



# FEED MY SHEEP

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## The Anointing of Overcomers

All the events of the Old Testament are given to us that we may know how to live. Many are types and shadows of the realities to be manifested in New Testament times. Previously, we have shown<sup>1</sup> that the events, behavior and character marks of King Saul identify him as a type (symbol) of non-overcomer Christians in general, and a type of non-overcomer church leaders in particular.

The New Testament church began on the day of Pentecost and thus the church age is known as the Age of Pentecost. The law stipulated that the offering for the feast of Pentecost was to be two loaves (of wheat, since it was the time of wheat harvest) mixed with leaven. (Leviticus 23:17). Thus a Pentecostal age would be characterized by a church thoroughly mixed with sin and false doctrine (leaven). Anyone the least bit familiar with the past 2,000 years of church history will agree that the type has been fulfilled.

But as Saul represented non-overcomer believers and leaders, so David is a type of the overcomers, the barley believers, who have lived among the wheat and the tares in all ages. Thus we are examining the stories surrounding the lives of Saul and David so that we may learn how to strive for the high calling. It is true that since it is a *calling*, those who will be overcomers have already been predestinated and chosen for that role from before the foundation of the world, but since none of us knows our own particular future path with total certainty, we should all be striving to be in the Davidic Company of overcomers, the Barley Company.

We left off in the story last month with God's rejection of Saul's leadership. Although he was permitted

to "finish out his term" of 40 years, there would be no dynasty from the House of Saul. The prophet Samuel was sad and depressed for a very long time over the rejection of Saul. Saul had been Samuel's pride and joy. He was his fair-haired boy who had now failed miserably as the monarch of Israel. God says to Samuel: "It's time to quit your melancholy mourning for Saul and get on with life. Here's what I want you to do," —

**1 Samuel 16:1b ...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.**

God tells Samuel to go to Bethlehem. These are simple statements here, but there is a lot beneath the surface. Let us examine the meanings of the names. Bethlehem means "house of bread." The name Jesse means "I possess." Now if we put the two together, we obtain Jesse stating: "I possess the House of Bread." It is a prophecy in the names. A house refers to a family, such as the House of Windsor, or the House of Israel, or the House of Bruggeman or whatever your surname is. Every Christian knows that the Lord Jesus Christ is the Bread of Life which came down from heaven. Therefore, Jesse can say "I possess in my loins, or in my descendants, the House of Bread.

The last portion of the verse—"for I have provided me a king among his sons."— is a double prophecy. It refers to David in the short term and to his distant grandson, Jesus, in the long term fulfillment. When God first tells Samuel to go to Jesse's house, Samuel expresses fear for his safety lest King

Saul should find out that a rival king is being anointed. But Yahweh advises him on how to handle the matter very discreetly.

**1 Samuel 16:2 And Samuel said, How can I go? if Saul hear it, he will kill me. And YHWH said, Take an heifer with thee, and say, I am come to sacrifice to YHWH.**

Such an activity would not arouse suspicion if word got back to Saul because Samuel was accustomed to making the rounds in Israel. He was a circuit-rider who would drop in on any given town from time to time and offer sacrifice there to encourage the people in the worship of Yahweh.

Samuel is in effect commanded to go on a secret mission to privately anoint the future king. It is an undercover mission. He goes under the cover of sacrificing a heifer at Bethlehem. What about the morality of this? We need to recognize that there is a difference between secrecy and concealment as opposed to ungodly lying. Samuel did not lie, nor was he under any obligation to reveal the ultimate purpose of his mission. I point this out because all of us from time to time run into circumstances in our lives where it may be necessary or simply prudent to conceal something, and we need not have a guilty conscience over it. Samuel did in fact carry out the sacrifice of the heifer. He did what he publicly had said he was coming to do.

