

Session 3 Three Principles of David's Commissioning

INTRODUCTION

What we're discussing tonight is the three dimensions of God's calling upon our lives as manifested in the calling of the life of David. It's the way that God calls us; it's the way God determines His call, is what I'm trying to say. We'll look at the overview of the historical context first. In 1 Samuel 13, King Saul had committed the sin at Gilgal that we talked about briefly last week that you'll find a lot more detail on as you're reading in the A.W. Pink book, *The Life of David*, the reading of which is assigned week by week. That was the first time Saul had committed a major sin, and he had been rejected by the Lord. In 1 Samuel 15, he sinned a second time, not at Gilgal but in relationship to the Amalekites. The Lord told him to destroy all the Amalekites and he refused to obey that. That had happened. In 1 Samuel 13 he sinned at Gilgal and then in 1 Samuel 15 he sinned with the Amalekites.

“TO OBEY IS BETTER THAN SACRIFICE . . . REBELLION IS AS THE SIN OF WITCHCRAFT”

Just to give you an overview of the broader context, in the next chapter Samuel anoints David as the second king of Israel. We'll see in this second session that there are three anointings that come upon David's life, three distinct times when he's anointed. The next thing I want to talk about is Saul's heart of rebellion that's described in 1 Samuel 15:22-23. This is in the midst of the story of his sinning in relationship to the Amalekites in sparing them from death. His heart is defined as rebellious by the Lord (1 Sam. 15:22-23). Samuel said, “Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?” (v. 22). He's asking the rebellious king a question. “Behold, to obey is better than sacrifice, and to heed”—the word of the Lord—“than the fat of rams” (ibid). Meaning, it is better to obey than to offer the fat of rams or goats or bulls, etc., to offer the sacrifices of the Levitical priesthood.

Now in the next verse, the prophet Samuel defines Saul's problem, his heart of rebellion. He says, “Rebellion is as the sin of witchcraft” (1 Sam. 15:23)—or the same as the sin of witchcraft. He says, “It is the same as the spirit of witchcraft, because what you're doing in rebellion is yielding to a wrong spirit that's against the Lord.” That's the reason rebellion is like witchcraft. You're in league; you're yielding; you're in agreement with a spirit that's actually against the kingdom of God in a very defiant way. He says, “Stubbornness is as iniquity and idolatry. [But] because you have rejected the Word of the Lord, the Lord has rejected you from being king” (ibid).

SAUL DESIRES TO PERFORM A RELIGIOUS RITUAL IN FRONT OF OTHERS

The Lord has not rejected Saul as a person, but He's rejecting him from this position that He gave him. What Saul had mistakenly done is that, when he opposed the will of God, he wanted to offer a burnt offering. He wanted to perform a religious ritual in front of other people to compensate. What the prophet Samuel is saying is that it is far better to obey the Lord than to go through all the outward observances of the ritual of the day. There's a 1998 counterpart: People live in defiance of the Word of the Lord, and they'll come and dance at the worship services. They think that if they go to the prayer meeting or act in a certain way of extravagance in a meeting, if they perform some external act of adoration before the Lord, somehow the equation is balanced. But the Lord says, “No, it isn't. You can do all the outward activities and go to all the meetings you want, but if you don't have a heart that obeys Me, it's of no value to your relationship with Me.”

Saul was very oriented in his heart to what people thought, and here in 1 Samuel 15:30, he revealed his number one concern. He basically said, "I know I've sinned, but I want you to honor me in front of the people. I'm really concerned with what I look like in the observance of what I'm doing in my religious activities." Again, you can do as much pretending religious activity in a free, charismatic-style worship service. In spirit you can do the same thing that King Saul was trying to do in the Levitical priesthood. He was trying to do the outward stuff instead of the inward yielding of the heart to the Word of God.

Saul had the same problem in 1 Samuel 13:8. When the people were scattering, he said, "Oh, the people were scattering. I didn't know what to do." He was so oriented to the people.

The prophet Samuel told him that obedience is better. He said, "God is looking for obedience."

THE DIFFERENCE BETWEEN IMMATURITY AND REBELLION

The word *better* is an important word there. He let Saul know that he was operating in a form of witchcraft. There's a very distinct principle that's very important to understand: Rebellion isn't the same as immaturity. As a matter of fact, the life of David is a picture of immaturity before the Lord. God still delights in the person that's immature. That's the whole life of David, is the immature worshiper, yet God is delighting in him and he's delighting in the Lord. That's one of the distinct issues that is revealed in the Scriptures in David's life—this principle, this distinction between immaturity and rebellion. It's a common error today that we confuse immaturity and rebellion. Rebellion is a defiant heart that says no; immaturity is a heart that says yes, but finds struggle and difficulty in perfectly walking it out. When we stumble, we get back up, and there's a yes in our spirit before the Lord.

SAUL'S REJECTION OF GOD AND GOD'S REJECTION OF SAUL'S KINGSHIP OVER ISRAEL

In 1 Samuel 15:23, when Samuel says, "You have rejected the word of the Lord," basically Saul rejects the Lord. That's the problem with Saul's life with the Lord. Actually, David in some ways did things that appear more scandalous than anything that Saul did. But David had a yes in his spirit, as we talked about last week. When David sinned, his heart was wounded that he came against the Lord's heart. When Saul sinned, he tried to get away with it until he was caught and confronted by men, and then he repented, and only then to give an outward show of repentance.

