

9827U

NEW ZEALAND SUMMER SCHOOL - 1993

SAMUEL THE SEER

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Study 5: Samuel took the horn of oil, and anointed him.

Reading: 1 Samuel 16:1-13

Brother chairman, my dear brethren and sisters in the Lord Jesus Christ.

You'll remember then, on the occasion of our last study, we left Samuel having gone back to his house in Ramah in the last verse of 1 Samuel 15, and we're told there that Samuel 'came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and Yahweh repented that He had made Saul king over Israel'.

You will see, therefore, the connection now with the first verse of this 16th chapter, because the record says, 'Yahweh said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?' Now, we know that Samuel knew that another man had been selected by God, we're told that in chapter 13 verses 13 and 14, and again in chapter 15 and verse 28, 'a neighbour that is better' had already been chosen. Samuel knew that! why then did he continue to mourn for Saul? Obviously, the spirit of Samuel was this, that although he knew that another man had been selected until that person should be revealed, until that new choice should be named, there was as far as Samuel was concerned, still opportunity to plead for the case of Saul before Almighty God. Such is the faithfulness of Samuel and his support of Saul, that right until the very moment comes now, in chapter 16 verse 1, until almost as it were, God says, '**enough, I am now going to reveal who the new appointment is**', and until that time, Samuel would continue to pray for Saul. That's a wonderful spirit, isn't it? the way in which he exercised that compassion towards Saul, up until the last possible moment of time. You know, you wonder, don't you? with this first verse, whether the mourning of Samuel for Saul, perhaps in some way advanced the divine purpose, almost as if the Father brought forward the program for the sake of Samuel, in order that his mourning might be brought to an end.

So the first verse says, 'And Yahweh said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?' You know, it could be said, that in a measure there is a rebuke of the prophet in this verse, maybe it is! but if it is a rebuke, it's a very mild rebuke! and if it's a rebuke, b&s, at all, would to God that we ourselves are ever rebuked by the Father, that it should be the extent of our compassion for others! Would that that should be what God rebuked us for! One gets

the sense in the last verse of the previous chapter that, in fact, there was a kinship of feeling between Samuel and Almighty God Himself; they both mourned for this, you know, because you see how the last verse reads, 'And Samuel **mourned for Saul, and Yahweh repented**, they really, as it were, were an heart on this matter. They both felt grieved that this change was necessary, and now God advances His purpose and for the sake of his servant He says, 'look, how long wilt thou mourn for Saul? **go fill thine horn with oil, and I will send thee to Jesse** the Beth-lehemite'. I think what this verse is telling us is that Samuel had been plunged by these circumstances into the depths of depression. He obviously felt very low and very sick at heart at this particular time, and of course, being an old man probably didn't make things much better. There's obviously a sense here that Samuel is in the depths of despair and it's remarkable how similar this is, well let's just have a look at one by way of illustration; you see, here we have Samuel the depressed, a man now in the grip of despair, because of the circumstances that have come with the rejection of Saul. Just look how there's a mirroring, an echoing here in the life of Elijah a little bit later on. We're told here that **Yahweh said to Samuel**, 'how long wilt thou mourn for Saul?' so you see, a time came when a voice spoke to Samuel to stop him, as it were, in the midst of his depression, as a prelude to lifting him out of it.

That's exactly what happens in the life of Elijah. Because when Elijah goes down to Horeb, a **voice came to him**, saying, 'what doest thou here, Elijah?' and the voice of God came to both men in the depths of their depression in order that they might **be lifted out of it!** and that they might **re-focus** their hearts and their minds on the things of the truth. So we're told here in the life of Samuel that 'Samuel feared for his life; 'if Saul hear, if Saul heareth, he will kill me!' is the cry of Samuel in the second verse; and Elijah similarly felt that his life was threatened, 'they seek my life to take it away, cries the prophet in 1 Kings 19. They both felt a measure of threat in their labours at that time in the truth. We're told here, and look what God says to Samuel, '**Go, I will send thee to Jesse the Beth-lehemite**' and you almost have exactly the same spirit here with the words spoken to Elijah, '**Go, return on thy way to the wilderness of Damascus**'. So in both cases as the prophet of God was caught in the depths of despair, Almighty God sends them forth on yet another mission on His behalf that they might be lifted out of that mood. **Go, and I will send thee to Jesse, 'go, return on thy way'**, is the cry to Elijah.

Concerning Samuel, it says here, 'For I have provided Me a king among his sons'. You know what the words are in the life of Elijah, don't you? remember these words! 'yet I have left Me 7,000 in Israel', in other words, whereas both prophets felt that all hope was lost, that the work in which they had been engaged, had all of a sudden ended, and didn't know which way to turn, and God reminds them both, He says, 'there are others in the Land, you know, that are spiritual; there are others that I can choose, Samuel, I've provided Me a king amongst his sons'; and to Elijah the same spirit, isn't it? 'I've got 7,000, Elijah, that you don't know about or that you don't want to acknowledge that haven't bowed the knee to Baal, but worship Me faithfully in Israel'. So Samuel is told here, 'I shall show you what you shall do, and thou shalt anoint unto

Me, him whom I shall name unto thee'. So Samuel is sent on his way now, in order that he might anoint the man whom God had chosen; and Elijah is sent from Horeb with exactly the same mission, isn't he? 'Thou shalt take Elisha the son of Shaphat of Abel-melholah and shalt anoint him to be prophet in thy room'(1 Kings 19:16). So both these men in the depths of their despair, are sent away by God again, in order to anoint someone else to office, and they're reminded by God that He has others; God knows of others; God has already provided others, who are similarly faithful in divine matters.

