

7/5/09

The Real King of Israel, David
1Sam. 16:1-23

Saul, the First King by the choice of the people has failed miserably and has been rejected by God.

1. Saul had done foolishly and offered sacrifice, blaming Samuel for not showing up, that the people were scattered and the Philistines were ready to attack, attempting to justify himself, as sincere and spiritual. 1Sam. 13:13-14

2. Saul disobeyed to destroy Amalek, blaming the people and sparing the king. 1Sam. 15:22-26

Saul is a constant reminder that the anointing of God is no license for disobedience and can consequently forfeit the anointing of God.

Some believe that at this point, Saul had reigned about 25 years, around 1025- 24 B.C. , leaving 15 years left of his reign of 40 years, according to Paul. Acts 13:21

So, even though Saul will be present for 16 more chapter, until his death, this chapter marks the rise of David, who is the replacement of Saul.

* This will bring about a growing tension between the north and the south, Israel and Judah.

The two men are as different as night and day.

1. Saul was looking for donkey's, which are unclean animals, when Samuel anointed him,, unclean animals, symbolic of Saul.

2. David, as we will see is keeping the flock of his father, clean animals, when Samuel anointed him, symbolic of David.

3. Saul is self-willed, wicked and concerned with what the people think of him.

4. David is a man after God's own hear, concerned with what God thinks of him. 1Sam 13:14

The anointing of David is presented to us in three movements. 1Sam. 16:1-23

I. The commission to anoint David. vs. 1-5

II. The selection to anoint David. vs. 6-13

III. The transition after anointing David. vs. 14-23

I. The commission to anoint David. vs. 1-5

A. The voice of God came to the prophet Samuel. vs. 1-2

1. God rebuked Samuel for his sadness over Saul. vs. 1

a. Samuel had been grieving too long for Saul, "Now the LORD said to Samuel, "How long will you mourn for Saul." vs. 1a-b

1) Samuel had grown to love Saul.

2) Samuel had become overwhelmed.

- b.** Samuel had lost perspective about the holiness of God, “Seeing I have rejected him from reigning over Israel?” vs. 1c
- 1) Samuel had lost sight that God had never chosen Saul.
 - 2) Samuel’s mourning was in appropriate, in view that Yahweh had rejected Saul. 1Sam. 13:13-14, 15:23, 26
- 2.** Samuel was ordered to anoint God’s king. vs. 1d-g
- a.** The imperative command was given, “Fill your horn with oil, and go.” vs. 1d-e
- * Samuel had been called to do the same for Saul. 1Sam. 9:16b
- b.** The authority was Yahweh’s, “I am sending you to Jesse the Bethlehemite.” vs. 1f
- 1) Jesse’s grandfather was Boaz, the husband of Ruth and six generations back to Perez, the child of Tamar. 1Chron. 2:3-12, Ruth 4:17-22
 - 2) Bethlehem was 10 miles from Ramah, 6 miles south-west of Jerusalem.
 - 3) Samuel had also been told by God of Saul’s coming to him. 1Sam. 9:16a

- c.** The purpose was to set up the monarchy, “For I have provided Myself a king among his sons.” vs. 1g
- 1) The word for king “melek” is used for David from the beginning, but for Saul it was “a prince”. 1Sam. 9:16
 - 2) Samuel was told by God, the people asked for Saul. 1Sam. 9:16c
 - 3) The emphasis is on God, not Samuel.
 - a) I have rejected him. vs. 1c
 - b) I am sending you to Jesse. vs. 1e
 - c) I have provided Myself a king. vs. 1f
 - d) I will show you what you shall do” vs. 3b
- 3.** Samuel objected to the mission of God. vs. 2
- a.** Samuel fear retaliation from Saul. “And Samuel said, “How can I go? If Saul hears it, he will kill me.” vs. 2a-d
- 1) The implication is that Saul had become more hostile, since his rejection by God.
 - 2) Samuel was God’s judge and prophet, his trip to Bethlehem would cross the home of Saul, Gibeah of Benjamin and noticed.

