

1/13/19

The Judgment Death Of Saul
1Chron. 10:1-14

As we go through our messages of First and Second Chronicles we want to remain true to God's perspective and not allow what is recorded in the book of Samuel or Kings to alter it.

1. Many people look at Chronicles as being a repetition of kings and Samuel, but it isn't.
 - a. The Chronicles have omissions and additions to Samuel and the kings
 - b. The Chronicles have a different and distinct focus and perspective from Samuel and Kings.
 - d. The Chronicles are the interpretation of Kings, for they are often referred to in the books of Kings, as this is "written in the book of Chronicles of the kings of Judah. 1Kings 14:29; 15:7, 23; 22:45; 2Kings 8:23; 12:19; 14:18; 15:6, 36, 19, 20; 21:17, 25, 28; 24:5
2. Chronicles were written after the fact, the books of Samuel and kings were written as history of the fact.
 - a. The books of Samuel and Kings record the acts of man and God in the present.
 - b. The books of Chronicles record the acts of man looking back to the past.
 - c. The emphasis is on God's perspective.

We want to look at the death of Saul in battle presented in three movements. 1Chron. 10:1-14

- I. The terrible details about the death of Saul in battle. vs. 1-7
- II. The deplorable treatment of the body of Saul after his death in battle. vs. 8-12
- III. The undeniable reason for the death of Saul in battle. vs. 13-14

- I. **The terrible details about the death of Saul in battle. vs. 1-7**
 - A. The devastation of Israel by the Philistines. vs. 1-2
 1. The sad state of Israel's defeat, "Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa." vs. 1
 - a. The Philistines were fighting against Israel. vs. 1a
 - 1) The Philistines were the perennial enemies of Israel.
 - 2) The origin of the Philistines is tied to Nimrod's kingdom of Shinar as he went out to Assyria and built Nineveh and other cities, the Philistines were tribal people descendants from Mizraim (Egypt) through his son Casluhim. Gen. 10:10-14
 - 3) The first mention of the Philistines was in the time of Abraham. Gen. 21:32, 34; 26:1
 - 4) Some believe they came from Greece, or Cyprus, but probably it was Crete

for Jeremiah says they were the remnant of the country of Caphtor and settle along the Gaza strip. Gen. 10:14; 1Chron. 1:12; Jer. 47:4

- b. The warriors of Israel were fleeing from the Philistines and were being killed on Mount Gilboa. vs. 1b-c
 - 1) Mount Gilboa is located in the North of Israel, on the southern slopes of the Plain of Jezreel.
 - 2) About six miles west of Beth-shan.
- 2. The sad state of the innocent casualties with Saul, “Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul’s sons.” vs. 2
 - a. Saul was the King of Israel, but by the choosing of the people, not God.
 - b. Jonathan was a loyal friend to David and though he knew his father was evil and hated David, he remain a faithful son to his father Saul following him into battle unto death.
 - c. Abinadab and Malchishua did likewise.
- B. The desperation of Saul due to his injuries by the Philistines. vs. 3-5
 - 1. The intensity of the battle was great, “The battle became fierce against Saul.” vs. 3a
 - a. The focus of the Philistines was to kill the king of Israel.

- b. The killing of the king would result in the conquest of the people.
- c. The defeat of the King or nation was to defeat their gods or God.
- 2. The identity of the weapon that morally injured Saul were arrows, “The archers hit him, and he was wounded by the archers.” vs. 3
 - a. The archers at designated times would shoot many arrows at the same time into the battle field to strike their enemy.
 - b. Whether one or more than one arrow struck Saul we are not told, but the injury was severe enough that it would result in death.
 - c. The terror of being in a war and in the battle-field is ultimate horror that no one will ever know, except for those who have been there.
- 3. The insensivity of the desperation of Saul. vs. 4-5
 - a. The hopeless words of Saul, “Then Saul said to his armorbearer, “Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me.” vs. 4a-c
 - 1) Saul wanted his armor bearer to kill him.
 - 2) Saul gave the reason, he did not want the Philistines to humiliate, torture and mock him before all.

