

THRU THE BIBLE EXPOSITION

The Books Of Samuel: God's Shift Of Israel From Apostasy Under The Judges To David's Reign

I. 1 Samuel: From Samuel To The Death Of Saul

J. God's Choice Of A Leader Who Best Fit His Governing Pattern

(1 Samuel 9:1-10:16)

Introduction: (To show the need . . .)

Though we learned in our past message of our need to know how to handle oppressive governing patterns in human institutions, there is a tremendous need to discern the right kind of leader for human institutions:

(1) The need is obvious in this year's presidential election: (a) in a letter to the Republican-American, June 25, 2016, p. 6A, Francis A. Paul of Waterbury asserted, "I invite Republicans to stop their eternal bickering and unite behind presidential candidate Donald Trump who, I believe, is the choice of the *people* (remember us?)." Mr. Trump is not only strongly opposed by many Democrats, but also by many of the establishment in his own Republican party!

(b) However, I heard local legendary radio talk show host Brad Davis last week voice dismay at how the mainstream media is supporting Mrs. Clinton for president although her dishonesty is at least as great as that of President Richard Nixon's in the Watergate scandal that led to his resignation as president!

(2) Each of the editorials in the above-cited Republican-American (Ibid.) were about problem leaders: (a) John A. Spark in "The truth about socialism" critiqued Venezuela's last two rulers for leaving their country's "economy in shambles and the living standards . . . intolerable." (b) The lead editorial, "Jobs report a harbinger" (Ibid.), claimed "Connecticut's economy is in trouble . . . under the co-management of Democratic Gov. Dannel P. Malloy and the Democratic-controlled legislature" (c) and the editorial, "Progress in Winsted" (Ibid.) told how Winsted's "longtime finance director . . . did incalculable damage to his town in embezzling more that \$2 million between 2008 and 2012."

Need: *So we ask, "What does God seek in a leader so he will best fit into God's governing pattern?!"*

- I. We learned in our previous message out of 1 Samuel 7:7-17 that God displayed under Samuel's oversight His edifying pattern of governing His people -- that of man's relying heavily on God's role by faith with the human leader involved functioning in godliness and addressing the needs of his subordinates.**
- II. However, we also learned that Israel rejected that governing pattern to favor a monarchy, 1 Sam. 8:1-22.**
- III. God was still concerned for Israel's welfare, so in letting her have a king, He *GRACIOUSLY* chose a man as her king who would be *BEST EQUIPPED* and *IMPRESSED* to *FIT* God's *GOVERNING PATTERN*:**
 - A. God chose a man who *initially* was meek, one who would more readily see his need to rely on God to rule:
 1. When God sent Samuel to anoint Saul to be king, Samuel complimented him, telling Saul, "And to whom is all the desire of Israel turned, if not to you and all your father's family?" (1 Samuel 9:20b NIV)
 2. Saul was then so meek that he questioned this compliment, suggesting he was a Benjamite of the smallest tribe in Israel, and that his clan was the least important in that smallest of Israel's tribes, 1 Sam. 9:21 NIV.
 - B. In fact, both the meek Saul and Israel needed clear signs from **God** that Saul was God's choice as king, so God in 1 Samuel 9:1-10:5 gave **66 attesting signs** that He wanted Saul to be Israel's king:
 1. Before Samuel met Saul, God had told Samuel of Saul's arrival at a certain time the next day (1 Sam. 9:15-16), so He had worked in 20 circumstantial ways to cause this meeting even to occur, 1 Sam. 9:1-14:
 - a. He had (1) arranged for some donkeys of (2) Saul's father (3) to go missing, and (4) then arranged for Saul's father to send (5) Saul and (6) one of (7) his servants out to find them, 1 Samuel 9:3.
 - b. God then had (8) Saul and the servant travel widely without finding the donkeys, and (9) for the servant (10) finally to suggest they ask Samuel in a nearby town where they might locate them, 1 Samuel 9:4, 5-6.
 - c. Saul had (11) agreed as (12) the servant had one small coin left to pay for Samuel's services (1 Sam. 9:7-10), so (13) when they approached the town, (14) they asked some maids who (15) were right then leaving the city to draw water (16) how to meet Samuel, (17) and the maids replied that they could see him (18) if Saul and his father's servant right then entered the city (19), for Samuel was then leaving the city to go to the high place (20) to bless a sacrificial meal, 1 Sam. 9:11-13. In this way, Saul met Samuel, 1 Sam. 9:14.
 2. When Samuel met Saul, (21) Samuel gave him evidence that Saul was highly honored of God by making him the honored guest at the sacrificial meal (1 Samuel 9:15-25), and (22) then Samuel later privately anointed Saul as Israel's king, 1 Samuel 9:26-10:1.
 3. After Samuel met Saul, Samuel told him of many more attesting signs that would occur in one day to **strengthen** meek Saul's belief as well as Israel's conviction that God had chosen him, 1 Samuel 10:2-5:

