

Strong Delusion

Book of 1 Samuel

By Ken Wimer

sermonaudio.com

Bible Text: 1 Samuel 10:1-13
Preached On: Wednesday, February 3, 2016

Shreveport Grace Church
2970 Baird Road
Shreveport, LA 71118

Website: www.shrevegrace.org
Online Sermons: www.sermonaudio.com/shreveportgracech

If you will, look with me in your Bibles to 1 Samuel 10 and I'm going to read from verse 1 down to verse 13 and speak with you about strong delusion and the Lord willing, this will be an introduction to this chapter this week and then we'll come back to it next week with further detail. Now, remember the situation here. The people have asked for a king like other nations and God is granting them that king and so when we read here in verse 1, "Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?" Here's where the delusion begins because any reading this in verse 1, looking at that they're thinking, "Well, he was anointed king. Samuel kissed him and he says, 'the LORD hath anointed thee to be captain over his inheritance.'" So people think, "Well, Saul must have been the Lord's," but what's going to be proven as time goes on is he wasn't. But the delusion, 1. for Saul in thinking because he was anointed, he started off somewhat humbly back here in chapter 9, you remember, when Samuel said, "The Lord has appointed you." He's like, "Me?" That's how it began but as he continues down this path just like any that aren't the Lord's, rather than give the glory to the Lord, they become lifted up in themselves in pride.

So not only is Saul now under a blindness because here's one of God's prophets anointing him, but as we're going to see, the people are under the delusion that because God has given them this king, then it must be God's blessing. It's kind of like people today in congregations when they get a good preacher and they kind of like him, he's eloquent and he holds the Bible in his hand and as we're going to see here, God causes Saul to get religious. You say, "Why did he do that?" All as a strong delusion for this people. He has given them over to a reprobate mind and in that is their blindness and condemnation but they didn't realize it. It's kind of like we've heard about how to kill a frog, not that I recommend it, but I've heard that you can put a frog in a cold water and start turning up the heat a little bit and he's made such that he'll continue to adjust to the temperature until he literally boils to death; he'll never think of jumping out.

That's what God's doing here with this nation and here's why I say that, "When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you,

saying, "What shall I do for my son?" What's the one thing and, again, here's Saul's delusion, what's the one thing in our religious generation that people look to as a sign of God's blessing? It's whenever something good happens. Here he has just been anointed and what's the very first thing Samuel tells him is going to happen? You're going to find those donkeys. That God purposed that they should wander and this is an amazing thing, right down to where he would run into Samuel and all this would be done and now the very first thing on his way back is, "Well, looky here, there are those donkeys." And you can imagine in Saul's mind thinking, "Well, hm, I'm a blessed man." There's not a person in Christendom today that thinks they're cursed in religion. They all think they're blessed. Just listen to them talk. "Have a blessed day. How are you today? I'm blessed." That's a common thing today and there's no basis to it.

"Then," he says, "shalt thou go on forward from thence, and thou shalt come to the plain of Tabor," now here's where the delusion, again, the Lord sent him strong delusion because Samuel is telling him exactly what's going to happen ahead of time, "and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine." What are they going to do? They're going to offer sacrifice. But we're going to read here, is this Saul's interest? Watch what happens.

"And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy." The word here is singing. They are singing the word of God.

