



Sowing the Word

*"God does not see the same
way people see.
People look at
the outside of a person,
but the Lord
looks at the heart."*

1 Samuel 16:7

1 Samuel 16

March 7th - March 20th 2013

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

Table of Contents

Outline.....	2
Study Questions.....	3-4
With the Word Commentary.....	5
Matthew Henry.....	6-8

Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guizik, Chuck Smith, John MacArther, Ray Steadman CH Spurgeon, John Piper and many more!

http://preceptaustin.org/1_samuel_commentaries.htm

You Version - with multiple translations

You can get this online or with a mobile device.

They even have audio files you can listen to of the Bible

<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim

http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/1_Samuel/Index.htm

Outline

I. Samuel (1 Sam. 1-7)

1. Birth and childhood (1-2)
2. Early ministry (3)
3. Saga of the Ark (4-6)
4. Samuel's influence (7)

II. Saul (1 Sam. 8-15)

1. Israel: We want a king (8)
2. Saul made king (9-12)
3. Early victories (12)
4. The rebuke of Saul (13:1-15)
5. The wars of Saul (13:16-14:52)
6. The rejection of Saul (15:1-35)

III. David (1 Sam. 16-1 Sam. 31)

1. The shepherd (16-17)
2. The servant (18-19)
3. The exile (20-31)

3. Samuel anointed David as king and the Spirit of the Lord came powerfully upon him. This enabled David to accomplish the commission set before him. How does the Holy Spirit work in your life? Can you feel the empowerment He gives? How does this affect your following of the Holy Spirit?

4. David was sent to Saul to alleviate the torment from the troubling spirit that came upon him. This illustrated what a king should be: one who brings relief. Even those who are disobedient and rejected can receive relief and comfort through the Lord's servant. Has the Lord ever sent you to be the inspiration in a rebellious life? How was He glorified through that?

With the Word Bible Commentary

Reject what God rejects. You expect Samuel to mourn over Saul and his sin (1 Cor. 5:1–2), but mourning alone will not solve problems. There comes a time for action (Josh. 7:10ff.).

See as God sees. How strange that Samuel had not learned his lesson after the failure of Saul (1 Sam. 9:2; 10:23–24). God told Samuel that He would tell him the man of His choice (v. 3), but the old man was tempted to run ahead of the Lord. The heart determines the life (Prov. 4:23), and only God can see the heart (Acts 1:24–25).

Let God do the rest. Samuel anointed David to be king and then departed from Bethlehem, for his work there was done. How would a shepherd boy get from the fields to the throne? That was not Samuel's responsibility; God would see to it. God used David's musical skill to bring him into the king's presence. Empowered by the Spirit (v. 13), David had nothing to fear.

(The ominous statement in v. 14 should be compared with David's prayer in Ps. 51:11.)

God Sees the Heart

God not only sees our hearts, but He searches them (1 Chron. 28:9) and knows our thoughts and motives (Heb. 4:12–13). We think we know our own hearts, but we do not (Jer. 17:9), so we had better accept God's verdict. We should be careful not to judge others since we cannot know their hearts (John 7:24; 1 Cor. 4:5).

Wiersbe, W. W. (1991). *With the Word Bible Commentary* (1 Sa 16:1).
Nashville: Thomas Nelson.

Matthew Henry

At this chapter begins the story of David, one that makes as great a figure in the sacred story as almost any of the worthies of the Old Testament, one that both with his sword and with his pen served the honour of God and the interests of Israel as much as most ever did, and was as illustrious a type of Christ. Here Samuel is appointed and commissioned to anoint a king among the sons of Jesse at Bethlehem (v. 1–5). All his elder sons are passed by and David the youngest is pitched upon and anointed (v. 6–13). Saul growing melancholy, David is pitched upon to relieve him by music (v. 14–23). Thus small are the beginnings of that great man. Samuel had retired to his own house in Ramah, with a resolution not to appear any more in public business, but to addict himself wholly to the instructing and training up of the sons of the prophets, over whom he presided, as we find, ch.19:20. He promised himself more satisfaction in young prophets than in young princes; and we do not find that, to his dying day, God called him out to any public action relating to the state, but only here to anoint David. God reproves him for continuing so long to mourn for the rejection of Saul. He does not blame him for mourning on that occasion, but for exceeding in his sorrow: How long wilt thou mourn for Saul? v. 1. We do not find here that he mourned at all for the setting aside of his own family and the deposing of his own sons; but for the rejecting of Saul and his seed he mourns without measure, for the former was done by the people's foolish discontent, this by the righteous wrath of God. Yet he must find time to recover himself, and not go mourning to his grave, 1. Because God has rejected him, and he ought to acquiesce in the divine justice, and forget his affection to Saul; if God will be glorified in his ruin, Samuel ought to be satisfied. Besides, to what purpose should he weep? The decree has gone forth, and all his prayers and tears cannot prevail for the reversing of it, 2 Sa. 12:22, 23. 2. Because Israel shall be no loser by it, and Samuel must prefer the public welfare before his own private affection to his friend. "Mourn not for Saul, for I have provided me a king. The people provided themselves a king and he proved bad, now I will provide myself one, a man after my own heart." "If Saul be rejected, yet Israel shall not be as sheep having no shepherd. I have another in store for them; let thy joy of him swallow up thy grief for the rejected prince."