**3 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.**

**4 And Samuel did that which YHWH spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?**

Why would the elders tremble at the arrival of Samuel in their town? It was because Samuel moved in such power and authority from Yahweh that his reputation in the nation was impeccable. His decrees were sometimes ominous, but always listened to with great respect. Whatever he said came to pass. If Samuel decreed a sentence of judgment upon someone, it was terrifying. The people of Israel, no doubt, had already begun to witness the change in Saul's behavior and demeanor ever since Samuel had pronounced judgment on him some time prior to this. Early in Samuel's career, it says of him—

**1 Samuel 3:19 And Samuel grew, and... YHWH was with him, and did let none of his words fall to the ground.**

Samuel retained this aura of prophetic power and authority until the day of his death. So when he comes to visit any particular town, the inhabitants might be wondering, is he here to mete out judgment or is this a friendly visit?

**1 Samuel 16:5 And he said, Peaceably: I am come to sacrifice unto YHWH: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.**

### **The picnic at Jesse's house**

Evidently, there was going to be a two-part event here. There would be the sacrifice of the heifer on the altar, and the concomitant religious worship service, to which all the elders or perhaps even the whole town was invited to attend. But then afterwards there was to be a private feast for only a few persons.

Frequently, when an animal was sacrificed, it was essentially roasted on the altar and it was then up to the offeror to consume the meat, along with whom-ever he invited to partake with him. So seeing that Samuel was sacrificing a heifer—a rather large animal—there would have been enough to give portions to the elders' families. Nevertheless, they were not invited to the private picnic. Samuel was inviting himself to Jesse's house, saying, "I'll supply the meat." In view of what Samuel was commissioned to do—and that it had to be a private and secret anointing—it makes sense that *only* Jesse's family were with the prophet at the dinner following the sacrifice. Would it be irreverent to suppose that Samuel let Mrs. Jesse know that it was a potluck and it would be nice if she furnished some potato salad and baked beans (without the pork, of course) ? Do you suppose their "cookouts" were all that different from what we do today?

The selection process of the one to be anointed begins in verse 6. We assume that this takes place inside Jesse's home and *before* they sit down to the meal (cf. v. 11 below). Surely Samuel must have confided the reason for his secret mission to Jesse, but it is not so certain that even Jesse's sons understood the reason they were asked to pass in front of Samuel. If we re-

member the story of Joseph, there are some remarkable similarities.

### **David and Joseph**

Both Joseph and David were types of Christ. Both were at or near the end of the birth order in their families. Both would later rule over their brethren. Perhaps remembering the story of Joseph and the jealousy provoked by Joseph's announcement of his prophetic dreams, Samuel concealed even from David's brothers the complete reason for the anointing. It could have been another case of prudence dictating concealment.

His brothers could have been given an alternate but nonetheless true reason for the anointing. Samuel simply could have said: "God told me to put a special blessing upon him whom I choose. I am consecrating David for a special service." Samuel might have added that it would be something all the brothers would understand some years later. Can you imagine how all these older brothers would have reacted had they been told the full story? ...that David was going to be king over all Israel? It is clear by their behavior in the story of Goliath (1 Samuel 17) that they would have reacted very much like Joseph's brothers did, with jealousy and envy.

We suspect also that David was about the same age as Joseph (17) when his troubles began. Both David and Joseph are types of overcomers and each had to undergo numerous trials and tribulations which cover a long period of years. Can any of our readers, as prospective overcomers, relate personally to that?

### **The selection process of overcomers**

Samuel tells Jesse to have each of his sons come one-by-one and present themselves before him.

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

Samuel probably did not say this out loud but simply voiced the thought in his mind that Eliab must surely be the one.

**7a But YHWH said unto Samuel, Look not on his countenance, or on the height of his stature;**

What does the underlined portion remind us of?

Remember when Saul was chosen, he was described essentially as being "head and shoulders above everybody else." God ultimately rejected Saul and here God lets it be known to Samuel and to us that God does not let the outward appearance of a person influence His judgment. Rather, it is the inner qualities which matter. In other words, God looks at the marks of character in a person.