"And the Spirit of the LORD," here's, again, the delusion, notice, "will come upon thee." It doesn't say in him. You go back and read in Genesis 1 when God created the heavens and the earth and it says it was without form and void and the Spirit of God hovered, literally hovered over the earth. But here's the delusion because men will read this and say, "Aha, he's got the Spirit of the Lord!" The Spirit of the Lord directs all things, not just the elect but the reprobate. Is there any part of this world that the Spirit of the Lord does not direct? You read Romans 13, even the raising up of kings is the Lord's doing; of those in authority and power, the Lord is doing it. Right now they're in this election, we're experiencing this very same thing because we've got candidates standing up trying to win the vote of so-called evangelicals and what do they have to do? Show a Bible that their momma signed and gave them that now because of political advantage, I've got to dig out here and show people, convince them. What are the words we're hearing these candidates talk about? They might as well be prophesying like here. They're talking about the Bible. They're talking about Jesus. They're talking about faith. They're talking about prayer. They're talking about church. That's all a strong delusion. Men are influenced by it, but are you? It's just the opposite with me. When I hear them start going down that path, I'm like, it just strikes your heart, especially when they put the name of our Lord Jesus in there. It's blasphemy. They have no knowledge and yet they're speaking. Now, has God purposed it? Absolutely, but we're going to see like with Saul, it wasn't for their salvation

but it was, again, for a delusion. The more this took place, the more Saul himself was convinced that he was the Lord's and the Lord was blessing him.

But now I want you to see verse 6. This is key and this is where I want to come back to next time, "And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them," and notice, "and shalt be turned into another man." When this is stated here, don't understand it in the terms of being converted. What its meaning is just like Christ said they'll cross land and sea and make one proselyte and become twofold the child of Satan, child of hell, being turned into another man in this Scripture and as we read coming forward means to be hardened. Whatever tenderness he had before coming looking for these donkeys, now from this point he will be blinded and he will be blinded by a profession.

Why? We read here, "And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." Here again, you read that and you think God is with him. This is no different than when the Lord raised up Cyrus in the days of Daniel and it says that he was God's servant. In other words, God was working through these unconverted kings to accomplish his will and purpose but here it's not for good, it's for judgment. You can read that "God is with thee" to be an instrument of judgment unto this people because Samuel already said it, "You want the king? Alright, he's going to take your children, he's going to take your servants, he's going to take your land." And this is the sense of his heart becoming hardened, God turning his heart, giving him over to the heart desire. I don't think any of us even listening right now that are the Lord's understand fully just what would take place if God should ever take his hand off our own heart, turn our own heart. We would literally be devils so we have nothing to boast the fact that God has been merciful and gracious to such as we are.

He says, "And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do." Now notice here, Samuel is speaking as a representative of Christ, prophet, priest and king. His one mission here is offering of sacrifices, peace offerings, but there is no indication that Saul and as we're going to see later, couldn't wait for him. The part of the pride that lifts up in Saul's heart here is that, "I can go ahead and do these sacrifices myself. That's how God has blessed me." We're going to read that later. I'm getting ahead of myself.

"And it was so, that when he had turned his back to go from Samuel," here it is, "God gave him another heart." That word "another" it's like Paul spoke of another Gospel. Another heart doesn't mean a good heart, it doesn't mean a converted heart, it means a hardened heart.

"And all those signs came to pass that day." What signs? It says, "And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them." He joined right in with them. Here's his profession. It's like people today in these congregations that get all worked up and things begin to happen and move and people are moved and there is emotion and there's praising

God, "Praise God! Amen!" and raising of hands and all this going on. There is a spirit there but it's not a spirit of grace, it's a spirit of judgment. You see, the Spirit of God, behold the goodness and the severity of God is what we saw, that came upon him and he prophesied among them.

"And it came to pass, when all that knew him," so not only do we have a delusional Saul now thinking he's blessed of God but now the people. Here's the real reason that God brought this delusion. "And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?" We've got political leaders today wanting endorsements by religious evangelicals of the day and as soon as they get it, everybody is thinking, "Ah, that one's among the prophets then." That's how they reason. Men reason that way. They're attracted to such people.

"And one of the same place answered and said, But who is their father? Therefore it became a proverb," and this is where I want to deal with this next time, "Is Saul also among the prophets?" How were they looking at it? They weren't asking this question in doubt, they were asking it rhetorically, "Yes. He must be blessed of God because he is among the prophets."

