

1 Samuel 16 Commentary

PREVIOUS

CLICK VERSE
To go directly to that verse

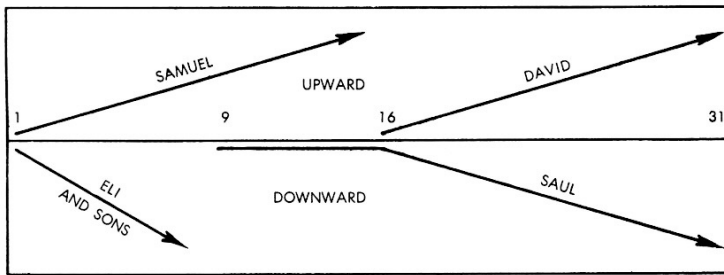
NEXT

- [1 Samuel 16:1](#)
- [1 Samuel 16:2](#)
- [1 Samuel 16:3](#)
- [1 Samuel 16:4](#)
- [1 Samuel 16:5](#)
- [1 Samuel 16:6](#)
- [1 Samuel 16:7](#)
- [1 Samuel 16:8](#)
- [1 Samuel 16:9](#)
- [1 Samuel 16:10](#)
- [1 Samuel 16:11](#)
- [1 Samuel 16:12](#)
- [1 Samuel 16:13](#)
- [1 Samuel 16:14](#)
- [1 Samuel 16:15](#)
- [1 Samuel 16:16](#)
- [1 Samuel 16:17](#)
- [1 Samuel 16:18](#)
- [1 Samuel 16:19](#)
- [1 Samuel 16:20](#)
- [1 Samuel 16:21](#)
- [1 Samuel 16:22](#)
- [1 Samuel 16:23](#)

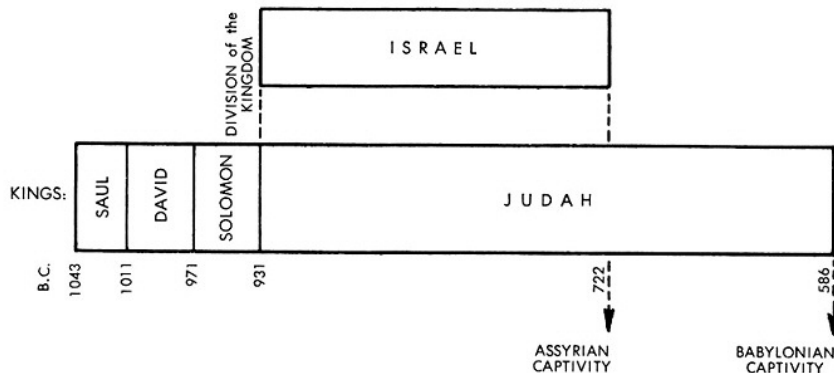
Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
1 Samuel Chart from Charles Swindoll

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1 Chr 11-19		1 Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		
<p>Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that after the division of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "Judah" and the Northern Kingdom as "Israel." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.</p>									

Map on Left ESV Global Study Bible, on right Jensen's Survey of the OT
CLICK TO ENLARGE



Overlappings in 1 Samuel



First Three Kings of Israel

1	9	16	31
SAMUEL —prophet, priest, judge	SAUL —man after man's heart	DAVID —man after God's heart	
—birth —childhood —judgeship	—choice —reign —rejection	—anointing —pursuit —exile	

Main Characters in 1 Samuel

1 Samuel 16:1 Now the LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons."

BGT 1 Samuel 16:1 κα ε πεν κ ριος πρ ς Σαμουηλ ως π τε σ πενθε ς π Σαουλ κ γ ξουδ νωκα α τ ν μ βασιλε ει ν π Ισραηλ π λ σον τ κ ρας σου λα ου κα δε ρο ποστε λω σε πρ ς Ιεσσαι ως ε ς Βηθλεεμ τι ρακα ν το ς υ ο ς α το μο βασιλε ει ν

LXE 1 Samuel 16:1 And the Lord said to Samuel, How long dost thou mourn for Saul, whereas I have rejected him from reigning over Israel? Fill thy horn with oil, and come, I will send thee to Jessae, to Bethlehem; for I have seen among his sons a king for me.

KJV 1 Samuel 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

NET 1 Samuel 16:1 The LORD said to Samuel, "How long do you intend to mourn for Saul? I have rejected him as king over Israel. Fill your horn with olive oil and go! I am sending you to Jesse in Bethlehem, for I have selected a king for myself from among his sons."

CSB 1 Samuel 16:1 The LORD said to Samuel, "How long are you going to mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and go. I am sending you to Jesse of Bethlehem because I have selected a king from his sons."

ESV 1 Samuel 16:1 The LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons."

NIV 1 Samuel 16:1 The LORD said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."

NLT 1 Samuel 16:1 Now the LORD said to Samuel, "You have mourned long enough for Saul. I have rejected him as king of Israel, so fill your flask with olive oil and go to Bethlehem. Find a man named Jesse who lives there, for I have selected one of his sons to be my king."

NRS 1 Samuel 16:1 The LORD said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons."

NJB 1 Samuel 16:1 Yahweh said to Samuel, 'How much longer do you mean to go on mourning over Saul, now that I myself have rejected him as ruler of Israel? Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have found myself a king from among his sons.'

NAB 1 Samuel 16:1 The LORD said to Samuel: "How long will you grieve for Saul, whom I have rejected as king of Israel? Fill your horn with oil, and be on your way. I am sending you to Jesse of Bethlehem, for I have chosen my king from among his sons."

YLT 1 Samuel 16:1 And Jehovah saith unto Samuel, 'Till when art thou mourning for Saul, and I have rejected him from reigning over Israel? fill thy horn with oil, and go, I send thee unto Jesse the Beth-Lehemite, for I have seen among his sons for Myself a king.

- **How long:** 1Sa 15:11,35 Jer 7:16 11:14
- **since:** 1Sa 16:15,23 13:13,14 15:23,26 Jer 6:30 14:11,12 15:1 1Jn 5:16
- **horn with oil:** 1Sa 9:16 1Sa 10:1 2Ki 9:1,3,6
- **Jesse:** 1Sa 13:14 Ge 49:8-10 Ru 4:18-22 1Ch 2:10-15 Ps 78:68-71 89:19,20 Isa 11:1,10 55:4 Ac 13:21,22 Ro 15:12
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Samuel 9:16+ "About this time tomorrow I will send you a man from the land of Benjamin, and **you shall anoint him** to be prince over My people Israel; and he will deliver My people from the hand of the Philistines. For I have regarded My people, because their cry has come to Me."

1 Samuel 10:1+ Then Samuel **took the flask of oil, poured it on his head**, kissed him and said, "Has not the LORD anointed you a ruler over His inheritance?"

YAHWEH CHOOSES HIS KING

For time reference note that from chapter 16 to the end of First Samuel covers a period of about 15 years with two main characters, Saul and David.

Now the LORD said to Samuel, "How long will you grieve ([abal](#); Lxx - [pentheo](#) - see note below) **over Saul** - We left Samuel grieving in 1Sa 15:35 and he is still grieving. Sometimes we forget that God's prophets were real men with feelings just like us and clearly Samuel is in emotional pain over Saul's sin and rebellion. Yes, the sins of others does affect us and sometimes quite deeply! We don't know how much time separates these two chapters, but the point is clear that Samuel has been deeply impacted by Saul's failure to confess and repent. Ironically, **grieve** should have described Saul's mourning over his sin against Yahweh!

[Utley](#) - YHWH revealed Himself to humans in several ways. direct revelation (i.e., Adam, Cain, Noah, Abraham, Jacob, Moses,

etc.), dreams (Joseph) visions (Ezekiel and Daniel), Urim and Thummim (priests), His acts and their interpretation Samuel, like the Patriarchs, had a direct encounter with YHWH. (ED: Compare Hebrews 1:1,2+).

Since I have rejected ([ma'as](#)) him from being king over Israel? - NLT = "You have mourned long enough for Saul. I have rejected him as king of Israel." Yahweh repeats His previous immutable decree regarding Saul and tells His prophet that it is time to move on and so He gives him his next assignment.

Fill your horn with oil and go; I will send you to Jesse the Bethlehemite, for I have selected a king for Myself among his sons - This word from Yahweh should have encouraged Samuel. Recall God would choose the king for we read in Dt 17:15- "you shall surely set a king over you **whom the LORD your God chooses**." Jesse was the grandson of Ruth and Boaz (Ru 4:17, 22+) and was in the line of the Messiah (see Jesse's [family tree below](#)).

MacArthur - Jesse the Bethlehemite. God's new king of Israel (and ultimately the Messiah; Gen. 3:15; Num. 24:17; 1 Sam. 2:10; Ps. 2) would come from the tribe of Judah (Jesse; cf. Ruth 4:12, 22; Gen. 49:10) and from Bethlehem of Judah (cf. Mic. 5:2; Matt. 2:2-6). (Borrow [The MacArthur Study Bible](#))

Guzik - God will never allow His work to die with the death or failure of a man. If it is God's work, it goes beyond any man.

Mattoon - God asked Samuel, "How long will you mourn for Saul?" Samuel was broken hearted over Saul's failure. It was a great disappointment. Even the courageous Jonathan would not be king. The one who really should be weeping and grieving is not weeping at all. It should be Saul with the tears. What has happened is in the past. What's done is done. Samuel it is time to go forward. Fill your horn and go to Jesse's home. The message is the same for us today. Have you failed? Has someone disappointed you? Get up and go forward in your walk with the Lord. (See Paul's "prescription" - Php 3:13, 14+).

Grieve ([056](#)) [abal](#) means to mourn, lament. It was used of mourning rites for the dead (interesting thought considering Samuel was mourning for Saul!). Those who mourn are persons who mourn for looking at God's coming judgments (Isa. 19:8; Amos 8:8; 9:5). But figuratively, the gates of the city of Zion mourn because of her desolation (Isa. 3:26) as does the earth itself (Isa. 24:4) when God comes in judgment (Isa. 33:9; cf. Amos 1:2). In the reflexive use of the verb, it indicates mourning for the dead (Gen. 37:34); for Jerusalem (Isa. 66:10); over a particular person (1 Sam. 15:35; 16:1); or over sin or judgment (Ex. 33:4; Neh. 8:9). It is also used to indicate that God causes mourning (Lam. 2:8; Ezek. 31:15). In both cases, the word is used in a figurative sense. In the first instance, He causes the deep to mourn over Assyria, and in the second case, He causes the wall of Jerusalem to mourn over the fall of the city which it (the wall) was to surround and protect.

The Septuagint translates **grieve** with [pentheo](#) which means to mourn for, lament. **Pentheo** denotes loud mourning such as the lament for the dead or for a severe, painful loss. It is grief and sorrow caused by profound loss, especially death. Mourning can reflect an outward expression of sorrow. It is to experience sadness or grief as the result of depressing circumstances or the condition of persons and so to be sad, to grieve, to bewail or to lament. Grieving over a personal hope (relationship) that *dies*, **Pentheō** ("mourn over a death") refers to "*manifested grief*" *severe* enough to *take possession* of a person and hence cannot be hid. This is the same meaning of *penthēō* throughout *antiquity*.

Abal in First and Second Samuel - 1 Sam. 6:19; 1 Sam. 15:35; 1 Sam. 16:1; 2 Sam. 13:37; 2 Sam. 14:2; 2 Sam. 19:1;

Rejected (cast off, despised) ([03988](#)) [ma'as](#) means to reject, to despise, to abhor, to refuse. The primary idea is to treat as loathsome (that which is repulsive, detestable, causing disgust). **Ma'as** is used of men rejecting God's law, ordinances or statutes (2Ki 17:15, Lev 26:15, 43, Isa 5:24, Ezek 5:6, 20:13, 16, 24, Amos 2:4. Saul **rejected** God's word - 1Sa 15:26. Isa 30:12, cp Hos 4:6), of rejecting Him (Nu 11:20 = [Lxx](#) = [apeitheo](#) - disobeyed, 1Sa 10:19), the promised land by the first generation (Nu 14:31, cp Ps 106:23). God told Samuel "they have not **rejected** you, but they have **rejected** Me from being king over them." (1Sa 8:7) 2Ki 17:20 says Jehovah "**rejected** all the descendants of Israel." (cp Hos 9:17) Used of Jehovah saying He would "cast off Jerusalem." (2Ki 23:27 contrast Jer 31:38-40) We are not to "**despise** the discipline of the Almighty." (Job 5:17, Pr 3:11, 15:32) After Job sees God, he says "therefore I **retract** and I repent in dust and ashes." (Job 42:6) Used of a reprobate (Ps 15:4). In a clear Messianic prophecy Psalms 118:22 = "The stone which the builders **rejected** ([apodokimazo](#) - regard as unworthy after testing) Has become the chief corner stone." Evil should be refused or rejected (Isa 7:15, 16).

OIL IN THE BIBLE - SOURCE - [Dictionary of Biblical Imagery](#) (ONLINE) - Oil is mentioned nearly two hundred times in the Bible. These references cluster at two ends of a continuum: some of the uses of oil were everyday and common, while others were special and even sacred.

Oils in biblical times were obtained from a variety of sources—animal, vegetable and mineral. Deuteronomy 32:13 and Job 29:6 refer

poetically to oil flowing from rocks, an image of fertility or prosperity. In some Jewish traditions the tree of life in Eden was considered to be an olive tree, a sign of the importance of oil in daily living. Oil was seen as a staple and characteristic product of the Promised Land (2 Kings 18:32; Jer 40:10). It served a plethora of purposes: a constituent of food (1 Kings 17:12), a cosmetic (Eccles 9:7–8), a fuel for lamps (Ex 25:6), a medicine (Is 1:6). It was also a key export (1 Kings 5:11). Oils further had a role in sacrifices and in anointing performed as part of investiture.

The olive was the most significant source of oil. Using poles, people dislodged olives from the tree (Is 17:6) and then reduced them to pulp. When the pulp was placed in wicker baskets, the highest and lightest grade of oil would run out, constituting the “beaten oil” that is referred to several times in the Bible (e.g., Ex 27:20; 29:40; Lev 24:2; Num 28:5; 1 Kings 5:11). After the lightest oil had been extracted, a lower-grade oil was obtained by exerting further pressure on the pulp and heating it.

Oil in Everyday Life. Along with other staples, such as grain and wine, oil was seen as an essence of life and a tangible sign of God’s blessing and favor, which could be lost by disobedience (Deut 11:13–17). It was used as food and in baking and cooking. The taste of manna was compared to that of cakes baked with oil (Num 11:8).

Some of the anointing associated with oil was also ordinary. In a climate where dry skin was a problem, especially for travelers, anointing with oil was a refreshment (Ps 23:5, which at a literal level, however, refers to healing oil applied to an injured sheep in the sheepfold at the end of a day). Elsewhere anointing with oil seems to be an image of high-spirited indulgence on a festive occasion (Ps 104:5; Eccles 9:8). We also catch glimpses of anointing with oil as an honor conferred on a guest arriving for a feast (Lk 7:46).

Another common use of oil was as a healing ointment. Psalm 23:5 puts this into a pastoral context, with its picture of a shepherd’s anointing the scratches or bruises of a sheep. For humans too, oil was valued for its healing properties. The oil softened wounds, and in James 5:14 it is linked with God’s active hand in healing as a response to people’s prayer.

A final mundane use of oil was as a fuel for lamps. In Jesus’ day the use of small, hand-held lamps was common. In view of the lamps’ small capacity, carrying a supply of fuel was essential, a situation that formed the basis for one of Jesus’ haunting parables (Mt 25:3–8).

Special Uses of Oil. At the other end of the spectrum, oil in the Bible is associated with the most solemn and awesome experiences of OT religious and civil life. Oil was used as part of the ritual anointing to set apart a prophet (Is 61:1), a priest (Lev 8:30) or a king (1 Sam 10:1). The anointing oil is referred to as “oil of gladness,” in keeping with the joyousness of the occasion.

A rich theme of anointing runs through the OT in the figure of the promised deliverer, who is twice called “the Anointed One,” or Messiah (Dan 9:25–26 NIV). The anointing is figurative, invested by the Holy Spirit (Ps 2:2; Is 61:1). In the NT the symbolism of anointing is richly associated with Jesus the Messiah (Heb 1:9) and includes the anointing by Mary (Jn 12) as well as the anointing of his corpse after his crucifixion (Jn 19:39–40).

Another context where oil is prominent is OT worship, where it assumes sacral significance. Oil was part of the continual burnt offering and was mixed with various food offerings. It also figured prominently in ritual purification. To catch the flavor of oil as part of OT religious ritual, one can sample the one hundred references to oil in the last four books of the Pentateuch.

Even the sensory properties of anointing oil convey a sense of its richness. Such oil was above all fragrant. While olive oil was used as a base for various perfumed lotions, Exodus 30:22–33 speaks of finest spices, referring to special anointing oil made from rare and expensive scented spices. Most of these came from far-off places like India. Persia, India and Arabia were renowned for the export of aromatic perfumes. The oil of myrrh (Ex 30:23) was esteemed for its sweet perfume (Ps 45:8; Prov 7:17). Cinnamon and balsam were other ingredients of the fragrant anointing oil.

Oil as a Symbol. Such a regular feature of ancient culture and life naturally became a rich symbol. Possession of oil is a sign of prosperity and abundance, as well as of God’s good provision (Job 29:6; Joel 2:24). The olive tree in Judges 9:9 boasts that by its fatness “gods and men are honored” (RSV). The seductive words of an enemy are compared to the softness of oil (Ps 55:21). The enticing speech of the sexually promiscuous is considered to be smoother than oil (Prov 5:3).

God’s favor is compared to the refreshment of anointing oil on the head (Ps 23:5; 45:7; 92:10), and a similar comparison is used to describe the ideal unity of fellow pilgrims (Ps 133:1–2). The love given by the woman in the Song of Songs, sweetened by the fragrance of her perfume, is praised, the fragrance imaging her love (Song 4:10). A good name is said to be better than good oil (Eccles 7:1, where there is a wordplay on “name” [šē] and “oil” [šemen]; cf. Song 1:3).

See also ANOINTING; DISEASE AND HEALING; LAMP, LAMPSTAND; OINTMENT.

IN BIBLICAL TIMES OIL WAS MADE from a variety of natural sources, including almonds and castor beans, but primarily from olives. In fact, the English word "oil" is derived from the Latin *oleum*, which translates the Greek *elaian*, "olive oil." From ancient times olive oil has been used as food and in cooking, for illumination, as a medicine, as a cosmetic, in religious rites, for consecrating political and religious leaders, and showing hospitality. As a result olive oil was highly valued commercially.

Although olive trees are now cultivated all over the Mediterranean Basin as well as in other climatically favorable areas, in biblical times Palestine especially was known as "a land with... olive oil" (Deut. 8:8), along with other agricultural products. Its production was basic to Israel's economy both domestically and for export (2 Chron. 2:8-10, 15-16). When Elisha miraculously multiplied the "little oil" for the widow whose creditors were threatening to take her two boys as slaves, he directed her to "sell the oil and pay your debts. You and your sons can live on what is left" (2 Kings 4:1-7).

Olive oil is produced primarily from ripe, black olives, although some oil is produced from green olives. The harvest season for olives runs from September through November. The olives are allowed to fall from the trees and are gathered, or they are beaten from the trees with long rods. As with other crops, the poor people were allowed to glean what remained after the harvest was completed (Deut. 24:20).

A better grade of oil was produced by pressing the olives without crushing the kernels. Sometimes this was done by treading them underfoot like grapes (Mic. 6:15), or by crushing them with a pestle, producing what is called "clear oil" (Exod. 27:20). In later times mills were used to crush the kernels as well as the fruit, with the oil being extracted from the pulp in several stages of purity. The purer grades were used in cosmetics and religious ceremonies, and the less pure grades were used for cooking and lighting uses.

Because of the dry, hot climate in the eastern Mediterranean area, and in the deserts in particular, olive oil was rubbed on the skin to keep it soft. It was also applied to the head. As a result, it became customary to anoint the heads of visitors in one's home with olive oil, sometimes perfumed, as a token of hospitality (Ps. 23:5; Amos 6:6, NASB).

The Lord Jesus' experience in the home of Simon, the Pharisee, shows that anointing the head of a guest, especially one as honored as Jesus, was common courtesy. When Simon silently criticized Jesus for allowing "a woman who had lived a sinful life in that town" to anoint Him with perfumed oil and wash and kiss His feet, Jesus rebuked him for having omitted the normal courtesies of providing water to wash His feet, greeting Him with a kiss, and anointing His head with oil, the very things the woman had done in devotion and worship (Luke 7:36-50).

In a similar incident in Bethany of Judea, Mary, one of Lazarus's sisters, anointed Jesus with "a pint of pure nard, an expensive perfume." When Judas Iscariot and other disciples denounced her act of devotion and worship as a waste, Jesus rebuked them, saying that she had done it to prepare Him "for the day of [his] burial" (John 12:1-8; see also Matt. 26:6-13; Mark 14:3-9).

Oil was used medicinally in a variety of ways. Frequently it was one of the ingredients in medicines taken internally. It was also applied to open wounds as a healing, soothing ointment (Isa. 1:6) or together with wine as an antiseptic (Luke 10:34). Apparently it also was applied to the body externally as an ointment, perhaps to control fever (Mark 6:13), and sometimes it was accompanied with prayer (James 5:14). On the basis of these Scriptures, the Roman Catholic Church has developed the sacrament of extreme unction and the Greek Orthodox Church the rite called *Euchelaion*.

From ancient times until comparatively recently, olive oil was used in the Mediterranean area as fuel for illumination. The usual lamp was a small shallow clay bowl with the raised edge pinched almost together on one side to hold the wick extending outward. Such lamps are found in abundance in excavations and sold as souvenirs in the Near East. The average home had these lamps in several rooms (2 Kings 4:10). Because they were small, it was necessary to carry a supply of oil when using them outside at night, as Jesus' parable of the ten virgins shows (Matt. 25:1-10).

As noted above in the story of the sinful woman in the home of Simon, the Pharisee, and the story of Mary of Bethany anointing Jesus with "perfume" (Luke 7:37-38, 46; John 12:3, 5), olive oil was often combined with a scented substance such as myrrh, anise, cedar, cinnamon, ginger, peppermint, rose, or sandalwood. After the oil had become scented and the solid residue had settled, the oil was poured off and used as an ointment (Ruth 3:3; 2 Sam. 12:20; Esther 2:12).

The most significant use of olive oil, both ordinary and perfumed, in Scripture was for religious purposes. After God appeared to Jacob the night he left Beersheba for Haran, the next morning Jacob "took the stone he had placed under his head and set it up as a pillar and poured oil on top of it. He called that place Bethel" (Gen. 28:18-19), which means "God's house" (28:22; 35:14-15). Likewise, the tabernacle and all its furnishings and instruments were anointed with a special oil (Exod. 30:26-29; 40:9-11; Lev. 8:10-11; Num. 7:1) made to a specific formula (Exod. 30:22-24) to serve as "a holy anointing oil" (30:25; 37:29).

The same holy anointing oil was used for consecrating Aaron as the high priest and his sons as priests to serve God (Exod. 29:7; 30:30; 40:12-16; Lev. 8:12; 21:10, 12; Ps. 133:2). The care of the anointing oil was given to Aaron's son Eleazar (Num. 4:16) and later committed to some of the priests (1 Chron. 9:29-30). Although Moses laid his hands on Joshua and commissioned him as his successor (Deut. 34:9), apparently Joshua was not anointed with oil. Later, however, Samuel anointed Saul to be king over Israel (1

Sam. 10:1), as well as David (16:1, 12-13). After David designated Solomon to be his successor as king (1 Kings 1:30, 32-35), at David's direction Zadok the priest anointed Solomon as king over Israel (1:39). Also at Elisha's direction, one of his prophets anointed Jehu to kill "the whole house of Ahab" and serve as king of Israel (2 Kings 9:1-3, 6-7, 12-13).

In the Bible olive oil is symbolic of a number of things. A lack of oil signified famine (Joel 1:10; Hag. 1:11), while oil in abundance was evidence of God's blessing and prosperity (Job 29:6; Joel 2:19, 24). Olive oil was a symbol of joy (Ps. 45:7; Isa. 61:3; Heb. 1:9). Wasting oil is a sign of profligacy (Prov. 21:17), while using it carefully is evidence of prudence and wisdom (21:20). Supremely, however, anointing with oil is a symbol of the Holy Spirit's descent on and direction of the individual anointed (1 Sam. 10:1, 6-7, 9; 16:13). —J A Walvoord (Borrow [So That's What it Means](#))

Since olive oil in the Bible is a symbol of gladness and joy,
become a "merchant" who dispenses joy freely

1 Samuel 16:1-13 Looks And Life

During the first few hours of their 30th college reunion, Mary Schmich and her friends talked mostly about how old their classmates looked. But as the event progressed, their focus began to change. Later, in her Chicago Tribune column, Mary wrote: "Once you get used to the fact that time has robbed every single one of you of something—or added it in the wrong places ... you stop thinking about looks [and] start talking about life."

So much of our time and attention are devoted to physical appearance that it's easy to consider it the most important aspect of our lives. But the Bible reminds us that God wants us to see ourselves and others differently.

When the Lord sent Samuel to anoint a new king over Israel (1 Samuel 16:1), God reminded him to look deeper than physical characteristics: "Do not look at his appearance or at his physical stature ... For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart" (v.7).

God's Word has some harsh condemnation for those who show favoritism based on appearances (James 2:1-2). When we begin to see people through God's eyes, our focus will change from looks to life. —David C. McCasland ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

God looks not at the outward form
But what is in the heart;
The beauty He is pleased to see,
His Spirit can impart.
—Hess

**Our mirrors reflect the outward appearance;
God's mirror reveals the inward condition.**

1 Samuel 16:2 But Samuel said, "How can I go? When Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'

BGT 1 Samuel 16:2 κα ε πεν Σαμουηλ π ς πορευθ κα κο σεται Σαουλ κα ποκτηνε με κα ε πεν κ ριος
δ μαλιν βο ν λαβ ν τ χειρ σου κα ρε ς θ σαι τ κυρ κω

LXE 1 Samuel 16:2 And Samuel said, How can I go? whereas Saul will hear of it, and slay me: and the Lord said, Take a heifer in thine hand and thou shall say, I am come to sacrifice to the Lord.

KJV 1 Samuel 16:2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

NET 1 Samuel 16:2 Samuel replied, "How can I go? Saul will hear about it and kill me!" But the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'

CSB 1 Samuel 16:2 Samuel asked, "How can I go? Saul will hear about it and kill me!" The LORD answered, "Take a young cow with you and say, 'I have come to sacrifice to the LORD.'

ESV 1 Samuel 16:2 And Samuel said, "How can I go? If Saul hears it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'

NIV 1 Samuel 16:2 But Samuel said, "How can I go? Saul will hear about it and kill me." The LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'

NLT 1 Samuel 16:2 But Samuel asked, "How can I do that? If Saul hears about it, he will kill me." "Take a heifer with you," the LORD replied, "and say that you have come to make a sacrifice to the LORD.

NRS 1 Samuel 16:2 Samuel said, "How can I go? If Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.'

NJB 1 Samuel 16:2 Samuel replied, 'How can I go? When Saul hears of it he will kill me.' Yahweh then said, 'Take a heifer with you and say, "I have come to sacrifice to Yahweh."

NAB 1 Samuel 16:2 But Samuel replied: "How can I go? Saul will hear of it and kill me." To this the LORD answered: "Take a heifer along and say, 'I have come to sacrifice to the LORD.'

YLT 1 Samuel 16:2 And Samuel saith, 'How do I go? when Saul hath heard, then he hath slain me.' And Jehovah saith, 'A heifer of the herd thou dost take in thy hand, and hast said, To sacrifice to Jehovah I have come;

- How can I go: Ex 3:11 1Ki 18:9-14 Mt 10:16 Lu 1:34
- Take an heifer: For the prudent management of the affair, and to avoid suspicion, Samuel was directed to go to Bethlehem to sacrifice, as he probably did from time to time in many different places; and the answer which he was instructed to return was strictly true though he did not tell the principal design of his coming; for though no man in any circumstances should tell a lie, yet, in all circumstances, he is not bound to tell the whole truth, though he must tell nothing but the truth, and so tell that truth that the hearer shall not believe a lie by it.
- with thee: Heb. in thine hand, 1Sa 9:12
- I am come: 1Sa 9:12 20:29 Jer 38:26,27
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

On map note that to reach Bethlehem, Samuel would go from his home in Ramah but would have to pass by Saul in Gibeah

SAMUEL'S CAUTIOUS CONCERN REGARDING ANOINTING

But Samuel said, "How can I go?" - Samuel is not arguing with Yahweh, but is just stating a reasonable concern.

When Saul hears of it, he will kill me - See map above to help understand Samuel's concern. Samuel is not a dreamer, but a realist! Samuel's concern is not ill-founded, as he and Saul were no longer "[bosom buddies!](#)" And so we see in Samuel's concern a degree of doubt that Yahweh could protect him! Even the "giants of the faith" like Samuel have their "[off days!](#)" And Samuel was still well known so he could hardly fail to attract attention as he passed by Saul's location on his way to Bethlehem. Questions would surely arise as to his objective. He could hardly say he had some oil in his horn to anoint a new king!

MacArthur - Saul ... will kill me. Saul's unbalanced emotional state was already known in Israel. It is ironic that Samuel's initial reaction to the word of the Lord was fear of Saul instead of rejoicing at God's provision to Israel (and ultimately to all the nations; e.g., 1 Kin. 8:41-43). The route from Ramah to Bethlehem would take Samuel through Gibeah of Saul (cf. 10:26; 11:14). (Borrow [The MacArthur Study Bible](#))

And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD- Yahweh gives Samuel [an "out"](#), as we might say today, which would serve to minimize any undue suspicions regarding Samuel's trip. In offering a **sacrifice to the LORD**, Samuel would be carrying out a function he had performed before. (cf 1Sa 9:12, 1Sa 11:15) There would be no "[raised eyebrows](#)" or surprise at Samuel performing a sacrifice.

Adam Clarke points out that Samuel was not lying - "This was strictly true; Samuel did offer a sacrifice; and it does not appear that he could have done the work which God designed, unless he had offered this sacrifice, and called the elders of the people together, and this collected Jesse's sons. But he did not tell the principle design of his coming; had he done so, it would have produced evil and no good:."

MacArthur - The place of sacrifice could be in any town until the establishment of the house of God in Jerusalem (Deut. 12:11). (Borrow [The MacArthur Study Bible](#))

Blaikie: "it was an act of concealment, but it does not follow that it was an act of duplicity. "

[Mattoon](#) - God's solution to Samuel's concerns is to conceal his plans. The concealment was not a deception. It is the glory of God to conceal a thing; but the honour of kings is to search out a matter (Proverbs 25:2).

[Utley](#) on **heifer** - This referred to a young female cow which had not yet had a calf. Heifers were never used for burnt offerings or sin offerings (NIDOTTE, vol. 3, p. 320), so this must have been a peace offering ([selem/shelem](#)) and involved a communal meal. (ED: For more on **Peace Offerings** see comments on Leviticus 3).

Walter Kaiser - go to page 182 in [Hard Sayings of the Bible](#) for discussion of 1 Samuel 16:3 Does God Authorize Deception? - See page 182 in [Hard Sayings of the Bible](#)

On the face of it, God appears to be telling Samuel to lie or, at the very least, to be deceptive. Is this an indication that under certain circumstances God approves of lying in order to accomplish some higher good?

It is always wrong to tell a lie. Never does the Scripture give us grounds for telling either a lie or a half-truth. The reason for this is because God is true and his nature is truth itself. Anything less than this is a denial of him as God.

