

**David's Heir: Isaac Established the Jewish Line Down to Jesse; Eliab, Jesse's Firstborn, & Six Younger Brothers, Rejected in Favor of David, 1 Sam 16:6, 12; Eliab becomes Bitter, 1 Sam 17:28; Why David?: Jacob's Prophecy in Gen 49:10 Revealing Tribe of Judah as Messianic Line; David & Jesus Natives of Bethlehem, Mic 5:2; David's Soul, Not His Physical Appearance, Qualified Him as the Lord's Anointed, 1 Sam 16:12-13**

**1 Samuel 16:6** - When they [ **Jesse & his sons** ] entered, Samuel looked at Eliab and thought, "Surely the Lord's anointed is before Him."

**v. 7** - But the Lord said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart."

39. One by one, Jesse paraded seven of his sons to face Samuel but once done the verdict was, "The Lord has not chosen these" (1 Samuel 16:10b).
40. When Samuel inquired if there were other sons, Jesse responded that he had yet one more boy who was out tending the sheep.
41. Samuel directed Jesse to bring him forward. The result was the discovery of David whose appearance is described in:

**1 Samuel 16:12** - So he [ **Jesse** ] sent and brought him [ **David** ] in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the Lord said, "Arise, anoint him; for this is he."

42. Eliab \ē-lī'-āb\ no doubt considered his younger brother immature, inexperienced, and naïve. David's anointing by Samuel did not mollify Eliab's opinion.
43. At the Battle of the Valley of Elah, Eliab betrays his bitterness toward David. He was miffed when Samuel anointed his kid brother as the heir apparent to the throne of Israel.

**1 Samuel 17:28** - Now Eliab his oldest brother heard when David spoke to the men; and Eliab's anger burned against David and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your insolence and the wickedness of your heart; for you have come down in order to see the battle." (NASB)

44. Visually, Eliab presented impressive attributes. He was apparently the tallest of the brothers with a commanding presence that suggested leadership qualities. He apparently believed he was the obvious choice.
45. He didn't know that it was the Lord who rejected him. Samuel, who personally thought Eliab was a worthy candidate, was only following orders from on high.
46. The narrative also cites that the second and third sons of Jesse, Abinadab and Shammah, were similarly rejected as were the next four unnamed brothers.
47. Each of the seven brothers was passed over by the Lord. Further, their father Jesse was not a prominent character in biblical history either. Little is known of him other than he was tribe of Judah and potentially in the line of Messiah. The question arises as to why was David the one the Lord chose to anoint?

#### WHY DAVID?:

1. It turns out that David was no pretender to the throne of Israel. He was figuratively the Lord's fair-haired boy.

2. God had decreed in eternity past that David would be the one chosen by Him to become the first Judaic king of client nation Israel.  
**Genesis 49:10** - "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh [ a messianic title ] comes, and to him shall be the obedience of the peoples." (NASB)
3. David came from a small village in Judah; so small that we learn this from:  
**Micah 5:2** - But as for you, Bethlehem Ephrathah [אֶפְרַתָּה 'Ephrathah], too little to be among the clans of Judah<sup>‡</sup>, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity. (NASB)
4. That David was also born in Bethlehem indicates the divine connection between the man who was issued the bloodline covenant and the One who would fulfill the covenant. (Micah wrote his prophecy c. 800 B.C.)
5. The Lord told Samuel, "man looks at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7b).
6. So, if it is what's inside the soul that determined the choice, then we must examine from David's behavior patterns, character traits, and lifestyle what attributes his soul possessed. God observed David's *kardia*; we can discern what God knew by observing what David did.
7. First of all, David is first introduced to us in 1 Samuel 16 which describes David's anointment by Samuel in verse 13.
8. David's duty at that time was shepherding Jesse's sheep; duties he will relate to Saul in chapter 17.
9. David is referred to by Saul as a youth in 1 Samuel 17:33 and verse 58. The word is נָעָר (*na'ar*): a young man, a lad, a young boy. The range is from infancy up to accounts that vary between 20 to 30 years of age.
10. The age for conscription into the Israeli army was twenty. Four of David's brothers are not mentioned as being in Saul's army while the oldest three are.
11. It is only by guesswork that we can arrive at David's age, but a good guess is that he was in his early twenties by this time.
12. As we move through the narrative provided in 1 Samuel 16:12 to 17:58 we will develop a dossier on David's soul.  
**1 Samuel 16: 12** - So he [ Jesse ] sent and brought him [ David ] in. Now he was ruddy [ auburn hair ], with beautiful eyes and a handsome appearance. And the Lord said, "Arise, anoint him; for this is he."  
**v. 13** - Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward [ enduement ]. And Samuel rose and went to Ramah.
13. "Anointed" is the Qal imperfect of the verb מָשַׁח (*mashach*): "to anoint." The imperfect tense indicates the incomplete act of pouring olive oil over David's head, leaving the impression that Samuel never stopped pouring.

<sup>‡</sup> Joshua 15:21–62 cites 109 cities and towns assigned to the tribe of Judah. Micah 5:2 indicates that Bethlehem's small population is the reason it is not among those listed.

14. However, the ritual indicates that the king has been chosen by God to be ruler of the nation. It symbolizes the Old Testament concept of the indwelling of the Holy Spirit.
15. The indwelling of the Holy Spirit occurs in the life of the Church Age believer at the moment of salvation and continues until physical death.
16. There is no universal indwelling of the Holy Spirit in the Old Testament, but rather that of enduement. Enduement is the divine endowment of the power of the Holy Spirit to certain believers including Israeli kings beginning with Saul (1 Samuel 10:1).
17. Enduement was usually a temporary event but for David it is said to be "from that day forward" (v. 13).
18. The oil thus became a teaching aid; it was used medicinally for healing, food, and light for sight at night, each symbolic of how the Word of God heals, nourishes, and enlightens the soul.
19. All seven of David's brothers are gathered around him as the ritual is performed so that if any were to become jealous, angry, bitter, or envious, then such was the occasion to solicit these mental attitude sins. It is obvious that Eliab solicited all four.
20. Further, the very next verse informs us that as far as God is concerned, Saul has abdicated the throne of Israel and David has been inaugurated:

**1 Samuel 16:14** - Now the Spirit of the Lord [ **enduement** ] departed from Saul, and an evil spirit from the Lord terrorized him.