



FEED MY SHEEP

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Purifying Precious Metals

In the previous FMS, we saw how David had conquered seven nations who had footholds within the Promised Land, and then he subdued seven nations round about Israel's borders. We were examining the symbolic meaning of those wars for us as Christians today. Our personal Promised Land is our FBI, our Full Body Inheritance, our resurrected and glorified body. The path to that complete salvation of spirit, soul and body is typified in the feasts of Israel by Passover, Pentecost and Tabernacles, as well as by the tabernacle in the wilderness. We enter the Outer Court, proceed to the Holy Place and in our Tabernacles-resurrection state, we will dwell in the Most Holy Place.

Have you heard of the Full Gospel Businessmen's Association? I know that some of our readers are members. It has been around many decades now. It is a group whose members move in the gifts of the Holy Spirit. Wonderful Pentecostal folks! I have attended some of their meetings, and also had a couple of opportunities to be a guest speaker. I can assure you that they love Jesus as much as you and I do. But what most of them do not yet realize, is that they are not actually *full* gospel; they are only *2/3* gospel. By contrast, most of the mainstream denominations are only *1/3* gospel. Most mainstreamers scoff at the Pentecost realm, thinking that it's all deception and show biz. In other words, they think all we need to do is believe in Jesus and that's the end of it. They are stuck in the Outer Court, the Passover realm. This side of the grave we can only attain to the Pentecost realm, but we have been blest to understand that there is more than the Pentecost realm. As Paul (and the other apostles) did, we must press on towards the ultimate goal of Tabernacles.

So, spiritually speaking, there are seven enemies within us and seven enemies outside. Seven is the number signifying fullness, perfection or completion. This means that we begin with a complete set or a full plate of enemies both inside and outside. Before we come to Christ and accept our justification, we are totally possessed by the enemy. As Paul put it in Ephesians 2:1, we were dead in trespasses and sin

Here's another point which becomes evident from the wars of David: before we can go out conquering enemy nations *outside* our borders, we had better first drive them out or at least get them somewhat contained *inside* our own borders. Under Saul, there were numerous wars against the Philistines and other enemies, many of which were inside the land of Israel. When David ascended to the throne, the first thing he did was drive out the Jebusites and Philistines from Israel's land. Only when the homeland was secure could David turn his attention to expanding the borders of Israel by fighting external enemies. So, too, we should first look within.

This is a lesson I myself had to learn the hard way—by frustrating experience. For years, I was off fighting “foreign wars,” fighting all the bad guys on a political level. I was out there ranting and raving against the assorted anti-Christians and trying to enlist others to help fight the external bad guys. All the while I was oblivious to the fact that I ought to be working a whole lot more on the enemies within myself first.

Now let's look at this more on a corporate level: the church level, the kingdom level, the national level.

David is a type of Christ as conqueror of seven external nations. Again, seven symbolizing completion or perfection, this means that the seven nations are emblematic of the entire world. Seven nations *internally*, seven nations *externally*. This speaks of the complete subjugation of all things, of Christ putting all things under His feet (1 Corinthians 15:27; Ephesians 1:22)

We know, of course, that Christ *will* conquer the whole world. He will conquer by His law and by His love for He is the embodiment and complete manifestation of love. We know that God's kingdom is going to encompass all the world (Revelation 11:15 *et al.*). Our Father is building His spiritual temple, of which Solomon's temple was a mere type and shadow. We saw in last month's FMS that David was collecting raw materials for the temple: gold, silver, brass, etc. We know that animals are often used as symbols of people: sheep, goats, dogs, etc. Are inanimate objects ever used to symbolize people? Sure they are. Let's notice a few.

Revelation 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

So an overcomer is a pillar in the temple. A pillar is a major structural component of God's spiritual house. Do you think Peter, James and John were overcomers? Yes, indeed. Paul says this of them.

Galatians 2:9 And when James, Cephas [Peter], and John, who seemed to be pillars, perceived the grace that was given unto me, etc...

So people are likened to big, heavy *stone* pillars. But people can also be symbolized as tiny stones as well—*jewel stones*.

Revelation 21:19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

Those are people, my friends, because Peter declares in ...

1 Peter 2:5 Ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Thus people are symbolized by inanimate objects and materials, by pillars, by precious stones. Now, let's see... was there any silver and gold incorporated into Solomon's temple? Probably tons of it. Remember how David took the gold shields from the enemy? Typologically, one could apply this to the world's money system. Among the family names dominant in the world's money system is Rothschild. They are among those who look upon gold as a shield.

