

Sermon on the meaning of the name “Jesus Christ” Scott Ashley October 2011

Good morning/afternoon, everyone.

Have you ever wondered why some things are called what they are? Or why some people are named what they are? In today’s society, names don’t mean much. People pick names because they sound good, or because the name is popular, or they name a child after a family member, like someone I know who named his son after a rich uncle who didn’t have any children of his own and who was expected to die soon.

I’m not sure what my parents were thinking when they named me. My full name literally means “shining warrior tattooed wild man who lives in an ash-tree meadow.” I’m not sure why my parents named me that. I’ve never asked about it—I’m kind of afraid of what my mother might tell me.

We really don’t think that much about the meaning of names or titles, *but God does*. He calls things what they are. *Satan*, for example, means “adversary” or “enemy.” That’s what he is, and what he does. That’s his mission and purpose, and God calls him what he is. God does attach significance to the names that He gives. Today I’d like to talk about the significance of another important name. It is the most important name ever, because there is “no other name by which we can be saved” (Acts 4:12).

That name, of course, is JESUS CHRIST. Today in this sermon we’ll see what those two words mean. Those two words give us a much deeper understanding and appreciation of God’s plan and the part of Jesus Christ in it. Since we’ll soon be starting a series of Bible studies going through the Gospels, it’s important that we understand *who* was Jesus Christ? *What* was Jesus Christ? *Who* and *What* is He *now*? *What* is He doing? *What* will He do in the future? All of these questions and answers are tied up in the two words *Jesus Christ*.

So let’s start with the name “Jesus.” Where did that name come from? Is God like a lot of parents, who pick out a name just because it sounds good? Or did Joseph and Mary pick it out of the blue? Was that the name of a relative or family member? Why was Jesus named “Jesus” or “Yeshua” as it would’ve been pronounced in Hebrew? Let’s turn to **Matthew 1:18** to see where that name comes from and what the significance of it is. This is very early in the Gospel of Matthew, right after Jesus’s genealogy.

Matthew 1:18—Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

19 Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.

—So Joseph was a just man, a righteous man, as we read here, and he was wondering how to handle the situation without disgracing this young woman he was to marry. He obviously cared for Mary, and didn’t want to do anything that would hurt her and her family when he found out she was expecting a child and he knew that he wasn’t the father. Being an honorable man, he wanted to take care of the situation as quietly as possible and without humiliating Mary. So—

20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take to you

Mary your wife, for that which is conceived in her is of the Holy Spirit.

21 “And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.”

So an angel, a messenger from God, told Joseph to name the child *Jesus*, and that He would save His people from their sins. This was written in Greek, and the name “Jesus” here is the Greek translation of the Hebrew name *Joshua* or *Yeshua*, which means literally “YAHWEH SAVES,” or, as we would translate it today, “GOD SAVES.” So what the angel told Joseph is, “You shall call His name ‘GOD SAVES,’ for He will save His people from their sins.” So that name tells us of *Jesus’ purpose* in God’s plan—that it is *through Him* that *God saves* mankind.

But how? How are we saved through Jesus Christ? Actually, we’re saved in two ways. First, *we have all sinned*. We have all earned for ourselves the death penalty. And that death penalty is *eternal*. We earned *eternal* death—to be blotted out, to no longer exist, to not even be remembered, *for all time*. To simply be erased from reality. What we *earned* was to become *nothing* forever, to no longer exist, to be totally forgotten. To be like something going into a black hole, to never be seen or heard from again, and to be totally wiped out of existence.

That’s the situation we would be in without Jesus Christ. That death penalty which we earned would be carried out, and that would be it. There would be nothing left of us. But something happened to prevent that from happening, and Paul talks about it over in **Romans 5:6** (let’s turn there). He talks about how we were cut off from God, how we didn’t know God, and not only that, we didn’t even *want* to know God. We were going about life, stumbling along in our ignorance and blindness and in our sins. And then, Paul says, something happened—

Romans 5:6 For when we were still without strength (when we were still nothing, still condemned to death for our sins), **Christ died for the ungodly.**

7 For scarcely (very rarely) **for a righteous man will one die; yet perhaps for a good man someone would even dare to die.**

8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. God didn’t need us. What use were we to Him? We weren’t worth *anything*. Paul makes the point that very rarely someone might give his life for a righteous or a good man, but that doesn’t fit us. We weren’t worth anything, and we were as good as dead—on death row, waiting for that death penalty to be carried out. But Jesus Christ stepped in and paid that penalty for us.

