

“What it Means to be Reformed”; Session # 73, Solus Christus - “The Kingly Anointing of Christ”, Prepared by Pastor Paul Rendall for the Adult Sunday School Class on April 17th, 2016.

Psalm 110: 1 and 2 – “The Lord said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool.’ “The Lord shall send the rod of Your strength out of Zion.” “Rule in the midst of Your enemies!”

The Lord Jesus Christ having accomplished redemption, has been told by His Father to sit at His right hand until He makes Christ’s enemies a footstool for His feet. The rod of His strength is His gospel, which He sends forth from Zion, which is the New Testament Church. Christ rules as King over His Church and even in the midst of His enemies in this present evil age.

Isaiah 33: 20-22 – “Look upon Zion, the city of our appointed feast; your eyes will see Jerusalem, a quiet home, a tabernacle that will not be taken down; not one of its stakes will ever be removed, nor will any of its cords be broken.” “But there the majestic Lord will be for us a place of broad rivers and streams, in which no galley with oars will sail, nor majestic ships pass by (For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us). Your tackle is loosed, They could not strengthen their mast, They could not spread the sail. Then the prey of great plunder is divided; The lame take the prey. And the inhabitant will not say, “I am sick”; The people who dwell in it will be forgiven their iniquity.”

It is because the Lord Jesus Christ is our King that we can rest assured that the Church will not utterly fail to exist in any generation, but it shall have an everlasting permanence. The majestic Lord Jesus will be for us a place of broad rivers and streams, in which no enemy ship, no scheme of Satan or worship of a false church will be able to prevail ultimately. For the Lord who is our Judge and Lawgiver and King; He will protect us and deliver us from all of our enemies, and He will save us. We will be forgiven of all of our iniquities.

Christ was anointed by God to be our King; to rule over us, protect us from our enemies and to subdue our iniquities.

Question 45 of the Westminster Larger Catechism: “How doth Christ execute the office of a king?”

Answer: “Christ executes the office of a king, in calling out of the world a people to Himself; and giving them officers, laws, and censures, by which He visibly governs them; in bestowing saving grace upon His elect, rewarding their obedience and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering, all things for his own glory, and their good; and also in taking vengeance on the rest, who know not God, and obey not the gospel.”

1. The Kingly Anointing of Christ is typified in the Old Testament in King David.

1st Samuel 16: 10-13 – “Thus Jesse made seven of his sons pass before Samuel.” “And Samuel said to Jesse, ‘The Lord has not chosen these.’ “And Samuel said to Jesse, ‘Are all the young men here?’ “Then he said, ‘There remains yet the youngest, and there he is, keeping the sheep.’ “And Samuel said to Jesse, ‘Send and bring him.’ “For we will not sit down till he comes here.” “So he sent and brought him in.” “Now he was ruddy, with bright eyes, and good-looking.” “And the Lord said, ‘Arise, anoint him; for this is the one!’ “Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came (mightily) upon David from day forward.” “So Samuel arose and went to Ramah.”

Robert Hawker in his Poor Man's Commentary says this: "How wonderful are the ways and works of the Lord! I pass over several otherwise very interesting circumstances in this account, which might be largely dwelt upon, both in respect to the mind of the prophet, and of Jesse the father, to attend wholly to him, whom the Lord singled out from the rest. And as everything in the life of David is memorable, from the very many views of him, in which he stands forth as a type of our glorious Lord; it is here chiefly in the opening of his history, I would beg the Reader's more awakened attention. First then, when we are told concerning him, that he was ruddy and of a beautiful countenance; doth it not suggest to the Reader somewhat of his features, of whom the Church sings so sweetly, when she saith; my beloved is white, and ruddy, the chiefest among ten thousand. Song of Solomon 5: 10. And doth not the very name of David, which means beloved, instantly, when known, direct our hearts to Him, who is by way of eminency, called the only begotten and beloved of the Father, in whom his soul is well pleased? Matthew 12: 18.

Moreover, when we see all the sons of Jesse passed by, and the youngest who was so little regarded, as to be sent to the humblest employment in the family, chosen of God and approved; how is it possible to overlook the Lord Jesus, that stone (as the apostle calls him) which was set at nought by the builders, and which is become the head of the corner. Acts 4: 11. And when we see the poor, overlooked, and forgotten son of Jesse thus gathered out from among his brethren; surely we cannot but call to mind Jesus, who is introduced in that humble, low, and despised state when entering on his ministry, that even his brethren did not believe on him. John 7: 5. Yes! dearest Lord! I would desire to trace even the minutest points of the signalized characters in Thy word, which represent Thee, somewhat to lead to Thee. And as I know, from Thine own authority, that Thy goings forth have been from of old, from everlasting, when Thou wentest forth for the salvation of thy people: So I behold the outlines of Thy sweet features of character, as the Mediator and Redeemer of Thy people, in these and numberless other instances marked in Thy types and servants. As the Lord designed David to the kingdom; so from everlasting the Lord Jehovah set up our Jesus as the King in Zion. And as David was anointed with the holy oil; so Jesus had the Spirit poured out upon Him without measure. John 3: 34."