Saul is rejected in 1 Samuel 15:28-30. He's rejected formally from his position of king. Samuel tells him here in 1 Samuel 15:28, "The Lord has torn the kingdom of Israel from you today, and has given it to a neighbor of yours, who is better than you" (1 Sam. 15:28). This is the second reference to David. He says, "The Lord has given it to a man who is better than you." Back in 1 Samuel 15:23 he said that obedience is better, and now in 1 Samuel 15:28 he says, "He has given it to a man who is better than you." That man happens to be a very young man, and Samuel says, "He is better." It's a deliberate use of the same word two times. The point is, though David is young, he has a heart that longs for obedience; therefore, he's better in the sight of the Lord than King Saul.

THE GIVING OF SAUL WAS A STATEMENT OF JUDGMENT ON THE LAND

It says in Hosea 13:11 that the giving of Saul as king was actually a statement of judgment against the nation of Israel. Often God will give a leader to a nation as a statement of judgment to that nation. He gave Saul to be king as an act of judgment. God says, "I gave you a king in my anger, and took him away in My wrath" (Hos. 13:11). They had rejected the Lord in longing for Saul to be king. They wanted a king in their own timing

instead of the Lord's timing. I'm just giving you verses that you can look up later so that you can get the whole story here. It says in 1 Chronicles 10:14 that God is the one who killed King Saul. God is the one who killed him.

“THE LORD REGRETTED THAT HE HAD MADE SAUL KING OVER ISRAEL”

In the next section here, Samuel is now going to visit Bethlehem. Samuel is mourning over this rejection of King Saul in 1 Samuel 15:34-16:5. We'll read it. 1 Samuel 15:34: “Then Samuel went to Ramah”—and Ramah is where his residence was. It's where he and a number of other younger prophets were living. He lived at Shiloh at one time, and then he dwelt in Ramah after that. “Saul went up to his house at Gibeah of Saul” (ibid). Gibeah, again, was the Washington, D.C. of the nation at that time. Jerusalem wasn't occupied or under the leadership of the nation of Israel yet. It was under the rule of the Jebusites. David was the one who took Jerusalem maybe twenty years later, or maybe a little longer than that.

So Samuel went to Ramah and Saul went to his house in Gibeah. “Samuel went no more to see Saul until the day of his death. Nevertheless Samuel mourned for Saul, and the Lord regretted”—or the Lord was pained, is another way to say it—“that He had made Saul king over Israel” (1 Sam. 15:35). It's interesting that Samuel was no longer visiting the king's court. I don't know how they got around this, but suddenly Samuel was no longer showing up at the king's court again, ever, because he was the one who established Saul as king. Now he was nowhere to be found for some number of years, for at least a decade. I don't know the exact time. The exact number is never given, but a number of years pass and the prophet Samuel never shows up again. Evidently the rejection was a private action that only the king and the prophet knew about. The nation didn't know. The government continued to go on as usual. The problem is that they had a king who had no anointing on him anymore, and no one knew of it except Samuel and Saul. It is a grievous thing when the anointing is gone, and no one in the nation even knew what had taken place. Business went on as usual.

“I HAVE PROVIDED MYSELF A KING”

Let's read 1 Samuel 16:1-5. “Now the Lord said to Samuel, ‘How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? 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.’ And Samuel said, ‘How can I go? If Saul hears it, he will kill me.’ But the Lord said, ‘Take a heifer with you, and say, ‘I have come to sacrifice to the Lord’” (1 Sam. 16:1-2).

That's an interesting answer. It's not the whole truth and nothing but the truth. It is the truth, but it isn't the whole truth. The Lord says, “Go and give a sacrifice, and if Saul asks you, tell him that's what you're doing.” It's interesting, because the Lord knows the future and the Lord could easily distract Saul. I find those passages very interesting with respect to the Lord's interplay and His interaction with human beings.

“Then invite Jesse to the sacrifice, and I will show you what you shall do; you shall anoint for Me the one I name to you” (1 Sam. 16:3). In other words, “When you get there, then I'll give you specific, detailed instructions and I'll tell you the name of the man I want you to anoint, but not until you get there.”

The prophet said, “OK, I'll just show up and take it one step at a time.”

The Lord said, “Yes, I'll be whispering in your heart. I'll tell you what to do next, and then I'll tell you whom to anoint.” All this divine drama and mystery is going on.

SAMUEL CONSECRATES JESSE AND HIS SONS, AND INVITES THEM TO SACRIFICE

“So Samuel did what the Lord said, and went to Bethlehem. And the elders of the town trembled at his coming, and said, ‘Do you come peaceably?’ And he said, ‘Peaceably; I have come to sacrifice to the Lord. Sanctify yourselves, and come with me to the sacrifice.’ Then he consecrated Jesse and his sons, and invited them to the sacrifice” (1 Sam. 16:4-5).

There are a number of things going on here. Again, in 1 Samuel 16:1 the prophet Samuel was mourning because the nation he loved has a demonized king; a king that had no power on him to do the will of God in terms of that special empowering he found in 1 Samuel 10:6 when the Spirit of the Lord first came upon Saul. Samuel was grieving, first because the nation was now being led by a demented man, and he actually knew Saul as a person and he was grieving over that.