- 3) The fear of Samuel was real and factual, perhaps Saul already had spies throughout the land, as is revealed in the slaughter of the priest, at Nob. 1Sam. 22:11-19
 - b. Samuel was given instructions for sacrifice, “And the LORD said, “Take a heifer with you, and say, ‘I have come to sacrifice to the LORD.’” vs. 2e-g
 - 1) The LORD Yahweh told Samuel to announce his coming for sacrifice.
 - 2) The instructions were not a lie, but a way to protect Samuel from Saul.
 - 3) Remember when Samuel anointed Saul, he did it also by sacrifice. 1Sam. 9:19-24
 - c. Samuel was also to invite Jesse, “Then invite Jesse to the sacrifice.” vs. 3a
 - * Remember, Samuel had invited thirty people to Saul’s feast. 1Sam. 9:22
 - d. Samuel would then be told the man to anoint, “And I will show you what you shall do; you shall anoint for Me the one I name to you.” vs. 3b-c
- B.** The voice of God was obeyed by the prophet Samuel. vs. 4-5

- 1. The arrival of Samuel at Bethlehem, “So Samuel did what the LORD said, and went to Bethlehem.” vs. 4a-b
 - a. He journey from Ramah to Bethlehem, about 10 miles.
 - b. Bethlehem, means house of bread and was about 6 miles south-west of Jerusalem.
- 2. The welcome of Samuel was met with hesitation, “And the elders of the town trembled at his coming, and said, “Do you come peaceably?”” vs. 4c-e
 - a. The elders were the representatives of the city, the heads of families.
 - b. The fear they were under is not specified but without doubt it had to do with the tension between Saul, Samuel and the monarchy.
 - 1) The word for trembled “charad” means to quake and be anxiously careful.
 - 2) How ironic, they did not know Samuel was just as fearful of Saul.
 - c. They probably did not want to be blamed of taking sides or aiding Samuel, angering Saul.
 - d. Or maybe, they remembered Samuel executing judgment on the king of Amalek and feared he was coming in judgment?

3. The response of Samuel eased their hearts. vs. 5
 - a. He was coming in peace, “And he said, “Peaceably.” vs. 5a-b
 - b. He was coming for fellowship, “I have come to sacrifice to the LORD.” vs. 5c
 - c. He was inviting them, “Sanctify yourselves, and come with me to the sacrifice.” vs. 5d-e
 - d. He did the same with the house of Jesse, “Then he consecrated Jesse and his sons, and invited them to the sacrifice.” vs. 5f-g

Illustration

When the prophet Elijah ran from Jezebel in fear of his life and was complaining to the Lord that he was the last faithful prophet, God sent him to anoint Hazael as king over Syria and Jehu king over Israel. 1Kings 19:15-16

* This turned his eyes back on God, not the circumstances!

Application

1. Like Samuel, the Christian sees many grievous moments but none if more grievous than when a believer has to obey God to not fellowship with one that used to be so close in fellowship.

- a. When a Christian refuses to repent from sin, there is to be a severing of fellowship, in hope of their repentance.
 - b. When a believer is willfully living in sin and they demand to be excepted because that is what Christians are to do, is a lie.
 - c. The person that does not separate from another, who claims to be a Christian and living in open sin, is making their decision by emotion or rational thinking and is hindering the person and standing opposed to God.
 - * Paul asked for the ex-communicating of a young man, who was sleeping with his step-mother, turning him over to Satan, in hope of repentance and restoration. 1Cor. 5:1-5
2. Like Samuel, the best way for a believer to get out of one’s own grief and disappointment is to be serving the Lord.
- a. The enemy Satan attempts to discourage the believer any way he can. 1Pet. 5:8
 - b. The believer is not to be ignorant of the devices of Satan. 2Cor. 2:11
 - c. The believer is to fulfill in his or her ministry, whatever God has called and anoints them for.
 - * “And say to Archippus, “Take heed to the **ministry** which you have received in the Lord, that you may **fulfill** it.” Col. 4:17

3. Like Samuel, the things that God has each of us to do, at times can be frightening and intimidating but He will enable us through His word and the Holy Spirit.

