

1 & 2 Samuel Series

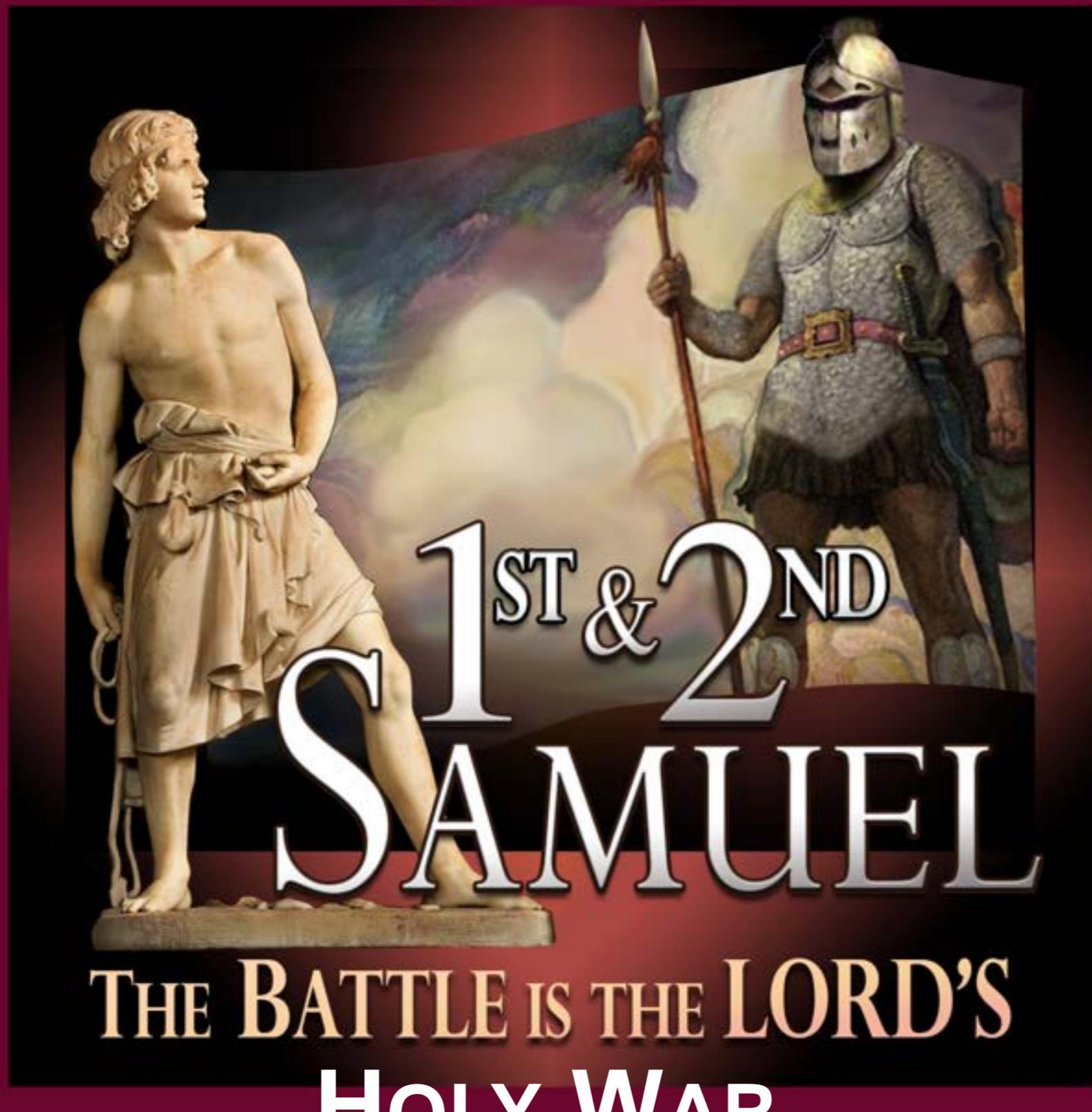
Lesson #051

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Dean Bible Ministries

www.deanbibleministries.org

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**1 SAMUEL 15; BACKGROUND
SCRIPTURES**

1 Sam. 15:1, “Samuel also said to Saul, ‘The LORD sent me to anoint you king over His people, over Israel. Now therefore, heed the voice of the words of the LORD.

1 Sam. 15:2, “ ‘Thus says the LORD of hosts: “I will punish Amalek for what he did to Israel, how he ambushed him on the way when he came up from Egypt.

1 Sam. 15:3, “ ‘ “Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.” ’ ”



The Great Sea
(Mediterranean)

CANAAN

GILEAD

• Salecah

• Shechem

Jabbok R.

