

Samuel Secretly Anoints Saul

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- [0 : 00] Let us sing to God's praise from Psalm 2, Psalm 2, from the beginning down to verse 8.
- Why rage the heathen? And vain things, why do the people mind? Kings of the earth do set themselves, and princes are combined. To plot against the Lord, and who is anointed, saying thus, Let us, asunder, break their bands, and cast their cords from us.
- He that in heaven sits shall laugh, the Lord shall scorn them all. Then shall he speak to them in wrath, in rage he vexed them shall. Yet notwithstanding I have him to be my king appointed, and over Zion, my holy hill, I have him king anointed.
- The sure decree I will declare. The Lord hath said to me, Thou art mine only son, this day I have begotten thee. Ask of me, and for heritage the heathen, I'll make thine.
- And for possession I to thee will give earth's utmost line. And so on we'll sing, verses 1 to 8, Psalm 2, Why rage the heathen?
- [1 : 25] And vain things, why do the people mind? Why rage the heathen?
- And vain things, why do the people mind?
- Kings of the earth to set in itself, And princes are combined.
- To plot against the Lord and his anointed sails.
- In the name of the Lord and his anointed sails. Let us, asunder, bridge the hands, Uncasted courts from us.
- [2 : 43] He that in heaven sails shall love, The Lord shall scorn them all, And shall be sheeked to them in wrath, In a rich heathen shall.
- Yet not wisdom give thy harem, To be my king appointed.
- And your earth sigh on my holy hill, I have a king anointed.
- Thou shrewd decree, Thy will decree, Thy Lord has said to him, Thou art my holy son, Thou art my holy son, This day I have begun to leave.
- As show me unto heritage, The heathen I may blind, And for possession I do thee, Will the dimmer is that was mine.
- [5 : 15] Amen. Amen. Amen. We return to 1 Samuel, And we can read again from the beginning of verse 10.
- Then Samuel took a vial of oil, And he went on his head, And kissed him, And said, And said, Is it not because the Lord hath anointed thee to be captured over his inheritance?
- We resume our study this evening in the life of Samuel the prophet.
- And in particular at this time we are looking at his dealings with the first king of Israel.
- And last Thursday night the main focus of our study was on the providence of God in all its mystery.
- [6 : 20] And in many respects that's still in evidence in this next section of the first book of Samuel. The words of the psalmist, Which you're all familiar with.

I think it's Psalm 77, And your words of the psalmist, And your words in heaven, Thy ways in the sea, And thy path is in the great waters, And thy footsteps are not known.

And we can all perhaps speak of that as something that we have experienced in our own lives.

The deep mystery of God's way, Or ways. Well as we saw last week, Saul and his servant made their way to Samuel, And Samuel introduced himself to them, And gave Saul the place of preeminence at the sacrificial table.

And we are told that following on from that they communed together. And yet we are not given any information other than that.

[7 : 51] And that was something that went on for a considerable amount of time. The Samuel spoke to Saul at great length, And it was something that was resumed the following day by all accounts.

And yet the scripture is silent as to what the discourse was all about. We can speculate, I suppose, We can think that it was in order for Samuel to prepare Saul for what was ahead of him.

Because it was not something that happened every day. That God's servant would meet with him and give into him such a privilege as partaking of the sacrifice that was offered.

And not only that, but also that he made known to him in some way that the Lord had a purpose for him.

And that purpose was hidden to a degree to Samuel until God chose to reveal it to him.

[9 : 19] And it was hidden from everybody else apart from Samuel. And then only as God chose to disclose it.

And how he revealed God's purposes to Saul is, I suppose, mysterious. And the reason for it is mysterious.

But Saul had to experience some preparation for it. So it is only right that he spent this time with him. And not only did he commune with him.

He spoke to him from the scripture. And again, we're not told what he had to say to him from the word of God.

Whether it was the scripture or whether it was simply the word as God had disclosed it to Samuel that he spoke to him.

[10 : 23] But he took time to instruct him. And he took time before he sent him away to prepare him for still further revelations.

And I suppose it's disappointing to us that we don't have more information. But I think it reminds us of the way that God is still working and choosing to keep his purposes hidden.

Choosing to... We have to guard against from our own retrospect. We know the story. We're familiar with scripture.

We know how it works out. And we understand how the events will unfold. But at this point, we have to govern our thinking on the unfolding of events.

And remind ourselves that Saul would have been somebody who would have been aghast at these things that the Lord was introducing to him by way of his servant.

