclude he does not belong to the Lord at all. I'm not saying that works enter into salvation, I'm saying that if you are a child of God, to come to the place where you know him and will obey Him. He also said, If you love Me, keep My commandments. I'm of the opinion that if you would say to the Lord, I don't love you, He would say, Forget about My commandments. The important thing is to be rightly related to the Lord Jesus Christ. To be a child of God, is to know Him personally. That is what makes Christianity different from any other religion in the world."

VERSE TWENTYFOUR: "Then Saul said to Samuel, I have sinned. I have violated the Lord's command and your instructions. I was afraid of the people, so I gave into them."

Blaikie points out, "This terrible word pierces Saul to the quick. He is thoroughly alarmed. He makes acknowledgement of his sin insofar as he has feared the people and obeyed their words. He entreats Samuel to forgive him and turn again with him that he may worship God. He shows no evidence of true heartfelt repentance."

McGee points out, "Notice the low motivation of this man. He said, he was afraid of the people so he obeyed their wishes. He wanted to please everyone. Many folks are like Saul. Lots of preachers try to please everybody. I heard about a prominent minister lately, who had begun to compromise. And he says he is doing it because he wants to get along with everyone. That was Saul's approach. It is true that he confesses that he transgressed, but his penitence is not genuine."

VERSE TWENTYFIVE: "Now I beg you, forgive my sin and come back with me, so that I may worship the Lord."

Delitzsch points out, "This sentence made so powerful an impression upon Saul that he confessed that he had sinned. And now he asks for forgiveness. These last words with which he endeavored to make his sin appear as small as possible show that the consciousness of his guilt did not go very deep. Even if the people had really desired that the best of the cattle should be spared, he ought not as king to have given his consent to their wish since God had commanded that they should all be banned, destroyed. And, even though he had yielded from weakness, this weakness could not lessen his guilt before God. This repentance therefore, was rather the effect of alarm at the rejection which had been announced to him, rather than the fruit of any genuine consciousness of sin. It was not true and serious repentance or the result of genuine sorrow of heart because he had offended God. But was merely repentance of the lips, arising from fear of losing the kingdom and of incurring public disgrace."

Kirk points out, "Now therefore I pray thee, pardon my sin and turn again with me that I may worship the Lord. Saul looked upon his sin chiefly as it offended Samuel. And mainly desired the recovery of his favor. The spirit of his confession was altogether different from that of David, when he cried to God, 'Against Thee, and Thee only have I sinned.' David appealed to the Divine mercy, while Saul appealed only to the mercy of Samuel. Saul was without any true sense of sin in its relation to God. He lacked the broken and the contrite heart. He confessed that he had sinned merely for the sake of securing the favor of Samuel and averting the

II Tim 2:15

He let it happen!!
A Fool folds his hands & ruins himself

Forgive & worship without dealing with the consequences!!
Against thee & thee only have I sinned...

dreaded consequences of his disobedience. His repentance needed to be repented of, and yet with that truly inpenitent spirit, he was bent on observing the public worship of God. He said to Samuel, "Turn again with me that I may worship God." Instead of humbling himself under a sense of his sin, he professes to be imminently pious. But his intense desire to worship God at Gilgal, was due not only to the sense of mere outward propriety and a wish to keep himself right with the people, so he'd come thither for that purpose. But also, and perhaps mainly to a regard for his own honor and fame as the conquerer of the Amalekites.

The confession of Saul is a striking illustration of the saying of Jeremiah, "The heart is deceitful above all things and desperately wicked, Who can know it?"

Saul is now pleading with Samuel and the day of grace has passed. And now, Saul must experience the travesty and tragedy of God's judgement.

McGee points out, "I do not believe Saul's repentance is genuine. Look how he is covering up his sin. He says to Samuel, "Let us go through the forms of worship together, and not let the people know that I have been rejected. He wanted to repent, but not genuinely and have to pay the penalty for his disobedience. He was a hypocrite, right through to the end."

VERSE TWENTYSIX: "But Samuel said to him, I will not go back with you. You have rejected the Word of the Lord, and the Lord has rejected you as king over Israel."

John 12:48 - "There is a judge for the one who rejects Me and does not accept my word. That very word which I spoke will condemn him at the last day."

Kirk points out, "Oh the sad and perpetual separations that are caused by sin. The paths of Samuel and Saul like those of Moses and Pharoah, Paul and Demas, may be compared to the courses of two ships that meet on the ocean and sail near to each other for a season, not without danger of collision, and then part asunder. The one to reach a desired haven, the other to make shipwreck and become a castaway. They met indeed, once again during their lifetime, but it was not of Samuel's seeking. But brought about through the unbridled rage of Saul against David. And the influence of that meeting though salutary, was fleeting. The reason given why Samuel stood aloof from Saul is thus stated: For Samuel mourned for Saul nad the Lord repented that He had made Saul king over Israel."