"And when he had made an end of prophesying, he came to the high place." And that's where I'll stop for today. But you stop and consider: might God in sovereignty so blind a generation of people sending them strong delusion as to believe a lie because they received not the love of the truth? Remember, God told Samuel, "Give them what they want. They haven't rejected you, Samuel, they have rejected me." How important is it to weigh and consider this word and the God of this word and the honor due unto his Son that when people go their own way and even begin to pervert this word to their own destruction, their own ruin, where does that ruin come from? It's God. God gives men over to their own reprobate mind.

A lot of people out here talking about how bad our society is because of the murders and the drugs and the alcohol and the sex and all of these things. That's part of an evil generation but I'll tell you what trumps it all is religion, is the false profession. As many people as you can say and they're talking right now about in New Hampshire, how many people died over the weekend, overdosed, but you consider how many people have been given over to a reprobate mind that are meeting in congregations today. It far surpasses drug addicts, I promise you. There is a different type of drug. When you can fill a stadium full of 90,000 people and then go worldwide to millions, that's how many, unless there's one or few among them that the Lord in his election of grace will yet bring out, there is far more that the Lord has given over and used religion to do it. Why? Because it's so deceptive. They look at the things going on and they think, "Wow, God's blessing," when in reality it's for their judgment.

I know this is sober but look in 2 Thessalonians 2 and this is why we're going to come back because it's just impossible to deal with this all in one setting and so I'll be done here in a minute. But 2 Thessalonians 2, notice in verse 8. This is talking about the end

times which we are in, the end times began when Christ came the first time. We're at the end of the world and it says that, "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." That wicked is what? Verse 7, mystery of iniquity. People today are looking for a man. They're trying to figure out what 666 is and they're thinking it's this man, it's that. I mean, you can go back in history and they had Mussolini and Hitler; they named different ones, you know, Saddam Hussein, he's gone. They all pinpoint who this antichrist is. It's a spirit of antichrist that Christ will consume. It's going to be in the world, this delusion. We're reading back here in Samuel the same blindness that God in judgment gave these people over to, he continues to give people over to until Christ comes again. It's only when Christ comes again that it will be completely wiped out.

"Even him," again, even him is in italic but just read it this way, "whose coming," again, this spirit of iniquity, "whose coming is after the working of Satan with," what? "All power and signs and lying wonders," the very same thing that deluded Saul and the people, seeing him among the prophets prophesying.

Notice, "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." You know, people that perish, it's not God forcing them in unbelief. All God has to do is leave a person to their own unbelief and they'll delightfully boil like that frog. They think themselves, that's why it's a spirit of slumber. It feels comfortable. They prefer it in spite of the truth.

And you can see in verse 11, "for this cause God shall send them strong delusion, that they should believe a lie." Now, do you suppose if God sends a strong delusion to someone that they believe a lie that they're ever going to hear the truth? This is a judicial, legal blindness that we read about in Romans 11:7, we're seeing it here. You think, "Wow, just religion is propagated." They're still putting up million dollar buildings around here in Shreveport. This city is not that rich when it comes to comparison to other cities and yet you look about the money that's going into these buildings and different preachers that the Lord is raising up. Yes, he is raising up, but not for the blessing of the people but for their condemnation.

And it says in verse 12, here's the strong language, "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." What is unrighteousness but anything that stands opposed to the righteousness of God which is none other than Christ and that work that he accomplished at Calvary? I had somebody respond to a post I put on Facebook today concerning the person and work of Christ and rejoicing and someone wrote back, I still don't know the purpose for their asking but it was just a question, "Is it rejoicing in his person? Is it rejoicing in his work? Or is it rejoicing in the blessings of what he accomplished?" and I just responded, "Yes." Ephesians 1:1-14, his person, his work and the blessings is what we rejoice in.

But that's not what we're reading here. These rejoice in the what? The signs, the wonders, the touchy-feely feeling. People swooning and singing, "There is a spirit in this place and it's the Spirit of the Lord." That's how they perceive it and the Lord would have it so for

this reason: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. When you've got people amening a preacher that's not preaching the righteousness of God in Christ accomplished there at Calvary, you've got people taking pleasure in unrighteousness because that's all it is.