- a. It could be standing for truth, when everyone else is not.
- b. It could be standing for a person, when all have come against them, due to being righteous, so they gossip, lies and slander the person to invalidate their character.
- c. It could be as simple as witnessing to our parents about the gospel, telling them they are lost, when they are very religious.
- b. It could be leaving a church one has attended for years because false doctrine has been embraced by the leaders and the church.

* “Therefore prepare yourself and arise, And speak to them all that I command you. Do not be dismayed before their faces, Lest I dismay you before them. For behold, I have made you this day A fortified city and an iron pillar, And bronze walls against the whole land-- Against the kings of Judah, Against its princes, Against its priests, And against the people of the land. They will fight against you, But they shall not prevail against you. For I am with you,” says the LORD, “to deliver you.” Jer. 1:17-19

The commission to anoint David was not easy!

II. The selection to anoint David. vs. 6-13

- A. The seven sons of Jesse were rejected by God before the prophet Samuel. vs. 6-10
 - 1. The personal impression of Samuel was wrong. vs. 6
 - a. The setting was as the sons of Jesse came to the sacrifice, “So it was, when they came.” vs. 6a
 - b. The perception of Samuel was based on the physical, “That he looked at Eliab and said, “Surely the LORD’S anointed is before Him.” vs. 6b-c
 - 1) The word looked “ra’ah” means to see as to inspect with attention to distinguish, the word appears four times in verse seven.
 - 2) In the 34 times the word anointed is used of a royal person, it always appears with the name of Yahweh or a possessive pronoun referring to him. (World Bib. Com: 160)
 - 3) Eliab “ ‘Eliy’ab” means my God is father, he is the oldest.
 - 2. The personal impression of God is always right. vs. 7
 - a. The principle mistake of Samuel was declared by God. vs. 7a-c

- 1) The word “But” marks the sharp contrast between Samuel and God.
- 2) The authority came from the covenant God of Israel, Yahweh, “the LORD said to Samuel.” vs. 7a
- 3) The hindrance for proper judgment was stated by Yahweh, “Do not look at his appearance or at the height of his stature, because I have refused him.” vs. 7b-c
 - a) The word look “nabat” means to regard or pay attention to.
 - b) This was what the people admired about Saul, he was handsome and a head taller than everyone else. 1Sam. 9:2, 10:23
- b. The principle God uses to judge man is inner character. vs. 7d-f
 - 1) God is not like man, “For the LORD does not see as man sees.” vs. 7d
 - 2) God is Omniscient, “for man looks at the outward appearance, but the LORD looks at the heart.” vs. 7e-f
 - * The word outward “ayin” means eyes and is translated like that in verse twelve.
 - 3) All four words, see and look is the word “ra’ah” to inspect with attention to distinguish, as Samuel in verse six.

- 4) The difference is that God is inspecting the heart “lebab” of man, the moral and inner character of man.
3. The patriarch Jesse than called his other six sons, one by one. vs. 8-10
 - a. The second son came forward, “So Jesse called Abinadab, and made him pass before Samuel. And he said, “Neither has the LORD chosen this one.” vs. 8
 - * Abinadab “Abiynadab”, means my father is noble or willing.
 - b. The third son came forward, “Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.” vs. 9
 - * Shammah “Shamah” means astonishment.
 - c. The fourth to the seventh came forward, “Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.” vs. 10
 - * This must have been very disappointing to Jesse!
- B. The eighth son of Jesse was chosen by God and anointed by the prophet Samuel before his father and all his brothers. vs. 11-13

1. The prophet Samuel was perplexed. vs. 11
 - a. Samuel posed a question to Jesse, “And Samuel said to Jesse, “Are all the young men here?” vs. 11a
 - b. Jesse responded, “Then he said, “There remains yet the youngest, and there he is, keeping the sheep.” vs. 11b-d
 - 1) The word youngest “na’ar” implies also the smallest and can be translated as such, a direct contrast to Saul who was very tall.
 - 2) David is presented as a shepherd, anywhere from 14-16 years old.
 - 3) The shepherd metaphor is used in the Scriptures for spiritual leaders who care for the people.
 - c. Samuel ordered his presence, “And Samuel said to Jesse, “Send and bring him. For we will not sit down till he comes here.” vs. 11c-e
 - 1) Sit down “cabab”, means literally, we will not surround the table.
 - 2) Chronicles says Jesse had 7 sons, one must of died. 1Chron. 2:13-15
2. The prophet Samuel saw a young boy. vs. 12a-c
 - a. His entrance, “So he sent and brought him in.” vs. 12a

