

STUDIES IN THE LIFE OF DAVID

PART I

STUDY NUMBER ONE - 1 Samuel 16:1-23

v. 1 The Lord said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."

v. 2 But Samuel said, "How can I go? Saul will hear about it and kill me." The Lord said, "Take a heifer with you and say, 'I have come to sacrifice to the Lord.'"

v. 3 Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate."

v. 4 Samuel did what the Lord said. When he arrived at Bethlehem, the elders of the town trembled when they met him. They asked, "Do you come in peace?"

v. 5 Samuel replied, "Yes, in peace; I have come to sacrifice to the Lord. Consecrate yourselves and come to the sacrifice with me." Then he consecrated Jesse and his sons and invited them to the sacrifice.

v. 6 When they arrived, Samuel saw Eliab and thought, "Surely the Lord's anointed stands here before the Lord."

v. 7 But the Lord said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart.

v. 8 Then Jesse called Abinadab and had him pass in front of Samuel. But Samuel said, "The Lord has not chosen this one either."

v. 9 Jesse then had Shammah pass by, but Samuel said, "Nor has the Lord chosen this one."

v.10 Jesse had seven of his sons pass before Samuel, but Samuel said to him, “The Lord has not chosen these.”

v.11 So he asked Jesse, “Are these all the sons you have?” There is still the youngest,” Jesse answered, “but he is tending the sheep.” Samuel said, “Send for him; we will not sit down until he arrives.”

v.12 So he sent and had him brought in. He was ruddy, with a fine appearance and handsome features. Then the Lord said, “Rise and anoint him; he is the one.”

v.13 So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the Lord came upon David in power. Samuel then went to Ramah.

v.14 Now the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord tormented him.

v.15 Saul’s attendants said to him, “See, an evil spirit from God is tormenting you.

v.16 Let our lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better.”

v.17 So Saul said to his attendants, “Find someone who plays well and bring him to me.”

v.18 One of the servants answered, “I have seen a son of Jesse of Bethlehem who knows how to play the harp. He is a brave man and a warrior. He speaks well and is fine-looking man. And the Lord is with him.”

v.19 Then Saul sent messengers to Jesse and said, “Send me your son David, who is with the sheep.”

v.20 So Jesse took a donkey loaded with bread, a skin of wine and a young goat and sent them with his son David to Saul.

v.21 David came to Saul and entered his service. Saul liked him very much, and David became one of his armor-bearers.

v.22 Then Saul sent word to Jesse, saying, “Allow David to remain in my service, for I am pleased with him.”

v.23 Whenever the spirit from God came upon Saul, David would take his harp and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.

INTRODUCTORY MATERIAL:

Psalm 34:18-19

“The Lord is near to the brokenhearted, and saves those who are crushed in spirit. Many are the afflictions of the righteous, but the Lord delivers him out of them all.”

Psalm 1

“How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers. But his delight is in the law of the Lord, and in his law he meditates day and night. And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither, and in whatever he does, he prospers. The wicked are not so, but they are like chaff which the wind drives away. Therefore, the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the Lord knows the way of the righteous, but the way of the wicked will perish.”

David, the greatest of Israel’s kings, is one of the most fascinating characters in the whole of Scripture. The study of his life is so instructive, whether we consider him as A MAN, A KING, or a TYPE OF CHRIST.

At different times he was:

poor and rich
 hated and beloved
 persecuted and honored
 obscure and prominent
 a sinner and a worshiper

David was a man who put God’s will ahead of his own selfish desires. For the most part, David’s life was a life of obedience to the will of God. When he failed and sinned, he turned in repentance, and threw himself on God’s mercy.

David is well-known in history and modern society. Christians have idealized him, Hollywood has exploited him, and artists have sculptured. Many, many parents are proud to name their sons after him.

Edwin Young points out, “More is known about David than perhaps any other biblical personality.

There are 14 chaps. in the Scripture given to ABRAHAM.

The chronicles of JOSEPH are also described in 14 chapters.

JACOB’S story is told in 11 chapters.

ELIJAH’S - 9 chapters

66 Bible chapters with 59 references in the New Testament are given to DAVID.

Paul J. Jordan points out, “The Bible does not offer us its heroes wrapped in cellophane, but with the dirt of life upon them. For example, ask the man in the street what he knows about David, and he will probably answer in terms of David’s greatest victory or his worst defeat. As a boy, David killed Goliath, and as a man, he committed adultery with Bathsheba and murdered her husband Uriah.”

A man’s man like David is not often found in the church. He would intimidate too many people. David was a rugged man who could survive alone in the rough terrain of Judah. He was strong enough to kill a lion and brave enough to confront and fell Goliath. He was winsome, enough to enjoy the love of many women. David’s personality was complex and he gave himself intensely to whatever he was doing. His emotional valleys were extremely low and his peaks extremely high. He was a leader of men able to win and retain loyalties over long periods of time from a position of weakness, as well as strength.

Luis Palau points out, “While still a teenager, David was taking long strides toward greatness. His trail, though haunted by loneliness, tragedy, and broken dreams, climbed heights few have scaled since. David ran toward his God. A teenaged giant-killer had giants to face as an adult too. We read of David, the great king, David, the leader of nations, but we also read of a man with passions like our own, who struggled and failed,

yet gathered up the broken pieces to give them back to God. A man after God, a heart after God's heart.

Many of life's most crucial decisions occur in lonely, open fields where you can't even find rabbit tracks. Others are made in congested thoroughfares where it's so crowded your feet don't even touch the pavement as you move with the throng at the pedestrian crossing. Some decisions are far enough down the road that you have plenty of time to think about them before the road forks. Other decisions open suddenly at your feet, demanding instant action."

Humpty—Dumpty—But God Can . . .

Alan Redpath points out, "The Bible never flatters its heroes. It tells us the truth about each one of them in order that against the background of human breakdown and failure, we may magnify the grace of God and recognize that it is the delight of the Spirit of God to work upon the platform of human impossibilities. We are humiliated by the reminder of how many times we have failed. Great has been our stubbornness, but greater still has been His faithfulness. The conversion of a soul is the miracle of a moment. The manufacture of a saint is the task of a lifetime."

What kind of man does God like?

How was David a man after God's own heart?

M. R. DeHaan II points out, "The beatitudes describe David's heart in Matt. 5:3-12:"

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 Blessed are those who mourn, for they shall be comforted.
 Blessed are the gentle, for they shall inherit the earth.
 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
 Blessed are the merciful, for they shall receive mercy.
 Blessed are the pure in heart, for they shall see God.
 Blessed are the peacemakers, for they shall be called sons of God.
 Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.
 Blessed are you when men revile you and persecute you and say all kinds of evil against you falsely on account of me.

Rejoice and be glad, for your reward in heaven is great; for so they persecuted the prophets who were before you.”

We can note from the Psalms that David had:

a BELIEVING heart
 He had a TRUTHFUL heart.
 He had an OPEN heart.
 He had an EXPECTANT heart.
 He had a heart that REMEMBERED GOD’S LAW.
 He had a REPENTANT heart.
 He had a HUMBLE heart.
 He had a DEPENDENT heart.

Gene A. Getz in his book God’s Man in Faith and Failure: David points out, “Ask the average man on the street what they remember about David and they’ll probably recall his greatest achievement and his greatest failure. On the one hand he has been highly lauded for his encounter with the giant Philistine Goliath; on the other hand he has been severely criticized for his affair with Bathsheba. The first experience thrust him into prominence as a man led by the Spirit of God and possessed with great physical strength and skill. The second experience thrust him into prominence as a man who followed his own sinful desires, woefully deceived himself, reflecting a great spiritual weakness. In a sense, these two events epitomized David’s life. Because of his heart attitude, he often stood head and shoulders above his peers in doing great exploits for God, but because of some inherent weaknesses in his personality, he at times found himself entangled in a web of sinful behavior that is difficult for the average 20th century Christian to comprehend.”

John Oxenham wrote, “To every man there opens a way,
 And ways, and a way,
 And the high soul climbs the high way,
 And the low soul gropes the low,
 And in between on the misty flats
 The rest drift to and fro.
 But to every man there openeth
 A high way and a low,
 And every man decides
 Which way his soul should go.”

Charles Gulston points out, “David emerges clear-cut from the shadows of the centuries, and he is relevant today because he wrote of things that never change; because in his cries of despair and songs of triumphant, he echoed humanities griefs and its joys. In an anguish of his own soul, David revealed the depths to which mankind can sink. Nothing in three thousand years has altered the basic problem he faced. They are still the same, and their solutions are still the same, although we have explored the moon.”

Goldsmith points out, “Our greatest glory consists not in never falling but in rising every time we may fall.”

