

## Sunday Night Message

September 8, 2019

### *The Anointing of David*

Topics – Saul; Samuel; David; Jesse; harp; anointing David as king

Series – *1 Samuel*

Text – 1 Samuel 16

### Introduction

In chapter fifteen, we witnessed King Saul's tragic disobedience to the Lord when he rebelled against the Lord's command regarding the Amalekites and their King Agag. Samuel sharply rebuked him for his rebellion and actually compared it to the sin of witchcraft. This was not Saul's first blunder, either. Previously in chapter thirteen, Saul took it upon himself to offer the burnt offering, which was not his place to do; it was Samuel's job. Saul had gone from being a very humble man when he was first anointed by Samuel into being a very prideful and insecure man who often operated independently of the will of God. He feared the public opinion of the people more than he revered the Word of God.

Samuel is not at all happy about all of this. Though Samuel was reluctant at first to anoint Saul as the King of Israel, he apparently came to love him.

### The Sorrow of Samuel (vs. 1 – 3)

Samuel is in mourning over the outcome of the nation's first king. He wanted Saul to succeed, but now God has rejected him. God tells Saul to get up and stop mourning for Saul. He tells him to go to Bethlehem, to the home of Jesse, and he will let him know when he gets there as to which of Jesse's sons was chosen to be Saul's replacement.

### Facts about Bethlehem

*David's city—Bethlehem (1 Sam. 16:1–5).* In spite of the fact that it was a small town in Judah, Bethlehem was a well-known place to the Jewish people. It was when Jacob and his family were on their way to Bethel that his favorite wife, Rachel, died near Bethlehem while giving birth to Benjamin (Gen. 35:16–20). It was in Bethlehem that Ruth, the widow from Moab, found her husband, Boaz, and gave birth to Obed, David's grandfather (Ruth 4:13–22; Matt. 1:3–6). David himself would make Bethlehem a famous place, and so would Jesus, the Son of David, who would be born there as the Scriptures promised (Micah 5:2; Matt. 2:6). Bethlehem means "house of bread," and it was there that the living bread from heaven came to dwell in human flesh.<sup>1</sup>

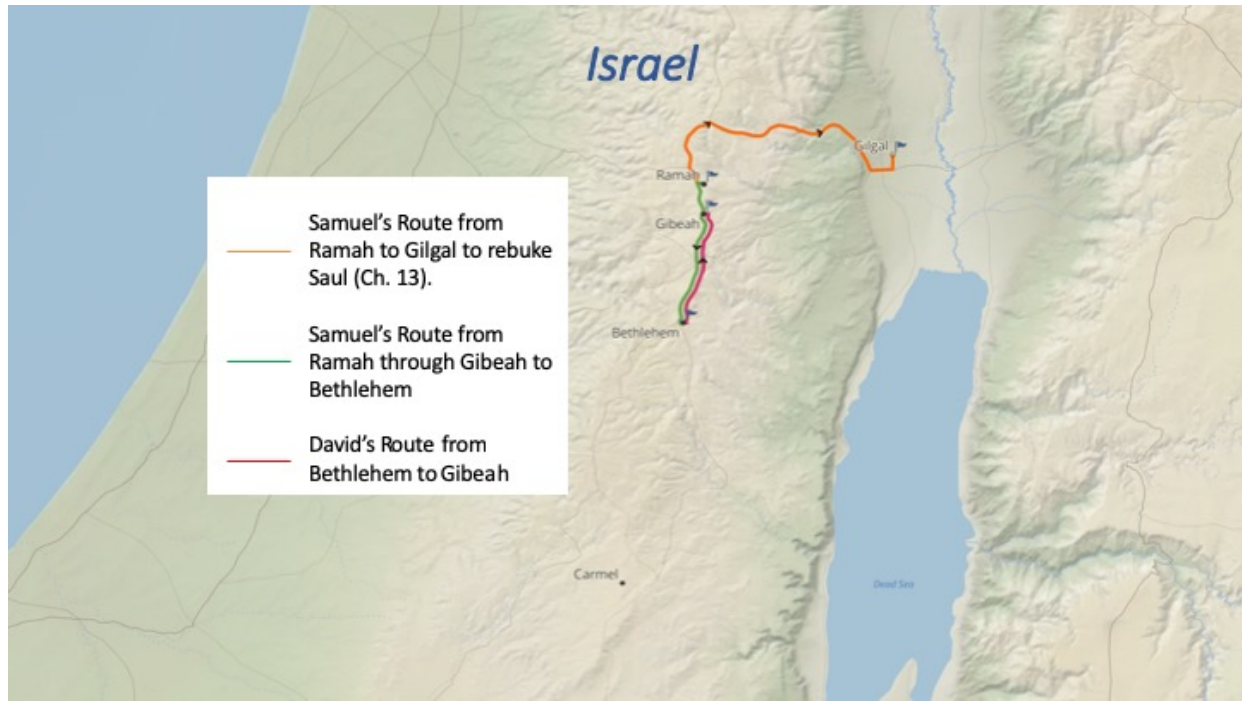
Samuel is worried that with Saul's increasing mental instability, that Saul will try to kill him if he obeys this order from God. God gives tells him to bring an heifer with him, and if Saul asks him what he is up to, just tell him you are going to Bethlehem to offer a sacrifice.

