

Delta Workshop

SESSION 1: GOD'S DESIGN FOR WORK & CALLING

NOVEMBER

SUNDAY

02

2-5 PM

2025

YOUTH HALL, FIRST BAPTIST CHURCH

ROSHAN THIRAN
FOUNDER OF LEADERONOMICS

REGISTRATION STARTS AT 1.30PM

REGISTER HERE:





Definition: a major problem or controversial issue which is obviously present but is avoided as a subject for discussion.

³ Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.’”

“Why is the God of the OT so different from the God of the NT when it comes to the issue of justice

YHWH says:

- “Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.” 1 Samuel 15:3

Jesus says:

- “Love your enemies and pray for those who persecute you.” Matthew 5:43
- “Do not resist an evil person. If anyone slaps you on the right cheek, turn the them the other cheek also.” Matthew 5:39

Lessons from the Amalekite “Genocide”: A study in biblical justice

1 Samuel 15

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. ² 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. ³ Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.’”

⁴ So Saul summoned the men and mustered them at Telaim—two hundred thousand foot soldiers and ten thousand from Judah. ⁵ Saul went to the city of Amalek and set an ambush in the ravine. ⁶ Then 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.

⁷ Then Saul attacked the Amalekites all the way from Havilah to Shur, near the eastern border of Egypt. ⁸ He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword. ⁹ 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. ¹⁰ Then the word of the LORD came to Samuel: ¹¹ “I regret that I have made Saul king, because he has turned away from me and has not carried out my instructions.” Samuel was angry, and he cried out to the LORD all that night.

¹² Early in the morning Samuel got up and went to meet Saul, but he was told, “Saul has gone to Carmel. There he has set up a monument in his own honor and has turned and gone on down to Gilgal.”

¹³ When Samuel reached him, Saul said, “The LORD bless you! I have carried out the LORD’s instructions.”

¹⁴ But Samuel said, “What then is this bleating of sheep in my ears? What is this lowing of cattle that I hear?”

¹⁵ 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.”

¹⁶ “Enough!” Samuel said to Saul. “Let me tell you what the LORD said to me last night.”
“Tell me,” Saul replied.

¹⁷ 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. ¹⁸ And he sent you on a mission, saying, ‘Go and completely destroy those wicked people, the Amalekites; wage war against them until you have wiped them out.’ ¹⁹ Why did you not obey the LORD? Why did you pounce on the plunder and do evil in the eyes of the LORD?”

²⁰ “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. ²¹ The soldiers took sheep and cattle from the plunder, the best of what was devoted to God, in order to sacrifice them to the LORD your God at Gilgal.”

²² But Samuel replied:

“Does the LORD delight in burnt offerings and sacrifices
as much as in obeying the LORD?

To obey is better than sacrifice,
and to heed is better than the fat of rams.

²³ 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.”

²⁴ Then Saul said to Samuel, “I have sinned. I violated the LORD’s command and your instructions. I was afraid of the men and so I gave in to them. ²⁵ Now I beg you, forgive my sin and come back with me, so that I may worship the LORD.”

- Man's justice
- God's justice
- Seeking justice today as followers of Jesus

Man's justice

God's demand for justice that lead to war

² 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.

⁹ 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.

The horrors of war reveal man's capacity for self deception

- Most major wars are started on grounds that appear noble (political, economical or ideological)
- *The real reason for war is usually profit (Tim Keller)*



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Buchenwald concentration camp



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On April 7, the employees of Ohrdruf town council, the Town Mayor Schneider and his wife, and local factory owner Thilo Muhlberg were forced to inspect the camp and witness the conditions at firsthand. The mayor and his wife committed suicide that same night. **“We didn’t know, but WE knew,”** they had scribbled on a scrap of paper beforehand. Following the liberation of Buchenwald concentration camp on April 11, more than 1,000 Weimar residents were forced to see the appalling conditions there with their own eyes.

<https://www.youtube.com/watch?v=vfRKtdGfvWg&t=667s>

Self deception over injustices is often rooted in fear

- “We didn’t know but we knew”
- *I choose not to know*

- “We didn’t know but we knew”
- I choose not to know
- *Faith is often not about the inability to believe but the refusal to believe*



Self deception is choosing to not know when people use *incrementism* to slowly do evil

- “It’s only sheep, Samuel.... What’s the big deal”
- “It’s only an Amalekite wife....”
- “It’s only consulting a medium”
- “It’s only the worship of Baal”

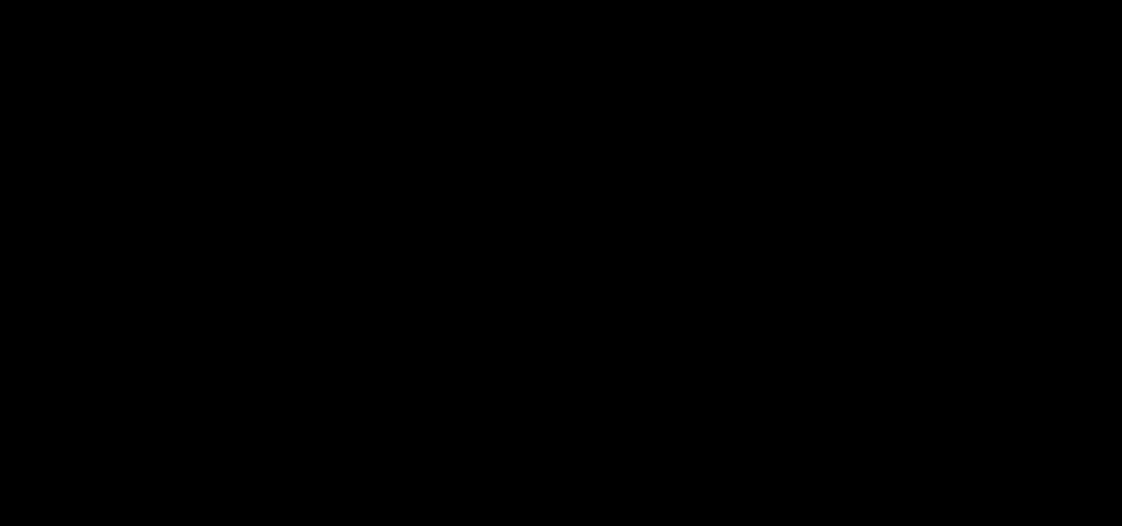
Self deception buries the guilt to respond to injustices by acts of sacrifices