- b. The heedless words of his armorbearer, “But his armorbearer would not, for he was greatly afraid.” vs. 4d
 - 1) The word “but” marks the sharp contrast between the request of Saul and the response of the armor bearer.
 - 2) The actions of his armor bearer refused to kill the King of Israel, being “exceedingly fearful”.
 - c. The reckless act of Saul, “Therefore Saul took a sword and fell on it.” vs. 4e
 - 1) Saul committed suicide.
 - 2) Saul did not lay down his life in the battle field, he killed himself.
 - d. The equally reckless act of the armorbearer, “And when his armorbearer saw that Saul was dead, he also fell on his sword and died.” vs. 5
 - 1) The visual sight of Saul falling on his own sword devastated his armor bearer.
 - 2) The emotional response of the armor bearer was to commit suicide himself.
- C. The proclamation regarding the death of Saul by the Philistines. vs. 6-7
- 1. The summary statement of the battle, “So Saul and his three sons died, and all his house died together.” vs. 6

- a. Saul was a head taller than all in the battle field, now he lay lifeless at the feet of all.
 - b. Saul’s three son lost their lives as a result of Saul.
 - c. Saul brought destruction and the end to his family line.
2. The comentary on the consequences of Saul’s death, “And when all the men of Israel who *were* in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them.” vs. 7
- a. The courage of the men of Isreal was gone, seeing their King and his sons dead.
 - b. The men of Israel ran from the battlefield.
 - c. The men even abandoned their cities and the Phlistines occupied them.

Illustration

Sin in the life of a believer brings such destruction to them and others around them, like Samson, who ended up with his eye gouged out and was used to entertain the Philistines.

Application

1. When men or women live a carnal disobedient life to the Lord there are consequences.

- a. God is gracious, merciful and patient.
 - b. God will at time allow natural consequences in hope of turning a disobedient believer.
 - c. God will at other times bring judgment Himself, as Annaniah and Saphira. Acts 5
 - d. God is looking for a change of attitude and conduct of life, like the young man that was sleeping with his step-mother. 1Cor. 5:5
* If you endure chastening, God deals with you as with sons; for what son is there whom a father does not **chasten**?" Heb. 12:7
2. When men and women live a carnal disobedient life to the Lord they affect other people.
- a. A disobedient carnal father or mother will be a bad example to their children and cause them to turn away from Christ.
 - b. A disobedient carnal father or mother living in sin can bring horrific consequences to their children, financially, victimized by other, etc.
3. When a person takes their life and commits suicide, they are acting in hopeless despair.
- a. Suicide is not a Christian doctrine or practice in Scripture or history.
 - b. Suicide is a pagan or atheistic practice.
 - c. Suicide is recorded five times in the Bible, Saul, his armor bearer, Ahithophel, Zimri and Judas, all revealing they were not right with God at the time. 1Sam. 31; 2Sam. 17:23, 1Kings 16:18; Matt. 27:5

- d. Our body is not our own, we have been bought with a price, it is the temple of God. 1Cor. 6:19-20
- e. The Scripture say that no muderer shall inherite the Kingdom of God. Yet many legitimize suicide by saying, "What believer when they die, dies without some unconfessed sin?"
- f. There is a big difference with unconfessed sin at the time of death and the willful act of killing oneself knowing the inability to repent after taking one's life.
- g. God give life take life, no one else!
* "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And **such were** some of you. But you **were** washed, but you **were** sanctified, but you **were** justified in the name of the Lord Jesus and by the Spirit of our God." 1Cor. 6:9-11

These were the terrible details about the death of Saul in battle!