THE SUDDENNESS OF SHIFTING SEASONS IN THE LIFE OF A PROPHET AND A NATION

The Lord told Samuel, “It’s a new season. A new beginning is dawning. Rise up and go to Bethlehem. There’s a new day.” It’s interesting that the seasons of the Lord, even to the prophets, sometimes come suddenly without a moment’s notice. Suddenly the word of the Lord comes to John the Baptist in the wilderness and the new era begins with the Messiah being introduced from a man crying in the wilderness. So suddenly the word of the Lord comes in the midst of grief and in the midst of mourning. You never know what calamity; you never know what stage of grief in the life of a ministry, in the life of a church, in the life of a nation, in the life of an individual, and suddenly in the midst of mourning, the word of the Lord comes. There’s a new anointing coming. There’s a new beginning coming. There’s a new release of power from the Lord’s government to be made manifest. It comes suddenly. That’s part of the drama of this passage here. The Lord said, “Go; there’s a new season right before you.”

In 1 Samuel 16:2, Samuel was a little nervous. He said, “What if Saul hears?” For he knew that Saul had a wrong spirit on him already. He knew that he had the kind of spirit on him that eventually manifested where he killed a whole city of priests. He killed eighty priests at the city of Nob in 1 Samuel 22. He knew there was a murderous spirit on King Saul. He knew that his own life would be in danger, and he knew that the newly-anointed person would be in danger as well, because what Samuel was doing was an act of treason. To go and declare another person king would endanger the life of the prophet and the newly-anointed. It would have the possibility of creating a civil war in the nation. If history was any indication, David’s tribe would then be at war with Saul’s tribe. I think Samuel was right in being a little tentative here.

THE UNCERTAINTY AND TREPIDATION IN WHICH SAMUEL OFTEN WALKED

I like the mystery here (1 Sam. 16:3): “I’ll tell you what to do when you get there, and I’ll tell you the person that I want you to anoint. I’ll tell you the procedure and the actual person,” as the Lord spoke to His prophet. Sometimes we think that if a man or a woman has the kind of ministry like Samuel, where every one of his words were fulfilled—for it says that not one of Samuel’s words ever fell to the ground—then they walk in complete certainty. Not one word was ever proven false in his ministry, yet Samuel still walked in the realm of the unknown. He always had to go there in the present tense and try to sort out in the Lord what was going on.

A present day counterpart would be Paul Cain. I’m not saying Paul Cain is Samuel; I’m not saying that, but I am saying, he is a man who has staggering clarity, and has prophesied accurately thousands and thousands of times in fifty years of anointed ministry, thousands of times. I’ve witnessed it a few thousand times with my own eyes. He’s called out people by name he didn’t know. I’ve seen it literally over a thousand times, where he

points out a person and tells them their name and their birthday. I've seen it in many nations of the world. Yet I remember the time he looked at me, for real, and he was struggling. This was about two years ago. He said, "Do you know what my biggest struggle is?" He's sixty-eight now, so he must have been about sixty-five or sixty-six. I'll never forget this. We were in Germany at a conference and there were thousands of people. The power of God was on him, and with a broken heart he looked at me and said, "I'm really hurting right now."

I said, "Man, what could be bothering you now after what the Lord did through you last night?"

He said, "I don't know where I fit in and I don't know what I'm supposed to do."

As a pastor I hear that all the time, and I said, "Oh no, not Paul Cain." I said, "Paul I think you're supposed to prophesy. That's what I think you're supposed to do."

He said, "Well, I know that, but I just don't know really what I'm supposed to do. I don't feel like I have direction for my own life. I have it for everyone else's."

I said, "Paul, you're supposed to prophesy; that's really what you're supposed to do."

He said, "Well, I know that much." And it hit me in such a powerful way that he's just like we are. I can see Samuel saying, "Lord, what will he look like? How will I know for sure?"

"Samuel, just go, and I'll meet you as I go. I'll unfold it to you." This is that faith dimension, even in the lives of the men and women who hear in a more direct way than we could ever imagine.

THE FEAR OF THE ELDERS AS SAMUEL APPROACHED

The elders were fearful in 1 Samuel 16:4. The reason they were fearful is because of Samuel's reputation. Bethlehem was twenty-five miles south of Ramah, the city in which the prophet Samuel lived. A journey of twenty-five miles for an elderly man is an unprecedented event. He wasn't just out on a stroll; it was a twenty-five mile walk, and he was quite elderly at this time. It was completely out of the circuit, because Samuel operated on a prophetic circuit. He would visit certain places, and the king's court was one of them. He hadn't visited it in some time now. They were a little nervous about this. They wanted to know if there was an unforeseen judgment coming on this little village called Bethlehem. Was there a secret sin, that he would come so focused, so deliberately, so determinedly, to meet the elders of their city? They were in trembling. They said, "Is this good news or is this bad news? Tell us right now before we even carry the conversation any further. Do you come peaceably or do you come with an announcement of the judgment of God upon us?" That's what they wanted to know. They were trembling.

He said, "No. I'm coming to offer sacrifice."

That was an interesting answer, if you understand that the sacrifices could only be offered in certain places, but at this point in Israel's history, because the Ark of the Covenant had been lost to the Philistines, the whole worship and priesthood system was in disarray under Saul. David restored it all, but at this point there wasn't a central sanctuary available in order to offer the sacrifices like the one David would establish at Jerusalem. Under Saul's reign the whole worship system was completely broken down.

Then Samuel told the elders and family to purify themselves; he's talking about the ceremonial purifications described in Exodus 19:10 and 22. There's a certain ceremonial cleansing they had to go through, which spoke of things that would happen in the new covenant. All those types and shadows spoke of realities in our context here in the new covenant.