- b. His appearance, “Now he was ruddy, with bright eyes, and good-looking.” vs. 12b-d
 - 1) The word ruddy “admoniy” means red and used for Esau. Gen. 25:25
 - 2) The phrase bright eyes “yapheh” “ayin” means beautiful eyes.
 - 3) The word good-looking “towb” means pleasant and agreeable.
 - * This is one of two direct contacts with David recorded. 1Sam. 19:18
3. The prophet Samuel was told to anoint the boy. vs. 12-13
 - a. The command came by Yahweh’s authority, “And the LORD said, “Arise, anoint him.” vs. 12a-b
 - * Samuel was totally surprised, he would of never chosen David!
 - b. The choice was Yahweh’s, “for this is the one!” vs. 12c
 - * Not the ones who looked as kingly material!
 - c. The instrument of Yahweh was Samuel. vs. 13
 - 1) The anointing was private, “Then Samuel took the horn of oil and anointed him.” vs. 13a
 - a) Like Saul had been anointed in private with oil! 1Sam. 9

- b) Later David will be anointed by the men of Judah and Israel publicly. 2Sam. 2:4, 5:3
- c) This must of shocked Jesse!
- 2) The anointing was to remove any striving among his brothers, “In the midst of his brothers.” vs. 13a
* This was to remove any strife or factions, against David, he was Yahweh’s king, not man’s, as Saul had been!
- 3) The anointing to enable David to rule the nation followed, “And the Spirit of the LORD came upon David from that day forward.” vs. 13b
- a) This marks the emphatic transition from Saul to David.
- b) The Spirit had been given to Saul also but he had not depended on it to lead the people and obey! 1Sam. 10:6, 10, 11:6
- c) This is the first time David is named, it means, “beloved”.
- 4) The mission was over, “So Samuel arose and went to Ramah.” vs. 13c

Illustration

The work of God, through the man chosen by God, will ignite and flourish the work of God by the

word and power of the Holy Spirit, through obedience, for the glory of God!

Application

1. The Bible is a record for all who would serve God, a strict warning against trusting a man over God, physical appearance, natural abilities or strength of man to serve and do the work of God.
- Saul is our recent example, rejected by God.
 - The son of David, Absalom, who was a handsome shrewd politician, who stole the hearts of the people. 2Sam. 15:1-6
 - Uzziah was used by God tremendously, but when he was strong his heart was lifted up, to his destruction and entered the temple and burn incense on the alter of incense and was struck with leprosy. 2Chron. 26:14-16
 - There are also some in the New Testament, Hymenaeus, Alexander, Philetus, Demas and Diotriphes. 1Tim. 1:19-20, 2Tim. 2:17, 3Jn. 9
* “Do not **lay hands** on anyone hastily, nor share in other people’s sins; keep yourself pure.” 1Tim. 5:22
2. The Bible is very clear that God is the One who calls a person to serve Him in ministry.
- God called prophet and anointed them for the task and some were obedient.
 - God call the tribe of Levi to serve in the ministry of the priest and enabled them, yet Aaron and Eli failed miserably.

- c. Jesus called the twelve and enabled them but Judas Iscariot betrayed Him.
- d. The failure of a man, is never the fault of God but the self-confidence and pride of man due to his deceitful and wicked heart.
Jer. 17:9

* “Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things? For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.”
2Cor. 2:14-17

- 3. The Bible teaches that the church is to be overseen by godly men.
 - a. God calls people to different ministries.
 - b. God distributes spiritual gifts to enable the believer for ministry.
 - c. God empowers the individual by the Holy Spirit to accomplish the work.
 - 1) “Thus says the LORD: “Cursed is the man who **trusts** in man And makes **flesh** his strength, Whose heart departs from the LORD.” Jer. 17:5

- 2) “So he answered and said to me: “This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by My **Spirit**,’ Says the LORD of hosts.” Zech. 4:6

The selection to anoint David was surprising!