You know, it's an interesting thing when you think about it, you'll remember in our first study, that we looked at the subject of the **trailblazers**, and I think there's a lesson here, that there seems to be that those men who are capable of the highest degrees of exaltation, are also susceptible to bouts of deep despair! have you ever noticed that? Those that are capable of the highest levels of spirituality, somehow also seem to be susceptible, to falling into the depths of despair. We think of Moses and you don't have to turn this reference up but in Numbers 11 verses 11-15 we know of Moses, and how he said, 'I just can't cope any longer', and he fell into a black despair. Samuel here, 'How long wilt thou mourn? go, to Jesse'; Elijah, well, isn't it Elijah who races off into the wilderness in 1 Kings 19, and sits under a juniper tree and says, 'it's enough, take my life!' John the Baptist in prison, 'art Thou He that should come or look we for another?' Paul, 'oh, wretched man that I am, who shall deliver me from this body of death?' spoken not only on matters of the atonement in the book of Romans, but about his own personal experiences in life and the afflictions of the flesh, that prostrated him and left him in the depths of despair! Do you see how all of those trailblazers were subject to that terrible depression that could settle upon them? they're all the same, it's quite interesting! the very same men that were capable of such heights of exaltation.

So what's the solution? Well, we're told here in 1 Samuel 16 and verse 1, 'Fill thy horn with oil and go, I will send thee to Jesse the Beth-lehemite: for I have proved Me a king among his sons', so the solution that God proposes to those in despair, **is to refocus their minds and their hearts upon another activity in the truth**; and I suppose it is the best answer, isn't it? we'll never solve despair or depression by simply gloomily brooding by ourselves, the answer is to re-immense our lives back into the activities of the truth. So Samuel is told to get on with another function, another activity, another responsibility that God will now send him forth in order to accomplish. So God **comforts!** and we're going to see in this chapter the comfort of God extended to Samuel here, as He sends him off on another errand, a truly spiritual successor now to Saul, that would lift the heart of Samuel in the very process of performing this responsibility on behalf of God.

'For, says the end of verse 1, '**I have provided Me a king among his sons**', and there's no doubt that the word that should be emphasized there is '**for I have provided Me**' and if you just come to Acts 13 just for a moment, we have the divine commentary upon the meaning of this episode, the meaning of this particular passage in 1 Samuel 16. If you come to Acts 13, just have a look at the contrast between the appointment of the first two kings of Israel. Acts 13 verse 21, now remember, good bible reading is the

basis of good bible study, and part of it is good emphasis, we don't have to look up any words here, we've just got to read the text carefully. Reading verses 21 and 22 and I'm going to give the emphasis that I think shows the contrast between the two kings; 'And afterward **they** desired a king: and God **gave unto them** Saul the son of Kish, a man of the tribe of Benjamin, by the space of forty years. **And when He had removed him, HE raised up unto them** David to be their king; to whom also **HE** gave testimony, and said, **I have found David the son of Jesse, a man after mine own heart, which shall fulfill all My will**'. Now you can't miss that emphasis, can you? this was going to be the choice of God, in a way that Saul never was! Saul was **always the people's choice**, verse 21, they desired a king and God gave them what they desired, but this man, this **beloved** man, that Samuel is now going to be sent forth to anoint, is absolutely and preeminently the choice of Almighty God Himself. That, by the way, was the very spirit of Deuteronomy concerning the appointment of a king, wasn't it? If you're going to appoint a king, thou shalt appoint him whom Yahweh thy God shall choose, was the requirement of Deuteronomy, and that's exactly what's going to happen in this episode.

So we come back to 1 Samuel 16 and verse 2, and we see what Samuel says: he said, 'how can I go if Saul heareth he will kill me. And Yahweh said, Take an heifer with thee and say, I'm come to sacrifice to Yahweh'. Samuel said, 'how can I go, if Saul heareth he will kill me', now by the way, this was not an excuse on Samuel's part, not to perform the work, nor was it, I think, necessarily a lack of faith, because you see, if it was a lack of faith he would have been rebuked, but God, in fact, endorses the problem and provides a solution in this verse. I think the problem that Samuel saw, and there was a very real problem here, that Samuel could lose his life, because Saul now was already in the grip of those murderous rages that were going to come upon him. Saul had already begun that spirit of melancholy that would grip him and turn him into a violent and passionate man, obsessed with preserving his kingship. Samuel raises a very **real problem** here, and God endorses the problem and provides a solution, because you see, this was going to be a protection what He suggests, 'take an heifer and say I'm come to sacrifice'. This was going to be a protection not just for Samuel but **for the whole house of Jesse**, because if Saul heard that Samuel had gone and anointed another man to be king, then the vengeful passion of Saul could have reached out as a tentacle into the heart of Bethlehem itself and slain the whole house of Jesse, and it was necessary that that should not be the case, so it wasn't just Samuel's life that needed to be preserved here, it was the life of the new king and of his immediate family.