[11 : 38] And the final verse of chapter 9. He told him to send away his servant. And that in order that he would disclose further things to stand still a while.

That I may show thee the word of God. And that's all we're told. Then we have the anointing at the beginning of chapter 10.

And that again is surprising. Because after all, the Lord has told Samuel that this person is going to be the king.

And this is the place that the Lord has prepared for him. And you would expect at this point that that disclosure would be followed by the pomp and the ceremony of a disclosure to all of Israel.

That this point would be the right point by which Saul would be revealed as their new king. But again, we are reminded that the time of God is always the right time.

[13 : 00] He is always doing things at the right moment and the right occasion. And this was but a precursor to the declaration of Saul to Israel as their king.

But it is still important. But it is still important. Because Samuel takes a vial of oil and pours it upon his head. And some of the commentakers make a lot of the fact that it was a vial of oil that was used by Samuel.

In other words, the quantity used was minimal. And that they say is indicative of the place that Saul was going to have.

Unlike when David was anointed, there was a horn of oil. The quantity of oil was greater.

Now, maybe that is making mountains out of moan hills. But the thing we should note, regardless of whether we agree with that suggestion or not, is that the anointing itself was significant.

[14 : 24] And we are told that Samuel draws attention to it. He took a vial of oil and poured it upon his head and said, Is it not because the Lord hath anointed thee to be captured over his inheritance?

He explains the significance of the anointing. And while it is private and carried out in secret, it pointed towards something that was going to be true of Saul.

He was going to be king of Israel. He was going to be king of the Lord's inheritance. Another description of God's people.

But at the same time, the language that's used is simply reminding us something that Saul needs to be keeping before his mind.

It is the Lord's inheritance. It is the Lord's people that you are going to be king over. And that itself is something that he probably very quickly forgot.

[15 : 43] The anointing itself is something that we see take place under the old dispensation.

Prophets were anointed into their office. Priests were anointed. The high priest would know the anointing signifying the unction of God.

And from this point on, a person who would be king would also experience anointing. And it speaks to them as it speaks to us of the divine provision made for them.

A spiritual equipping for the role that they are to play in God's name. And it demonstrates the pouring forth of the Spirit upon them so that they can behave in this way and perform in this way.

The author, Gordon Keddy, suggests and he brings into his own understanding of what's happening here.

[17 : 02] And by doing so, he's putting the emphasis on the words that Saul is the captain of the Lord's inheritance.

Because it was the practice or custom at that time for vassal kings to be anointed. In other words, a vassal king was somebody who was ruling in the place of or for somebody else.

There was a king in place over that people. For example, if you can think of the way Israel at times were captured or brought under the control of invading armies.

And they became subject to the rule of other nations. And somebody would be appointed to rule over Israel in the name of the nation that put them under subjection.

And that frequently happened historically. So the vassal king is somebody who, even though he is king, he is king under the authority of the real king.

[18 : 38] And in this case, the Lord is teaching through Samuel. Yes, I am appointing you to this role.

And I am anointing you to fulfil the role. But it is a role that you carry out in my name and on my behalf.

And that is easily forgotten, such as the significance that is given to Saul within the kingdom of Israel.

He is God's vicerent. He is the one who rules on God's behalf. And the second thing that is given significance here is that after pouring the oil on his head, signifying the unction of God, the blessing of God on the service that he is about to give.

Samuel kisses him. And that kiss may or may not be part of the ceremony or significant in the part of the place in the ceremony.

[19 : 57] But in all likelihood, it was necessary at this point. Because if you understand the place that Samuel had, Samuel was the judge of Israel.

Samuel was the senior figure, the authority figure over God's people. And it was at the people's request that they were given a king.

But it was God that appointed him. And Samuel, in relinquishing the role that God had given to him and was given to somebody else, he was acknowledging by the kiss that he was given to Saul, that he was ready to pay homage to him as his king.

And also, by the kiss, he was acknowledging the fact that he was not envious, not bitter against him, as he could well have been because of the role that he had played.

But, the kiss, I think, is significant in that sense. But I suppose, behind it all and coming before our mind's eye, the words of the psalm that we were singing, there is the typical relationship between the anointing of the king and the one who God was going to raise up to be a saviour to his people.

[21 : 39] The one who was the prophet, the great high priest and the king of kings. And that person was the Lord Jesus Christ.

And it wasn't a vial of oil that anointed him from on high. He was anointed copiously without the amount of oil of the blessing of God and of the ministry of the Holy Spirit of God being in any way diminished.