One other verse I'd have you look at, that's over here in 2 Corinthians 4:1-4. "Therefore," Paul says, "seeing we have this ministry," what ministry? The ministry of grace, mercy. "As we have received mercy, we faint not." Why would you faint? Well, it's in the face of all this unbelief and we are few in number that the Lord has raised up in our generation across this nation, across this world that believe this Gospel. It's not a popular Gospel. It never has been.

Paul said, "have renounced the hidden things of dishonesty." Religion covers a multitude of sins. People get slap happy when they get religious and it's just like a wine, a drunk, they don't know what they're saying. They lose control of themselves. But it's dishonesty.

"The hidden things of dishonesty not walking in craftiness, nor handling the word of God deceitfully." People handle the word of God deceitfully if they ever come here and read this word with any other view than that of the glory of Christ. But how many people are rushing into stores to buy the latest devotional? Why? Because it makes me feel good getting up and having my devotions every morning and reading about this promise and that promise and claiming it, name it, claim it. Heading down the road, "I feel better today because I read this verse." How many people pass these verses around, they're quoting them and it has nothing to do with Christ? That's handling the word of God deceitfully.

"But by manifestation of the truth," here's Paul, here's the difference, "commending ourselves to every man's conscience in the sight of God." In other words, we don't change our message. Consistently we speak as witnesses of how God has taught us by his grace, if he has.

"But if our gospel be hid," verse 3, "it is hid to them that are lost." In other words, they don't even realize they're lost. They have gone astray.

Here's what I want you to see, verse 4, "In whom the god of this world hath blinded the minds." I know the editors and translators put god in little "g" here as if the god of this world means the devil has blinded them, but it's the same word as up in verse 2 where it says "handling the word of God deceitfully," so put a capital "G" there.

"In whom the God," there's only one God of this world, it's the sovereign God, "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." If a person continues to do those hidden things of dishonesty, covering up a multitude of sins by religion and profession and handling the word of God deceitfully, not giving the glory to Christ, that's an evidence as long as they're that way that God has blinded them lest they should see the

light of the glorious Gospel of Christ who is the image of God and that should shine unto them.

When will a person believe? When it pleases God, otherwise God gives them over to their own reprobate mind. That's why Paul says, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness," here's the difference, what makes a difference right here, "hath shined in our hearts." Notice in verse 4 it says "the glorious gospel of Christ, who is the image of God, should shine unto them." If a person is blind, you can turn up the light as much as you want but they're not going to see it. It takes light and it takes sight. But Paul is saying if any believe, it's because God commanded that light to shine out of darkness. Just like he did at the beginning, he said, "Let there be light." "Hath shined," notice, "in our hearts." Christ in you, the hope of glory. That's the difference. That's the difference between two people sitting there hearing the same message, the light was shining unto them but they don't see it. They get up and go right out that door like they heard nothing, and another, they're moved, they're changed, they are caused to see their lost estate and their heart is drawn to Christ. It says there, "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Saul, the people back here in Samuel, we're going to come back to it next week, they had all this around them. They had Samuel. You talk about a man in his generation that stood alone and all of that. It's just like Isaiah in his generation. It's like John the Baptist in his generation. It's like Christ in his generation. Here was God in the flesh and yet they turned thumbs down on him and said, "Crucify him! Crucify him!" and went about their way. When they sealed that tomb, they thought to be rid of him. They didn't even hear what he said, "In three days, destroy this temple and I will build it up again, it will raise up again." They still haven't got it. And people here in the United States haven't got it. There are so-called evangelicals that are putting aside money for the rebuilding of the temple in Jerusalem sitting in secret bank accounts. They are sending it over there. Any time somebody goes over there, "Take some money with you." Of course, the natural Jew loves it. Who knows what they're doing with it, building up their little empire but it's all for nought unless the Lord is pleased to reveal Christ in some of them.