He was a man of all dimensions; born to be a king in the middle of recorded time.

He was a man of war, yet he knew the peace of still waters and green pastures.

He touched the peaks of the sublime and almost lost himself in the depth.

He matched the hour that was his own, but he was a man for all time.

David lives on in other ways. He would certainly find that his name has been preserved, even adding luster to Jerusalem’s top hotel. He would find that the star on Israel’s blue and white flag is believed to be the emblem he used on his shield. He would walk down streets that bear his name, but he would find no trace of the palace he built with the help of the king of Tyre.

The life of David is the greatest SOAP OPERA ever written in Scripture.

David and his wives and concubines and mixed-up children,

Tamar and her half-brother Amnon,

Absalom and Jonadab,

Joab and the wise woman of Tekoah,

Ittai and Shimei,

Ahithophel and Hushai,

and the righteousness and the grace of God reigning, over them all. Truly all Scripture is given by inspiration of God.

Dallas with the best script going couldn’t even run a close second!!

Alexander Maclaren points out, “None of the great men of Scripture passed through a course of so many changes. None of them touched human life at so many points. None of them were so tempered and polished by swift alteration of heat and cold, by such heavy blows and the friction of such rapid revolutions. Like his great son and lord, though in a lower sense, he too must be “in all points tempted like as we are,” that his words may be fitted for the solace and strength of the whole world. Poets learn in suffering what they teach in song. These quick transitions of fortune and this wide experience are the many colored threads from which the rich web of his psalms are woven.”

David is like his own harp of many chords, through which the breath of God murmured, drawing forth wailing and rejoicing, the clear ring of triumphant and trust, the low plaint of penitence, the blended harmonies of all devout emotions.

SCRIPTURAL SURVEY:

It would be well to place David in the historical context in which he lived in order to appreciate the times that we are going to be studying.

After the sin of Adam and Eve in the Garden of Eden, God promised that there would be a seed.

God made an unconditional covenant with Abraham in Genesis 12, a covenant that involved a SEED and a LAND.

These promises were passed on to Isaac and then to Jacob, and then through the tribe of Judah.

God said that the nation Israel would dwell in a land that was not theirs for 430 years. This period of time began when Jacob and his family went down to be reunited with his son Joseph.

The children of Israel then made their exodus from the land of Egypt under the leadership of Moses.

They came up to Kadesh-Barnea, to shores of the River Jordan; and after sending spies into the land, they came to the decision that they could not go in and take the land. Out of the 12 spies that had gone in, Joshua and Caleb were the only two who believed that they could go in, and recommended that they do so immediately.

For the next 40 years the children of Israel wandered in the wilderness; and after that generation died, so did Moses. It was under Joshua's leadership that the children of Israel went in to possess the land.

In the book of Judges, we see several cycles of the people doing evil again in the sight of the Lord. They are then taken into captivity by some foreign power for a period of time. And then God graciously raises up a judge to deliver the people of Israel; and there is a period of prosperity for a brief time before it happens once again: "they do evil in the sight of the Lord."

When the book of Judges ends, we have the pathetic summary in Judges 21:25 - "Everyone did that which was right in his own eyes."

The significance of the book of Ruth is spelled out beautifully by Charles Gulston, "The love story unfolds in much the same way as countless happenings of this nature have done down the centuries, but with no trace of anything unseemly or improper. The first step that Boaz, a kinsman of Elimelech and a man of wealth, took after setting eyes on Ruth was indicative of a more than casual interest in her. He found out all about her and then saw that she was accorded special favors. The significance of that was not lost on Naomi, whose instructions to her daughter-in-law to lie that night at the feet of Boaz on the threshing floor was in accord with the customs of the time. It simply meant that Ruth was offering herself in marriage, and she had in Boaz an eager acceptor. He lost little time in resolving a legal problem because of a prior claim to Ruth's hand by a closer kinsman, nor was it long before the people and the elders were praying that

the Moabitess bride would be like Rachel and like Leah, which two did build the house of Israel, and for Boaz to do worthily in Ephratah and be famous in Bethlehem. They were more prophetic in their prayers than they knew because in the union of Boaz and Ruth, another vital link had been added in the chain of divine redemption. Boaz was a descendant of Abraham, to whom the promise was given that in him all the families of the earth would be blessed. Through the Moabite girl, who was better than 7 sons to a mother-in-law, Boaz had a son whose name was Obed. Obed had a son called Jesse. And Jesse had 8 sons, the youngest of whom was a boy called David. From the house of David, 28 generations later, came the Messiah, the Lord Jesus Christ.

The last of the Judges was a man by the name of Samuel.

Hannah, being childless, had prayed that the Lord would give her a child. And she promised in return that she would give that child back to the Lord. Samuel was miraculously born in answer to that prayer, and he was brought back to the temple to serve under Eli's leadership.

One night as a child, he heard the Lord speaking to him. After two prior occasions, Eli recognized it was the Lord, and instructed Samuel to go and lay down and say, "Speak, Lord, for thy servant heareth."

The people came to Samuel and desired that they might have a king to rule over them. Samuel rejected this thought at first but God said, "They have not rejected you, but Me. Let them have a king."

Saul is the first of these kings, and we will see him on numerous occasions in these chapters we will be studying in this first section of the Life of David.

Rough for Samuel:

1. Step aside
2. Treated as though he didn't exist

Wilson, in his thesis, points out, "The contrast between David, the man after God's own heart, and Saul, the man with the heart of the nation, is graphically shown to illustrate the divergent outcome of obedience and disobedience to the covenant. The ultimate expression of Saul being brought down is seen when he and his sons die in battle against the Philistines. Saul, out of God's favor, was removed as a threat to David, the Lord's anointed. David was blessed for his righteousness and became king.

It is particularly seen in the setting apart of the three main characters Samuel, Saul and David. All three would not normally have risen to such prominence had not Yahweh sovereignly directed. He opened the womb of Hannah, he chose out Saul, he looked past Jesse's older sons to pick David. Yahweh is sovereign, and the books of Samuel gloriously portray that sovereignty.

It has been asserted that the author of Samuel, either a priest or prophet, wrote the book soon after the events prior to the end of Solomon's reign. He was writing to a nation that had become somewhat lethargic in their worship and covenantal responsibilities, and he desired to call them back into obedience and faith through the presentation of the nation's history which typified the covenantal relationship with its attendant cursings and blessings.

TEMPERAMENT TRAITS:

Before you can really appreciate the biography of a man, you need to put some flesh on his bones and to be able to understand some of the things that make him tick.

Tim LaHaye in his book Understanding the Male Temperament points out, "Man is very complex. He is made up of character, personality, leadership, productivity, courage, mind, emotions, sexuality, a body, and a boy."

The image of manhood today is the macho man. He is virile, masculine, sparkling with charisma and sex appeal. It is the John Wayne image of rough, tough, sometimes crude, but always fair. He leaves a trail of broken hearts and broken jaws everywhere he goes.

Frozen to boiling. Machines to measure sex drive: Cool to torrid.

The man's sex drive is far stronger than the woman's, and if we were to try to measure David's sex drive, it would probably go off the Richter scale.

To really understand the man, you've also got to see the boy. LaHaye points out, "It's the boy in the man that makes it impossible for him to resist the challenge of that sports car revving its engine while

waiting at a red light.

It's the boy in the man that makes the middle-aged father offer to play quarterback for the neighborhood kids on the front lawn.

It's the boy in the man that makes him go out fishing when they're not biting in hopes that he'll get that big one.

It's the boy in the man that makes him scare his wife with a dead mouse.

It's the boy in the man that makes him put salt in the sugar on April Fool's Day.

It's the boy in the man that makes him punch the tops of the chocolates in search of a caramel.

It's the boy in the man that brings home that puppy his wife has absolutely forbidden, consoling himself all the way home with: When she sees it, she just can't help but love it.

It's the boy in the man that makes it impossible for him to walk by a construction project without looking into the hole or over the fence.

It's the boy in the man that makes him send his wife on a treasure hunt to find her Christmas present.

It's the boy in the man that makes him lift, shake, and poke at his Christmas present when no one else is looking.

It's the boy in the man that threatens his wife: When you turn 40, I'll trade you in on two 20's.

David is a blend of two temperaments: He is a SANGUINE-MELANCHOLY.

The SANGUINE is an extrovert temperament.

And the MELANCHOLY an introvert.