**7b ...because I have refused him: for YHWH seeth not as man seeth; for man looketh on the outward appearance, but YHWH looketh on the heart.**

It is virtue and character qualities which set overcomers apart from others. This does not mean that all others are devoid of virtues, but generally speaking, overcomers are given to possess virtues both in greater quantity and quality than the average Christian. These are almost uniformly obtained through much adversity, pain and affliction. For example, take the virtue of forgiveness. Even a non-believer will occasionally forgive another. Ordinary Christians will more frequently forgive, but it is often confined to forgiveness of a friend or for a relatively small offense.

The apostle Peter was speaking in a non-overcomer mode when he asked Jesus how often he should forgive his *brother* (Matthew 18:21). The overcomer candidate, on the other hand, is provided frequent opportunities to forgive *serious* offenses against him or herself. Moreover, they realize that forgiveness must be extended not just to our friends and brethren, but to our enemies as well (Matthew 5:43-46; Luke 23:34).

With this in mind, we can now by God's grace change our attitude when those serious offenses arise. Because these offenses are the means Father provides for our spiritual growth into overcomership. This then also allows us to grow in the virtues of gratitude and praise, for we now see how to be grateful and praise the Father for the pain and adversities instead of complaining and becoming resentful and bitter.

**10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, YHWH hath not chosen these.**

The number seven symbolizes perfection or completion. So it *seems* like we have seen all Jesse's

sons, or the *complete* batch, the complete number of them.

**11 And 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.**

Young David is the eighth son. In biblical numerology eight signifies a new beginning. Since David is a type of Christ, it fits perfectly. Christ is the new beginning of all creation. He is the first-begotten from the dead. He is the new beginning also in that what the first Adam could not do, Christ, as the last Adam, did and will achieve.

Another way in which David is a shadow of Christ is given to us in verse 11. Jesus called Himself the Good Shepherd. How perfect then that David is a shepherd. Immediately, we are also reminded of the contrast between Saul and David. Saul, being a pentecostal type, was not associated with sheep. Instead, we found him associated with the ass, which is the animal associated with pentecost.

One further point, which is somewhat speculative, is that we are informed in 1 Samuel 9:3 simply that "the asses of Kish, Saul's father, were lost." It does not say how they got lost; but it would make a nice contrast with David again, if in fact, Saul was in charge of the asses, and they were lost under his guardianship. Whereas it says that David was *keeping* the sheep, and from later accounts we know that David guarded them with his life.

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

**13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of YHWH came upon David from that day forward. So Samuel rose up, and went to Ramah.**

Well, it clearly says here that David was singled out in the presence of all his brothers, but that does not necessarily mean that any of his brethren understood the full significance of the anointing. Certainly with the visitation of the Holy Spirit upon him, David began to experience a much greater enhancement of his innate virtues and the addition of other good char-

acter qualities, all of which were to serve him both during his training period and his 40-year reign over Israel. Then, after the anointing ceremony, the Jesse family all sat down and enjoyed the "barbecued" beef, the potato salad and baked beans (*sans* pork, of course).

There is yet another type and shadow evident here in that David was anointed in the midst of his brethren, followed immediately by the Holy Spirit coming upon him. Christians who will be overcomers are also "anointed" in the midst of their brethren (with their brethren as ignorant as David's brothers were), and also receive a greater measure of Holy Spirit. It is certainly also prophetic of Jesus.

**Matthew 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.**

If John was at the Jordan baptizing, we can be certain there was a crowd of Israelites around him, and so Jesus is being anointed in the midst of his brethren. While it is true we usually think of anointing as done with oil, we find it is symbolic of the receiving of the Holy Spirit, whether the anointing was with oil or in water baptism.

**Matthew 3:16 And Jesus, ...went up straight-way out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him .**

It is clearly a parallel of what happened to David at his anointing. This is not to say that Jesus did not receive the Holy Spirit until this time (age 30). Even John, who was baptizing Him, was filled with the Spirit while yet in his mother's womb. Shall not the only-begotten Son of God be at least equal to His forerunner in that respect!? Rather than being Jesus' first infilling of Holy Spirit, this ceremony was the public initiation of His ministry.

**ENDNOTE**

1. We have shown this not so much in these brief FMS monographs, but in great detail in our taped teachings on the character of Saul and David.

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