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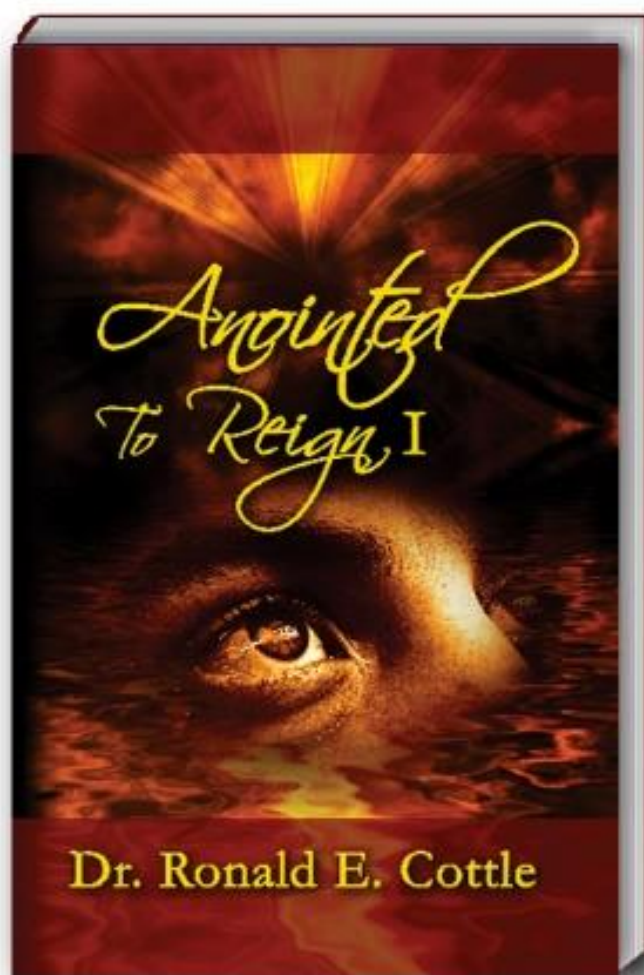
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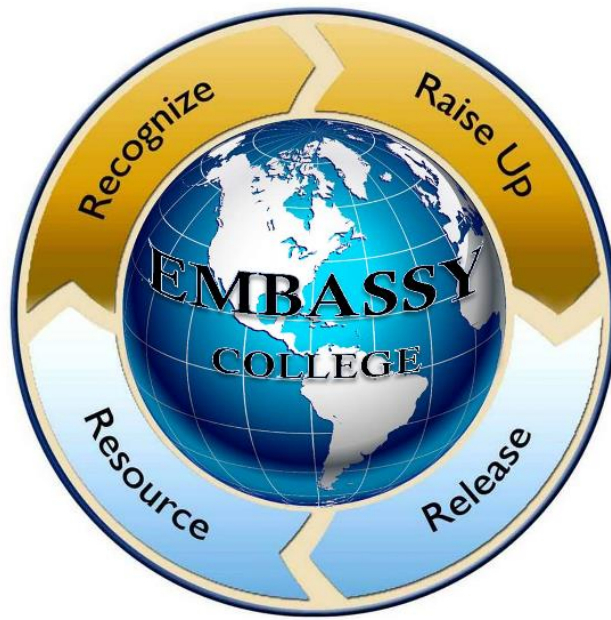
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ANOINTED TO REIGN I

David's Pathway to Rulership

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Take note that the name satan and related names are not capitalized. We choose not to acknowledge him, even to the point of violating grammatical rules.

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INTRODUCTION

Without a word, the old priest-judge Samuel brought forth his vial and opened it as he had done once before. Then he poured the oil on the head of the ruddy shepherd boy before his astounded family. This solemn ceremony of anointing marked the beginning of young David's preparation to be king of Israel after Saul.

Years before, the old prophet had anointed another young man, a man who stood head and shoulders above his peers; a man with even more outward appearances of promise and potential than David. However, unlike David, Saul's day of anointing did not mark the beginning of a course of training for his calling. He stepped instead directly from the shadows of obscurity into a seat of power and reigned without being trained—with disastrous results. Without a doubt, Samuel must have been thinking about Saul the day he anointed David in obedience to the word of the Lord:

And 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 (1 Samuel 16:1).

“I have rejected him from reigning over Israel.” God did not reject Saul as a king; He rejected the quality of his reign. Saul was still the king of Israel and the anointed of God, but he was out of fellowship with God. God may not reject you from being His son, but He will certainly reject your lifestyle if it is sinful. Anyone who willfully pursues a lifestyle of sin or disobedience will strain and may ultimately break *fellowship* without breaking relationship with God.

Saul’s willful sin broke fellowship with both God and Samuel. He literally broke Samuel’s heart, just as the prophet’s sons had done. Samuel had grown up in the house of Eli the priest after being born as a “child of prayer” who was “devoted” to the Lord by his grateful mother. Eli’s sons, on the other hand, were tempestuous, crude, and greedy—or in a word, demonic. You would never think Samuel’s sons would grow up to be rogues just like Eli’s sons, but sadly enough, they did. In the end, they ripped their father’s heart to shreds.

I’m sure that when Saul came into Samuel’s life this disappointed father thought, I am finally going to have a son who will be obedient to God, a son I can be proud of. Here is someone in whom I can invest myself. I think Samuel hoped Saul would carry on his prophetic legacy in his own generation. In other words,

Saul was to be Samuel's spiritual son through God's genetics and spiritual lineage.