THE FOUR STAGES OF SAMUEL'S VISIT TO BETHLEHEM

There are four stages to this visit here. First, he arrives and they have to consecrate themselves. They go through this ritualistic cleansing, this ceremonial purification. Then they have to offer the sacrifice. Thirdly, Samuel will have a private dinner with Jesse and his family, with his sons. Fourthly, he's going to anoint David. When it gets to the time of the anointing, surely David's family is thinking he's anointing David as a prophet to take over Samuel's job, because he's old and he's a prophet. They can't imagine he's anointing him to be king in the place of the reigning King Saul. It's far more dangerous of an announcement. This is a pretty dramatic thing that's going on.

THE ANOINTING OF DAVID: 1 SAMUEL 16:6-13

In the next section of Scripture here Samuel is going to anoint David. Let's read 1 Samuel 16:6-13 together, and then we'll develop a few of the principles. I want you to get the feel of this story at the beginning of the story, because we won't go into this kind of detail in each of the stories. I want you to get a feel for the transition of what's going on, the suddenness, and the unprecedented activity of what's taking place.

“MAN LOOKS ON THE OUTWARD APPEARANCE, BUT GOD LOOKS ON THE HEART”

“So it was, when they came, that he looked at Eliab and said, ‘Surely the Lord's anointed is before me!’” (1 Sam. 16:6). This is Samuel looking at the firstborn. He's tall, dark, and handsome. He's the man. He's the first born. He's a warrior. He said, “Surely this is the Lord's anointed.” I mean, it only makes sense. That's the most common way it would happen, was with the firstborn.

Of course the Lord whispered in Samuel's heart, “No. No, you're doing it man's way, Samuel. You're still a man. You don't understand. You're not thinking like I think yet.” He speaks in that clear way in a prophet's heart, the way that a prophet can hear. “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 God looks at the heart’” (1 Sam. 16:7).

That doesn't mean, “I've refused him as a person to be saved,” but, “I've refused him from this role of being the future king.” God can refuse you in a position without refusing you as a person. Sometimes people misconstrue an anointing they want that the Lord withholds from them as the Lord withholding His heart from them. That's a very, very important distinction in Scripture. He says, “For 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.” This is a real key principle. It's one of the three principles that we're establishing in this session.

“So Jesse called Abinadab, and made him pass before Samuel” (1 Sam. 16:8). Abinadab was the second born. But the Lord whispered in Samuel's heart, “Neither has the Lord chosen this one either.” Then Jesse made Shammah, the third born, pass before him. The Lord whispered into the prophet's heart and said, “Neither has the Lord chosen this one.”

Jesse made seven of his sons pass before Samuel (1 Sam. 16:10). Samuel said to Jesse, "The Lord has not chosen any of them."

The others were all looking at each other, a little confused about what exactly was going on. Samuel said, "The Lord has not chosen any of these" (1 Sam. 16:10, paraphrased). He made it clear to them. But they were very perplexed. Then Samuel said, "Are all the young men here?" (v. 11). "Are all your sons here?" What a question! This is clearly one of the most significant historical events in the life of this family, the most dramatic event that would ever take place in Jesse's whole family line. Nothing bigger than this had ever taken place. The great prophet of the nation had come for a visit.

Jesse said, "There remains yet the youngest, and there he is, keeping the sheep" (1 Sam. 16:11). "He's way over yonder. He's down there. He's down in the valley. He's the young one at a distance with all the sheep. There he is." He pointed down into the valley.

"Samuel said to Jesse, "Send and bring him. For we will not sit down till he comes here.' So [Jesse] 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!" (1 Sam. 16:11-12). "This is the one that I've told you about, right here." He was probably about seventeen years old right now. It's been a few years since the original sin that Saul committed at Gilgal, and then again with the Amalekites. "This is the one." The prophet has been wondering who this one was for some time. It could have been a year or two after Saul's sins that we just described.

"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" (1 Sam. 16:13). Then Samuel returned to his place of residence in Ramah.

THE REVELATIONS VOUCHSAFED TO DAVID THROUGH THE PROCESS OF HIS ANOINTING

These are the first principles that I want to point out that are very significant, that the Lord revealed to David through Samuel. I believe that these revelations, Samuel's declaring and teaching them to a young David and speaking the Word of the Lord to him, formed David's initial understanding of how he was to view himself as king. These are massive in their significance in the formation of David's theology, if you will. Up until now they had the Torah, the first five books of the Bible. Obviously they didn't have the book of Psalms, because David hadn't written it yet. They didn't have Kings and Chronicles. They didn't have those books of the Bible. David had the first five books of the Bible, and much of the doctrine of God had not yet been established in the midst of God's people. As a matter of fact, David is dearly like Paul in the Old Testament. Moses and David would be like the Paul of the New Testament. Moses gave, obviously, the most revelation. But David likewise gave a significant amount of new divine information to the redeemed community. David spoke things for the first time that were absolutely unprecedented. As we talked about on Sunday with Psalm 90, Moses hinted at them in the one psalm, but David took those hints from Moses some 600 years earlier and developed them significantly, and really gave a tremendous amount of development to these ideas of the beauty of the Lord, of God's emotional makeup, of God's desire for people, of people longing and panting for God under the knowledge of the Lord. These are new ideas. David is the one who established them.

The significance of this beginning is that Samuel is taking these things and putting them into David's heart. It is these beginning ideas that God uses under the anointing to fuel new understanding that David will eventually bring to the ends of the earth through the book of Psalms. Again, you have to get into the context. Most of the

Word of God has not been written yet. There's a man who will be the steward of it, David, and he's being trained by Samuel in this very formative meeting.