As many of our readers know, the founder of the Rothschild international banking dynasty was a man named Meyer Amschel Bauer. But he changed his surname to Rothschild, which is German for Red Shield. It was old Amschel himself who is reputed to have said, I care not who makes the laws, as long as I control the gold. He might as well have taken the name Geldschild ("gold shield"), because they think that their control of the gold gives them protection. And it does...for a time...for as long as God's Plan calls for them to be the head and not the tail. But I will venture to predict this: that when David returns—I am referring to the second coming of the Greater David—that their gold shields (the power of creating money) will be taken from them (just as the first David did), and that gold will adorn the temple of God. I speak figuratively of the latter gold.

Back when the Israelites crossed Jordan and came into the Promised Land, the very first enemy they were told to drive out or kill was the inhabitants of Jericho. But God gave special instructions for what to do with the precious metals they captured.

Joshua 6: 19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto YHWH: they shall come into the treasury of YHWH.

Did you catch that? *Consecrated* has the same meaning as *dedicated*. If you recall the Babylonian king Nebuchadnezzar's famous vision in Daniel, chapter 2, it concerned gold, silver, brass, iron and clay. And God gave Daniel the interpretation that these metals stood for all the primary world kingdoms from Nebuchadnezzar's time until the second coming of Christ. These were predominantly non-Israelite and

heathen kingdoms: Babylon, Medo-Persia, Greece, Rome, papal Rome. They were symbolized respectively by gold, silver, brass, etc.

God told Joshua that it all comes into the treasury of Yahweh. It was consecrated or dedicated to Yahweh. About 400 years later, when David conquered the seven external nations, he took their gold, silver, brass, etc. and it was all dedicated Yahweh. In other words, as we learned earlier, dedicating it to Yahweh meant that it would be incorporated into the building of Solomon's temple, Yahweh's house. Are you beginning to see where this is going?

Can you see how *all* nations will be dedicated to the Lord and be encompassed in the Stone Kingdom? The kingdoms of this world, the gold, the silver, etc. will become the kingdom of our Lord and of his Christ. Let us understand this crucial difference: That the heathen, anti-Christian Babylonian *system* itself will be demolished. There is no room for that evil system conjoined with the kingdom of God. An evil *system* cannot be converted; it must be destroyed. But *people* can be converted. Just look at ourselves. If *we* can be converted, can't anybody? And so, while the evil *system* is destroyed, the heathen *people* themselves will ultimately be saved—even if by fire (1 Corinthians 3:15). Then obviously, after they are converted, they are no longer heathen, they are Christians, just like us.

Let's address the fire for a moment. There is a law in the book of Numbers, chapter 31, which is pertinent here and I believe it is prophetic. Frankly, I believe all the law is prophetic, but we have only seen a few little slivers so far. By "prophetic" here, I mean that the law not only has a literal application, but that it also speaks typically or metaphorically.

This particular law relates directly to what we are discussing here because it involves what to do with the booty of warfare. David brought back gold and silver, etc. But I will lay odds that those gold shields did not make their way into the temple of Yahweh until they were first melted down. The gold was saved; *so as by fire* (again, 1 Corinthians 3:15). After it was melted down, and the dross purged, then the gold was used in Solomon's temple. But it was no longer fashioned into shields. It was put to another purpose. This is a type, because in a similar manner wicked people will be purged and ultimately molded into vessels for a good purpose. Here's the law.

Numbers 31: 21 And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which YHWH commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean:

You see, it is a cleansing process, a purging.

23 (cont'd)... nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

Now the point of all this discourse is that the heathen, the non-Israelites (gold, silver, brass, etc.) *will* come into the temple, but just like us, they are first cleansed, by fire and by water. Water speaks of the Outer Court, because that is where the laver is, which is a foreshadowing of water baptism. (You can obtain our album of ten tapes or CDs teaching on the laver for the details on that. Request album A-106.) But there is another baptism; a baptism by fire. That happens typologically in two places.

It is first an Outer Court experience at the brazen altar, because we must lay our all upon the altar, for all the dross to be burned up. That occurs at our justification when we accept Christ's sacrifice by faith. But there is also a fiery experience which occurs in the Holy Place. It is a Holy Spirit baptism by fire. That fire is when we die daily to self as we follow Christ.