III. The transition after anointing David. vs. 14-23

- A. God removed his hand from Saul. vs. 14-17
 - 1. God became Saul’s enemy. vs. 14
 - a. The contrast between David and Saul is indicated by the word “But”.
 - b. The enabling and empowering of the Spirit of God was withdrawn from Saul, “the Spirit of the LORD departed from Saul.” vs. 14a
 - c. The opposing spirit was imparted to Saul, “and a distressing spirit from the LORD troubled him.” vs. 14b
 - 1) The word distressing “ra’ “, means and evil or bad spirit.
 - a) All, good and bad spirits, which are angels, fallen or not, are under the authority of God.
 - b) God sent a lying spirit in the of the false prophets, at the time of Micah. 1Kings 22:19-22

- 2) The evil spirit was sent by Yahweh and with the purpose of troubling Saul.
 - a) The word for troubled “ba’ath” means to terrify and be overtaken with sudden terror.
 - b) This was the result of Saul’s ongoing disobedience to God, due to his self-will life!
 - c) The evil conduct of Saul can not be blamed on the evil spirit but his own evil heart.
- 2. God used one of Saul’s servants or official advisors, to suggest a solution. vs. 15-17
 - a. The servant knew Yahweh had sent the evil spirit, “And Saul’s servants said to him, “Surely, a distressing spirit from God is troubling you.” vs. 15
 - 1) The servant could of known of the two time rejection of Saul by Samuel.
 - 2) The servant could have been a witness to the progressive rebellion of Saul from the beginning.
 - 3) The servant could of received a word of knowledge from God and not even know it.

- b. The servant gave his council to Saul. vs. 16
 - 1) The plan, “Let our master now command your servants, who are before you, to seek out a man who is a skillful player on the harp.” vs. 16a-b
 - * The harp is called a lyre, having two arms rising from the sound box, with 8-10 strings all of equal length, attached to a cross-bar.
 - 2) The purpose, “And it shall be that he will play it with his hand when the distressing spirit from God is upon you, and you shall be well.” vs. 16c-d
- c. The servant was granted permission by Saul. vs. 17
 - 1) To seek out such a man, “So Saul said to his servants, “Provide me now a man who can play well.” vs. 17a-b
 - * The word provide “ra’ah” is the same as “see”, used earlier in the sense of selecting. vs. 1, 7, 17, 18
 - 2) To bring forth the man, “and bring him to me.” vs. 17c
- B. God moved David in to serve Saul. vs. 18-21
 - 1. God guided one of Saul’s servants to David. vs. 18

- a. He declared David's family identity.
 "Then one of the servants answered and said, "Look, I have seen a son of Jesse the Bethlehemite," vs. 18a-c
 - 1) The servant gave his personal witness, "Look, I have seen".
 - 2) The hand of God was in control, without violating any person's free-will.
- b. He described the abilities of David.
vs. 18d-i
 - 1) His musical ability, "who is skillful in playing." vs. 18d
 - 2) His social family standing, "a mighty man of valor." vs. 18e
 - 3) His military abilities, "a man of war." vs. 18f
 - 4) His communication skills, "prudent in speech." vs. 18g
 * David is called "the sweet Psalmist of Israel." 2Sam. 23:1e
 - 5) His physical appearance, "and a handsome person." vs. 18h
 * The word is used for the beauty of Rachel. Gen. 29:17
 - 6) His spiritual qualities, "and the LORD is with him." vs. 18i
 * This is the key characteristic of David mentioned repeatedly.
1Sam. 18:12, 14, 28, 2Sam. 5:10
- 2. Saul sent for David. vs. 19-21

