

“God’s Law Supreme”  
1 Samuel 10:25  
(Preached at Trinity, November 20, 2016)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. The situation of Israel in these chapters is truly tragic. They were God’s people. They had Him as their God and all-powerful King. All they had to do is rest in His grace. But they would not.
2. In **Chapter 8** the elders gathered to demand a king.  
**1 Samuel 8:4-5 NAU** - "Then all the elders of Israel gathered together and came to Samuel at Ramah; <sup>5</sup> and they said to him, "Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations."
  - A. On the surface, it would appear that the elders gathered because of Samuel’s old age and the poor leadership of Samuel’s sons and concluded that it would be best to seek a new form of government—to change from the leadership of judges to the reign of a king. After all, the last time in their recent experience, when Eli grew old and his sons displayed their wickedness the outcome was disastrous.
  - B. But the text tells us there’s a far more reprehensible motive behind their decision.  
**1 Samuel 8:5 NAU** - "Now appoint a king for us to judge us like all the nations."  
**1 Samuel 8:19-20 NAU** - "the people refused to listen to the voice of Samuel, and they said, "No, but there shall be a king over us, <sup>20</sup> that we also may be like all the nations, that our king may judge us and go out before us and fight our battles."
3. Israel was no longer interested in being God’s covenant people. They were no longer interested in looking to His power to protect them. They had rejected God.  
**1 Samuel 8:7 NAU** - "they have not rejected you, but they have rejected Me from being king over them."  
This is Samuel’s sharp rebuke in **Verse 19**  
**1 Samuel 10:19 NAU** - "But you have today rejected your God, who delivers you from all your calamities and your distresses; yet you have said, 'No, but set a king over us!'"
4. They were rejecting God’s rule. They were rejecting God’s Law. What they did not know is this was impossible. It isn’t possible to bring yourself out from under God’s Law.
5. Israel asked for an earthly king like the nations. Their thought was the kings of the nations are accountable to God or His Law. Israel wanted to be like them. So now God has raised up Saul. Their desire had been granted. But now as we come to **Verse 25** of **Chapter 10** we find a shocking revelation. They were STILL under God’s Law.  
"Then Samuel told the people the ordinances of the kingdom, and wrote *them* in the book and placed *it* before the LORD. "

6. I believe the translation of the NASB shines here – “the ordinances of the kingdom”  
 CSV – “rights of kingship”  
 ESV & NIV – “rights and duties of kingship”
7. Samuel is giving a much greater charge here
- A. The word for “ordinances” in **Verse 25** is מִשְׁפָּט – Often translated “justice.”  
 It refers to the rule of Law.  
 To Moses: **Exodus. 21:1 NAU** - "Now these are the ordinances which you are to set before them"  
**Joshua 24:25 NAU** - "So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem."
- B. The word for kingdom is מְלוּכָה *Melukah* –
1. It's the same word used in **Verse 16**  
**1 Samuel 10:16 NAU** - "So Saul said to his uncle, "He told us plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom which Samuel had mentioned."  
 Literally the “word” (דְבַר) of the kingdom
  2. We understand there is a fuller sense going on here
    - a. On one hand it speaks of Saul’s kingdom.
    - b. On the other hand it speaks of the Kingdom that will transcend Saul’s kingdom. It is God’s Kingdom and always will be.  
**Psalm 22:28 NAS** - "For the kingdom is the LORD's, And He rules over the nations."
    - c. John Woodhouse writes: “The crucial term ‘kingdom’ is heard by us, but not yet by any of the participants in the story. The narrator lets us in at last on the secret that the *word of God* that Samuel made known to Saul in verses 1-8 was in fact ‘the word of *the kingdom*.’ What does the narrator mean by ‘the kingdom?’ It could, of course, be the kingdom of Saul that was about to be inaugurated. However ‘the word of the kingdom’ is a surprising expression. It seems appropriate to recognize another possible meaning. ‘the kingdom’ that mattered most was the Lord’s kingdom, His rule as King over Israel abrogated.”<sup>1</sup>
6. The “ordinances of the kingdom” are none other than the Law of God.  
 William Blaikie – “Although Jehovah was no longer King in the sense in which He had been, His covenant and His Law were still binding, and must be observed in Israel to their remotest generation. No change could repeal the Law of the ten words given amid the thunders of Sinai.”<sup>2</sup>

<sup>1</sup> Woodhouse, John. *1 Samuel, Looking for a Leader*, Wheaton: Crossway Books, 2008, Pages 178-179

<sup>2</sup> Blaikie, William Garden. (2005). *Expository Lectures on the Book of 1 Samuel*. Birmingham: Solid Ground Christian Books, 2005, Page 164.