You know it's interesting that in this very city, this very town, as we come forth into the sweep of time, and cross into the New Testament, we're told in Matthew 2 and verse 16, aren't we? that another jealous king, mindful of protecting his position, heard news that a rival king had been appointed; and he sent forth and slew in the city of Bethlehem all the children, remember that? and Saul here, stands as the prototype of a vengeful Herod of later times; and that was the great danger that lay here right now, concerning the house of Jesse. So God provides a solution and in verse 2 He says,

'take a heifer with thee, and say I'm come to sacrifice to Yahweh'. By the way, was that deceitfulness? No, it wasn't, was it? because we're told in verse 3, 'and call Jesse to the sacrifice', and in verse 5 he says, 'I am come to sacrifice', and they obviously did sacrifice, so what Samuel said was the absolute truth, he took a heifer and said, 'I'm come to sacrifice' and then promptly proceeded to do so! The fact that he had another purpose in mind doesn't change the fact that the truth was spoken, and by that means the house of Jesse and the life of Samuel himself was protected here against the evil of Saul.

So we're told in verse 3, 'take a heifer and say, I'm come to sacrifice, and **call Jesse** to the sacrifice and I will show thee what thou shalt do'. Call Jesse the Beth-lehemite as he's called in verse 1 to the sacrifice. Now something very interesting about the life of Jesse, you know, we're told in the next chapter, in chapter 17 verse 12, it says there, 'Now David was the son of that **Ephrathite of Beth-lehem-Judah** whose name was Jesse and he had 8 sons: and the man went among men **for an old man** in the days of Saul'. Now that's interesting! so Jesse was an old man at the time that Saul became king, but we are also told in chapter 12 verses 1 and 2, at the time of Samuel's resignation, that **he also was an old man** at the time of the coronation of Saul. So I think what the record is saying is that Jesse was, in fact, a contemporary of Samuel.

They were both old men says the record at the time of the ascension of Saul to the kingship. Now Jesse was of a famous and noble family line, very famous, in fact, in the line of Jesse (and you'll remember this) that Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse and Jesse begat David. This was a famous line, a famous family amongst the tribes of the nation. You see, I think we're almost being told here in 1 Samuel 16 verse 3, it's almost as if Samuel was being told, 'you're not the only faithful man, you know, Samuel? in the Land'. And he was sent to another man who was as contemporary, equally faithful, of a famous line, in the history of Israel; in fact, it was going to be, of course, the very line of Messiah Himself.

Do you know that David is described over 20 times as 'the son of Jesse'; there was obviously something very important about this man. He's described over 20 times as the son of Jesse and that includes the time when David had already risen to glory and prominence in his own right, as the king over all Israel, and even after David had reached the zenith of his powers, he's still described as the **son of Jesse!** as if there was something grand about that old man himself. When the prophet wishes to describe the coming of Messiah, he describes Him in Isaiah 11 verse 1, as a rod out of the stem of Jesse! It really is as if Samuel is being told here, because you see, this is what happens in a time of depression, isn't it? you imagine somehow that the burdens of ecclesial life all rest upon yourself; that somehow the focus of the truth now **revolves around you**, and Samuel is being reminded here, that there are other men faithful in their day, including his own contemporaries, of which Jesse was undoubtedly one, and to Jesse the Beth-lehemite he was sent, on this errand of anointing him 'of whom I shall name unto you'. Do you see those words at the end of verse 3, 'anoint unto Me, him whom I name unto thee', Samuel didn't know at this stage who it was!

Verse 4 says, 'And Samuel did that which Yahweh spake, and came to Beth-lehem' (actually we always need to read slowly, don't we?) See that first phrase, it's lovely, isn't it? and 'Samuel did that which Yahweh spake', well, would we expect anything else of Samuel? wasn't that his watchword? **hear God, heard of God**, Samuel always heard the voice of God, and when the voice of God spake, Samuel always did what he was asked to do. So he came to Beth-lehem, 'and the elders of the town trembled at his coming, and said, Comest thou peaceably?' It's interesting actually, I think there are 3 reasons why the elders of the town trembled: I think the first reason is because we're told in chapter 15 at the end of the chapter, verses 34 and 35, we're told, 'Samuel went up to Ramah, and Saul went up to Gibeah, and Samuel came no more to see Saul until the day of his death, and Samuel mourned'. It's almost as if 1 Samuel 15 verses 34 and 35, is sort of implying that as an old man now, with the rejection of Saul, that Samuel **withdrew** into Ramah. Nobody ever saw him again now, he'd withdrawn as it were, into his own ecclesia, into his own city, into his own home, he never went abroad again! So the first thing that surprised the elders of Beth-lehem was, 'well, what's Samuel doing here, out of the blue? he never goes out of Ramah these days!' The second reason was, that when he did go out of Ramah, he went on a circuit, didn't he? what was the circuit? Ramah, Beth-el, Gilgal, Mizpeh; Ramah, Beth-el, Gilgal, Mizpeh; Beth-lehem is a long, long way south to the normal circuit of Samuel; what's he doing here? The third reason and this has a lot to do again with good bible reading, let's pick up the clues, just take a note of these clues, verse 2 'take an heifer'; verse 4, 'and Samuel came to Beth-lehem; verse 4, 'and the elders of the town trembled', not the ordinary people, **the elders**, why the elders? why specifically the elders?