The strengths and weaknesses of these temperaments are seen in the following words:

STRENGTHS:

- Outgoing
- Has charisma
- Warm
- Friendly
- Responsive
- Talkative
- Enthusiastic
- Carefree
- Compassionate
- Generous
- Gifted

Analytical
 A perfectionist
 Conscientious
 Loyal
 Aesthetic
 Idealistic
 Sensitive
 Self-sacrificing
 Self-disciplined

The WEAKNESSES, when they dominate, are:

Undisciplined
 Weak-willed
 Restless
 Disorganized
 Unproductive
 Undependable
 Obnoxious—loud
 Egocentric
 Exaggerates
 Fearful & Insecure
 Moody
 Negative
 Critical
 Rigid & Legalistic
 Self-centered
 Touchy
 Revengeful
 Persecution-prone
 Unsociable
 Theoretical & impractical

Sanguines usually become:

Actors
 Salesmen or
 Speakers

The Melancholy becomes:

Artist
 Musician
 Inventor
 Philosopher
 Doctor

Tim LaHaye points out, “The sanguine-melancholies are highly emotional people who fluctuate drastically. They can laugh hysterically one minute and burst into tears the next. It is almost impossible for them to hear a sad tale, observe the tragic plight of another person, or listen to melancholy music without weeping profusely. They genuinely feel the grief of others. Sanguine-melancholy doctors, for instance, always display the best bedside manner. Ordinarily, they make fantastic instructors, teachers, and college professors, and are easily the most popular instructors on campus. Almost any field is open to them, especially public speaking, acting, music and the fine arts. However, sanguine-melancholies reflect an uninhibited perfectionism that often alienates them from others because they verbalize their criticisms. They are usually people-oriented individuals, who have sufficient substance to make a contribution to other lives, if their ego and arrogance don’t make them so obnoxious that others become hostile to them. King David is a classic illustration of a sanguine-melancholy temperament, an extremely likeable man who attracted both men and women. He was colorful, dramatic, emotional, and weak-willed. He could play a harp and sing. He clearly demonstrated a poetic instinct in his psalms, and he made decisions on impulse. Unfortunately, like many sanguine-melancholies, he fouled up his life by a series of disastrous and costly mistakes before he gained enough self-discipline to finish out his destiny. All sanguine-melancholies, of course, are not able to pick up the pieces of their lives and start over, as David did. It is far better for them to walk in the Spirit daily, and avoid such mistakes.

A real man’s man is one in whom self is changed into a spiritually sensitive servant.

A sanguine-melancholy can be filled with rage one moment, and bursting into tears the next.

Arthur Gordon demonstrates this in his book Through Many Windows as he tells about an experience with an old black gentleman: “And suddenly, out of nowhere, came a rush of emotion so unexpected, so powerful, so overwhelming, that I was stunned. I felt as if, deep inside me, great doors had swung open upon another dimension. And through those doors poured a torrent of feeling so intense that I couldn’t begin to limit or control it. I felt a great tidal wave of tears surging up

in me. It was the only response I could make, and I did burst into tears. I struggled to understand what was happening, but I was caught in an emotional whirlwind that seemed to blow all my defenses away and leave me helpless. I knew it had something to do with the old black man. I seemed to see his eyes looking at me full of tears, dark pools that reflected the whole sum of human misery. I saw my own casual efforts to help him and knew a burning sense of shame for their inadequacy. I felt as if all the attempts I had made in the past to help others or oppose evil were feeble things indeed, devoid of any real compassion or caring. The thoughts seemed to come in a stupendous rush that the true nature of sin lies mainly in what one fails to do, and that in this area, regardless of what we may think, most of us are almost beyond redemption. I sat there stricken. In the mirror I could see the tears pouring down my face. Great sobs were caught in my chest. My throat was too tight to let any sound come through.”

Much of the melancholy temperament comes through in country music and its lament. Some of the words really speak of the feelings of this temperament:

“I really tried to drown my sorrows but the little buggers learned to swim.”

“You picked a fine time to leave me, Lucille. Four hungry children and the crop’s in the field.”

“I bought the shoes that just walked out on me.

“Walk out backwards so I’ll think you’re coming in.”

David is characterized as a man after God’s own heart. It causes us to ask the question: What kind of heart is God looking for?

I would say, it is a heart that has the 4 following characteristics:

1. It’s a SENSITIVE heart.
2. It’s a SUBMISSIVE heart.
3. It’s a SERVANT’S heart.
4. It is a heart desirous to be a STUDENT OF THE SCRIPTURES.

“I can’t sing the note you left me . . .”

“I’ll be under the table before I get over you . . .”

STUDY NUMBER ONE - I Samuel 16:1-23INTRODUCTION:

Latest born of Jesse's race,
 Wonder lights thy bashful face.
 While the prophets' gifted oil,
 Seals thee for a path of toil.

In this chapter we are going to see:

- I. DAVID BEFORE SAMUEL - 16:1-13
- II. DAVID BEFORE SAUL - 16:14-23

As we launch into the chapter, it would be good for us to recognize the cast of characters. Reference will be made to:

- Samuel
- Saul
- Jesse
- the Lord
- the elders
- Eliab
- Abinadab
- Shammah
- the Spirit of the Lord
- David, himself

v. 1 The Lord said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way: I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."

The scene of our story opens with the Lord speaking to Samuel.

Samuel is the last judge, and the first of the prophets. Samuel has had a long and successful career as a servant of the Lord. He has had to experience the pain of giving up his plans for what the Lord wanted to have happen when the people desired a king. The years under Saul's leadership have been very difficult for Samuel because he has been treated as though he didn't even exist.

Samuel really loved Saul, however, and wanted him to succeed desperately.

All he had been through with Saul and he still cared

In chapter 15 Saul again failed to follow the specific instructions of the Lord in the battle with the Amalekites, and in verse 26 of chap. 15 we read that "Samuel said to Saul, 'I will not return with you, for you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel.'"

The Lord in this first verse, as he speaks with Samuel, asks a question and then issues a command.

The question is: "How long will you mourn for Saul, since I have rejected him as king over Israel?"

The question comes, Can we mourn too long over those things which the Lord has allowed to happen in our lives as part of His plan?

The Lord, in a gentle way, reproves Samuel and tells him to get on with the program. I have rejected Saul, and I want you to go and anoint a man that I have chosen.

Samuel must have been a pretty sensitive guy, and his love and unswerving loyalty and devotion to Saul is incredible.

The Lord follows his question with a command: "Fill your horn with oil and be on your way. I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."

Life goes on, man. You can't go on living in the past. Fill your horn with oil and be on your way. I am sending you to Jesse of Bethlehem.

Krummacher points out, "Sometime ago, in this little shepherd village, the Lord with an eye to the accomplishment of redemption in the distant future, had united in a holy marriage rich with promise two noble hearts, the hearts of the pious Moabitess Ruth and of the excellent husbandman Boaz. On the nuptial day he put into the mouths of all the people that were in the gate and of the elders who were witnesses of the celebration the significant benediction, "The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel, and do thou worthily in Ephratah; and be thou famous in Bethlehem." When afterward to the young pair, their first little son Obed, which means 'servant,' was born, the inspired words flowed again, not without the influence of the Spirit from above. When about a half a century had passed after the birth of Obed, Samuel was directed by the Lord to go to Bethlehem."

Getz points out, "But the work of God must go on. Disappointments in people must never thwart God's eternal purposes, and this was the Lord's message to Samuel."

Micah 5:2

"But as for you, Bethlehem Ephratah, too little to be among the clans of Judah, from you one will go forth from me to be ruler in Israel. His goings-forth are from long ago, from the days of eternity."

J. Vernon McGee points out, "God is sending Samuel to Bethlehem to anoint David king. David was God's choice. Although God had trouble with him, God has trouble with all of us, doesn't He?"

Alexander Whyte points out, "David was a man of strong passion, good and bad. But no passion in David's heart was stronger than the noble passion to do with all his might whatsoever his hand found to do—harp or sling or sword or scepter or psalmist's pen—it was all the same. David was a cunning man, and the Lord was with David."

W. J. Deane and Thomas Kirk write, “As Jesse the grandson of Boaz and Ruth was an outstanding man of wealth at Bethlehem, Samuel probably knew him, though he does not seem to have been well acquainted with his family. Bethlehem lay about six miles to the south of Jerusalem, and about nine miles to the northeast was Ramah. It gave birth to David, the sweet singer of Israel, and to David's greater son Jesus, the long-promised Messiah.”

Blaikie points out, “It can never be right to shut God out of view in connection with our sorrows, or to forget that the day is coming, impossible though it may seem, when his character shall be so vindicated in all that has happened to his children, that all tears shall be wiped from their eyes, and it shall be seen that his tender mercies have been over all His works.”