GOD EVALUATES US ACCORDING TO THE DESIRES OF OUR HEART

God looks for people; He evaluates them according to the beauty of their heart, using Davidic language, or David's language. God looks at people and evaluates according to the desires of their heart, not according to what they do externally. This is a brand new idea. This is the first principle that I want to emphasize here. "The Lord sees not as man sees" (1 Sam. 16:7, paraphrased). That's a major new statement. David would run with that, and write many, many psalms flowing out of that introductory truth.

I can imagine David saying, "Now tell me more about that, Samuel."

Samuel might have said, "Well, I don't understand that much, because obviously I picked Eliab. I picked your brother according to the flesh, so I missed it." It's interesting that Eliab, the great warrior, the oldest brother, was similar to Saul. We learn in 1 Samuel 17:28 that he has the same jealous spirit as Saul has. It would have been the same old same old again; making the same mistake a second time. Anyway, it's this initial sentence. This is a radical statement that many people in this room don't grasp yet with any kind of clarity. The Lord doesn't evaluate the way that the human heart naturally evaluates. He evaluates through a totally different grid. He evaluates through the beauty that He puts in our spirit. He sees the beauty and He calls it forth.

HE SEES AND DRAWS FORTH THE BUDDING VIRTUES IN A LOVER'S HEART

Read the first five verses of Song of Solomon 4. What's happening in the Song of Solomon is that God is calling forth attributes in the young maiden that are only embryonic. They're only budding. He sees the beauty; He identifies it and calls it forth as a way of bringing the bride forward into those qualities. The Lord sees budding, embryonic desires. He sees the loveliness of them; He has delight in them. He sees them and He sees their value. That's the point: He sees them. We don't see them in one another. We don't see them in our own hearts. The reason we don't see them in one another is because we don't see them in our own hearts first. The spirit of accusation is what chokes our own hearts. Most of us view our self and we establish our own spiritual identity through a grid of accusation and condemnation. The Lord sees so differently than man sees. He sees those budding virtues; He delights in them. This is what David's life depicted graphically. He's the most illustrated man in the whole Word of God besides Jesus, a graphic picture of immaturity with right desire, with right intentions that God called beautiful, that God called lovely, that God delighted in, and that David rejoiced in the knowledge of how God looked at him.

THE DANGER OF DERIVING OUR IDENTITY FROM OUTWARD ACHIEVEMENTS

Here is the very beginning, introductory statement here: God doesn't see the way human beings see. It is massive in its implication. This is perhaps the first time it's ever been declared in the Word of God in such a clear way. Man looks at outward achievements. I think we would all say, "Well, we all know that," but no. That's what we're all doing. We derive our identity by outward achievements. We know that generic man does over there, but we do it. If our ministry is big, we feel better. That's an outward achievement. If we're keeping our do's and don't's well, and I believe there are some good do's and don't's to keep that enhance our lives, but we shouldn't put confidence in those. There really are things that if you do them, they wreck your life and if you don't do them, you're better off. It's really just that simple, but we don't put our confidence in those; we don't define our life that way. We derive our identity from these things.

THE FOLLY OF THE SECRET SELF-CONGRATULATION IN THE HUMAN HEART

The problem with deriving our identity in this kind of way is that when we do well, we have pride, and when we do badly, we have condemnation. We never walk in gratitude, and the power of love in the human heart is gratitude. When the reality of the beauty of the Lord touches us, it creates a certain pleasure in our heart; when we see the beauty of God in our lives it creates gratitude. The power of the pleasure we feel when God reveals God to us, and the gratitude we feel when God shows us what we look like to Him, that gratitude in a wonderful way gives a shock to the heart. It changes the emotional chemistry, and gratitude is a powerful force that drives us forward, but we never walk in that gratitude if we walk according to our accomplishments. If we derive our definitions and our identity from what we do, then if we do well we're proud, even if we're unaware of it. There's a secret self-congratulations within our hearts. There's that secret looking down at the poor, undisciplined sluggards who can't quite enter in. There's a secret self-congratulations that Jesus said is in the heart of every human being. When they evaluate their life, they derive their identity based on what they do. How many of the anointed, the famous, the wealthy and the prominent people are pleased with them? The amount of finance, the size of their ministry, the amount of the anointing they operate in, when they derive their life from that, they end up in pride if they do well in those things, even if it's subtle forms of pride that are hard to identify, or they end up in condemnation and despair because they're low in all those lists.

WHEN YOU STUMBLE, HE SEES THE CRY OF YOUR HEART

But the Lord looks at the motivation of the heart. He looks at the impulse of the heart. He looks at what the human heart wants when no one is looking at it. Some people say, "Oh no!" No. What He means is that when you stumble, He sees the cry in your heart. David illustrates that so powerfully throughout the book of Psalms, which we'll look at in the weeks to come. David knew the Lord saw his cry, and I believe it's rooted in this revelation that Samuel told him. Though David wasn't there at that very moment, I have no doubt at all that Samuel explained every one of these things in detail. He got to know David very well. This is a watershed doctrine. This is historical doctrine that's being established in the Word of God right here. He said, "There's a new focus in evaluating you, David." God sees what you dream about before Him. I don't mean dream about being famous, but dreaming about having a heart that's His. God sees it, even though no one else sees it. He looks at your inner qualities.

