

6. **E-li'ab—(God is Father).** The eldest son (1 Sam. 17: 13), probably the same as E-li'hu, one of the brethren of David, whom he appointed ruler of the tribe of Judah. (1 Chr. 21: 18). And said—*i. e.*, to himself, Surely the Lord's anointed is before him—His noble appearance reminded Samuel of Saul when first chosen (ch. 10: 24), but his temper was haughty and overbearing (ch. 17: 28).

7. **Man looketh on the outward appearance, but the Lord looketh on the heart—**(1 Kings 8: 39; 1 Chr. 28: 8; Ps. 7: 9; 147: 10, 11; Jer. 17: 10; Luke 16: 15; Acts 1: 24; Rev. 2: 23). The people chose Saul for his kingly looks (ch. 9: 2), but God chose David for his royal nature. "On the outward appearance" is literally "on the eyes," which are the most expressive feature and most indicative of the soul within. "I have refused him," or, rather, "passed him by."

8. **A-bin'a-dab—(a noble father).** Neither hath the Lord chosen this—It does not follow from these words that Samuel made Jesse a sharer in the divine secret. According to the following narrative none of the family knew anything of David's high destiny. This address to Jesse merely indicates that the divine selection with which Samuel was concerned did not rest on any of his sons. Samuel's words were a riddle to Jesse, the solution of which could be attained only in the subsequent career of David. (Erdmann).

9. **Sham'mah—(desolation).** These three eldest sons were in the army with Saul when Goliath challenged them to find a champion to meet him in single combat.

10. **Again Jesse made seven of his sons to pass before Samuel—**Better "So Jesse made," etc. The seven include the three named. He had in all eight sons. (ch. 17: 12). Only seven are named in 1 Chr. 2: 13-15, hence it is conjectured that one died young, and his name was not recorded. And Samuel said unto Jesse, The Lord hath not chosen these—No doubt Samuel wondered at this as much as Jesse, but he could do nothing but obey the divine voice that spoke to his heart.

II. **GOD'S CHOICE.** 11. **Are here all thy children?**—lit. "lads." The elder sons must have been quite grown men, but David was probably not more than 16 years of age, and was not thought old enough to be invited to the feast. Some one had to remain in charge of the sheep, and David, as the youngest,

would be least missed. (2 Sam. 7: 8; Ps. 78: 70). **We will not sit down till he come hither—**"We will not 'surround' the table for a sacrificial feast. At this time the Jews did sit at meals, instead of reclining on couches, as in the days of our Lord." (Payne Smith). The ancient Hebrews sat round a low table, with their legs crossed, as the modern Orientals do. (Ps. 128: 3). The luxurious practice of reclining was not introduced in Judæa till a later period in the Old Testament history. (J. F. and B.).

12. **Now he was ruddy, and withal of a beautiful countenance—**A fair complexion and light hair were considered marks of beauty in the east, where sallow faces and dark locks were the rule. "Withal" means "at the same time," "in addition to this." "A beautiful countenance" is literally "beautiful eyes." Compare the descriptions of Joseph (Gen. 39: 6) and Moses (Ex. 2: 2; Acts 7: 20). And the Lord said, Arise, anoint him: for this is he—Saul had been chosen when in the prime of life after his character had been fixed, and so he was less amenable to the good influences of Samuel. But David becomes from boyhood accustomed to the thought of some day reigning, and is a docile pupil of the wise old prophet.

13. **In the midst of his brethren—**That is, in their presence. It is doubtful whether any of them, or David either, understood all that the act meant. They may have thought that he was simply chosen as a young prophet, or disciple of Samuel. (ch. 17: 28). Saul and David are both men of extraordinary natural ability; but the one is always shy, awkward, and with all the defects of an uneducated man; while David is altogether the contrary. But Samuel gave his youthful pupil something better than accomplishment—he carefully educated him in the law of God, and led his mind onward to all that was good. It was Samuel's last and crowning work to train the man who more nearly than any other approached the ideal of the theocratic king, and was to Israel the type of their coming Messiah. (Payne Smith). And the Spirit of the Lord came upon David—(The Beloved). Theunction from above accompanied its symbol, the anointing with oil. From that day forward—This denotes a continual impartation of the Spirit and his development to full fitness and capacity for the royal calling. (Erdmann). So Samuel rose up and went to Ra'mah—He returned to his ordinary duties.

PRACTICAL LESSONS.

1. *Sorrow is excessive when it makes us neglect present duties.* Grief is so sacred that we are not ready to believe that it may become sinful. Yet if it produces a spirit of rebellion against the divine dealings with us, or is so excessive as to prevent our view of God as connected with our sorrow, it may be deserving of rebuke, like that of Samuel. When

grief becomes so prolonged and morbid as to lead one to withdraw from the active duties of life to brood over his loss and nurse his sorrow, it fails to be the source of blessing that it was designed to be.

2. *We should esteem others for their character rather than for their appearance or wealth.* A fair exterior is no guarantee of an