Well, if you come back to the book of Deuteronomy, I think we have the answer there in Deuteronomy 21, and again, it's all to do with bible echoes, and those key words, coming out of the text. So Samuel turns up and the elders tremble and he's got an heifer with him. I think here's the reason why they trembled, Deuteronomy 21 (and let's again just see if we can find the key words by careful reading of the text). Verse 1, 'If one be found slain in the Land which Yahweh thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: Then **thy elders and thy judges** shall come forth', so the elders of Beth-lehem trembled because Samuel came and Samuel was the judge. 'So they shall measure unto the cities which are round about him that is slain: And it shall be, that the city which is next unto the slain man, even **the elders** of that city, shall **take an heifer**, which hath not been wrought with, and which hath not drawn in the yoke; And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck (better rendered 'break the heifer's neck) there in the valley. And the priest the sons of Levi shall come near; for them Yahweh thy God hath chosen to minister unto Him, and to bless in the name of Yahweh; and by their word shall every controversy and every stroke be tried: And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is broken in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it, Be merciful, O Yahweh, unto thy people Israel, whom Thou hast redeemed, and lay not innocent blood

unto thy people of Israel's charge. And the blood shall be forgiven them'.

1 Samuel 16 says, 'Samuel the **judge** walks into Beth-lehem with a **heifer** in tow, and the **elders** tremble'; I think they were worried, really worried that Beth-lehem was about to be implicated in the case of the guilt of an uncertain murder, therefore, they trembled at his coming as the record tells us. Now how did we work that out? Well, we just simply worked it out with good bible reading and carefully picking up the key words that appear in both texts. We didn't need to look anything else up, it's just a comparison of important words in the narrative, isn't it? So come back to the narrative, 1 Samuel 16, we're told as a result of that, the elders indeed trembled, in fact, the word '**trembled**' here, by the way, means 'to shudder with terror' (2729), so they were actually quite upset when Samuel arrived, I think it's an indication, isn't it? of the tremendous **awe** with which Israel held the old prophet. When Samuel turned up in the city, and you didn't know why he was there, oh! people got worried!

Well, they then said to him at the end of the 4th verse, 'comest thou peaceably? And he said, peaceably; I am come to sacrifice unto Yahweh, verse 5, sanctify yourselves and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice'. Now it's interesting, you see, that there was two parts to the exercise of the sacrifice that was made: the first part was a public ceremony, the offering of the sacrifice involved the gathering and the inviting of all the people, of all the inhabitants of the city. Anybody could attend the offering of the sacrifice, which obviously Samuel officiated at; but when the offering of the sacrifice was completed there was then a fellowship meal that followed, and the fellowship meal was a different matter altogether. In fact, if you come back to chapter 9 for a moment, and this takes us back to the episode with Saul, this is how it puts it in 1 Samuel 9 verse 13, 'As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards (now notice these words) **they eat that be bidden**'. Again, in verse 22, 'And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place **among them that were bidden**'; so everybody could attend the sacrifice, but only those invited attended the meal afterwards. Obviously what was going to happen here therefore, as he comes to Beth-lehem is that there would be a public sacrifice for all the inhabitants of the city, but the meal afterwards on this occasion, was going to be reserved exclusively for the house of Jesse. I think, therefore, it was probably held therefore, in Jesse's own house on this occasion. Samuel would obviously have the prerogative and the right to nominate who he would as to who should attend the sacrificial meal afterwards!

So in verse 5 of 1 Samuel 16 he says, 'Sanctify yourselves and come with me to the sacrifice' (a general invitation) and then he sanctified Jesse and his sons, and he called them to the sacrifice, but they, of course, in addition, were going to be bidden to attend the meal afterwards. Now you'll notice at the start of verse 6, there's one of those little marks that tells us there's a break in the passage, and it says, 'And it came to pass, when they were come, that he looked on Eliab', and I think what's happened here is,

that the 5th verse tells us about the preparing of the sacrifice and the sanctification of Jesse's family and what verse 6 now does, is tell us that the public sacrifice has ended and the story has now moved on to the private meal that's now held at the house of Jesse afterwards. The story's now moved on, it's skipped over the story of the public sacrifice and has moved on now, to the actual private meal afterwards in the privacy of Jesse's own house. So here's Samuel now with the family only that were bidden to the meal and verse 6 says, 'It came to pass when they were come' (and I think that means the sons in particular) 'that he looked on Eliab and said, surely Yahweh's anointed is before Him'.

Now Eliab! First of all, we're told in 1 Samuel 17 verse 13, that he was the firstborn son; he was the firstborn of the house of Jesse. We're told in 1 Chronicles 27 verse 18, that he did become the prince of the tribe of Judah; so he was a very prominent man! he became the prince of the tribe of Judah, and his great granddaughter married Rehoboam in 2 Chronicles 11 verse 18. So he was a very important man in the house of Jesse, and when Samuel looked at him he said, (by the way, when it says 'he said' in verse 6, obviously he spoke to himself) 'Surely, Yahweh's anointed is before Him'. So Samuel looked, and in came this fine young man who obviously had a regal bearing, and a kingly stature, and Samuel looked at his height and looked at his bearing and he was absolutely convince that this was the one, **surely! this must be he!** what a fine specimen of a man, says Samuel, Yahweh's anointed is obviously before him!