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<sup>1</sup> Warren W. Wiersbe, *Be Successful*, "Be" Commentary Series (Colorado Springs, CO: Victor/Cook Communications, 2001), 86.

**Practical Point** – Was God asking Samuel to lie? No! He has already commanded him and everybody else to not bear false witness. Though Samuel may not have revealed everything to Saul about his visit to Bethlehem, he would not have been lying by telling Saul he was offering a sacrifice.

It is always wrong to lie.



### The Selection of David (vs. 4 – 13)

Verse 4 - The people of Bethlehem were a little nervous about Samuel's appearance there. Perhaps, he had not often travelled there. It was not one of the villages that he visited on his original circuit:

*"And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD." (1 Samuel 7:15-17)*

Maybe the people of Bethlehem were nervous because they knew Samuel and Saul's relationship was tenuous at best.

It could be that they just had a reverential fear for the man of God.

Verse 5 – the word, "sanctify," here has the idea of cleansing in preparation for the sacrifice:

*"And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall*

*not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives."*  
(Exodus 19:10-15)

Verse 6 – Samuel assumes that Eliab must be God’s choice, apparently because of his impressive stature (or outward appearance). Remember, the Bible tells us that Saul *“from his shoulders and upward he was higher than any of the people.”* Saul had an impressive outward appearance also.

Verse seven reveals a very important biblical principle: *“the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.”*

Men are very concerned with the externals, God is concerned about what was on the inside. God gave Israel what they expected, what they demanded for their first king, but the second king would be a man after God’s own heart.

David was the eighth and youngest son of Jesse. There is a genealogy given in 1 Chronicles, which lists only seven sons. One of the sons apparently died without having children and was removed from the genealogy. David also had two sisters.

*"And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, Nethaneel the fourth, Raddai the fifth, Ozem the sixth, David the seventh: Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three."* (1 Chronicles 2:13-16)

In verses 7 – 12, we see that David wasn’t even considered a candidate by Jesse. He was just a kid. Some believe he was a teenager. He wasn’t even invited to the feast. He was out with the sheep.

**Practical Point** – God calls busy people.

According to verse 12, David was “ruddy,” or red (possibly meaning fair in complexion). He may have had red hair. He was good looking, but that’s not the reason that God chose him. He chose him because of his heart.

God was taking this little shepherd boy and making him His shepherd over the whole flock of Israel.

*"He chose David also his servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance."* (Psalm 78:70-71)

*"I have made a covenant with my chosen, I have sworn unto David my servant, ... I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. ... Also I will make him my firstborn, higher than the kings of the earth."* (Psalm 89:3, 20-21, 27)

Pastors are considered “under-shepherds” of the flock of God (1 Peter 5:1 – 4)

*"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:28-29)*

David also considered himself one of God's sheep:

*"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." (Psalm 23:1-3)*

In verse 13, Samuel anoints David with oil, symbolizing God's hand upon him as the next king of Israel. More important than the physical oil that was poured upon him was the fact that God's Spirit was all over him. God recognized David as king here in chapter 16, but it will be twenty years or so before all the people of Israel recognize him as their king (see 2 Samuel 5:4 and 5).

**Practical Point** – God may call you to do something for him, but it may take a while before the people recognize God's calling on your life.

It is not clear that everyone in Bethlehem knew about David's anointing. In fact, it is not entirely clear that David's family really knew what was going on. What is clear is that Jonathan eventually came to know, and Saul did as well:

*"And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house." (1 Samuel 23:16-18)*

The amazing is that Jonathan was OK with it.

### **The Spirit Departs from Saul (vs. 14 – 23)**

Verse 14 has caused much controversy as far as interpretation is concerned. Some theologians have claimed that Saul lost his salvation, because "the Spirit of the Lord departed from him." Some believe that the "evil spirit" was a devil, others believe that the "evil spirit" was an angel sent to afflict Saul.