II. The deplorable treatment of the body of Saul after his death in battle. vs. 8-12

- A. The desacration of the dead warriors. vs. 8-10

1. The common practice of war, “So it happened the next day, when the Philistines came to strip the slain.” vs. 8a-b
 - a. The victors always went through the field of battle to recover what they could.
 - 1) To recover any valuables.
 - 2) To take the weapons, shields, helmets and armor of the enemy.
 - 3) To uncover any information about their enemy or battle plans.
 - b. The conquerors in going through the field and seeing all the corpses went through many emotions.
 - 1) Of revenge being sweet.
 - 2) Of shock as to the various conditions of the bodies.
 - 3) Of thinking how fortunate they were not to be one of the dead.
2. The uncommon finding in war, “that they found Saul and his sons fallen on Mount Gilboa.” vs. 8c
 - a. Saul was the King of Israel.
 - 1) The anointed of God.
 - 2) The representative of all the Jews.
 - 3) The leader of the nation of Israel.
 - b. Saul's sons were potential successors to the throne.
 - 1) They were eliminated.
 - 2) They would never raise their hand against the Philistines again.
3. The conquering celebration over Saul. vs. 9

- a. They dishonored the body of Saul, “And they stripped him and took his head and his armor.” vs. 9a
 - 1) Saul laid naked to be gazed upon and mocked.
 - 2) Saul laid naked to reveal his abasement as king of the Jews.
- b. They announced the defeat of Saul, “and sent word *throughout* the land of the Philistines to proclaim the news *in the temple* of their idols and among the people.” vs. 9b
 - 1) The land of the Philistines had five cities, Gaza, Eskelon, Ashdod, Ekron and Gath. 1Sam. 6:17
 - 2) Their temple of their idols were Dagon, the male god of fertility represented with the face and hands of a man and the tail of a fish; the other was the female goddess, Ashtoreths, worshipped in war and fertility, like the Canaanites.
- c. They displayed their trophy related to Saul, “Then they put his armor in the temple of their gods, and fastened his head in the temple of Dagon.” vs. 10
 - 1) The armor of Saul was a reminder of their conquest over Israel.
 - 2) The head of Saul was a declaration that their gods were more powerful than Yahweh, the God of Israel.

- B.** The exaltation of the fallen warriors. vs. 11-12
- 1.** The consternation of faithful few, “And when all Jabesh Gilead heard all that the Philistines had done to Saul.” vs. 11
 - a.** The dishonor and desecration of the body of Saul.
 - b.** The inhabitants of Jabesh Gilad had not forgotten what Saul did for them.
 - c.** The first task of Saul as king was that he deliver Jabesh Gilead from Nahash the Ammonite. 1Sam. 11
 - 2.** The dedication of the faithful few, “all the valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days.” vs. 12
 - a.** The valiant men traveled all night, and took the body of Saul and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh and burned them there. 1Sam. 31:12
 - b.** Then they took their bones and buried them under the tamarisk tree at Jabesh, and fasted seven days. 1Sam. 31:13
 - * The last time Saul was under a tamarisk was at Gibeah in Ramah, when he heard about David’ hiding place. 1Sam. 22:6

Illustration

We saw on T.V. how the rebels in Somalia treated the dead bodies of U.S. soldiers, man is horribly evil!

Application

- 1.** The teaching that man is basically good and not evil is one of the many evil indoctrination of the day.
 - a.** Now man has a potential for good for he or she is created in the image and likeness of God, but his bent is towards evil. Gen. 1:26
 - b.** But the problem is that man is also fallen, after the image of Adam, a sinner by nature. Gen. 5:3; Rom 5:12
 - c.** Every mother and father knows by experience their child from the time they are brought home from the hospital have to be supervised, taught, corrected and disciplined in order to be taught to obey because their nature is to disobey and do what they want. Rom. 3:10-12
 - * “As it is written: “There is **none righteous**, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.”
- 2.** War is one of the places where the evil of man has full reign to do horrible things to ones fellowman and some never get over all they have seen and done.
 - a.** Wars come because someone wants just a little more land or power.