Verse 7 says, '**BUT**, but Yahweh said unto Samuel, look **not** on his countenance, nor on the height of his stature', which by the way, tells us that's what Samuel was doing in the 6th verse, and that's why he thought that Eliab was the chosen one. He looked at his size, he looked at the height of his stature; now really when you think about it, you see, Samuel had unwittingly used the height of his stature as the criteria! and that was a very unfortunate thing for Samuel to do, because where had that got Saul? who in height of stature was head and shoulders about anyone else, but that hadn't proved to be really a very good measuring stick at all, had it? in the selection of a king! Unwittingly, that's what Samuel had done! God says in verse 7, 'I have **refused** him', see the word 'refused' (3988) there, that's the same word translated in chapter 15 verse 23, when it says of Saul that God had **rejected** him. Same word here! quite strong, 'I have rejected him'; 'For Yahweh, says the record, seeth not as man seeth; for man looketh on the outward appearance, but Yahweh looketh on the heart'. Actually, it's interesting, you see what God says to Samuel, He says, 'you shouldn't look on his countenance or on the height of his stature because I've rejected him. For God doesn't see **like man sees**, for man **looks on the outward appearance**; but the only **man** that was there was Samuel, so those words are being directed to Samuel, aren't they? **MAN** looks on the outward appearance, **Samuel**, you are thinking according to fleshy principles. You're the one who's thinking like a man, you're the one seeing like a man, there was nobody else there; it's you Samuel! you're not thinking properly! Yahweh, as the verse says, **looketh on the heart**, and that's Acts 13 again, verse 22, 'I found David the son of Jesse, a man after mine own heart', Yahweh looketh on the heart!

Do you see that phrase in the middle there, it's quite interesting! '**man looketh on the outward appearance**', the outward appearance; you know, there's a bible echo that takes us through to the New Testament there, which is quite interesting. If you come to the 2 Corinthians, and first of all to the 11th chapter. Now some of you may know that in 2 Corinthians, the apostle Paul is writing to combat a number of problems, but one of which was that the Judaizers had risen to prominence in the Corinthian ecclesia. They had greatly undermined the influence of the apostle, and do you know why? it wasn't just the Judaizers, it was one particular man, the ring-leader, the chief, the champion Judaizer of them all, a man who is described as an individual in certain passages in the 2 epistle of the Corinthians. Now in chapter 11 for example, and verse 13 we read, 'For such are **false** apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel for **Satan** himself, says the record, 'is transformed into an angel of light'. So you see, the adversary himself is transformed into an angel of light; here is a reference to this particular man, this champion Judaizer, who was undermining the work of the apostle in the Corinthian ecclesia, a certain prominent Jew, no doubt from the Jewish ecclesias back in the land of Palestine, and he appears as the angel of light, so wonderful is this man! But he was, in fact, the preeminently **the adversary**. Now come back to chapter 10, and what did this adversary say about the apostle Paul? Well he says, verse 10, 'For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible'. So the implication that was drawn out by the Judaizers about the apostle is, 'well, he writes very powerful letters, but wait till you see him!' in other words, the apostle was not a striking man, in fact, I read a record of him somewhere, I can't remember where, but they said the apostle was a bit bandy legged; this is a very serious historical document going back in time concerning a description of the apostle; he was reasonably small, he had a prominent Jewish nose, and black flashing eyes. Look, I don't know, but I think the record implies that he certainly didn't have a commanding presence, because his enemies said, 'his bodily presence is weak; terrific letters but wait till you see him, he's only a scrawny little fellow'. Now, stop and think about this for a minute! if you were opposing the apostle Paul and saying, 'his bodily presence is weak', you wouldn't exactly say that if your own presence was as scrawny as well, would you?

Do you see what the verse says, come back and have a closer look, verse 10. 'For his letters, **say they**', but do you notice what the margin says, 'for his letters, **saith he**, are weighty and powerful', and the **he** of the margin is this one particular Judaizer who was so implacably opposed to the work of the apostle and was undermining his work wherever he could go. So here you have the champion of the Judaizers and he stands up in the ecclesia and says, 'Ah, the apostle Paul, his bodily presence is weak!' do you know why he said that? because he had a **commanding** presence! and the height of his stature was something to look at! and the apostle Paul was faced with a formidable opponent, who not only undermined his work, but who had all the kingly bearing of a leader about him, so he was able to speak disparagingly about the apostle's size.

Now for the connection with Samuel! The apostle's mind flashed back to the choice of

those boys, and in verse 7 of this 10th chapter, the apostle cries, 'Do ye look on things after the outward appearance?' It's the only other place in the bible that those two words are found together; **outward appearance!** The apostle was faced with the same dilemma as David was, on the occasion of his choice, and Eliab came in and he looked the part, and he had the regal bearing, but Yahweh said, 'I have **refused** him'. The apostle's comment was really the same upon the Judaizer, 'that Yahweh had refused him but he, Paul knew, that he would receive the approbation of the Father, and that he was the **beloved** like David, discounted by them until the end, but found at the end to be, the one approved of God, and not this handsome man which stood before him in the height of his stature! 'Look ye, on the outward appearance?', cries the apostle; isn't that marvellous? he snatched one phrase out of Samuel, just one phrase, and picked up the story of two men being selected, the one approved and the other refused, in the story of Jesse's sons in 1 Samuel 16.