IT TAKES PROPHETIC DISCERNMENT TO SEE THE CRY OF THE HEART IN THE STRUGGLE

This is what David would go on to say. We'll look at it in more detail probably next week, in Psalm 29:2, when David was the first one to declare the beauty of holiness, the beauty of walking in agreement with God in the inner man. He called it "the beauty of holiness." David was the first one to declare holiness beautiful. It's declared beautiful by implications in other places, but David actually declared holiness growing in our hearts, the longing to be God's, to be beautiful. There are many things about holiness. He declared it as the ultimate expression of beauty that God sees: the desire to be wholly the Lord's. Of course we know the desire is there far before the attainment of maturity ever happens. One of David's key distinctions in life is that he began to see himself and to see other people by this new grid with which God sees. He could see people's hearts. Yes, he saw the sin in people's hearts. It doesn't take a lot of discernment to see sin. It takes discernment to see the cry in their heart to be the Lord's. Anyone can see sin in the hearts of their friends and family members; that's not the hard part. It takes prophetic understanding to see the cry to be the Lord's in the midst of the struggle. That's what takes prophetic discernment. That's what David was so well-known for. I love that he calls the believers who were with him "the excellent ones of the earth." He describes the folks around him, and when you look at the details of some of the people around him, I can understand why David would be a little impatient and

annoyed with them. But David called the people whom he dwelt with the excellent ones in all the earth. He was operating by this new grid that Samuel taught him, which then the Holy Spirit gave him by revelation.

THE LORD WILL BRING TO LIGHT THE HIDDEN MOTIVES OF THE HEART

God defines beauty; God defines success. God delights in those people who long to be the Lord's. One of my favorite verses related to this theme is 1 Corinthians 4:5. The Corinthians were in scandalous debates and divisions across the city of Corinth. They were the first church to be mostly, divided but now that's the norm. The whole Corinthian church was in total disarray. Paul the apostle said, "Well, when you all stand before the Lord, the hidden motives of the heart will come out" (1 Cor. 4:5, paraphrased). All the Corinthians held their breath and drew back and said, "Oh no! That will be bad!"

He then said, "God will give praise to each one of you."

They scratched their heads and said, "Praise? No, no. You said the hidden motives of the heart."

He said, "Yes. If you knew who you were, you're no longer mere men" (1 Cor. 3:3, paraphrased). "You're not people with a natural identity only, but you're the Bride of Christ. Your identity is so different in the beauty of the Lord. You are no longer mere men. You're not human beings with only a natural identity; you're human beings with a spiritual identity." That's what he tells them in 1 Corinthians 3. Then in the next chapter he says, "When God brings the deepest secrets of your heart to light, then He will give praise and reward to each of you" (4:5, paraphrased). He was calling them forth. He was trying to get them to obey the Lord, but he was calling forth issues in their life. If someone said, "The Lord will reveal the secrets of your heart," most of us in this room would say, "Oh no!"

The Lord says, "No, the secrets you don't even count, I count them. The longing in your heart, the tears you've cried to be Mine, I'll reveal those."

You say, "Oh... I thought you meant...?"

The Lord says, "No, go back to Samuel. I don't see like you see. I see differently than you see." I'm talking to people who have a desire to be the Lord's. People can take this and run with it in a negative way, but you know what? Those kinds of folks would run with it anyway. It isn't information that's keeping them from the Lord. The insincere folks, I really don't spend much time trying to talk them out of sinning. I talk to the sincere who are struggling, because the insincere ones who are trying to find Bible verses to validate lives of sin, I don't have that much grace to reach them. I want to reach the ones who feel despair and want to give up.

The beauty of the Lord revealed to David about David's own life was the significant issue in David's life that distinguished him from the other people in the Old Testament. I love the fact, as we looked at last week, that a thousand years after David died, in Acts 13:22 and 36, God calls him a man after His own heart. A thousand years later, He says, "David, you did it; you were a man after My heart. You did all My will in your life."

Again, you read that and you say, "Lord, did you ever read 1 Samuel? David really blew it."

The Lord says, "Through My editing system I saw the cry of David's heart all the way through. The rule of his heart was, he was Mine. I give that grade. He did all the will of God. He did it."

I say, "Wow, with that kind of grid, I can make it!"

The Lord's answer is, "You can do more than make it. You can enjoy Me. You can actually rejoice in your walk in God. You can enjoy Me enjoying you, and you'll grow significantly more with the Davidic understanding of the beauty of the Lord."

PRINCIPLE NUMBER TWO: DAVID IS CHOSEN FOR GOD'S GOOD PLEASURE

The second principle that I want to establish here is in 1 Samuel 16:1 and 3. The principle is that David is chosen for God's pleasure. God has desire; God has emotion invested in this. This isn't just God going around looking for a position to fill. God is emotionally involved in this. In 1 Samuel 16:1 He says, "I have provided Myself a king among his sons." Then in 1 Samuel 16:3, "You will anoint for Me the one I name to you." God said, "I have anointed him for Myself. I have provided. He is for Me."

If you read that in the traditional way, you'll say, "Well, the Lord is trying to fill a slot and a position and He needs a king." That's the old religious paradigm. The Lord says, "He is for Me. I called him for Me."

Remember back in 1 Samuel 13:14, how the Lord says, "I sought for a man for Me, a man who will enjoy Me, and whom I will enjoy" (1 Sam. 13:14, paraphrased). This Davidic anointing is based on calling men and women who will get lost in God's desire for them and them desiring God. They're called for God, and not just to make an impact or to try to prove to someone that they have an anointed ministry or they're famous or rich or something like that. The Lord calls them for Himself. This is one of the significant grids through which David's life is understood.

