

Lord's anointed is before him. Eliab was Jesse's eldest son (1 Sam. 17. 13). He was a man of commanding presence, who, according to all outward appearance, would be made king.

7. Look not on his countenance. Saul's outward appearance was all that could be desired (1 Sam. 9. 2), but his heart was not right. **The Lord looketh on the heart.** The heart is the spring of all spiritual life (Luke 16. 15), not the stature; the soul, not the countenance, must be the all-important thing. The heart, according to the Hebrew conception, is the seat not only of the emotions, affections, and passions, but of the intellect as well.

8, 9. Abinadab, . . . Shammah. These were with Eliab in Saul's army (1 Sam. 17. 13). Shammah is mentioned also in 2 Sam. 13. 3, as Shimeah.

10. The Lord hath not chosen these. It is evident from this clause that Jesse had been apprised of the object of Samuel's visit.

11. There remaineth yet the youngest. How young David was at this time, or how long it was before the death of Saul, is not said. But he was evidently quite young, so young that Jesse never dreamed that the Lord's choice should fall upon him, the least important of all the family. He thought that Jehovah would select the experienced warrior, and not the plain shepherd boy. The care of sheep was the work of women and young boys in Eastern countries, hence the mistake of Jesse. **We will not sit down.** The verb rendered "sit down" in this place is usually translated "to surround." The meaning most probably is, We will not surround the table to consume the peace offering or to partake of the joyful feast. Others translate, "We will not turn around and attend to other business." This, however, is very stiff and far-fetched.

12. He was ruddy. The word rendered "ruddy" is used only three times in the Old Testament (Gen. 25. 25, here, and in 17. 42). Whether "ruddy" applies to the color of the hair or to the complexion cannot be answered with certainty. Red hair, we are told, was regarded in the East as a mark of extraordinary beauty. **Beautiful countenance.** Literally, "beautiful of eyes."

13. Anointed him in the midst of his brethren. Some commentators claim that the brothers were not present. The language, however, favors the conclusion that they were, though they did not comprehend the meaning of the anointing. It is possible Jesse and his children thought that David was consecrated into the prophetic office, or initiated into the school of the prophets. **The spirit of the Lord came mightily upon David.** This is a very common phrase in Judges (see Judg. 3. 10; 6. 34;

11. 29, and often). He was henceforth under the special influence of God's Spirit. He was endowed with special qualifications for the royal office. Whether David fully understood the meaning of this anointing is not clear.

Analytical and Biblical Outline.

The True King of Israel.

I. HIS APPOINTMENT.

Provided me a king. v. 1.

Put down the mighty. Luke 1. 52.

King of kings. Rev. 19. 16.

II. HIS QUALIFICATIONS.

Looketh on the heart. v. 7.

Out of it . . . issues of life. Prov. 4. 23.

Blessed . . . pure in heart. Matt. 5. 8.

III. HIS CONDITION.

He keepeth the sheep. v. 11.

From the sheepcote. 2 Sam. 7. 8.

Chosen the poor. James 2. 5.

IV. HIS APPEARANCE.

A beautiful countenance. v. 12.

The beauty of the Lord. Psalm 90. 17.

My beloved is . . . ruddy. Sol. Song 5. 10.

V. HIS CONSECRATION.

Anointed him in the midst. v. 13.

With my holy oil. Psalm 89. 20.

Hast made us . . . kings. Rev. 5. 10.

VI. HIS ENDOWMENT.

Spirit of the Lord came. v. 13.

Ye shall receive power. Acts 1. 8.

Receive ye the Holy Ghost. John 20. 22.

Thoughts for Young People.

God's Choice of Workers.

1. God sets aside instruments which have proven themselves unworthy, and chooses others in place of them. (Verse 1.)

2. God has at hand and is training those, unmarked of men, who are destined to do his work. (Verse 1.)

3. God's choice may be opposed to human plans, but it will be successful in the face of human power. (Verse 2.)

4. God's choice has for its prerequisite a purified heart and purposes, for he chooses holy instrumentalities. (Verse 5.)

5. God's choice is not often in accordance with the preconceived opinions of men. (Verse 7.)

6. God chooses according to character, which he alone can read. (Verse 7.)

7. God chooses for his work the lowly and unnoticed among men. (Verse 11.)

8. God endows with his Spirit those whom he has chosen for his work. (Verse 13.)