So we come back to 1 Samuel 16, and we read these words in the 8th verse. 'Then Jesse called Abinadab, and made him pass before Samuel. And he said, (in the words of Rotherham's translation) **neither of this one hath Yahweh made choice**'. Verse 9, 'Then Jesse made Shammah to pass by and he said, neither hath Yahweh chosen this. Again, Jesse made seven of his sons to pass before Samuel'. One by one the sons of the house of Jesse were presented before the old prophet as he sat down on a chair watching each boy as he was presented before him by the father, Jesse. And through they came, Eliab, Abinadab, Shammah, Nethaneel, Raddai, Ozem, and one by one they kept coming passed the sons of the house of Jesse, and at the end of verse 10, Samuel was obliged to say, 'Yahweh hath not chosen these'. Then Samuel said to Jesse, 'Are here **all** thy children?' Now you have to stop at this point, b&s, because I believe that, that is the key lesson of this story for the prophet. This is the exhortation of this whole story! You see, you've got to stop at that point and ask yourself the question, why did all this go on this way? why all of this rigmarole? why all of these sons passing one before the other, coming in sequence and Samuel being told each time, 'no, not this one; no, not this one! until at the end he says, have you got any more? No, there's no more! Are all your children here? Why all of that sequence? You see, why was Samuel not told, simply to go to Beth-lehem to the house of Jesse and anoint his youngest son, David by name? There was a reason! there was a reason for all of this sequence of events that lay strung out in this record. It wasn't for the benefit of Jesse, and it certainly wasn't of assistance to the sons; it was for the benefit of one person alone, and here was Samuel standing with a horn full of oil and not a clue who he should pour it out on. I believe, that was done deliberately by God for the benefit of Samuel, and it was to **impress Samuel with this lesson**, with the absolute sovereignty of God in exercising His choice in this matter. Samuel was going to be reminded in a way in which he would never forget that **God was in charge of this, and not he!**

Now just look at the way in which the record is drawn here! 1 Samuel 16 verse 1, **I have provided Me a king among his sons**; verse 3, **I will show thee what thou shalt do and thou shalt anoint unto Me him whom I name unto thee**; verse 6, **look not on the height of his stature because I have refused him**; verse 12, **and Yahweh said,**

arise anoint him, for this is he. Psalm 89, 'I have exalted one chosen out of the people; I have found David My servant; with **My holy oil have I anointed him**', cries God. In Acts 13 verse 22, as we read this morning, 'to whom also He gave testimony and said, I have found David the son of Jesse a man after mine own heart, which shall fulfil all My will'. This was God's absolute sovereignty in the matter of the selection of a king, and Samuel for all his greatness, had to learn that lesson! So he's sent to a town, he knows the house of the family but that's all. He goes and he's told that it will be named to him, whom the child shall be. He makes a mistake! he chooses the wrong person, he's asked to review all sorts of boys, none of whom turn out to be the correct one, until in the end, Samuel sits there absolutely puzzled and he has to rely on God finally, to make His choice plain! We all have to learn in life, b&s, and perhaps particularly when we're depressed in spirit, **that the work of the truth is God's work and not ours.** However much at times we might think that things rest upon us, and we get concerned, don't we? in ecclesial life, that if we do this that might happen and if we say the wrong thing, that person's going to be upset and we get so absorbed in the work of the truth, **as if it all revolves around us**, and I think Samuel felt that way, in the midst of all his despair; and God sits him to one side and says, **it's My work, Samuel!** and Samuel is clearly going to be seen in this episode as **just an instrument for the accomplishment of the divine purpose!** and nothing more. Just a passive instrument, he knew no more than anybody else in this story, why otherwise this sequence of men paraded before him; none of whom were chosen until Samuel's left in absolute perplexity! It's a marvellous lesson, isn't it, b&s? and it was a very important one for the old man to learn on this occasion in his life.

So we're told in the middle of verse 11, 'Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep'. Moffatt's translation says, 'there is still the youngest **but** he is a shepherd with the flock', in other words, 'well, he's only a lad out with the sheep, what would you want him for?' Funny, isn't it? that was the **very quality** that God wanted, wasn't it? the man who kept the sheep, the very quality that God wanted. You know, just turn over the page (we haven't got time to review all the quotations about David as a shepherd, they're wonderful, marvellous passages, but just look at this one by way of illustration of the care of David for others. 1 Samuel 17 verse 17, 'Jesse said unto David his son, take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge'. Now do you think that David would have run to the camp? Run to the camp! he would have been like grease-lightning! off to see the battle! He would have absolutely gone like a shot, he didn't need to be told by his dad to run; pity the poor loaves and the cheese being carried by him! and he made his way over the hills of Beth-lehem to where the battle was! He would have been dead-set to go, and notice this in verse 20; 'And David rose up early in the morning (oh, yes, he was enthusiastic) and look at this, 'and he left the sheep with a keeper', he never forgot his sheep, did he? For all his excitement to get to the battle, David never ever forgot his sheep, he never did, he never ever forgot his shepherding responsibilities and his care for others; that was the very quality that God

wanted in this man whom He's appointed!

'There remaineth yet the youngest, but he keepeth the sheep'. Excellent, says God, and many of you will know, but isn't it a wonderful contrast between the appointment of these two men? that here's David a man appointed to office, who's set forth in the record here at the beginning when he's first introduced as a man **who keeps his father's sheep**; and Saul bumps into Samuel at the occasion of his anointing, **having lost his father's asses**. You couldn't get two more different people, could you? 'And Samuel said, verse 11, to Jesse, Send and fetch him: for we will not sit down till he come hither'. Do you see in the margin the word 'down' means 'round' (3381) and actually that's quite correct, we will not sit round, that's how Rotherham's translates the phrase; 'we cannot sit round until he cometh', and round means obviously, sit around the table, and so the Jerusalem bible says 'we will not sit down to eat'; Moffatt says, 'we will not sit down to our banquet'; so the idea was that this is now the fellowship meal to be held, and David is not present, and Samuel says, we cannot begin this meal, we cannot sit down around the table to begin the meal, until he's been brought in!

