

David's Anointing

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- [0 : 0 0] Welcome to our services today and we seek that it may please the Lord to bless us as we come together around his word with a desire in our hearts to worship his great name.
- Let us draw together in prayer. Eternal and ever blessed Lord, we come before thee acknowledging thine own sovereignty, that thou art the God of heaven and earth, and that all things are in thine own hands, that thou doth govern sovereignly over all things and over all nations and over all peoples.
- And we would seek, O Lord, the grace to enable us to humble ourselves and to take that place that belongs to us in humility of mind, of heart and of spirit.
- And to come, O Lord, acknowledging that thou art our creator, that we are the works of thine own hands.
- And we come, O Lord, acknowledging that we are sinners, that we sin against thee in thought, in word and in deed.
- [1 : 4 1] But blessed be thy name that we can come with boldness and confidence through thy Son, the Lord Jesus Christ, into the very throne room of God.
- And that we can seek thy grace to help us in our time of need. For we acknowledge, O Lord, that if thou shouldst mark our sins against us, that there is none that could stand.
- But blessed be thy name that with thee there is forgiveness. For we give thee thanks for the efficacy of the finished work of Jesus Christ, thine own Son, our Lord and our Saviour.
- And as we come before thee in this act of worship, we would seek, O Lord, that it may place thee to grant to us of thy Spirit, to enlighten our understanding and to lead us into thine own truth.
- And that thy word, O Lord, would be implanted upon our hearts, that it would bring forth evidence in our lives. That we would desire to live in accordance to thine own word.
- [3 : 0 3] That it would have that sanctifying influence upon our lives. That thy people would walk as those who are worthy of the gospel.
- We pray for thy people, those whom thou hast redeemed for thyself. Grant to us, O Lord, that we may walk in accordance to thine own statutes.
- That we may be true and faithful witnesses for thee in this world. Thou knowest, O Lord, how we each day struggle with the sin that still remains in our body.
- The sin that doth so easily beset us. The sin that so easily harasses us. But we give thanks unto thee, O Lord, for that hope that we have in Christ.
- That the day shall dawn when we shall be set free and delivered from all aspects of sin. In the day of our glorification.
- [4 : 1 0] But in the meantime, O Lord, we seek thy grace to enable us not to yield ourselves to sin. Not to give ourselves to be at the disposal of sin.
- Grant to us, O Lord, that we may not allow sin to reign over our bodies. But that we would crucify the flesh with the lusts thereof.

And we know, O Lord, that we cannot do so in and of ourselves. That we need the help of thy Spirit. We pray, O Lord, for our homes and families.

And for our communities. All who have joined with us this evening in our worship. We pray, O Lord, that thou wouldst be near to them. And those from other communities that have joined with us.

We pray, O Lord, that thy blessing, the riches of thy blessing, may rest upon them and their communities. We remember the sick and the suffering.

[5 : 17] And pray, O Lord, that thou wouldst draw near to them, meeting with them at their point of need. Remember those who mourn. O Lord, we are always to be found in the valley of weeping.

And we pray, O Lord, that as they mourn over the passing of loved ones, that thy known comfort would fill their hearts. As thou doth remind us that here we have no continuing place of our board.

We are only travelling through. And we are all on a journey to our long home. And our long home depends on our relationship with thyself. And so we pray, O Lord, that through thy gospel, through thy son, that we may be brought to have that reconciled relationship with thee.

And that we may have peace with God. We ask, O Lord, that thou would continue with us now. That our minds and our thoughts would not be distracted by the things that are around us.

Or even by the burdens that may lie heavy upon our hearts at this time. O Lord, that they may be set into the background.

[6 : 32] And that to the fore would be our thoughts upon thyself. And what thou hast to say to us through thy word. O Lord, hear our prayer.

Give an hearing ear to our desires. And all that we ask is in the name of our Lord and Saviour, Jesus Christ. Amen. We shall now read the word of God.

As we find it in the Old Testament. And the first book of Samuel. And chapter 16. And we'll read the first 14 verses of this book.

Or of this chapter. 1 Samuel chapter 16. And the Lord said unto Samuel, How long wilt thou mourn for Saul?

Seeing I have rejected him from braiding over Israel. Fill thine horn with oil and go. I will send thee to Jesse the Bethlehemite. For I have provided me a king among his sons.

