

It's my purpose for the next several months, to consider with you the life of David. We will largely follow his life chronologically through First and Second Samuel, focusing on the main events of his life. Thus, by way of introduction, I want to spend a few minutes and justify a study of David (why spend several months studying king David?).

(1) David was the most prominent OT figure—now I am not suggesting that David is more important than Noah, Abraham, Isaac, Jacob, or Moses—but I am saying, more space is given over to the life of David than any other OT person. David's life takes up 70 chapters of Scripture and lasted 40 years.

(2) David wrote the majority of the Psalms—thus, a study of David's life will provide insight into many of the Psalms. As we shall see, many Psalms have a distinct historical setting that sheds light on those Psalms. Not only does the historical narrative shed light upon the Palms, but the Psalms shed light upon the historical narrative.

(3) David was a mighty man with many faults—David's life is filled with adventure, victory, tragedy, betrayal, and failure. Perhaps we can say, everything David did he "did" big (whether good or bad)—he served God "big" and he sinned "big." David was not only a king but he was foremostly a Christian. He sought to serve God in the midst of all manner of opposition. Thus, we are able to behold ourselves in David, as his experiences are our experiences.

(4) David was the preminent OT type of Christ—there isn't anyone in the OT, who's life more shadowed the life of Christ than David. And it's for this reason, the NT refers to Christ as David's Son, who sits on David's throne. David's life shadowed Christ's life in almost every stage.

And thus, it's for these reasons (and many others), I want to spend the next few months, going back 3,000 years, to examine the life of king David. This morning I want to examine the first major event in David's life, and that is, his anointing (and I want to consider three things about it – its historical details, its typical meaning, and its practical lessons).

But before I come to these, I want to say one final thing by way of introduction, and that is, we must view David from three angles—first, we must view him historically as the king of Israel (this means there's going to be many things true only of David); secondly, we must view him practically as a Christian (and so we will often see ourselves in him); thirdly, we must view him typologically as a shadow of Christ (which means, in many ways he points us to Christ).

- I. Its Historical Details
- II. Its Typical Meaning
- III. Its Practical Lessons

I. Its Historical Details

1. Here I want to briefly survey the historical narrative, wherein we find the prophet Samuel anointing a young David.
2. (1) The rejection of Saul—if you remember, Israel asked God for a king—prior to this, Israel was ruled by Judges.
3. 1Sam.8:5—"Then the elders of Israel said to Samuel, 'Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.'"
4. Thus, the problem wasn't that Israel wanted a king, the issue was, Israel wanted a king to rule them instead of God.
5. As a result, God gave them Saul the first king of Israel, who wasn't the man the people needed, but was the man the people wanted.
6. Michael McKelvey—"The issue was not kingship itself but that Israel's heart was inclined away from Yahweh as their king."
7. Now, because Saul proved to be an unrighteous ruler, the Lord eventually rejects Him and takes His Spirit from him.