But what about the divine advice given to Samuel in this text when he objects to anointing David when Saul was already so jealous that he would kill the prophet Samuel should he be so presumptuous as to anoint someone else in his place? Is God's advice a mere "pretext" as some commentators conclude? Or is it tacit approval for persons in a tight spot to lie?

The most important word in this connection is the word **how**. Samuel did not question whether he should go or even if he should anoint the one God had in mind; he just wanted to know how such a feat could be carried out. The divine answer was that he was to take a sacrifice and that would serve as a legitimate answer to Saul, or any other inquirer, as to what he was doing in those parts, so obviously out of his regular circuit of places to minister. He was there to offer a sacrifice. Should Saul have encountered Samuel and asked him what he was doing in those parts at that time, Samuel could correctly answer, "I have come to sacrifice to the LORD."

Some will complain that this is a half-truth. And isn't a half-truth the same as speaking or acting out a lie? It is at this point where the discussion of John Murray is so helpful. Murray observed that Saul had forfeited his right to know all the truth, but that did not mean that Samuel, or anyone else for that matter, ever had, or has, the right to tell a lie. Everything that Samuel spoke had to be the truth. But Samuel was under no moral obligation in this situation to come forth with everything that he knew. Only when there are those who have a right to know and we deliberately withhold part or all of the information does it qualify as a lie or does the half-truth become the living or telling of a lie.

We use this principle in life when a young child prematurely asks us for the facts of life or a sick or elderly person inquires of a medical doctor what is wrong with them and if they will get well. The answer in all these cases is to answer truthfully without elaborating on those details which the person is not ready for by reason of their age or the possible impact it might have on their desire to rally and get well.

Some may complain that this seems to be saying that we cannot deceive anyone in our words, but that we have the right to deceive them through our actions. This is not what I am saying. It was God's right to give Samuel a second mission, the offering of a sacrifice, which was not a deception, but a routine act he performed. Saul did not have the right to know all the other actions Samuel would perform while carrying out that mission—God does not "deceive" us when he does not choose to disclose all that he knows!

The only exceptions to this rule against deception are to be found in war zones or in playing sports. For example, nations that engage in war count on the fact that some of the movements of the enemy will be carried out to deliberately mislead and throw their opposition off balance. Likewise, if I go into a football huddle and the team captain says, "Now, Kaiser, I want you to run a fake pattern around right end pretending you have the ball," I do not object by saying, "Oh, no you don't; give me the ball or nothing. I'm an evangelical and I have a reputation for honesty to protect." It is part of the sport that there will be accepted types of dissimulation that take place.

Truth is always required in every other situation. Only when someone forfeits that right to know everything may I withhold information; but under no circumstances may I speak an untruth. Thus when the Nazis of the Third Reich in Germany during World War II were asking if someone was hiding Jews, the correct procedure would have been to say as little as possible, all of which had to be true, while carefully hiding those Jews as best as one could.

See also comment on EXODUS 1:15–21; 3:18; JOSHUA 2:4–6.

Norman Geisler - [page 147 in When Critics Ask](#) - 1 SAMUEL 16:1ff—Did God encourage Samuel to lie?

PROBLEM: Abraham was judged by God for telling the half-truth that Sarah was his sister (she was his half sister) when she was really his wife (see comments under Gen. 12:10–20). However, in this passage God actually encourages Samuel to tell only half of

the truth, namely, that he had come to offer a sacrifice, when he had also come to anoint David king as well. Two problems emerge from this. First, did not God encourage deception here? Second, why did God condemn Abraham for the same thing that He commanded Samuel to do?

SOLUTION: The first thing to note in response to this problem is that the two situations are not the same. In Abraham's case his so-called "half-truth" was a whole lie, for the question he was asked was, "Is Sarah your wife?" And his answer in effect was really "No. She is my sister." By this answer to this question Abraham intentionally misrepresented the facts of the situation, which is a lie.

Samuel's case was different. The question he was asked is "Why have you come to Bethlehem?" His answer was "I have come to sacrifice to the Lord" (1 Sam. 16:2). This was truthful in that it corresponded with the facts, namely, it is why he came and it is what he did. The fact that he also had another purpose for coming is not directly related to the question he was asked and the answer he gave, as it was in Abraham's case. Of course, had Samuel been asked "Do you have any other purpose for coming?" then he would have had to come clean. To say "No" would have been a deception.

Secondly, concealment and deception are not the same. Samuel certainly concealed one of the purposes of his mission so as to save his life (1 Sam. 16:2). It is not always necessary (even possible) to tell all the truth. The fact that God told Samuel to conceal one of the purposes of his visit to avoid possible death does not necessarily mean he was guilty of lying. Not telling part of the truth and telling a falsehood are not necessarily the same. Secrecy and concealment are not the same as duplicity and falsehood.

Gleason Archer - [go to page 170 in Encyclopedia of Bible Difficulties](#) - First Samuel contains several instances of lying and deceit on the part of God's chosen servant David and of Samuel the prophet (1 Sam. 16; 20; 21; 27). Did the Lord really condone lying and deceit as means to a good end?

In dealing with this difficult question, we must keep the following factors in view.

1. Even though Scripture records the dishonesty of men, this does not necessarily mean that it approves or condones such a sin. The same is true of other types of sin committed by religious leaders.
2. The duty to tell only what is true does not necessarily carry with it the obligation to tell the whole truth about the matter, especially if lives would be endangered or lost as a result of this information, or if divulging all the details would violate a trust of secrecy or amount to a betrayal of another's confidence.
3. The mere recording of an episode involving subterfuge or deception does not imply that the person resorting to it was acting responsibly on the highest level of faith or furnishing a valid example of conduct that believers might justifiably follow today.

With these factors in mind, we may profitably examine each of the episodes alluded to in the question.

1 Samuel 16:2 relates Samuel's apprehension at carrying out the Lord's assignment to anoint a new king down in Bethlehem. "But Samuel said, 'How can I go? When Saul hears of it, he will kill me.' And the LORD said, 'Take a heifer with you and say, 'I have come to sacrifice to the LORD' " (NASB). Verse 5 relates that Samuel said to Jesse and his family, "I have come to sacrifice to the LORD" (NASB). Of course this was in fact true, for he had followed God's instructions in this matter. He had actually taken along a heifer to offer on the altar in Bethlehem, even though he really had a further purpose in mind. In this entire transaction he was carrying out the instructions of God Himself. It is quite clear that the Lord had approved a policy of withholding information from King Saul that would have moved him to violence or bloodshed had he known of it in advance. If Samuel had divulged his full intention (beyond the performing of a religious sacrifice in Bethlehem), Saul would have killed not only Samuel himself but also David and his entire family. In this case then, it would have been altogether wrong and extremely harmful for Samuel to have told the entire truth or revealed his entire purpose. There is a clear distinction between resorting to actual deceit and to withholding information that would result in great harm and even failure to obey carrying out the will of God—in this case the anointing of young David to be king over Israel. In other words, Samuel was entirely within the will of God when he told only part of the truth rather than the whole truth.

1 Samuel 20 relates how Jonathan handled the difficult matter of protecting the life of his dearest friend, David, in a situation where he knew (1) that God had chosen David to be the next king of Israel and (2) that his own father, Saul, was likely to attempt to prevent this purpose of God by having David killed, as a dangerous rival to the dynastic rights of the house of Saul. His loyalty to his father represented a definite conflict with his duty to the Lord Himself and to His chosen servant, David, whom he personally loved far more than himself or his insanely jealous and bloodthirsty father. Under these peculiar circumstances, Jonathan could pursue no other course than he did. That is to say, he agreed with David on a test of Saul's true intentions (which were difficult to determine, in view of his unbalanced mentality and his occasional change of mind; cf. 1 Sam. 19:6). The only way he could find out the king's real purpose was to present him with a situation to react to, namely David's failure to show up at the new moon feast at Saul's palace (which David had previously attended without fail, as a son-in-law belonging to the royal family). There had to be some plausible excuse arranged for his absence; so this was furnished by David's alleged summons to Bethlehem in order to join with the rest of his family in celebrating the new moon festival in the household of Jesse.

Unlike the previous example (1 Sam. 16:2), there seems to have been no such summons from David's oldest brother, Eliab, even though such an invitation would have been quite reasonable and justified on the part of the family in Bethlehem. Yet as the story unfolds, it is quite clear that David never went to Bethlehem after he found out that Saul was bent on having him killed. It is highly doubtful whether David would have gone home even if he had learned from Jonathan that Saul had relented in his hostility; David probably would have made his way back to the palace, instead. We can only conclude that this appointment to join the family in Bethlehem was a sheer concoction on David's part. And even though Jonathan accurately repeated what David had said to him by way of a request to be excused from attending the king's table, Jonathan, of course, knew that it was a mere subterfuge. And yet we can hardly fault Jonathan in this, for had he told his father all that he knew about the matter and the full content of his conversation with David, he would have been guilty of the basest betrayal of his trusting friend, who was also the chosen king of Israel according to Yahweh's own decision. David's blood would have been on Jonathan's head. As it was, he nearly lost his own life as he tried to defend David's rights before his father's fury; and Jonathan had to beat a hasty retreat when Saul attempted to pin him against the wall with his spear (1 Sam. 20:33).

1 Samuel 21 records the sorry choice David made in fleeing to the town of Nob, where the high priest, Ahimelech, served at the tabernacle of the Lord. David should never have brought that community into such terrible danger from the wrath of the king, and his brief visit there brought on him the guilt of their subsequent massacre at the hands of Saul's agents, under the leadership of the despicable Doeg (22:18–19). In fairness to David, it may well be that he did not foresee the extreme to which Saul would go in slaughtering all those innocent priests. But after the atrocity was accomplished and Abiathar brought him the sorrowful tidings, David had to acknowledge how inexcusably guilty he was when he lied to Ahimelech about his mission at Nob and gave the priest no opportunity to choose whether he was willing to court death for David's sake.

In this entire episode David involved himself in the greatest guilt—as he himself recognized afterward. “Then David said to Abiathar, ‘I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have brought about the death of every person in your father's household’ ” (1 Sam. 22:22, NASB). But as for the Lord's involvement in this entire tragedy, there is really no indication whatever that He condoned David's deception toward Ahimelech. The only mitigation of David's guilt was that he really had not thought ahead about what harm he was going to cause to others when he sought refuge at Nob. But, in retrospect, David should have turned in some other direction when he fled from Saul. If David had really looked to the Lord for guidance, he might have found safety at Engedi or some other remote wilderness to which he later resorted. He certainly was out of the will of God when he lied his way into Nob and made off with the sword of Goliath.

It is interesting to notice that Jesus later used David's example at Nob, where he and his followers partook of the week-old showbread when they were starving, even though that bread was intended for the priests alone (Matt. 12:3–4). Our Lord seems to imply that under those unusual circumstances, David was justified in doing that, since the preservation of human life was even more important than strict observance of the ritual law. But even so, David certainly suffered the deepest humiliation when he allowed panic to lead him to King Achish at Gath, instead of waiting on the Lord for His guidance. David only succeeded in putting his life into even greater danger when he sought refuge with the ungodly Philistines. He only escaped from that peril by pretending to be hopelessly demented while he was in the palace of Achish, with the result that they utterly despised him and drove him from their borders like some wild animal (1 Sam. 21:13–15).

In 1 Samuel 27:8–12 we read of a long-continued deception David practiced toward King Achish. After he had been allowed to set up his headquarters in Ziklag (as a vassal or ally of Achish of Gath), David supported himself and his six hundred followers by raiding the tribesmen of the Negeb (the Geshurites, Girzites, and Amalekites) and slaughtering the entire population of every community that he invaded. The purpose of this bloody practice was to keep any survivors from informing the Philistines at Gath that David was not really attacking the Jerahmeelites and Judeans, as he claimed he was doing, but was actually raiding non-Israelite communities that were on good terms with the Philistines (vv. 11–12). He managed to keep Achish from ever finding out the truth about his activities and made him believe that he had become an enemy of his own countrymen by preying on their villages and carrying off their livestock.

After this review of those sorry episodes in the early career of David, we must recognize that God did not favor and protect the son of Jesse on account of his occasional deceptions or his occasional hardness toward pagan enemies (like the Ammonites in 2 Sam. 12:31). On the contrary, God put David through an arduous educative process of suffering, uncertainty, and danger, because He found in him an instrument well suited to deliver his nation from their heathen foes and to establish a strong and stable government in fulfillment of His ancient promise to Abraham (Gen. 15:18–21). It was not because of his virtue and his good deeds that God chose David for his role of leadership but because of his great faith. Despite the episodes where he failed to trust the Lord completely or to seek His guidance as carefully as he should have, David gave his heart to the Lord sincerely and made it his chief purpose and desire to do the will of God and glorify His name.

1 Samuel 16:3 "You shall invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for Me the one whom I designate to you."

BGT 1 Samuel 16:3 καὶ καλῶ σε ἐν τῷ θυσαν καὶ γνώρι σοι ποιῶ σε καὶ χρῶ σε νῦν ἐπεὶ πρὸς σ

LXE 1 Samuel 16:3 And thou shalt call Jessae to the sacrifice, and I will make known to thee what thou shalt do; and thou shalt anoint him whom I shall mention to thee.

KJV 1 Samuel 16:3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

NET 1 Samuel 16:3 Then invite Jesse to the sacrifice, and I will show you what you should do. You will anoint for me the one I point out to you."

CSB 1 Samuel 16:3 Then invite Jesse to the sacrifice, and I will let you know what you are to do. You are to anoint for Me the one I indicate to you."

ESV 1 Samuel 16:3 And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you."

NIV 1 Samuel 16:3 Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate."

NLT 1 Samuel 16:3 Invite Jesse to the sacrifice, and I will show you which of his sons to anoint for me."

NRS 1 Samuel 16:3 Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you."

NJB 1 Samuel 16:3 Invite Jesse to the sacrifice, and I shall reveal to you what you must do; and you will anoint for me the one I indicate to you.'

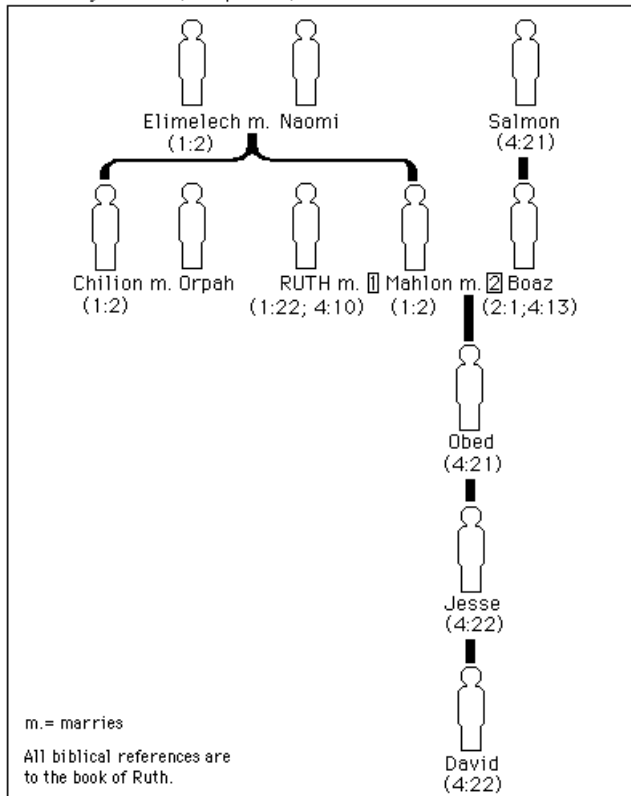
NAB 1 Samuel 16:3 Invite Jesse to the sacrifice, and I myself will tell you what to do; you are to anoint for me the one I point out to you."

YLT 1 Samuel 16:3 and thou hast called for Jesse in the sacrifice, and I cause thee to know that which thou dost do, and thou hast anointed to Me him of whom I speak unto thee.'

RSV 1 Samuel 16:3 And invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me him whom I name to you."

- **Jesse:** 1Sa 9:12,13 2Sa 15:11 Mt 22:1-4
- **and I will show:** Ex 4:15 Ac 9:6
- **anoint:** 1Sa 16:12,13 9:16 De 17:14
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

The family of Ruth. (NBD p. 1041)



Genealogy of Jesse and David

YAHWEH WILL SHOW SAMUEL WHO TO ANOINT

You shall invite Jesse to the sacrifice, and I will show you what you shall do- Yahweh does not tell him Jesse has 7 sons ([actually 8 as one had most likely died died](#)).

And you shall anoint ([masah/maschah](#); [Lxx](#) - [chrio](#)) **for Me the one whom I designate to you** - **Anoint** is a keyword in chapter 16 and is repeated in 1Sa 16:12, 13 where Samuel fulfills this prophetic command. Note the phrase for Me, indicative of Samuel serving as Yahweh's bondservant.

THOUGHT - We do well to remember that all of our spiritual work, whether preaching, teaching, singing, ushering, etc is for our LORD. As Jesus commanded "**Let** your light **shine** ([aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) before men in such a way that they may see your good works, and glorify ([doxazo](#) - GIVE A PROPER OPINION OF) your Father Who is in heaven." (Mt 5:16+). Or as Paul said in 1Cor 6:19-20+ "do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore **glorify** ([doxazo](#) - [aorist imperative](#) see [our need to depend on the Holy Spirit to obey](#)) God in your body." Or as the Westminster Catechism puts it "Man's chief end is to glorify God, and to enjoy him forever." This short excursus begs the question - Why do I do what I do? Do I do it for my Lord and His glory? Or do I do it to receive adulation from men?

MacArthur - David's first anointing was performed by Samuel, symbolizing God's recognition/ordination (cf. 2:10). The following two anointings (2 Sam. 2:7; 5:3) were to establish David as king publicly for the benefit of Judah and Israel respectively. (Borrow [The MacArthur Study Bible](#))

Mattoon - God has His eyes on Jesse's family. He would instruct Samuel as to who should be anointed. God was instructing Samuel to follow His leading and guidance. He is trying to get us to do the same thing. God promises He will guide us if we will let Him. Psalm 32:8—I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. God guides with His Word, Spirit, wise counsel, parents, authorities in our life, and circumstances.

Guzik on **anoint for Me** - The first king of Israel was anointed for the people. He was the "king from central casting," the kind of king the people wanted. Now the "people's choice" failed and disqualified himself. "Now," the Lord said, "It's time for a king for Me." God was going to show Israel His king.

Anoint (04886) **masah/maschah** is a verb which basically means to smear something on, to rub with oil, to anoint (as in setting one apart for office or function - Elisha as prophet = 1Ki 19:16, kings for office = 1Sa 9:16 = Saul, 1Sa 16:12 = David, 1Ki 1:39 = Solomon) and by implication to sanctify (set aside for sacred purpose) or consecrate (dedicate for a sacred purpose) (altar = Nu 7:10; vessels for worship - Ex 29:36 = "you shall anoint it to consecrate it;" Ex 30:26, 40:9-10). In the first OT use, Jacob **"anointed a pillar"** and made a vow to God (Ge 31:13; Lxx = alepho = to anoint by applying a liquid - Jesus' feet were anointed with perfume - Lk 7:38, 46). **Baker** adds that "The anointing was done with oil to symbolize the elevation of the person to a new position such as priest or king (2Sa 5:3)." **Masah** is used of Aaron being **anointed** (Ex 28:41⁺, Ex 29:7⁺, Ex 29:29⁺) and is translated in the **Septuagint** (Lxx) with **chrío** which means to anoint and in the NT only referred to an anointing by God of someone, setting them apart for special service under divine direction (2Co 1:21). In Lk 4:18⁺ **chrío** refers to the anointing of Jesus for His ministry (quoting from Isa 61:1⁺ which also uses chrío to translate masah) **Chrío** also refers to Jesus' being anointed in Hebrew 1:9⁺ **"YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."**

ANOINTING - Dictionary of Biblical Imagery - page 154 - online - To anoint literally means to pour or rub oil on a person or thing. Rooted in OT culture the practice of anointing in the Bible symbolizes various kinds of special recognition shown to places (Gen 28:18); temple and its furnishings (Ex 40:9–10); garments (Lev 8:30); kings (1 Kings 1:39; 2 Kings 9:6); religious leaders (Ex 28:41; Lev 8:12, priests; 1 Kings 19:16, prophets); heavenly beings (Ezek 28:14); or simply honored guests (Ps 23:5; cf. Lk 7:46; Jn 11:2). Anointing usually means two things: it sets a person or thing apart as holy and consecrated, and it confers authority on a person who is anointed. In the Bible the holiness and authority that reside in ritual anointing are considered to be conferred by God, though mediated through a person acting on God's behalf.

In the ancient Near East, anointing with oil was used to ratify and solemnize commitment in diplomatic relations, business contracts, nuptial rites and the liberation of slaves. It did not necessarily have religious significance. Some of these aspects are reflected in OT passages such as Genesis 28:18–22, where the anointing rite is a symbol of contractual relations between Jacob and God, or Hosea 12:1 and 1 Kings 5:11, where oil is used as an expression of friendship. In addition, Mesopotamian anointing rites included the idea of people being permeated by divine activity and supernatural power.

In OT religious rituals, anointing signifies consecration for priestly (Ex 30:30; Lev 4:3, 5) and royal service (1 Sam 2:10). It symbolizes God's choice and appointment and therefore involves divine action in preparation for service (1 Sam 10:1). The powerful symbolism of this rite accounts for the preservation of Saul's life in 1 Samuel 26:9–23-to kill Saul would show disregard for the king's special status as God's anointed (see 2 Sam 1:16; 2 Sam 19:21). In this respect, anointing involves God's blessing and preservation (Ps 18:50; Hab 3:13). After Solomon's anointing, words of blessing are declared on him (1 Kings 1:39), and warnings come to kings themselves not to harm God's anointed prophets (1 Chron 16:22; cf. Ps 105:15).

The theme of blessing is further associated with the anointing rite in Psalm 133:2, where precious oil is used as a metaphor for God's bountiful provision for priestly leaders. A similar emphasis occurs in Psalm 45:7, where the anointing of a royal figure is described as an anointing of joy. In 1 Samuel 10:6–9 God's role in anointing is associated with the receiving of God's Spirit, the change of heart and the promise of God's presence. The same emphasis occurs in 1 Samuel 16:13, where David's anointing immediately precedes his receipt of "the Spirit of the LORD ... in power." Thus the anointing of OT kings is a special symbol of God's provision through the gift of his Spirit.

It is appropriate, therefore, that in the OT the title "anointed one" becomes a synonym for individuals chosen, appointed, consecrated and equipped for office. The title is restricted to royal figures (Ps 2:2; 89:38; 132:10) except for Daniel 9:25–26, where it refers to a future ruler. Hence, in the NT it is appropriate that the title, in its Greek form "Christ" (Christos), is applied to Jesus (Jn 1:41; 4:25; Acts 4:24–27).

In the NT the rite of anointing is not used for consecration or worship. Instead, anointing is often thought of in figurative terms to describe the spiritual basis of Jesus' ministry (Lk 4:18; Acts 10:38; Heb 1:9) and the spiritual work God performs in believers' lives (2 Cor 1:21–22; 1 Jn 2:20, 27). The emphasis is not on the act of anointing but on the Holy Spirit with whom one is anointed.

The NT also refers to the social use of anointing for embalming and cosmetic purposes (Mt 6:17; Mk 16:1; Lk 7:38, 46; Jn 11:2; 12:3). These instances also suggest that anointing symbolizes the giving of recognition, a concept with its basis in the OT (see above). The NT draws on the cultural use of olive oil for medicinal/healing (see Disease and Healing) purposes in NT times (cf. Mk 6:13; Lk 10:34; Jas 5:14).

QUESTION - [Who was Jesse in the Bible?](#)

ANSWER - Jesse in the Bible is father of [David](#) and thus an important part of the lineage of Christ, the [Son of David](#) (Matthew

22:42). We don't know much about Jesse as a person; most of the Bible's references to Jesse come in the context of his relation to his famous son David.

In order to understand the rich history surrounding the name of Jesse, one might begin by tracing his lineage back to [Abraham](#). God chose Abraham and promised that through his seed all the nations of the world would be blessed (Genesis 22:16–18). Jumping forward several generations, we are introduced to [Boaz](#), a wealthy and God-fearing resident of Bethlehem. Boaz demonstrates God's redemptive character by wedding himself to Ruth the Moabitess, who forsook her ungodly heritage (see [Numbers 25:1–5](#)) and clung to the God of Israel (Ruth 1:16).

The book of Ruth is an incredible story of God's salvific nature. By faith Ruth is welcomed into the fellowship of God's covenant people, Israel. After her marriage to Boaz, Ruth gives birth to [Obed](#) (Ruth 4:13), and the Bethlehemite women rejoice in the blessing of God over her family (verses 14–15). Boaz and Ruth's son Obed later begets Jesse, who becomes the father of David (verse 22), God's choice for king for Israel (1 Samuel 16:1). Thus Ruth was granted a place of honor as the great-grandmother of David, who was a [type](#) of and faithful predecessor to the Christ-King

Jesse takes the stage with his eight sons in 1 Samuel 16–17. The prophet Samuel invites Jesse and his family to a sacrificial feast, but Jesse only brings his seven oldest sons, including Eliab, Abinadab, and Shammah; all seven were rejected by God as king (1 Samuel 16:6–10). Jesse had chosen to leave David, his youngest son, to tend the sheep. However, it is this lowly shepherd boy whom, to the probable surprise of both Jesse and Samuel, God directs Samuel to anoint as the chosen king (1 Samuel 16:11–13). Although it is David's kingship that typifies and anticipates the reign of the Christ-King, Jesse's name still receives mention in a couple prophecies of the Messiah.

In Isaiah, Jesse is mentioned as the stump from which a Branch (Christ) would come forth to be a banner for all peoples; to this banner all nations would rally (Isaiah 11:1–3, 10; cf. Jeremiah 23:5). Furthermore, Micah 5:2 identifies Bethlehem—the little town of Jesse—as the source of the King of all kings. The Branch from the [root of Jesse](#) would eventually spring forth and bear everlasting fruit.

The New Testament begins with these words: “This is the genealogy of Jesus the Messiah the son of David, the son of Abraham” (Matthew 1:1). From God's promise to Abraham and all the way to God's promised Messiah, our vision of God's universal program of salvation expands as new narratives bring fuller color and understanding. Jesus' genealogy in Matthew references not only Israelites but also Gentiles, including Rahab, the God-fearing mother of Boaz and former prostitute from Jericho (Joshua 2:1–21), and Ruth the Moabitess, grandmother of Jesse. From this mixed (Jew and Gentile) clan, Christ came to be the banner not just for the people of Israel but for peoples of all nations (Romans 15:7–13). Jesus was not the beginning of a message of salvation for all but the climactic expression and extension of the salvation God had already extended to all who believe.

Who is Jesse? Although a relatively minor character in the biblical drama, Jesse shares in a rich lineage essential to God's plan of redemption for all nations. May Jesse's name be to you a symbol of a grander narrative, a blessed lineage, a beacon of hope for all who choose to call upon the name of the Lord, young and old, Jew and Gentile, slave and free. [GotQuestions.org](#)

QUESTION - [What is the meaning of the root of Jesse in the Bible?](#)

ANSWER - *Root of Jesse* is a metaphor found in Isaiah 11:10: “In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his resting place will be glorious.” The term *root of Jesse* figuratively stands for the Messiah.

The “root” of a family is its progenitor. Jesse was King David's father. We know from the genealogical records (Matthew 1:1–17 and Luke 3:23–38) that Jesus was descended from the line of Jesse and his son David. In Isaiah 11:10, the Hebrew word used for “root” (*sheresh*) implies a root that remains alive and sends up a shoot or branch; thus, the root of Jesse was a root from which more descendants could come.

When Isaiah began to prophesy, there was a current hope among the people that a glorious earthly king—the Messiah—would assume the throne of David. Through the prophet Samuel, God had promised David that his offspring would establish an eternal kingdom: “When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. . . . Your house and your kingdom will endure forever before me; your throne will be established forever” (2 Samuel 7:12–16). The messianic title “[Son of David](#)” traces back to this prophecy.

Isaiah's use of *root of Jesse* expresses the promise of a messianic king who would be born of David's family line and focuses Judah's expectation of survival on a sparse, leaderless remnant. The prophet uses a similar metaphor—“a shoot from the stump of Jesse”—in Isaiah 11:1 to describe their future hope. This “stump” signifies the remnant of Jesse's family that would barely survive. God's judgment was coming on Judah, and the nation would be left with nothing but a seemingly lifeless “stump,” but there would be

life yet. God promised to retain a remnant to carry on His work and the bloodline of [King David](#). What seemed to be a dead, decaying stump would bring forth new life in the Messiah, Jesus Christ.

Quoting from the Septuagint, the apostle Paul referred to Isaiah's prophecy in Romans 15:8–13. Paul specifically acknowledged Jesus Christ as the root of Jesse in whom the Gentiles put their hope: "And again, Isaiah says, 'The Root of Jesse will spring up, one who will arise to rule over the nations; in him the Gentiles will hope'" (verse 12). And in the book of Revelation, Jesus states, "I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star" (Revelation 22:16).

Isaiah's use of the phrase *root of Jesse* calls into focus the humanity of Jesus. The Messiah would possess human ancestry. It also underscores Christ's humble origins. As a shepherd from Bethlehem, Jesse occupied a relatively humble station in life. King Saul often used the phrase *the son of Jesse* to refer to David in a derogatory manner (1 Samuel 20:27, 30–31; 22:7–8). The Jesse Tree is an [Advent](#) custom that originates from Isaiah's prophecy of the root of Jesse. Instead of perishing, Jesse's family grew into a branch that bore fruit in the form of Messiah: "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit" (Isaiah 11:1). During Advent, some use a Jesse Tree to represent the genealogy of Jesus Christ.

The Jesse Tree tradition dates back to the Middle Ages. Tapestries and stained-glass windows depicting a tree with Jesse at the roots and Jesus at the top branch were prevalent in the earliest displays. As pictorial representations, they allowed unschooled people to learn the stories in Scripture from the time of creation until the birth of Jesus Christ.

Today, families often use a Jesse Tree in place of an [Advent calendar](#) to teach their children about the Bible and the story of salvation at Christmastime. Each day of Advent, symbolic ornaments are placed on the tree, an act followed by a short devotional to explore and reinforce the biblical significance of each ornament. Several variations of Jesse Tree themes exist, including messianic prophecies, ancestors in the bloodline of Jesus, the promises of God, and important Bible stories.

While little is known from Scripture about the man Jesse, throughout the Old and New Testaments, he is associated with the Messiah and mentioned as an ancestor of Jesus Christ. In the book of Acts, Paul makes it clear once again that the "root of Jesse," God's promise to David, is indeed the Messiah and Savior, Jesus Christ: "After removing Saul, he made David their king. God testified concerning him: 'I have found David son of Jesse, a man after my own heart; he will do everything I want him to do.' From this man's descendants God has brought to Israel the Savior Jesus, as he promised" (Acts 13:22–23). [GotQuestions.org](#)

1 Samuel 16:4 So Samuel did what the LORD said, and came to Bethlehem. And the elders of the city came trembling to meet him and said, "Do you come in peace?"

BGT 1 Samuel 16:4 καὶ ποῦ ἤσεν Σαμουὴλ πύτα ἄλησεν αὐτὸς καὶ ἦθεν εἰς Βηθλεὲμ καὶ ἔστησαν οἱ πρεσβυτεροὶ τῆς πόλεως τὸ πάντῃ αὐτὸ καὶ ἐπᾶν ἐρῶν ἑσοῦς σου βλῶν

LXE 1 Samuel 16:4 And Samuel did all that the Lord told him; and he came to Bethleem: and the elders of the city were amazed at meeting him, and said, Dost thou come peaceably, thou Seer?