FULLNESS OF JOY AND PLEASURES FOREVERMORE IN THE PRESENCE OF GOD

There are three times God describes David up to this point in 1 Samuel 13:14. "I sought for a man with My heart; I sought for him for Myself, a man with a heart for Me." That's the first time. In God's desire, He's seeking for a human being for His own pleasure who would feel the pleasure of God. One of my favorite verses David wrote is Psalm 36:8, when David calls the personality of God the river of pleasure, the river of delight. He's talking about the heart of God. He says, "Oh I rejoice and live in the river of God's pleasure" (Ps. 36:8, paraphrased). He doesn't mean he just has big grapes to eat and he defeats all the Philistines. I read some commentaries that said, "Boy, David had nice things to eat and fine clothes to wear!" No. He was lost in who God was. "In Your presence is fullness of joy" (Ps. 16:11). "I have pleasure in Your presence. I have joy in You, for You are the God whose heart is described as a river of divine pleasure." That's the grid in which David is operating.

God called this man to get lost in this pleasurable interchange with Himself. "I called him for Me, that I would enjoy him and that he would enjoy Me (1 Sam. 13:14, paraphrased). "I'm looking for a man after My own heart for Myself" (1 Sam. 15:28, paraphrased). Wow, I love that! The second time God ever describes David in the Bible, He tells Saul, "He's a better man than you," but remember, *better* was in the context of having an obedient heart. That's the heart of divine beauty. David had a longing for obedience. He was only fifteen years old at this point. "He's not very mature, but he's better than you because he sees obedience as better than sacrifice." When no one is looking, he wants to say yes. He's not just saying yes in front of people for show, like Saul did. He doesn't just come to the meeting to make a name for himself of how devout he is. God says,

“He’s really for Me. He’s better than you, Saul. He lives by a different spirit.” Here in 1 Samuel 16:1 and 3 He says, “I have called him for Myself.” I want you to feel the weight of the words “for Myself.”

“THE LORD HAS SET APART FOR HIMSELF HIM WHO IS GODLY”

In 2 Samuel 5:12, we learn that David was called for the Lord and for the sake of His people Israel. I’ll give you four verses in a row here. You can jot the scriptures down. They’re all psalms. David said in Psalm 4:3 that he knew what it meant to be set apart for the Lord. What did he mean by that? I’ve heard people quote this verse and say David knew he was supposed to quit sinning. They always read “set apart” as through the grid of not doing bad things. David understood that he was set apart for the Lord; he existed to enter into that love relationship. He said, “I am for the Lord, like lovers that have been set apart for one another.” That’s what David understood in Psalm 4:3. “The Lord has set apart for Himself him who is godly” (Ps. 4:3). He says, “The godly one, the one with a yes in his heart, he or she is set apart by the Lord and for the Lord.” That’s how David understood his life.

Psalm 60:5 we’ll reference many times: David called himself “the beloved,” like John the apostle. He was the beloved. He says, “O God, deliver Your beloved one” (Ps. 60:5, paraphrased). In Psalm 17:8 he said, “O God, I am the apple of Your eye” (paraphrased). I know that I’m Your favorite. John the apostle would come along and say the same thing. “I know I’m the one Your heart beats for. I’m the apple of Your eye.” David knows what’s going on here. In Psalm 18:19 he says he knows that he’s the one God delights in. Beloved, the choice was wrapped up and grounded in a flow of desire from God’s heart to David and David’s heart to God. It was a choice that flowed in the power of desire. That’s a different grid for ministry. That’s a Davidic grid for ministry.

PRINCIPLE NUMBER THREE: GOD CHOOSES THOSE WHOM OTHERS REJECT

The third and final principle is that God chooses people whom other people reject. We’re out of time here; I’ve only got a few more minutes, so I’ll just give you some verses. You’ll have to look them up in a few moments yourself, but they’re pretty graphic verses. David was rejected by his family. God chose this young man who hadn’t accomplished anything in natural ways, but he had accomplished one thing. He grew with a heart that said yes to the Lord in love. I want to give you a little profile of David’s family dynamics. There was contempt towards David in his own house. This contempt towards David in his own family is a common thing in the whole earth, whether you’re a believer or not. There are lots of unbelievers who have contempt directed towards them in their own families. But believers sometimes can have an extra dimension of it even amongst believing family members, because they’re pressing on with the Lord. Maybe those family members say, “We don’t go for all this Holy Spirit stuff. You’re going over the edge. We don’t go for this ‘going for God’ or whatever you call it.” There’s a certain contempt that even emerges amongst godly, believing families.

There are several different descriptions of this contempt. For example, in 1 Samuel 16:11, there’s the fact that they said, “There remains yet the youngest and he’s there keeping the sheep.” Again, this is the most historical event in the whole history of the family line of Jesse, until the Lord Jesus appears. David isn’t even invited to the private dinner in which this old prophet ate with the family. I mean, this man was an icon in Israel. He was bigger than life. He walked to their house to have dinner with them and David wasn’t even invited. He was down in the valley. They pointed down to him and said, “There he is. Well, he has sheep to tend and he’s only David and he’s a kid.”

Samuel said, “We’re not going to start without him.” The Lord has the most current mailing list. He has got your address. He knows where you live every moment of the day. Even when the prophet is in your house, He

knows if you're out mowing the lawn if His heart is towards you. You don't have to give God any hints. He knows exactly where you are.