8. 1Sam.16:1—"Now the LORD said to Samuel, 'How long will you mourn for Saul, seeing I have rejected him from reigning over Israel?'"
9. The exact reason Samuel mourned for Saul isn't given—it's likely he mourned for the nation who would now be without a leader.
10. Samuel knew that the fate of the king was closely related to the fate of the nation—and thus, God's rejection of Saul, caused Samuel to fear for the nation.
11. (2) The commission of Samuel, 1Sam.16:1b—"Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons."
12. God sends Samuel to Bethlehem to Jesse, without communicating to Samuel, who He selected as the next king.
13. God sends Samuel to Bethlehem to offer a sacrifice, and from vv3-5, we learn, he invited Jesse and his sons to attend.
14. V6—"So it was, when they came, that he looked at Eliab and said, 'Surely the LORD'S anointed is before Him.'"
15. V7—"But the LORD said to Samuel, 'Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart.'"
16. This is, in many ways, a key text for this chapter (and perhaps a key text with regards to the life of king David).
17. Jesse had 8 sons, and apparently 7 of them were strong in appearance, and thus, all 7 were paraded before him.
18. V10—"Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, 'The LORD has not chosen these.'"
19. Though man would have chosen them, God did not, and the reason being—"man looks at the outward appearance, but the LORD looks at the heart."
20. Now, obviously brethren, man is not able to look at the heart, all we can do is see the heart reflected in the life.
21. Scripture tells us "out of the heart the mouth speaks"—thus, we are able to catch a glimpse of the heart through the life.
22. But God is able to look into the heart itself—He knows its true condition—He knows what we really are on the inside.
23. (3) The selection of David, v11—"And Samuel said to Jesse, 'Are all the young men here?' Then he said, 'there remains yet the youngest, and there he is, keeping the sheep.' And Samuel said to Jesse, 'Send and bring him. For we will not sit down till he comes here.'"
24. Jesse points out to Samuel, that he has an 8th son who was not present, the youngest, who was keeping the sheep (thus, Jesse called for and presented his youngest son to Samuel).
25. V12—"So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, 'Arise, anoint him; for this is the one!'"
26. Samuel says three things about David—(a) he was ruddy—this Hebrew word literally means "red" and likely refers to his skin tone (perhaps he was dark red because of the sun).
27. (b) He had bright eyes—the Hebrew word rendered "bright" by the NKJ, literally means—"fair" or "beautiful."
28. Thus, the old KJV renders the phrase "beautiful countenance"—it literally means "beautiful eyes" and likely refers to his face as a whole.
29. (c) He was good-looking—this is literally what the Hebrew says—He was "good looking" or "good to look at."
30. In other words, David was a physically beautiful man—perhaps I can even put it like this—he was dark and handsome.
31. But as we shall see, as we examine David further, it was David's inner beauty that distinguished him from Saul (and his brothers).
32. 1Sam.13:14—"But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you (Acts 13:22)."

33. Thus, the LORD chose David, not because of his physical appearance, but because of his spiritual and moral condition.
34. The phrase "a man after God's own heart" means two things—first, he had a heart that resembled God's, and secondly, he had a heart that went after God.
35. David had a heart that was like God—that is, he had the same loves, hates, and desires that God had—he was like God.
36. David had a heart that went after God—that is, he had a heart that longed and thirsted for God, above all else.
37. Thus, we find, while God rejected Saul (because his heart was not after God's heart), He Himself selected David.
38. Now, let simply say in passing, we do not know David's age, other than, both Saul and Goliath call him "a youth."
39. This fact, coupled with the additional fact that he was 30 when he became king, most people put his age between 15 and 20.
40. (4) The anointing of David, v13—"Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward."
41. In the OT, prophets, priests, and kings were all anointed with oil—this was symbolic of the ministry of the Spirit.
42. It symbolized outwardly, the person and work of the Holy Spirit, who would equip the prophet, priest, or king, to perform their duty.
43. Thus, if you notice, Samuel weds together the outward and the inward—the literal oil, and the inward provision.
44. V13—"Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward."
45. Thus, the question becomes—Why do the Scriptures, often use oil as a symbol for the person and work of the Spirit?
46. Well, there were two uses for oil in olden days—first, it was used to heal, and secondly, it was used to refresh.
47. And both of these are true of the Holy Spirit—He heals and refreshes our souls—He brings strength and joy!
48. Now it's obvious that David was already a Christian, and thus was already indwelt by the Person of the Spirit.
49. But, when He was outwardly anointed, he was simultaneously filled with the Spirit to enable him to rule as king.
50. The Spirit came upon prophets, priests, and kings, in order to uniquely qualify them to perform their God-given tasks.
51. Thus, the Spirit came upon David in a way He was not present with David before—the Spirit uniquely filled David.
52. Let me suggest to you, that it was from this point forward, that David was given special gifts that will become evident.
53. From this point forward, David would have the gift of prophecy, and greater degrees of wisdom, strength, and courage.
54. Furthermore, it's likely from this point onward, David would have unique abilities with regards to music and poetry (in short – all that David would do would be by the power of the Holy Spirit).

II. Its Typical Meaning

1. Here I want to suggest four typical similarities between David and Christ, that provide for us Christological truths.
2. In others words, in the anointing of David, we behold a type or shadow of Christ, and thus learn various truths about Christ.
3. (1) Like David, Christ was called from among His brethren—that is, they both were taken from among the people.