The Spirit of the Lord was "with" people and "on" people in the Old Testament, sometimes temporarily; but after Pentecost, the Holy Spirit indwells people permanently.

Whatever this may have been in an Old Testament context, in the New Testament it is clear that Holy Spirit seals Himself into all believers.

*"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise," (Ephesians 1:13)*

*"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Corinthians 6:19)*

Since the Holy Spirit indwells and seals Himself into all believers, it is also clear that salvation is secure.

The following is from my Doctrinal Synopsis paper:

Salvation would not be very beneficial if it was not eternal and only included redemption from sins that were past. Much confusion and dispute has occurred over the doctrine of eternal security, but much has been unnecessary, and all have been the result of a misunderstanding of the doctrine of salvation, and a misinterpretation of various, albeit somewhat obscure, passages of Scripture.

There are many wonderful and reassuring verses in the Bible, which clearly delineate the fact that a person is "once saved, always saved." Jesus said: *"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one"* (John 10:27-30). Paul emphatically declared that believers are *"sealed unto the day of redemption"* (Ephesians 4:30a). He also told the believers at Philippi that they could be confident because *"... he which hath begun a good work in you will perform it until the day of Jesus Christ"* (Philippians 1:6).

Eternal security is based partly upon God's omniscience. If God foreknows those who will be saved, it makes absolutely no sense that the saved person could somehow be lost again, or lose his salvation, at a later time. Romans 8:29 – 30 teaches that God foreknew who would be saved, and predestinated that they would be conformed to the image of Christ. It also states that those who he foreknew, he called, justified, and glorified. Ephesians 1:4 & 5 teach basically the same truth, except here the focus is on the fact that believers were chosen (according to foreknowledge) before the foundations of the world to be holy and without blame, and to be adopted as children of God. The Bible does teach predestination, but God does not predestine people to Hell. The word "election," in the Bible has to do with Israel corporately, and with individual believers in Christ. The elect in Christ are simply those who have responded in faith to the gospel. Considering now the original argument regarding omniscience, how can someone who is predestined and elect lose his salvation.

Security is also based upon God's omnipotent power. 1 Timothy 1:12, 1 Peter 1:5, and Jude 24 all speak of God's ability to "keep" believers. The verse in 1 Peter specifically states that Christians are *"are kept by the power of God through faith unto salvation."* Hebrews 7:25 teaches that Christ *"is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."*

Security is also based upon God's love for us. He is *"not willing that any should perish"* (2 Peter 3:9). Those that have repented and placed their faith in Him, *"He will in no wise cast out"* (John 6:37). Jesus goes on to say in John 6:39, *"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."*

Salvation is eternally secure. It came about as a free gift (Ephesians 2:8 & 9; Romans 6:23; 1 John 5:12), and God does not take back His gifts. It was also the result of a new birth (John 3:3 - 7; 1 Peter 1:23). Can a person be unborn? He cannot. Salvation is both eternal, referring to the believer's status of being in Christ, and it is everlasting (John 3:16), meaning never-ending, referring to the fact that Christ is in the believer. Everlasting means lasts forever. There was no conditional clause subsequent to "believeth" given in John 3:16, or in any of the other verses that invite people to receive Christ.

A believer can have assurance of salvation simply by trusting the clear teaching of the Word of God. *"Faith cometh by hearing"* (Romans 10:17). The Bible was written *"... that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God"* (1 John 5:13). The Bible plainly teaches eternal security, and God does not lie about anything, but He specifically states that He cannot lie regarding salvation (Titus 1:2). But, there are also inward evidences of salvation. If a person has a love for the brethren, it is a good evidence of salvation (1 John 2:9; 3:14). If a person has a difficult time sinning against God, and receives strong conviction of sin as well as guidance from the indwelling Holy Spirit, it is also a good sign (Romans 8:16; 1 John 1:6; 2:3). Finally, the ability to understand the Bible better is a good evidence to the fact that the Author of the Bible indwells the spirit of the believer. The natural man cannot understand the spiritual truths within the Scripture (1 Corinthians 2:14), but through the indwelling Holy Spirit of God, believers can learn the Scripture as the Spirit teaches them.

For the record, I do not believe Saul lost his salvation. I believe that the Spirit of God was no longer with Him, because Saul was no longer yielded to the Spirit of God. And, because Saul was now operating on his own, doing his own thing instead of following God, God's hedge of protection was off of him, which opened him up to demonic attack, which God allowed.

Incredibly, through the providence of God, Saul becomes the harp player for Saul and eventually he becomes Saul's armourbearer.