- a. In (23) leaving Samuel, Saul would (24) find two (25) men (26) by (27) Rachel's tomb (28) who would (29) say (30) the donkeys (31) were found, and (32) his father (33) anxiously (34) sought (35) him, 10:2.
 - b. As (36) Saul went on (37) to the plain of Tabor, (38) three (39) men (40) would meet him (41) going to God (42) to sacrifice (43) at Bethel, with (44) one (45) carrying three kids, (46) one (47) three loaves and (48) one (49) a bottle of wine. (50) They would greet Saul and (51) give him (52) two of their loaves, and (53) Saul would come to [the city] "the Hill of God" (54) and to a Philistine garrison, 1 Sam. 10:3-5a ESV.
 - c. When (55) Saul arrived at this city, (56) he would meet a (57) company (58) of prophets (59) coming down from the high place of worship and (60) carrying a (61) harp, a (62) tambourine, a (63) flute and a (64) lyre before them, (65) prophesying, 1 Samuel 10:5b ESV.
- C. However, **MOST SIGNIFICANTLY**, Samuel told of (66) the coming of the Holy Spirit then upon Saul to **CHANGE** him into **ANOTHER MAN**, empowered by God to lead as king so that **GOD** would lead Israel **THROUGH** Saul, the best arrangement possible in a monarchy to align with God's governing pattern, 10:6-7.
- D. When Saul turned to leave Samuel, **ALL** these signs that Samuel had predicted would occur that day occurred as predicted, and Saul was empowered by the Holy Spirit and prophesied, stunning onlookers into forming a saying in Israel that was used to describe "a totally unexpected and unexplainable phenomenon." That saying was, "Is Saul also among the prophets?" (1 Samuel 10:9-12; Bible Know. Com., O. T., p. 441).
- E. After this presentation of 66 divine attesting signs that occurred both before, during and after his meeting with Samuel, including the empowering of the Holy Spirit, when Saul met his uncle, he **still meekly** did not tell him of his anointing as king, but only of Samuel's announcement that the donkeys were found, 1 Samuel 10:13-16.

Lesson: *When Israel asked for a king to rule her upon rejecting God's governing pattern [of maximizing faith in God and minimizing the role of a human governor, with the governor considerably addressing his subordinates' needs], God chose a man to be king who would BEST fit His governing pattern: He chose one (1) so meek that he needed many divine attesting signs just to believe and be believed by others as God's choice, one (2) who thus due to his meekness would more readily tend to rely on the Holy Spirit for the power and wisdom to rule in God's will.*

Application: *If concerned about becoming or choosing the right leader in any human institution, be it government, business, church, marriage or family, (1) may we trust in Christ to be saved and indwelt by the Holy Spirit, John 3:16; Romans 8:9. (2) Then, may we (a) trust in God and (b) rely on the Holy Spirit to fulfill God's assignment, which in our Church dispensation involves using the spiritual gift God personally assigned us to serve Him (Romans 12:3; 1 Corinthians 12:11). (3) If God calls us to appoint another party for oversight, may we appoint (or vote for as the case may be) one who best fits God's governing pattern of (a) meekly trusting in God and (b) relying on the Holy Spirit to fulfill God's assignment. (4) If multiple circumstantial signals point in a specific direction relative to a certain party becoming a leader in a certain institution, and these signals all align with Scripture [as in the case of Saul], we must apply Paul's Acts 16:6-10 example to conclude they signal God's will, and heed them.*

Conclusion: (To illustrate the message . . .)

When evangelist Dwight L. Moody preached in the packed Hippodrome in New York City in 1876, some of the press "ridiculed his misuse of the English language." (Mary Fraser, "It Could Have Been Mine," Moody Monthly, February 1986, p. 71, reprinted from February 1926) Moody lacked formal education, and it showed. However, the New York Tribune wrote, "Christianity is not a matter of grammar," and thousands were saved in that outreach, *Ibid.*

What made Mr. Moody so effective in spite of his grammatical problem? Four years before that meeting, he had heard his good friend, Mr. Henry Varley, say, "Moody, the world has yet to see what God will do with a man fully consecrated to Him." (Henry Varley, "The World Has Yet to See . . .", *Ibid.*, p. 70-71; reprinted from December 1902) According to Moody, those words were "sent to my soul . . . from the living God. As I crossed the wide Atlantic, the boards of the deck of the vessel were engraved with them, and when I reached Chicago, the very paving stones seemed marked"" with them, *Ibid.*, p. 71. Circumstantially, God continually pressed Moody on this matter.

Moody thus applied Mr. Varley's directive and preached in total dependence on the Lord so that in spite of his grammatical errors, Dwight L. Moody was used of God to lead thousands of people to Christ in New York City.

Mr. Moody would be the first to advise others to get the education they need so they might use correct grammar, for he was very aware of his lack in this area, and accordingly founded schools for boys and young women near his birthplace in Northfield, Massachusetts. (D. L. Moody, "The 'Unanswerable' Question," *Ibid.*, p. 73)

May we trust in Christ for salvation. As believers, may we trust God and rely on the power of the indwelling Holy Spirit to be effective, and select leaders who likewise believe and rely on the Holy Spirit.