Samuel had renewed hope that Saul would be his son, but to his dismay, Saul miserably failed, like everybody else had. Samuel was mourning for Saul because he loved him. He had anointed Saul as king at the insistence of the people of Israel, and when Saul failed so miserably, Samuel went back home and built a school of the prophets. He kept busy teaching, studying, working, and performing his ministry, but God had a greater plan and purpose for His people and His prophet. He told his sad-faced servant, "Stop your mourning. Fill your horn with oil..."

In the end, by the time of Samuel's death, he wound up with only one son—David. Though little was written in the Bible about the relationship between Samuel and David, what *was* written says a lot. A casual or light reading may easily bypass the close, trusting relationship Samuel had with David, but in fact, they enjoyed a very close relationship.

"Fill thine horn with *oil* and go." The Hebrew word for "oil" in this passage is *shemen*. It means "God's character and nature in the capability of imparting it." In other words, God's divine anointing oil represented His creative ability

inside a man's life. When God ordained the prophet to anoint a man to be the king of Israel, He was saying, "I am giving him a measure of My nature and character, My spiritual genetics, to become and to accomplish that to which I've called him." Just as a human father passes on his characteristics, bloodline, and nature to his children through natural genetics, God passes on His characteristics through His spiritual genetics.

"I will send thee to Jesse the Bethlehemite: for I have *provided* Me a king among his sons." The Hebrew word for "provided" is *ra'ah*, and it means "to see" or "to see the depths." It is derived from the word *ra'eh* (seeing or experiencing) and *ro'eh* (seer). When God said, "I have *provided [ra'ah]* Me a king," He said three primary things:

"I have already *produced* Myself a king." God already knew when, how, and why Saul would fail. God did not cause or predetermine Saul's downfall, nor did He "push him away" because David came along. He *foreknew* that Saul, the man chosen by the people, would fail. Saul was a "man after man's own heart." God's remedy for man's folly was to raise up a man after His own heart. He produced David before the foundations of the world, as we will see further on.

“I have already prepared and chosen Myself a king.” Only seven of Jesse’s eight sons were presented to Samuel. Eliab, the eldest son, was tall, fair, and probably the most attractive. Samuel thought, surely this must be the one, but the Lord told 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” (1 Sam. 16:7). This divine approach still confounds the world today.

One by one, the old prophet examined and dismissed each of Jesse’s seven sons. Samuel knew he had not seen the chosen king. Finally he asked Jesse if there were any more sons, and the one who remained, the youngest, the keeper of the sheep, was brought in from the fields to stand before Samuel. Immediately the prophet knew this was the man God had sent him to anoint. God had already made him a king, he was living in the house of Jesse, and everything about him was known to God.

“I am ready now to *present* Myself a king.” When God has a word of knowledge or wisdom, or a prophetic word for a prophet, He first produces and prepares it before bringing it to a “presentation point.” At that “ready” point, He brings it to the “womb” of the prophet’s mouth, and thus it is presented to God.

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... (1 Samuel 16:13)

“Then Samuel took the horn of oil, and *anointed* him in the midst of his brethren.” The Hebrew word for “anointed” is *mashach*. I’ve heard people say this word means, very simply, “to rub.” Now, there is another word that means “to rub on oil,” and it generally describes anointing for medicinal purposes. The term as it is used in this passage very often means “to pour on.” Those who were *mashach* were set apart for God’s service and chosen by Him. It meant they were authorized and sent by Him, and His Spirit was with them. It is from *mashach* that we get the term *Messiah*, meaning “the conclusive and ultimate One whom God authorized and sent, and with whom His Spirit dwelt.”

“And the spirit of the Lord came upon David from that day forward.” The anointing that came *from* Samuel *onto* David was the *shemen Yahweh*. The creative oil of the nature and character of God Himself came onto David when Samuel anointed (*mashach*) David. He poured the oil on his head and laid his hands on him. When he did, the Spirit of the Lord came upon David. From that day forward, the Spirit of God filled his life.

God gave us David’s life as a master model for aspiring and active leaders today. Indeed, David’s humble path from the fields of Judea to the throne of

Israel makes him the paragon of leadership. His calling, training, and rule reveal invaluable principles of leadership for us as we train to reign in fulfillment of our calling.

Ron Cottle - Columbus, Georgia - 1996

PART I - BETHLEHEM: THE HOUSE OF BREAD

The Place of Calling,
Anointing, and Beginning

CHAPTER 1 – DAVID FINDS A KING TO SERVE

If the Church and the followers of Jesus are anointed to rule and reign in this life, then why do we have to go back to school through trials and afflictions? Why can't we just start reigning right now? The truth is that we all have a problem with *caca*. (You read it correctly—I said, *caca*.)

Jesus has planted His seed of God-likeness in your spirit, but there are two other parts of your makeup. You *are* a soul, you *have* a spirit, and you *live* in a body. When Jesus entered your life He planted the seed of your divine design, and He restored your God-likeness inside of your spirit man, where it has been growing ever since.

That seed of destiny in your inner man may be having a hard time because your soul is full of something the original Greek language called *kakos*! Do you know what *kakos* is? If you speak Spanish, you may be surprised to learn that the Greek *kakos* means the same thing that *caca* does in Spanish—except it refers to soulful filthiness instead of the physical version. Frankly, you're loaded with it—you're full of it, and so am I! We're all full of *kakos*. As the divine destiny and divine design of God continue to grow within us, they erase and transform all of the ugly things hidden inside us. The Bible says in James 1, "Wherefore lay apart