If the sons of Jesse were told that God would provide himself a king among them (as he had said, v. 1), we may well suppose they all made the best appearance they could, and each hoped he should be the man; but here we are told how all the elder sons, who stood fairest for the preferment, were passed by. Eliab, the eldest, was privately presented first to Samuel, probably none being present but Jesse only, and Samuel thought he must needs be the man: Surely this is the Lord's anointed, v. 6. The prophets themselves, when they spoke from under the divine direction, were as liable to mistake as other men; as Nathan, 2 Sa. 7:3. But God rectified the prophet's mistake by a secret whisper to his mind: Look not on his countenance, v. 7. It was strange that Samuel, who had been so wretchedly disappointed in Saul, whose countenance and stature recommended him as much as any man's could, should be so forward to judge of a man by that rule. When God would please the people with a king he chose a comely man; but, when he would have one after his own heart, he should not be chosen by the outside. Men judge by the sight of the eyes, but God does not, Isa. 11:3. The Lord looks on the heart, that is, He knows it. We can tell how men look, but he can tell what they are. Man looks on the eyes (so the original word is), and is pleased with the liveliness and sprightliness that appear in them; but God looks on the heart, and sees the thoughts and intents of that. He judges of men by it. The good disposition of the heart, the holiness or goodness of that, recommends us to God, and is in his sight of great price (1 Pt. 3:4), not the majesty of the look, or the strength and stature of the body. Let us reckon that to be true beauty which is within, and judge of men, as far as we are capable, by their minds, not their mien. When Eliab was set aside, Abinadab and Shammah, and, after them, four more of the sons of Jesse, seven in all, were presented to Samuel, as likely for his purpose; but Samuel, who not attended more carefully than he did at first to the divine direction, rejected them all: The Lord has not chosen these, v. 8, 10. Men dispose of their honours and estates to their sons according to their seniority of age and priority of birth, but God does not. The elder shall serve the younger. Had it been left to Samuel, or Jesse, to make the choice, one of these would certainly have been chosen; but God will magnify his sovereignty in passing by some that were most promising as well as in fastening on others that were less so.

Verses 14–23: We have here Saul falling and David rising. Here is Saul made a terror to himself (v. 14): The Spirit of the Lord departed from him. 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. He lost all his good qualities. This was the effect of his rejecting God, and an evidence of his being rejected by him. Now God took his mercy from Saul (as it is expressed, 2 Sa. 7:15); for, when the Spirit of the Lord departs from us, all good goes. When men grieve and quench the Spirit, by wilful sin, he departs, and will not always strive. The consequence of this was that an evil spirit from God troubled him. Those that drive the good Spirit away from the do of course become prey to the evil spirit. If God and his grace do not rule us, sin and Satan will have possession of us. The devil, by the divine permission, troubled and terrified Saul, by means of the corrupt humours of his body and passions of his mind. He grew fretful, and peevish, and discontented, timorous and suspicious, ever and anon starting and trembling; he was sometimes, says Josephus, as if he had been choked or strangled, and a perfect demoniac by fits. This made him unfit for business, precipitate in his counsels, the contempt of his enemies, and a burden to all about him. Here is David made a physician to Saul, and by this means brought to court, a physician that helped him against the worst of diseases, when none else could. David was newly appointed privately to the kingdom. It would be of use to him to go to court and see the world; and here his doing so is brought about for him without any contrivance of his own or his friends. Note, Those whom God designs for any service his providence shall concur with his grace to prepare and qualify for it. Saul is distempered; his servants have the honesty and courage to tell him what his distemper is (v. 15), an evil spirit, not by chance but from God and his providence, troubleth thee. Now, 1. The means they all advised him to for his relief was music (v. 16): “Let us have a cunning player on the harp to attend thee.” How much better friends had they been to him if they had advised him, since the evil spirit was from the Lord, to give all diligence to make his peace with God by true repentance, to send for Samuel to pray with him and to intercede with God for him! then might he not only have had some present relief, but the good Spirit would have returned to him. But their project is to make him merry, and so cure him. Many whose consciences are convinced and startled are for ever ruined by such methods as these, which drown all care of the soul in the delights of sense.

Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: Complete and unabridged in one volume (1 Sa 16:14–23)*. Peabody: Hendrickson.