Saul, it's too late. There is no reprieve. There is no stay of execution. God has acted and he has rejected you as king over Israel.

McGee points out, "God made Saul king, and now He is taking the kingdom away from him because of his sin. It looks as if God has changed His mind, when in reality He has not at all. It is not God who has changed, but Saul. Saul has sinned and so God must deal with him accordingly."

Jer. 17:9
Rich man + Laz.
Answers None of
the requests!!

Blaikie points out, "This is God's irreversible sentence. Your day of grace has expired and the Divine sentence is beyond recall. One more appeal does Saul make to Samuel, again he owns his sin, but the request he makes shows clearly that what he is most anxious about, is that should not appear dishonored before the people. It is his own reputation that concerns him."

VERSE TWENTYSEVEN: "As Samuel turned to leave, Saul caught hold of the edge of his robe and it tore."

Oh that Saul could have touched the hem of his garment in an act of faith, like the woman with the issue of blood, and been made whole to serve the Lord as His king. But now, as Samuel leaves, in frustration he grabs hold of Samuel's robe and it tore.

VERSE TWENTYEIGHT: "Samuel said to him, The Lord has torn the kingdom of Israel from you today and has given it to one of your neighbors, to one better than you."

Samuel speaks with justice and judgement as he turns back to Saul, to tell him that the kingdom of Israel has been taken from him on this day, and it has been given to somebody else. To one who is better, than you.

The one to whom Samuel is referring, is David who is characterized as a man after God's own heart.

VERSE TWENTYNINE: "He who is the glory of Israel does not lie or change His mind, for He is not a man that He should change His mind."

Numbers 23:19 - "God is not a man that he should lie, nor a son of man that He should change His mind. Does He speak and then not act, does He promise and not fulfill."

VERSE THIRTY: "Saul replied, I have sinned, but please honor me before the elders of my people and before Israel. Come back with me so that I may worship the Lord your God."

It is obvious from this verse, that Saul's repentance is not real because he just does not want to be embarrassed before the people as he is put aside as king. He wants to be honored before the elders and leaders of what Saul says, "My people," instead of the Lord's people; and here is the big problem. "Come back with me so that I may worship the Lord, Your God." It is not our or his again.

VERSE THIRTYONE: "So Samuel went back with Saul, and Saul worshiped the Lord."

Blaikie points out, "Samuel yields the abject wretchedness of the man seems to have touched him. But it is not said that Samuel worshiped with him. Samuel would no doubt continue firm to his purpose not to identify himself with Saul as king or give him any moral support in his attitude of disobedience. So far from that, Samuel openly superceded him in dealing with Agag.

If Cor. 6:2
Saul waited
too long...
Touched the
Hem of His
Garment...

Contrast!

Your Must deal w/ The Negative in your life before you can have positive experiences

Ps. 139: I Cor. 11:

False Worship

- ① leave your gift
 - ② right hand right eye
- Cut it off; Gange it out.

Agag A Picture of Saul

VERSE THIRTYTWO:

"Then Samuel said, Bring me Agag, king of the Amalekites. Agag came to him confidently thinking surely the bitterness of death is past."

McGee points out, "Agag came delicately unto Samuel because he knew he was in trouble. And Samuel killed Agag, and that may be strong medicine for some folk today. But, my friend, our God is a god of judgement, and He's going to judge wrong and evil. I'm glad that God is going to judge. I don't know about you, but I thank God that no one is getting away with evil today. There may be those even in high places who think they are getting away with their sin and dishonesty and murder and adultery. But they are not. God is going to judge them. No one is going to get away with sin. And we need to make that very clear today. So Samuel executed the judgement of God upon this vile, wicked ruler, Agag."

VERSE THIRTYTHREE:

"But Samuel said, As your sword has made women childless, so will your mother be childless among women. And Samuel put Agag to death before the Lord at Gilgal."

Blaikie points out, "The swift retribution executed on the one king was but the sign of the slower retribution pronounced upon the other. In the one case, the doom was rapid, and the other it was deferred. In both it was sure. And have we not here a sad picture of that retribution which is sure to come on the impenitent sinner."

Have we not here a foretaste of the opening of the sixth seal, when the kings of the earth and the greatmen and the rich men and the chief captains and the mighty men shall say to the mountains and rocks fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb. For the great day of His wrath has come. And who shall be able to stand. And oh, how little in that day will those plausible excuses avail, with which men try to cover their sins to themselves. And It may be to others. How will the hail sweep away the refuges of lies, How will the real character of men's hearts the true tenor of their lives. In respect, they have set aside God's will and set up their own. Be revealed in characters that cannot be mistaken. The question to be determined by your life, was whether God or you was king. Which did you obey?, God's will or your own?, Did you set aside God's will? Then you are certainly a rebel. And never having repented, never having been washed or sanctified or justified, your portion is with the rebel, the Father's House is not for you."