HILL
COUNTRY

AMMON

• Rabbath-ammon

COASTAL
PLAIN

• Jerusalem

DESERT

• Ashkelon

SHEPHELAH

WILDERNESS

PLATEAU

• Gaza

Salt
Sea

• Aroer

Arnon River

• Beersheba

NEGEV

MOAB

Ascent of
Aqrabbim
(Scorpions Pass)

• Zoar

Zered River

Amalek

Wilderness of Zin

• Tamar

EDOM

EGYPT

Beer-lahai-roi?

• Azmon?

• Kadesh-
barnea

Maktesh
Ramon

Wadi el-Arish

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A

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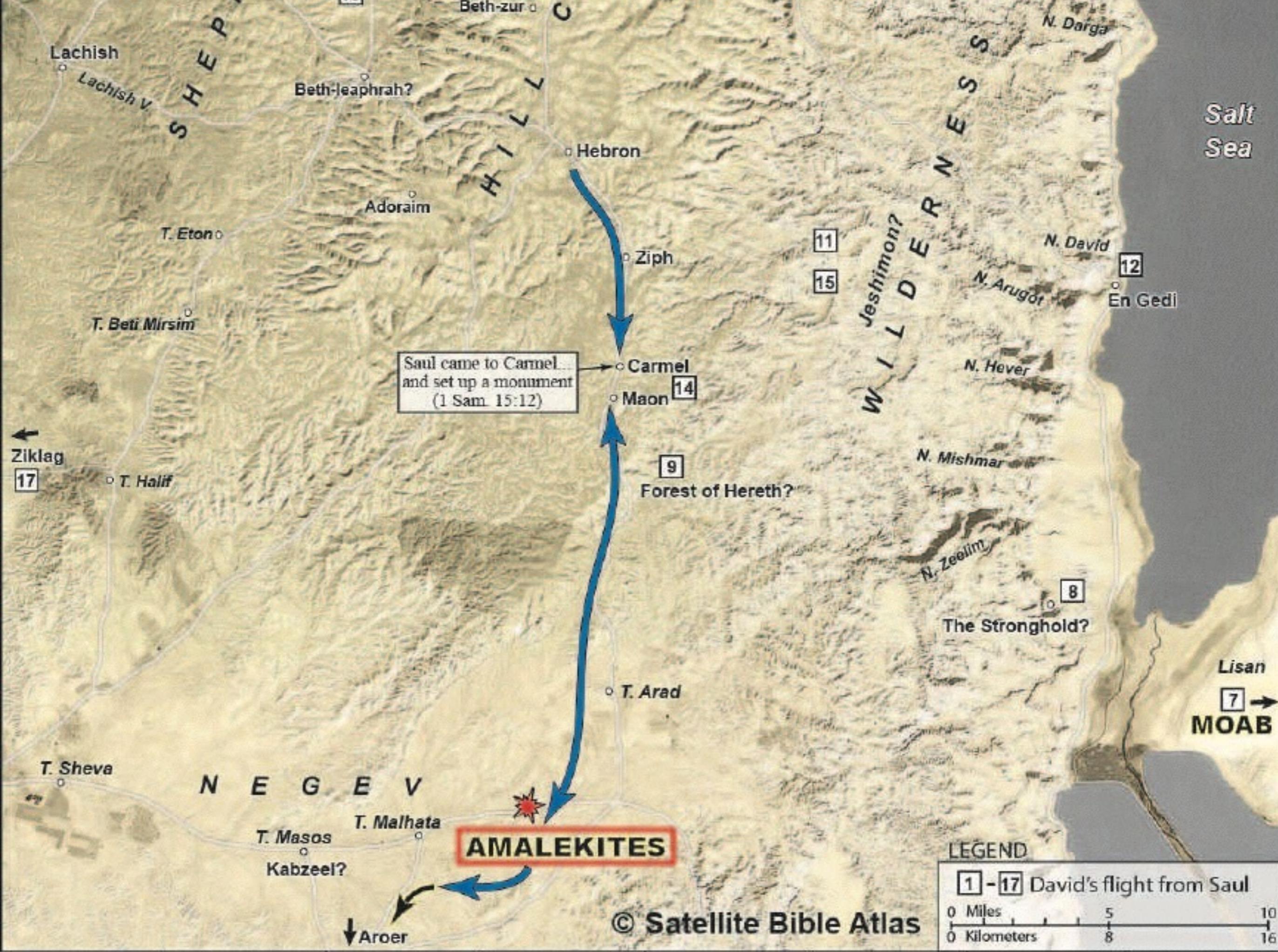
B

1

C

I

D



Saul came to Carmel and set up a monument (1 Sam. 15:12)

AMALEKITES

LEGEND
[1] - [17] David's flight from Saul

0 Miles 5 10
0 Kilometers 8 16

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1 Sam. 15:3, “Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.”