If you remember the words of the psalm. The sure decree I will declare, the Lord hath said to me, Thou art my son, this day I have begotten thee.

Yet notwithstanding, I have him to be my king appointed, and over his son, as I am my holy hill, I have him king anointed. And that speaks, it's a messianic psalm, it speaks of the Christ of God, the anointed of God fully fulfilling that role.

So in a typical aspect, even though it is something that is done secretly at this point, there is this imagery and this typology that asks you to think of another that is greater than Saul.

[23 : 08] But then, in order to confirm what Samuel has been told to reveal to Saul, there are three signs given, which are themselves.

They speak to Saul about the role of Samuel. But they are hard to give a spiritual meaning to.

There are three of them. When thou art departed from me today, then you shall find two men by Rachel's sepulcher in the border of Benjamin at Selsa.

And they will say unto thee, The asses which thou wentest to seek are found. And lo, thy father hath left the care of the asses and sorrows for you, saying, What shall I do for my son?

Samuel is saying, When you leave me, this will happen. You will encounter these men who will ask you this question and who will speak to you in this wise.

[24 : 21] And then he tells them that he will meet those who are going to Bethel to offer a sacrifice.

There are three men, one carrying three kids, another carrying three loaves of bread, another carrying a bottle of wine. And the details, one carrying three loaves of bread, another carrying a bottle of wine.

The meaning of that, again, is not disclosed. It is simply a statement of fact. And then again, the strangest one of all, I suppose, in many respects.

Samuel meets the prophets who are on their way to whatever it is that they are destined to do.

They are traveling together and they are, I suppose, some would say that they are in the grip of the Spirit.

[25 : 54] Their performing of music is indicative of the prophetic role that they are fulfilling. They are in this kind of mystic mode of experience.

The spirit of prophecy is upon them. And those who see them, recognize them for what they are. Those who have been endowed with prophecy.

And they are playing their music. And they are told, Saul is told, they shall prophesy. But then he's told, for whatever reason, it's not enough for them, for him to see these things happen.

He then is told, that the spirit of prophecy will come upon you. And you shall prophesy with them.

And we are told, you shall be turned into another man. And these are the signs that Samuel describes.

[27 : 06] And simply assigns events that are prophesied by Samuel, described by Samuel. Each one of them happens in their own turn.

We can make something of each one of them, I suppose. I think it's Matthew Henry that says the bread that is given to Saul is a lesson to him of what he must do when he becomes king himself.

That he must remember the poor and be ready to show alms to the poor. But again, I think there are so many different attempts made to try and explain in a spiritual way each one of these events.

And say this is what they teach. This is what the experiences are meant to convey to us. Whereas it's not necessary to take anything out of them other than these three occurrences took place as described by God's servant, Samuel the prophet.

And these things should ensure that Saul believes the word of Samuel, believes the actions of Samuel.

[28 : 37] And there is, I suppose, difficulties associated with these words. Because as you read on, the events are disclosed to us, but not all of them are.

And only one of them is reiterated. It was so that when he had turned his back to go from Samuel, God gave him another heart.

All these signs came to pass that day. And then verse 10. When they came hither to the hill, behold, a company of prophets met him. And the Spirit of God came upon him and he prophesied among them.

The first one is not mentioned. And the second one is not mentioned. The significance of that?

Not that they didn't happen, but all of them happened, as Samuel had said. But more importantly, I think, is the emphasis that we find within the passage on things that are true of Saul himself.

[29 : 50] Samuel says to him, The Spirit of the Lord will come upon thee, and you shall prophesy with him, and you shall be turned into another man.

What are we to make of that prophecy? In what sense was Saul turned into another man? And we are told that when these signs are come unto thee, that you do as occasion, saith thee, for God is with you.

And then, further on, he says, in verse 9, It was so that when he had turned his back to go from Samuel, God gave him another heart.

And all those signs came to pass that day. Now, you can't but move forward in your thinking and think of the kind of passion that Saul became.

But reading this for the first time, with no foreknowledge of what was true of Saul, the conclusion that you must arrive at reading these words is that Saul must indeed be a good man.

[31 : 04] That he must be a spiritual man. God has given him another heart. God has given him the spirit of prophecy. God has given him the spirit of prophecy.

God has given him the spirit of prophecy. God has given him the truth of prophecy and God made the JSV, one of the things that David and God stepped into other people. Through the guiding of Samuel.

And it was perfectly capable, as we shall discover, for him to depart from the revelation of God and the instruction that God would give him.