But God, who stoops to human weakness, who fortified the failing heart of Moses at the burning bush, and the doubting heart of Gideon, and afterwards the weary heart of Elijah, and the trembling heart of Jeremiah, condescends in like manner to the infirmity of Samuel, and provides him with an ostensible object for his journey, which was not fitted to awaken the jealous temper of the king.

“I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king.”

The Lord does not specifically tell Samuel who this son is going to be. He doesn't tell him which one because Samuel has some lessons to learn about choices that are made that will be demonstrated later in the passage.

v. 2 But Samuel said, “How can I go? Saul will hear about it and kill me.”

Samuel raises the question how and then tells us why he is frightened. “Saul will hear about it and kill me.”

Voss points out, “Samuel’s reticence is not to be interpreted as fear for his personal safety. To anoint or attempt to anoint another king would be viewed as an act of treason and worthy of death for himself and the king-designate.

Some things God asks you to do are scary so you’ll have to trust Him while you do it.

Acts 9:13,14

“But Ananias answered, ‘Lord, I have heard from many about this man, how much harm he did to thy saints at Jerusalem, and here he has authority from the chief priests to bind all who call upon thy name.’”

In the rest of verse 2 we read,

“The Lord said, ‘Take a heifer with you and say, ‘I have come to sacrifice to the Lord.’””

The Lord always has a plan. He issues a command to take care of the concerns of Samuel. He is to be as wise as a serpent and as harmless as a dove.

v. 3 Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate.”

Samuel now has the specific instructions to go with a sacrifice to the city of Bethlehem, and to invite Jesse to the sacrifice. And the Lord says, “I will show you what to do. You are to anoint for me the one I indicate.”

He doesn't tell him yet which one it's going to be.

v. 4 Samuel did what the Lord said. When he arrived at Bethlehem, the elders of the town trembled when they met him. They asked, “Do you come in peace?”

Obedience has always been a hallmark of the life of Samuel. It was he who reproved Saul on a prior occasion, speaking to him with regard to the fact that “obedience is better than sacrifice.” From the very beginning, as he lay as a small child upon his bed, when the Lord spoke to him, he responded, “Speak, Lord, for thy servant heareth.”

Now after many years of walking with God, he finds that the safest thing to do in all the world, even when you are afraid and you don’t understand, is to do what the Lord says. When we do this, the Lord makes every provision, clears the way, and provides a basis for triumph and victory.

When he arrived at Bethlehem, the elders of the town trembled when they met him.

The fear and trembling that the elders are experiencing on this occasion is associated with guilt from prior disobediences.

Sent telegram to 25 best friends who were prominent executives three words: “All is known.” Everyone left the country.

Word spread rapidly throughout the town, “Here comes de judge!”

Getz points out, “Samuel was well known in Israel as the voice of God. Often he conveyed words of judgment because of the Israelites’ sin, but not this time. He had come in peace.”

The elders’ question, uppermost in their mind, is stated in the latter part of verse 4: “Do you come in peace?”

Delitzsch points out, “Samuel was frequently in the habit of coming unexpectedly to one place and another for the purpose of reproof and punishing wrongdoing and sin.”

v. 5 Samuel replied, “Yes, in peace; I have come to sacrifice to the Lord. Consecrate yourselves and come to the sacrifice with me.” Then he consecrated Jesse and his sons and invited them to the sacrifice.

How do you consecrate someone and prepare them for the sacrifice?

1 Cor. 1.1:28

“For let a man examine himself and so let him eat of the bread and drink of the cup.”

2 Cor. 7:1

“Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.”

Genesis 35:1-3

“Then God said to Jacob, ‘Arise, go up to Bethel, and live there, and make an altar there to God, who appeared to you when you fled from your brother Esau.’ So Jacob said to his household and to all who were with him, ‘Put away the foreign gods which are among you and purify yourselves and change your garments, and let us arise and go up to Bethel, and I will make an altar there to God who answered me in the day of my distress and has been with me wherever I have gone.’”

Psalms 139:23,24

“Search me, O God, and know my heart. Try me and know my anxious thoughts, and see if there be any hurtful way in me, and lead me in the everlasting way.”

Samuel specifically singles out Jesse and his sons; and having consecrated them, he invites them to the sacrifice. He is planning on them being the guests of honor at the sacrificial meal.

I think it is important to note that he consecrated and prepared for this spiritual occasion Jesse plus his 7 sons, and not David.

John Hercus in his book Out of the Miry Clay graphically describes Jesse's feelings at this point: "You see, Jesse was already an old man and advanced in years, and his family was now pretty well grown up. He had eight sons, some of them middle-aged men, but the youngest was a problem. He was the son of the wife who had previously been married to Mahash. Jesse wasn't the sort of man who spent a lot of his time thinking, but occasionally he might have wondered why he had married this woman. She had a couple of daughters who were about the same age as some of his older boys, and there was quite a rift in the family set-up over her and her children. And then to top it all off, there was this youngest son of theirs, the problem child. Jesse had decided to play it safe. He had left the youngest, the eighth boy at home. Wasn't it reasonable to think that God would be reasonable? A prophet didn't want any trouble, did he? Surely he wanted to see that the sacrifices went off smoothly, and this kid was just as likely as not to do something crazy. He was always getting caught up in some mad escapade. And what if he burst out with some wild shout or played one of his noisy jazzy instruments just when the ceremony should be properly solemn and religious. Jesse hadn't taken the risk. Leave the kid at home, Jesse old boy, and don't risk a scene, he had told himself."

v. 6 When they arrived, Samuel saw Eliab and thought, "Surely the Lord's anointed stands here before the Lord."

When Jesse and his seven sons arrived, Samuel immediately has already picked out one that he is confident that he is the Lord's anointed.

In the line up Samuel has already picked his man.

Now we know why the Lord has not given specific instructions to Samuel. Three of the biggest problems that Samuel has are the problems which you and I have:

1. The agony of assumption
2. Anticipation of what the Lord is trying to do
3. Judging by appearance.

Smith points out, “A dialogue went on in the consciousness of the prophet. His own choice was moved by personal attractions, but Yahweh looked deeper. This was similar to the experience that Samuel had in the first choice of King Saul.”

You just have to chuckle when you can see the thought processes going on in Samuel’s mind. Wow! Look at Eliab! He has got to be the one that the Lord had chosen for his anointed. I have been walking with the Lord for many years and I just know that this is the one!

Deane and Kirk point out, “Samuel, left to his unaided vision, committed the same error in the case of Eliab that he had done in that of Saul. In both cases, his favorable judgment was based on outward and visible qualifications for the kingship, which in both the unfavorable judgment of God was based on the character of the hidden man of the heart. The Lord might have told Samuel at once which of the sons of Jesse he was to anoint, but he left him in ignorance to form his own conclusion, that he might rectify it and show him his insufficiency and thus make him more humble and submissive to the divine will.”

v. 7 But the Lord said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart.

The Lord is using this occasion as a teaching opportunity for Samuel. The things that impress Samuel about Saul are the things which he is applying to this situation with regard to Eliab.

But in contrast to all of that, the Lord says to Samuel, “Don’t consider his appearance or his height, for I have rejected him.”

Back in verse 1 the Lord said with regard to Saul, “I have rejected him as king over Israel.” And now, with regard to Eliab, “I have rejected him.”

I don't want you to look at his outward appearance. Don't judge a man by his looks. Let me select the man this time. I will choose the king.

We are so apt to judge people, even in Christian circles, by their looks, by their pocketbook, by their status symbols, the car they drive, by the home they live in, or by the position they occupy.

When you think about it, the world about us is totally consumed with how we look, the clothes we wear, the cars we drive, the condition of our physical bodies, the food we eat. The status symbol seems to be, if I can drive my Porsche and flash my Rolex, I have really arrived.

God never judges anyone on that basis. He looks upon the heart. Sometimes we want attractive and talented people for the Lord's work, but they turn out to be heartaches because they are not among God's chosen. There is such a contrast between the divine and the human perspectives.

2 Chronicles 16:9

“For the eyes of the Lord move to and fro throughout the earth, that he may strongly support those whose heart is completely his.”

Luke 16:15

“And he said to them, ‘You are those who justify yourselves in the sight of men. But God knows your hearts, for that which is highly esteemed among men, is detestable in the sight of God.’”

Isaiah 55:8, 9

“For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Proverbs 3:5

“Trust in the Lord with all your heart and do not lean on your own understanding.”

1 Corinthians 1:27-29

“But God has chosen the foolish things of the world to shame the wise; and God has chosen the weak things of the world to shame the things which are strong; and the base things of the world and the despised, God has chosen, the things that are not, that he might nullify the things that are, that no man should boast before God.”