KJV 1 Samuel 16:4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

NET 1 Samuel 16:4 Samuel did what the LORD told him. When he arrived in Bethlehem, the elders of the city were afraid to meet him. They said, "Do you come in peace?"

CSB 1 Samuel 16:4 Samuel did what the LORD directed and went to Bethlehem. When the elders of the town met him, they trembled and asked, "Do you come in peace?"

ESV 1 Samuel 16:4 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?"

NIV 1 Samuel 16:4 Samuel did what the LORD said. When he arrived at Bethlehem, the elders of the town trembled when they met him. They asked, "Do you come in peace?"

NLT 1 Samuel 16:4 So Samuel did as the LORD instructed. When he arrived at Bethlehem, the elders of the town came trembling to meet him. "What's wrong?" they asked. "Do you come in peace?"

NRS 1 Samuel 16:4 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?"

NJB 1 Samuel 16:4 Samuel did what Yahweh ordered and went to Bethlehem. The elders of the town came

trembling to meet him and asked, 'Seer, is your coming favourable for us,'

NAB 1 Samuel 16:4 Samuel did as the LORD had commanded him. When he entered Bethlehem, the elders of the city came trembling to meet him and inquired, "Is your visit peaceful, O seer?"

YLT 1 Samuel 16:4 And Samuel doth that which Jehovah hath spoken, and cometh in to Beth-Lehem, and the elders of the city tremble to meet him, and one saith, 'Is thy coming peace?'

- **trembling:** 1Sa 21:1 2Sa 6:9 1Ki 17:18 Ho 6:5 11:10 Lu 5:8 8:37
- **Come:** 1Ki 2:13 2Ki 9:22 1Ch 12:17,18
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passage:

1 Samuel 21:1 Then David came to Nob to Ahimelech the priest; and Ahimelech came trembling to meet David and said to him, "Why are you alone and no one with you?"



Samuel Journeys to Bethlehem

GOD'S PROPHET STIRS TREMBLING

So - As a conjunction "**so**" means "and for this reason" or "therefore," **SO** in this context it is a term of conclusion and the conclusion is that Samuel, even though he had been mourning, did not have a "pity party," but obeyed the Word of the LORD. I would not go so far as to say (since the text does not say) his mourning turned into dancing, but there clearly was a new perspective on the "failure of the first king" problem.

Samuel did what the LORD said - The man of God (then and now) obeyed the command of the LORD.

THOUGHT - Sometimes God gives us commands we think at first glance are not reasonable (from our finite human perspective). Or they may even appear downright impossible! As a husband, the one that comes to mind is Ephesians 5:25+ "Husbands, **love** your wives, just as (**HOW**?) Christ also loved the church and gave Himself up for her (FOR US = DEATH TO SELF!)." **Love** (**agapao**) is a command to make this quality of (**agape**) love your lifestyle, your daily practice (aka **present imperative**). I dare you to try to obey this command by depending on your flesh (self) to follow through with this selfless, unconditional, giving quality of love! You (I) cannot do this! And yet just as Yahweh provided an answer to Samuel ("take a heifer...") to enable him to obey the command Yahweh has provided supernatural enable for us, but we daily **need to depend on the Holy Spirit to obey!** That means we must begin each day filled with His Spirit and His Word and then we are able to walk (live) by the Spirit and love like Jesus loved (and loves) the Church!

And came to Bethlehem - O little town of Bethlehem, how still we see thee lie, but not for long! Samuel would soon anoint David and the **Son of David**, the King of kings would come from this sleepy little town!

O little town of Bethlehem

How still we see thee lie
Above thy deep and dreamless sleep
The silent stars go by
Yet in thy dark streets shineth
The everlasting light
The hopes and fears of all the years
Are met in thee tonight

And the elders of the city came trembling to meet him and said, "Do you come in peace(shalom**)?"** - Why were they trembling? What had they recently seen or at least heard about the prophet Samuel? Surely, the news had spread that Samuel was skilled with a sword, having hewed the Amalek King Agag to pieces (1Sa 15:33+)! And so they came out trembling not knowing what to expect, for Samuel as God's mouthpiece also had another sword, the sword of the Spirit, which is the Word of God (Eph 6:17+).

And so the lead elders of Bethlehem were [tremulous](#) as they cautiously received Samuel.

Trembling (startle, frightened, afraid, terrified) ([02729](#)) [charad](#) means to tremble, quake or shudder and describes human trembling before some strange or fearsome event. It conveys the idea of movement resulting from agitation, usually trembling coming from emotional trauma as when Isaac realized Jacob had deceived him and received Esau's blessing (Ge 27:33) or when Joseph's brothers who had abandoned him in a pit met him in Egypt (Ge 42:28). In the future [Millennium](#) Israel will forget her disgrace and treachery against Yahweh and will live securely in the promised land "with no one to **make them afraid**." (Ezek 39:26⁺, cf Micah 4:4⁺, cf Mic 4:1-3, also Zeph 3:13⁺) After Jonathan and his armor bearer had slaughtered about 20 Philistines, "there was a **trembling** (noun form **charadah**) in the camp, in the field, and among all the people. Even the garrison and the raiders **trembled** (verb - **charad**), and the earth quaked so that it became a great **trembling** (noun form **charadah**)" (1Sa 14:15, cf Da 10:7).

1 Samuel 16:5 He said, "In peace; I have come to sacrifice to the LORD. Consecrate yourselves and come with me to the sacrifice." He also consecrated Jesse and his sons and invited them to the sacrifice.

BGT 1 Samuel 16:5 κα ε πεν ε ρ νη θ σαι τ κυρ κω γι σθητε κα ε φρ νθητε μετ μο σ μερον κα γ ασεν τ ν λεσσαι κα το ς υ ο ς α το κα κ λεσεν α το ς ε ς τ ν θυσ αν

LXE 1 Samuel 16:5 And he said, Peaceably: I am come to sacrifice to the Lord. Sanctify yourselves, and rejoice with me this day: and he sanctified Jessae and his sons, and he called them to the sacrifice.

KJV 1 Samuel 16:5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

NET 1 Samuel 16:5 He replied, "Yes, in peace. I have come to sacrifice to the LORD. Consecrate yourselves and come with me to the sacrifice." So he consecrated Jesse and his sons and invited them to the sacrifice.

CSB 1 Samuel 16:5 "In peace," he replied. "I've come to sacrifice to the LORD. Consecrate yourselves and come with me to the sacrifice." Then he consecrated Jesse and his sons and invited them to the sacrifice.

ESV 1 Samuel 16:5 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.

NIV 1 Samuel 16:5 Samuel replied, "Yes, in peace; I have come to sacrifice to the LORD. Consecrate yourselves and come to the sacrifice with me." Then he consecrated Jesse and his sons and invited them to the sacrifice.

NLT 1 Samuel 16:5 "Yes," Samuel replied. "I have come to sacrifice to the LORD. Purify yourselves and come with me to the sacrifice." Then Samuel performed the purification rite for Jesse and his sons and invited them to the sacrifice, too.

NRS 1 Samuel 16:5 He said, "Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

NJB 1 Samuel 16:5 'Yes,' he replied. 'I have come to sacrifice to Yahweh. Purify yourselves and come with me to the sacrifice.' He purified Jesse and his sons and invited them to the sacrifice.

NAB 1 Samuel 16:5 He replied: "Yes! I have come to sacrifice to the LORD. So cleanse yourselves and join me today for the banquet." He also had Jesse and his sons cleanse themselves and invited them to the sacrifice.

YLT 1 Samuel 16:5 and he saith, 'Peace; to sacrifice to Jehovah I have come, sanctify yourselves, and ye have come in with me to the sacrifice;' and he sanctifieth Jesse and his sons, and calleth them to the sacrifice.

- **consecrate yourselves:** Ex 19:10,14,15 Lev 20:7-8 Nu 11:8 Jos 3:5 7:13 2Ch 30:17-20 Job 1:5 Ps 26:2-6 Joe 2:16 1Co 11:28
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passages:

Exodus 19:10, 14, 15 The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments; 14 So Moses went down from the mountain to the people and

consecrated the people, and they washed their garments. 15 He said to the people, "Be ready for the third day; do not go near a woman."

SAMUEL COMES IN PEACE TO SACRIFICE TO YAHWEH

He said, "In peace ([shalom](#)); I have come to sacrifice to the LORD- Samuel immediately puts their fears to rest with the Hebrew word (often used as greeting) [Shalom](#). Then he explains why he came (ostensibly) was to sacrifice, but he does not tell them his other purpose was to anoint a new king (see [preceding note on was Samuel being deceptive?](#)).

Consecrate ([qadash](#); Lxx = [hagiazō](#) in [aorist imperative](#)) **yourselves and come with me to the sacrifice ([zebah](#)).**" - Samuel commands the elders to set themselves apart from all that is profane and would defile (ideally this speaks of not just external, but internal and this latter might necessitate confession).

THOUGHT - The elders (and Jesse's family) were going to present themselves to the LORD for worship ([worship](#) means valuable, highly thought of, etc). Since God is holy (Isa 6:3+), they were to make themselves holy (as holy as men can be). Can you see the application for the church? Do you consecrate yourself before you attend the worship service to "offer up a **sacrifice** of praise to God, which is the fruit of your lips that gives thanks to His Name?" (Heb 13:15, 16+) If you have been going to church with your heart unprepared (and [unhallowed](#), so to speak), could this be one of the reasons your time of worship seems less than fulfilling and gratifying? Just wondering!

He also consecrated ([qadash](#); Lxx = [hagiazō](#)) Jesse and his sons and invited them to the sacrifice - Samuel knew that the family of Jesse was the key family. What he did not yet know was which of the family was the king [designee](#).

THOUGHT - There is a principle here - God often leads His children to His desired goal for them **step by step** (Play "[Step by Step](#)"). So be patient, for your patience reflects your trust in His leading (Ps 23:1,2,3, Ps 25:5, Ps 31:3, Ps 43:3, Ps 48:14, Ps 61:2 - Play [Lead Me to the Rock](#)).

Sacrifice (sacrifices) ([02077](#)) [zebah](#) from [zabach](#) - to slaughter for sacrifice) refers to an offering killed and presented by the worshiper to God as an act of devotion (to fill a special vow - Nu 15:3), thanksgiving (Lev 22:29, Ps 107:22, 116:17) or to meet the need for forgiveness (expiation, propitiation). The first specific mention of an animal sacrifice in Ge 4:4 (although it does not use the word [zebah](#)). The first use of [zebah](#) in Genesis describe sacrifices by Jacob (Israel) (Ge 31:54 - associated with the covenant between Jacob and Laban, Ge 46:1). In Ge 31:54 and Ex 18:12 we see [zebah](#) associated with sharing of a meal. In Ex 23:18 God refers to [zebach](#) as "My sacrifice." In the cutting of the Mosaic covenant, [zebah](#) played a major role providing the animal's blood that was sprinkled on the altar (Ex 24:5-6) and the people (Ex 24:7-8) to ratify the Mosaic covenant. In Ex 34:15 we see the first use of [zebah](#) in reference to sacrifices to the pagan deities (cf Lev 17:7, Jdg 16:23, 2Ki 5:17, 2Ki 10:19, Ps 106:28 is amplified in Nu 25:2 - this latter resulted in God sending a plague killing 24,000! Nu 25:9). In contrast to heathen sacrifices that could be down at various sites throughout the land, the worship of the LORD (and the sacrifices) was to be centered in the place of His designation (Dt 12:5-6, 11). Gilgal, Bethel, and Shiloh were temporary centers before the Temple was built in Jerusalem (2Chr 7:12, contrast Ezek 20:28). Today worship is centered in the Word (Christ) who became flesh, because He made one sacrifice for all time (Heb 9:26). Samuel clearly instructed Saul to wait to sacrifice (1Sa 10:8), he blatantly disobeyed (1Sa 11:15) resulting in Samuel's classic reproof that "to obey is better than sacrifice." (1Sa 15:22) In Neh 12:43 we see a link between [zebah](#) and joy (rejoicing) when "they offered great sacrifices ([zebah](#)) and rejoiced because God had given them great joy, even the women and children rejoiced, so that the joy of Jerusalem was heard from afar." (Cf "offer in His tent sacrifices [[zebah](#)] with shouts of joy.")

Consecrate (sanctify)([06942](#)) ([qadash](#)) means to set apart for a specific use. The root sense of this word group (see cognates below) describes an act of setting something apart from profane or ordinary use. Removed from common use. To be holy. To show one's self to be holy. To consecrate or dedicate. To set apart a person or thing from all common or secular purposes to some religious use. Everything consecrated to God was separated from all profane use. **Qadash** could refer to anything reserved exclusively for God (Ex 13:2, 12, 13; Nu 18:15) **Qadash** signifies an act or a state in which people or things are set aside for use in the worship of God, i.e., they are consecrated or made sacred for that purpose. They must be withheld from ordinary (secular) use and treated with special care as something which belongs to God (Ex 29:21). Otherwise, defilement makes the sanctified object unusable (cf. Dt 22:9; Eze 44:19; 46:20).

Webster's Dictionary definition #2 for consecrate is convicting - " make or declare sacred; esp **devote irrevocably to worship of God** by a solemn ceremony."

Qadash is used with various objects:

- people of Israel - Ex 19:10, 14; Joshua 7:13
- altar in the Temple - Ex 29:36; 1Ki 8:64
- priests - Ex 28:41; 29:1; 1Sa 7:1
- mountain - Ex 19:23
- Sabbath - Ge 2:3; Ex 20:8
- new building - Neh 3:1
- fast - Joel 1:14; 2:15

1 Samuel 16:6 When they entered, he looked at Eliab and thought, "Surely the LORD'S anointed is before Him."

BGT 1 Samuel 16:6 καὶ γενέθη τὸ αὐτὸ ἐπεὶ εἰσεβήκατο ἐδὲν τὸν Ἐλιὰβ καὶ εἶπεν ἅλκα ὁ κύριος οὐχ ὁ χριστὸς αὐτό

LXE 1 Samuel 16:6 And it came to pass when they came in, that he saw Eliab, and said, Surely the Lord's anointed is before him.

KJV 1 Samuel 16:6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed is before him.

NET 1 Samuel 16:6 When they arrived, Samuel noticed Eliab and said to himself, "Surely, here before the LORD stands his chosen king!"

CSB 1 Samuel 16:6 When they arrived, Samuel saw Eliab and said, "Certainly the LORD's anointed one is here before Him."

ESV 1 Samuel 16:6 When they came, he looked on Eliab and thought, "Surely the LORD's anointed is before him."

NIV 1 Samuel 16:6 When they arrived, Samuel saw Eliab and thought, "Surely the LORD's anointed stands here before the LORD."

NLT 1 Samuel 16:6 When they arrived, Samuel took one look at Eliab and thought, "Surely this is the LORD's anointed!"

NRS 1 Samuel 16:6 When they came, he looked on Eliab and thought, "Surely the LORD's anointed is now before the LORD."

NJB 1 Samuel 16:6 When they arrived, he looked at Eliab and thought, 'This must be Yahweh's anointed now before him,'

NAB 1 Samuel 16:6 As they came, he looked at Eliab and thought, "Surely the LORD'S anointed is here before him."

YLT 1 Samuel 16:6 And it cometh to pass, in their coming in, that he seeth Eliab, and saith, 'Surely, before Jehovah is His anointed.'

- **Eliab:** 1Sa 17:13,22 1Ch 2:13 27:18, Elihu
- **Surely:** Jdg 8:18 1Ki 12:26
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

SAMUEL SELECTS BY SIGHT

When they entered, he looked at Eliab ("My God is Father") **and thought, "Surely the LORD'S anointed is before Him."** - Once again even this man of God is looking at the sons like most men would do -- at their external appearance. One would think that Samuel would have learned from the sad saga of King Saul (cf 1Sa 9:2+) that exterior is not nearly as critical as interior! After all it was even Samuel who issued the verdict against handsome Saul declaring "But now your kingdom shall not endure. **The LORD has sought out for Himself a man after His own heart**, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you." (1Sa 13:14+).

Saul too looked the part,
But sad to say, he lacked the heart!

[Paul Apple](#) applies this passage - Man's Wisdom Can Not Be Trusted in the Selection Process (Eliab) Avoid Presumption and jumping to conclusions and acting too quickly. Therefore, we need a selection process that seeks God's counsel. (THROUGH PRAYER!)

1 Samuel 16:7 But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart."

BGT 1 Samuel 16:7 κα ε πεν κ ριος πρ ς Σαμουηλ μ πιβλ ψ ς π τ ν ψιν α το μηδ ε ς τ ν ξιν μεγ θους α το τι ξουδ νωκα α τ ν τι ο χ ς μβλ ψεται νθρωπος ψεται θε ς τι νθρωπος ψεται ε ς πρ σωπον δ θε ς ψεται ε ς καρδ αν

LXE 1 Samuel 16:7 But the Lord said to Samuel, Look not on his appearance, nor on his stature, for I have rejected him; for God sees not as man looks; for man looks at the outward appearance, but God looks at the heart.

KJV 1 Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

NET 1 Samuel 16:7 But the LORD said to Samuel, "Don't be impressed by his appearance or his height, for I have rejected him. God does not view things the way men do. People look on the outward appearance, but the LORD looks at the heart."

CSB 1 Samuel 16:7 But the LORD said to Samuel, "Do not look at his appearance or his stature, because I have rejected him. Man does not see what the LORD sees, for man sees what is visible, but the LORD sees the heart."

ESV 1 Samuel 16:7 But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart."

NIV 1 Samuel 16:7 But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart."

NLT 1 Samuel 16:7 But the LORD said to Samuel, "Don't judge by his appearance or height, for I have rejected him. The LORD doesn't see things the way you see them. People judge by outward appearance, but the LORD looks at the heart."

NRS 1 Samuel 16:7 But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart."

NJB 1 Samuel 16:7 but Yahweh said to Samuel, 'Take no notice of his appearance or his height, for I have rejected him; God does not see as human beings see; they look at appearances but Yahweh looks at the heart.'

NAB 1 Samuel 16:7 But the LORD said to Samuel: "Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance but the LORD looks into the heart."

YLT 1 Samuel 16:7 And Jehovah saith unto Samuel, 'Look not unto his appearance, and unto the height of his stature, for I have rejected him; for it is not as man seeth -- for man looketh at the eyes, and Jehovah looketh at the heart.'

- **Look:** 1Sa 9:2 10:23,24 2Sa 14:25 Ps 147:10,11 Pr 31:30
- **sees:** Job 10:4 Isa 55:8,9 Lu 16:15 1Pe 2:4 3:4
- **looks:** Joh 7:24 2Co 10:7,10
- **at the heart:** 1Ki 8:39 1Ch 28:9 2Ch 16:9 Ps 7:9 139:2 Pr 15:11 16:2 Jer 11:20 17:10 20:12 Ac 1:24 Heb 4:13 Rev 2:23
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passages:

Luke 16:15 And He said to them, "You are those who justify yourselves in the sight of men, but God knows your **hearts**; for that which is highly esteemed among men is detestable in the sight of God.

Matthew 12:34b+ "You brood of vipers, how can you, being evil, speak what is good? **For the mouth speaks out of that which fills the heart.**

1 Corinthians 1:26-29+ For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God.

2 Chronicles 16:9 "For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose **heart** is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars."

"About Face"

GOD LOOKS AT THE HEART!

But the LORD said to Samuel - This term of contrast sets up one of the most memorable "changes of direction" (which is always the effect of "but" - always check context asking what is the "change of direction"?) in the entire Bible. Yahweh, almost like a commanding general, is calling Samuel to have an "[about face](#)" in his mind, to have a change like that depicted above (Samuel's "about face" of course being mental, not physical)! In essence God tells Samuel "**about face**," because it is NOT **about FACE**!

Do not look at his appearance or at the height of his stature, because I have rejected him- God explains why the external appearance is to be rejected, and it is because God has rejected one with fine external appearance. Surely Yahweh's word "rejected" must have stirred reminders of His rejection of Saul. And Samuel may have thought "I don't want another Saul debacle, another rejected king!"

For God sees not as man sees - **For** is a great term of explanation in this passage and explains why God had rejected the "fine face!" Men look at other men's fine features and show them favor. God's attribute of impartiality does not operate the way men's minds operate.

For man looks at the outward appearance- Yahweh explains that men look at the external.

William Blaikie wrote "The world is full of idolatries, but I question if any idolatry has been more extensively practiced than the idolatry of the outward appearance."

but the LORD looks at the heart ([lebab](#); Lxx = [kardia](#)) - But introduces a second contrast in this passage and it is the most critical. Instead of looking at the external, God looks at the internal, at the heart, at the "control center" so to speak of a man. The **heart** of a man is what makes him "tick" so to speak, guiding his thoughts (1Chr 28:9, Ps 139:23), words (Mt 12:34b+) and actions (Dt 30:2, 17, Ro 6:17).

The LORD looking at the heart is a frequent subject - 1Sa 2:3; 1Ki. 8:39; 1Ch 28:9; Ps. 7:9; Ps 11:4-5; Ps 17:3; Ps 26:1-2; Ps 139:23; Pr 16:2; Pr 21:2; Pr 24:12; Jer. 11:20; Jer 17:10; Jer 20:12; Luke 16:15; Acts 1:24; Acts 15:8; Ro 8:27; Rev. 2:23

Thus David would fulfill Samuel's prophecy "But now your kingdom shall not endure. **The LORD has sought out for Himself a man after His own heart**, and the LORD has appointed him as ruler over His people, because you (SAUL) have not kept what the LORD commanded you." (1Sa 13:14+)

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

[Mattoon](#) - The underlying insight here is this.... it is difficult to find a man after God's own heart. As you look at yourself, are you a person who thirsts for a close walk with the Lord? Is your desire the same as Paul's who said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" (Philippians 3:10). If not, are you willing to yield your life and time to seek to know Him and the things that please the Lord? We can fool people, but not the Lord who

sees our heart.

Deffinbaugh: "There is a great deal of talk about leadership these days, and I must say that the qualities and qualifications sought in contemporary leaders are not those which God sought in David. Evangelicals choose their leaders on nearly the same basis as secular society does. We look for men who have "resources" (money and influence) and "a good business head." God sought a man who had a heart for Him. I believe that character is the first and foremost prerequisite for leadership. It may not be the only one, but it is foundational. Let us look for the kind of leadership that God chooses. Let us seek to be the kind of men and women whom God seeks for His service .

Related Resources:

- [Integrity - A Whole Heart](#)
- Proverbs 4:23 Watch Over Your Heart With All diligence

Heart ([03824](#)) **lebab** note that this discussion also includes the closely related noun **lebab** ([03824](#)) sometimes refers to a literal heart (Ex 28:29, 1Sa 25:37, 2Ki 9:24), but most often is used figurative to refer to what I term the "control center" of our being. Think of an Air Traffic Controller and how dysfunctional, even destructive it is when the controllers fail to function as they should. Just as a healthy human heart is at the center of the body and absolutely essential for physical life and health, so too a healthy spiritual heart (intellect, emotion, will) is at the center of one's inner being (soul) and is vital for a healthy soul, serving as the "fountain" of all moral attitudes and actions. Our spiritual heart thus controls out **actions** and our actions determine our **habits**, which in turn determine our **character**. When God measures the "worth" of a man's life He puts the measuring tape around his heart, not around his head. Be a man after God's Own heart (Acts 13:22) We must continually "post a guard" at the doorway of our heart, so that every avenue for sin's entry is blocked. **John MacArthur** - The "heart" commonly refers to the mind as the center of thinking and reason (Pr 3:3; 6:21; 7:3), but also includes the emotions (Pr 15:15, 30), the will (Pr 11:20; 14:14), and thus, the whole inner being (Pr 3:5). The heart is the depository of all wisdom and the source of whatever affects speech (Pr 4:24), sight (Pr 4:25), and conduct (Pr 4:26, 27). (Borrow [The MacArthur Study Bible](#))

HEART - page 1262 in the [Dictionary of Biblical Imagery online](#) -

In antiquity very little was known about the heart, whose rhythmic beating coincided with all the functions of life and whose cessation meant death. The references in the Bible to the heart as a physical organ are few and by no means specific (e.g., 2 Kings 9:24), but the word heart is often used of such things as personality and the intellect, memory, emotions, desires and will.

Personality. The heart is used metaphorically to describe the intangibles that constitute what it means to be human. In this sense it is the antonym of the "flesh" or body. We see this in the psalmist's confession, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever" (Ps 73:26NIV).

To use a modern idiom, the heart is often used in the Bible to describe "what makes us tick," that is, human personality. In other words, the heart is used to describe those dynamic forces that make us unique individuals. As such, the heart can be imbued with moral qualities. For instance, the poet in Psalm 131:1 claims that his "heart is not proud" (cf. 2Ch 32:26). Hearts can also be "evil" (1 Sam 17:28) or "deluded" (Is 44:20; cf. Jer 17:9).

In this regard we also find complex metaphors concerning the heart among the writers of the Bible. A heart not yet bound to God may be referred to as an "uncircumcised heart" (Deut 10:16; Jer 9:26; Rom 2:29; see CIRCUMCISION). On the other hand, hearts can be transformed from self-serving to God-fearing. Ezekiel describes the process as transforming hearts of stone into hearts of flesh (Ezek 11:19). In another place, the prophet refers to this transformation as the reception of a "new heart" (Ezek 18:31).

It is because the heart stands for human personality that God looks there rather than at our actions to see whether we are faithful or not. We are called upon to seek God with all our heart (Deut 4:29; 6:5), so that is where he looks to see if we are his people (1 Sam 16:7).

Our personality is a function of many different aspects of our being, including our thinking, remembering, feeling, desiring and willing. It is therefore not surprising that the Hebrew word for heart, *lēb*, is used as an image of these as well.

Intellect and Memory. We associate thought and memory with the brain today, but in the idiom of the Bible, thinking is a function of the heart. The psalmist thought about his present difficult situation in the light of his past. As he "remembered [his] songs in the night," he says, "My heart mused and my spirit inquired" (Ps 77:6 NIV). As a prelude to the flood, the book of Genesis tells us that God noted "how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time" (Gen 6:5 NIV).

When the Bible reports internal dialogue, whether silent prayer to God or simply thought, it uses the idiom “in the heart.” For instance, Hannah prayed to God “in her heart” (1 Sam 1:13); and throughout the book of Ecclesiastes, the Teacher’s mental processes are reported as something he said “in his heart” (e.g. Eccles 2:1, 15). As Mary witnessed all the wonderful things that happened at the time of the birth of her child, Jesus, she is said to have “pondered them in her heart” (Lk 2:19).

Emotions. According to biblical usage, the heart is the source from which the emotions flow. Aaron’s heart flows with joy when he sees Moses (Ex 4:14). Leviticus 19:17 warns God’s people not to hate their brother in their heart. Fear is expressed as a loss of heart (Deut 1:28), indicating that courage is also a heartfelt emotion (Ps 27:3). These and many other emotions—for instance, despair (Deut 28:65), sadness (Neh 2:2), trust (Ps 28:7) and anger (Ps 39:3)—are said to come from one’s heart.

The heart is the seat of desire as well. Ill-fated Shechem, son of Hamor the Canaanite, has his “heart set on Dinah” the daughter of Jacob (Gen 34:3, 8). Abner asks David if he can set things in motion for the king so David can “rule over all that your heart desires” (2 Sam 3:9). The psalmist tells his hearers to turn to God so he can give them the “desires” of their heart (Ps 37:4).

Will. The heart not only thinks and feels, remembers and desires, but it also chooses a course of action. Jesus himself taught that “out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander” (Mt 15:19 NIV). The obstinacy of the human heart is also an act of will (Deut 2:20), and here we may mention the many references in the book of Exodus to the “hard heart” of Pharaoh (e.g., Ex 4:14, 21; 7:3; 8:15). This is a heart that refuses to choose in accordance with God’s will, which leads ultimately to the Egyptian king’s destruction.

On the positive side, the Bible talks of a heart that prompts a person to give a gift to the Lord (Ex 25:2). It speaks of the “integrity” of a person’s heart (1 Kings 9:4) and of a “discerning” heart (1 Kings 3:9).

God’s Heart. Perhaps the most striking use of heart in the Bible is in reference to God (Gen 6:6; 8:21). The usage is similar to that applied to humankind and should be a reminder that we are created in the image of God (Gen 1:26–27). God, after all, is a personal being who thinks, feels, desires and chooses.

One of the most intriguing passages in this connection is found in Hosea 11. The prophet quotes God as saying that, while he will indeed punish Israel for their rebellion, he will not completely destroy them. The decision to refrain from their utter destruction was not easy; it was the result of God’s inner turmoil:

My heart is changed within me; all my compassion is aroused.

I will not carry out my fierce anger, nor devastate Ephraim again. (Hos 11:8–9NIV)

In the verse that follows, God justifies his change of mind on the basis of his divinity. Humankind, when angered, is naturally inclined toward a course of destruction of those who offend. But God is divine, not human, so his grace wins out.

See also BODY; HARD, HARDEN, HARDNESS; MIND; STONE.

BIBLIOGRAPHY. Borrow [H. W. Wolff, Anthropology of the Old Testament](#) (Philadelphia: Fortress, 1974).

James Smith - HEART-SEARCHING 1 SAMUEL 16:7

1. Two Aspects of Man. The “outward appearance” and the “heart.” These are often contradictory.
2. The Judgment of Men. “Man looketh on the outward appearance.”
3. The Judgment of God. “The Lord looketh on the heart.” Man says, “Reform.” God says, “Repent.”

J J Knap in With Loins Girded - The LORD Looketh on the Heart 1Sa. 16:7

When Samuel had to anoint a new king over Israel instead of the rejected Saul and he judged the sons of Jesse one by one, he thought to have found the designated one immediately in the oldest. He had a royal stature like that of Saul! Truly a royal appearance and an imposing stature, just fit for the dignified position of the throne! Idle assumption to judge a man on his outward appearance and to measure and to weigh his inward worth according to his status or possession, in any case according to something he has rather than only to depend upon what he is. Of course, only the One who knows the secrets within, is fully able to do the latter, because it remains with the word of our text for today: “For man looketh on the outward appearance, but the LORD looketh on the heart.”

The LORD looketh on the heart,—a word of reproach for many who are satisfied with only outward godliness. The Pharisee of Jesus’ days made much ado about his keeping of the law and of his cleaving after the Lord. In eye-catching praying upon the corners of the streets. In giving alms accompanied with the sound of the trumpet. Particularly in the washing of hands before sitting at the table. In the same manner continuing to seek his strength in what could be seen. That Pharisee still lives in many a heart,

namely in all those who join a dull heart with a confessing mouth, in whom all godliness dissolves in a going to church without any true need, and with whom it is like a garment around them, underneath which the unbelieving heart continues to beat unperturbed.

The LORD looketh on the heart,—a word of encouragement for the many who are ignored by the world, who are even counted lightly by their fellow believers because their humble condition does not draw any attention, and who live on as forgotten citizens. Who considered the widow that cast a mite in the offerbox?—yet she did not escape the divine attention of the Messiah. Who considered David, the youngest of all the sons of Jesse, that had been left with the sheep?—yet it was his head that was anointed.

The LORD looketh on the heart,—a word of consolation for anyone who knows himself. Our word of confession in the midst of the world is usually so halting! Our labour in the kingdom of God is so often so clumsy, while our prayer is often little more than a stammering before God's countenance, so that in the depth of our soul we are ashamed of it! God be praised that the Lord does not halt with these infirm expressions of our soul's life, but that He penetrates to the inward intentions, to the attitude that is expressed by it, and also here it applies: "The LORD looketh on the heart."