But maybe that's treating too much in it. you will all have have heard the statement made that there are three passions in the scripture that cause great consternation and that is the prophet Balaam Judas Iscariot and the king Saul because of the spiritual equipment that they possessed the abilities that God endowed them with but always we have to govern that with the understanding that what God endowed them with was the wherewithal to do his will and to depart from that was always a possibility to go away from the will of God as it was revealed was something that was open to him to do he did only what God enabled him to do by the way of the spirit of prophecy what is the spirit of prophecy we see within the scripture that there are prophets who are false prophets but there are also prophets who are who are conveying the truth of God but with malicious intent they do it with self-serving purposes so it's the same spirit that enables them to do that but if their own spirit

I think it's one of the Puritans who talking about the way Satan works in the lives of God's people even that he doesn't work directly upon their their will but on their own volition as it were before the will comes into into fruition you know he he he comes in a covert way and prompts their own lusts and their own desires before it comes to be an act of their will and this will be something that will be true of Saul as he goes on there are mysteries connected with this no question but the the fact of the matter is that this was

[35 : 05] God's servant the service that he was set apart to fulfill he was equipped to do it he could have fulfilled that role as king of God's people ruling in God's name to the potential of the ability that God gave to him but that was not the way it worked out for whatever reason or in whatever way but at this point what we're reading is how Samuel prepared him to take the throne and then we read how he was obedient to Samuel when the question was asked of him and I think you know he meets his uncle and his uncle is a bit sceptical about what do you see whether he was an eyewitness to what took place or not the fact that Saul was with the prophets this became proverbial this became something that the crowds who knew who Saul the son of

Kish was the fact that he was endowed with the spirit of prophecy that he was numbered amongst them and they were questioning when did this happen how did this happen who was his father in the sense that how did this come about who is their father was this something that Samuel was responsible was this something that God was responsible for and is Saul also among the prophets and whatever prophesying he made again silence you would think that there would be detail you would think that the scripture would tell us that the spirit of prophecy Saul was endowed with it and it was proved in this way this is what he said this is what he saw this is how he described the events that were ahead of him in the same way that

Samuel described these three signs that Saul was going to encounter but that's not God's way that's not what God means us to see but it provokes a question on the part of his uncle wherever his uncle came from we are told that Saul's uncle said to him now it may be that Saul's uncle had been sent out from his father's house to find out what had become of him because the asses had returned home but Saul had not so it may be that he had been sent on this errand but he asks him where went he and he said to seek the asses and when we saw that they were no more he tells them straight the way it was we came to Samuel and Saul's uncle said tell me I pray thee what

Samuel said unto thee and Saul said unto his uncle he told us plainly that the asses were found and that was it that's all he said to his uncle no more he said nothing about the anointing he said nothing about the strange events that Samuel had told would be the proof positive of what he had done himself he told him nothing about the spirit of prophecy that he was endowed with nothing was said by him because Samuel had told him not to tell and he was obedient at this point into this into the instructions of Samuel and this is this is the way that God works in his life this is the way that God works in in the lives of his people sometimes he chooses to disclose in great detail what we need to hear and what will be to our advantage to hear it sometimes he keeps it from us sometimes it is hidden but as far as

Saul was concerned from this point on as we shall see he knew that his life would no longer be the same and Samuel is about to deal with him in that respect it is an interesting story but it is a story that is almost requiring of us to it has so many alarm bells ringing as it were because we do know the story because we do have the ability of seeing what the future is like but at that moment during this time these experiences there are so many things that if with a bit of a bit of understanding that there would have been a forewarning about Saul's own behaviour that he should curtail it or keep under check what was to come to light but that's not the way we are by nature and we see that in the experience of God's servant well may he bless to us these few thoughts let us pray

[41 : 16] Lord of God as we seek to follow the path that you took your servant on even your servant Samuel as he was instrumental in guiding the footsteps of one who was going to be king over Israel we give thanks for his obedience and for the initial obedience of your servant as he understood something of what lay before him we give thanks for the way in which you encourage us into a life of obedience and to follow it as best we can with your help we pray your blessing upon your word and we ask that it will be blessed to us individually and collectively we pray for this word to have free course amongst us throughout the community accompany all of life's events whatever they may be that the eyes of our understanding might be opened and that we too might look to the heavens for an unction from above that would convince us of our dependence or the need for it upon the person of

Jesus Christ the anointed of God the one who is the prince of peace the God of all grace forgives sin in him amen heal and the millions Thank you.

Thank you.

Thank you.

Thank you.

[45 : 03] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[47 : 33] Thank you.

Thank you.

Thank you.