

All verses are copied from <https://biblehub.com/> in King James

Just a couple of points from last week. The first is the term that God used that said He “repented”.

Studying God’s Word and correctly interpreting it is called Biblical Hermeneutics. Biblical hermeneutics is the study of the principles and methods of interpreting the text of the Bible. One principal of study is called “first use”.

First use would tell us to go to the first time that word was used in the Bible which I had not done last week. It is a standard theological study method that says to understand a specific word go to the first time it is used and consider the context how it was used.

The first time this word “repent” is used in God’s Word is in

Genesis 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

According to Strong’s Concordance the Hebrew word is:

“Pronunciation: nah-kham’

Phonetic Spelling: (naw-kham’)

KJV: comfort (self), ease (one's self), repent(-er,-ing, self)

NASB: comfort, comforted, **change mind, sorry**, relent, changed

mind, comforters

Word Origin: *[a primitive root]*

1. *(properly) to sigh, i.e. breathe strongly*
2. *(by implication) to be sorry*
3. *(hence, in a favorable sense) to pity, console*
4. *(reflexively) to rue*
5. *(hence, unfavorably) to avenge (oneself)”*

We can see through the Hebrew word translation that it means several things including **change one's mind or cause a deep sorrow in one's heart**. In this context of this verse from Genesis, it caused a deep sorrow in God's heart. He did not change His mind, He reflected that He was in deep sorrow based on what mankind did. This verse talks about the sorrow brought to God by the sins of mankind that He created.

As a parent we could experience the same thing if our child did something or something was done to our child that caused a deep hurt or sorrow in our heart. The context of this verse Genesis 6:6 is speaking directly about the impact of man's sin on God his creator. It hurt God to the core of His heart.

If we go to the verse from last week in:

1 Samuel 15 [11](#)It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

The same sense is that it caused deep “sorrow” in God’s Heart and thusly in Samuel’s heart as well, that Saul would not walk in God’s Will but was rebellious. God dealt with Saul’s failures by simply replacing him with David. David would have failures as well, but we are told that David’s heart was for or after God.

We should also consider from man’s point of view another meaning of “repent”. We are told to repent and in the context of that even though it may include a deep wound to our heart it also tells us to **change our mind** or turn from our wickedness. Unlike God we can and should change from walking in sin to walking in righteousness. Our flesh fights that heart’s desire to repent and change. Our flesh wants us to continue in our sinfulness defying God rebelling as we continue to sin.

James 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

God/Jesus/Holy Spirit does not change, and we are so thankful that is true. We can and should change from our sinful ways and repent to walk in obedience to Jesus’s Commandments.

Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

The second issue that came up was the idea of “obedience” when it comes to Salvation. Ann studied the idea of seeking Salvation asked if it is an issue of obedience. The context of the verse is what appears to be Jewish non-Believers but truly Jewish that lived by the Law were asking Jesus what **“work must they do”** in order to find Salvation.

This is a **quote** from Berean Study Bible notes:

“What must we do

The question reveals a works-based mindset prevalent in Jewish culture at the time, rooted in the Mosaic Law and the Pharisaic traditions that emphasized adherence to the law as a means of righteousness. This mindset is challenged by Jesus throughout His ministry, as He emphasizes faith and belief over mere works. The question also echoes the rich young ruler's inquiry in [Matthew 19:16](#), where he asks Jesus what good deed he must do to have eternal life.

to perform the works of God?”

The phrase "works of God" suggests actions that are pleasing to God or that fulfill His will. In the Jewish context, this would have been understood as following the commandments and engaging in religious practices. However, Jesus redefines the "works of God" in the following verses, emphasizing belief in Him as the primary work God desires. This shift from works to faith is a central theme in the New Testament, particularly in the writings of Paul, such as [Ephesians 2:8-9](#), which underscores salvation by grace through faith, not by works. This question sets the stage for Jesus to reveal deeper spiritual truths about faith and the nature of true discipleship.” **unquote**

My Belief on this is that Salvation comes only through Faith, Belief is an act of obedience but only those who ask Jesus into their heart as Lord and Savior carry out that act of obedience.