R C Sproul - [God Chooses Israel's King](#)

1 SAMUEL 16:1–13 "Do not look on his appearance or on the height of his stature.... For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart" (v. 7).

No discussion of Israel's monarchy would be complete without a look at David, the most significant king of Israel during the old covenant period. David is a prominent figure throughout Scripture and his importance is developed in the Old Testament and into the New.

While Saul was the first king of Israel, his reign was but a brief intermission in God's design to set a faithful king over His people. Illustrating the old adage, "be careful what you wish for because you just might get it," the Lord responded to the pleas of the Israelites to give them a king like the other nations (1 Sam. 8:1–10:8). Saul later turned out to be a failure (15:10–11a) and the Lord rejected him, but this should not be a surprise, for our Creator's order to Samuel that he "obey their voice and make them a king" (8:22) is begrudging compared to His "I have provided for myself a king" in 1 Samuel 16:1. With David, God was not "giving in" to Israel's request, giving them exactly what they wanted as a judgment on sin (see Rom. 1:24–25); rather, He appointed David to bless His people.

The qualities the Lord prized when appointing David to lead His people are not necessarily the characteristics most people think of when they are looking for leaders. We might choose to elect officials based on their foreign policy experience, educational background, past political offices, and other such criteria. Yet while these things are not unimportant, their merit was only secondary when the Lord placed David and his descendants on the throne of Israel. As He told Samuel, the important qualities for a good ruler lie within the heart (1 Sam. 16:7)—that constituent part of the human spirit that is the seat of the intellect, moral judgments, piety, and feelings. When the Lord chose David, He wanted a man who understood his need to be a man "after[God's] own heart" (13:14).

The Lord found this man in David, who was the least of his brothers and a humble shepherd who did not otherwise aspire to greatness (16:8–13). This David was a man after God's own heart not because he was perfect, but because he was sensitive to the Holy Spirit and knew to repent when he had sinned (2 Sam. 24:10–25; Ps. 51). May the Lord make each of us a man or woman after His own heart.

CORAM DEO Living before the face of God -0 Men and women after God's own heart are sensitive to the work of the Holy Spirit and strive not to quench Him as He convicts us of sin and guides us in righteousness. One of the best ways to be sensitive to the Spirit is to study His inspired Word that we might hear Him when He calls. We can also pray and join a church where members and elders alike will encourage us in holiness and even rebuke us for sin, if that becomes necessary.

FOR FURTHER STUDY 1 Kings 15:3 1 Chronicles 15:25–29 Matthew 3:13–17 1 Thessalonians 5:19 THE BIBLE IN A YEAR Joshua 15–17 Luke 5:27–39

Henry Blackaby - What God Sees ([The Experience](#))

But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart." 1 Samuel 16:7 (NASB)

King Saul was a man's man. He was tall, good looking, and popular, and he came from an influential family (1 Samuel 9:1–2). It was not surprising, then, that God chose him to be the king Israel was begging to have. David, on the other hand, had a few things going against him. He was a shepherd, which was not a respected profession. Today we think of shepherds as kind and gentle, but back then they were considered thieves whose word could not be trusted. Furthermore, as the eighth son in his family, David was a long way removed from the coveted position of eldest son. In his time, the firstborn son received the greatest opportunities for success.

David was considered so insignificant in his own home that when the prophet Samuel came to anoint a king, the older brothers were presented, but David was left out in the field watching the sheep! He was the Cinderella of the Old Testament.

Fortunately for David (and for us), God doesn't do things the way people do. We are dazzled by outward appearances. We assume that the strongest person, or the most attractive, or the smartest, is the one who deserves the most honor. God doesn't think that way; he is far more concerned with the condition of our hearts than with the persona we present to the world.

As it happened, for all of Saul's attributes, he turned out to have a shallow character. He was a selfish man, plagued by anger and jealousy. David would prove to be a far better king than Saul. What's even better, David would be known as a man after God's own heart. What an incredible honor for a lowly shepherd boy! But then, that's the way God does things.

What God Sees People look at the outward appearance, but the LORD looks at the heart.—1 Samuel 16:7 Read 1 Samuel 16:1–23

Some say the modern age of image-oriented political campaigning began in 1960 with the first televised presidential debate between John Kennedy and Richard Nixon. On camera, Kennedy seemed more comfortable than Nixon, whose appearance and awkward manner made him appear less confident to viewers.

Beauty may only be skin deep, but we often make judgments about people's character based solely on their appearance. Saul might have looked the part of a king, but by his actions he was proving to be deficient in faith. God's choice for Saul's replacement would be surprising; He chose the least likely of Jesse's eight sons. When David's older brother Eliab presented himself to Samuel, the prophet was convinced he was God's chosen. "Do not consider his appearance or his height, for I have rejected him," the Lord warned. "The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart" (1Sa 16:7). David was the least likely to be selected. He was the youngest of all Jesse's sons and wasn't even invited to attend. He was tending the sheep (1Sa 16:10). With the anointing of David, the Holy Spirit departed from Saul and an evil spirit "from the LORD" tormented him (1Sa 16:14). Some commentators believe this wasn't a demon but a "spirit of disaster" sent from God. However, the New Testament makes it clear that even the demons can go no further than God allows (Mt. 8:31–32). Whatever its nature, it is clear that the arrival of this spirit was both divine judgment and the means God used to introduce David to Saul and his court. There is much more to godly leadership than image. This is why the qualifications for church leaders in 1 Timothy 3 and Titus 1 focus mainly on a person's character. Leadership is about being as much as it is about doing. "The LORD looks at the heart" (1Sa 16:7). Make today's key verse the focus of your prayer time. Ask the Lord to show you those things in your life you may consider important, but in reality they are just "the outward appearance." ([Courtesy Today in the Word](#))

An Ordinary Man

People look at the outward appearance, but the Lord looks at the heart. 1 Samuel 16:7

Today's Scripture & Insight: 1 Samuel 16:1–7

William Carey was a sickly boy, born to a humble family near Northampton, England. His future didn't look too bright. But God had plans for him. Against all odds, he moved to India, where he brought incredible social reforms and translated the Bible into several Indian languages. He loved God and people, and accomplished many things for God.

David, son of Jesse, was an ordinary young man, the youngest in his family. He was seemingly an insignificant shepherd on the hills of Bethlehem (1 Samuel 16:11–12). Yet God saw David's heart and had a plan for him. King Saul had been rejected by God for disobedience. While the prophet Samuel mourned Saul's choices, God called Samuel to anoint a different king, one of Jesse's sons.

When Samuel saw the handsome, tall Eliab, he naturally thought, "surely the Lord's anointed stands here before the Lord" (v. 6). However, God's strategy to select a king was much different than Samuel's. In fact, God said no to each of Jesse's sons, except the youngest one. Selecting David as king was definitely not a strategic move from God's part, or so it seemed at first glance. What would a young shepherd have to offer his community, let alone his country?

How comforting to know that the Lord knows our hearts and has His plans for us. By: Estera Piroasca Escobar ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved)

Dear Lord, thank You that You care more about my heart's attitude toward You than my outward beauty, possessions, or achievements.

Welcome to Estera Piroasca Escobar! Meet all our authors at odb.org/all-authors.

God's priority is your heart.

Looks And Life

Man looks at the outward appearance, but the Lord looks at the heart. — 1 Samuel 16:7

Today's Scripture: 1 Samuel 16:1-13

During the first few hours of their 30th college reunion, Mary Schmich and her friends talked mostly about how old their classmates looked. But as the event progressed, their focus began to change. Later, in her Chicago Tribune column, Mary wrote: "Once you get used to the fact that time has robbed every single one of you of something—or added it in the wrong places . . . you stop thinking about looks [and] start talking about life."

So much of our time and attention are devoted to physical appearance that it's easy to consider it the most important aspect of our lives. But the Bible reminds us that God wants us to see ourselves and others differently.

When the Lord sent Samuel to anoint a new king over Israel (1 Samuel 16:1), God reminded him to look deeper than physical characteristics: "Do not look at his appearance or at his physical stature . . . For the Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart" (v.7).

God's Word has some harsh condemnation for those who show favoritism based on appearances (James 2:1-2). When we begin to see people through God's eyes, our focus will change from looks to life. By: David C. McCasland ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

God looks not at the outward form
But what is in the heart;
The beauty He is pleased to see,
His Spirit can impart. —Hess

Our mirrors reflect the outward appearance; God's mirror reveals the inward condition.

1 Samuel 16:7 THE HEART OF THE MATTER

"Man looks at the outward appearance, but the Lord looks at the heart." - 1 Samuel 16:7

How often are we guilty of leaving God out of our decision-making? Sometimes when we're faced with a choice, the right answer may seem obvious to us and those around us. But if we fail to ask the Lord to help us get to the heart of the matter, we might jump to a wrong conclusion.

That's what Samuel did when he set out to anoint Israel's next king. When he was Eliab, Jesse's oldest son, Samuel was sure he had his man. Wrong! In fact, God chose the least likely of Jesse's sons, the youthful David. He was a man after God's own heart (Acts 13:22), but Samuel saw only the outward appearance.

Including God in decision-making is a vital principle for churches too. When seeking a new pastor or someone to lead a church ministry, we're tempted to look only at externals. We're concerned with such things as speaking skills, friendliness, and ability to inspire -- and we should be. But if we haven't asked God to get us past appearances to the heart, we haven't looked deep enough. We can't read hearts, but the Lord can. He knows when someone is closely following Him.

As you make your decisions today, be sure to include God. - D C Egnor ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

Not mine -- not mine the choice,
In things both great and small,
Be Thou my Guide, my Strength,
My Wisdom, and my All.-
- Bonar

If you don't want to end in failure, be sure to begin with God.

Best In Show?

Man looks at the outward appearance, but the Lord looks at the heart. — 1 Samuel 16:7

Today's Scripture: Matthew 23:1-12

Dog shows on TV can be entertaining. The dog owners are impeccably dressed and trot along with their pedigreed pooches as they show off their unique canine beauty. The dogs have been trained to stand confidently with chins lifted high, their shiny coats carefully brushed and styled. To me, they all look like winners.

But I wonder sometimes, when their audience is gone, what are these dogs really like? Do they ever relax and let their sleek fur get so matted they're mistaken for mutts? Does their doggie breath start smelling foul?

More important, what are we really like when nobody's watching? In Matthew 23:2-7, Jesus rebuked those who were interested in how they looked in public rather than how they were seen by God. He wants us to be obedient, faithful, and committed to Him—even when nobody else sees. The Pharisees focused on the way they were perceived by other people. God's focus is on what we're like inside. His desire is for us to look like His Son.

We're not in a competition with other Christians. God will never ask us to compete for "best in show." He measures us by the perfect standard of His Son (Eph. 4:13). And in love, He provides the righteousness we need so that we can be blameless before Him (Col. 1:21-23). By: Cindy Hess Kasper ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Just live your life before your Lord,
It matters not what others do—
Your actions will be weighed by Him
Who metes out judgment just and true.
—Roe

Living for God's approval is better than living for man's applause.

Hidden Beauty

People look at the outward appearance, but the Lord looks at the heart. 1 Samuel 16:7

Today's Scripture & Insight: 1 Samuel 16:1–7

Our children needed a little coaxing to believe that it was worth putting on snorkeling gear to peer beneath the surface of the Caribbean Sea off the shore of the island of Tobago. But after they dove in, they resurfaced ecstatic, "There are thousands of fish of all different kinds! It's so beautiful! I've never seen such colorful fish!"

Because the surface of the water looked similar to freshwater lakes near our home, our children could have missed the beauty hidden just below the surface.

When the prophet Samuel went to Bethlehem to anoint one of Jesse's sons to be the next king, Samuel saw the oldest son, Eliab, and was impressed by his appearance. The prophet thought he had found the right man, but the Lord rejected Eliab. God reminded Samuel that He "does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7).

So Samuel asked if there were more sons. The youngest boy wasn't present but caring for the family's sheep. This son, David, was summoned and the Lord directed Samuel to anoint him.

Often we look at people only on a surface level and don't always take the time to see their inner, sometimes hidden, beauty. We don't always value what God values. But if we take the time to peer beneath the surface, we may find great treasure. By: Lisa M. Samra ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Heavenly Father, thank You for not valuing people based on outward appearances but instead by looking at our hearts. Help me to take the time to see beyond simply what my eyes can see in order to discover true and lasting beauty.

God can help me to see the inner beauty in others.

Welcome To All!

Man looks at the outward appearance, but the Lord looks at the heart. —1 Samuel 16:7

Today's Scripture: Isaiah 55:1-9

A beautifying project on the main road of my town prompted the demolition of a church built in the 1930s. Although the windows of the empty church had been removed, the doors remained in place for several days, even as bulldozers began knocking down walls.

Each set of doors around the church building held a message written in giant, fluorescent-orange block letters: KEEP OUT!

Unfortunately, some churches whose doors are open convey that same message to visitors whose appearance doesn't measure up to their standards. No fluorescent, giant-size letters needed. With a single disapproving glance, some people communicate: "You're Not Welcome Here!"

How people look on the outside, of course, is not an indicator of what is in their hearts. God's focus is on the inner life of people. He looks far below the surface of someone's appearance (1 Sam. 16:7) and that's what He desires for us to do as well. He also knows the hearts of those who appear to be "righteous" but are "full of hypocrisy" on the inside (Matt. 23:28).

God's message of welcome, which we are to show to others, is clear. He says to all who seek Him: "Everyone who thirsts, come to the waters" (Isa. 55:1). By: Cindy Hess Kasper ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Thank You, Lord, that You welcome all into
Your family, and You have welcomed me. Show me
how to be as accepting of others as You are.
May I reveal Your heart of love.

No one will know what you mean when you say, "God is love"—unless you show it.

First Impressions

For man looks at the outward appearance, but the Lord looks at the heart. — 1 Samuel 16:7

Today's Scripture: 1 Samuel 16:1-7

As I shopped for groceries one day, I was perceived as a thief by one person and a hero by another.

As I exited the supermarket, an employee said, "Excuse me, Sir. There are too many unbagged items in your cart." This is evidently a strategy used by shoplifters. When he saw that they were products too big to be bagged, he apologized and sent me on my way.

In the parking lot, a woman glanced at my gold embroidered sportsman's cap. Mistaking it for a military hat, she said, "Thank you for defending our country!" Then she walked away.

The supermarket employee and the woman in the parking lot had each formed hasty conclusions about me. It's easy to form opinions of others based on first impressions.

When Samuel was to select the next king of Israel from the sons of Jesse, he too made a judgment based on first impressions. However, God's chosen was not any of the older sons. The Spirit told Samuel, "Do not look at his appearance or at his physical stature" (1 Sam. 16:7). God chose David, the youngest, who looked least like a king.

God can help us view people through His eyes, for "the Lord does not see as man sees; . . . the Lord looks at the heart" (v.7). By: Dennis Fisher ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

If we could view through eyes of faith
The people we meet each day
We'd quickly see God's gracious hand
In all who come our way. —D. DeHaan

First impressions can often lead to wrong conclusions.

Plausible Deniability

The Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart.
— 1 Samuel 16:7

Today's Scripture: Psalm 51:1-10

Answering media charges of scandal and impropriety, the guilty politician responded with the plea, "I have no recollection of those events." It was yet another attempt of a public figure to apply a strategy called "plausible deniability." This is when individuals try to create a personal safety net for themselves by seeking to convince others that they had no knowledge of the events in question. Someone else gets blamed and becomes the scapegoat for the guilty person's wrongs.

Sometimes Christians have their own kind of plausible deniability. We claim ignorance of our wrong behavior, rationalize, or blame others—but God knows the truth. The Bible tells us: “Man looks at the outward appearance, but the Lord looks at the heart” (1 Sam. 16:7). This is true whether the heart is pure or if it’s a corrupt heart robed in false claims of innocence. We may fool others who see us only on the outside, but God sees the reality of our hearts—whether good or bad.

It is wise, therefore, to humbly confess our faults to the Lord. He desires that we admit the truth (Ps. 51:6). The only way to escape the sin and restore our fellowship with God is to acknowledge and confess it to Him (vv.3-4). By: Bill Crowder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Dear Lord, be merciful to me;
My sin has grieved Your heart;
And strengthen my resolve, O Lord,
From evil to depart.
—D. De Haan

We may successfully fool others, but God knows our hearts.

Life’s Surprises

The Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart.
— 1 Samuel 16:7

Today’s Scripture: 1 Samuel 16:1-7

No one watching Britain’s Got Talent (a popular televised talent show) expected much when mobile phone salesman Paul Potts took the stage. The judges looked skeptically at one another when the nervous, unassuming, ordinary-looking chap announced he would sing opera—until Potts opened his mouth.

He began to sing Puccini’s “Nessun Dorma”—and it was magical! The crowd roared and stood in amazement while the judges sat stunned in tearful silence. It was one of the greatest surprises any such television program has ever had, in large part because it came wrapped in such an ordinary package.

In the Old Testament, the rescuer of Israel arrived at the battlefield in a most unlikely form—a young shepherd boy (1 Sam. 17). King Saul and his entire army were surprised when David defeated Goliath and won the day. They needed to learn the way that God looks at people. He said to the prophet Samuel, “The Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart” (16:7).

If we judge others only by their outer appearance, we might miss the wonderful surprise of what’s in their heart. By: Bill Crowder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

O Lord, we are so quick to judge,
Though much is veiled from sight;
Lord, may we see how just You are
To guide us in what’s right. —D. De Haan

It’s what’s in the heart that counts.

Beautiful People

The Lord does not see as man sees; . . . the Lord looks at the heart. — 1 Samuel 16:7

Today’s Scripture: 1 Peter 3:1-6

Nowhere in Scripture are we told to value people on the basis of how they look. We shouldn’t measure people’s worth by whether they are good-looking, have beautiful hair and trim bodies, or dress in the finest clothes.

Now, don’t get me wrong. I’m not advocating greasy hair, flabby frames, or drab dress. Nor am I saying that beauty is a vice. But I’m concerned about my own superficial values. I’m prone to judge people by the bone structure in their faces or by the clothes they wear. It’s easy to show partiality to someone who looks sharp and wears the latest fashions. Rather than making it my goal to see as God sees, I tend to respond to the physical, skin-level qualities of a person.

A person’s real worth lies far beneath the surface. The Bible tells us, “Man looks at the outward appearance, but the Lord looks at

the heart” (1 Samuel 16:7). It is “the hidden person of the heart” that God values (1 Peter 3:4).

People don't have to be physically attractive to acknowledge God in all their ways, or to be unselfish, merciful, and compassionate. It doesn't take a model's face to develop self-control, patience, wisdom, and courage. These are the qualities of truly beautiful people. By: Mart DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Beautiful lives are those that bear
For other lives their load of care;
Beautiful souls are those who show
The love of Christ where'er they go. —Anon.

Nothing is more attractive than Christlikeness.

An Inside View

The Lord looks at the heart. 1 Samuel 16:7

Today's Scripture & Insight: 1 Samuel 16:1-7

Retired physicist Arie van't Riet creates works of art in an unusual way. He arranges plants and deceased animals in various compositions and then x-rays them. He scans the developed x-rays into a computer and then adds color to certain parts of his pictures. His artwork reveals the inner complexity of flowers, fish, birds, reptiles, and monkeys.

An inside view of something is often more fascinating and more significant than an exterior view. At first glance, Samuel thought Eliab looked like he could be Israel's next king (1 Sam. 16:6). But God warned Samuel not to look at Eliab's physical traits. He told Samuel, “People look at the outward appearance, but the Lord looks at the heart” (v. 7). God chose David, instead of Eliab, to be Israel's next king.

When God looks at us, He is more interested in our hearts than our height, the state of our soul than the structure of our face. He doesn't see us as too old, too young, too small, or too big. He zeroes in on the things that matter—our response to His love for us and our concern for other people (Matt. 22:37-39). Second Chronicles 6:30 says that God alone knows the human heart. When the God who has done so much for us looks at our heart, what does He see? By: Jennifer Benson Schuldt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Dear God, help me to value what You value. As I follow Your example, I pray that You will be pleased with what You see in my heart.

The true measure of a person is what's in the heart.

Last Tree On The Lot

Man looks at the outward appearance, but the Lord looks at the heart. — 1 Samuel 16:7

Today's Scripture: 1 Samuel 16:1-13

Have you ever wondered what it would feel like to be the last tree on the lot on Christmas Eve? People have passed you by because you were the wrong size or had gnarled branches or a poor shape or your needles were falling.

Perhaps you feel like a rejected Christmas tree. You don't quite measure up to people's expectations. You think nobody wants you.

There's good news. God doesn't look at you the way people do. He looks at your heart.

When the prophet Samuel was looking for a person who was qualified to be the next king of Israel, Jesse paraded his seven oldest sons in front of him. But the Lord had not chosen any of them. Samuel told Jesse, “Man looks at the outward appearance, but the Lord looks at the heart” (v.7).

Jesse's youngest son was out tending the sheep. He wasn't even being considered. Yet when Samuel found young David, he anointed him as the one to succeed Saul as king of Israel. The Lord saw in David “a man after My own heart, who will do all My will” (Acts 13:22).

Today, as back in David's time, the Lord is looking for a heart that is willing to serve Him. What does He see when He looks at you? By: Haddon W. Robinson ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

[reserved](#))

That I may love Him is my soul's ambition—
Love Him with all my mind and strength and heart,
Seek out His will and choose it, in submission,
And with the joy He only can impart. —Anon.

To have a heart for God, give God your heart.

Looking Good

Man looks at the outward appearance, but the Lord looks at the heart. — 1 Samuel 16:7

Today's Scripture: 1 Samuel 16:1-13

To a greater or lesser degree, all of us have something about our looks that we don't like. When we become preoccupied with it, though, there's a fancy name for it: Body Dysmorphic Disorder. It afflicts people who are so dissatisfied with their appearance that they have a difficult time functioning normally.

Although we can all find something about ourselves we would like to change, here are a couple of biblical truths to help us be satisfied with the way we are put together.

First, we have this comforting assurance: "The Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart" (1 Sam. 16:7). God is far more concerned with how our heart looks than how we look in the mirror.

Second, Psalm 139 reminds us that God formed us (vv.15-16) and that we are "fearfully and wonderfully made" (v.14). God made us the way we are for a reason, and that should give us reason to thank Him.

What's most important is our relationship with the Lord. If our heart has been cleansed from sin through faith in Jesus and we're becoming more Christlike in character, in God's eyes we're looking good! By: Dave Branon ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

God looks not on the outward form
But what is in the heart;
The beauty He is pleased to see,
His Spirit can impart.
—Hess

Righteousness in the heart can make any life beautiful.

Life's Surprises

The Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart.
—1 Samuel 16:7

Today's Scripture: 1 Samuel 16:1-7

No one watching Britain's Got Talent (a popular televised talent show) expected much when mobile phone salesman Paul Potts took the stage. The judges looked skeptically at one another when the nervous, unassuming, ordinary-looking chap announced he would sing opera—until Potts opened his mouth.

He began to sing Puccini's "Nessun Dorma"—and it was magical! The crowd roared and stood in amazement while the judges sat stunned in tearful silence. It was one of the greatest surprises any such television program has ever had, in large part because it came wrapped in such an ordinary package.

In the Old Testament, the rescuer of Israel arrived at the battlefield in a most unlikely form—a young shepherd boy (1 Sam. 17). King Saul and his entire army were surprised when David defeated Goliath and won the day. They needed to learn the way that God looks at people. He said to the prophet Samuel, "The Lord does not see as man sees; for man looks at the outward appearance, but the Lord looks at the heart" (16:7).

If we judge others only by their outer appearance, we might miss the wonderful surprise of what's in their heart. By: Bill Crowder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

O Lord, we are so quick to judge,
Though much is veiled from sight;
Lord, may we see how just You are
To guide us in what's right. —D. De Haan

It's what's in the heart that counts.

Looking On The Heart 1 Samuel 16:7

Outward appearances can be deceiving. An airline captain who flew international routes also ran a small filling station near his home. Between trips abroad, he got a kick out of changing tires and pumping gas. One morning, dressed in his greasy overalls, he walked down to the local hardware store to pick up a new wrench. "What's new?" the store owner asked. "Oh, I'm thinking of taking the Cairo run this month," the captain said. "I enjoy flying to London and Frankfurt, but I think the change of pace will do me good." He paid for the wrench and left. Another customer asked, "Who's the world traveler?" Rolling his eyes, the store owner said, "Some nut who runs the gas station down the street. Thinks he's an airline pilot!" Both men got a good laugh.

The prophet Samuel also learned that outward appearances don't necessarily make the man. David's brothers, who were first interviewed for the job of future king of Israel, were all kingly looking. God, however, knew their hearts were not right and rejected them. It was not until David was brought before Samuel that God found a man "after His own heart" (1 Sam. 13:14). The most important responsibility Christians have is keeping their heart right with God. Physical exercise profits a little (1 Tim. 4:8), and there is certainly nothing wrong with looking clean and neat, but the real test in God's sight is our heart. No matter how "together" we might appear, if our heart is not pure before the Lord, He can't use us to accomplish His will.

Are you taking good care of your heart? If it has become spiritually out of shape, apply the 1 John 1:9 principle. Make sure that when God looks at your heart, He likes what He sees. ([Courtesy of Back to the Bible](#))

It's the internal, not the external, that affects the eternal.

1 Samuel 16:1-7 Dumb Ox"

When Thomas Aquinas began to attend classes at the University of Paris in the 13th century, he seldom spoke up in class. His fellow students thought that his silence meant he wasn't very smart, so they nicknamed him "the dumb ox."

His peers must have been surprised when he excelled in his studies and went on to write great works of theology still in use today. Thomas Aquinas was a misjudged genius.

How could his classmates have been so wrong? They judged him only by his outward appearance. They didn't really know what he was like on the inside.

God had told the prophet Samuel to anoint a new king to rule His people Israel. David the shepherd boy did not appear to be kingly material. His youthfulness did not measure up to the age and stature of his older brother Eliab (1 Samuel 16:6). Yet the Lord corrected Samuel's original perception (1 Samuel 16:7). David would go on to become a great warrior and the Lord's chosen ruler of His people (1 Samuel 13:14; 18:8; 2 Samuel 7:1-17).

When you are tempted to judge someone by his outward appearance, remember Thomas Aquinas and King David. The heart is what matters to God. —Dennis Fisher ([Our Daily Bread. Copyright RBC Ministries. Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

First impressions can mislead us,
For we do not know the heart;
We can often be mistaken,
Since we only know in part.
—Fitzhugh

The true measure of a person is what's in the heart.

1 Samuel 16:8 Then Jesse called Abinadab and made him pass before Samuel. And he said, "The LORD has not chosen this one either."

LXE 1 Samuel 16:8 And Jessae called Aminadab, and he passed before Samuel: and he said, Neither has God chosen this one.

KJV 1 Samuel 16:8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

NET 1 Samuel 16:8 Then Jesse called Abinadab and presented him to Samuel. But Samuel said, "The LORD has not chosen this one, either."

CSB 1 Samuel 16:8 Jesse called Abinadab and presented him to Samuel. "The LORD hasn't chosen this one either," Samuel said.

ESV 1 Samuel 16:8 Then Jesse called Abinadab and made him pass before Samuel. And he said, "Neither has the LORD chosen this one."

NIV 1 Samuel 16:8 Then Jesse called Abinadab and had him pass in front of Samuel. But Samuel said, "The LORD has not chosen this one either."

NLT 1 Samuel 16:8 Then Jesse told his son Abinadab to step forward and walk in front of Samuel. But Samuel said, "This is not the one the LORD has chosen."

NRS 1 Samuel 16:8 Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one."

NJB 1 Samuel 16:8 Jesse then called Abinadab and presented him to Samuel, who said, 'Yahweh has not chosen this one either.'

NAB 1 Samuel 16:8 Then Jesse called Abinadab and presented him before Samuel, who said, "The Lord has not chosen him."

YLT 1 Samuel 16:8 And Jesse calleth unto Abinadab, and causeth him to pass by before Samuel; and he saith, 'Also on this Jehovah hath not fixed.'

- **Abinadab:** 1Sa 17:13 1Ch 2:13
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

JEHOVAH GUIDES SAMUEL STEP BY STEP

Then Jesse called [Abinadab](#) ("My Father is noble") and made him pass before Samuel - And "behind door #2" is Abinadab. From the context, it does not appear that Jesse knew what was transpiring in the mind of Samuel.

And he (SAMUEL) said, "The LORD has not chosen this one either." - Samuel was now in touch with God's heart on what He was seeking in a king and so he makes this pronouncement. And so as each son stepped forth, God was guiding Samuel step by step to the man after His own heart. Note the verb **chosen** (repeated from 1Sa 16:8, 9, 10) indicating that God is sovereignly in full control of this selection.

1 Samuel 16:9 Next Jesse made Shammah pass by. And he said, 'The LORD has not chosen this one either.'

BGT 1 Samuel 16:9 καὶ παρὰ γὰρ γενεσσάει τὸν Σάμα καὶ ἐπὲν καὶ νὸς τὸ κῆλ ξατο κριοῦς

LXE 1 Samuel 16:9 And Jessae caused Sama to pass by: and he said, Neither has God chosen this one.

KJV 1 Samuel 16:9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

NET 1 Samuel 16:9 Then Jesse presented Shammah. But Samuel said, "The LORD has not chosen this one either."

CSB 1 Samuel 16:9 Then Jesse presented Shammah, but Samuel said, "The LORD hasn't chosen this one either."

ESV 1 Samuel 16:9 Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one."

NIV 1 Samuel 16:9 Jesse then had Shammah pass by, but Samuel said, "Nor has the LORD chosen this one."

NLT 1 Samuel 16:9 Next Jesse summoned Shimea, but Samuel said, "Neither is this the one the LORD has chosen."

NRS 1 Samuel 16:9 Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one."

NJB 1 Samuel 16:9 Jesse then presented Shammah, but Samuel said, 'Yahweh has not chosen this one either.'

NAB 1 Samuel 16:9 Next Jesse presented Shammah, but Samuel said, "The LORD has not chosen this one either."

YLT 1 Samuel 16:9 And Jesse causeth Shammah to pass by, and he saith, 'Also on this Jehovah hath not fixed.'

- Shammah: 1Sa 17:13 2Sa 13:3, Shimeah, 1Ch 2:13, Shimma
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

THIRD TIME IS NOT THE CHARM!

Next Jesse made [Shammah](#) pass by - Clearly Jesse has been instructed in some way by Samuel to bring his sons before the prophet, and here we see son number three. Note in the next chapter that the first three sons were warriors in Saul's militia army, and yet they were still not God's choice.

And he said, 'The LORD has not chosen this one either' - We often say the [third time is the charm](#), but with the God of providence, it is not by chance, so Samuel declares that the third son was not Yahweh's choice.

Norman Geisler - [go to page 147 in When Critics Ask](#) for discussion of **1 Samuel 16:9—What is the correct spelling of the name of David's brother?**

PROBLEM: According to 1 Samuel 16:9, the name of David's brother is "Shammah." However, in 1 Chronicles 2:13 his name is "Shimea." Which is the correct spelling?

SOLUTION: It is not uncommon for proper names to be spelled differently due to regional patterns of pronunciation. The name in 1 Samuel 16:9 has a double "m." This may indicate that the region of Judah tended not to pronounce the guttural letter "ayin" which appears in the spelling of the name in 1 Chronicles, and that this was compensated for by the doubling of the "m." Perhaps this points to the 1 Chronicles spelling as the correct spelling and the 1 Samuel spelling as a reproduction of the pronunciation pattern of the region. (See Appendix 2.)

1 Samuel 16:10 Thus Jesse made seven of his sons pass before Samuel. But Samuel said to Jesse, "The LORD has not chosen these."