[7 : 39] And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take an heifer with thee. And say, I am come to sacrifice to the Lord.

And call Jesse to the sacrifice. And I will show thee what thou shalt do. And thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake.

And came to Bethlehem. And the elders of the town trembled at his coming. And said, Comeest thou peaceably? And he said, Peaceably. I am come to sacrifice unto the Lord.

Sanctify yourselves and come with me to the sacrifice. And he sanctified Jesse and his sons. And called them to the sacrifice. And it came to pass when they were come that he looked on Elia.

And said, Surely the Lord has anointed us before me. But the Lord said unto Samuel, Look not on his countenance. Or on the height of his stature. Because I have refused him.

[8 : 42] For the Lord seeth not as man seeth. For man looketh on the outward appearance. But the Lord looketh on the heart. Then Jesse called Abinadah. And made him pass before Samuel.

And he said, Neither hath the Lord chosen this. Then Jesse made Samite to pass by. And he said, Neither hath the Lord chosen this. Again Jesse made seven of his sons to pass before Samuel.

And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, The remaineth yet the youngest.

And behold, he keepeth a sheep. And Samuel said unto Jesse, Send and fetch him. For we will not sit down till he come hither. And he sent and brought him in.

Now he was ruddy and with all of a beautiful countenance. And goodly to look to. And the Lord said, Arise. Anoint him. For this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren.

[9 : 49] And the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah. But the Spirit of the Lord departed from Saul.

And an evil spirit from the Lord troubled him. And Saul said unto him, Behold now an evil spirit from God troubled thee. Let our Lord now command thy servants which are before thee to seek out a man who is a cunning player on an harp.

And shall come to pass when the evil spirit from God is upon thee, that he will play with his hand, and thou shalt be well. And so on. May the Lord bless unto us the reading of that portion of his word.

Now seeking the Lord's help we shall read again at verse 12. When messengers were sent to bring David from tending his sheep to take him before Samuel.

And he sent and brought him in. Now he was ruddy and with all of a beautiful countenance. And goodly to look to. And the Lord said arise anoint him for this is he.

[11 : 03] Then Samuel took the horn of oil and anointed him in the midst of his brethren. And the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.

Especially these words. And the Lord said arise anoint him. For this is he. This chapter marks a transition in the books of Samuel.

And brings us to the beginning of the history of God's servant David. He was to become one of Israel's famous poet, prophet and king.

But not only is he significant for us as one of Israel's famous sons. But he is of tremendous significance for us because of his place in the redemptive plan and purpose of God.

Walter Chantry writes, And that we have a son born to Naomi and the cultist named Obed.

[12 : 43] He is the father of Jesse, the father of David. And that we have as a reminder that he belongs to the genealogy of Boaz and Ruth.

And from that line eventually would of course come the Lord Jesus Christ. Now as we come to the New Testament and to the Gospels.

We find at the very beginning of the Gospel of Matthew that it begins its genealogy of Jesus Christ with these words. The book of the regeneration of Jesus Christ.

The son of David. On the side of Joseph, Jesus descended by human accounting from the royal line of David. While Luke seems to trace his bloodline through Mary, his mother.

For in chapter 3, verse 23 to 38, we have there, as it were, his bloodline being traced through Mary from David.

[13 : 47] So that Jesus was the offspring of the kingly line. Jesus is called son of David nine times in the Gospel of Matthew.

And we know that in the last book of the Bible, the book of Revelation chapter 22, Jesus says, I am the root and the offspring of David and the bright and morning star.

Now we know that in the days of Jesus, there was a strong hope and expectation for a king who would restore Israel to its former glory and liberated from Roman power and oppression.

And they based this hope on the promise that the Lord gave to David, as recorded for us in 2 Samuel chapter 7.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seat after thee, which shall proceed out of thy bowels.

[14 : 49] And I will establish his kingdom. He shall build a house for my name, and I will establish a throne of his kingdom forever. This phrase, son of David, became a messianic title.

Even early in his Galilean ministry, two blind men followed Jesus and called her, Thou son of David, have mercy on us. Once a Canaanite woman approached Jesus, crying out, Have mercy on me, O Lord, thou son of David.

My daughter is grievously vexed with a devil. And even in the last week of his ministry, as he entered Jerusalem, we are told that a great crowd followed him, crying out, Hosanna to the son of David.