So in verse 12 it says, 'He sent, and brought him in'. Now one can imagine one of the other boys being sent up over the hills to call David, and David comes in, comes running in because his father, Jesse, wants him; flushed face, sparkling eyes, a young man, comes running in, and here's **old Samuel the prophet** in the house. Verse 12 says, Now he sent and brought him in, and he was **ruddy (132)**, and withal of a **beautiful countenance**, and **goodly to look to**. And Yahweh said, Arise, anoint him: for (and this is how the Hebrew is emphasized) **'this** is he!' and the divine choice was emphatically made and Samuel simply bowed before the **authority of Almighty God**, as God went about His own business! Samuel learned that he was but an instrument in the Father's hand. 'Arise and anoint him, for this is he!' Do you notice something interesting in that 12th verse concerning the description of David? It says, 'he was ruddy and of a beautiful countenance and goodly to look to', the Jerusalem bible translation of that verse says, 'he was of fresh complexion with fine eyes and a pleasant bearing'. It says actually in the verse, 'he had a **beautiful countenance**, but Samuel had been told in the 7th verse, not to look upon the countenance, and yet the man that was chosen had a beautiful countenance, and Samuel was **warned** not to look at that! Interesting, isn't it? But the reason why David was chosen was not because he had a beautiful countenance, it was because **he had a beautiful heart**, and it just so happened that his countenance was goodly as well!

So the divine choice was made, and we're told in verse 13, 'Then Samuel took the horn of oil, and anointed him'. Actually, it's interesting, he took 'a **horn** of oil', you see, he didn't use a horn to anoint Saul, he used a vial; the two words are quite different. Edersheim tells us that the **vial** that was used to anoint Saul, was a narrowed necked vessel so that the drops would come out very slowly, a drop at a time; but a **horn** by its very nature, **widens** as it comes out, and when one tips oil out of a horn it fall copiously, freely, as it ran all over David's head and his shoulders in a marvellous way. Come and have a look at 1 Kings 1 and I'll show you where the horn of oil came from!

We're told in 1 Kings 1 which is a little bit later on, in the time of Solomon, but notice this phrase: verse 39, (where did the horn come from, the horn of oil?) well we're told here, 'Zadok the priest took an horn of oil **out of the tabernacle**', and the tabernacle in those days was in Nob and it would have been relatively easy for Samuel, as he came from Ramah, as he passed south to go to Beth-lehem he would have gone passed Nob; and it would have been relatively easy for Samuel therefore, for Samuel to call in at Nob where the tabernacle was and the priest was, and to obtain a horn of oil from the tabernacle. Now if he obtained it from the tabernacle, then what it was, of course, it was **the holy anointing oil**, that's what Josephus tells us, he says, that it was the holy oil. Now we don't need to depend on Josephus for that, because we're given the express sanction of that in the divine testimony itself; because Psalm 89 verse 20 says, 'I have found David my servant; with My holy oil have I anointed him', cries Psalm 89. So now, copiously and freely, the holy oil from the tabernacle itself, is poured over the head and shoulders of this young man, by a happy and contented old prophet in fulfilment of the divine purpose.

Look at this, here's another parallel! Samuel becomes now, of course, in this record, SAMUEL THE ANOINTER! and just see how he stands here alongside John in the New Testament record. You see, of Samuel it says here, 'I will show thee, him whom I shall name unto thee', and of John it was said, 'And I knew Him not (says John the Baptist) but that He should be made manifest'. Neither man knew the person that they were going to introduce to the nation, it was withheld from them, **the matter was of God**, it was a matter of divine choice, and Samuel and John in this particular matter, both appear as just instruments in the divine hands. It's just as if they are wandering bystanders, in the work of Almighty God. Of Samuel it says here, 'Yahweh said, arise, anoint him for this is he', and we're told in the life of John, chapter 1 verse 33, 'He said unto me, upon whom thou shalt see the Spirit, the same is He'. The same definite choice from the divine hand is revealed in both these occasions.

In 1 Samuel 16 we're told, 'And Samuel took the horn of oil, and anointed him in the **midst of his brethren**'. Anointed him in the midst of his brethren, says the record. You know when Jesus was anointed with the Spirit, it was at the time of His baptism, wasn't it? Look what we're told in Luke 3 verse 21, it just happens to say in Luke, 'now **when all the people were baptized, Jesus also was baptized**, so therefore, the Lord was in the midst of His brethren, wasn't He? when the anointing came. We're told concerning the record of Samuel here, 'and the Spirit of Yahweh came upon David', and concerning Jesus it says, 'and he saw the Spirit of God lighting upon Him'. We're told concerning Samuel here that he anointed this man and the man he anointed, of course, he poured the anointing oil **upon David, the beloved**, and at the time of the anointing of the Lord, the voice from heaven cried out, 'this is **My Son, the David, the beloved One**', at the time of the anointing of Jesus. Do you know what it says concerning David in this record here in Samuel? it says the '**Spirit of God pushed forward upon David from that day**', and Mark says at the end of the Lord's baptism and His anointing with the Spirit, '**and immediately the Spirit driveth Him into the wilderness**'. Two very parallel circumstances, and on both these occasions Samuel and John are seen to be

but instruments in the fulfilment of the **Father's purpose**, which was absolutely through and through the work of God and they but instruments in His hand.