BGT 1 Samuel 16:10 καὶ παρὰ γὰρ γενέσθαι τοὺς πτωχοὺς αὐτοῦ πῶς οὐκ ἐξελήξατο κρινοῦν τοὺς υἱοὺς αὐτοῦ

LXE 1 Samuel 16:10 And Jessae caused his seven sons to pass before Samuel: and Samuel said, the Lord has not chosen these.

KJV 1 Samuel 16:10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

NET 1 Samuel 16:10 Jesse presented seven of his sons to Samuel. But Samuel said to Jesse, "The LORD has not chosen any of these."

CSB 1 Samuel 16:10 After Jesse presented seven of his sons to him, Samuel told Jesse, "The LORD hasn't chosen any of these."

ESV 1 Samuel 16:10 And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse,

"The LORD has not chosen these."

NIV 1 Samuel 16:10 Jesse had seven of his sons pass before Samuel, but Samuel said to him, "The LORD has not chosen these."

NLT 1 Samuel 16:10 In the same way all seven of Jesse's sons were presented to Samuel. But Samuel said to Jesse, "The LORD has not chosen any of these."

NRS 1 Samuel 16:10 Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these."

NJB 1 Samuel 16:10 Jesse thus presented seven of his sons to Samuel, but Samuel said to Jesse, 'Yahweh has not chosen these.'

NAB 1 Samuel 16:10 In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, "The LORD has not chosen any one of these."

YLT 1 Samuel 16:10 And Jesse causeth seven of his sons to pass by before Samuel, and Samuel saith to Jesse, 'Jehovah hath not fixed on these.'

- **seven:** 1Ch 2:13-15
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Chronicles 2:13-15 and Jesse became the father of Eliab his firstborn, then Abinadab the second, Shimea the third, 14 Nethanel the fourth, Raddai the fifth, 15 Ozem the sixth, David the seventh;

SEVEN THE COMPLETE NUMBER BUT NOT THIS TIME!

Thus Jesse made seven of his sons pass before Samuel - How interesting that Scripture often uses the number 7 to refer to something that is complete, but such would not prove to be the case in this situation.

But Samuel said to Jesse, "The LORD has not chosen these." - So clearly Samuel had told Jesse Yahweh had chosen one of his sons. But there is no indication that Jesse fully comprehends for what purpose Yahweh has chosen (past tense - as good as done) one of his sons.

Walter Kaiser - [go to page 211 in Hard Sayings of the Bible](#) for discussion of the question - **Did Jesse father seven or eight sons?** Chronicles says it was seven, but Samuel says it was eight (1 Sam 16:10–11; 17:12–14). Which one is accurate?

First Samuel 16 only names four of Jesse's sons: Eliab, Abinadab, Shammah, who is called Shimea in 1 Chronicles, and David. First Chronicles gives the names of three other sons, Nethanel, Raddai and Ozem, but specifies that David is the seventh. What happened to the other unnamed son, that 1 Chronicles 2 totally ignores, is **unknown**. Some commentators suggest that this unnamed son may have died without any posterity, and therefore his name was not included in the list in Chronicles.

The reading of the Syriac lists an **Elihu** as the seventh son in 1 Chronicles 2:15 and then lists David as the eighth, thereby bringing the two lists in Samuel and Chronicles into harmony with each other. The Syriac reading is based on the Hebrew reading of 1 Chronicles 27:18, where the Septuagint has Eliab instead of Elihu (apparently going with the known name from the list in 1 Samuel). If the Syriac and Hebrew preserve accurate traditions, then Elihu is the son missing from the list of 1 Chronicles 2:15.

Gleason Archer - [go to page 178 in The Encyclopedia of Bible Difficulties](#) for the discussion of the topic - **How many sons did Jesse have? First Samuel 16:10–11 makes it eight, but 1 Chronicles 2:13–15 makes it seven.**

1 Samuel 16 names only the three oldest brothers of David: Eliab (v.6), Abinadab (v.8), and Shammah (v.9), who is called Shimea in 1 Chronicles 2:13. Yet it does specify that Jesse introduced seven of his sons to Samuel (v.10) before he had the youngest, David, called home from the field (v.11). 1 Chronicles 2:14 gives the names of the other three as Nethanel, Raddai, and Ozem, and specifies that David was the seventh. What became of the other son, unnamed in 1 Samuel 16 and totally ignored in 1 Chronicles 2? Delitzsch (Keil and Delitzsch, Chronicles, p.62) suggests that he might have died without posterity; therefore his name was not preserved as late as the period when Chronicles was composed. It may well have been that he died of illness or accident while still a young man, prior to marriage. Since he produced no descendants and contributed no exploits back in David's time, there was no special reason for retaining him in the later enumeration of Jesse's sons.

The writer of this article had an older brother who died quite young, which would bring up the count of the children to four. Yet after the death of that earlier son, the three surviving children always spoke of themselves as a family of three siblings. Perhaps a similar event happened in Jesse's family as well. The full number of his sons was eight, but only seven survived and played a role during David's career. (1 Chron. 2:16 adds that there were two daughters as well, Zeruiah and Abigail. After they were married, their sons played an important role as well in the service of their uncle David.)

Norman Geisler - [go to page 148 in When Critics Ask](#) for discussion of **Did Jesse have eight sons as indicated in this verse, or only seven as indicated in 1 Chronicles 2:13–15?**

PROBLEM: Although 1 Samuel 16 only names the three oldest brothers of David, verse 10 states that Jesse made seven of his sons pass before Samuel before he brought David out. However, 1 Chronicles 2:13–15 indicates that David was the seventh son of Jesse. How many sons did Jesse have?

SOLUTION: The passage in 1 Chronicles records the names of seven sons of Jesse, perhaps because one of David's brothers died, and his name was not preserved as late as the composing of 1 Chronicles. It is not an uncommon practice for the surviving children to speak of their family in terms of the remaining number, so that any member of a family which would have been composed of eight sons, identifies himself as one of a group of seven brothers. This would very likely be the case in David's family if the brother had died before marriage, leaving no posterity, and had made no significant contribution during the rise and reign of David. There would have been no reason to retain his name among the genealogical records of the sons of Jesse.

QUESTION - [How many brothers did King David have?](#)

ANSWER - [David](#), Israel's second king, was the youngest son of Jesse from Bethlehem. In 1 Samuel 17:12–14, Scripture plainly states that Jesse had eight sons, of which David was the youngest. But in 1 Chronicles 2:12–16, the account of David's family lists only seven sons of Jesse. So, did David have six or seven brothers?

The narrative of David's anointing by the prophet [Samuel](#) supports the reasoning that Jesse had eight sons, and thus David had seven brothers: "Jesse had seven of his sons pass before Samuel, but Samuel said to him, 'The LORD has not chosen these.' So he asked Jesse, 'Are these all the sons you have?' 'There is still the youngest,' Jesse answered. 'He is tending the sheep.' Samuel said, 'Send for him; we will not sit down until he arrives. So he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features. Then the LORD said, 'Rise and anoint him; this is the one.' So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah" (1 Samuel 16:10–13).

The Bible gives us the names of David's brothers:

Eliab is David's oldest brother (1 Samuel 16:6; 17:13, 28; 1 Chronicles 2:13). The second born is Abinadab (1 Samuel 16:8; 17:13; 1 Chronicles 2:13). David's third oldest brother is Shimea (1 Samuel 16:9; 1 Chronicles 2:13). *Shimea* is alternately spelled *Shammah* (1 Samuel 17:13) and *Shimeah* (2 Samuel 13:3). The fourth brother is Nethanel, the fifth Raddai, and the sixth Ozem (1 Chronicles 2:14–15). The chronicler also names two sisters of David: Zeruiah and Abigail (1 Chronicles 2:16). Mysteriously, however, one brother is missing from this list of names, and David—again listed as the youngest here—is called "the seventh" (verse 15).

One possibility for the missing brother could be Elihu, who is identified in 1 Chronicles 27:18 as the chief officer over the tribe of Judah and "a brother of David." But most scholars tend to believe the name *Elihu* is a variant of *Eliab*, who was David's oldest brother. Elihu and Eliab are the same person.

Skeptics point to this discrepancy in the number of brothers David had as proof that the Bible has errors and contradictions, and therefore is not to be trusted as reliable. The argument neglects the reality that biblical genealogies often did not include every ancestor in a family line. For example, when a child died without leaving any children, he or she was usually omitted from the record.

The passage in 1 Samuel was written in the early days of David's life, but the genealogy in 1 Chronicles was recorded much later. The chronicler's primary concern was to preserve Israel's family records for verifying tribal identity and inheritance rights. Therefore, most Bible scholars deduce that one of David's seven brothers must have died at a young age without producing any heirs, and was therefore not accounted for in the later genealogical register.

So, David had seven brothers and at least two sisters. One of his brothers most likely died before having children [GotQuestions.org](#)

Norman Geisler - [go to page 148 in When Critics Ask](#) for discussion of 1 Samuel 16:10—Did Jesse have eight sons as indicated

in this verse, or only seven as indicated in 1 Chronicles 2:13–15?

PROBLEM: Although 1 Samuel 16 only names the three oldest brothers of David, verse 10 states that Jesse made seven of his sons pass before Samuel before he brought David out. However, 1 Chronicles 2:13–15 indicates that David was the seventh son of Jesse. How many sons did Jesse have?

SOLUTION: The passage in 1 Chronicles records the names of seven sons of Jesse, perhaps because one of David's brothers died, and his name was not preserved as late as the composing of 1 Chronicles. It is not an uncommon practice for the surviving children to speak of their family in terms of the remaining number, so that any member of a family which would have been composed of eight sons, identifies himself as one of a group of seven brothers. This would very likely be the case in David's family if the brother had died before marriage, leaving no posterity, and had made no significant contribution during the rise and reign of David. There would have been no reason to retain his name among the genealogical records of the sons of Jesse.

1 Samuel 16:11 And Samuel said to Jesse, "Are these all the children?" And he said, "There remains yet the youngest, and behold, he is tending the sheep." Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here."

BGT 1 Samuel 16:11 κα ε πεν Σαμουηλ πρ ς Ιεσσαϊ κλελο πασιν τ παιδ ρια κα ε πεν τι μικρ ς δο ποιμα νει ν τ ποιμν κα ε πεν Σαμουηλ πρ ς Ιεσσαϊ π στειλον κα λαβ α τ ν τι ο μ κατακλιθ μεν ως το λθε ν α τ ν

LXE 1 Samuel 16:11 And Samuel said to Jessae, Hast thou no more sons? And Jessae said, There is yet a little one; behold, he tends the flock. And Samuel said to Jessae, Send and fetch him for we may not sit down till he comes.

KJV 1 Samuel 16:11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

NET 1 Samuel 16:11 Then Samuel said to Jesse, "Is that all of the young men?" Jesse replied, "There is still the youngest one, but he's taking care of the flock." Samuel said to Jesse, "Send and get him, for we cannot turn our attention to other things until he comes here."

CSB 1 Samuel 16:11 Samuel asked him, "Are these all the sons you have?" "There is still the youngest," he answered, "but right now he's tending the sheep." Samuel told Jesse, "Send for him. We won't sit down to eat until he gets here."

ESV 1 Samuel 16:11 Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here."

NIV 1 Samuel 16:11 So he asked Jesse, "Are these all the sons you have?" "There is still the youngest," Jesse answered, "but he is tending the sheep." Samuel said, "Send for him; we will not sit down until he arrives."

NLT 1 Samuel 16:11 Then Samuel asked, "Are these all the sons you have?" "There is still the youngest," Jesse replied. "But he's out in the fields watching the sheep and goats." "Send for him at once," Samuel said. "We will not sit down to eat until he arrives."

NRS 1 Samuel 16:11 Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here."

NJB 1 Samuel 16:11 He then asked Jesse, 'Are these all the sons you have?' Jesse replied, 'There is still one left, the youngest; he is looking after the sheep.' Samuel then said to Jesse, 'Send for him, for we shall not sit down to eat until he arrives.'

NAB 1 Samuel 16:11 Then Samuel asked Jesse, "Are these all the sons you have?" Jesse replied, "There is still the youngest, who is tending the sheep." Samuel said to Jesse, "Send for him; we will not begin the sacrificial banquet until he arrives here."

YLT 1 Samuel 16:11 And Samuel saith unto Jesse, 'Are the young men finished?' and he saith, 'Yet hath been

left the youngest; and lo, he delighteth himself among the flock;" and Samuel saith unto Jesse, 'Send and take him, for we do not turn round till his coming in hither.'

- **There:** 1Sa 17:12-15,28 2Sa 7:8 1Ch 17:7 Ps 78:70,71
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

SAMUEL POSSIBLY A BIT CONFUSED?

And Samuel said to Jesse, "Are these all the children?" - Jesse's 7 had "struck out," which prompts Samuel's question. Since, Yahweh had told Samuel He would select one of Samuel's sons and yet had not selected the first seven, Samuel, a good "spiritual mathematician," knew that there had to be one or more sons! Samuel knew to trust in the sure Word of LORD and lean not on his own understanding (cf the words of Joshua - Josh 23:14+ God's men trust God's Word regardless of circumstances)! When God says it, that settles it, whether we can understand it or not!

And he said, "There remains yet the youngest, and behold ([hinneh](#); Lxx = [idou](#)), he is tending the sheep." Note Jesse does not even mention David's name! Jesse's reply is almost like saying, you mean the one we have doing the dirty work? And implicit is that he had not consecrated himself as had the other seven (tending sheep can be dirty, smelly business!) God's ways are higher than our ways! He will pick an unconsecrated man over seven consecrated men. Why? Because He was looking not for external consecration, but for internal consecration, for a holy, set apart heart that was wholly His! That is always and forever the LORD's first choice, a whole heart, a heart after His heart.

THOUGHT - How is your heart? Saul-like or David-like, or somewhere in between? Are you holding something back - some secret sin, some other affection, etc? Are you willing to make a Romans 12:1+ presentation of yourself (your whole body, heart and soul) as a living and holy sacrifice (speaks of complete surrender!)? Remember the promise of 2 Chronicles 16:9 that "the eyes of the LORD move to and fro throughout the earth that **He may strongly support** those whose **heart is completely His**." Lord, for someone reading, let today be the day when they quit hesitating, procrastinating or prevaricating, but instead make a wholehearted presentation of their heart to you, from this day forth being ready to do Your will on earth as it is in heaven. In Jesus' Name. Amen. If you are pausing, take a moment and ask the Spirit to speak to your heart as listen to [Pure Heart](#). This next song has a little more beat but the words still reflect the Father's heart - [Single Heart](#). (Men, hear especially the line "My eyes forward all the time!"). Pray...

Teach me your way, O LORD, and I will walk in your truth;
give me an **undivided heart**, that I may fear your name.
-- Psalm 86:11

Alan Redpath comments "So small was David in his father's esteem that it wasn't considered necessary to include him in the family when the prophet of God called them to sacrifice....You may not be intellectual or well thought of in your family circle; you may be despised by others for your faith in Christ. Perhaps you had only a little share in the love of your parents, as David did. But remember that those who are rejected of men often become beloved of the Lord."

[Guzik](#) - God often chooses unlikely people to do His work, so that all know the work is God's work, not man's work....Keeping the sheep meant you had to trust God in the midst of danger. David had lions and bears and wolves to contend with and the sheep had to be protected. "The country round Bethlehem was not a peaceful paradise, and the career of a shepherd was not the easy life of lovesick swains which poets dream." (Blaikie)

Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here - Samuel says no shepherd, no supper!

Related Resource:

- The LORD chooses a shepherd boy to be king. Why a shepherd? If you have time you might see Phillip Keller's insightful book [A Shepherd Looks at Psalm 23 \(borrow\)](#)

[Shepherd](#) - The duties of a shepherd in an unenclosed country like Palestine were very [onerous](#). "In early morning he led forth the flock from the fold, marching at its head to the spot where they were to be pastured. Here he watched them all day, taking care that none of the sheep strayed, and if any for a time eluded his watch and wandered away from the rest, seeking diligently till he found and brought it back. In those lands sheep require to be supplied regularly with water, and the shepherd for this purpose has to guide them either to some running stream or to wells dug in the wilderness and furnished with troughs. At night he brought the flock home

to the fold, counting them as they passed under the rod at the door to assure himself that none were missing. Nor did his labours always end with sunset. Often he had to guard the fold through the dark hours from the attack of wild beasts, or the wily attempts of the prowling thief (see 1Sa 17:34)."

Behold ([02009](#)) [hinneh](#) is an interjection meaning behold, look, now; if. "It is used often and expresses strong feelings, surprise, hope, expectation, certainty, thus giving vividness depending on its surrounding context." (Baker) **Hinneh** generally directs our mind to the text, imploring the reader to give it special attention. In short, the Spirit is trying to arrest our attention! And so **hinneh** is used as an exclamation of vivid immediacy (e.g., read Ge 6:13)! **Hinneh** is a marker used to enliven a narrative, to express a change a scene, to emphasize an idea, to call attention to a detail or an important fact or action that follows (Isa 65:17, Ge 17:20, 41:17). The first use of **hinneh** in Ge 1:29 and second in Ge 1:31 - "And God saw all that He had made, and **behold**, it was very good. And there was evening and there was morning, the sixth day." **Hinneh** is often used in the idiom "**Here I am**" in Ge 22:1, 7, 11 Ge 27:1, 18, Ge 31:11, Ge 46:2 Ex 3:4 1Sa 3:4, 3:16, 12:3, 2Sa 1:7, Isa 52:6, Isa 58:9. **Hinneh** is used most often to point out people but also to point out things (Ge 31:41, 17:4). God uses **hinneh** to grab man's attention before He brings destruction (Ge 6:13, 17). God uses **hinneh** when He establishes covenants (Ge 9:9, 15:12, 17 [when Jehovah cut the Abrahamic covenant], Ge 17:4, cp Ge 28:13, 15), when He provided a sacrificial substitute for Isaac (foreshadowing His giving us His only Son!) (Ge 22:13). **Hinneh** marks the "chance ([The Providence of God](#))" arrival of Boaz at the field where Ruth was gleaning (Ru 2:4-[read about this "chance romance" - Indeed, "Behold!"](#)). **Hinneh** is used to announce the Lord's sending of a child as a sign and a prophecy of [Immanuel-Emmanuel](#), the Messiah (Isa. 7:14+). In fact **W E Vine** says that it is notable that when **behold** (**hinneh**) is used in Isaiah, it always introduces something relating to future circumstances.

Spurgeon reminds us that "**Behold** is a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

G Campbell Morgan - There remaineth yet the youngest, and, behold, he keepeth the sheep.—1 Sam. 16.11.

In these words Jesse expressed what he considered the disqualifications of David for the kingly office. The fact that he was the youngest removed him furthest from the possibilities of responsibility; and the fact that he was doing the most menial work of the family made it most unlikely that he should in any sense be fitted for such responsibility. So completely was David out of the running in his father's thought, that he had not even been sent for. Yet he was the chosen of Jehovah. The deepest reason is given earlier (1 Sa 16:7), "Jehovah looketh on the heart." Thus even here in these olden times we are brought face to face with a matter which even yet men have hardly come to realize. All the things which men count as privileges, and therefore as creating fitness for position and high service, are in themselves of no value in the sight of God. He looketh on the heart. He considers the deepest fact in personality, the inner and hidden impulse, desire, affection. Perhaps there is a yet deeper note in the story. The very supposed disadvantages in the case of David were advantages. The youngest son would naturally, from the discipline of those earlier years, be more free from arrogance than Eliab the first-born. The shepherd-boy was, in the very work of that position, learning the true art of kingship. Homer said: "All kings are shepherds of the people," and that certainly is the Biblical conception. God's choices and appointments are ever based upon the highest wisdom. (Borrow [Life applications from every chapter of the Bible](#))

Last but Not Least 1 Samuel 16:11

A friend once told me that the moment he dreaded most in high school was when his classmates in PE chose sides for a team. Being the non-athletic type, he consistently was chosen last. The rest of the school day was usually clouded by the realization that in athletics, at least, he was viewed as the LVP (least valuable player).

Perhaps David felt the same way. While all his brothers were given responsibilities at home and their father's attention, David was sent off to the lonely task of herding sheep on the Judean hillside. He probably was speaking from personal experience when he said, "When my father and my mother forsake me, then the Lord will take care of me" (Ps. 27:10). Yet the one whom others saw as a person of last resort, God considered a person of first choice. Even though David's father deemed him worthy only of leading sheep, God saw him as the future leader of Israel.

How the world sees us is of little importance; of utmost importance is how God sees us. Heaven will be filled with those whom others considered to be of little value but whom God knew to be of supreme importance. What is hidden now will someday be revealed--if not on earth, then certainly in heaven. Many who humbly stood in last place in life will find themselves in that day at the head of the line (Matt. 19:30).

Don't be discouraged if those around you do not hold you in high esteem. Little can they know the plans God has for you. You may be last in their sight, but you are not least in God's sight. ([Courtesy of Back to the Bible](#))

Those whom man puts last God often puts first.

1 Samuel 16:12 So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, "Arise, anoint him; for this is he."

BGT 1 Samuel 16:12 καὶ π στείλεν καὶ ε σ γάγεν α τ ν καὶ ο τος πυρρ κης μετ κ λλους φθαλμ ν κα γαθ ς ρ σει κυρ κα ε πεν κ ριος πρ ς Σαμουηλ ν στα κα χρ σον τ ν Δαυιδ τι ο τος γαθ ς σιν

LXE 1 Samuel 16:12 And he sent and fetched him: and he was ruddy, with beauty of eyes, and very goodly to behold. And the Lord said to Samuel, Arise, and anoint David, for he is good.

KJV 1 Samuel 16:12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

NET 1 Samuel 16:12 So Jesse had him brought in. Now he was ruddy, with attractive eyes and a handsome appearance. The LORD said, "Go and anoint him. This is the one!"

CSB 1 Samuel 16:12 So Jesse sent for him. He had beautiful eyes and a healthy, handsome appearance. Then the LORD said, "Anoint him, for he is the one."

ESV 1 Samuel 16:12 And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, "Arise, anoint him, for this is he."

NIV 1 Samuel 16:12 So he sent and had him brought in. He was ruddy, with a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; he is the one."

NLT 1 Samuel 16:12 So Jesse sent for him. He was dark and handsome, with beautiful eyes. And the LORD said, "This is the one; anoint him."

NRS 1 Samuel 16:12 He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him; for this is the one."

NJB 1 Samuel 16:12 Jesse had him sent for; he had ruddy cheeks, with fine eyes and an attractive appearance. Yahweh said, 'Get up and anoint him: he is the one!'

NAB 1 Samuel 16:12 Jesse sent and had the young man brought to them. He was ruddy, a youth handsome to behold and making a splendid appearance. The LORD said, "There-- anoint him, for this is he!"

YLT 1 Samuel 16:12 And he sendeth, and bringeth him in, and he is ruddy, with beauty of eyes, and of good appearance; and Jehovah saith, 'Rise, anoint him, for this is he.'

- **ruddy:** 1Sa 17:42 Song 5:10 La 4:7 Ac 7:20 Heb 11:23
- **beautiful:** Heb. fair of eyes, 1Sa 16:7
- **And the Lord:** 1Sa 9:17
- **anoint him:** Ps 2:2,6 89:19,20 Ac 4:27
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

THIS IS THE MAN! ANOINT HIM!

So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance- Did David qualify for king because of his appearance? Of course not, for God saw who he was inside, not outside! David reminds me of a sports analogy where [Tom Brady](#), like David, was one of the last quarterbacks (and last players) selected in the NFL draft (199th player selected!) and went on to become the greatest quarterback in NFL history. David would become the greatest king in the history of Israel, reminding us of Jesus' words (in a different context) "behold, some are last who will be first." (Lk 13:30+).

THOUGHT - God is looking at your heart and my heart, beloved. What does He see? Is it a heart fully surrendered to His good, and acceptable and perfect will (Ro 12:2+)? Or is a heart filled with, controlled by self-will? What do you (I) need to yield to Him today to be a man or woman after His own heart?

John Davis - David is described as being **ruddy**. In the Hebrew this is reddish. This expression is usually considered to refer to the color of his hair, which was regarded as a mark of beauty in Southern lands, where the hair is generally black.

Josephus (*Antiq.* 6.8.1) describes David as "one that is perfectly comely in that respect; I mean one who is beautiful in piety, and righteousness, and fortitude, and obedience, for in them consist the comeliness of the soul. . .he appeared to be of a yellow complexion, of a sharp sight, and a comely person in other respects also."

And the LORD said, "Arise, anoint (masah/maschah; Lxx - chrio) him; for this is he." - Yahweh gives two commands. God's eyes had found His man. 2 Chronicles 16:9 says "the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His." While Saul was a man after man's heart, David was a man after God's heart, and his heart was surrendered to the LORD.

Stevenson writes "There is an interesting parallel between the anointing with David and the baptism of Jesus."

DAVID	JESUS
The Lord instructed Samuel to anoint one who would be revealed.	The Lord instructed John the Baptist that One who he would anoint would be Messiah.
Samuel anointed David with oil.	John baptized Jesus with water.
At this anointing, the Spirit of the Lord came mightily upon David.	As He came out of the water, the Spirit descended upon Jesus in the form of a dove.
In both cases, following the anointing there was no immediate movement toward kingship. The promise continued to be unrealized for a long period.	

Before the Face of God - David the Model Man

He was ruddy, with a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; he is the one." [1 Sam. 16:12b]

King David is one of the most remarkable characters in the Bible. Because we are so familiar with him, we often fail to realize how remarkable he was. David's potential developed in many areas. In fact, he showed what every one of us would be like if God gave us the grace to overcome more of the effects of Adam's sin.

First Samuel 16:12 says David was handsome and physically unblemished. He was a shepherd, which was a difficult task that required more skill than we twentieth century city-dwellers can imagine. Not only did David possess this skill; he showed commitment and bravery in facing both a lion and a bear in order to defend his flock.

David was also a musician. He played so skillfully that of every musician in the land, he was summoned to play for King Saul. The Bible tells us that, in addition to playing well, David made or invented musical instruments (1 Chron. 23:5). He was the greatest poet Israel ever produced, writing more of the Book of Psalms than any other author.

If that was not enough, David commands our admiration as politician and military genius. When Saul wanted to kill him, David fled into exile with a band of fugitives. Others who were hated by the king joined his band. Such men are usually difficult to deal with, but from them David molded the most effective fighting force in Israel. And, lest we forget, David was a great one-on-one fighter, taking down the older, more experienced, and decidedly larger Goliath.

Warriors seldom make effective diplomats, but David became the greatest statesman Israel ever knew. He succeeded in uniting the tribes of Israel into a nation, a process rendered all the more difficult by the great cultural differences that already had separated the allegiances of northern and southern tribes.

In David we see a kind of new Adam. He had much of the potential and grace of the first Adam. One wonders what he could have accomplished had he not succumbed to the temptation to adultery and murder.

Coram Deo Do you resent people who are physically more perfect, or who display an array of amazing abilities? All of us have multiple gifts. We are unaware of, and fail to develop, many of them. Since God gives nothing by chance or to no purpose, think what interests and abilities you may have all eternity to unwrap and use. Thank God for your abilities and seek his aid in developing them more fully.

Spurgeon - “Then the LORD said, ‘Anoint him, for he is the one.’ ” Samuel was sent to Bethlehem to discover the object of God’s election. This would have been a difficult task if the God who sent him had not accompanied him and spoken with the sure voice of inspiration within him as soon as the chosen object stood before him. Our task is not to guess who are God’s elect, apart from marks and evidences. What was done in the councils of eternity before the world was made is hidden in the mind of God, and we must not curiously intrude where the door is closed by the hand of wisdom. Yet in the preaching of the Word, a discovery is made of God’s secret election. The gospel is a fan that, while it drives away the chaff, leaves the wheat on the floor. The gospel is like a refiner’s fire and like the fuller’s soap, removing all that is extraneous and worthless but revealing the precious and the pure. We ministers have no other way by which to discern the saints of God, and to separate the precious from the vile, but by faithfully preaching the truth of God as it is in Jesus, and observing its effects. As for ourselves, we may discover our own calling and election and make them sure. Paul said of the Thessalonians that he knew their election of God, and we may discover the election of other people to a high degree of probability by their conduct and conversation and be certified of our own election, even to infallibility, by the witness of the Spirit within that we are born of God. If our heart is renewed by the Spirit, if we are made new creatures in Christ Jesus, if we are reconciled to God and redeemed from dead works, we may know that our names were written in the Lamb’s book of life from before the foundation of the world. **We do not intend to discuss the reason of God’s election—let us not be misunderstood—of that we know nothing; we believe God chooses wisely, but he chooses from reasons not known to us, probably reasons which could not be understood by us. All we know is, “Even so, Father, for so it seemed good in your sight.” We are now speaking of the way by which God seals his elect and distinguishes his chosen ones after his grace has operated on them. They are distinguished by having a heart that differs from other people.** May we be able thus to discover whether we are among them.

1 Samuel 16:13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah.

BGT 1 Samuel 16:13 καὶ λαβὼν Σαμουὴλ τὸ κέρας τοῦ λαοῦ καὶ χρίσεν αὐτὸν ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ καὶ φέλατο πνεῦμα κυρίου ἐπὶ Δαυὶδ ἐκ τῶν υἱῶν καὶ πῶς καὶ ἐν τῇ Σαμουὴλ καὶ πῶς ἐξ Ἀρμαθαίμ

LXE 1 Samuel 16:13 And Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel arose, and departed to Armathaim.

KJV 1 Samuel 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

NET 1 Samuel 16:13 So Samuel took the horn full of olive oil and anointed him in the presence of his brothers. The Spirit of the LORD rushed upon David from that day onward. Then Samuel got up and went to Ramah.

CSB 1 Samuel 16:13 So Samuel took the horn of oil, anointed him in the presence of his brothers, and the Spirit of the LORD took control of David from that day forward. Then Samuel set out and went to Ramah.

ESV 1 Samuel 16:13 Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.

NIV 1 Samuel 16:13 So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah.

NLT 1 Samuel 16:13 So as David stood there among his brothers, Samuel took the flask of olive oil he had brought and anointed David with the oil. And the Spirit of the LORD came powerfully upon David from that day on. Then Samuel returned to Ramah.

NRS 1 Samuel 16:13 Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

NJB 1 Samuel 16:13 At this, Samuel took the horn of oil and anointed him, surrounded by his brothers; and the spirit of Yahweh seized on David from that day onwards. Samuel, for his part, set off and went to Ramah.

NAB 1 Samuel 16:13 Then Samuel, with the horn of oil in hand, anointed him in the midst of his brothers; and from that day on, the spirit of the LORD rushed upon David. When Samuel took his leave, he went to Ramah.

YLT 1 Samuel 16:13 And Samuel taketh the horn of oil, and anointeth him in the midst of his brethren, and

prosper over David doth the Spirit of Jehovah from that day and onwards; and Samuel riseth and goeth to Ramath.

- **anointed:** 1Sa 10:1 2Ki 9:6
- **the Spirit of the LORD:** 1Sa 16:18 10:6,9,10 Nu 11:17 27:18 Jdg 3:10 11:29 13:25 14:6 Isa 11:1-3 Joh 3:34 Heb 1:9
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Samuel 10:1+ Then Samuel took the flask of oil, poured it on his head, kissed him and said, "Has not the LORD anointed you a ruler over His inheritance? (SAMUEL HAD ANOINTED HIM PHYSICALLY, BUT IT WAS REPRESENTATIVE OF YAHWEH HIMSELF ANOINTING SAUL!)

1 Samuel 10:6-10+ Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man. 7 "It shall be when these signs come to you, do for yourself what the occasion requires, for God is with you. 8 "And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do." 9 Then it happened when he turned his back to leave Samuel, God changed his heart; and all those signs came about on that day. 10 When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them.