4. As a result, both David and His greater Son, ruled over the people with a great measure of sympathy and compassion (they both knew what it's like to live within this fallen world).
5. Heb.2:14—"Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil" v18—"For in that He Himself has suffered, being tempted, He is able to aid those who are tempted."
6. (2) Like David, Christ was called from humble beginnings—that is, they both came from humble origins (beginnings).
7. This was true of David in two ways—first, he was a son of Jesse who wasn't anybody special, and secondly, he was from Bethlehem.
8. To be a descendant of Jesse was a humble fact, as there was nothing special about Jesse, who was a mere shepherd.
9. Bethlehem was hardly home for a king—the word means "house of bread" which underscores its insignificant nature.
10. Thus, it's evident that David came from humble beginnings—his father was a simple shepherd from a small town.
11. And so too, we find, that Christ, according to His human nature, descended from David, who descended from Jesse.
12. Isa.11:1—"Thee shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of His roots"—Christ, shall come from humble beginnings.
13. Furthermore, as you know, though our Savior was from Nazareth, He was born in the humble town of Bethlehem.
14. Mic.5:2—"But you, Bethlehem, thought you are little among the thousands of Judah, Yet out of you shall come forth to Me the One to be Ruler in Israel."
15. Dear brethren, just as God chose a king from humble beginnings, so He brought forth His Son from humble beginnings.
16. (3) Like David, Christ was anointed as the Ruler over Israel—as we will find out, David was anointed two times (the second time was in two stages).
17. First, He was anointed in 1Samuel 16 in preparation for kingship, secondly in 2Samuel 2 and over Judah and Israel.
18. Thus, also was anointed twice—first, at His baptism in preparation for His ministry, and secondly, at His ascension (as He sat on His throne to reign over His Israel).
19. And so, I suggest that David's anointing here in 1Sam.16 by Samuel, typified Christ's anointing at His baptism.
20. Acts 10:37-38—"At His baptism, God anointed Jesus of Nazareth with the Holy Spirit and with power, and He went about doing good and healing all who were possessed by the devil, for God was with Him."
21. It was for this reason, that the Holy Spirit rested upon Christ in the form of a Dove, to outwardly show that the Spirit came upon Him mightily.
22. And why did our Savior need the anointing of the Spirit, but to prepare and equip Him, to fulfill His calling from God (He defeated Goliath and presently is extended the kingdom of God).
23. (4) Like David, Christ was ruddy, beautiful, and good-looking—now, here of course, I refer to moral not physical beauty.
24. This doesn't deny that David was also morally beautiful, as he's twice described as a man after God's own heart.
25. But it's simply to underscore, that Christ's beauty was inward and not outward—it was the beauty of the heart.
26. And thus, what was true of David physically, was true of Christ morally and spiritually—they were both ruddy and beautiful.
27. Song 5:10—"My beloved is white and ruddy, chief among then thousand v16 His mouth is most sweet, yes, He is altogether lovely."
28. This of course, is the church's description of Christ—He is white and ruddy, chief among ten thousand, altogether lovely.
29. Thus, the question becomes—What does the church mean when she described her Beloved as being "white and ruddy?"

30. Well, the Hebrew word rendered "white" literally means "radiant" or "dazzling"—it refers to something bright and clear.
31. It here likely refers to the glory of His divine nature, which is essentially and eternally pure and without mixture.
32. The other word "ruddy" (as I have said) literally means "red" and here refers to His human nature that was fully man.