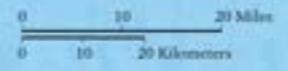
**1-חַרַם *cherem*-1 hofal
imperf 3 masc sing
to ban, devote, destroy**

Gen. 36:12, “Now Timna was the concubine of Eliphaz, Esau’s son, and she bore Amalek to Eliphaz. These were the sons of Adah, Esau’s wife.”

Gen. 36:16, “Chief Korah, Chief Gatam, and Chief Amalek. These were the chiefs of Eliphaz in the land of Edom. They were the sons of Adah.”

THE KINGDOM OF KING SAUL

- ★ Capital city
- City
- Site with Philistine presence
- ▲ Mountain peak
- ▭ Valley nominally controlled by Saul
- ▭ Saul's kingdom



ARAM

PHILISTIA

AMMON

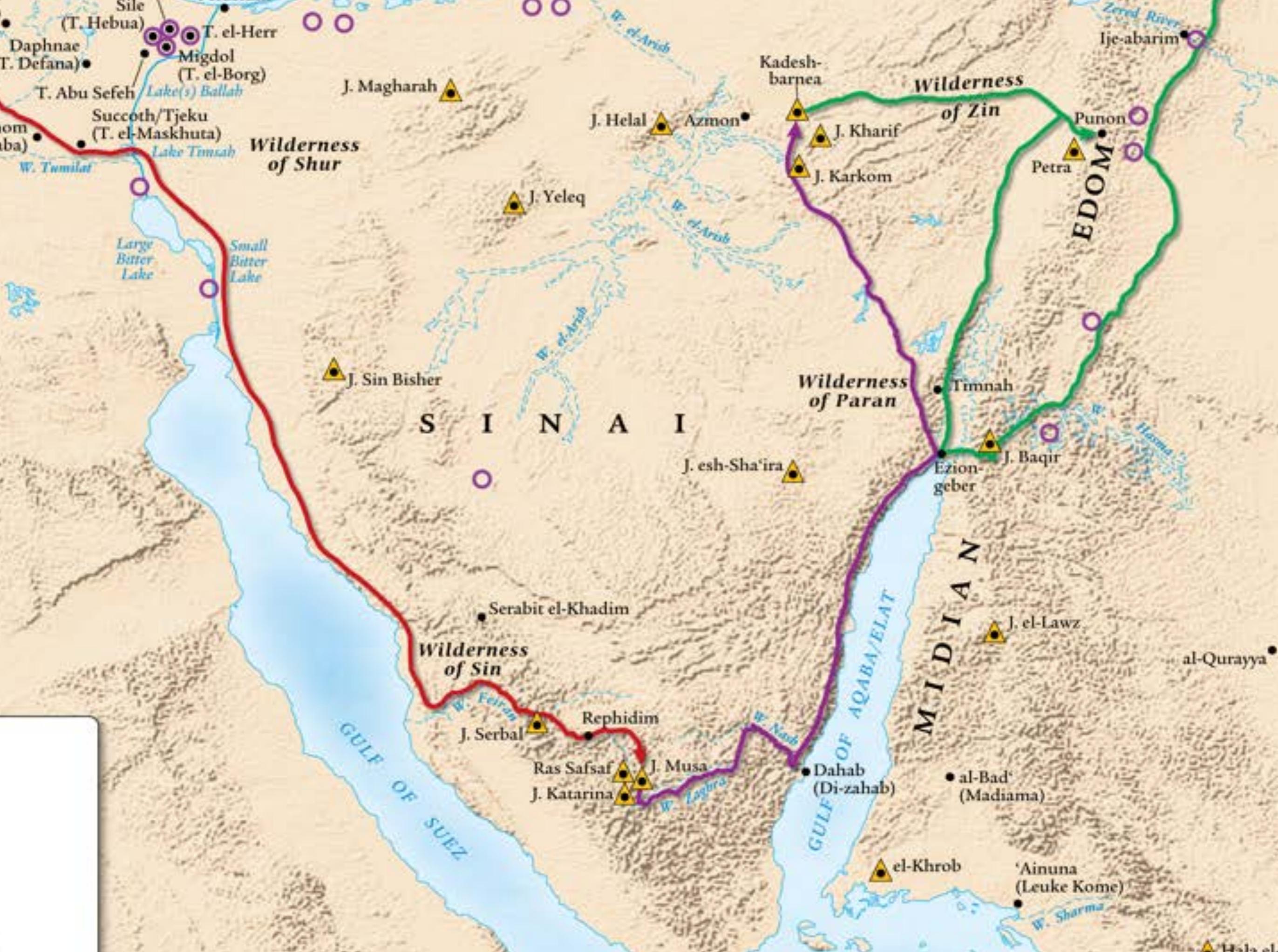
MOAB

AMALEK

EDOM

Num. 13:29, “The Amalekites dwell in the land of the South [*Negev*]; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan.”

