

The Destruction of the Amalekites

By Elder David Pyles

Critics never cease to adduce 1st Samuel 15 in support of their claim that the God of the Bible is a fiction. This was where He ordered the total destruction of Agag and the wicked Amalekites. The complainers decry this as genocide. Curiously, most of the same critics reserve the right to possess nuclear weapons and also sanction the annual slaughter of millions of innocent, unborn infants. Such things wreak death and destruction on a scale making the Amalekite event look miniscule. I assume their defense will be that they are at least *equal opportunity* killers, being as willing to abort one race as another. In their clouded reasoning, the biblical account would have been credible had God ordered the destruction of the *entire* human race, but because He discriminated against a tribe, they insist that God must abdicate His place in the realm of reality.

The real fiction in their analysis is in the imaginary god they demand. Whether one likes it or not, the *real* world happens to be a very violent place, so whether one likes it or not, the only god that could serve as candidate to the *real* God of the *real* world is one who either causes this violence or permits it. Whether one likes it or not, the God of the Bible fits the observed reality, but these critics insist that no god has right to existence unless he abides by their fantasies. What absurd thoughts from those who fancy themselves to be thinkers!

Now the clear lesson of the Amalekites is that the *real* God of the *real* world judges us to be fallen creatures who are worthy of death. A man can protest this all he wants and deride the Bible for teaching it, but be sure *none* of this will keep him out of the cemetery. Were such a man to write his own bible, it would surely be fairy tale unless it acknowledged this undeniable, hard fact of life. If God does exist, then He obviously judges us to be worthy of death, and our objections to this fact will do *absolutely nothing* to prove His nonexistence. Such objections would only show that God does not think nearly as highly of men as they think of themselves. Anyone who wishes to protest this point with Him can do so *all the way to the cemetery*. Obviously, no man has been able to prevail upon Him thus far. The Amalekites along with all the cemeteries of the world plainly show that God has a problem with the human race, and one which He has communicated in the

most emphatic terms. Until a man gets this point, and stops being angry at a God that he says doesn't exist, the Bible will never make sense to him.

A man can fabricate his own God, or non-God, and fabricate his own philosophy or religion, but be sure, *nothing* in his contrived belief system will matter when he is at the bottom of a grave. So when he arrives at his beliefs, he should be very careful that what he believes is not the product of his own wishful thinking. Experience plainly shows that God does not always do things the way men want. However, God surely knows that the biggest problem a man can have is for God to have a problem with that man. Such a problem cannot be considered fixed so long as the man is in a grave. If God has provided a remedy and a revelation, then one should expect the remedy to be the primary subject of the revelation. No other subject will matter to a dead man.

This then brings us to the primary subject of the Bible. It is a book about one man, Jesus Christ, who overcame the grave, being resurrected to an immortal body. Since He is the first man in history to do it, there must be something very special about Him. There should be no surprise that much of the Bible is committed to the testimony of His resurrection. Much also is in prophecy of the event, either explicitly expressed in words or portended via brilliant arrangements of ancient events. Jesus obviously knows things His critics do not. Their graves are absolute proof of this.

Now it was Jesus who taught us what is to be counted as scripture and what is the proper way to view scripture. He said, "*Heaven and earth shall pass away, but my words shall not pass away,*" (Mt 24:35), and He said, "*...scripture cannot be broken,*" (Jn 10:35). But never did He say that all men would like what scriptures have to say. Quite the opposite. He said: "*He that is of God heareth God's words: ye therefore hear them not, because ye are not of God,*" (Jn 8:47). Also, "*Why do ye not understand my speech? even because ye cannot hear my word,*" (vs 43). But to this He added, "*My sheep hear my voice, and I know them, and they follow me,*" (Jn 10:27). This means that such as believe Him, and imitate Him in respecting scripture, will finally be made to follow Him in resurrection. "*And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand,*" (vs 28).