It is almost like the chicken and egg scenario. Can we walk in obedience to God before Jesus comes into our lives or must we first out of Faith ask Christ into our lives and then walk in obedience.

In this verse Jesus was responding to Jews who wanted to know this new way to Salvation, and they put it in a question as to what “work” do we need to do to obtain it. Jesus responds in a way Jews would understand simply because Salvation through the Blood of Jesus was not yet available. So, Salvation is not an act of work, it is solely based on faith is what God’s Word says.

As another example let’s take Water Baptism. Is Water Baptism a work? Yes, it is it requires a physical involvement to carry out the task. Does Water Baptism save you? No, it is an act of obedience directed to Believers. God commanded Believers to go into the world Baptizing in the name of the Father, Son and Holy Ghost. If you Water Baptize a non-Believer does that save that person. Obviously not. But you carried out an act of obedience didn’t you?

That act of obedience to God is only meaningful if it is done by a Believer and a step of obedience to God. The true Baptism of the Spirit comes at new birth, being Born Again. All Believers are then baptized by the Holy Spirit. Water Baptism is a symbol of that Spiritual Baptism symbolically joining with Christ in his death and resurrection and is a commandment from Jesus. Not for Salvation but for a witness to what happened in your Spirit to the world around you.

The question of whether asking Jesus into your heart is an act of Obedience or Act of Faith is up to you.

Samuel Anoints David as King

1And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning 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.

It is an interesting dichotomy from Samuel. Samuel was adamant about the Israel having God as their King when the nation asked Samuel to give them a human King. God had to force Samuel to carry out the will of the people. Now we find Samuel in morning over the failure of Saul as King. God is asking Samuel, how long are you going to mourn this turn of events for Saul?

In a practical sense one could see how Samuel would have become attached to Saul as King. He got to know him probably better than anyone in Israel so to see him fall from God's Grace was a personal tragedy to Samuel.

God doesn't wait for an answer He simply tells Samuel to **"fill thine horn with oil and go"**. The horn of oil was to anoint the next King of Israel, because God had obviously moved beyond Saul and was looking to a King He would select. On that note, it was not crystal clear but when Saul was selected it was done by lot through the people. This time God will not consult the people He will choose Saul's replacement. The people can see the decline in Saul as his mental state deteriorates.

2And 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.

It is a bit strange but considering Samuel being human understandable. Samuel knows Saul well and knows his malevolent nature over his throne. Rightly Samuel knows that if Saul were to find out that God was sending Samuel to anoint Saul's replacement that he would likely have him killed to stop the transfer of power.

Any of that sound familiar even in today's political climate in the US. Did one party try to imprison their competition to preserve their own power? Things never seem to change when it comes to evil trying to have its way.

God's plan is to misdirect Saul into thinking Samuel is carrying out his Priestly duties. To confess I guess I was wondering why God didn't just remove Saul as King on the spot through His array of power. Instead, God allows time to play out as He moves to replace Saul as king. The plan involved the surreptitious use of a sacrifice to throw Saul off the scent of what Samuel is really doing.

3And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

God already knew who He was going to have as king to replace Saul. He did not share that information with Samuel but did apparently name the family that the new King would come from. This new King would be from the Tribe of Judah, Samuel did not know this new King's name, but his father would be Jesse. Jesse and his family lived in Bethlehem which was in Judah.

4And 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?

Apparently anytime the Prophet/Priest/Judge visited your town your first thought is, “what the heck did we do wrong?” Samuel was not known for his social visits to towns apparently. When Samuel showed up in your town there was business to conduct. In this case the selection of a new King was covered by what appeared to be a sacrifice to be offered God. The elders of the town wanted to know if it was a friendly visit.

5And 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.

Sanctification was a ritual that involved washing of the body and of their clothing. There were certain things that those coming to seek the Lord would have to abstain from to comply with this “Sanctification”.

When we find the word “sanctification” we must consider what that means today for the Believers. This from Got Questions on the issue of Sanctification. Please pay close attention it addresses not only sanctification as a process but sanctification as

positional, or already done. You may want to write down these reference verses.