THE KEEPING OF THE SHEEP WAS A MENIAL AND DEMEANING JOB

The second point here under this principle of God choosing people whom others reject is that David is keeping the sheep. The keeping of the sheep was the lowest job, as we've talked about. It was a menial task they gave to the servants. None of the main men kept the sheep. After a little while you got to graduate from that, unless you were under discipline. I think it's interesting that all they could see about David is that he was keeping the sheep. What God saw about David some two years earlier is that he was a man with a heart after God. That's what God saw. That's what Samuel saw some two years earlier, when he first went to Saul in 1 Samuel 13:14. In 2 Samuel 20:31, a great statement is made: David is called "the sweet psalmist of Israel." David knew he was the sweet psalmist of Israel. Here is this man with a heart for God, for whom God is searching, whom God delights in, and all his family can see in him is that he's tending sheep. They should have said, "There's that fanatical worshipper down there who's always singing. He's a little detached but he's totally going for God." They couldn't see that. They could only see someone who tended sheep. That's the only way they could identify David. That becomes clear even later. It's interesting that the first human description of David is by his family members in the Bible. He keeps the sheep. In 1 Samuel 16:19 when Saul calls for him, he calls for the man who keeps the sheep. That's how he heard about him.

THE ANIMOSITY OF THE OLDEST BROTHER

The most graphic illustration is in 1 Samuel 17:28, where Eliab the older brother, to whom the prophet Samuel said no, when David came to the front lines, cried out, "You little runt! Your pride has brought you here," and he adds the phrase, "You have a few little sheep under your care back home, and in your pride you come up to be with the big men" (paraphrased). There's a little spirit of Saul operating there, which translates into, "You got the anointing I wanted." He writes him off. He essentially says, "It was right that you should have been tending the sheep when Samuel came. That's all you are. You have a few little sheep and you're filled with pride. That's who you are." That's what the older brother is putting on David when he's about to perform one of the most dramatic military acts of God in history.

THE CONDESCENSION CONTINUED EVEN AFTER DAVID WAS ANOINTED

The next point is that he's running errands after he's anointed. He's anointed, and we'll look at that in the next session. We're going to look at this sevenfold anointing that comes on him. Look at 1 Samuel 17:15. He's anointed of the prophet Samuel, the power of God is on him, and in 1 Samuel 17:15 he's still taking care of the sheep. When Samuel left, they said, "Listen kid, we don't know what all that meant today, and that oil, wipe it off your forehead, get back out there and take care of the sheep." He went back to the fulltime occupation of taking care of sheep. They said, "We don't care what Samuel said. Go back and do the task that's lower than the servants." When David is running this errand for his father, even after being anointed, number one, it's a dangerous task. He's coming without any weapons, without any soldiers, into a war zone. No one would send a young boy into that context. I see a negative statement even in that errand that his father sent him to go and run.

"WHEN MY FATHER AND MOTHER FORSAKE ME, THEN THE LORD WILL TAKE ME UP"

I want to show you in Psalm 27. I'll just take you to a few quick psalms to show you the family dynamics in which David was operating. Psalm 27:10: "When my father and my mother forsake me, then the Lord will take care of me" (paraphrased). This was reality to David. He says, "Even if it comes down to that, I know the Lord will be with me." That wasn't just theory to David. Turn to Psalm 31:11-13: "I am a reproach among all my

enemies, but especially among my neighbors, and am repulsive to my acquaintances” (v. 11). You think you’ve been rejected? Look at this. This is like a major rejection. “Those who see me outside flee from me. I am forgotten like a dead man out of mind. I am like a broken vessel, for I hear the slander of many; fear is on every side; while they take counsel together against me, they scheme to take away my life” (v. 11-13). He says, “My enemies, my neighbors, and my acquaintances,” and the word there means, “Even my family acquaintances.” He says, “I am a broken vessel.”

Turn to Psalm 38:11. These are just David’s autobiographical statements. “My loved ones and my friends stand aloof from my plague” (Ps. 38:11). In other words, the plague is the troubles that he’s under. “My relatives are all standing back away from me,” is what he means, because to identify with David was to get Saul angry at them. “My loved ones, my friends, my relatives are all standing back at a safe distance.”

“I HAVE BECOME AN ALIEN TO MY OWN MOTHER’S CHILDREN”

Look at Psalm 69. These aren’t all the verses, only a few. It’s scattered throughout the Psalms, these family, relative and friendship dynamics through which David struggled. “For those who hate me without a cause are more than the hairs of my head. They are mighty who would destroy me, being my enemies wrongfully; though I have stolen nothing, I still must restore it” (Ps. 69:4). In other words, “I’ve got to repent for things I’ve never done.” He goes on in Psalm 69:7 and gives the motivation here. He says, “It is for Your sake that I have born reproach, O Lord, and shame has covered my face” (v. 7, paraphrased). “It is because I am going for You that I have become a stranger to my brothers. I have become an alien to my own mother’s children.” This is his own family. Why? “Because the zeal of the Lord has consumed me” (v. 8-9, paraphrased). “They’ve written me off as proud. They’ve written me off as aloof from them, and the zeal of the Lord is what’s getting me in trouble with Saul. It’s because I’m going for You, O God, and Your favor is upon me and no one understands. My family is writing me off because of the zeal of the Lord.” This was a real issue in David’s life.

THE CONTEMPT HEAPED ON DAVID WAS TO STRENGTHEN HIS IDENTITY IN GOD

But beloved, God chooses people. In conclusion, He chooses people whom others reject. David was the youngest in his family, and his brothers didn’t appreciate him. Throughout the Psalms he talks about the distant relationship that he had with them, and yet he says to the Lord, “You have chosen me and liked me, even though they haven’t.” The Lord wants David to know that the contempt he experienced was to build David’s resolve to find his identity and his comfort from the Lord, the beauty of the Lord and the Lord’s delight in him. That will be what will heal David.

Amen. Let’s stand.