- b. Wars come some times because a nation is invaded by another and must defend its families and people.
- c. Wars regardless of the reason, just or unjust, will have many horrible atrocities by those who go further than they should or take advantage of those they can.
- d. Wars will be with us until the Lord returns because of man's selfishness or man's need to defend himself.

* "Where do **wars** and fights *come* from among you? Do *they* not *come* from your *desires for* pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures." Ja. 4:1-3

3. The question of cremation opposed to traditional burial is a problem to some Christians, but there is nothing in the Bible that would make cremation unscriptural!
- a. We have seen Saul and his sons cremated.
 - b. We know many of the saints were burnt at the stake and they will be raised.
 - c. We know there have been many Christians who have died in fires and they will be raised.
 - d. I see no Biblical problem with cremation, all you are doing is speeding up the process of the

- earth, fire will do in a few hours what the earth will do in 30-40 years.
- e. Burial or cremation is a matter of conscience, not salvation.
 - * "For I know *that* my **Redeemer lives**, And He shall stand at last on the earth; And after my skin is destroyed, this *I know*, That in my flesh I shall see God, Whom I shall see for myself, And my eyes shall behold, and not another. *How* my heart yearns within me!" Job 19:25-27

This was the deplorable treatment of the body of Saul after his death in battle!

- III. **The undeniable reason for the death of Saul in battle. vs. 13-14**
- These two verses are unique of Chronicles, not found in Samuel or Kings, so they are very important!
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 - A. The declaration of the rebellion of Saul. vs. 13
 - 1. The self deception of Saul, "So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD." vs. 13a-b
 - a. Saul's unfaithfulness "ma; al", means describes the result of disobeying the word of God that began with not killing all the Amalekites. 1Sam. 15
 - b. Saul spared king Agagite.

- c. Saul lied to Samuel and said he had obeyed God and that the people had taken the plunder of sheep and oxen to offer them to the LORD.
 - d. Samuel rebuked him, “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. For rebellion *is as* the sin of witchcraft, And stubbornness *is as* iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from *being* king.” 1Sam. 15:22-23
2. The subtle snare of Saul towards the occult, “and also because he consulted a medium for guidance.” vs. 13
- a. Saul in his desperate situation that God would not speak to him commanded his servants to find him a woman who is a medium, that I may go to her and inquire of her and they told him of a woman in En Dor.” 1Sam. 28:7
 - b. Saul disguised himself and asked the woman to evoke a specific spirit from the dead, called necromancer, but the woman objected saying that Saul had cut off the mediums and spiritists from the land, all the time not knowing the man was Saul,

- then he swore by LORD she would not die. 1Sam. 28:8-10
- c. The woman asked who she was to bring up, Saul said Samuel, she cried out, it was indeed Samuel, not a familiar spirit but when she recognized Samuel she then knew the man was Saul and asked why he had deceived her. 1Sam. 28:11-12
 - d. Saul knowing it was Samuel that ascended from Hades bowed with his face to the ground. 1Sam. 28:13-14
 - e. Samuel rebuked Saul for disturbing him to ask him for guidance since God had departed from him and become his enemy for disobeying to destroy Amalek. 1Sam. 28:15-18
 - f. Samuel prophesied of the the defeat of Israel and that the next day Saul and his sons would be with him. 1Sam. 28:19
* “And Jehu the son of Hanani the seer went out to meet him, and said to King **Jehoshaphat**, “Should you help the **wicked** and love those who hate the LORD? Therefore the wrath of the LORD *is* upon you.” 2Chron. 19:2
- B.** The transition of the kingdom to the rightful King. vs. 14

1. The sure judgment of God over Saul, “But he did not inquire of the LORD: therefore He killed him.” vs. 14a-b
 - a. Saul chose to seek out the future from the witch of En Dor.
 - b. God consequently removed the life of Saul in the battle-field.
2. The fulfillment of God’s call on David, “and turned the kingdom over to David the son of Jesse.” vs. 14c
 - a. “Now the LORD said to Samuel, “How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons.” 1Sam. 16:1
 - b. 16 Then **Jonathan**, Saul’s son, arose and went to David in the woods and strengthened his hand in God. And he said to him, “Do not fear, for the hand of Saul my father shall not find you. You shall be king over Israel, and I shall be next to you. Even my father Saul knows that.” 1Sam. 23:16-17
 - c. “Then **Saul** said, “I have sinned. Return, my son David. For I will harm you no more, because my life was precious in your eyes this day. Indeed I have played

the fool and erred exceedingly.” 1Sam. 26:21

- d. The book of First Chronicles is about the reign of David, Second Chronicles about the family and house of David.