Blessed is he that cometh in the name of the Lord. Hosanna in the highest. What this highlights for us is the profound significance that is attached to David and the redemptive plan and purpose and history of God.

David, of course, was a type or shadow or a picture for us of the Lord Jesus Christ in many respects. We always know that a type is not absolutely perfect.

[16 : 08] But in many respects, he was a picture for us of the Lord Jesus Christ. And we also notice that in the book of the prophets.

For instance, in the prophecy of Jeremiah, where most of his messianic prophecies come from chapter 30 to 33.

And this was for the people in exile in Babylon. These chapters of Jeremiah is filled with such hope and consolation with the promise that the Messiah will ransom his people from their captivity.

For instance, in Jeremiah chapter 23, we read, In chapter 30 of the same prophecy is written, Now, this prophecy was not fulfilled at the end of the exile.

Under the leadership of Nehemiah, Jerusalem was rebuilt, but no king was put back on the throne. Jeremiah's promises, therefore, were not fulfilled until the coming of Jesus Christ.

[17 : 41] Jesus is the king God promised to raise Ephraim's people. But what I want you to notice is this, that the king is called David. They shall serve the Lord their God and David their king.

Now, David is dead. But here, there is one called David. Ezekiel does the same in chapter 37.

And David, my servant, shall be king over them, and they all shall have one shepherd. David is dead, so he must be speaking of another. Hosea does the same in chapter 3.

Afterwards shall the children of Israel return and seek the Lord their God and David their king. David has been dead many years, and yet he is still to come and reign.

So, how can we explain this? Well, we can only explain it this way, that David's name has been used as a name for Jesus Christ. Of course, David means beloved.

[18 : 46] It is important that we have some understanding of the context throughout passage today that we are going to dwell on, especially.

And for this, we turn to 1 Samuel chapter 15. And there we read of how King Saul had disobeyed God, and as a result, God rejected him as king over Israel.

The call for the destruction of the Amalekites may be difficult for us to grasp, but it is an expression of the holiness of God. Our inability to cope with this fact may be indicates that we have not grasped the awesomeness of the sovereign God, who will call people to account for their actions.

The Amalekites were the enemies of God. They had attacked the Israelites on the wilderness journey. They attacked the covenant people of God. They showed no repentance.

And now they are called to account. The New Testament reminds us that it is a fearful thing to fall into the hands of the living God, and reinforces the Old Testament teaching that our God is a consuming fire.

[20 : 02] We must resist the temptation of our times to ignore the serious consequences of offending God. However, Saul and his army destroyed only things and people that were not seen as useful, and kept everything that could be of use to them.

This was simply an act of disobedience against the commandment of God, who had commanded the destruction of all things. But it was more than simply an act of obedience.

It was a refusal to take seriously the concept of God's holiness. It is always dangerous for us when we lose sight of God's holiness.

The Bible tells us that he is of purer eye than to look upon sin. And the cross is not only a manifestation of God's love.

That's the cross of Golgotha, the cross of Jesus Christ. It is not only a manifestation of God's love, but also of his holiness. It is a reminder to us that wherever sin is, it must be punished.

[21 : 14] Even when it is sin that is imputed or reckoned to God's Son, it must be punished. And here as we come to what is before us, we note that as a result of Saul's disobedience, God now rejects him as king over Israel.

And we find at the beginning of chapter 16 that Samuel, the prophet, in mourning because God has rejected Saul from ruling over Israel.

It may be that Samuel had great expectation and hope as regards Saul, and now they were all dashed into the ground. His action has brought grief to God and to Samuel, who was so troubled that he spent a sleepless night.

Samuel had a great affection for young king Saul, and he was devastated by Saul's failure. Samuel's feeling at this point may be familiar to parents who bring up their children in the teachings of Scripture, and with all exhortations connected with the Word of God, and perhaps having great expectations and hope regarding them, only to see them turn away from the faith.

For us, in our own time, the conditions that exist do not make the work of the Gospel any easier. There is much apathy, there is great indifference, there is a lack of interest, there is a lack of concern, and a lack of concern surrounding the Gospel.

[22 : 57] People do not believe that God, or heaven, or hell exists. To talk about sin and its consequences offence. People do not believe that the Bible is the infallible Word of God.