Young points out, “The story of the ugly duckling is a good illustration of how we reinforce this idea. Here was this ugly little duck, despised by all the other ducks. But the ugly duckling grew up to be a beautiful swan. What about the ugly duckling who never became the beautiful swan? What about Sleeping Beauty? Would the prince have kissed Sleeping Beauty if she had been named Sleeping Ugly? What about Rudolph the Red-Nosed Reindeer? Oh how he was treated because of his nose. He couldn’t play in any of the reindeer games because of his nose. He had to perform a fabulous feat by leading Santa through a foggy, snowy night in order to be a hero so everybody would accept him in spite of his bulbous red nose. What about Dumbo, the elephant with big ears? Oh what a rough time he had until he learned how to fly. In our culture unless a person is handsome, intelligent, wealthy or well-born, he is in trouble. The ugly, dumb or poor hardly have a chance.”

Hercus points out that “Samuel also realized that God doesn’t measure men by their inches, even less by their Hollywood glamour. God measures a man’s heart. Eliab was not the one.”

Palau points out, “It’s good to know that when you are a teenager, you know, you go to school and bump into Mr. Muscle or Miss Slick Chick, the hotshots who push themselves around. They are the girls with the new outfit every week, or the guy with all the muscles who wear the sleeveless shirts to show them off. Maybe your skinny and wear long sleeves, or else you’re

short and stubby, but they can do anything. They go to the beach. They get a great suntan. You go and come back burned and blotchy or peeling like a banana. If they swim, they win the races. If they waterski, they can do it on one. You can't do it with three. Everything seems to go right for them, while everything goes upside down for you. But the outward appearance doesn't mean much to God. He's looking at your heart. If, in your youth, God sees a heart that is after His own heart, it will be you who sees the blessing when the full story is told."

1 Timothy 4:12

"Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity show yourself an example of those who believe."

Palau also points out, "God chooses his own leaders. He doesn't care one whit if a man is a shepherd or a fig picker or a fisherman or a tax collector, God is looking for a responsive heart. God isn't impressed in the least by job, title, bank account or standing in the community. God is searching for a servant's heart."

Barber points out, "Samuel obeys. One by one Jesse's sons are brought before him. When he sees Eliab, he thinks surely the Lord's anointed is before me. The Lord, however, rebukes him, and His words to Samuel on this occasion highlight his reason for rejecting Saul, who was outwardly impressive and externally oriented, and selecting David who was spiritually in tune with his will and eternally motivated. 'Do not look at his appearance or at his height, for I do not see as man sees, for man looks at the outward appearance, but the Lord looks at the heart.'"

Allen Redpath points out, "God's choice is contrary to all human reason and is based upon the response of a man's heart to God's love and grace."

Getz points out, "God was looking for a man with character, a man whose heart was right toward him. He was not interested in how tall the man was, but rather in the largeness of his soul. And as each of Jesse's sons

passed before Samuel, the Lord made it clear to the old prophet that his chosen vessel was not there.

J. Vernon McGee points out, “When God looks at us, He looks at us from the inside. He is an interior decorator. He always checks the interior.”

Blaikie points out, “We all believe in some degree in the law of heredity and find it interesting to trace the features of forefathers, physical and spiritual, in the persons of their descendants. The piety, the humanity and the affection of Boaz and Ruth form a beautiful picture in the early Hebrew history, and seem to come before us anew in the character of David. Boaz was remarkable for the fatherly interest he took in his dependents, for his generous kindness to the poor, and for the spirit of gentle piety that breathed even through his secular life. Was it not the same spirit that dictated the benediction, ‘Blessed is he that considereth the poor. The Lord will deliver him in the time of trouble.’ Was it not the same interest in the welfare of dependents that David showed when he dealt among the people, even the whole multitude of Israel, as well to the women as to the men, to everyone a cake of bread and a good piece of flesh and a flagon of wine. Ruth, again, was remarkable for the extraordinary depth and tenderness of her affection. Her words to Naomi have never been surpassed as an expression of simple, tender feeling, ‘Entreat me not to leave thee, nor to return from following after thee. For whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Does not this extraordinary tenderness seem to have fallen undiminished to the man who had such an affection for Jonathan, who showed such emotion on the illness of his infant child and poured out such a flood of anguish on the death of Absalom.”

Pink points out, “Ah, my reader, it is at your heart the Holy One looks. What does He see in you? A heart that has been purified by faith? (Acts 15:9)
A heart that loves Him supremely? (Deut. 6:5)
Or a heart that is still desperately wicked? (Jer. 17:9).

1. Purified faith
2. Loves supremely
3. Desperately wicked

Interior decorator is standing at the door

2 Corinthians 5:17

Revelation 3:20

“Behold, I am standing at the door knocking. If any man hear my voice, and open the door, I will come in to him and have fellowship with him, and he with me.”

v. 8 Then Jesse called Abinadab and had him pass in front of Samuel. But Samuel said, “The Lord has not chosen this one either.”

Abinadab is the second-born son. He is brought up to Samuel and passed before him, and Samuel had the awareness that he was not the Lord’s will either.

v. 9 Jesse then had Shammah pass by, but Samuel said, “Nor has the Lord chosen this one.”

The third-born son, Shammah, passed before Samuel, and Samuel gives the same response, “The Lord has not chosen this one either.”

v. 10 Jesse had seven of his sons pass before Samuel, but Samuel said to him, “The Lord has not chosen these.”

Sons #4, 5, 6,7 all pass before him. Seven sons and none of them are the ones that the Lord has chosen.

Picture in your mind the seven sons of Jesse standing there. Apparently they were magnificent specimens of humanity. In the Bible seven is always the number of perfection. These sons of Jesse seemed to picture the perfection of the flesh, but the perfection of the flesh is always rejected in heaven. That which is done in the flesh is of no profit to God.

“If I ever do get it all together I doubt if I will be able to figure out what it is.”

v. 11 So he asked Jesse, “Are these all the sons you have?” “There is still the youngest,” Jesse answered, “but he is tending the sheep.” Samuel said, “Send for him; we will not sit down until he arrives.”

Seven sons have passed by, and there is only one remaining. David is #8; he’s the youngest.

As a result of the Lord’s rejection of the seven other sons, Samuel asks a question of Jesse, “Are these all the sons you have?”

Jesse responds, “There is still the youngest.” There’s only one left; it has to be him.

Samuel’s no dummy. There’s only one left. When you got one left it has to be him.

Samuel issues a command. “Send for him; we will not sit down until he arrives.”

Verse 11 shows that even David’s father would never have chosen him above the other seven brothers. He was only a boy, somewhere between 10 and 16 years old. He was a shepherd. He was out with the sheep. You would think God would want someone who was a soldier, with a military background, for king. God preferred a shepherd. Jesse either didn’t know how wise and talented David was, or he just didn’t have time to notice. But evidently he didn’t think enough of his chances to even invite him to the sacrifice.

David is sent for. Samuel won’t even sit down until this serious business is accomplished.

Psalm 78:70-72

“He also chose David, his servant, and took him from the sheepfolds, from the care of the ewes with suckling lambs, he brought him, to shepherd Jacob his people, and Israel his inheritance. So he shepherded them according to the integrity of his heart, and guided them with his skillful hands.”

Maclaren points out, “The boy evidently had the usual fate of souls like this: To grow up in uncongenial circumstances, little understood and less sympathized with by the commonplace people around them, and thrown back, therefore, all the more decisively upon themselves. The process sours and spoils some, but it is the making of more. And where, as in this case, the nature is thrown back upon God and not on its own morbid operations, strength comes from repression and sweetness from endurance.”

Paul Jordan points out, “Then Samuel had asked, ‘Are these all your sons?’ Jesse had replied, ‘Oh, the youngest one is out with the sheep.’ No one had thought to call David for an impromptu religious ceremony. He was just a teenager but God wanted him there, for God frequently chooses teenagers and children too as His friends and prepares them to move from the ordinary into the extraordinary.”

Hercus points out, “He was on his own, and he knew that if he didn’t fight, he’d go under. So he fought. He came out fighting, and he learned to keep on fighting. He learned to kick and to punch and to scratch and claw and bite and grab and tear and wriggle and squirm. And when he couldn’t win that way, and he was only a little fellow, remember all the others were bigger and stronger, then he’d find his own way—invent new techniques, think up new plans, do just anything so long as he won. He had to; he was on his own.”

Krummacher points out, “At all events, a great part of the lovely and thoughtful pictures borrowed from nature which we meet with in such rich fullness in almost all of his psalms owe their origin to his shepherd life spent amid the pasture fields and hills around Bethlehem.”