Zechariah 4:6 Then he said to me, "This is the word of the LORD to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the LORD of hosts.

2 Timothy 1:7+ For God has not given us a spirit of timidity, but of power and love and discipline.

Acts 1:8+ but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

DAVID ANOINTED WITH OIL AND WITH THE SPIRIT

Then Samuel took the horn of oil and anointed ([masah/maschah](#); [Lxx](#) - [chrío](#)) him in the midst of his brothers - David's name is still not mentioned until after he was anointed! There is no record of Samuel declaring the purpose of David's anointing, but clearly it was in the presence of **his brothers**. Recall that when Saul was first anointed by Samuel, it was a private anointing (1Sa 10:1) and was associated with a clear declaration as to its significance to Saul. Note that this was the first of three anointings for David. His second came as king of Judah (2Sa 2:4), and his third as king over all Israel (2Sa 5:3).

MacArthur - Note the verb **chosen** (repeated from 1Sa 16:8, 9, 10) indicating that God is sovereignly in full control of this selection. (Borrow [The MacArthur Study Bible](#))

Guzik - From the actions of David, Jesse, and David's brothers, after this we can assume that only God and Samuel knew exactly what happened here....David will become one of the greatest men of the Bible, mentioned more than 1,000 times in the pages of Scripture—more than Abraham, more than Moses, more than any mere man in the New Testament. It's no accident that Jesus wasn't known as the "Son of Abraham" or the "Follower of Moses," but as the Son of David (Matthew 9:27 and at least a dozen other places).

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

and the Spirit of the LORD came mightily upon [David](#) from that day forward - This is the first mention of [David's name](#), which most think means "beloved" (but there is some uncertainty). This was the real "anointing" David received (and needed) for service. The presence of the Spirit was God's supernatural empowerment for service. Oil on the head symbolized the Spirit in his heart.

THOUGHT - The absolute requirement for supernatural service in NT believers is the same as it was in the OT - the power of the Spirit. Jesus alludes to this necessity (albeit not using the Spirit's Name) in John 15:5 declaring "I am the Vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing." adding that "It is **the Spirit who gives life**; the flesh profits nothing" (Jn 6:63). Paul amplifies this critically important spiritual truth declaring "Not that we are adequate in ourselves to

consider anything as coming from ourselves, but our adequacy is from God, Who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but **the Spirit gives life.**" (2Cor 3:5-6+). Are you (AM I) continually filled with the Spirit (Eph 5:18+), for this is the **ONLY** way you (I) can carry out supernatural work for God?

A W Tozer made the pithy statement that "If the Holy Spirit was withdrawn from the church today, **95 percent of what we do would go on and no one would know the difference.** If the Holy Spirit had been withdrawn from the New Testament church, 95 percent of what they did would stop, and everybody would know the difference." (See [A Spirit Filled Church](#)).

MacArthur - David's anointing was an external symbol of an inward work of God. The operation of the Holy Spirit in this case was not for regeneration, but for empowerment to perform his (David's) role in God's program for Israel (cf. Saul, 10:6). After David sinned with Bathsheba (2 Sam. 11, 12), he prayed, "... Do not take Your Holy Spirit from me" (Ps. 51:11). (Borrow [The MacArthur Study Bible](#))

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

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

And Samuel arose and went to Ramah - Job well done! Surely Samuel would now be relieved somewhat of his grieving over Saul.

Ray Pritchard in Names of the Holy Spirit - OIL So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the Lord came upon David in power. (1 Samuel 16:13)

Once the Lord rejected Saul as king, that meant a new ruler had to be found. But where should Samuel begin looking? The Lord directed him to go to "Jesse of Bethlehem," for the Lord had chosen one of his sons to be the next king. But which one would it be? One by one, Jesse had seven of his sons pass before Samuel. Each time the Lord told Samuel, "Not this one." Only one son was left, the youngest, a boy named David, but he was out tending the sheep. When David was brought before Samuel, the Lord said, "He is the one." Where upon Samuel anointed David with oil, and the Spirit of the Lord came upon him in great power.

Oil is a familiar biblical symbol of the Holy Spirit. In the Old Testament, priests and kings were anointed with oil as a means of setting them apart for special service to God. Oil also was used as fuel for lamps and for cleansing and sanctifying. In the New Testament, Jesus sent out the Twelve to minister in His name. They cast out demons and anointed sick people with oil (Mark 6:7-13). In James 5:14 we find instructions regarding elders anointing the sick with oil.

Just as the priests and kings must first be anointed with oil before service can begin, so the power of the Holy Spirit is necessary for all effective service for God. Just as oil is necessary for the lamp to give off light, so it is the Holy Spirit who gives us power to shine as the light of the world. Just as oil sanctifies priests and lepers, so the Holy Spirit sanctifies the children of God. Anointing the sick with oil reminds both the sick and the well that all true healing rests in God's hands alone.

Psalm 133 compares the oil running down Aaron's beard with the blessing of unity among the people of God. The oil of the Holy Spirit lubricates the body of Christ, bringing together Christians who would otherwise be separated from one another. Psalm 45:7 mentions the "oil of joy," while Psalm 104:15 speaks of oil that makes the face shine. In Psalm 23:5, David praises God who anointed his head with oil. These passages typify the ministry of the Holy Spirit in bringing joy to the heart of the believer.

Father, Thank You for the oil of the Holy Spirit. May the "good oil" of the Spirit flow through me today. Amen

In the days of electric trolley cars, it was common for the small wheel to jump off the power-charged wire overhead. When that happened, the connection was broken and the power was gone. Sometimes in the motorman's efforts to get the wheel back on the power cable, he would make a false contact. There would be a flash of fire, but still the car was motionless. When the proper contact with the power line was made, however, the flashing stopped and the trolley would move forward with its load of passengers.

God knew that David would need more than just a flash of power. If this young man was to be the leader he needed to be, he required a steady contact with God through the Holy Spirit. To symbolize that experience, Samuel anointed David with oil and the Spirit came upon him "from that day forward." All that David accomplished of an eternal nature could be traced to this ongoing guidance from God's Spirit. It was not a momentary occurrence; it was a lifetime experience.

Christians have many "spiritual flashes." It may be the exhilarating experience of a weekend retreat. Perhaps God gives an overwhelming sense of His presence in the midst of a worship service. These are wonderful encounters, but they are not meant to replace continual, daily contact with God's Spirit. Be constantly filled with the Holy Spirit (Eph. 5:18). His steady influence is what you need to move forward on your Christian journey.

Don't be satisfied with an occasional flash of emotion. Let the Holy Spirit take control of your life and experience His power on a daily basis. Confess your sins and keep in contact with Him. A flash can never replace a filling. ([Courtesy of Back to the Bible](#))

Steady contact makes for steady progress.

QUESTION - [How old was David when he was anointed, fought Goliath, became king, died?](#)

ANSWER - While the Bible does not give us a detailed timeline of [David's life](#), it does provide enough information to know or approximate how old David was at significant moments in his life.

How old was David when Samuel anointed him king?

The Lord had instructed [Samuel the prophet](#) to go to the house of Jesse in Bethlehem to anoint Israel's next king. As the youngest boy in Jesse's family, David was regarded as irrelevant. His father did not even bother to call him to meet Samuel. But when Samuel considered Jesse's seven older sons, God rejected them all. The prophet asked if Jesse had any other sons, and then David, who was out tending sheep, was called and Samuel anointed him. As is often the case, God chose the least likely candidate (1 Samuel 16:1–13). We are not told precisely how old David was at this time, but we know he was just a boy, probably between 10–15 years of age.

How old was David when he fought Goliath?

Scripture gives us stronger clues regarding David's age when he fought [Goliath](#). While the Philistines were at war with Saul, their giant, Goliath, taunted the armies of Israel daily. But none of the Hebrew soldiers had the courage to face Goliath one on one.

At this time, David's three oldest brothers were serving on the battle lines. David was sent to them by his father to deliver provisions. When David heard the defiant words of Goliath, he was grievously offended and told King Saul he would stand up and fight against Goliath. "Don't be ridiculous!" was Saul's reply. "There's no way you can fight this Philistine and possibly win! You're only a boy, and he's been a man of war since his youth" (1 Samuel 17:33, NLT).

The term Saul used here to describe David's age is broad and can refer to anything from an infant to an adolescent. David was most likely a teenager, probably 16–19 years old. The fact that David was not yet serving in the army tells us he was definitely under 20 (see Numbers 1:3).

Likewise, since Scripture says that David's three oldest brothers were in the army (1 Samuel 17:13), we know they were 20 years or older. That leaves four brothers between them and David, strengthening the notion that David was a teenager when he fought Goliath.

How old was David when he became king?

The Bible is forthright in revealing, "David was thirty years old when he became king, and he reigned forty years" (2 Samuel 5:4). Thus, David took the throne of Israel at about the same age that Jesus would begin His earthly ministry (Luke 3:23).

How old was David when he died?

Since we know that David was 30 years old when he became king, and he reigned for a period of 40 years,

that places him around 70–71 years old when he died (1 Kings 2:10). When the end came, David “died at a good old age, having enjoyed long life, wealth and honor” (1 Chronicles 29:28). GotQuestions.org

James Smith - Handfuls of Purpose - [1 Samuel 16:1-13. DAVID'S CALL](#)

“God has other words for other worlds,
But for this world the Word of God is CHRIST.”
—HAMILTON KING

Saul’s utter rejection and failure through turning aside from the Word of God is a beacon of warning to every servant of Jesus Christ. It is in vain we build if we are not doing the sayings of our Lord (Matt. 7:26). The wisdom of this world will always be foolishness with God. Let us note—

I. The Choice. “I have provided Me a king” (v. 1). Samuel was forbidden to prolong his mourning for Saul. The will of the Lord ought to be more precious to us than the prosperity of our friends. Another king had been prepared and provided for His people. David was being prepared for the throne of Israel by his faithfully tending and defending his father’s sheep (chap. 17:34–36). As a well-known preacher has said, “God always begins a long way back.” God may choose the foolish things of this world, but He does not choose the lazy things. What we should aim at is not promotion, but faithfulness to God. Personal acquaintance with Him, and devotion to His will and work, is the highway to success and open reward. Don’t be afraid of your gifts and capabilities being overlooked because you live and move in an obscure sphere of life; the Lord knows where the instrument is lying that is fit for that special work needed to be done. Make thyself a polished shaft, and God will surely hide thee in His quiver.

II. The Commission. “The Lord said unto Samuel, Fill thine horn with oil and go” (v. 1). Since David, the son of Jesse, has become His chosen one, so He also chooses the means by which this end may be gained. God’s providences will never contradict His purposes. He that hath begun the good work in our behalf will carry it on. The anointing oil for the head of David is put in Samuel’s horn at the bidding of God, so it will not be put there in vain. Neither is it in vain when the Holy Spirit fills the heart of any servant of God, as many as are ordained to eternal life through them will believe. Samuel went, as every ambassador for Christ should go, in God’s Name, with God’s message, carrying with them the holy anointing power. Do we wonder that “the elders of the town trembled at his coming” (v. 4). The true man of God will always be a man of authority.

III. The Search. “Send and fetch him” (v. 11). Jesse made seven of his sons pass before Samuel; but the Lord cannot be deceived with a man’s countenance or the height of his stature. It is with the heart man believeth, so “the Lord looketh on the heart” (v. 7). “As a man thinketh in his heart so is he.” Because David was the least among them, he was the last they thought of; but the last shall be first, for nothing could be done till David came. “Not he that commendeth himself is approved, but whom the Lord commendeth” (2 Cor. 10:18). He who made himself of no reputation was exalted “far above all.” Self-defence is often a confession of weakness and self-conceit. In the judgment of men intellectual gifts and outward appearances are of great weight; but in the balance of God the scale goes down in favour of the humble and contrite heart. Eliab and Abinadab may pad their chests and stretch themselves to the full, but they cannot take the place of the herd laddie, whose heart is right with God. “Be not deceived, God is not mocked.” No amount of pretence or bribery will ever gain that which can only come through being CALLED OF GOD. Make your calling and election sure.

IV. The Anointing. As soon as David came the Lord said, “Arise, anoint him: for this is he.” So Samuel “anointed him in the midst of his brethren” (v. 13). Perhaps because of envy his brethren show no signs of gladness at their brother’s high promotion. This wretched joy-choking feeling is utterly unworthy of any son of God. But the chosen one becomes the anointed one. This is God’s order; this is our privilege. “The Spirit of the Lord came upon David from that day forward.” It was a definite and memorable experience in the life of David. Is not every truly consecrated life accompanied by the anointing of the Spirit of Power? (Acts 4:31). We are not sent a warfaring on our own charges. For every special task to which we are called there is a special supply of the Spirit of grace given. David was “a man after God’s own heart” (1 Sam. 13:14) before he was anointed, but just because he was such a man the sacred symbolic oil of power was put upon him. “I thank thee, O Father, Lord of Heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes” (Matt. 11:25, R.V.). “To them that have no might He increaseth strength” (Isa. 40:29).

F B Meyer - [1 Samuel 16:13 The Spirit of the Lord came upon David from that day forward.](#)

What may not a day bring forth! Here was a shepherd lad, summoned hastily from his sheep, and anointed king. But an even greater blessing came into his life that day, for he was mightily endued with the Holy Spirit. Without doubt, during his early years the Spirit of God had dwelt within him, molding his character, inditing his songs; but, henceforth, the Spirit was to abide on him, as a Divine unction.

Why should not this day witness a similar transformation for you; not in the change of earthly position, but in your reception of the "power from on high" through a renewed endowment? Why should not the Spirit of the Lord come mightily upon you from this holy hour, even as your eyes glance down this page? Though it is quite possible that you have been empowered once, there is no finality in God's bestowals; the apostles were filled and filled again (Acts 2 and 4).

The age of Pentecost in which we live is distinctly one of Divine anointing. It awaits all who will separate themselves to God, and receive it for His glory. The characteristic preposition of this age is on. If you have not received power, seek it; he that seeketh findeth; nay, receive it—to ask is to get. If the Master, though begotten of the Holy Spirit, forbore to preach the Gospel, and bind up broken hearts, till He had been anointed as the Christ by the Spirit, who descended on Him at His baptism; how foolish it is for us, who were born in sin, to attempt similar work, apart from similar endowment! The promise to each child of God is: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me" (Acts 1:8).

Theodore Epp - A MAN AFTER THE HEART OF GOD 1 Samuel 16:1-13

When Samuel was sent to the house of Jesse to anoint one of his sons to be king, the old prophet apparently assumed that since Saul (the present king) was a man of striking physical appearance, God would choose another like him.

As Eliab, Jesse's oldest son, stood before him, Samuel said in his heart, "Surely the Lord's anointed is before him" (1 Sam. 16:6).

Then God showed Samuel that the divine standard was not according to a man's physical appearance but according to his heart attitude toward God.

"Look not on his countenance," the Lord said, "or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (v. 7).

Paul referred to this fact when he said in Acts 13:22,23, "And when he [God] had removed him [Saul], 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 fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus."

So God's choice was a heart choice. It is clear from this that God's thoughts are not our thoughts, and our ways are not God's ways (see Isa. 55:8,9). God looked for a man whose heart was right toward Him and found him in David.

"But know that the LORD hath set apart him that is godly for himself" (Ps. 4:3).

Related Resource:

- [Empowered by the Spirit of God- Holy Spirit in the Holographic Writings of the OT --D. Block](#)

1 Samuel 16:14 Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD tormented him.

BGT 1 Samuel 16:14 κα πνε μα κυρ ου π στη π Σαουλ κα πνιγεν α τ ν πνε μα πονηρ ν παρ κυρ ου

LXE 1 Samuel 16:14 And the Spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him.

KJV 1 Samuel 16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

NET 1 Samuel 16:14 Now the Spirit of the LORD had turned away from Saul, and an evil spirit from the LORD tormented him.

CSB 1 Samuel 16:14 Now the Spirit of the LORD had left Saul, and an evil spirit sent from the LORD began to torment him,

ESV 1 Samuel 16:14 Now the Spirit of the LORD departed from Saul, and a harmful spirit from the LORD tormented him.

NIV 1 Samuel 16:14 Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.

NLT 1 Samuel 16:14 Now the Spirit of the LORD had left Saul, and the LORD sent a tormenting spirit that filled him with depression and fear.

NRS 1 Samuel 16:14 Now the spirit of the LORD departed from Saul, and an evil spirit from the LORD tormented him.

NJB 1 Samuel 16:14 Now the spirit of Yahweh had withdrawn from Saul, and an evil spirit from Yahweh afflicted him with terrors.

NAB 1 Samuel 16:14 The spirit of the LORD had departed from Saul, and he was tormented by an evil spirit sent by the LORD.

YLT 1 Samuel 16:14 And the Spirit of Jehovah turned aside from Saul, and a spirit of sadness from Jehovah terrified him;

- **the Spirit:** 1Sa 11:6 1Sa 18:12 1Sa 28:15 Jdg 16:29 Ps 51:11 Ho 9:12
- **evil spirit:** 1Sa 18:10 1Sa 19:9-10 Jdg 9:23 1Ki 22:22 Ac 19:15,16
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Samuel 18:10-12 (See notes) Now it came about on the next day that **an evil spirit from God came mightily upon Saul**, and he raved in the midst of the house, while David was playing the harp with his hand, as usual; and a spear was in Saul's hand. 11 Saul hurled the spear for he thought, "I will pin David to the wall." But David escaped from his presence twice. Now Saul was afraid of David, for the LORD was with him (THE HOLY SPIRIT) but (THE HOLY SPIRIT) had departed from Saul.

1 Samuel 19:9-10 (See notes) Now **there was an evil spirit from the LORD on Saul** as he was sitting in his house with his spear in his hand, and David was playing the harp with his hand. 10 Saul tried to pin David to the wall with the spear, but he slipped away out of Saul's presence, so that he stuck the spear into the wall. And David fled and escaped that night.

1 Samuel 28:15+ Then Samuel said to Saul, "Why have you disturbed me by bringing me up?" And Saul answered, "I am greatly distressed; for the Philistines are waging war against me, and God (THE SPIRIT) has departed from me and no longer answers me, either through prophets or by dreams; therefore I have called you, that you may make known to me what I should do." (NOTE IRONY - SAUL WOULD NOT CONSULT SAMUEL DURING LIFE BUT NOW IN DEATH!)

Judges 9:23+ **Then God sent an evil spirit** between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech,

1 Kings 22:19-22 Micaiah said, "Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left. 20 "The LORD said, 'Who will entice Ahab to go up and fall at Ramoth-gilead?' And one said this while another said that. 21 "Then a spirit came forward and stood before the LORD and said, 'I will entice him.' 22 "The LORD said to him, 'How?' And he said, 'I will go out and be a deceiving spirit in the mouth of all his prophets.' Then He said, '**You are to entice him and also prevail. Go and do so.**'

Sinister Spirit Seizes Saul

GOOD SPIRIT DEPARTS EVIL SPIRIT IMPARTS!

Now - While the time is not specifically stated, the context suggests that when the Spirit came upon David, He departed from Saul, in effect a supernatural "give and take," a veritable "profit and loss" statement of the spiritual kind! David was increasing and Saul was decreasing (cf 1Sa 18:12).

The Spirit of the LORD departed ([sur](#); Lxx = [aphistemi](#) - withdrew) **from Saul** - **The Spirit** leaves one king after just coming on the newly anointed king. This is a very sad verse! In the OT the gift of the **Spirit** was not permanent, which is why David prayed "Do not take Thy Holy Spirit from me." (Ps 51:11). But just as in the NT, the Holy Spirit's presence was necessary for the recipient to be enabled to perform supernatural work! Thus it seems fair to say that the remainder of Saul's rule was primarily rule by a man controlled by the fallen flesh. And many of the specific actions by Saul in the subsequent passages would support this premise. Once the Holy Spirit left Saul, he was never the same man again! Praise God that today the Spirit will never leave us or forsake us! (Heb 13:5+).

MacArthur makes an interesting statement - Without God's empowering Holy Spirit, Saul was effectively no longer king over Israel (1Sa 15:28+), although his physical removal from the throne, and his death, happened many years later. (Borrow [The MacArthur Study Bible](#))

GotQuestions.org says "The indwelling was a sign of God's favor upon that individual (in the case of David), and if **God's favor left an individual, the Spirit would depart** (e.g., in Saul's case in 1 Samuel 16:14)." (See [article below](#))

And an evil spirit from the LORD - The CSB says "an evil spirit sent from the LORD." While in one sense that is possible, it would be better to say the LORD permitted the evil spirit to come because "sent from the LORD" gives the inaccurate picture that God is the author of evil and that is absolutely not true! Of course, the main point is that God was sovereign over the evil spirit's activity, even as He was sovereign over allowing Satan to torment Job (Job 1, Job 2) God is sovereign Creator and demons are created beings "on His lease" so to speak! They can do no more than God allows! (Job 1:12, Job 2:4-6)

Terrorized ([baath](#)) **him** - NLT = "a tormenting spirit that filled him with depression and fear." The Septuagint translates **terrorized** ([baath](#)) with the verb **pnigo** which gives us a vivid word picture of the effect of the spirit on Saul, for **pnigo** means to choke, strangle, suffocate (apply pressure around the neck in order to kill - cf Mt 18:28)! While I hardly think Saul was physically choked, figuratively he may have felt that way. Little wonder that Saul was overwhelmed with fear! This clearly was not just a minor migraine or a scratchy sore throat! One other point is that **pnigo** is in the imperfect tense indicating that this effect was occurring again and again, over and over. Apparently he would have moments of [respite](#), followed by resumption of the attacks!

MacArthur - God, in His sovereignty, allowed an **evil spirit** to torment Saul (cf. Jdg. 9:23; 1Ki 22:19–23; Job 1:6–12) for His purpose of establishing the throne of David. This spirit, a messenger from Satan, is to be distinguished from a troubled emotional state brought on by indwelling sin, or the harmful consequences of the sinful acts of others (e.g., spirit of jealousy, Num. 5:14). This demon spirit attacked Saul from without, for there is no evidence that the demon indwelt Saul. There are several NT occasions where God turned people over to demons or Satan for judgment (see Acts 5:1–3; 1 Cor. 5:1–7; 1 Tim. 1:18–20). (Borrow [The MacArthur Study Bible](#))

Gene Getz - "If the evil spirit troubling Saul was indeed a demon, how do we explain that this evil personage came from the Lord. This would probably refer to the fact that God permitted the spirit to come upon Saul. It would be a reference to the Lord's sovereign control over all things. Though he has given Satan and his company of evil spirits a great deal of freedom they cannot do anything without God's permission, especially in the lives of His children. The word evil can legitimately refer to discontent, calamity, or disaster. Thus the Lord could have sent to Saul this kind of spirit or sense of distress and anxiety, rather than being an outside evil force sent as a demon. The spirit could have been a psychological condition within Saul's inner being, resulting directly from God's judgment upon him. Therefore, Saul's case would be different from demon possession and also different from a typical psychological problem. Whatever the interpretation, one thing needs to be made clear. Without doubt, Saul brought this condition on himself. It began with Saul's outright disobedience to God's personal and direct communication. And once God's Spirit left him, Saul deteriorated in his relationship, both with God and with people. Though Saul could have thrown himself upon God's mercy to deliver him from his uncomfortable and difficult state, he chose to try to solve the problem in his own strength. But even then, we see God continuing to reach out to Saul in love. In fact, God's judgment was discipline, an act of love designed to turn Saul's heart back toward righteousness." (Borrow [David: God's man in faith and failure](#)) (**Ed note** - click the link at left to read Getz's discussion of this somewhat controversial passage. As an aside Getz makes the dogmatic statement "And Saul, without doubt, was one of God's true children." There are other scholarly writers who are just as dogmatic that he was not a true believer! Personally, I have my leanings, but after studying Saul's life in some depth, I can honestly say that I am not absolutely sure of his salvation status and will be content to wait until we get to Heaven where we will know for sure!).

Terrorized ([01204](#))([baath](#)) to fall upon, startle, to fear, to be or to make afraid, to startle, terrify

Baker - The basic ideas of this word can be summarized as an individual's realization that he or she is less powerful than someone or something else and can be overcome. An evil spirit tormented Saul (1 Sam. 16:14, 15), but God is also accused of making people afraid (Job 7:14; 9:34). It is used of humans, as when Haman was terrified (Esther 7:6). This word can also mean to fall upon or to overwhelm (Job 3:5; Ps. 18:4[5]).([The Complete Word Study Dictionary – Old Testament](#).)

Elmer Martens - Though men may be the occasion of terror (e.g. Esther 7:6; cf Job 13:11), it is primarily Yahweh that strikes terror. David is terrified (*bā'at*) when confronted with the sword-carrying angel (1 Chron. 21:30). Saul was terrorized (*bā'at*) by an evil spirit from Yahweh (1 Samuel 16:14). Visions, regarded as from God, bring terror, as shown in the account of Eliphaz (Job 4:14ff.) and Job's comment (Job 7:14). The coming of God, even via the angel Gabriel, strikes terror into the heart of Daniel and this devout servant falls to his face (Daniel 8:17). This experience is helpful in understanding the background against which Job makes his request, viz., that God not intimidate (*bā'at*) him with his power and dread (Job 9:34; Job 13:21). The wicked have every reason to be terrified because they stretch forth their hand against God (Job 15:24f.). *bā'at* is the reaction of both saint and

sinner who experience Yahweh. bā'at underlines the greatness and overpowering aspect of God. Before such a God reverence and awe at the least are demanded. [TWOT](#) - online)

Gilbrant - This Hebrew verb means "to terrify," or "to be overcome by sudden terror." Ba'ath occurs three times in the Niphal (passive) tense. David had taken an ill-advised census of Israel and Judah, and "was afraid of the sword of the angel of the Lord" (1 Chr. 21:30). Esther 7:6 says that when the queen accused Haman of being a wicked adversary of her and her people, he "was terrified before the king and queen." Daniel was terrified when the angel Gabriel came near (Dan. 8:7).In the intensive form, this word refers to Saul being "tormented" by conviction (1 Sam. 16:14), the wicked being frightened on every side (Job 18:11) and David praising God for delivering him from the terrors of being chased by Saul (2 Sam. 22:5; Ps. 18:4).

Baath - 16x/16v - frighten(1), frightened(1), overwhelmed(1), overwhelms(1), terrified(3), terrify(7), terrorized(1), terrorizing(1). 1 Sam. 16:14; 1 Sam. 16:15; 2 Sam. 22:5; 1 Chr. 21:30; Est. 7:6; Job 3:5; Job 7:14; Job 9:34; Job 13:11; Job 13:21; Job 15:24; Job 18:11; Job 33:7; Ps. 18:4; Isa. 21:4; Dan. 8:17

EVALUATION OF SAUL'S LIFE	
GOOD POINTS	DEGENERATED INTO
Striking Appearance 1Sa 9:2	Pride 1Sa 18:8
Initiative 1Sa 11:7	Rebellion 1Sa 20:31
Bravery 1Sa 13:3	Recklessness 1Sa 14:24
Patriotic Spirit-filling 1 Sa 11:6	Demon Possession 1 Sa 16:14

R C Sproul - As we return to our studies in 1 Samuel, the Holy Spirit is departing from Saul after coming upon David (16:13). In His place, a “distressing spirit from the Lord” troubles Saul. What are we to make of these spiritual comings and goings? First, we must say that the Holy Spirit has not been with Saul in the way He will be with David. The Spirit, was bestowed on Saul as upon the judges (Judg. 3:10; 6:34; 11:29; 14:6, 19; 15:14), to empower him for his work. **But Saul’s conduct proves that the Spirit did not come upon him savingly; there was no work of regeneration in him.** (ED: SEE [Was King Saul saved? | GotQuestions.org](#)) Saul became a “partaker of the Holy Spirit” who yet fell away (Heb. 6:4–6), for he remained spiritually dead. “He having forsaken God and his duty, God, in a way of righteous judgment, withdrew from him those assistances of the good Spirit with which he was directed, animated, and encouraged in his government and wars,”

Matthew Henry writes. In David, by contrast, the Spirit comes both to empower and to save, for his later conduct demonstrates that he is a true believer. Second, the “distressing spirit” is the flip side of God’s judgment against Saul. God gives this evil spirit greater-than-usual liberty to torment Saul. “The devil, by the divine permission, troubled and terrified Saul, by means of the corrupt humors of his body and passions of his mind,” Henry says.

Saul’s servants are able to diagnose their master’s malady as an evil spirit. As a remedy, they suggest Saul hire a skillful harpist who can play soothing music when the spirit is at work. This is nothing more than a Band-Aid—Saul needs heart surgery, deep, true repentance. Not surprisingly, Saul prefers the harpist idea. And one of the servants knows the perfect man—David, who already is gaining a reputation as a musician, a warrior, one who is “ ‘prudent in speech,’ ” and a handsome man. Plus, the servant says, “ ‘The Lord is with him.’ ” The blessing of God is manifesting itself in David’s life.

And so, in a great irony, Saul asks that Jesse allow David to come to the court, and Jesse sends him with a present for Saul. Thus, the newly anointed king-to-be ministers to the rejected king, and he is able (by God’s grace) to provide him some relief from his torments. The grateful Saul then makes David his armor bearer and requests that he remain at the palace, for he “loves him greatly.”

Coram Deo What a strange assignment God gave David, to minister to the man he had been anointed to replace.Surely there were awkward moments. And yet, we never find David complaining about God’s purposes or timetable. In like manner, we should rest in God, striving to live for Him and trusting Him to work out the details of our lives.

Amani

God has not given us a spirit of fear, but of power and of love and of a sound mind. — 2 Timothy 1:7

Amani, which means “peace” in Swahili, is the name of a Labrador retriever pup that has some special friends. Amani lives with two young cheetahs at the Dallas Zoo. Zoologists placed the animals together so the cheetahs could learn Amani’s relaxed ways. Since dogs are generally at ease in public settings, the experts predict that Amani will be a “calming influence” in the cheetahs’ lives as they grow up together.

David was a soothing influence in King Saul’s life when a “distressing spirit” troubled him (1 Sam. 16:14). When Saul’s servants learned of his problem, they thought music might ease his affliction. One servant summoned David, who was a skilled harpist. Whenever the king became troubled, David would play the harp. “Then Saul would become refreshed and well” (v.23).

We crave refreshment and well-being when we are plagued by anger, fear, or sadness. The God of the Bible is a “God of peace” (Heb. 13:20-21), One who gives His Holy Spirit to everyone who believes in Him. When we’re agitated or anxious, we can remember that God’s Spirit produces power, love, and self-control (2 Tim. 1:7). God’s influence in our lives can create a calming effect—one that leads to comfort and wholeness. By: Jennifer Benson Schuldt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

We’re grateful, Father, for the peace that You
offer for our hearts. Nothing has the power
to take that away. Thank You that Your
peace has come to stay.

“Peace I leave with you, My peace I give to you; not as the world gives do I give to you.” —Jesus

Walter Kaiser - [go to page 211 in Hard Sayings of the Bible](#) for discussion of the question - 1 Samuel 16:14 An Evil Spirit from the Lord?

Just as the prophet Samuel anointed David as the next king, King Saul became bereft of the Spirit of God and fell into ugly bouts of melancholia, which were attributed to an evil spirit sent from the Lord.