We see a great decline in people interested in the Gospel, and we are to mourn over those things. Just as Samuel mourned over the rejection of King Saul, we mourn over what is happening, and the conditions that we see around us, in our own time.

And the Lord does not say to Samuel, don't grieve. But there is always a danger, as was the case here with Samuel, and it can also be the case with us, that we grieve too long, and allow our misery to paralyze us to the extension that we sit back and fail to do the work to which God has called us.

Whether it be to preach the Gospel, or to witness in the home, or in the workplace, or in the community. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?

We must remember that the great task of the church is to preach the Gospel. And although the circumstances may not be easy, we are yet to be obedient to our calling.

[24 : 25] Yes, we grieve over the conditions of our day, but that must not paralyze us from doing what we are called to do.

We must continue to preach the Gospel. We must continue to witness on the side of God. We see that the task given to Samuel by God was to go and seek for the person that God had chosen to be king over Israel.

To seek for the Lord's anointed. This was first given to the prophet in the form of a general call. He says, Here, Samuel, as it were, represents the task of the church of God in all ages.

To seek for the person that God has anointed to be his children. And this is always in the form of a general call. The man whom God had chosen to succeed, Saul, was a member of Jesse's family.

But Saul, rather Samuel, did not know which of Jesse's sons it would be. And the same is true as we give a general call of the Gospel.

[25 : 50] We do not know which of the sons of man God has chosen. Our duty is to be obedient to God and to attend to the task that he has given to us.

In the circumstances, Samuel was afraid, and rightly so, to go and perform the task. And he said to the Lord, How can I go? If Saul hear it, he will kill me.

But he knew that the way from Ramah to Bethlehem meant that he had to pass where Saul was resident in Gibeah.

And he was afraid that if Saul met with him, that he would kill him. You know, it is interesting to note in Scripture how many of those whom God used so mightily was afraid and found it so hard to fulfill the task that God had assigned to them.

It is interesting to see how many did not run to the task. Moses, for instance. He says, Who am I that I should go to Pharaoh and that I should bring forth the children of Israel out of Egypt?

[27 : 01] And Moses said unto the Lord, O my Lord, I am not eloquent, neither hitherto, for, nor since thou hast spoken to thy son, but I am of slow speech and of a slow tongue.

We find the same with Jeremiah, who said, Ah, Lord God, behold, I cannot speak, for I am a child. But the Lord said unto me, Say not, I am a child.

For thou shalt go to all that thou shalt send thee, and whatsoever I command thee, thou shalt speak. I suppose that when we come to the New Testament, Paul summarizes it for us in his letter to the Ephesians, when he says, Unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles, the unsearchable riches of Christ.

You see, It brings before us this fact that each servant of the Lord, that I am you, is so dependent upon the grace of God to help us in whatever sphere of service that we are called to perform for him.

This is a great task. And we receive no love from the world that lies in darkness and wickedness as we go about performing this task.

[28 : 22] But whether we are preachers of the word, or whether we are parents in the home, in the workplace, wherever we are, this is a great task to which we are called.

And we are dependent upon the grace of God to help us. And the Lord said to Samuel, Take an heifer with thee, and say, I am come to sacrifice to the Lord.

Now, was the Lord asking Samuel to mislead the people? Instead of saying that he had come to annoy the next king, he was to say that he came to sacrifice.

Well, it would almost look like that. However, the Lord here was making provision for Samuel by which he could go out and be fearless. And that provision was a sacrifice.

And as we look at the condition of our own day, we may be liable also to say, How can I go and find the Lord's anointed? When we are afraid, we must remember that God has given us also a provision.

[29 : 33] For we must go forth fearless, under the banner of a sacrifice. And that is the sacrifice of God's own Son. Sacrifice of the Lamb of God.

The sacrifice of Jesus Christ on the cross of Golgotha. He has given us provision. He has made a provision for us by which we can go out furiously to witness and to find the Lord's anointed.

And that is through the sacrifice of Christ. And the Lord said to him, And call Jesse to the sacrifice.

And I will show thee what thou shalt do. And thou shalt anoint unto me him whom I name unto thee. Now here we see two movements. First of all, Samuel's task, as we said, was to give a general call.

And call Jesse to the sacrifice. And this also meant, of course, the whole household of Jesse. The whole family of Jesse. It was a general call to everyone.