7. Israel's kingdom would be under the rule of God's Word  
**Deuteronomy 17:18-19 NAU** - "Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. <sup>19</sup> "It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes,"
8. Israel would find they could not escape their duty to obey. And neither can the nations. All are under the Law of God. In Samuel Rutherford's 1644 classic *Lex Rex* he affirmed that "the kings of Scotland did not have the right to make laws that were contrary to Scripture and declared that when a king conducted himself lawlessly, his rights over the people were forfeited." This model was influential among the founding fathers of America and provided a Biblical rationale for colonial American Christians in their rebellion against the English monarch. <sup>3</sup>
- I. This is the great folly of humanity
- A. They try to break free from God's rule of Law
1. This is the universal folly of the nations  
**Psalm 2:1-3 NAU** - "Why are the nations in an uproar And the peoples devising a vain thing? <sup>2</sup> The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying, <sup>3</sup> "Let us tear their fetters apart And cast away their cords from us!"
  2. The lost man sees the gracious rule of Christ as bondage  
 "fetters" and "cords" refer to materials to bind someone – fetters and ropes. They see obedience to God's Law as a bondage – irksome, burdensome.
  3. They try hard to flee from duty to God
    - a. We see this displayed daily before our eyes
      - Politicians refuse to acknowledge God's rule of Law – they pass laws that represent their autonomy – WE will decide the definition of marriage. WE will not recognize God's assigned sex. We will not acknowledge the sanctity of life.
      - Society at large denies the sexual purity demanded by God's Law.
      - Even the church has sought to break free. Antinomianism is rampant. Few hold to any allegiance to the Sabbath. They believe they have successfully broken free.
- B. Few realize the madness of trying to break free from God's rule
1. Who would imagine such a vain thing? – The word for "vain" describes something that is futile, hopeless, empty, senseless
  2. While they think their course makes sense it is actually madness.  
**Romans 1:22** - "Professing themselves to be wise, they became fools,"
  3. Why would anyone in their right mind plan an attack against a force that is infinitely more powerful where the chances of prevailing are zero?

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<sup>3</sup> Philips, Richard. *1 Samuel, Reformed Expository Commentary*. Phillipsburg: P&R, 2012, Pages 164-165.

## II. The truth is God reigns over all

- A. God as King and Creator has placed His Law before all men. All must bow and obey.
1. The 1<sup>st</sup> Commandment establishes His solitary dominion  
**Exodus. 20:3 KJV** - "Thou shalt have no other gods before me."
  2. There is one God and all men owe supreme allegiance to Him.  
**Psalms 99:1 NAU** - "The LORD reigns, let the peoples tremble; He is enthroned *above* the cherubim, let the earth shake!"
  3. God has the right to make demand absolute allegiance from men. He is Creator. He owns all things. All things owe their existence from God. God is independent and supreme. He has no equals. He shares His glory with none.
  4. He created man in His image. We are moral creatures designed to find meaning in Him, and blessedness in obeying Him.
  5. He has the right to demand define and declare His Law
    - a. God's Law is an expression of His divine nature. The Law of God puts His holiness on display.
    - b. This means we must display our allegiance to Him by keeping His Law
- B. God holds all men accountable for keeping His Law
1. The Law is God's standard for righteousness. It will be His standard for judgment.
  2. The Law is perpetual and unchanging  
**Samuel Bolton** – "The Law, as it is considered as a rule, can no more be abolished or changed than the nature of good and evil can be abolished and changed. The substance of the law is the sum of doctrine concerning piety towards God, charity towards our neighbors, temperance and sobriety towards ourselves. And for the substance of it, it is moral and eternal, and cannot be abrogated."<sup>4</sup>
  3. Notice the absolute wording of **Verse 25**  
"Samuel told the people the ordinances of the kingdom, and wrote *them* in the book and placed *it* before the LORD"
    - a. Samuel "told" the people - דָּבַר
    - b. He wrote them in a book – describing the permanence of these words.
    - c. He placed it before the LORD – declaring the absolute authority and infallibility of the words.

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<sup>4</sup> Bolton, Samuel. *The True Bounds of Christian Freedom*, Edinburgh: The Banner of Truth Trust, 2001, Page 57.

### III. Our Lord's Kingdom is a righteous Kingdom

- A. Saul is being crowned as Israel's first king
1. He was selected by God – Even though Israel had rejected God's reign He was still demonstrating His sovereign rule
  2. The Law is being established as the rule of the monarchy
- B. There is a much higher Kingdom.
1. Jesus Christ came to establish and fulfill God's promise to David of an everlasting Kingdom.  
**Isaiah 9:6-7 NAU** - "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. <sup>7</sup> There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this."  
**Luke 1:31-33 NAU** - "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. <sup>32</sup> "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; <sup>33</sup> and He will reign over the house of Jacob forever, and His kingdom will have no end."
  2. Jesus Christ is the King of kings. He sits in dominion over all. That means He rules over all with absolute power and authority. He will judge the nations according to His Word.

### Conclusion:

1. God establishes His ordinances, His rule of law. He governs our lives. Samuel sets forth the "ordinances of the kingdom." The relationship of the king to his kingdom was to be governed according to the Word of God.  
**Revelation 1:13-16 NAU** - "I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. <sup>14</sup> His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. <sup>15</sup> His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters. <sup>16</sup> In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength."
2. God establishes the rules to govern husbands and wives, parents and children, masters and servants, civil authorities and citizens, pastors and church members. We must live according to the Word of God.  
**Psalms 119:101-106 KJV** - "I have refrained my feet from every evil way, that I might keep thy word. <sup>102</sup> I have not departed from thy judgments: for thou hast taught me. <sup>103</sup> How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! <sup>104</sup> Through thy precepts I get understanding: therefore I hate every false way. <sup>105</sup> Thy word is a lamp unto my feet, and a light unto my path. <sup>106</sup> I have sworn, and I will perform it, that I will keep thy righteous judgments."