

DAVID ANOINTED KING

– APRIL 11. – 1 SAMUEL 16:4-13. –

A MAN AFTER GOD'S OWN HEART – ANOTHER PHASE OF SAMUEL'S

CHARACTER – SAMUEL SENT TO BETHLEHEM – ANOINTING THE SUCCESSORS OF PRESENT INSTITUTIONS – DAVID A TYPE OF THE CHURCH IN THE FLESH – DIVINE METHOD OF SELECTION OF THE ELECT.

"Man looketh on the outward appearance, but Jehovah looketh on the Heart." – 1 Samuel 16:7.

KING SAUL'S rejection by the Lord because of disobedience meant not only his own ultimate removal from the throne, but that his sons should not succeed him in it. Furthermore, it meant also the Lord's selection of another man, another family, for the office of ruler in Israel and representative of the Lord upon the throne. The Lord's choice was David, to whom the Prophet Samuel had indirectly referred, saying, "The Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou [King Saul] hast not kept that which the Lord commanded thee." – 1 Samuel 13:14.

At the time of the events of today's Study, David was about twenty years old; consequently the Prophet's words must have been uttered about the time of David's birth. Thus we have another illustration of God's foreknowledge and design in respect to those whom He especially uses in His service. Similarly God's choice of Jacob was declared before he was born; and similarly the Apostle Paul was chosen from before his birth. We are to separate from this declaration any false thought respecting the Divine

choice, and note that none of these was chosen to eternal life, but each of them, all of them, chosen and fitted for special service.

This gives us a suggestion of the possibility of paternal and maternal influence affecting the natural disposition of a human being from before his birth. He still has a will, however; and even though favorably endowed, it remains with himself to determine, to will, whether or not he will walk in the Lord's ways and to what extent he will be obedient. There is no coercion of the will; for the Lord seeks such as worship Him in spirit – willingly, heartily – and in truth.

David's great-grandmother was the gentle Ruth, who gleaned grain probably in the very field with which David was familiar. His great-grandfather's name was Boaz, a page of whose history is recorded in the Book of Ruth. Like Boaz, David's father Jesse was doubtless one of the Elders of the city of Bethlehem, respected and honored as a noble man. Of his mother we know little, except that David twice mentioned her as a handmaid of God.

SAMUEL'S FAITH TESTED

The Prophet Samuel mourned and prayed for King Saul, and apparently was disappointed that this man, of whom he had expected such great things and under whose guidance he had anticipated great prosperity for Israel, should be rejected. Quite probably fearful forebodings of a civil war to result from the installation of a new king perturbed the Prophet's mind. He knew that Saul would not quietly submit to laying down the scepter which he had taken up with so great modesty, in obedience to the Divine arrangement. The Prophet's mental eye could see the probability of civil strife, which might rupture the nation and cause great trouble. He should have had greater trust in the Wisdom and the Power of the Almighty, but his trouble was more or less like that which assails all of the Lord's people even today.

The lesson to our hearts should be that we will implicitly trust the Lord to manage His own affairs; that we will trust Him where we cannot trace Him and will be obedient to His directions; and that so far from mourning at the execution of His plans we will rejoice, knowing that all things are working together for good to them that love God – that all things will ultimately work blessings for those who are in accord with the Lord – blessings for the future life, if not for the present.

When sent to anoint David, the Prophet Samuel exhibited a fear not elsewhere noticeable in his character. He did not hesitate to perform the Lord's bidding, but intimated that he clearly understood that it meant the risk of his own life – that King Saul would kill him as a traitor if he should anoint a successor to the kingdom. The Lord made it clear to him that it was not the intention to make the matter known at once, and directed him to go to Bethlehem and make a sacrifice there and, incidentally, to improve the opportunity of finding and anointing the one who in due time would be made known and exalted to the throne. At the time, he was merely to perform the initial work, which David's father and brethren would not understand, thinking perhaps that the anointing meant a special blessing or a commission from the Lord to engage as a member of the school of the prophets or something else of this kind. Quite probably, however, the Prophet informed David privately of the meaning of the anointing, just as he had privately informed Saul when he secretly anointed the latter to the office of king of Israel.