- a. The request was sent, "Therefore Saul sent messengers to Jesse, and said, "Send me your son David, who is with the sheep." vs. 19
 - 1) Here again David is presented with the sheep, though he has been anointed king.
 - 2) The character of David is being emphasized.
- b. The request was obeyed with respect, "And Jesse took a donkey loaded with bread, a skin of wine, and a young goat, and sent them by his son David to Saul." vs. 20
 * A gesture of being honored by drafting his son into his service!
- c. The request accomplished the plan of God for the transition of the monarchy. vs. 21
 - 1) David would stand inside the royal court, "So David came to Saul and stood before him." vs. 21a
 - 2) David would be admired by Saul "And he loved him greatly." vs. 21b
 - 3) David would be Saul's body-guard, "and he became his armorbearer." vs. 21c
 * The age of David had to be significantly older than when he was anointed as a young shepherd

boy, perhaps even his early 20's, since, 20 was the age of military service. Num. 1:3

3. Saul sent a request to Jesse to allow David to reside on a permanent basis in his service. vs. 22-23
 - a. Saul grew fond of David and made him part of his royal court, "Then Saul sent to Jesse, saying, "Please let David stand before me, for he has found favor in my sight." vs. 22
 - 1) How ironic, without realizing it, Saul was positioning David to replace him.
 - 2) How admirable of David, though having been anointed king, he serves the rejected king, until God puts him on the throne.
 - b. Saul was helped by David, vs. 23
 - 1) At the accounts of the evil spirit, "And so it was, whenever the spirit from God was upon Saul." vs. 23a
 - 2) By David's musical ability, "that David would take a harp and play it with his hand." vs. 23b
 - 3) Resulting in relief, "Then Saul would become refreshed and well, and the distressing spirit would depart from him." vs. 23c-d
 - * There is a play on word between the word spirit "ruach" and the

refreshed "ravach" in the Hebrew coming from the same root.

Illustration

When God began to remove the kingdom from Solomon, it says, "Now it happened at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite met him on the way; and he had clothed himself with a new garment, and the two were alone in the field. Then Ahijah took hold of the new garment that was on him, and tore it into twelve pieces. And he said to Jeroboam, "Take for yourself ten pieces, for thus says the LORD, the God of Israel: 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you.'" 1Kings 11:29-31

* But Jeroboam did not trust God and set up the calf worship in Bethel and Dan, fearing he would lose the people to the house of David, when they returned for the three yearly feasts. 1Kings 12:26-29

Application

1. There have been many Pastors and church leader that have been called but disqualified themselves, both in the past and the present.
 - a. The problem comes when they are not asked to step down or they refuse to step down.
 - b. The qualifications for an elder or bishop are clearly stated. 1Tim. 3, Tit. 1

- c. The manner of dealing and procedure is also clear, if not repentant, treating them like tax collectors or an unbeliever. Matt. 18:15-17, Gal. 6:1, 1Tim. 5:19
2. God is sovereign and does as He will and what He will is absolutely right.
- a. Some times God will remove a person through the Scriptural process and raise up another person to take his place.
 - b. At other times God will allow a period for the transition to take place, in order to serve His purposes?
 - c. Still at other times, God will remove the man Himself.
 - * “For the time has come for **judgment** to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?” 1Pet. 4:17
3. God is never fooled, He knows all that a person will do in their life-time.
- a. We are to disciple people to serve the church.
 - b. We are to disciple people and delegate ministry to them.
 - c. We are equip other to take our place in ministry.
 - d. We are to know that each of us are replaceable, ministry is not dependent on us but God.

- e. We are to be ready to step aside, is we disqualify ourselves before God has to step in to deal with it.
 - 1) “For **we know** Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The LORD will judge **His people**.” It is a fearful thing to fall into the hands of the living God.” Heb. 10:30-31
 - 2) “The king’s heart is in the hand of the LORD, Like the **rivers** of water; He turns it wherever He wishes.” Prov. 21:1

The transition after anointing David was God’s doing!

Conclusion

The anointing of David was presented to us in three movements.

- I. The commission to anoint David was not easy!
- II. The selection to anoint David was surprising!
- III. The transition after anointing David was God’s doing!