Judg. 12:15, “Then Abdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, in the mountains of the Amalekites.”



Ex. 17:14, “Then the LORD said to Moses, ‘Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven.’”

Ex. 17:15, “And Moses built an altar and called its name, *The–LORD–Is–My–Banner*;

Ex. 17:16, “for he said, ‘Because the LORD has sworn: the LORD will have war with Amalek from generation to generation.’”

**Num. 24:20, “Then he looked on Amalek,
and he took up his oracle and said:
‘Amalek was first among the nations, but
shall be last until he perishes.’ ”**

Deut. 25:17, “Remember what Amalek did to you on the way as you were coming out of Egypt,

Deut. 25:18, “how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you were tired and weary; and he did not fear God.

Deut. 25:19, “Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget.”

Judg. 3:13, “Then he gathered to himself the people of Ammon and Amalek, went and defeated Israel, and took possession of the City of Palms.”

Judg. 6:3, “So it was, whenever Israel had sown, Midianites would come up; also Amalekites and the people of the East would come up against them.”

Judg. 10:12, “Also the Sidonians and Amalekites and Maonites oppressed you; and you cried out to Me, and I delivered you from their hand.”

Is There Such a Thing as Biblical Holy War?

1. The term *Holy War* is not used in the Bible.

2. The biblical term is

**1-חרם *cherem*-1 hof imperf 3 masc sing
to ban, devote, destroy**

“The basic meaning is the exclusion of an object from the use or abuse of man and its irrevocable surrender to God. The word is related to an Arabic root meaning ‘to prohibit, especially to ordinary use.’ The word ‘harem,’ meaning the special quarters for Muslim wives, comes from it. It is related also to an Ethiopic root, meaning ‘to forbid, prohibit, lay under a curse.’ Surrendering something to God meant devoting it to the service of God or putting it under a ban for utter destruction.”

(TWOT)

“Consecration for service to God is dealt with in Lev. 27:28 (persons or things); Josh. 6:18; Mic. 4:13 (objects). Whatever is devoted to the Lord, be it human being, animal, or property, is considered most holy by God and is therefore not to be sold or redeemed by substituting something else. According to Num. 18:14 and Ezek. 44:29, all such objects are to be given to the priests for the support of the religious ceremonies. The gold, silver, bronze, and iron from Jericho, for instance, were so designated (Josh. 6:19).” NIDOTTE

3. As such, the core idea of consecrating something to God informs us that the doctrinal application is going to relate to sanctification.

Unlike Islamic *jihad* or the heresy of the Christian Crusades, fighting in a *cherem* did nothing toward salvation or spiritual growth.

4. In the Bible there is a period of intense warfare between Israel and her neighbors, where God is authorizing Israel to destroy specific peoples because of their horrible sins and years of hostility toward God. These were the Canaanite groups who were guilty of the grossest religious sins of all time—infant sacrifice, sexual orgies, and temple prostitution. These religions embody the worst that human history had to offer.

5. God's promise to Abraham in Gen. 15 foreshadows what will come.

Gen. 15:13, “Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.’ ”

Gen. 15:16, “But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”

6. This is further developed after the Exodus.

Exodus 23:20ff

Numbers 33:40–53

Leviticus 18:24–27

7. The cause of God's intervention was not because of Israel's holiness or righteousness, but because of the evil among the Canaanites. God gave them extended grace to turn to Him from approximately 2000 BC until 1406 BC, over 600 years.

8. From a spiritual standpoint, God is looking at this as a battle between the kingdom of Satan/man versus the establishment of His theocratic kingdom. As such, biblical *cherem* is a type or picture of spiritual warfare in the Church Age.

9. During this limited period of history, from the Conquest in 1406 BC through the last period of Saul's kingship, the rules of engagement in Deut. 20:16–18 which applied to the Canaanites were distinguished from the rules of engagement in Deut. 20:10–15, which applied to non-Canaanite populations.

****No one since *ca.* 1050 BC has been authorized to engage in *cherem*.**