F. B. Meyer points out, “His soul is reflected in the psalms that must be attributed to this period of his life because so free from the pressure of sorrow and anxiety and the strife of tongues, among them are the 8th, 19th, 23rd, and 29th, so full of wonder that Jehovah should care for man, and yet so sure that he was his shepherd, so deeply stirred by the aspects of the heavens, and yet convinced that the words of God were equally divine, so afraid of secret faults and presumptuous

sins, so anxious to join in the universal chorus of praise ascending from the orchestra of nature; but yet so certain that there were yearnings and faculties within his soul in which it could not participate and which made him its high priest and chorister.”

Psalm 8

“O Lord, our Lord, how majestic is thy name in all the earth, who has displayed thy splendor above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou dost take thought of him, and the Son of man that thou dost care for him, yet thou hast made him a little lower than God, and dost crown him with glory and majesty.”

Psalm 19:1

“The heavens are telling of the glory of God, and the firmament is declaring the work of His hands.”

J. Vernon McGee points out, “Surely even the father of David would never have chosen him above the other seven brothers. To begin with, David was only a boy. It is believed that he was about 16 years old, possibly younger at this time.”

Whyte points out, “David was forgotten and neglected by his father. He was scoffed at and trampled upon by his brothers. But you cannot sour or starve or poison or pervert a nature like David’s. There’s a wellspring of piety and of poetry in David that makes David independent of adversity. That ruddy stripling has his harp and his sling, and his father’s sheep, and what more does he need to make him happy.”

Deane and Kirk point out, “It is noticeable that Samuel passes no judgment. The lessons he had received with regard to the first son made him humble and reticent with regard to the others. He now patiently waits for the revealing of the divine will.”

v. 12 So he sent and had him brought in. He was ruddy, with a fine appearance and handsome features. Then the Lord said, “Rise and anoint him; he is the one.”

Surely it would never be David in a million years. He is the son of my old age.

Verse 12 describes David. He had red hair, or maybe it was sunbleached from being outside. His hair and skin were considered quite handsome in a country where most of the people were darkhaired and darkskinned. David was a handsome young man with beautiful eyes, but God did not choose him for that reason. God knew his heart and he was God’s choice.

W. W. Winter points out, “The adjective ‘ruddy’ is used at times to denote the reddish color of the hair, which was regarded as a mark of beauty in lands where the hair is generally black. All that is said of him indicates how eminently he is fitted so far as his looks and his figure were concerned for the office to which the Lord had chosen him.”

Mackintosh says, “If Eliab, Abinadab, or Shammah, or anyone of the seven sons of Jesse had had the anointing oil poured upon his head, the flesh might have gloried in the presence of God. But the moment David, the forgotten David, appears on the scene, we recognize in him one who would give all the glory to Him who was about to put the scepter into his hand.”

Palau says, “Ruddy really means suntanned. He has a healthy look to him but there was something special about the suntan David wore. In fact, there was something special for everybody in David’s looks. He was bronzed and brown so his Momma thought he was good looking; had beautiful eyes so the girls thought he was good looking, and was handsome so even the men had to admit he was good looking.”

John Davis points out, “It must always be remembered that the will of God has three dimensions:

the man,
the place,
the time,

when all these factors are brought together in conformity to God's will, there is success and accomplishment. When David appeared before Samuel, it was clear that he was God's choice. David is described as being ruddy. In the Hebrew this is reddish. This expression is usually considered to refer to the color of his hair, which was regarded as a mark of beauty in Southern lands, where the hair is generally black. The other expressions in verse 12 lead us to believe that David was a very attractive young man."

Young points out, "That's the one! David is the king. Perhaps the most unlikely second-round draft pick in kingdom history. Then the anointing oil of God flowed over his head and his body."

You can just picture old Samuel in your mind's eye. When David walks in, I'm sure he said, "Whoeee! And then the Lord's voice verified the choice, Samuel knew right then, We've got us one!

I know some of you girls are sitting around waiting for the Lord to say, Rise and anoint him! He is the one! And boy are you ready to anoint him with kisses when the Lord makes it known!

Ecclesiastes 3:11

"He makes all things beautiful in his time."

Lamentations 3:25, 26

"The Lord is wonderfully good to those who wait for him; to those who seek for him. It is good both to hope and wait quietly for the salvation of the Lord."

v. 13 So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the Lord came upon David in power. Samuel then went to Ramah.

Verse 13 tells us that he was anointed in the midst of his brothers. This was the first of three anointings for David. His second came as king of Judah (2 Sam. 2:4), and his third as king over all Israel (2 Sam. 5:3). It also says that the Spirit of the Lord came upon him from that day forward.

So far we have two comparisons between David's life and the life of Christ. Both were from Bethlehem and both had the Holy Spirit descend upon them at the beginning of their ministries.

Smith points out, "So he was anointed and the Spirit of Yahweh came upon David from that day onwards, as had been the case with Saul in chap. 10:6, 10."

Theodore Epp calls our attention to the poem "I Am Resolved":

I am resolved no longer to linger,
Charmed by the world's delight.
Things that are higher, things that are nobler,
These have allured my sight.

I am resolved to follow the Savior,
Faithful and true each day,
Heed what He saith; do what He willeth,
He is the Living Way.

Hercus says, "Hats off to the old Hebrew historian, did I say? Then I'll say it again, for the new king is sought; the new king is found; the new king is anointed, and nobody even knows his name. God has never picked his man because of his name, never anymore than he picks men by their inches or by their good looks or by their brains or, listen carefully, by their family background. But here is the man after God's own heart. As Paul paraphrased it a thousand years later, 'The king was found.' And yes, you have guessed it. It is this love-starved, insecure, completely mixed up outcast kid,

son of Jesse, and his unhappy second wife. God picked him. His name was David.”

Palau points out, “The name David means ‘the apple of God’s eye.’ David was the apple of God’s eye, beloved of God because he was a man after God’s own heart. Most books are written for our INFORMATION; the Bible was written for our TRANSFORMATION. David was probably 18 years old when he was anointed to be the founder of the royal line from which Jesus Christ came. Think of it! Out in the pastures, among the grazing sheep, God was preparing this teenager to be the founder of Messiah’s line. What an unspeakable privilege! David must have gotten the same ruboff when he was a teenager. He was the youngest of eight brothers, and like normal older brothers, they put him down. When the prophet Samuel came to their ranch house in Bethlehem, they didn’t even invite David to the party. But from God’s perspective, the kid David was one of the most important persons in his vast plan of the ages. God looked sat David’s heart. To his brothers, David was just an irresponsible kid, a wild country teenager who beat up lions and scared bears. But God was looking beneath the exterior and saw a spirit that hungered after Him. Later on David became the national hero. He came back from leveling Goliath and all the people scrambled to get on the David bandwagon. If it happened today, David t-shirts, sweat tops and bicycle decals would be selling faster than department stores could keep them in stock.”

Barber raises the question, “How different was David? He was a man of principle. He was shrewd and diplomatic, but free of those compromises which drown others in a sea of regret. Early in his life he submitted himself to the authority of the God of the covenant. His spiritual experience was real. He endured many trials and finally came to the place in his life where he could enjoy all the things God promised him. In his experience there was no shame, no loss of integrity, no loss of confidence. The adversities he faced contributed to the maturing of his personality. He was in every respect a winner, a man after God’s own heart.”

1 Samuel 13:14

“But now your kingdom shall not endure. The Lord has sought out for himself a man after his own heart. And the Lord has appointed him as ruler over his people because you have not kept what the Lord commanded you.”

Laney points out, “David, the great grandson of Ruth and Boaz, was the youngest son of his father Jesse. His youthful years of shepherding sheep in the hills near Bethlehem were providentially used by God to prepare King David to shepherd Israel. David contributed greatly to the worship of Yahweh in Israel, both in planning and building of the temple and in writing psalms for praise and worship. The historical setting of many of the 73 Davidic psalms may be found in the books of Samuel.”

F. B. Meyer points out, “From whatever site we view the life of David it is remarkable. It may be that Abraham excelled him in faith, and Moses in the power of concentrated fellowship with God, Elijah in the fiery force of his enthusiasm, but none of these were so many-sided as the richly gifted son of Jesse.”

Pink points out, “God anointed David king over Israel, yet before the kingdom was actually given to him, his faith was severely tested and he was called on to endure many sore buffetings. He was hated, persecuted, outlawed, and hunted like a partridge on the mountains. Yet, was he enabled to say, ‘I waited patiently for the Lord and he inclined unto me and heard my cry.’ (Psalm 40:1). An important principle is here illustrated. When God has designed that any Christian should enter His service, His providence concurs with his grace to prepare and qualify him for it; and often it is by means of God’s providences that the discerning heart perceives the divine will. God opened the door into the palace without David having to force or even so much as /knock upon it. When we assume the initiative, take things into our own hands, in an attempt to hew a path for ourselves, we are acting in the energy of the flesh. ‘Commit thy ay unto the Lord; trust also in Him, and He shall bring it to pass. Rest in the Lord and wait patiently for Him’ (Psalm 37:5-7).”