[30 : 47] And as we've already noted, that's what the church has called on today. To sound a general call to everyone. And that was Samuel's task. And it's the task of the church in our present day.

But secondly, we see God's task. And I will show thee what thou shalt do. And thou shalt anoint unto me him whom I name unto thee.

The work of the preacher of the gospel is to give a general call to everyone, to come to the sacrifice, to come to the gospel. The special anointing work is the task of the Lord, which we call, in theological terms, effectual calling.

The work of the preacher is the general call. And the work of God is the effectual call. And we read here that Samuel was obedient.

Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, comest thou peaceably.

[32 : 01] And he said, peaceably I am come to sacrifice unto the Lord. Now, we are not told why the elders of the city should be so afraid, and so frightened by the coming of Samuel into the city.

But here we have told to us that Samuel said to them, sanctify yourselves, and come with me to the sacrifice.

And he sanctified Jesse and his sons, and called them to the sacrifice. They were not to come and prepare to the sacrifice, but they were to sanctify themselves.

That is, they were to consecrate themselves, or they were to set themselves apart. There was to be a preparation done before they would come to worship, before they would come to sacrifice.

They were to set themselves apart as they came to the sacrifice. You know, it is always good for us to set ourselves apart when we come to worship God.

[33 : 15] And it's not a good thing when we worship God as, it were, a social event. That is not to worship God. To truly worship God, we must prepare ourselves, we must sanctify ourselves, consecrate ourselves, set ourselves apart, and then come to worship God.

We should never rush into the presence of God. For a moment, Samuel thought that the task of choosing he would be the next king, and the Lord's anointed would be discerned by him very easily.

And it came to pass, when they were come, that he poked upon Eliab, and said, surely, the Lord's anointed is before me. Samuel is extremely impressed with Eliab.

To Samuel, he was everything that a king should be. His countenance looked good, and he was the right height. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature, because I have refused him.

For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.

[34 : 49] Samuel came to understand a mistake that we are so often guilty of. We so often look on the outward appearance, on the people's looks, or on their clothes, or their background, or their culture, or their education and occupation.

But what God looks upon is upon the heart. Important when we are approving leaders for the church to strictly follow the criteria given in God's word, all of which are spiritual qualifications.

We are especially warned against the impressiveness of external appearances. Because the outward appearances can be so deceiving.

Jesus speaks of those who come in sheep's clothing, but they're actually ravaging wolves. Judas betrayed Christ with a kiss.

Paul speaks to Timothy of those having a form of godliness, but denying the power. Later on in the life of David, on a certain occasion, we read that in the presence of the king of Gath, of whom he was afraid, David changed his behaviour and acted like a madman.

[36 : 12] It's a reminder to us that we are not to judge on outward appearance. Not that the outward appearance is not important, but the emphasis must be upon the heart.

God, through the prophet Jehoor, says to the people, The psalmist writes, The sacrifices of God are a broken spirit, a broken and a contrite heart.

O God, thou wilt not despise. We see how the Lord delights in such in our recent study on Jonah and the Ninevites.

But here is a reminder for us that Elliot may look the part, but he is not God's choice to be king over Israel. So he is rejected.

Then Jesse called up and made him pass before Samuel and he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by and he said, Neither hath the Lord chosen this.

[37 : 44] Again Jesse made seven of his sons to pass before Samuel. And eventually Samuel said unto Jesse, The Lord hath not chosen these.

Now, it may be possible by now that Samuel may question his whole position. I know that God told me through his word that he had chosen one of Jesse's sons to be king, but we are all earthen vessels.

We are weak vessels. And maybe Samuel thought that after all he had been mistaken. Perhaps he thought that he had misread the call of God to him. His mission seemed to be unsuccessful.

He may have been asking, What is the meaning of it all? Could be that in desperation he asked Jesse, Are here all thy children?

To which Jesse replied, The remain are yet the youngest and behold he keepeth the sheep. Are here all thy children?

[38 : 48] That is a very searching question. Jesse and all his sons were called to the sacrifice. They were all called to come and worship God.

But Jesse left out the youngest and left him to tend the sheep. And you know that so often we find that under the gospel. The youngest or perhaps all the children are left by their parents' worship.

Maybe even in our circumstances at this present time when the word comes into your home. Are all your children with you? And I hope that when we shall return to worship together that they will be brought with you.