GOD'S CHOICE OF KING

Our Study begins at the point when the Prophet Samuel had arrived at Bethlehem. The Elders were in fear, thinking that his presence signified some sin on their part, or on the part of some of their fellow-citizens, which God had sent him to reprove and to punish. Hence they inquired whether or not he came peaceably –

whether or not his presence meant a blessing or the infliction of a penalty. Their fears were allayed when they heard that his mission was a peaceable one – to offer a sacrifice unto the Lord.

Some time before this, the Ark of the Covenant had been captured by the Philistines. The Tabernacle services, thus discontinued, had not yet been reestablished, and for this reason this sacrificing was performed by the Lord's especially appointed servant. The command to the people of Bethlehem to sanctify themselves if they would be participators in the blessings of the sacrifice signified that they should wash their persons, put on clean clothes and draw nigh to the Lord with their hearts. Thus they typically represented that justification and sanctification which the Church of this Age has enjoyed.

The Prophet seems to have taken supervision of the family of Jesse to the intent that he might without public display find the man whom the Lord had chosen, and might anoint him to the office and give him the Divine blessing in preparation of it. Jesse properly introduced his sons to the Prophet according to the order of their birth – his eldest, Eliab, first. As he was of fine appearance the Prophet naturally assumed that he was the Lord's choice; but as he looked to the Lord for direction in the matter he got the response – in what manner we know not – which constitutes the Golden Text of this Study.

Judged from the human standpoint of appearance, age, ability, etc., Eliab was the most suitable person in Jesse's family to be the king over the nation, but not so in the **[R5656 : page 89]** Lord's sight. The Lord was looking at the heart, and had already selected David as a man after his own heart, although, at this time being under age, his father had not thought worth while to send for him to be present at the feast. As one after another of Jesse's sons appeared, the Prophet found not him whom the Lord's Spirit indicated as the one to be anointed. Then he inquired, "Are

all thy children here?" Jesse suddenly remembered that he had another boy, his youngest, who was in the field with his sheep, and sent for him.

THE ANTITYPICAL LORD'S ANOINTED

Our Golden Text appeals to all Christians in connection with the High Calling of the Gospel Age, and year by year experience shows us its general applicability. We, too, as the Lord's messengers, are seeking for those to be anointed with the oil of gladness, the Holy Spirit, that they may be kings and priests unto God in the Kingdom which He is about to establish and which will supersede present kingdoms. We too, like the Prophet Samuel, might feel afraid to proceed with this work of anointing the successors of present institutions, did we not realize that the work of sealing the Elect of the Lord, which is now in progress, is a secret work, which the world cannot understand. Indeed, none understand this matter of the sealing, the anointing of the Holy Spirit, except those who have received it; and they are all of the David class.

The name David signifies Beloved; and as it applied especially to our Lord and Master, of whom it was said by Jehovah, "This is My beloved Son," so also it applies to all the members of His Body, each of whom must be beloved, else he cannot be acceptable as a member. Of such the Head says, "The Father Himself loveth you"; and again, He says that we should love one another as He has loved us. It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character. The spirit of love must be in them – love for the Lord and love one for the other; else they are none of His.

In seeking the Lord's anointed, who shall by and by reign in Millennial glory for the blessing of the world, as antitypes of David, we notice that as he was counted by his brethren as too

insignificant to be considered in this connection, so also are those whom the Lord is choosing and anointing for His Heavenly Kingdom. Our Lord Jesus was disesteemed of His brethren, and when the suggestion was made that He should be the Lord's Anointed, His people hid, as it were, their faces from Him – disdained Him, despised Him, and considered Him hopeless respecting anything great or glorious – "a root out of a dry ground." The same has been true respecting the members of His Body, the elect Church. They also have been despised and rejected of men; and of them the Apostle declares, "We are made as the filth of the world, and are the offscouring of all things" – for Christ's sake, for the Truth's sake. – 1 Corinthians 4:13.

WHO CAN READ THE HEART?

