

God's King Is Anointed to Reign and Rule in Righteousness

1 Samuel 16:1-13

- Samuel's anointing of David as king of Israel emphasizes God's ongoing plan to establish his righteous king as Saul has been rejected. As the story advances, as always, we can see truths about the Lord and ourselves, how this is part of the gospel story, and how we view the realities being emphasized, particularly in looking on the heart, and God's Spirit's work.
- I. The text describes God sending Samuel to anoint David as the king God has chosen, as part of the overall narrative of God establishing his king to reign and rule in righteousness.
 - A. Vs. 1 - God commands Samuel to stop grieving over Saul and go to Bethlehem and Jesse's family to anoint a new king.
 - **Vs. 1** - The Lord said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel (How much time has passed? Understandable. 15:11. God's sovereign purposes speak into Samuel's grieving.)? Fill your horn with oil, and go (To anoint. 10:1 and Saul.). I will send you to Jesse the Bethlehemite (In Judah, about 10 miles from Ramah.), for I have provided for myself a king among his sons (Emphasis on **for myself**. Ru. 4:17 - And the women of the neighborhood gave Ruth's son a name, saying, "A son has been born to Naomi." They named him Obed. He was the father of Jesse, the father of David.)."
 - B. Vs. 2-3 - Samuel fears Saul, and God instructs him to invite Jesse to a sacrifice, and he will show him whom to anoint.
 - **Vs. 2-3** - And Samuel said, "How can I go? If Saul hears it, he will kill me (Saul's state in vs. 14 here. He knows God's verdict, and is so unstable that killing Samuel is a possibility)." And the Lord said, "Take a heifer (Young female cow. Nu. 19 - purification.) with you and say, 'I have come to sacrifice to the Lord.' And invite Jesse to the sacrifice, and I will show you what you shall do (He will direct him and protect him.). And you shall anoint for me him whom I declare to you."
 - What about the half-truth that is intended to mislead Saul? Is It Ever Right to Lie? Daniel Heimbach. Desiring God. While the Bible shows that God demands truthfulness (Ex. 20:16; Ep. 4:25), it also shows that God expects less than complete candor in some circumstances (2 Ki. 6:14-20), that he uses lies for divine purposes (1 Ki. 22:19-23; 2 Th. 2:11), and that he commends people who demonstrate faithfulness to God by misleading enemies of God (Jo.2:4-6; and He. 11:31).
 - While the Bible stresses the sanctity of truth and condemns what is untrue, it also includes passages in which communicating contrary to what is known so as to mislead bad people is treated either without disapproval or with commendation. 17 instances. The Hebrew midwives deceive Pharaoh to save babies. Rahab deceives a king to save spies. God orders Israel to ambush the men of Ai. Jael deceives the Canaanite general Sisera. God develops a cover story to deceive Saul. Michal deceives Saul to protect David. David tells Jonathan to cover his absence by deceiving Saul. David deceives Ahimelech the priest about the mission he is on. David deceives the people of Gath by feigning madness. David deceives Achish about where he was raiding. David tells Hushai to deceive Absalom by giving bad advice, and God ensures Absalom is ruined by Hushai's deceitful advice. A woman deceives Absalom's men to save David's men. Elisha deceives Syrians sent to arrest him. Jeremiah deceives people to keep secret God's message to Zedekiah. God says he will himself deceive false prophets. God sends a strong delusion so people believe a lie.