“And from that day on, the Spirit of the Lord came upon David in power.”

Zech. 4:6

“Not by might, nor by power, but by my Spirit saith the Lord.”

2 Tim. 1:7

“God hath not given us a spirit of fear, but of power and of love and of a sound mind.”

Acts 1:8

“But ye shall receive power, after that the Holy Ghost is come upon you, and you shall be witnesses unto me, both in Jerusalem and all Judea and in Samaria, and unto the uttermost part of the earth.”

David ...Samuel Saul

Whereas we have been considering together David before Samuel in these first 13 verses, we are now going to be considering:

II. David before Saul – 16:14-23

Come on David in Power!!

v. 14 Now the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord tormented him.

This is a continuation of the story being told by the writer. Saul is being tormented by this evil spirit in view of ultimately going to the place of torment.

What a sad contrast in verse 14, God’s Spirit departed from Saul. He lost all his good qualities, all the qualities that had empowered him when he first became king. An evil spirit from God troubled him.

W.W. Winter, in commenting on this difficult verse, says, “We conclude that the spirit thought of as the agency of evil is a higher evil power which took possession of him, and not only deprived him of his peace of mind, but stirred up his feelings, ideas, imaginations, and thoughts. It is from Jehovah because God sent it as a punishment.”

Getz says, “If the evil spirit troubling Saul was indeed a demon, how do we explain that this evil personage came from the Lord. This would probably refer to the fact that God permitted the spirit to come upon Saul. It would be a reference to the Lord’s sovereign control over all things. Though he has given Satan and his company of evil spirits a great deal of freedom they cannot do anything without God’s permission, especially in the lives of His children. The word evil can legitimately refer to discontent, calamity, or disaster. Thus the Lord could have sent to Saul this kind of spirit or sense of distress and anxiety, rather than being an outside evil force sent as a demon. The spirit could have been a psychological condition within Saul’s inner being, resulting directly from God’s judgment upon him. Therefore, Saul’s case would be different from demon possession and also different from a typical psychological problem. Whatever the interpretation, one thing needs to be made clear. Without doubt, Saul brought this condition on himself. It began with Saul’s outright disobedience to God’s personal and direct communication. And once God’s Spirit left him, Saul deteriorated in his relationship, both with God and with people. Though Saul could have thrown himself upon God’s mercy to deliver him from his uncomfortable and difficult state, he chose to try to solve the problem in his own strength. But even then, we see God continuing to reach out to Saul in love. In fact, God’s judgment was discipline, an act of love designed to turn Saul’s heart back toward righteousness.”

J. Vernon McGee points out, “I believe Saul was completely taken over by Satan. His servants noted that he had this mental malady, the spiritual sickness. It is said that music has power to tame the savage beast.”

Deane and Kirk point out, “Saul’s state was regarded as a divine judgment upon him. Reasoning from all the circumstances known to us, we may come to the following conclusion: The denunciations of Samuel,

the withdrawal of the kingdom from himself, and his descendants

a feeling of being ill treated,
a proud self-will which would not submit to rebuke,
and an uneasy expectation of the sudden appearance of some competitor to

the throne,

rendered him gloomy, suspicious and angry. To these feeling she gave himself over. Fits of despondency became more frequent as he less and less resisted them. Discontented with himself, he made no effort at reformation. Every year, every day increased the evil ‘til his mind gave way and he became, to some extent, actually insane.”

Dean and Kirk point out, “And the spirit of melancholy which can hardly fail to possess a God-deserted soul, may be spoken of as an evil spirit from the Lord. It is God permitting the laws of man’s moral being to work out the punishment of their violation. But the natural, and I believe, the correct meaning of the words points to the action of an unseen and supernatural evil spirit. The existence of such beings and the injuries they work upon our race are clearly revealed in Scripture.”

v. 15 Saul’s attendants said to him, “See, an evil spirit from God is tormenting you.

Saul’s attendants come forth with a true statement of the situation.

v. 16 Let our Lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better.”

These servants have a proposal for Saul, and it is to experience the therapy of music.

The right use of music brings positive results, and the wrong use negative results.

Rock band! So many problems.

v. 17 So Saul said to his attendants, “Find someone who plays well and bring him to me.”

Here Saul is issuing a command, literally under sovereign direction, to expose David to the consequences of unrestricted resistance to the will of God.

v. 18 One of the servants answered, “I have seen a son of Jesse of Bethlehem who knows how to play the harp. He is a brave man and a warrior. He speaks well and is a fine-looking man. And the Lord is with him.”

David has come into prominence and has been brought to the attention of a number of the court attendants.

Perhaps his musical talents had been intensified after the Spirit of God had come upon him.

There are 9 characteristics that describe David in this section:

1. Ruddy
2. Fine appearance
3. Handsome
4. Musician
5. Brave
6. Warrior
7. Communicator
8. Fine looking
9. (best of all) the Lord is with him.

Young points out, “At those crucial times, David never had to find God’s number in the phone book. He knew the number of his friend. He had dialed it many times on those Judean hills and he never had received a busy signal. God always answered David. When a crisis came, David knew how to talk with God.”

Jordan points out, “David needed to go to court to learn about being the king. David was an accomplished musician, a brave soldier, a fine speaker, good looking, and a godly person. Wow! What a reputation! What a man! I don’t believe we can consider it a coincidence that the servant knew of God. In the life of a child of God, there are no accidents. God is always controlling circumstances to accomplish His purposes. In an unusual way He brought His two men together.”

Romans 8:28

Geoff Lewis

Ruth Calkin in her book Tell Me Again Lord, I Forget writes a little poem called “Coincidences.”

“Lord, I was intrigued with the brilliant vocabulary of the patient sitting next to me in the reception room. I don’t remember the start of our conversation, but suddenly we were discussing prayer. I shared rather freely your pertinent answers to my day-to-day requests. Labelling himself a skeptic, he smiled and said courteously, ‘What you consider answered prayer I choose to call coincidence.’ You know how it is with me Lord. I’m always slightly ill at ease in the big middle of a theological discussion. I’m much more at home in my kitchen mixing muffin batter or tossing green salads. Frankly, I was relieved when the dentist called my name. But one thing I do know, Lord, when I pray, coincidences happen. When I don’t pray, they stop. So thank you again and again for ten thousand coincidences always in the nick of time when I pray.”

F. B. Meyer points out that “David is characterized in five ways here, and one of these is PRUDENT IN SPEECH. He was as prudent to advise and scheme as he was swift to execute. He had understanding of the times, of human hearts, of wise policy, and he knew just how and when to act. Frank to his friends, generous to his foes, constant in his attachments, calm in danger, patient in trouble, chivalrous and knightly. He had every element of a born leader of men, and was equally at home in the counsels of the state and the decisions of the battlefield. Whatever emergency threatened, he seemed to know just how to meet it. This was no doubt due to the repose of his spirit in God.”

J. Vernon McGee points out, “Back in verse 12 it says that David was ruddy. It means he had red hair, and he had a temper to match his red hair—a hot temper. Here we learn he had a beautiful countenance. God does not despise that which is beautiful. God can use beauty.”

Alexander Whyte says, “Teachableness and meekness and gentleness and submissiveness and thankfulness and such like are what they are even before they are ingrafted on him who is the true and original root, both of our wild and fast-fading flowers, as well as of our most fragrant and most fruitful herbs. I would feign begin David’s shining graces by saying that faith in God is the true, unreal and living root of them all.”

v. 19 Then Saul sent messengers to Jesse and said, “Send me your son David, who is with the sheep.”

Saul wastes no time in sending messengers to Jesse with a command that David be sent to Saul’s court. Jesse had no alternative but to obey.

It is interesting that when Saul sends the messengers to Jesse, they stipulate by their instructions, “Send me your son David, who is with the sheep.” They know that David is a sheep herder by trade, but that he is a fantastic musician and has all these other characteristics that are described in the previous verse.

v. 20 So Jesse took a donkey loaded with bread, a skin of wine and a young goat and sent them with his son David to Saul.

Jesse got a gift together made up of bread, wine and meat and sent them with David to Saul.

v. 21 David came to Saul and entered his service. Saul liked him very much, and David became one of his armor-bearers.

In the first part of our passage, David is providentially brought before Samuel. And now in the latter part of the passage, he is providentially brought before Saul.

Music has a natural tendency to exhilarate and compose the mind when we are sad and distressed—good music, that is.