Let's take a look now at the anti-type. Matthew 3: 13-17 – "Then Jesus came from Galilee to John at the Jordan to be baptized by him." "And John tried to present Him, saying, 'I need to be baptized by You, and are You coming to me?'" "But Jesus answered and said to him 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.'" "Then he allowed Him." "When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him."

This incident appears clearly to be the Father's anointing of the Lord Jesus with the fullness of the Spirit and power to go forth to fight the battles of the Lord with the spiritual weapons of righteousness and truth.

Isaiah 32: 1-4 - "Behold, a king will reign in righteousness, and princes will rule with justice." "A man will be as a hiding place from the wind, and a cover from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." "The eyes of those who see will not be dim." "And ears of those who hear will listen." "Also the heart of the rash will understand knowledge, and the tongue of the stammerers will be ready to speak plainly."

Let's see just what kind of rule King Jesus would have, even from the beginning of His earthly ministry:

2nd Samuel 23: 1-4 – "Now these are the last words of David." "Thus says David the son of Jesse; thus says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel: The Spirit of the Lord spoke by me, and His word was on my tongue." "The God of Israel said, the Rock of Israel spoke to me; 'He who rules over men must be just, ruling in the fear of God.'" "And he shall be like the light of the morning when the sun rises, a morning without clouds, like tender grass springing out of the earth, by clear shining after rain."

Proverbs 2: 6 – “Yet I have set My King on My holy hill of Zion.” John Gill says: “It is in the original, “I have anointed my King”. Hence it is that Christ has the name of the Messiah, or anointed one; and his followers have the same, receiving from Him that anointing which teaches them all things.”

Psalm 92: 9 and 10 – “For behold, Your enemies, O Lord, for behold, Your enemies shall perish; all the workers of iniquity shall be scattered.” “But my horn You have exalted like a wild ox; I have been anointed with fresh oil.”

Psalm 132: 10 – “For Your servant David’s sake, do not turn away the face of Your Anointed.”

Psalm 132: 17 and 18 – “There I will make the horn of David grow; I will prepare a lamp for My Anointed.” “His enemies I will clothe with shame, but upon Himself His crown shall flourish.”

Psalm 45: 1-8 – “My heart is overflowing with a good theme; I recite my composition concerning the King; my tongue is the pen of a ready writer.” “You are fairer than the sons of men; grace is poured upon Your lips; therefore God has blessed You forever.” “Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty.” “And in Your majesty ride prosperously because of truth, humility, and righteousness; and Your right hand shall teach You awesome things.” “Your arrows are sharp in the heart of the Kings enemies; the peoples fall under You.” “Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.” “You love righteousness and hate wickedness; therefore God, Your God has anointed You with the oil of gladness more than Your companions.” “All Your garments are scented with myrrh and aloes and cassia.”

You see here the Psalmist David’s good theme is Christ. He is an earthly king speaking of the King of Kings, One who is fairer than the sons of men. Grace was poured out upon His lips. He was anointed by God, given the Spirit without measure, so that He might preach the glad tidings of the good news of salvation coming to men through Him. His work was to ride on in the cause of meekness and truth and righteousness and He would accomplish everything necessary for the salvation of the elect and the gospel being preached to all men. After accomplishing redemption He would also apply it effectually; the arrows of truth bringing the conviction of sin, the Holy Spirit would be poured out, and sinners would be converted unto God. The scepter of righteousness would be what He would rule by, and according to the will of God; peoples would “fall under Him”. Because He loved righteousness and hated lawlessness, God the Father would anoint the Mediator, the God-Man with the oil of gladness in the prospect of all that He would accomplish by His perfect obedience to God’s law, and His laying down His life for the sins of all of God’s people.

John Gill says: “and thy right hand shall teach thee terrible things; or thy power, which the right hand is a symbol of, shall perform terrible things; as it did in the work of redemption, by conquering and destroying the enemies of his people, and of himself; and as it does in the conversion of men, which makes terrible work in their consciences, as the instances of the three thousand, of Saul, and of the jailer show; and as it has in his judgments on his enemies the Jews, in the utter ruin of their nation, city, and temple; and will do on all the antichristian powers in the latter day. The Targum paraphrases it, “the Lord shall teach thee to do terrible things with thy right hand.”