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God's justice

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¹⁷ Remember what the Amalekites did to you along the way when you came out of Egypt. ¹⁸ When you were weary and worn out, they met you on your journey and attacked all who were lagging behind; they had no fear of God. ¹⁹ When the LORD your God gives you rest from all the enemies around you in the land he is giving you to possess as an inheritance, you shall blot out the name of Amalek from under heaven. Do not forget! Deuteronomy 25:17-18

⁵ When Haman saw that Mordecai would not kneel down or pay him honor, he was enraged. ⁶ Yet having learned who Mordecai’s people were, he scorned the idea of killing only Mordecai. Instead Haman looked for a way to destroy all Mordecai’s people, the Jews, throughout the whole kingdom of Xerxes. Esther 3:5

The “genocide” of the Amalekites

- The language is **hyperbolic** and does not literally mean every single living person was killed. The Amalekites are still around in 1 Samuel 27:8, 30:1-2,18 and 2 Sam 1:1 (same with the Canaanites). The book of Joshua use “removing” and “driving out” of the Canaanites after chapter 12 which list all defeated Canaanite Kings, despite Dt 7:2-4 saying the Israelites were to “destroy them totally”
- The language is **literal** and the Amalekites are described in the OT as being determined to wipe out the Jews from existence, therefore this warrants blotting them out from existence. Preceding this war they were given opportunity to repent when YHWH sends the hornet first to drive them out (Ex 23:27-31, Dt 7:17-23) or give them an opportunity to repent as what Rahab the Canaanite did
- Warfare with the Amalekites involve **war with demonic forces** who are in league with them. The Amalekites, like the Cannanites have the descendants of the Nephilim amongst them. Hence the account of the spies who arrive at the promised land describe giants (Nephilim) among them. The Anakites (tribe of the Cannanites) in Numbers 13:33 are described as the descendants of the Nephilim. The Hebrew word “Herem” used in this text shares the same Hebrew letters as Hermon which is the mountain for the Nephilim in Genesis 6. This also explains why Goliath is described as a giant

Some common Hebrew words

- Killing: “Haraq”
- Divine smiting: “Hemit”
- The word used to blot out the Amalekites is neither of the above but the word “Herem” (verse 21)

Understanding “Herem”

- “Herem” is often translated as “devoted to destruction” not just humans but also choice animals. In v21 the sheep and oxen are described as the “best of the things that are “herem”
- The blotting out of the Amalekites is therefore not grounded on nationality or race but is used to describe those who are rebellious to God. The book of Joshua opens with the story of Rahab who is exemplary of her faith in the book of Hebrews yet she is Canaanite. And on the flip side, even some Israelites are designated as “herem”
- The New Testament equivalent will be the parable of the sheep and the goats. There will be those who are “herem” and devoted to destruction. *The idea is to separate so there is no sinful influence*

- Warfare narratives in the Old Testament is rechannelled in the New Testament as spiritual warfare against powers and principalities that seek to take captive our thoughts and that of others. In the same way Israel battled anyone (BOTH Israelite and non Israelite) who will lead them into idolatry, the church today battles forces that hold us captive to our self image
- When we do not seek to blot out sin in our lives we give the enemy a foothold
- Demonic forces since the dawn of time have always worked through *deception* – that society can generate peace through violence or intimidation of violence and through manipulation
- Unfortunately many Christians today respond to those that hate them with the same hatred masked in external piety and sacrifices which perpetuate the cycle of hatred between different races and people groups
- Obedience is therefore better than sacrifice. **And the hardest commandment for many of us is to love our enemies**



THE GENOCIDE AGAINST THE TUTSI, AND THE RWANDAN CHURCHES

BETWEEN GRIEF AND DENIAL

PHILIPPE DENIS





Seeking justice as followers
of Jesus – the way of the
Cross

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Genghis Khan killed
enough people to cool
the **entire planet**

- Saul feels the need to be respected by others for his military victory over the Amalakites despite God already proclaiming him King- *in his own eyes Saul still feels small.*
- People who feel the need to use violence or abuse their place of authority to get what they want are similarly the same. *The ability to dominate is what gives them a sense of fulfillment.*
- By keeping Agag as prisoner Saul is now king of kings and people HAVE to respect him.
- The real King of Kings had no such need to obtain victory over his enemies.

VICTORY
IN THE
BLOOD
OF JESUS



- Biblical justice therefore aims to make those that oppose you to recognise your shared humanity and the dignity you're owed as a bearer of the image of God
- Start from a generous assumption that those that hate you also carries their own pain and struggles. This is our role as image bearers. Seek their well being through peace and love and humble engagement.
- The process of biblical justice today is therefore ***active, non violent opposition to injustice*** which challenges power structures without force. This approach actively confronts injustice and demonstrates a kingdom where love, grace and forgiveness prevails
- No better example exist in Malaysia then the long drawn battle to seek justice for missing pastor Raymond Koh

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