It says that “Saul loved him greatly.” Of course, Saul did not know that David was to be his successor. He made David his armor-bearer and sent word to Jesse that his son was now attached to the inner circle of the king’s bodyguard. David was able to go home at intervals and attend to his father’s sheep. When Saul’s dark moods would come upon him, he would send for David. And then when the evil spirit was repelled, David would return again to his home.

Epp points out, “Consider what this meant to David. While appearing before Saul, David held a position of honor and prominence. But back home he did the work of a servant. Whether in prominence or lowliness, however, David’s attitude was a healthy spiritual one of humility. Could we do the same under similar conditions? What would be our reaction to being exalted on the one hand and being called on for very menial tasks on the other.”

Ethel Barrett pictures in her mind the following conversation: “What is your name, lad,” the king said. David had been so lost in his music that he came to with a start at the sound of the voice. “My name is David, sir,” he said. The king stared at him a long moment. “Who taught you to play like that?” David looked back unafraid now. “I’m a shepherd, sir,” he said. “I spend much time alone. I talk to God and I put it into words to go with my music. I have many songs in my head. They are all my conversations with God.”

Gehrke points out, “David quickly becomes a favorite of the king, even attaining the position of king’s armor-bearer. That is, his page in peacetime, and in wartime, the one who supplied him with the weapons required in the varying phases of combat—the bow for long-range fighting, the javelin for medium range, the spear and sword for hand-to-hand combat. David alone is able to banish Saul’s evil spirit by his skillful lyre playing and by his singing of what must have been more than mere secular folk songs.”

v. 22 Then Saul sent word to Jesse, saying, “Allow David to remain in my service, for I am pleased with him.”

Back in verse 22 we see that ‘Saul liked him very much.’ And now in verse 22 we see that ‘Saul is pleased with him.’

v. 23 Whenever the spirit from God came upon Saul, David would take his harp and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.

For the life of me I don’t see David as a country-western or hard rock singer. Before David picked up his harp and began to play, Saul would be singing the strains of Wily Nelson’s song, “Without a Song.”

There is a spiritual therapy in good Christian music. I am sure that David sang many of the psalms on these occasions.

Rebellion and Rock! “O Dad You Are Getting Old!”

“Maybe I am but we didn’t burn the flag or our draft cards and refuse to defend our land. We didn’t use sit ins and demonstrations as an excuse for submitting to the authority that was over us. When the flag came by we stood in respect and sang the Star Spangled Banner.

Maclaren points out, “Poets learn in suffering what they teach in song. These quick transitions of fortune and this wide experience are the many-colored threads from which the rich web of his psalms is woven. But when all this is admitted, there remains a wonderfully rich, loveable character. He is the very ideal of a minstrel hero such as the legends of the East especially love to paint. The shepherd’s staff or sling, the sword, the scepter, and the lyre are equally familiar to his hands. That union of the soldier and the poet gives the life a peculiar charm.”

Christian Rock — The beat goes on!!

Mackintosh points out, “This unhappy man needed the soothing notes of David’s harp to dispel the horrid influence of that spirit which haunted him from day to day. Wretched man, sad monument of the results of a self-seeking course, Saul would seem to have had little idea of who it was that stood before him, and whose music refreshed his troubled spirit. He knew not that he had in his presence the future King of Israel. The selfish Saul would gladly use the services of David in his need, though ready to shed his blood when he understood who and what he was.”

Terrorism—last great act of defiance.

We didn’t declare God dead so we could be free from moral restraint. Music expresses that. Spirit of the age: Jn. 21:25

Alan Redpath points out, “Isn’t it strange that the one thing that helped Saul, which somehow brought rest into his fevered spirit and calmed his inner battle, was music. What a tremendous ministry is that of song and music. Chords that are broken will vibrate once more, goes the old song we often sing. And how quickly do they begin to respond when they hear the lovely old songs of the faith. Why should that be? Because heaven is full of song and music. The Bible tells us so. It is an expression of the very life of heaven, and that is why the singing of a hymn can be used to speak to a heart that is desolate. Saul’s poor lonely soul responded to music when nothing else could touch him. That is why the devil uses music, too, and he distorts it into modern rock, a powerful weapon in his hands with which to capture the senses and stifle the soul. You see people going about the streets with transistor radios in their hands. They cannot be quiet. They are afraid to be without some noise, so they listen to the hypnotic throbbing of rock. It dulls their conscience, drugs their senses, and stops their thinking. Why? Music which has great power to influence the soul and draw him back to the reality of God in heaven is the thing that the devil has grasped and twisted and used to keep people blinded in his grip. Oh, the subtlety of the devil. Oh, the desolation of the life that is insensible to God.”

Krummacher says, “Music can unfetter the most destructive passions but it can also, at least momentarily, tame and mitigate the wildest storms of the human heart. Whatever noble impulses, unobserved and slumbering, may lie concealed within the breast of man may be aroused by music and brought forth into the light of day, but at the same time, it may also stir the vilest passions in the lower regions of human nature and accelerate their maturity into action.”

At the same time, the case of Saul strengthened David in a most wonderful manner in the conviction that the popular opinion that a royal crown raises its possessor to the summit of all earthly happiness is only a delusion, and that on the contrary, the fear of God as the beginning of wisdom is the only secure foundation of all true happiness, whether in the palace or in the peasant’s cottage. The first of the psalms of David which we possess may have grown out of the experience he had at this time in Saul’s court.

Deane and Kirk point out, “It is said that the evil spirit departed but not that the good spirit returned. Saul’s trouble was alleviated but not removed. The disease was still there. The results of David’s harp were negative and superficial. So it is with the sinner still. There are many outward applications which act like spiritual chloroform upon the soul. They soothe and calm and please, but that is all. They do not go below the surface nor touch the deep-seated malady within. Our age is full of such appliances, literary and religious, all got up for the purpose of soothing the troubled spirits of men. Perhaps the grandest lesson which God intended David to gain from the visit was the woeful result of a proud and perverse will. He was placed in the most favorable position for contemplating the terrible misery of Saul. It doubtless often led him to breathe the prayer which he long afterwards embodied in one of his penitential psalms, ‘Cast me not away from thy presence and take not thy Holy Spirit from me.’”

Conclusion:

In 1 Sam. 16 we have seen:

1. David before Samuel—verses 1-13
2. David before Saul—verses 14-23

Before Samuel he is anointed as king.

Before Saul he becomes a servant.

The first lesson in leadership is to become a servant.

The apostle Paul in Philippians 2:5-7 says,

“Have this attitude in yourselves which was also in Christ Jesus, who, although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bondservant, and being made in the likeness of men.”

How are you edifying the Body of Christ?

Matt. 20:26, 27

“It is not so among you, but whoever wishes to become great among you shall be your servant. And whoever wishes to be first among you shall be your slave.”

Mark 10:45

“For even the Son of man did not come to be served, but to serve and to give his life a ransom for many.”

The first course in the divine leadership curriculum is a course in servanthood.

What are some of the lessons that we can learn from this particular passage?

LESSON #1: It is possible to mourn too long over some situation which the Lord has permitted.

LESSON #2: There comes a time to quit living in the past and go on to new assignments.

LESSON #3: If the Lord came tonight, would you tremble or be at peace?

LESSON #4: The agony of ASSUMPTION, ANTICIPATION, and APPEARANCE are demonstrated in this passage.

LESSON #5: It's not what you SEE but what you BE that counts with the Lord.

LESSON #6: Man looks on the outward appearance, but the Lord looks at the heart.

LESSON #7: The right use of music brings positive results, and the wrong use negative results.

Since God is looking for men and women who are after His heart, it is no wonder that David wrote:

“Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting.”

We all need to do that and let the Holy Spirit examine our hearts. The big question is: Are we men and women after God’s own heart. Are we really sure? Do we have a head-knowledge of God, and not a heart-knowledge?

Is the Spirit of God operating in your life in power, or has He been grieved by sin or quenched by resistance?

Luis Palau asks the question, “Which are you? A Saul or a David? Are you a Saul who was king and top man on the outside but dead in your heart, dead in your souls? Or are you a David, willing to accept a slip in public image, willing to be marred in men’s eyes if only to be right with God? If you want to be a David, get alone with your God. Tell him. I want to begin life right here again, not like Saul, blaming everyone else, pretending, living on the past anointing, or like the son of Jesse, willing to be broken, cleansed by the blood of Christ, living in the light with my heart is the way of brokenness. David walked it; Saul wouldn’t; will you?”

Psalm 75:6, 7

“For not from the east nor from the west nor from the desert comes exaltation. But God is the judge. He puts down one and exalts another.”