The Spirit of God had overwhelmed Saul when he had assumed the role of king over the land (1 Sam 10:6, 10; 11:6). Exactly what the Spirit’s presence with Saul entailed is not explained, but it seems to have included the gift of government, the gift of wisdom and prudence in civil matters, and a spirit of fortitude and courage. These gifts can be extrapolated from the evidence that after Saul was anointed king, he immediately shed his previous shyness and reticence to be in the public eye. It is obvious that Saul did not have a natural aptitude for governing, for if he had, why did he hide among the baggage when he knew already what the outcome would be? But when the Spirit of God came upon him in connection with the threatened mutilation of the citizens of Jabesh Gilead (1 Sam 11), and Saul sent out word that all able-bodied men were to report immediately for battle, the citizens of Israel were so startled that this had come from the likes of Saul that they showed up in force. God had suddenly gifted him with the “Spirit of God” (1 Sam 11:6), and Saul was a great leader for twenty years (1 Sam 14:47–48).

But all of this was lost as suddenly as it had been gained—the Spirit had removed his gift of government.

But what was the evil spirit mentioned here and in 1 Samuel 18:10 and 19:9? The ancient historian Josephus explained it as follows: “But as for Saul, some strange and demonical disorders came upon him, and brought upon him such suffocations as were ready to choke him” (Antiquities 6.8.2). Keil and Delitzsch likewise attributed Saul’s problem to demon possession. They specified that this

was not merely an inward feeling of depression at the rejection announced to him, ... but a higher evil power, which took possession of him, and not only deprived him of his peace of mind, but stirred up the feelings, ideas, imagination, and thoughts of his soul to such an extent that at times it drove him even into madness. This demon is called “an evil spirit [coming] from Jehovah” because Jehovah sent it as a punishment.

A second suggestion is that this evil spirit was a messenger, by analogy with the situation in 1 Kings 22:20–23. This unspecified messenger did his work by the permission of God.

A third suggestion is that this evil spirit was a “spirit of discontent” created in Saul’s heart by God because of his continued disobedience.

Whatever the malady was, and whatever its source, one of the temporary cures for its torments was music. David’s harp-playing would soothe Saul’s frenzied condition, so that he would once again gain control of his emotions and actions (1 Sam 16:14–23).

All this happened by the permission of God rather than as a result of his directive will, for God cannot be the author of anything evil. But the exact source of Saul’s torment cannot be determined with any degree of certitude. The Lord may well have used a messenger, or even just an annoying sense of disquietude and discontent. Yet if Saul really was a believer—and I think there are

enough evidences to affirm that he was—then it is difficult to see how he could have been possessed by a demon. Whether believers can be possessed by demons, however, is still being debated by theologians.

Gleason Archer - [go to page 183 in The Encyclopedia of Bible Difficulties](#) for the discussion of the topic - First Samuel 18:10 says that an evil spirit from God came on King Saul. How can this be explained if only good comes from God?

It is not quite accurate to say that only good comes from God. While it is true that God's original creation was good (Gen. 1:31) and that God Himself is not tempted by evil, nor does He tempt (in the sense of attracting or enticing) any man to evil (James 1:13), nevertheless it remains true that genuine goodness in a moral God requires that a real difference be made between good and evil. As the ordainer and preserver of the moral order, it is absolutely necessary for God to punish sin, no matter how much love and compassion He may feel toward the sinner.

In Isaiah 45:7 we read, "[I am] the One forming light and creating darkness, causing well-being and creating calamity; I am the LORD who does all these" (NASB). The word rendered by NASB as "calamity" is the Hebrew *rā'ʿ*, which has the basic meaning of "evil" (either moral evil or misfortune evil). Here it points to the painful, harmful consequences that followed the commission of sin. Notice how James goes on to indicate how this process works: "But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death" (James 1:14–15, NASB).

In Saul's case, he had knowingly flouted the law of God—first, by performing priestly sacrifice at the Lord's altar contrary to the divine command (1 Sam. 13:12–13), and, second, by sparing King Agag and some of the cattle of the Amalekites after he had been ordered to put them all to death (1 Sam. 15:20–23). Moreover in 1 Samuel 18:8 it is stated that Saul became insanely jealous of young David because of the public praise he had received for his prowess in slaying Goliath and the Philistines. By these successive acts of rebellion against the will and law of God, King Saul left himself wide open to satanic influence—just as Judas Iscariot did after he had determined to betray the Lord Jesus (cf. John 13:2).

Insofar as God has established the spiritual laws of cause and effect, it is accurate to say that Saul's disobedience cut him off from the guidance and communion of the Holy Spirit that he had formerly enjoyed and left him a prey to a malign spirit of depression and intense jealousy that drove him increasingly to irrational paranoia. Although he was doubtless acting as an agent of Satan, Saul's evil bent was by the permission and plan of God. We must realize that in the last analysis all penal consequences for sin come from God, as the Author of the moral law and the one who always does what is right (Gen. 18:25).

QUESTION - [Why did God send an evil spirit to torment King Saul?](#)

ANSWER - First Samuel 16:14 says, "The Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him." This is also mentioned in 1 Samuel 16:15–16, 23; 18:10; 19:9. Why did God let an evil spirit torment Saul? In what way was the evil spirit "from" the Lord?

First, the evil spirit was "from" the Lord in that it was allowed by God to harass Saul. Ultimately, all created things are under God's control. It is likely that this evil spirit was part of God's judgment upon Saul for his disobedience. Saul had directly disobeyed God on two occasions (1 Samuel 13:1–14; 15:1–35). Therefore, God removed His Spirit from Saul and allowed an evil spirit to torment him. Likely, Satan and the demons had always wanted to attack Saul; God was now simply giving them permission to do so.

Second, the evil spirit was used to bring David into the life of Saul. This account is recorded immediately following David's anointing as the future king of Israel. The reader would be wondering how a shepherd boy would become king. First Samuel 16 reveals the first step in this journey. When the king's servants saw the torment Saul was enduring, they suggested, "See, an evil spirit from God is tormenting you. Let our lord command his servants here to search for someone who can play the lyre. He will play when the evil spirit from God comes on you, and you will feel better" (1 Samuel 16:15–16).

One of the king's servants referred David to the king, describing the youth as a great harp player, among other things (verse 18). Saul called David to come and found him to be a great comfort: "David came to Saul and entered his service. Saul liked him very much, and David became one of his armor-bearers. Then Saul sent word to Jesse, saying, 'Allow David to remain in my service, for I am pleased with him.' Whenever the spirit from God came on Saul, David would take up his lyre and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him" (1 Samuel 16:21–23).

It is important to note that this evil spirit that troubled Saul was only temporary. The final verse notes that the evil spirit came on multiple occasions to bother Saul, but also it departed from him.

A related question is, does God send evil spirits to torment people today? There are examples of individuals in the New Testament being turned over to Satan or demons for punishment. God allowed Ananias and Sapphira to be filled with the spirit of Satan as a

warning and example to the early church (Acts 5:1–11). A man in the Corinthian church was committing incest and adultery, and God commanded the leaders to “hand him over to Satan” to destroy his sinful nature and save his soul (1 Corinthians 5:1–5). God allowed a messenger of Satan to torment the apostle Paul in order to teach him to rely on God’s grace and power and not become conceited because of the tremendous abundance of spiritual truth he was given (2 Corinthians 12:7).

The New Testament reveals how God can use the presence of evil spirits to reveal His power. Jesus showed His power over demons on multiple occasions; every time Jesus cast out a demon, it was an affirmation of the Lord’s authority. The account of Jesus’ casting out the demons who entered a herd of pigs indicates that perhaps as many as 2,000 evil spirits were present, yet they all feared the power of Christ (Mark 5:1–13).

If God does allow evil spirits to torment people today, He does so with the goal of our good and His glory (Romans 8:28). And, just as in Job’s case, Satan and his minions can do only what God allows them to do (Job 1:12; 2:6). They never act independently of God’s sovereign and perfect will and purpose. If believers suspect they are being tormented by demonic forces, the first response is to repent of any known sin. Then we should ask for wisdom to understand what we are to learn from the situation. Then we are to submit to whatever God has allowed in our lives, trusting that it will result in the building up of our faith and the glory of God.

Evil spirits are no match for the power of God. As Ephesians 6:10–12 commands, “Be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil’s schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”

GotQuestions.org

Related Resources:

- For a thorough treatment of the Holy Spirit’s role in the OT I would strongly recommend Dr Leon Wood’s book [The Holy Spirit in the Old Testament](#) which can be borrowed. He has an entire chapter on [Saul and Evil Spirits](#)
- [An Evil Spirit from the Lord'-Demonic Influence or Divine Instrument?" The Evangelical Quarterly 70.1 \(Jan.-Mar. 1998\): 3-22. \[1 Samuel 16:14\]](#) Robin Routledge
- [What are evil spirits? | GotQuestions.org](#)

QUESTION - [What was the role of the Holy Spirit in the Old Testament?](#)

ANSWER - The role of the Holy Spirit in the Old Testament is much like [His role in the New Testament](#) When we speak of the role of the Holy Spirit, we can discern four general areas in which the Holy Spirit works: 1) regeneration, 2) indwelling (or filling), 3) restraint, and 4) empowerment for service. Evidence of these areas of the Holy Spirit’s work is just as present in the Old Testament as it is in the New Testament.

The first area of the Spirit’s work is in the process of regeneration. Another word for regeneration is “rebirth,” from which we get the concept of being “born again.” The classic proof text for this can be found in John’s gospel: “Very truly I tell you, no one can see the kingdom of God unless they are born again” (John 3:3). This begs the question: what does this have to do with the Holy Spirit’s work in the Old Testament? Later on in His dialogue with Nicodemus, Jesus has this to say to him: “You are Israel’s teacher...and do you not understand these things?” (John 3:10). The point Jesus was making is that Nicodemus should have known the truth that the Holy Spirit is the source of new life because it is revealed in the Old Testament. For instance, Moses told the Israelites prior to entering the Promised Land that “The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live” (Deuteronomy 30:6). This circumcision of the heart is the work of God’s Spirit and can be accomplished only by Him. We also see the theme of regeneration in Ezekiel 11:19-20 and Ezekiel 36:26-29.

The fruit of the Spirit’s regenerating work is faith (Ephesians 2:8). Now we know that there were men of faith in the Old Testament because Hebrews 11 names many of them. If faith is produced by the regenerating power of the Holy Spirit, then this must be the case for Old Testament saints who looked ahead to the cross, believing that what God had promised in regard to their redemption would come to pass. They saw the promises and “welcomed them from a distance” (Hebrews 11:13), accepting by faith that what God had promised, He would also bring to pass.

The second aspect of the Spirit’s work in the Old Testament is indwelling, or filling. Here is where the major difference between the Spirit’s roles in the Old and New Testaments is apparent. The New Testament teaches the permanent indwelling of the Holy Spirit in believers (1 Corinthians 3:16-17; 6:19-20). When we place our faith in Christ for salvation, the Holy Spirit comes to live within us. The apostle Paul calls this permanent indwelling the “guarantee of our inheritance” (Ephesians 1:13-14). In contrast to this work in the New Testament, the indwelling in the Old Testament was selective and temporary. The Spirit “came upon” such Old Testament people as Joshua (Numbers 27:18), David (1 Samuel 16:12-13) and even Saul (1 Samuel 10:10). In the book of Judges, we see the

Spirit “coming upon” the various judges whom God raised up to deliver Israel from their oppressors. The Holy Spirit came upon these individuals for specific tasks.

The indwelling was a sign of God’s favor upon that individual (in the case of David), and **if God’s favor left an individual, the Spirit would depart** (e.g., in Saul’s case in 1 Samuel 16:14).

Finally, the Spirit “coming upon” an individual doesn’t always indicate that person’s spiritual condition (e.g., Saul, Samson, and many of the judges). So, while in the New Testament the Spirit only indwells believers and that indwelling is permanent, the Spirit came upon certain Old Testament individuals for a specific task, irrespective of their spiritual condition. Once the task was completed, the Spirit presumably departed from that person.

The third aspect of the Spirit’s work in the Old Testament is His restraint of sin. Genesis 6:3 would seem to indicate that the Holy Spirit restrains man’s sinfulness, and that restraint can be removed when God’s patience regarding sin reaches a “boiling point.” This thought is echoed in 2 Thessalonians 2:3-8, when in the end times a growing apostasy will signal the coming of God’s judgment. Until the preordained time when the “man of lawlessness” (v. 3) will be revealed, the Holy Spirit restrains the power of Satan and will release it only when it suits His purposes to do so.

The fourth and final aspect of the Spirit’s work in the Old Testament is the granting of ability for service. Much like the way the spiritual gifts operate in the New Testament, the Spirit would gift certain individuals for service. Consider the example of [Bezalel](#) in Exodus 31:2-5 who was gifted to do much of the artwork relating to the Tabernacle. Furthermore, recalling the selective and temporary indwelling of the Holy Spirit discussed above, we see that these individuals were gifted to perform certain tasks, such as ruling over the people of Israel (e.g., Saul and David).

We could also mention the Spirit’s role in creation. Genesis 1:2 speaks of the Spirit “hovering over the waters” and superintending the work of creation. In a similar fashion, the Spirit is responsible for the work of the new creation (2 Corinthians 5:17) as He is bringing people into the kingdom of God through regeneration.

All in all, the Spirit performs much of the same functions in Old Testament times as He does in this current age. The major difference is the permanent indwelling of the Spirit in believers now. As Jesus said regarding this change in the Spirit’s ministry, “But you know him, for he lives with you and will be in you” (John 14:17). [GotQuestions.org](#)

Related Resource:

- [Can you lose the Holy Spirit? | GotQuestions.org](#)

Ray Pritchard - in [Names of the Holy Spirit](#) - YOUR HOLY SPIRIT Do not cast me from your presence or take your Holy Spirit from me. (Psalm 51:11)

King David penned these famous words in the aftermath of his disastrous affair with Bathsheba. Adultery led to a cover-up which eventually led to murder and the death of a newborn baby. In fact, that one sin led to the eventual crumbling of his empire and the slow disintegration of his family.

When he finally reached the bottom, David cried out to God from the depths of humiliation and utter despair. Psalm 51 is perhaps the clearest picture in all the Bible of what true repentance looks like. There are no excuses, there is no passing the buck, no pleading of extenuating circumstances. “For I know my transgressions, and my sin is always before me” (v. 3). When he finally came to his senses David saw clearly that his basic sin was treason against God. Adultery was simply the outward expression of inward mutiny against the Lord. In the end David agreed with God’s judgment on his sin and confessed how deeply sin had stained his life (vv. 4–6). He begged to be forgiven and cleansed from the inside out (v. 7–9). Then he asked for a miracle: “Create in me a pure heart, O God, and renew a steadfast spirit within me” (v. 10). It was a prayer that only God could answer.

That brings us to verse 11 where he prayed not to be cast out from God’s presence and asked that the Holy Spirit not be taken from him. Did David fear losing his salvation? No, probably not in the sense we use the term today. The kings of ancient Israel all knew that God had placed them on the throne and anointed them with the presence and power of the Holy Spirit. Perhaps David recalled Saul’s experience. When Saul was anointed by Samuel, the Holy Spirit came upon him and Saul was changed into a “different person” (1 Samuel 10:6–7). This experience evidently gave Saul an unusual measure of spiritual power that enabled him to rule Israel successfully. Later on, because of his disobedience, the Lord rejected him as king and the Holy Spirit departed from Saul, to be replaced by “an evil spirit from the Lord.” All this happened at the time when Samuel anointed David and the Holy Spirit came upon him (1 Samuel 16:13–14).

Did David remember what happened to Saul? How could he forget the sudden, violent changes in personality, the mood swings, the friendship that turned to murderous hatred? David understood that once the Holy Spirit left Saul, he was never the same again.

In Psalm 51:11, David prayed that what happened to Saul might not happen to him. It is a prayer related to the empowerment of the Spirit for continued service as the king of Israel. Having seen what happened to Saul, David knew that if the Holy Spirit left him, he too would be effectively finished as the ruler of Israel.

A similar New Testament passage might be 1 Corinthians 9:24–27, where Paul says that he disciplined his body lest after preaching to others he would become “disqualified”—useless to God and man, put on the shelf and disqualified from further service.

It is sometimes said that a New Testament believer could never pray this prayer today. But I’m not sure that is correct. Could the blessing of God be removed from a sinning believer? Yes. Could the Holy Spirit’s empowerment be taken away? Yes. Could a born-again Christian sin so grievously that he or she is “disqualified” from further effective service? If the answer is yes, then David’s prayer would indeed be appropriate.

In any case, let us all be warned from David’s example. If such a man as he could sin so terribly and hurt so many people, if he could legitimately fear that the Holy Spirit’s empowerment might be removed from his life, then the same thing might happen to us as well.

Let us heed the solemn words of 1 Corinthians 10:12, “If you think you are standing firm, be careful that you don’t fall!”

Lord Jesus, may I never take Your blessings for granted or feel that I have advanced so far that sin cannot touch me, lest what happened to others should also happen to me. Amen.

1 Samuel 16:15 Saul's servants then said to him, "Behold now, an evil spirit from God is terrorizing you.

BGT 1 Samuel 16:15 κα ε παν ο πα δες Σαουλ πρ ζ α τ ν δο δ πνε μα κυρ ου πονηρ ν πν γει σε

LXE 1 Samuel 16:15 And Saul's servants said to him, Behold now, and evil spirit from the Lord torments thee.

KJV 1 Samuel 16:15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

NET 1 Samuel 16:15 Then Saul's servants said to him, "Look, an evil spirit from God is tormenting you!"

CSB 1 Samuel 16:15 so Saul's servants said to him, "You see that an evil spirit from God is tormenting you.

ESV 1 Samuel 16:15 And Saul's servants said to him, "Behold now, a harmful spirit from God is tormenting you.

NIV 1 Samuel 16:15 Saul's attendants said to him, "See, an evil spirit from God is tormenting you.

NLT 1 Samuel 16:15 Some of Saul's servants said to him, "A tormenting spirit from God is troubling you.

NRS 1 Samuel 16:15 And Saul's servants said to him, "See now, an evil spirit from God is tormenting you.

NJB 1 Samuel 16:15 Saul's servants said to him, 'An evil spirit from God is undoubtedly the cause of your terrors.

NAB 1 Samuel 16:15 So the servants of Saul said to him: "Please! An evil spirit from God is tormenting you.

YLT 1 Samuel 16:15 and the servants of Saul say unto him, 'Lo, we pray thee, a spirit of sadness from God is terrifying thee;

- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

SERVANTS EXPLAIN SAUL'S TERROR IS SUPERNATURAL

Saul's servants then said to him, "Behold ([hinneh](#); Lxx = [idou](#)) now, an evil spirit from God is terrorizing ([baath](#)) you - The way this reads, it suggests that Saul was terrorized in 1Sa 16:14 but was not fully aware of why this was occurring. The servants seem more spiritually "attuned" and begin with the attention getting word "**Behold**" ([hinneh](#); Lxx = [idou](#)) to accentuate their explanation to Saul. They want to make sure he understands that his sense of terror is "extra-terrestrial" (supernatural) and not just related to natural illness, physical or mental.

Guzik on Saul's condition recognized by servants -This was obvious to Saul's servants, but it does not seem to be obvious to Saul. Often our spiritual condition is far more apparent to others than it is to our self.

1 Samuel 16:16 "Let our lord now command your servants who are before you. Let them seek a man who is a skillful player on the harp; and it shall come about when the evil spirit from God is on you, that he shall play the harp with his hand, and you will be well."

BGT 1 Samuel 16:16 ε π τωσαν ὁ ο ὁ λο σου ν πι ν σου κα ζητησ τωσαν τ κυρ μ ν νδρα ε δ τα ψ λλειν ν κιν ρ κα σται ν τ ε ναι πνε μα πονηρ ν π σο κα ψαλε ν τ κιν ρ α το κα γαθ ν σοι σται κα ναπα σει σε

LXE 1 Samuel 16:16 Let now thy servants speak before thee, and let them seek for our lord a man skilled to play on the harp; and it shall come to pass when an evil spirit comes upon thee and he shall play on his harp, that thou shalt be well, and he shall refresh thee.

KJV 1 Samuel 16:16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

NET 1 Samuel 16:16 Let our lord instruct his servants who are here before you to look for a man who knows how to play the lyre. Then whenever the evil spirit from God comes upon you, he can play the lyre and you will feel better."

CSB 1 Samuel 16:16 Let our lord command your servants here in your presence to look for someone who knows how to play the lyre. Whenever the evil spirit from God troubles you, that person can play the lyre, and you will feel better."

ESV 1 Samuel 16:16 Let our lord now command your servants who are before you to seek out a man who is skillful in playing the lyre, and when the harmful spirit from God is upon you, he will play it, and you will be well."

NIV 1 Samuel 16:16 Let our lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better."

NLT 1 Samuel 16:16 Let us find a good musician to play the harp whenever the tormenting spirit troubles you. He will play soothing music, and you will soon be well again."

NRS 1 Samuel 16:16 Let our lord now command the servants who attend you to look for someone who is skillful in playing the lyre; and when the evil spirit from God is upon you, he will play it, and you will feel better."

NJB 1 Samuel 16:16 Let our lord give the order, and your servants who wait on you will look for a skilled harpist; when the evil spirit from God comes over you, he will play and it will do you good.'

NAB 1 Samuel 16:16 If your lordship will order it, we, your servants here in attendance on you, will look for a man skilled in playing the harp. When the evil spirit from God comes over you, he will play and you will feel better."

YLT 1 Samuel 16:16 let our lord command, we pray thee, thy servants before thee, they seek a skilful man, playing on a harp, and it hath come to pass, in the spirit of sadness from God being upon thee, that he hath played with his hand, and it is well with thee.'

- **before:** 1Sa 16:21,22 Ge 41:46 1Ki 10:8
- **play:** 1Sa 16:23 10:5 2Ki 3:15
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passages:

2 Samuel 23:1 Now these are the last words of David. David the son of Jesse declares, The man who was raised on high declares, The anointed of the God of Jacob, And the sweet psalmist of Israel,

**SEEK A SKILLFUL
PLAYER ON HARP**

Let our lord now command your servants who are before you. Let them seek a man who is a skillful player on the harp;

and it shall come about when the evil spirit from God is on you, that he shall play the harp with his hand, and you will be well - This is an interesting passage as it implies that they knew something about the relationship between evil spirits and the playing of music. The main point is that the sovereign God is providentially arranging the events to bring the king to be, David, into the presence of King Saul.

Utley - It is surprising to me that music calmed Saul, but this was an ANE and Greek thought (cf. 1 Sam. 10:5). Music could summon a good spirit or help with an evil spirit. Obviously this is mental illness, not an evil spirit. At this point in my discussion of Saul's illness, let me reaffirm my belief in the demonic. I wish we had more biblical information on this subject.

Guzik adds - God created music and gave it the capability to touch people with great power. Music can be used for great good or for great evil, because it is so powerfully communicates to our inner being.

Deffinbaugh: "This may be an appropriate place to say a word about music and its relationship to the spiritual realm. You will recall from 1Sa 10:5-6, 10-13 that the prophets whom Saul met, and whom Saul joined as "one of the prophets" (at least momentarily) as the Spirit came mightily upon him, were accompanied musically by stringed instruments -- the tambourine, flute and harp (1Sa 10:5). Somehow the Spirit's coming upon Saul (and the rest, perhaps) is associated with or even initiated by music. In chapter 16, Saul's demonic fits are calmed by David's playing of the harp. Once again in 2Ki 2:14-15, Elisha calls for a minstrel so that he can prophesy in the Spirit. I take it that music plays some kind of role in connecting with (or disconnecting from) the spiritual realm. I take it that we should be very careful about the kind of music to which we submit ourselves. I know there has been a lot of talk about "rock music," and I am not inclined to wax eloquent on this matter here, but I do suggest that there is a potentially beneficial type of music, and very likely, a kind of music that may invoke the wrong spirit. This text should give us pause for thought on the subject of the music to which we listen and its influence upon us."

Harp [EBD] (Heb. kinnor), the national instrument of the Hebrews. It was invented by Jubal (Gen. 4:21). Some think the word kinnor denotes the whole class of stringed instruments. It was used as an accompaniment to songs of cheerfulness as well as of praise to God (Gen. 31:27; 1 Sam. 16:23; 2 Chr. 20:28; Ps. 33:2; 137:2). In Solomon's time harps were made of almug-trees (1 Kings 10:11, 12). In 1 Chr. 15:21 mention is made of "harps on the Sheminith;" Revised Version, "harps set to the Sheminith;" better perhaps "harps of eight strings." The soothing effect of the music of the harp is referred to 1 Sam. 16:16, 23; 18:10; 19:9. The church in heaven is represented as celebrating the triumphs of the Redeemer "harping with their harps" (Rev. 14:2).

Life Application Study Bible (borrow) - Harps were popular musical instruments in Saul's day, and their music is still known for its soothing qualities. The simplest harps were merely two pieces of wood fastened at right angles to each other. The strings were stretched across the wood to give the harp a triangular shape. Simple strings could be made of twisted grasses, but better strings were made of dried animal intestine. Harps could have up to 40 strings and were louder than the smaller three- or four-stringed instruments called lyres. David, known for his shepherding skills and bravery, was also an accomplished harpist and musician, who would eventually write many of the psalms found in the Bible.

Nave's Topic - HARP

- a stringed instrument of music, Isa. 38:20; Ezek. 33:32; Hab. 3:19.
- With three strings, 1 Sam. 18:6; ten strings, Ps. 33:2; 92:3; 144:9; 150:4.
- Originated with Jubal, Gen. 4:21.
- Made of almug wood, 1 Kin. 10:12.
- David skillful in manipulating, 1 Sam. 16:16, 23.
- Used in worship, 1 Sam. 10:5; 1 Chr. 16:5; 25:1-7; 2 Chr. 5:12, 13; 29:25; Ps. 33:2; 43:4; 49:4; 57:8; 71:22; 81:2; 92:3; 98:5; 108:2; 147:7; 149:3; 150:3.
- Used, in national jubilees, after the triumph over Goliath, 1 Sam. 18:6; over the armies of Ammon and Moab, 2 Chr. 20:28, with verses 20-29; when the new walls of Jerusalem were dedicated, Neh. 12:27, 36.
- Used in festivities, Gen. 31:27; Job 21:11, 12; Isa. 5:12; 23:16; 24:8; 30:32; Ezek. 26:13; Rev. 18:22; in mourning, Job 30:31.
- Discordant, 1 Cor. 14:7.
- Hung on the willows by the captive Jews, Ps. 137:2.
- Heard in heaven, in John's apocalyptic vision, Rev. 5:8; 14:2; 15:2.
- The symbol used in the psalmody to indicate when the harp was to be introduced in the music was Neginoth, see titles of Ps. 4; 6; 54; 55; 61; 67; 76.

Theodore Epp - A LIFE THAT BLESSES OTHERS 1 Samuel 16:14-23

Having been anointed king of Israel, David's life could never be the simple life of a shepherd boy again. He was able to return to his

flocks for brief periods, but those times soon ceased.

As Psalm 23 indicates, David never forgot that the Lord was his Shepherd. The reminders of the Lord's majesty and care and the benefits of the quiet pastures and still waters steadied David in many a crisis. And they helped bring about the restoration of his soul when he sinned.

The quality of David's life was such that when he first appeared at the royal residence, Saul "loved him greatly" (1 Sam. 16:21).

David came to dispel with his sweet music the evil spirit that often troubled Saul. He, of course, did not know that David was to be his successor.

On the other hand, David behaved so well and was so humble that Saul had no reason to dislike him; rather, he admired and loved him. He made David his armor-bearer and sent word to Jesse that his son was now attached to the inner circle of the king's bodyguard.

Do our lives give off a sweet fragrance that is a blessing to others? Others should see Christ's life reflected in our lives as believers in Christ.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

1 Samuel 16:17 So Saul said to his servants, "Provide for me now a man who can play well and bring him to me."

BGT 1 Samuel 16:17 κα ε πεν Σαουλ πρ ς το ς πα δας α το δετε δ μοι νδρα ρθ ς ψ λλοντα κα ε σαγ γετε α τ ν πρ ς μ

LXE 1 Samuel 16:17 And Saul said to his servants, Look now out for me a skillful player, and bring him to me.

KJV 1 Samuel 16:17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

NET 1 Samuel 16:17 So Saul said to his servants, "Find me a man who plays well and bring him to me."

CSB 1 Samuel 16:17 Then Saul commanded his servants, "Find me someone who plays well and bring him to me."

ESV 1 Samuel 16:17 So Saul said to his servants, "Provide for me a man who can play well and bring him to me."

NIV 1 Samuel 16:17 So Saul said to his attendants, "Find someone who plays well and bring him to me."

NLT 1 Samuel 16:17 "All right," Saul said. "Find me someone who plays well, and bring him here."

NRS 1 Samuel 16:17 So Saul said to his servants, "Provide for me someone who can play well, and bring him to me."

NJB 1 Samuel 16:17 Saul said to his attendants, 'Find me, please, a man who plays well, and bring him to me.'

NAB 1 Samuel 16:17 Saul then told his servants, "Find me a skillful harpist and bring him to me."

YLT 1 Samuel 16:17 And Saul saith unto his servants, 'Provide, I pray you, for me a man playing well -- then ye have brought him in unto me.'

RSV 1 Samuel 16:17 So Saul said to his servants, "Provide for me a man who can play well, and bring him to me."

NKJ 1 Samuel 16:17 So Saul said to his servants, "Provide me now a man who can play well, and bring him to me."

- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

**FIND A SKILLFUL
HARP PLAYER**

So Saul said to his servants, "Provide for me now a man who can play well and bring him to me."

1 Samuel 16:18 Then one of the young men said, 'Behold, I have seen a son of Jesse the Bethlehemite who is a skillful musician, a mighty man of valor, a warrior, one prudent in speech, and a handsome man; and the LORD is with him.'

BGT 1 Samuel 16:18 κα περ θη ε ς τ ν παιδαρ ων α το κα ε πεν δο ρακα υ ν τ Ιεσσαϊ Βηθλεεμ την κα α τ ν ε δ τα ψαλμ ν κα ν ρ συνετ ς κα ν ρ πολεμιστ ς κα σοφ ς λ γ κα ν ρ γαθ ς τ ε δει κα κ ριος μετ α το

LXE 1 Samuel 16:18 And one of his servants answered and said, Behold, I have seen a son of Jessae the Bethleemite, and he understands playing on the harp, and the man is prudent, and a warrior, and wise in speech, and the man is handsome, and the Lord is with him.

KJV 1 Samuel 16:18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

NET 1 Samuel 16:18 One of his attendants replied, "I have seen a son of Jesse in Bethlehem who knows how to play the lyre. He is a brave warrior and is articulate and handsome, for the LORD is with him."

CSB 1 Samuel 16:18 One of the young men answered, "I have seen a son of Jesse of Bethlehem who knows how to play the lyre. He is also a valiant man, a warrior, eloquent, handsome, and the LORD is with him."

ESV 1 Samuel 16:18 One of the young men answered, "Behold, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a man of valor, a man of war, prudent in speech, and a man of good presence, and the LORD is with him."

NIV 1 Samuel 16:18 One of the servants answered, "I have seen a son of Jesse of Bethlehem who knows how to play the harp. He is a brave man and a warrior. He speaks well and is a fine-looking man. And the LORD is with him."

NLT 1 Samuel 16:18 One of the servants said to Saul, "One of Jesse's sons from Bethlehem is a talented harp player. Not only that-- he is a brave warrior, a man of war, and has good judgment. He is also a fine-looking young man, and the LORD is with him."

NRS 1 Samuel 16:18 One of the young men answered, "I have seen a son of Jesse the Bethlehemite who is skillful in playing, a man of valor, a warrior, prudent in speech, and a man of good presence; and the LORD is with him."

NJB 1 Samuel 16:18 One of the servants then spoke up and said, 'I have seen one of the sons of Jesse the Bethlehemite: he is a skilled player, a brave man and a fighter, well spoken, good-looking and Yahweh is with him.'