- In these passages, bad people are misled, and Scripture treats these episodes either as if nothing wrong happened or as if the deceptions were good. While God never is false and never wants us to be, the Bible shows that God sometimes wants good people to mislead bad people. God uses these accounts to show that communication must be unconditionally true and faithful to himself and conditionally true and faithful to anyone or anything else. ESV Study Bible - Telling part of what one knows to be true, in order to conceal other information, is morally right in some situations, particularly adversarial. Modern examples.
- C. Vs. 4-5 - Samuel comes to Bethlehem and invites Jesse and his sons to the sacrifice.
- **Vs. 4** - Samuel did what the Lord commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably (Fear that he was coming as a representative of God's judgment? Agag.)?" **Vs. 5** - And he said, "Peaceably; I have come to sacrifice to the Lord. Consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice (Consecration. Washing bodies and clothing, and heart [Nu. 8:21 - And the Levites purified themselves from sin and washed their clothes.]. Parallel to 9:22 and banquet.).
- D. Vs. 6-10 - God tells Samuel that none of Jesse's first seven sons are whom he has chosen, for he looks on the heart.
- **Vs. 6** - When they came, he looked on Eliab and thought, "Surely the Lord's anointed is before him (Oldest, and also physical aspects, like Saul. "Anointed" [10:1; 15:17. Christ.]. "Before him" Vs. 1.)" **Vs. 7** - But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature (Not most important. 9:2 - There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people.), because I have rejected him (Eliab, but same with Saul, whose physical attributes were without peer.). For the Lord sees not as man sees (Infinitely beyond.): man looks on the outward appearance, but the Lord looks on the heart (Besides how this continues the story, this is a primary emphasis.)" **Vs. 8-10** - Abinadab, Shammah, and in all, seven sons (Discrepancy in 1 Ch. 2.) pass before Samuel. He says, "The Lord has not chosen these (Samuel listening to God brother by brother.)"
- E. Vs. 11 - We find out that there is another son, whom Jesse had not thought was a possibility.
- **Vs. 11** - Then Samuel said to Jesse, "Are all your sons here (What's he thinking at this point?)?" And he said, "There remains yet the youngest, but he's keeping the sheep (Afterthought. Surely not a possibility. Yet, him keeping the sheep will be a major focus in 1 Sa. and beyond [17:15 and going back and forth; 17:31-37 and his experiences; Ps. 23; Jn. 10.]" And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here (A-ha!)"
- F. Vs. 12-13 - The Lord tells Samuel that David is the one, so Samuel anoints him, and God's Spirit comes over him.
- **Vs. 12** - And he sent and brought him in. Now he was ruddy (Red skin associated with being outside. Clear complexion. Red hair.), had beautiful eyes and was handsome (It's not the primary factor, but can be true.). And the Lord said, "Arise, anoint him, for this is he (13:14 - The Lord has sought out a man after his own heart, and has commanded him to be prince over his people. The Lord has torn the kingdom of Israel from you this day and has given it to a neighbor of yours, who is better than you. Ge. 49:10 - The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.)" **Vs. 13** - Samuel took the horn of oil and anointed him in the midst of his brothers (Joseph. The "Christ" who is waiting in obscurity.). And the Spirit of the Lord rushed upon David from that day forward (First mention of name. Contrast with Saul in chp. 10. See vs. 14 here. This is the other focus.). And Samuel rose up and went to Ramah.

II. Besides continuing the story of what God is doing contextually, this passage emphasizes real-life realities for us, God's heart and ways, and clear gospel realities.

A. What is this telling us about the Lord?

- Sovereign purposes. Personal aspect of "providing for myself." The issue of deception or misleading. He uses people of no regard, or who have humble beginnings. God looks on the heart in the moral sense - he knows our intentions, heart for him, etc. He also has the **ability** to look on the heart. Having us in situations preparing us. Giving his Spirit.

B. How does this point us to the gospel?

- Anointed one. Lineage, Bethlehem (Mi. 5:2), and arc (Ez. 34:23 - . And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. Ez. 37:24 - My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes.) The issue of the unexpected and younger which is a pattern in the OT. God is free to choose (Ro. 9:10-13 - ¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, ¹¹ though they were not yet born and had done nothing either good or bad - in order that God's purpose of election might continue, not because of works but because of him who calls - ¹² she was told, "The older will serve the younger." ¹³ As it is written, "Jacob I loved, but Esau I hated."). The anointed one waits and serves (Re. 13:8 - [Names written] before the foundation of the world in the book of life of the Lamb who was slain. Ga. 4:4-5 - ⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons.). God's Spirit comes on the one he has chosen in order to righteously lead his people (Mt. 12:18 - Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.). God's acceptance of Jesus (Mt. 17:5 - This is my beloved Son, with whom I am well pleased; listen to him.), yet his forsaking (Mt. 27:46 - My God, my God, why have you forsaken me; 2 Co. 5:21 - For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.).

C. How does this relate to what we face in our everyday lives?

- Grieving and fear, and view of God's working, directing, grace and love, and sovereignty. Samuel responding to God's leading as he directs him in the process all the way to David. Knowing only a little and having to continue to trust God. Samuel obeying God, in contrast to Saul. God knowing our hearts, and how this compels us to honesty but also orienting toward him, for he not only knows, but values hearts that love him. Where God has us in anticipation of where he will have us, sometimes very long. Judging by appearances - God sees the inside, and calls us to think in the same terms. The magnitude of the Spirit's work, which orients our hearts to the gospel for all of life, and the necessity of grace as the means to apply anything we see here.