VERSE THIRTYFOUR:

"Then Samuel left for Ramah, but Saul went up to his home at Gibeah of Saul."

VERSE THIRTYFIVE:

"Until the day Samuel died, he did not go to see Saul again. Though Samuel mourned for him and the Lord was grieved that he had made Saul king over Israel."

McGee points out, "When the Bible says that God repented, it means that His actions look as though He changed His mind. He has not. God said all along, that if Saul did not make good, He would remove him. Saul sinned and so God removed him from his position as king. God still hates sin and will judge it. Saul was the choice of the people and he failed."

Yet, Samuel mourned for him. I think Samuel loved Saul a great deal more than he loved David. He hated to see this man fail and turn aside. That is why his words to Saul were so strong and harsh. They came from a person who loved him. The words of Samuel were also coming from the heart of God.

My friend, God's love will not deter him from judging sinners. He can love them and still execute judgement. Our God is holy and righteous and just, as well as loving.

Saul is like the man in the Iron cage in Pilgrim's Progress, who gave his history. I left off to watch and be sober. I laid the reins upon the neck of my lusts. I sinned against the light of the Word and the goodness of God. I have grieved the Spirit and He is gone. I tempted the devil and he has come to me. I have provoked God to anger and He has left me. I have so hardened my heart that I cannot repent.

There is a terrible lesson that comes to us from the career of Saul. If our natural lusts are not under the restraint of a higher power, if by that power we are not trained to watch and check and overpower them, if we allow them to burst all restraint and lord it over us as they will; then will they grow into so many tyrants who will rule over us with rods of iron. Laugh at the feeble remonstrances of our conscience, scoff at every messenger of God, vex His Holy Spirit and hurl us at last everlasting ^{into} ~~low~~ ^{Doom!}

CONCLUSION:

What are the lessons that we can gather from this particular study?

Lesson Number One: The obedient heart is what the Lord desires in His children.

Lesson Number Two: God's justice and judgement is consistent with His love.

Lesson Number Three: Saul never says, "My God."

Lesson Number Four: Saul is concerned about his own honor, by the monument that he builds and the act of repentance he performs.

Lesson Number Five: Obedience is better than sacrifice.

Lesson Number Six: When God acts, there is no changing of that act.

Lesson Number Seven: There comes a time when grace runs out and judgement must be executed.

Psalm 139: 23, 24

Balm 19: "Let the words" . . .

II Pe 3:9

Luis Palau

HEART AFTER GOD

Even at Bible conferences, people have come up to my wife and me and said, "There's nothing in the Bible about homosexuality." Well, they must have an abridged edition or need to go in for an eye exam. There's enough in the Bible on this subject to build an airtight case against this ancient and persistent perversion. It is very, very clear.

Let's look at what the Bible specifically says about homosexuality. Take the time to read this passage very carefully. Don't skim — it's too important.

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse.

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator — who is forever praised. Amen.

Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

I HAVE CALLED YOU FRIENDS

Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done (Romans 1:18-28 NIV).

In this powerful portion of Scripture, we're told that the final test of a homosexual man or woman who refuses to repent is that God gives him or her over to a depraved mind. *The Living Bible* paraphrases this well:

When they gave God up and would not even acknowledge him, God gave them up to doing everything their evil minds could think of (1:28).

People who indulge in this sin are exchanging God's truth for a lie. It's a damnable trade — and they know it. They know exactly what they are doing. Nature itself teaches what is right, but they switch it around to their own destruction.

Homosexuals worship the creature rather than the Creator. They worship themselves, actually. They love to look at their own bodies. Therefore, God says to them, "You are turning My truth into a lie. You are worshipping your own body instead of Me — so go ahead and go all the way. If you've stubbornly set your mind in that direction, I'm not going to stop you. I'll let you see how it will be to serve your own depraved mind rather than serving your God."

Remember, this isn't easy for God. He loves lost men and women. He opened heaven and sent His Son to suffer and die for sins such as these. But if a man or woman deliberately spurns that offer, trampling it underfoot, God will not violate that person's free will. Each man or woman must choose whom he or she will serve.

One hears fantastic, incredible arguments today. To some, they're so very reasonable. This is evidence of a depraved mind — so hardened against God that it has ceased to be ashamed of its own corruption. At least in the old days people were hypocritical. How much better to be a hypocrite and hide in the