Illustration

Courses being taught in our Universities. 2009

1. University Calif. Berkley-Male sexuality.
2. Dartmouth- Queer Theory and Queer texts.
3. Yale- Aids and Society.
4. Cornel University-Gay Fiction.
5. Princeton University- Sexuality, Body, desire and Modern Time Fiction
6. University of Pennsylvania-Feminist Critic of Christianity.
7. Brown University- Unnatural Acts, Introduction To Lesbian and Gay Literature.
8. Overlie University-Feminist Criticism of Shake sphere.
9. Rockford University- Women on the Fridge, Perceptions of Women as Social and Sexual.
10. Deviants in American Civilization.
11. Vassar Collage- Global Feminism.
12. Wesleyan College- Pornography Writing Of Prostitution.
13. University of Indiana- Startreck and Religion
14. University of Michigan- Crossing Erotic Boundaries.
15. University of Wisconsin- Goddesses And Feminine Powers.

16. Columbia University-Sorcery and magic.
17. Bucknel University- Witchcraft and Politics.
18. Stanford University- Homosexuals, Heretics, Witches and Weir-Wolves.
19. University of North Carolina- Magic, Ritual and Belief.
20. Harvard Univ. and Florida- Feminist Biblical Interpretation.
21. University of Bodine- Witchcraft In The Modern World.

Application

1. The Scriptures are very clear about how God warns and prohibits the seeking or partaking of the occult.
 - a. “You shall not permit a sorceress to live.” Ex. 22:18
 - b. ‘Give no regard to mediums and **familiar spirits**; do not seek after them, to be defiled by them: I *am* the LORD your God.” Lev. 19:31
 - c. “There shall not be found among you *anyone* who makes his son or his daughter pass through the fire, *or one* who practices witchcraft, *or a* soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. “ Deut. 18:10-11
2. The New Testament is very clear in the words addressed to believers.
 - a. The believer can fall into sin.
 - b. The believer can drift. Heb. 2:1

- c. The believer can backslide. Prov. 14:14
* My people are bent on backsliding from Me. Though they call to the Most High, None at all exalt *Him*.” Hos. 11:7
 - d. The beleiver can be deceived.
 - e. The believer can depart from the living God.
 - f. The believer can apostatize.
3. Some of the New Testament epistles were written to combat heresy and to warn the believer that they not be deceived by the false teaching.
 - a. “But I fear, lest somehow, as the serpent **deceived** Eve by his craftiness, so your minds may **be** corrupted from the simplicity that is in Christ.” 2Cor. 11:3
 - b. “Let no one **deceive you** with empty words, for because of these things the wrath of God comes upon the sons of disobedience.” Eph. 5:6
 - c. “Beware lest anyone cheat you through **philosophy** and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.” Col. 2:6
 - d. “Let no one **deceive you** by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition.” 2Thess. 2:3
 - e. These things I have written to **you** concerning those who *try to deceive you*.” 1Jn. 2:26
 - f. “Little children, let no one **deceive you**. He who practices righteousness is righteous, just as He is righteous.” 1Jn. 3:7

This was the undeniable reason for the death of Saul in battle!

Conclusion

The death of Saul in battle that was presented in three movements.

- I.** The terrible details about the death of Saul in battle!
- II.** The deplorable treatment of the body of Saul after his death in battle!
- III.** The undeniable reason for the death of Saul in battle!