Here in David's wars and conquests is symbolized the incorporation of the non-Israelites into the temple of God. The Scriptures later show that there were many non-Israelites who contributed greatly, both in labor and in materials, to the actual building of Solomon's temple. That is a clear type and shadow. For these reasons and many more which we have not the space here to delineate, those who teach the salvation-for-Israel-only, or for Adamites-only, are mistaken. There are portions of Scripture that do apply only to Israel. But there are many portions that apply to people outside of Israel. The Israel-only portions of the Scriptures are for a type and shadow of what will ultimately occur with all of God's creation. There is a progression of salvation: first for Israel, and then for the Adamic race, but then salvation is for all the other peoples as well. All are included in God's great Plan.

His house shall be a house of prayer for *all* people (Isaiah 56:7).

I have been preparing a trilogy of books which will expound in great detail and with rock-solid proof of that which I have here only scratched the surface. I expect the first volume, to be entitled *Sacred Secrets of the Sovereignty of God*, to be off the press within six months. Yes, this is universal reconciliation or universal salvation, which we teach—not to be confused with the Unitarian-Universalists nor with the “universalism” of Judaism. We have heard and read various attacks upon our position from former colleagues; and I can assure you, there is nothing that we cannot answer in harmony with the Bible.

I am as convinced of universal reconciliation as I am of the Israel identity truth. The two truths are similar in that, once God opens your eyes to see it, you will see it everywhere in Scripture. But until God opens their eyes, some of the critics will continue to denounce us as heretics, false prophets, and worse. I thank God for the critics because it drives me deeper into the Word, to constantly refine and make minor adjustments to my understanding. I have read the historical arguments against universal reconciliation, and I can tell you that the current crop of critics have no new arguments. The objections have all been answered before, yea, even centuries ago.

Before we continue with our analysis of this chapter concerning the wars of David, here is a small but I hope meaningful lesson to this point in the chapter. This will serve to point out once again some of the superior character traits of David, the overcomer type. We understand that because David was a man of war and he had bloody hands, that God would not permit him to undertake the actual construction of the great temple for Yahweh-God. Can you put yourself in David’s place when God revealed that to him? This must have been a crushing blow to his spirit. Oh, how he desired to build this great and beautiful house for Yahweh and to see its glory! But Father said no. Did David then allow this great disappointment to quench his zeal for serving God? No!

He labored with vigor upon those things which he was permitted to do. He drew up the plans and specs per the Lord’s direction. He gathered raw materials for the project. We have not come to this part of the story yet, but we will find that he even purchased the piece of real estate whereupon the temple would

be constructed. In all this, we have no record that David complained or felt sorry for himself, or that he took on a sour attitude because of the Lord’s refusal. He did not become apathetic and lazy, saying in effect: “Well, if I can’t build the temple, then I won’t do anything.”

Unlike a Saul-type might have done, David, the overcomer, did not become bitter. He did not become callous and indifferent; he did not become harsh and rude to subordinates. We have no indication that he became angry or unfair or selfish. Instead, we find that this overcomer did those things which he was permitted to do with diligence, with determination, with conscientiousness, with creativity and resourcefulness, with enthusiasm for the work of God, combined with faith and patience and above all, with joyfulness in knowing that he was serving God in exactly the way the Lord desired him to serve.

Here is the challenge for us as overcomers-in-training: Can we evince these same virtues and more as we come to realize that perhaps God’s plan for our life may be that we are the sower and not the reaper, that we are felling the timber and clearing the land, instead of putting the final trim on the great house of God? You can look at the particular circumstances of your own life and apply this as it fits? It is a fact that there is more happiness and celebration at the conclusion of a successful project than there is at the beginning. Therefore, can we work diligently to plant the groundwork for a project, the fruits of which we will not be able to see? Can we toil with joy for the building of the kingdom of God, knowing that we may not see its full flower in our lifetime? These are some of the tests which we must endeavor to pass. We close with God’s promise to us as given by the pen of Paul.

1 Corinthians 3: 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

Feed My Sheep is a part of the teaching ministry of James W. Bruggeman and is sent out freely upon request. The tithes and gifts of those who are fed by it make it possible for us to continue in ministry. Gifts may be sent to P.O. Box 6388, Asheville, NC 28816.