Got Questions: **Quoting**

*“Jesus had a lot to say about sanctification in [John 17](#). In verse 16 the Lord says, “They are not of the world, even as I am not of it,” and this is before His request: **“Sanctify them by the truth; your word is truth” (verse 17)**. In Christian theology, sanctification is a state of separation unto God; all believers enter into this state when they are born of God: **“You are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption”** ([1 Corinthians 1:30, ESV](#)). The sanctification mentioned in this verse is a once-for-ever separation of believers unto God. It is a work God performs, an integral part of our salvation and our connection with Christ ([Hebrews 10:10](#)). Theologians sometimes refer to this state of holiness before God as “positional” sanctification; it is related to justification.”*

Hebrews 10:10 [10](#)By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

“While we are positionally holy (“set free from every sin” by the blood of Christ, [Acts 13:39](#)),”

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

“we know that we still sin ([1 John 1:10](#)).

1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

“That’s why the Bible also refers to sanctification as a practical experience of our separation unto God. “Progressive” or “experiential” sanctification, as it is sometimes called, is the effect of obedience to the Word of God in one’s life. It is the same as growing in the Lord ([2 Peter 3:18](#)) or spiritual maturity. God started the work of making us like Christ, and He is continuing it ([Philippians 1:6](#)).

Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

This type of sanctification is to be pursued by the believer earnestly ([1 Peter 1:15](#);

1 Peter 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

Some translations use the word “conduct” instead of “conversation.”

“[Hebrews 12:14](#)) and is effected by the application of the Word ([John 17:17](#)).”

Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

John 17:17 Sanctify them through thy truth: thy word is truth.

“Progressive sanctification has in view the setting apart of believers for the purpose for which they are sent into the world:

[John 17:18–19](#) “As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified”.

*“That Jesus set Himself apart for God’s purpose is both the basis and the condition of our being set apart (see [John 10:36](#)). We are sanctified and sent because Jesus was. Our Lord’s sanctification is the pattern of and power for our own. The sending and the sanctifying are inseparable. On this account we are called “saints” (hagioi in the Greek), or “sanctified ones.” Prior to salvation, our behavior bore witness to our standing in the world in separation from God, but now our behavior should bear witness to our standing before God in separation from the world. Little by little, every day, **“those who are being sanctified”** ([Hebrews 10:14, ESV](#)) are becoming more like Christ.*

*There is a third sense in which the word sanctification is used in Scripture—a “complete” or “ultimate” sanctification. This is the same as glorification. Paul prays in [1 Thessalonians 5:23](#), **“May the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ”** (ESV). Paul speaks of Christ as **“the hope of glory”** ([Colossians 1:27](#)) and links the glorious appearing of Christ to our personal glorification: **“When Christ, who is your life, appears, then you also will appear with him in glory”** ([Colossians 3:4](#)). This glorified state will be our ultimate separation from sin, a total sanctification in every regard. **“We know that when Christ appears, we shall be like him, for we shall see him as he is”** ([1 John 3:2](#)).*

*To summarize, “sanctification” is a translation of the Greek word *hagiasmos*, meaning “holiness” or “a separation.” In the past, God granted us justification, a once-for-all, positional holiness in Christ. In the present, God guides us to maturity, a practical, progressive holiness. In the future, God will give us glorification, a permanent, ultimate holiness. These three phases of sanctification separate the believer from the penalty of sin*

(justification), the power of sin (maturity), and the presence of sin (glorification)."

Unquote

6And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed *is* before him.

Samuel was still human and as would most humans when looking for a King would select the tallest, handsomest candidate he could find. Such was Eliab the eldest son, handsome and tall much like Saul was.

7But 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.

As we walk through this process of Sanctification remember God does not care how we look He cares about our heart and how we act. Either in obedience as He has asked or in rebellion that which He is trying to get us to change.

Now all the sons of Jesse are brought before Samuel in order of age. Birthright in the Old Testament had a vital role in choice and blessing. But with God, it is always about the heart.

8Then Jesse called Abinadab, and made him pass before Samuel.

Abinadab means "my father is noble,"

And he said, Neither hath the LORD chosen this. 9Then Jesse made Shammah to pass by.