Again he declares, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." St. James asks, "Hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom which He hath promised to them that love Him!" This principle of the Divine selection of things that are not esteemed amongst men, to bring to naught the things that are esteemed by men, is noticeable throughout this Gospel Age. Often have we, like the Prophet Samuel, looked about amongst men seemingly eligible to a place in the Kingdom – socially, intellectually, morally, educationally – and in the esteem of men, and have expected that surely the Lord would sanction their anointing with the oil of gladness and grant them a knowledge of the Truth pertaining to the Kingdom, only to find ourselves mistaken and to get a fresh lesson on the fact that God looketh not on the outward appearance, but on the heart.

We concede that we are unable to read the heart; but we are fully satisfied to accept the Divine decision in such matters and to trust that when in due time all the secrets of this present life shall be disclosed we shall then be able to understand the meaning of

the Lord's selections more completely than we do now. We shall then be able to see what a difference there was between the hearts of those whom the Lord accepted and the hearts of those, outwardly humble, whom He did not so highly favor in respect to the Kingdom call. Meantime, we must simply wait and trust the Lord and accept His decisions, as expressed by our dear Redeemer when He said, "I thank Thee, Father, Lord of Heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight."

Instructed respecting the Divine methods, we are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom He seems to give the anointing of His Spirit and the "ear to hear." Rather, while making known the Message to all as we have opportunity, we are to rejoice especially with those upon whom the Lord's favor is manifested, regardless of their earthly surroundings, etc. ("The Lord knoweth them that are His"); and it is for us to recognize, to honor and to co-operate with all such, as the ambassadors and representatives of our Lord and Master.

Often have we thought, as we have looked over a congregation of the Lord's people and beheld some not prepossessing in personal appearance, some not well educated or refined, some ignoble – but nevertheless bearing the marks of the anointing of the Lord, the light of the Truth shining in their faces, the confidence and hope of the Truth inspiring them, and their lives indicating a transformation from the kingdom of darkness into the Kingdom of God's dear Son – often have we thought that had the Lord sent us forth to seek His Bride, we might have ignorantly passed by some of His choice jewels and have gathered in some whom He rejects as unworthy – because we are unable to read the heart. This thought should make us very humble, gentle and meek toward all, and very trustful of the Lord and very much

inclined to look for His leading in respect to our labors as His servants – just as the Prophet Samuel looked to the Lord in connection with the anointing of David.

A PICTURE OF THE MILLENIUM

Samuel's words, "We will not sit down until he come hither," referred to the feast of which they were about to partake. It was the custom that, after the sacrifice had been offered, the sanctified persons present and those in spirit sharing in the sacrifice might join in a feast, eating the flesh and thus celebrating a communion with the Lord. It was this feast that the Prophet decided should not be commenced until David's arrival. Indeed, by reason of being the Lord's anointed, he would be the most important person present at the gathering.

Perhaps in this also we can see a figure of the Lord's blessing in the Divine Plan. A feast of fat things has been designed for the whole world of mankind. But the feast cannot be participated in until the justifying and sanctifying sacrifice has been killed. More than this, the feast **[R5656 : page 90]** cannot be commenced until first the Anointed One shall come and shall receive the anointing. The anointing began with our Lord, the Head of the Church, and throughout the Gospel Age has been flowing down upon the members of His Body, the Church. The Sacrifice has been killed; and we, as members of Christ, have been participating in the sacrifice. Shortly the whole matter will have been accomplished; and then, as the Lord's anointed, the feast of fat things will be spread – the Anointed One, Head and Body, being the principal in that great antitypical feast.

The blessing and power of the Lord accompanied David's anointing in some manner – just how we may not understand; for the manifestation of the Spirit was not the same then as it is with the Church, since Pentecost. (John 7:39.) However, in some manner God's blessing and power were with David, enabling him

to progress in knowledge, etc., and preparing him for the duties of the office to which he had been anointed. May we not consider as an antitype to this, the anointing which comes upon the Church from the time of her acceptance with the Lord? Ours is not a physical anointing nor are the blessings conferred of a temporal character. It is as New Creatures that we are anointed, that we grow in grace, knowledge and love; and it is as New Creatures that by and by we shall be perfected in the First Resurrection and come to the Throne with our Lord and Master as our Head.