So we come then, to this record in the 13th verse, 'Samuel took the horn of oil, and anointed him in the midst of his brethren'. Actually if you just come back for a moment to Deuteronomy 17, and I think we get the idea of this business of being anointed in the midst of his brethren. Why does the record tell us that? Well, we're told in Deuteronomy 17 and verse 15, 'Thou shalt in any wise set him king over thee, whom Yahweh thy God shall choose: **one from among thy brethren** shalt thou set king over thee'. See that phrase, '**from among**' (7130) that's the identical Hebrew to 1 Samuel 16, '**in the midst of**' (7130), it's the same phrase in the Hebrew. So when it says in Samuel that he anointed David in the midst of his brethren, from among his brethren, here was a fulfilment of the very spirit of Deuteronomy 17 verse 15. Do you know why he had to be from among his brethren? if you come over the page to the last verse of Deuteronomy 17 and verse 20 it says, 'That his heart be not lifted up (he was to have a copy of the Law to read) **above** his brethren', so one of the stresses of the text here was, that the king had to be drawn from among his brethren, from the midst of his brethren, that he had **common experience of life** with his brethren, was one of the necessary prerequisites of his kingship. Doesn't that remind us of the Lord? just listen to this passage! (you don't have to look it up, but Hebrews 2 verses 11, 12, and 17) 'For both he that sanctifieth and they that are sanctified are all of **one**, for which cause He is not ashamed to call them brethren, saying I will declare thy name unto thy brethren; in the midst of the congregation will I sing praise unto thee. Wherefore, in all things it behoves him to be made like unto His brethren', says Hebrews. So part of the basis of the kingship of our Lord is that He also has been drawn from among his brethren and therefore has **a common experience with them**. The Jerusalem bible, coming back to 1 Samuel 16 verse 13 says, 'Samuel took the horn of oil and anoint him where he stood with his brothers'. So there, in the midst of all the brethren, Samuel took the horn of oil and anointed him; in the very midst of where he stood with his brothers. Now interestingly enough, although this matter of being anointed in the midst of his brethren, marked him out as being of one experience with his brethren, it also elevates him, doesn't it? the anointing of him elevates him to being something special; a man who had a spiritual mind above and beyond his brethren. You know, this idea of the anointing is taken up in Psalm 45 (we haven't got time to go there, so look it up later because I'm going to read it to you).

Psalm 45 tells us **why** the man was anointed? because Psalm 45 says, 'Thou **lovest** righteousness and hateth iniquity, therefore, God, thy God hath anointed thee with the oil of gladness above thy fellows'. So from the midst of his brethren he might be, but when the oil of anointing came upon him, he was anointed with the oil of gladness **above** his fellows, so he rose in prominence in the divine purpose at that point, above the brethren that stood on either side of him. A man marked out for the performance of the divine will and purpose.

Are you still in Samuel? Good! because Samuel goes on to say, 'And the Spirit of

Yahweh came upon David from that day forward'; the word '**came**' means 'to push forward or to break out' (6743), 'the Spirit of God breaks out upon David from that day forth'. Actually, you always have to read your bibles carefully, don't you? **from that day**, from that very day, it was noticed that the Spirit of God had come upon David. Now that's interesting! so David experienced the anointing oil and the anointing of the Spirit, of which the oil was a symbol from that very day. Where do you think David went after his anointing, by the way? I think he went back out on the hills, and under the inspiring influence of the Spirit that had broken out upon him, he wrote his most famous psalm, that very day, which says,

Yahweh 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.

Yea, though I walk through the valley of the shadow of death
I will fear no evil; for Thou art with me.

Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of my enemies:

Thou **anointest my head with oil**; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of Yahweh for ever.

We suggest, b&s, that this is the very moment when David wrote Psalm 23; 'Thou anointest my head with oil, and my cup runneth over', and he went out into the hills and he contemplated this marvellous moment when the old prophet had come before him and poured the oil of anointing upon his head, and the Spirit of God break out upon David and he went out and wrote that psalm; he contemplated the goodness of God upon him! That's an interesting thought, isn't it?

Come back to 1 Samuel 16 and let's just close the record here. Do you see the very last phrase of this story how it finishes at the end of verse 13? 'So Samuel rose up and went to Ramah', you know, wasn't this a wonderful mercy for God to grant the old man to allow this meeting? A man who was at the time, filled with a measure of despair, in the bitter darkness of the depression, and God lifts up His old man, His old servant, and carries him forward to Beth-lehem on this cheering errand, and as this young boy came in, and the voice of God spoke urgently into Samuel's ear, 'arise, anoint him for this is he!' What gladness of heart must the old man have felt as he took the horn of oil and anointed now this young boy who was going to be so spiritually different to Saul. The

old prophet's heart must have glowed with contentment as he walked back to Ramah.

And to take the words from a later time, in another place, surely Samuel must have felt this, 'Now let thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation'. A happy old man went back to his home that day, because the mercy of God had been shown towards him, and yet in the mercy of God shown towards him, he had also, of course, learnt that God's will was to be accomplished despite his despair, and despite his oldness of age, that God was still in absolute control of His own affairs, and he but a thankful instrument in the Father's hands! Might we all learn those lessons from that wonderful day, when Samuel took the horn of oil and anoint him!