Shammah means "desolate"

And he said, Neither hath the LORD chosen this. 10Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11And Samuel said unto Jesse, 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 saw 7 sons of Jesse and God declared none of them as His choice. An 8th son, the youngest carrying out the most mundane of farming tasks, watching the sheep. Sheep as do humans have a habit of getting into trouble and they follow each other in whatever trouble they can find. So they had to be watched for their own safety.

Samuel tells the family and all those present, take a seat, we will wait until this young lad comes before us.

12And he sent, and brought him in. Now he was ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he. 13Then 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.

David means “beloved one”.

David was described as “ruddy” which means either red hair or red complexion, which would be rare in the middle east especially within the Jewish ethnicity. Darker complexion was the norm for most of the middle east whether Arab or Jewish.

The term “ruddy” in Hebrew according to Strong’s Concordance is:

“Pronunciation: ad-mo-NEE

Phonetic Spelling: (ad-mo-nee')

KJV: red, ruddy

NASB: ruddy, red

Word Origin: [from [H119 \(דִּיחַ - dyed red\)](#)]

That Hebrew word Admonee comes from yet another Hebrew word:

Pronunciation: ah-DOME

Phonetic Spelling: (aw-dam')

NASB: dyed red, red, ruddy

Word Origin: [to show blood (in the face), i.e. flush or turn rosy]

1. be (dyed, made) red (ruddy)”

The name given the first human Adam.

The most important attribute of David was his heart for God.

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

Psalm 89:20

I have found My servant David; with My sacred oil I have anointed him.

Psalm 89:35-37

Once and for all I have sworn by My holiness—I will not lie to David— / his offspring shall endure forever, and his throne before Me like the sun, / like the moon, established forever, a faithful witness in the sky.” Selah

Psalm 78:70-72

He chose David His servant and took him from the sheepfolds; / from tending the ewes He brought him to be shepherd of His people Jacob, of Israel His inheritance. / So David shepherded them with integrity of heart and guided them with skillful hands.

David Serves Saul

14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. **15** And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Saul was notorious for acting first then considering what God wanted of him. As he himself sowed rebellion it would ripple through the tribes of Israel.

We have gone from the anointing of David to replace Saul to the affliction that rebellion brought to Saul. God tells us that there is a price to pay or blessings to receive for how we carry out our lives.

16Let our lord now command thy servants, *which* are before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

From Berean Study Bible notes on 1 Samuel 16:16

Quoting

“Music played a significant role in ancient Near Eastern cultures, often used for worship, celebration, and therapeutic purposes. The harp, a stringed instrument, was commonly used in Israelite worship and is frequently mentioned in the Psalms. The request for a skilled harpist suggests an understanding of music's calming and restorative effects, which aligns with modern studies on music therapy. This also foreshadows David's introduction to Saul's court, as David was known for his musical talent and later composed many of the Psalms.”

17And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me. 18Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war,

and prudent in matters, and a comely person, and the LORD *is* with him.

There are no coincidences with God. It was obviously part of His plan in getting His choice into the inner workings of Saul's government and family.

19Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

Saul took the council of his advisers and summons David the youngest son of Jesse from the Tribe of Judah. With God selecting David, the process of beginning the lineage from King David to King Jesus.

20And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

Jesse knows what has happened but still makes an effort to honor King Saul with gifts along with his son, the newly anointed King of Israel.

Can you imagine the heart of Jesse, knowing what he now knows, knowing that his son would someday be King of Israel. What he did not know is that his lineage was selected by God to bring forth the Savior of the World. With all the trials and tribulations that

Israel, King Saul and King David would experience all to fulfill God's ultimate plan of saving mankind.

21And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. 22And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

One can only assume that David was a gentle and unassuming person and easy to get along with. Saul's message to Jesse was to allow David to stay with the King in his home and presence not only as the harp player but also his armor bearer. David would indeed see the inner workings of the Kingdom of Israel but would learn a great deal about Saul and his demons.

23And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

God has sent several recorded spirits to plague various people in the history of God and man. He sent a deceiving spirit in

Judges 9:23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

God sent a testing spirit in Job.

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

It is clear that for those who are serving God in a special way that their heart and their actions are either rewarded or dealt with in a variety of God's powers.

Proverbs 13:15 Good understanding giveth favour: but the way of transgressors is hard.