III. Its Practical Lessons

1. Here I want to rather briefly suggest, several practical lessons taken from the life, and especially the anointing of David.
2. (1) God is concerned with the heart—outward appearance or performance matters nothing—without the heart.
3. O dear brethren, how slow we are to learn this lesson—we are so prone to judge with the standards of the world.
4. "For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart."
5. (a) In public worship—it's very possible brethren, for us to gather on the Lord's day and look good on the outside.
6. William Blackie—"Let everything be outwardly correct, the church beautiful, the music excellent, the sermon able, the congregation numerous. Alas! How little satisfactory it may be to God!"
7. This can be illustrated in the Jews of Jesus' day, who on the outside looked good, but on the inside were hypocrites.
8. Matt. 15:7-8—"Hypocrites! Well did Isaiah prophesy about you, saying: These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me."
9. O brethren, let us remember, while God is concerned with what we do (outwardly), He's also concerned with what we are (inwardly).
10. (b) In choosing leaders—how many churches choose their pastors based upon a mere résumé—upon outward appearance.
11. Do you have sufficient degrees from certain seminaries? Have you published enough books? Spoken at enough conferences?
12. Dear friends, we must remember—"The LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart."
13. Yes, he must be qualified, which means he needs to know a sufficient amount of theology, and be able to teach it.
14. But friends, what's all of this if he doesn't have a heart after God's heart! What matters most is the heart not the body!
15. But you might ask—How are we to know the heart if we are unable to see into the heart? Isn't God alone able to see the heart?
16. Yes, that's true—only God can see and know the heart, but we are able to see an expression of the heart in the life.
17. That's why there's clear objective qualifications provided in the Scriptures, with regards to the office of elder (pastor).
18. (c) In selecting spouses—without doubt this is where many Christians are tempted to err—to choose a spouse merely or largely based on appearance.
19. Do outward looks matter? Yes. But they are very far from being the main thing—what matters most is the heart.
20. Prov. 31:30—"Charm is deceitful and beauty is passing, but a woman who fears the LORD, she shall be praised."
21. (2) God's ways are not our ways—and here of course, I'm thinking about God's selection of David and not his brothers.
22. God often chooses the less likely people to accomplish His eternal purposes, so that He alone gets all the credit.

23. 1Cor.1:27-29—"But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things are not, to bring to nothing the things that are, that no flesh should glory in His presence."
24. O brethren, what a tremendous encouragement this brings! God uses weak and needy people to confound the strong!
25. You don't have to be strong and mighty! You don't to be rich and famous! You don't have to have three doctorates!
26. All you have to have is a heart after God's heart! All you have to have is a sincere desire to serve and honor God!
27. O friends, what a grand truth that needs to be published abroad—God isn't looking wise and mighty people to use.
28. He loves to use nobodies! He loves to use underdogs! He loves to use rejects and outcasts! He loves to use Davids!
29. (3) With calling comes equipping—here I'm referring to the fact that God prepares David to serve Him as king.
30. God never calls a person to a task, without equipping that person for that task—he gives grace to fulfill our calling.
31. Now, let me start by first applying this lesson more broadly to all Christians—what has God called all Christians to do.
32. Well, He's called us to love, trust, and obey Him—and guess what—He not only calls us to this, but equips us for it.
33. Let me put it this way—Christ never calls any person to follow Him, without also equipping them to follow Him!
34. Thus, every Christian is anointed by or with the Holy Spirit, who empowers us to fulfill what God has called us to.
35. 2Cor.1:21-22—"Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee."
36. Has God called us to trust, love, and obey Him? Has God called us to be husbands, wives, fathers, mothers, or pastors?
37. Then He's given us the Holy Spirit to empower us to fulfill every task He's called us to—with calling comes equipping.
38. Now, this is another reason why the NC is better than the OC, for every NC member is made a prophet, priest, and king.
39. Rev.1:5-6—"To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen."
40. In the NC, every Christian is a prophet, priest, and king, and thus, in the NC, every member is anointed by the Spirit.
41. When are we anointed? Well, obviously, when we become covenant members—that is, when we become Christians.
42. And thus, it's important to understand, that every Christian has been anointing with the Spirit when they believed.
43. And yet! It's also just as important to understand, that Christians remain in need of being filling with the Spirit (there's a sense in which, with each new calling there's unique anointing).
44. (4) God's timing is always perfect—that is, though David was anointed to be king in chapter 16, he doesn't become king until 2Samuel chapter 5 (at least 10 years).
45. David did not immediately receive a crown, but he had to first endure persecution and affliction from many people (he had much to learn).
46. Perhaps we can say, for David, the path to the throne was through many tribulations—first a cross, then a crown.
47. And the same is true of all His Davids—while we have been anointed (and one day will sit on a throne with our Savior), there's presently need for affliction (the Lord is teaching us through the trials and tribulations of this life – and yet, as sure as David was made king, so shall every one of His beloved Davids).