

Summary Handout**“The Lord Looketh on The Heart”**Lesson
22
Summary

1 Samuel 9; Saul the son of Kish, a Benjamite, is a choice and goodly person—He is sent to seek his father's asses—The Lord reveals to Samuel the seer that Saul is to be king—Saul goes to Samuel and is entertained by him.

1 Samuel 10; Samuel anoints Saul to be captain over the Lord's inheritance—Samuel manifests gift of seership—Saul prophesies among the prophets, and the Lord gives him a new heart—He is chosen king at Mizpeh.

1 Samuel 11; Ammonites encamp against Israelites of Jabesh-gilead—Saul rescues them and wreaks havoc upon Ammonites—His kingship is renewed in Gilgal.

1 Samuel 13; Saul offers a burnt offering, and the Lord rejects him and chooses another captain over his people.

1 Samuel 15; Saul commanded to smite and destroy the Amalekites and all that they have—He saves some animals to sacrifice—Saul is rejected from being king, and told that to obey is better than sacrifice—Samuel destroys Agag.

1 Samuel 16; The Lord chooses David of Beth-lehem as king—He is anointed by Samuel—Saul chooses David as his companion and armourbearer.

1 Samuel 17; Israel and the Philistines engage in war—Goliath of Gath, a giant, defies Israel, and challenges any Israelite to personal combat—David goes against him in the name of the Lord—David slays Goliath with a sling and a stone—Israel defeats the Philistines.

**Supplemental
Holy Land and
Jewish
insights:**

Imbalance of Faith and Works: In Judaism, “belief” is superceded by “doing.” Hence the 613 commandments (365 do not’s and 248 do’s) have preeminence over faith. “The biblical word *emunah* (and its other forms) which is often translated as “belief” really means “trust” or “confidence,” which is something quite different.” (*Encyclopaedia Judaica Jr.*)

From the Heart or From the Head: Even prayers and benedictions are prepared - to be followed, rather than be spoken from the heart. However, some of these benedictions still carry an admonition to go beyond the “do” to embrace “faith” (Emunah) in God. “They advise man not to put his trust in earthly rulers, but rather to have faith in God Who made heaven and earth, Who helps the oppressed, and heals the broken-hearted. “Let every living soul praise the Lord, Hallelujah!” . . .” (*Encyclopaedia Judaica Jr.*)

Choosing of a New King: After Saul, this was to become a spiritual exercise rather than using human comprehension. It resulted in finding, in obscurity, as a child and a shepherd, a king of the Lord’s choosing with the Lord’s spirit (who turned out to be the finest king Israel would ever have). That principle is still not really recognized in popular Judaism, yet notice the commentaries that keep referring to a spiritual connection.

Where’s God in Monarchy or Democracy? “From the political point of view, the people of Israel have more often been ruled by monarchies than by democratic forms of government. The Book of Deuteronomy makes provision for the people of Israel to have a king, but insists that the king must rule by law and “that his heart be not lifted up above his brethren.” In biblical times, the Israelites believed that their government had to derive from God. Thus, when Moses accepted the advice of his father-in-law Jethro to appoint leaders, he first obtained God’s permission and then, with God’s authority, appointed judges. Later, the people rejected the advice of the prophet Samuel and insisted on having a king --- this led to the reign of Saul, followed by that of David. In spite of this, Jewish law still states that decisions are to be made and conflicts to be resolved according to the principle of majority rule.” (*Encyclopaedia Judaica Jr.*)

Kings With Divine Relationship: “In biblical times in the ancient Near East, the monarch was accepted as the sole ruler, with complete authority over his subjects. The status of kings varied from emperor to vassal as the kingdoms varied in size from a tribe like Midian to a vast empire such as Egypt. But the idea common to all was that the direct relationship between the king and the deity was part of the natural order.” “The primary feature of

the coronation was the anointing of the king's head with oil by a priest or prophet, the sign of the divine covenant -- that is, he had been chosen as God's anointed." (*Encyclopedia Judaica Jr.*)

Messiah, Divine or Human? The term anointed is the word 'Messiah' in Hebrew. The Messiah would come from the Davidic line. David, being chosen by spirit rather than by man's qualifications, is a model of recognizing the Messiah. However, the spiritual aspect is missing in Jewish expectation. "In traditional Judaism, the Messiah will be a human being --- albeit a perfect one --- who will come and bring harmony to the world. He will not have a divine aspect other than having been chosen by God for his task . . . The coming of the Messiah therefore has come to mean the redemption of the Jewish people and an end to its suffering and tribulations." (*Encyclopedia Judaica Jr.*)

Davidic Descendant: "Nathan prophesied that the dynasty of the House of David would last forever, and indeed, Jews today believe that the Messiah will be a direct descendant of David. One of the blessings which follows the reading of the *Haftarah* on the Sabbath and festivals proclaims: "Gladden us, O Lord our God . . . with the kingdom of the House of David thine anointed. Soon may he come and rejoice our hearts." (*Encyclopedia Judaica Jr.*)

Seeing Through God's Eyes: ". . . the Lord gave some profound advice and insight to Samuel (which we could take to heart): Look not on his countenance, or on the height of his stature; . . . for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (*1 Samuel 16:7*)

David, the Youngest: It is human nature to see the obvious, but with God's insight the not so obvious, the subtleties, become profound. After interviewing all the obvious sons of Jesse, Samuel asked, "Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. Samuel was inspired to ordain the shepherd boy David as the next king of Israel. And the Spirit of the LORD came upon David from that day forward. (*1 Samuel 16:11, 13*)

Came From Obscurity: David, who eventually became the finest and most revered king Israel had, was ordained a king in obscurity and kept his obvious God-given calling quiet until the proper time. His descendant, Jesus of Nazareth also came from obscurity and kept his holy calling unspoken until the proper time.

David Volunteers: A young shepherd boy visiting his brothers at the front, saw and heard Goliath. By this time, young David had already been ordained king of Israel by the prophet Samuel (however, in obscurity and without public knowledge). When David heard and saw Goliath and then saw the men of Israel retreat in fear, he volunteered to remove this menace from them. David said to Saul, "The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. . . . [Then, David] . . . chose him five smooth stones out of the brook . . ." *1 Samuel 17:37-40* (See Also 1-51)

David Makes Quite an Impression! David took just one stone, and struck Goliath in the head. It is obvious in the reading of this account that David killed Goliath with a sling and a stone. To make it more obvious, he cut off his head. But more important is the not so subtle implication that he conquered Goliath with his faith in the Lord, the spirit that led him.

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