I hope that they will all be brought under the influence of the gospel. Not only when it comes into your home in this particular manner. But when we can congregate together and come to corporate worship to come to one place together under the gospel that your children will be brought under the influence of the gospel.

But that's not a question for parents only but for the church. Are here all thy children? Where are the children that have been baptized into the church?

[40 : 09] Do we pray that the Lord would touch them even if they rebelled? That the Lord can touch them where it is impossible for us? Where are all thy children?

The prodigal son came to himself as he remembered his father's house and the blessings that were attached to his father's house. He remembered his father's house.

Are here all thy children? It is a very searching question. Especially in that day when we find a decline generally among young people in regards to the gospel.

Are here all thy children? You see the youngest had been passed by by his father.

Possibly the father may have thought that he was too young or not up to the task. David was out of the sight of men but he was not out of the sight of God.

[41 : 15] And Samuel said Fetcher for we will not sit down till he come hither I like these words. For we will not sit down till he come hither Hard as the task was this commission must be fulfilled.

So in the preaching of the gospel we must persevere however difficult it may be for we must find the Lord's anointed. And he sent and brought him in.

Now he was ready and with all of a beautiful countenance and goodly to look to. And the Lord said Arise anoint him for this is he.

Oh how gracious were these words of the Lord towards the one who had been left out even by his father. Then we read that Samuel took the horn of oil and anointed him in the midst of his brethren and the spirit of the Lord came upon David from that day forward.

So Samuel rose up and went to Ramah. The word anointing is used in different ways in the Bible. It is sometimes used when someone is instituted into office such as a king or a priest.

[42 : 36] Oftentimes it is used in the sense of what happens in a person's heart. Well David received both. He was being prepared by the spirit here for his future role as king of Israel.

But he had already been prepared in his heart. He had already been prepared as a servant of the Lord but now he was set apart for his future role and to be prepared for that role as king of Israel.

Well how did David feel and been anointed? Israel was not in a particularly good spiritual state and at this time and looking around us we may say it would be useless for the Holy Spirit's anointing to fall upon David but look at how the Lord is preparing and the Lord is working and he's working throughout providences.

Maybe today as we look at how godless and immoral our society has become yet we are not to hold back we are not to stay back but we are to go forth as those who have been anointed to be witnesses for God in this world.

David's anointing did not depend on him it did not depend upon his parents it did not depend upon his brothers it did not depend upon Samuel it was entirely depended on God's grace and the same is true for us tonight for we are saved by grace and that not of ourselves it is the gift of God Psalm 78 he chose David also his servant and took him from the sheepfolds from following the youth great with young he brought him to feed Jacob his people and Israel his inheritance so he fed them according to the integrity of his heart and guided them by the skillfulness of his hands David was anointed many years before he actually took up his kingship he went back to his field serving as a shepherd because shepherding was a very low occupation and then the one that was looked down upon and yet we have the greater son of

[45 : 35] David Jesus Christ who says of himself I am the good shepherd well we have noted that the anointing of David by Samuel was a significant and major advance in God's redemptive plan if like Samuel we may be downcast and feel defeated by the influence of sin and the darkness that surrounds us and the apathy that is shown towards the gospel the indifference that is shown towards the gospel maybe we are thinking tonight well what is the point perhaps thinking that all is lost but God says to us like he did to Samuel I have provided for myself a king I have provided for myself a king Jesus

Christ his own son the psalmist says yet have I set my king upon my holy hill of Zion as we noted recently from psalm 24 these words who is this king of glory the lord strong and mighty the lord mighty in battle and tonight I ask to see your king yes the lord has provided for himself a king he has provided for us his son the lord Jesus Christ may the lord bless our thoughts let us pray oh lord our god we give thanks unto thee that thou has provided for thyself a king the lord Jesus Christ thine own son and we pray oh lord that we may come and bow down on our knees before his kingship tonight and that we may bow down as as his servants as those who hear and who obey his word that we may know him as our own king as our own beloved we give thanks unto thee oh lord for the working out of thine own redemptive purpose and plan and that it shall all come to fruition that it shall all be worked out to the glory of thine own name we ask oh lord that thou would be with us during the coming days may the grace of our lord

Jesus Christ and the love of God and the fellowship of the holy spirit be with you all now and forever more amen we will will heal oh