NAB 1 Samuel 16:18 A servant spoke up to say: "I have observed that one of the sons of Jesse of Bethlehem is a skillful harpist. He is also a stalwart soldier, besides being an able speaker, and handsome. Moreover, the LORD is with him."

YLT 1 Samuel 16:18 And one of the servants answereth and saith, 'Lo, I have seen a son of Jesse the Beth-Lehemite, skilful in playing, and a mighty virtuous man, and a man of battle, and intelligent in word, and a man of form, and Jehovah is with him.'

- **a mighty:** 1Sa 17:32-36 2Sa 17:8,10
- **prudent:** 2Sa 14:20
- **handsome man:** 1Sa 16:12
- **the LORD:** 1Sa 3:19 1Sa 10:7 1Sa 18:12-14 Ge 39:2,23 Mt 1:23 28:20
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

Related Passages: Following are passages where **God** is **with** someone

Genesis 21:22 Now it came about at that time that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "**God is with you in all that you do;**

Genesis 26:24 The LORD appeared to him (ISAAC) the same night and said, "I am the God of your father

Abraham; Do not fear, for **I am with you**. I will bless you, and multiply your descendants, For the sake of My servant Abraham.”

Genesis 39:2 **The LORD was with Joseph**, so he became a successful man. And he was in the house of his master, the Egyptian.

Genesis 39:21-23 But **the LORD was with Joseph** and extended kindness to him, and gave him favor in the sight of the chief jailer. 22 The chief jailer committed to Joseph’s charge all the prisoners who were in the jail; so that whatever was done there, he was responsible for it. 23 The chief jailer did not supervise anything under Joseph’s charge because **the LORD was with him**; and whatever he did, **the LORD made to prosper**.

Genesis 48:21 Then Israel said to Joseph, “Behold, I am about to die, but **God will be with you**, and bring you back to the land of your fathers.

Exodus 3:12 And He said, “Certainly I will be with you (**MOSES**), and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain.”

Deuteronomy 2:7 “For the LORD your God has blessed you in all that you have done; He has known your wanderings through this great wilderness. These forty years **the LORD your God has been with you**; you have not lacked a thing.”

Deuteronomy 20:4 for the **LORD your God is the one who goes with you**, to fight for you against your enemies, to save you.’

Deuteronomy 31:6 “Be strong and courageous, do not be afraid or tremble at them, for **the LORD your God is the one who goes with you**. He will not fail you or forsake you.”

Joshua 1:5 “No man will be able to stand before you all the days of your life. Just as I have been with Moses, **I will be with you**; I will not fail you or forsake you.

Joshua 1:9 “Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for **the LORD your God is with you wherever you go**.”

Judges 2:18 When the LORD raised up judges for them, **the LORD was with the judge and delivered them** from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them.

Judges 6:12 The [Angel of the LORD](#) appeared to him and said to him, “**The LORD is with you**, O valiant warrior.”

1 Samuel 3:19 Thus Samuel grew and **the LORD was with him and let none of his words fail**.

1 Samuel 10:7 “It shall be when these signs come to you, do for yourself what the occasion requires, for **God is with you**.

Isaiah 41:10 ‘Do not fear, for **I am with you**; Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand.’

Amos 5:14 Seek good and not evil, that you may live; And thus may the LORD God of hosts be with you, Just as you have said!

Zechariah 8:23 “Thus says the LORD of hosts, ‘In those days ten men from all the nations will grasp the garment of a Jew, saying, “Let us go with you, for **we have heard that God is with you**.”’”

DAVID'S "RESUME" WELL KNOWN

A [résumé](#) is a brief account of one's professional or work experience and qualifications, often submitted with an employment application. This passage gives us a list of David's qualifications for a job in the king's court.

Then one of the young men said, “**Behold** ([hinneh](#); Lxx = [idou](#)) **I have seen a son of Jesse the Bethlehemite who is a skillful musician, a mighty man of valor, a warrior, one prudent in speech, and a handsome man** (Lit = a man of form = [toar](#); Lxx = [agathos](#) = good); **and the LORD is with him** - Of course, it was not an accident that one of the young men knew of David's musical ability, but he adds 4 more characteristics, the most important is that the LORD with him. How did he know the latter? We cannot state with certainty, but undoubtedly David's godly behavior/character was seen by others. And keep in mind that this is amazing, because he was keeping the sheep for Jesse (cf 1Sa 16:19)! When God gets ready to use a man, he first looks at his heart to do a

character checkup. Then He makes others aware of his reputation by the spiritual fruit in their lives.

The LORD was with him - This is clearly the most distinguishing and most important characteristic of young David. So even at a relatively young age (most think he was a teenager around 15+/-, but we cannot be dogmatic), the "fruit" of David's life demonstrated the Spirit of God was **with him**! This reflects the Holy Spirit's having come upon him mightily for empowerment and is a truth repeatedly emphasized in David's life (see passages below). Even the pagans recognized that God was **with** godly men of old (Abraham - Ge 21:22, Joseph - Ge 39:21, 23)

THOUGHT - Does my life demonstrate to others (family, co-workers, other students, etc) that Christ is in me, the hope of glory (Col 1:27b+), that the Spirit of Christ (1Pe 1:11+) is **with me**? My life should show that God is **with me**, for as NT believers, God's Spirit is not just "with" us but permanently resides within us as His temple (1Cor 6:19+, Ro 8:9+, 1Co 12:13+). Are you living as a light in the midst of a (increasingly) crooked and perverse generation (Php 2:15+)? If not, perhaps the reason is because you are "short circuiting" your "power Source," the Holy Spirit, Who is "in you, giving you the **desire** to obey Him and the **power** to do what pleases Him." (Php 2:13NLT+). What "short-circuits" His supernatural power? Simply one word - SIN! But praise God, He has given us a way to "re-establish" the flow of supernatural power - **CONFESSION** (1Jn 1:9+, cf Pr 28:13+). Don't hide your sin under the rug, but put it under His blood, and "walk in the Light as He Himself is in the Light" so that you might experience "fellowship with one another, and the blood of Jesus His Son (present tense - continually) cleanses us from all sin." (1Jn 1:7). Beloved "[Carry Your Candle](#)" like David carried his and go light your world like David did...

There is a candle in every (BELIEVER'S) soul
Some brightly burning some dark and cold.
There is a Spirit Who brings a fire,
Ignites a candle and makes His Home.
So carry your candle, run to the darkness.
Seek out the hopeless confused and torn.
Hold out your candle for all to see it.
Take your candle, go light your world (Mt 5:16+)

1 Samuel 18:12-14 Now Saul was afraid of David, for **the LORD was with him** but had departed from Saul.
13 Therefore Saul removed him from his presence and appointed him as his commander of a thousand; and he went out and came in before the people. 14 David was prospering in all his ways for **the LORD was with him**.

1 Samuel 18:28-29 When Saul **saw and knew that the LORD was with David**, and that Michal, Saul's daughter, loved him, then Saul was even more afraid of David. Thus Saul was David's enemy continually.

2 Samuel 5:10 David became greater and greater, for **the LORD God of hosts was with him**.

1 Chronicles 17:2 Then Nathan said to David, "Do all that is in your heart, for **God is with you**."

1 Chronicles 28:20 Then David said to his son Solomon, "Be strong and courageous, and act; do not fear nor be dismayed, for the LORD God, my God, is with you. He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished.

[Stevenson](#) - What a wondrous thing is the **providence of God**! These things seemed to happen just by "chance." **By chance**, Saul had this dark depression come over him at this period of his life just after David had been anointed. **By chance**, one of his attendants suggested music as a treatment. **By chance**, one of those attendance had heard of the musical ability of a shepherd boy from Bethlehem.

Handsome ([08389](#)) (toar from **taar** - to incline) means outline, form, appearance, beauty, referring to the contour and outward from of something, humans (Ge. 29:17; 39:6; Dt. 21:11; 1Sa. 16:18); animals (Ge 41:18, 19). One of the most striking uses of toar is in Isaiah's prophetic description of Jesus - "For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no *stately form* (toar) or majesty That we should look upon Him, Nor appearance that we should be attracted to Him." (Isa. 53:2+)

Ronald Youngblood - **Shape, form, beautiful, comely, fair, favored, goodly, resemble, visage** (ASV similar; RSV usually similar with exceptions noted below.) The various nuances of the verbal root described in the preceding paragraph indicate that the noun means basically "shape, form." It probably never means "appearance" (contrast RSV in 1 Samuel 28:14) because of the tautology that would result in passages like Genesis 29:17. Furthermore, the phrase *shēm tō'ar* was used by traditional Hebrew grammarians to refer to "a certain type of noun which does not express a quality or a characteristic in the abstract ... but denotes

the agent or the bearer of a quality or characteristic" (D. J. Kamhi in Bulletin of the School of Oriental and African Studies 34: 261). Thus tō'ar in the OT describes the form, rather than the appearance, of a beautiful woman (Genesis 29:17; Deut. 21:11; 1 Samuel 25:3; Esther 2:7), a handsome (RSV) man (Genesis 39:6; 1 Kings 1:6), sleek (RSV) or gaunt (RSV) cows (Genesis 41:18f.), etc. Especially noteworthy is the use of tō'ar twice in the fourth Suffering Servant Song (Isaiah 52:13; Isaiah 53:12). The Servant's form was horribly marred and disfigured (Isaiah 52:14), repulsive to look at (Isaiah 53:2). As H. C. Leupold (Exposition of Isaiah, II, p. 224) puts it: "Little wonder that many of the fathers of the church of days of old claim that the account reads as though Isaiah had sat at the foot of the cross" (see Mark 14:65; Mark 15:15-20). ([Theological Wordbook of the Old Testament - online](#))

Gilbrant - Likely derived from the root tā'ar, tō'ar means "form," "shape." When used with yāpneh (HED #3413), or a similar word, the shape of a body may refer to a lovely woman, like Rachel (Gen. 29:17), "beautiful of form" or a handsome man like Joseph (39:6), or David, "comely person," that is, "beautiful form" (1 Sam. 16:18). The basic idea of general physical appearance occurs when King Saul asked the witch of Endor about the appearance of Samuel coming from Sheol (28:14), and in Jeremiah's lament for the afflicted persons in Jerusalem (Lam. 4:8). The word may be used for the physical condition and appearance of animals, such as the cows in Pharaoh's dream, interpreted by Joseph (Gen. 41:19). As well, plant life, specifically an olive tree, is described as having excellent physical form (Jer. 11:16). ([Complete Biblical Library](#))

Toar - 12x/12v - appearance(2), form(7), handsome(1), handsome*(1), resembling(1). Gen. 29:17; Gen. 39:6; Jdg. 8:18; 1 Sam. 16:18; 1 Sam. 25:3; 1 Sam. 28:14; 1 Ki. 1:6; Est. 2:7; Isa. 52:14; Isa. 53:2; Jer. 11:16; Lam. 4:8

Henry Blackaby - SKILL ([The Experience](#)) 1 Samuel 16:18

In many ways we live in an age of mediocrity. We do only what we have to in order to get by. We try to get the most we can by doing the least we can. That's why sweepstakes and lotteries are so popular and why gambling is such a growing social problem. It's an attitude that says, "Give me something for nothing, or at least show me a shortcut!" The Bible warns against this kind of attitude.

When King Saul was looking for someone who could play an instrument, not just anyone would do. He was looking for someone with skill, someone who had practiced and perfected his ability. He found David. David was chosen because he could do things well. Later, David's son Solomon would write a proverb that affirmed this:

Do you see a man skilled in his work?
He will stand before kings;
He will not stand before obscure men
--- Proverbs 22:29

As a young person, you have incredible opportunities before you. You have the option to become skilled in many areas of life. You can work hard to develop your athletic or musical ability. You can study hard and make significant contributions to the world of medicine, law, or engineering. You can acquire a diversity of knowledge and skills so many doors will be open to you in the future.

Some young people accept this challenge to become the best they can be and make a difference in the world. Others look at the cost involved and decide it's not worth it. They'd rather find an easier, shorter path. They settle for mediocrity. Don't be one of those who seeks the path of least resistance. Work hard. Do your best. Take advantage of the numerous opportunities God will give you to be the best you can be. You will honor God by your effort, and he will bless you for it.

THE NOBLE PERSON 1 Samuel 16:18 - John Butler in [Sermon Starters](#)

"Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him" (1 Samuel 16:18).

Saul needed a man to help him with a personal problem. One of Saul's servants recommended David for the job. The recommendation gave some important facts about David, these facts are very instructional.

FIRST—HIS SITE

"Bethlehemite." Bethlehem was a very small town. Yet David was observed there. You may feel that your location means you will never be noticed. But if you are faithful and have the qualifications, God will notice you, and in due time, will cause the right people to notice you.

SECOND—HIS SKILL

"Cunning in playing." This spoke of his skill in harp playing. Saul needed a harp player to calm his spirit. David did not become

skilled except by much practice. He used those many hours tending sheep not to day dream or to sit idly but to improve his harp skills.

THIRD—HIS STRENGTH

“A mighty valiant man.” The word “valiant” is translated from a Hebrew word meaning “strong.” David was no effeminate sissy. So in his character, he was both a man of muscle and music.

FOURTH—HIS SOLDIERSHIP

“A man of war.” David fought off the predators of his sheep. A lion and a bear were killed singlehandedly by David to protect his sheep. He was a courageous young man who would fight for that which was right. Evil would not trample on the innocent when David was present.

FIFTH—HIS SPEECH

“Prudent in matters.” The word translated “matters” is translated “words” over seven hundred times in the Old Testament. It is translated “matters” only some sixty times. The original KJV had “speech” in the margin. This compliment refers to David’s noble speech. He had a good mouth. He did not use his mouth to foul up the environment.

SIXTH—HIS STATURE

“A comely person.” The word “comely” refers to his physique. David was no couch potato, grossly overweight, waddling from place to place because he was physically inert. Physical condition is no substitute for spirituality. But a lazy, fat slob dishonors God.

SEVENTH—HIS SPIRITUALITY

“The LORD is with him.” This is the best attribute of all. It speaks of his high spiritual condition. David was devoted to the Lord. He was not the typical godless youth who had little time for God. He read and studied the Scriptures and knew how to pray. His relationship with God was the key to his great victory over Goliath. But if you want the Lord with you, you must want to be with the Lord.

1 Samuel 16:19 So Saul sent messengers to Jesse and said, 'Send me your son David who is with the flock.'

BGT 1 Samuel 16:19 κα π στειλεν Σαουλ γγ λους πρ ς Ιεσσαϊ λ γων π στειλον πρ ς με τ ν υ ν σου Δαυιδ
τ ν ν τ ποιμν σου

LXE 1 Samuel 16:19 And Saul sent messengers to Jessae, saying, Send to me thy son David who is with thy flock.

KJV 1 Samuel 16:19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

NET 1 Samuel 16:19 So Saul sent messengers to Jesse and said, "Send me your son David, who is out with the sheep.

CSB 1 Samuel 16:19 Then Saul dispatched messengers to Jesse and said, "Send me your son David, who is with the sheep."

ESV 1 Samuel 16:19 Therefore Saul sent messengers to Jesse and said, "Send me David your son, who is with the sheep."

NIV 1 Samuel 16:19 Then Saul sent messengers to Jesse and said, "Send me your son David, who is with the sheep."

NLT 1 Samuel 16:19 So Saul sent messengers to Jesse to say, "Send me your son David, the shepherd."

NRS 1 Samuel 16:19 So Saul sent messengers to Jesse, and said, "Send me your son David who is with the sheep."

NJB 1 Samuel 16:19 So Saul sent messengers to Jesse with the order, 'Send me your son David (who is with the sheep).'

NAB 1 Samuel 16:19 Accordingly, Saul dispatched messengers to ask Jesse to send him his son David, who was with the flock.

YLT 1 Samuel 16:19 And Saul sendeth messengers unto Jesse, and saith, 'Send unto me David thy son, who is with the flock.'

- **with the flock:** 1Sa 16:11 17:15,33,34 Ex 3:1-10 1Ki 19:19 Ps 78:70-72 113:8 Am 1:1 7:14,15 Mt 4:18-22
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

SAUL SENDS FOR A GOOD SHEPHERD

So Saul sent messengers to Jesse and said, "Send me your son David who is with the flock - As king Saul could get whatever he wanted and so he command Jesse to send his son, which recalls Samuel's warning to the people desiring a king, that he would **TAKE** whatever he wanted ("take" repeated 6x in 1Sa 8:11, 13, 14, 15, 16, 17+). Note the emphasis on his status as [shepherd](#), a humble task, reflective of David's humble heart. Don't miss the fact that here is the anointed future king of Israel going back to his job shepherding the sheep. We don't know if David fully understood the purpose of the anointing, but either way, he remained faithful to the task that his father had assigned him.

Gleason Archer - [go to page 179 in The Encyclopedia of Bible Difficulties](#) for the discussion of the topic - In 1 Samuel 16:19–21 Saul recognizes David as the son of Jesse, but in 1 Sa 17:58 Saul is said to have asked David, “Whose son art thou?” How can the two be reconciled?

It is true that Saul had already been introduced to David (1 Sam. 16:18) as “a son of Jesse the Bethlehemite who is a skillful musician, a mighty man of valor, a warrior, one prudent in speech, and a handsome man” (NASB). But it should be noted also that up until the contest with Goliath, David had shown to King Saul only his artistic side; and then David had been permitted to return home to Bethlehem. It is altogether true to life for Saul to see David in an entirely new light and to show a keen interest in his background. Apparently General Abner had no previous acquaintance with David except as a harp player and so was not even aware of Jesse's name (17:55). Abner had not been involved in David's earlier introduction to the palace as a soothing musician (16:18); rather, one of Saul's “young men” (that is, a retainer of the royal bodyguard) had mentioned Jesse's name to Saul.

Saul's rekindled interest, however, went far beyond the name of David's father—even though that was his lead-off question. It is quite apparent that Saul wanted to know whether there were any more at home like him; this was in line with his standard policy set forth in 1 Samuel 14:52: “When Saul saw any mighty man or any valiant man, he attached him to his staff” (NASB). That is to say, Saul was intent on building up a first-class bodyguard of champion fighters, and he saw in David a promising lead to obtaining more soldiers like him. From 18:1 we are informed that David then carried on a fairly extensive conversation with Saul, going far beyond the giving of his own father's name. Thus we find that when we view the two episodes in their own context and situation, they turn out to be very true to life; and there is no real contradiction between them.

1 Samuel 16:20 Jesse took a donkey loaded with bread and a jug of wine and a young goat, and sent them to Saul by David his son.

BGT 1 Samuel 16:20 καὶ λαβὼν ἰεσσαὶ γομὸν ῥτων καὶ σκνὸν οὐνοῦ καὶ ριφὸν ἀγνὰ καὶ ἕαπ' στείλεν τὴν χεὶρ Δαυὶδ τοῦ υἱοῦ αὐτοῦ πρὸς Σαουλ

LXE 1 Samuel 16:20 And Jessae took a homer of bread, and a bottle of wine, and one kid of the goats, and sent them by the hand of his son David to Saul.

KJV 1 Samuel 16:20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

NET 1 Samuel 16:20 So Jesse took a donkey loaded with bread, a container of wine, and a young goat and sent them to Saul with his son David.

CSB 1 Samuel 16:20 So Jesse took a donkey loaded with bread, a skin of wine, and one young goat and sent them by his son David to Saul.

ESV 1 Samuel 16:20 And Jesse took a donkey laden with bread and a skin of wine and a young goat and sent them by David his son to Saul.

NIV 1 Samuel 16:20 So Jesse took a donkey loaded with bread, a skin of wine and a young goat and sent

them with his son David to Saul.

NLT 1 Samuel 16:20 Jesse responded by sending David to Saul, along with a young goat, a donkey loaded with bread, and a wineskin full of wine.

NRS 1 Samuel 16:20 Jesse took a donkey loaded with bread, a skin of wine, and a kid, and sent them by his son David to Saul.

NJB 1 Samuel 16:20 Jesse took five loaves, a skin of wine and a kid, and sent them to Saul by his son David.

NAB 1 Samuel 16:20 Then Jesse took five loaves of bread, a skin of wine, and a kid, and sent them to Saul by his son David.

YLT 1 Samuel 16:20 And Jesse taketh an ass, with bread, and a bottle of wine, and one kid of the goats, and sendeth by the hand of David his son unto Saul.

- **Jesse took a donkey loaded with bread and a jug of wine** 1Sa 10:27 17:18 25:18 Ge 43:11 2Sa 16:1,2 Pr 18:16
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

JESSE SENDS GIFTS TO SAUL WITH DAVID

Jesse took a donkey loaded with bread and a jug of wine and a young goat, and sent them to Saul by David his son

1 Samuel 16:21 Then David came to Saul and attended him; and Saul loved him greatly, and he became his armor bearer.

BGT 1 Samuel 16:21 κα ε σ λθεν Δαυιδ πρ ς Σαουλ κα παρεισκει ν πιον α το κα γ πησεν α τ ν σφ δρα κα γενθη α τ α ρων τ σκε η α το

LXE 1 Samuel 16:21 And David went in to Saul, and stood before him; and he loved him greatly; and he became his armour-bearer.

KJV 1 Samuel 16:21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

NET 1 Samuel 16:21 David came to Saul and stood before him. Saul liked him a great deal, and he became his armor bearer.

CSB 1 Samuel 16:21 When David came to Saul and entered his service, Saul admired him greatly, and David became his armor-bearer.

ESV 1 Samuel 16:21 And David came to Saul and entered his service. And Saul loved him greatly, and he became his armor-bearer.

NIV 1 Samuel 16:21 David came to Saul and entered his service. Saul liked him very much, and David became one of his armor-bearers.

NLT 1 Samuel 16:21 So David went to Saul and began serving him. Saul loved David very much, and David became his armor bearer.

NRS 1 Samuel 16:21 And David came to Saul, and entered his service. Saul loved him greatly, and he became his armor-bearer.

NJB 1 Samuel 16:21 David went to Saul and entered his service; Saul became very fond of him and David became his armour-bearer.

NAB 1 Samuel 16:21 Thus David came to Saul and entered his service. Saul became very fond of him, made him his armor-bearer,

YLT 1 Samuel 16:21 And David cometh in unto Saul, and standeth before him, and he loveth him greatly; and he is a bearer of his weapons.

- stood before him: Ge 41:46 De 1:38 10:8 1Ki 10:8 Pr 22:29
- loved him: Ps 62:9 118:9 146:3

DAVID'S WARM RECEPTION BY SAUL

Then David came to Saul and attended him; and Saul loved him greatly, and he became his armor bearer - David made a major impression on Saul as he entered into his service with the result that Saul love him and gave him a position of significant responsibility to be his armor bearer. As the story unfolds Saul's love turned to jealousy and hatred, because it was clear that Yahweh was with this young man. Clearly David's time in the royal court would serve as training as he observed the manners and customs of the court.

Do you see a man skilled in his work?
He will stand before kings;
He will not stand before obscure men
--- Proverbs 22:29

[Life Application Study Bible \(borrow\)](#) - Sometimes our plans-even the ones we think God has approved-have to be put on hold indefinitely. Like David, we can use this waiting time profitably. We can choose to learn and grow in our present circumstances, whatever they may be.

1 Samuel 16:22 Saul sent to Jesse, saying, "Let David now stand before me, for he has found favor in my sight."

BGT 1 Samuel 16:22 κα π σπειλεν Σαουλ πρ ς Ιεσσαί λ γων παριστ σθω δ Δαυιδ ν πιον μο τι ερεν χ ριν ν φθαλμο ς μου

LXE 1 Samuel 16:22 And Saul sent to Jessae, saying, Let David, I pray thee, stand before me, for he has found grace in my eyes.

KJV 1 Samuel 16:22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

NET 1 Samuel 16:22 Then Saul sent word to Jesse saying, "Let David be my servant, for I really like him."

CSB 1 Samuel 16:22 Then Saul sent word to Jesse: "Let David remain in my service, for I am pleased with him."

ESV 1 Samuel 16:22 And Saul sent to Jesse, saying, "Let David remain in my service, for he has found favor in my sight."

NIV 1 Samuel 16:22 Then Saul sent word to Jesse, saying, "Allow David to remain in my service, for I am pleased with him."

NLT 1 Samuel 16:22 Then Saul sent word to Jesse asking, "Please let David remain in my service, for I am very pleased with him."

NRS 1 Samuel 16:22 Saul sent to Jesse, saying, "Let David remain in my service, for he has found favor in my sight."

NJB 1 Samuel 16:22 Saul then sent a message to Jesse, 'Let David stay in my service, since he has won my favour.'

NAB 1 Samuel 16:22 and sent Jesse the message, "Allow David to remain in my service, for he meets with my approval."

YLT 1 Samuel 16:22 And Saul sendeth unto Jesse, saying, 'Let David, I pray thee, stand before me, for he hath found grace in mine eyes.'

SAUL TAKES DAVID INTO HIS SERVICE

Saul sent to Jesse, saying, "Let David now stand before me, for he has found favor in my sight - Jesse would hardly object to the king's request. Saul explains that he would like David to attend him as was pleased with him.

1 Samuel 16:23 So it came about whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him.

BGT 1 Samuel 16:23 κα γενθη ν τ ε ναι πνε μα πονηρ ν π Σαουλ κα λ μβανεν Δαυιδ τ ν κιν ραν κα ψαλλεν ν τ χειρ α το κα ν ψυχεν Σαουλ κα γαθ ν α τ κα φ στατο π α το τ πνε μα τ πονηρ ν

LXE 1 Samuel 16:23 And it came to pass when the evil spirit was upon Saul, that David took his harp, and played with his hand: and Saul was refreshed, and it was well with him, and the evil spirit departed from him.

KJV 1 Samuel 16:23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

NET 1 Samuel 16:23 So whenever the spirit from God would come upon Saul, David would take his lyre and play it. This would bring relief to Saul and make him feel better. Then the evil spirit would leave him alone.

CSB 1 Samuel 16:23 Whenever the spirit from God troubled Saul, David would pick up his lyre and play, and Saul would then be relieved, feel better, and the evil spirit would leave him.

ESV 1 Samuel 16:23 And whenever the harmful spirit from God was upon Saul, David took the lyre and played it with his hand. So Saul was refreshed and was well, and the harmful spirit departed from him.

NIV 1 Samuel 16:23 Whenever the spirit from God came upon Saul, David would take his harp and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.

NLT 1 Samuel 16:23 And whenever the tormenting spirit from God troubled Saul, David would play the harp. Then Saul would feel better, and the tormenting spirit would go away.

NRS 1 Samuel 16:23 And whenever the evil spirit from God came upon Saul, David took the lyre and played it with his hand, and Saul would be relieved and feel better, and the evil spirit would depart from him.

NJB 1 Samuel 16:23 And whenever the spirit from God came over Saul, David would take a harp and play; Saul would then be soothed; it would do him good, and the evil spirit would leave him.

NAB 1 Samuel 16:23 Whenever the spirit from God seized Saul, David would take the harp and play, and Saul would be relieved and feel better, for the evil spirit would leave him.

YLT 1 Samuel 16:23 And it hath come to pass, in the spirit of sadness from God being on Saul, that David hath taken the harp, and played with his hand, and Saul hath refreshment and gladness, and the spirit of sadness hath turned aside from off him.

RSV 1 Samuel 16:23 And whenever the evil spirit from God was upon Saul, David took the lyre and played it with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.

NKJ 1 Samuel 16:23 And so it was, whenever the spirit from God was upon Saul, that David would take a harp and play it with his hand. Then Saul would become refreshed and well, and the distressing spirit would depart from him.

- the evil spirit: 1Sa 16:14,16
- Saul: 1Sa 18:10,11 Mt 12:43-45 Lu 11:24-26
- 1 Samuel 16 Resources - Multiple Sermons and Commentaries

THE EFFECT OF DAVID'S PLAYING ON SAUL'S CONDITION

So it came about whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him - Note the sequence - Saul seized, David plays, Saul refreshed and well, Spirit departs.

Many beautiful things have been said about the power of sound in reference to David's playing of the harp before King Saul, when he was startled by an evil spirit, and found, at least for some moments, relief in listening to the fair youth's playing of strings, who bestowed by his psalms upon the world an imperishable blessing. Who shall tell how many have been lifted up by them throughout the course of the centuries, how much gloominess has been wiped away from dejected faces by them, and how much light the psalms have brought into melancholy hearts?

Oh, such a charming power goes forth from the psalms, by which the evil spirits in heart and house must depart. If they were not only sung on the day of rest in the house of prayer, but also in the family circle, and if it would become a rule that there would be no home amongst us without the lovely harp, there would be less place for bitterness and wrath, sour moods and vehement outbursts, altogether dissonants that don't fit with the harmony of the holy song. Nobody ever needs to be at a loss concerning the choice of the song. The psalms are as diverse as the heart that finds an echo of all its affections in them, and then in such a manner that it is refreshed by them at the same time.

Is our heart cast down within us, let the psalm of the panting hart sound from the strings; it asks us so faithfully why our heart is bowed down within us and what our soul is disquieted about; it stirs us so kindly to remember our former trust and to find again our desire in the praise of the Almighty One, even if tears are our daily food,—is it not true, this provides us relief?

Have we been caught by sin; let the psalms of penitence arise from our depressed innermost: "Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears." They bring us into the depth, but still allow in that depth of destruction to hear the tones of redemption and salvation, of compassion and peace,—is it not true, this provides us relief?

When we are compassed by the fears of death, then let it sound, let it be prayed, let it be sung towards the heavens, the song of praise of Him who can, and will and shall in need, even when death approaches, provide complete relief,—is it not true, this provides us relief?

The harp upon the wall! The harp in the hand! The harp in the heart!

David always provides relief because from him sings forth the gospel of the great Son of David, Jesus Christ, the gospel, that sings of the redemption of sin by the blood of the cross, and of the renewal of the heart by the Holy Spirit, the gospel that is one song of praise upon the rich compassion of our God.

R C Sproul - A prominent figure complained about the impact of music upon our young people. This "new music," he said, "is promoting the moral degeneracy of our adolescents." We might think this statement was made by someone within the past one hundred years. However, even though this sentiment has been echoed numerous times in recent history, it is actually a quote of the ancient Greek philosopher Plato.

Without question, music has a profound impact on human beings. Though we may differ over just how influential it is, music continues to shape and add color to the most important moments of our lives. Spouses have favorite songs that conjure up happy memories of courtship. Certain compositions are immediately associated with specific holidays or other special occasions. Music can be used to change or reflect different moods. As today's passage indicates, even biblical heroes used music for this purpose.

The principles of proportionality, harmony, simplicity, and complexity introduced yesterday may be nowhere more apparent than when we study music. All sorts of sounds are heard everyday — a jackhammer's pounding, the singing of a sparrow, the shattering of glass, the fight song played by a marching band. Yet only the second and the last of these examples can be called music. A jackhammer may be noise, but it does not exhibit the variation in tone or progression (proportionality) that the sparrow's singing does. When glass breaks, it may be possible to determine that it shatters with the tone of A flat. Nevertheless, because this tone does not occur in a sequence (simple or complex), it is not deemed to be musical.

In reality, a musical score always follows certain mathematical rules. Certain chords sound harmonious because of their numerical relationship to each other. The artist may not be able to define it with arithmetic, but if the correlation does not adhere to a mathematical system of music, Western or Eastern, the tones only produce noise. If a progression of sounds completely violates the standards of aesthetics, our ears do not hear music.

Coram Deo The Psalmist implores us to "make a joyful noise" unto the Lord, but the context makes it clear he is using "noise" as a synonym for music (Ps. 95:1–2). God is pleased when we praise Him with music, whether it be with voice or with the instrument. Do you worship Him eagerly in the public setting whenever it is time to sing? Endeavor this Sunday to sing or play eagerly unto Him, for He is the great God above all the earth.