9 Much more then, having now been justified (a long word that simply means “set right with God”) **by His blood, we shall be saved from wrath through Him.**

10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. So we have had that penalty of eternal death *paid for us* by Jesus Christ. He stepped up and took our place, and that penalty is paid. It is removed from us. We are innocent and pure and clean once again before God. We are no longer cut off from God. We have *access to God* again. We have *access to life* again. Through Jesus Christ, “*God saves*”—He has saved us from being erased from existence by paying the death penalty for us.

But then Paul also says here that we are saved “through his life.” What does that mean? How are we saved through Jesus Christ’s life? Let’s turn back to **Galatians 2:20**. Jesus

was resurrected from the grave and is alive again forever with God the Father, as we know. But there is another aspect of Him being alive again that gives us salvation, that allows us to be saved. And Paul talks about this way that we are saved here in **Galatians 2:20**. He talks about how Jesus Christ has totally transformed him. Notice what he says here—

Galatians 2:20—I have been crucified with Christ; it is no longer I who live . . .

If we were crucified with Christ, we *died*. That is what is pictured by baptism—the old self went down into the grave pictured by that water and was buried there. Figuratively, we *died* at that point. We put the old person to death, and that person no longer lives. And Paul says that after that has happened, “*I no longer live . . .*”), **but Christ lives in me**; The old person is dead. Now Jesus Christ is living again within us. *We* no longer live, but *Jesus Christ* is living again within us. The *man* Paul was no longer important to Paul—*Jesus Christ living again within him was what was important* to Paul.

. . . and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. That sums us Christ’s mission and sacrifice for us. “He loved me and gave Himself for me.” Jesus Christ *gave Himself* for us out of love for us.

Notice how Paul puts it on a very *personal level*—“**He loved me and gave himself for me.**” That wasn’t an abstract concept to Paul. To him, it wasn’t a matter of God loving him because he was part of all mankind that God loves. *To Paul it was deeply personal*. Paul felt it with all his being. Paul, a man who had persecuted the Church and thrown members in prison and had helped murder followers of Jesus Christ, had *no doubt in his mind* about *his* sins. He had no doubt that he *deserved to die*, to be annihilated, to be blotted out for all eternity. But he knew that Jesus Christ intervened *directly and personally for him*, to save him from that.

Do we take that sacrifice of Jesus Christ personally as Paul did? We won’t turn there, but in the parable of the Pharisee and the publican, is our attitude like the Pharisee, or like the publican? Are we like the Pharisee, thanking God that we are so much better than other people, or are we like the publican, bowing our head and saying “*God, have mercy on me, a sinner.*” Paul’s life went from one approach to the other. He called himself a Pharisee of the Pharisees, strict and zealous in the law and in self-righteousness, a great man in their eyes, but when he came to understand the significance and the sacrifice of Jesus Christ, he realized that everything else, all he had ever done and ever strived for, was worth nothing. It was worthless.

To Paul, the sacrifice of Jesus Christ was *very real and very personal*. Do we take it that personally? Do we realize what it means that Christ died for us, personally? Do we realize that it should have been *us* beaten and whipped and nailed to a wooden beam and hung up to die in the hot sun? Do we really realize that? *We* deserved it. *Jesus Christ didn’t*. But He did it *for us instead* of us—that’s what His sacrifice means. That’s what Paul meant when he said “**He loved me and gave himself for me.**” And in *recognition* of that and *gratitude* for that, we allow Jesus Christ to live again within us. We walk as He walked. We think as He thought. We live as He lived. We humble ourselves and obey as He obeyed.

So to sum up, the name “Jesus” means “God saves.” We are saved by Jesus Christ in two ways. *First*, His death paid the penalty for the sins of each one of us and all mankind,

allowing us to be reconciled to God and to have that death penalty removed. And *second*, we allow Jesus Christ to live again within us after we are called and given God's Spirit. This is how *God saves*.

No other person could fulfill the role of Jesus in God's plan for salvation. He is the *only* one who has ever lived a perfect, sinless life. No one else could fulfill that role. It took a being Who was both *fully human and fully God* to fulfill that role. If you or I could live a sinless life—never sin at all, not even once—could *we* become a sacrifice for the sins of all mankind? Is that all it takes, just one perfect life? No, not at all. If you were able to live a perfect, sinless life—which none of us will ever be able to do—the only good that would do would be to save *you alone* from death, which is the penalty for sin. You couldn't save anyone else, just you and you alone.

But Jesus Christ's life was worth far more than that. As God in the flesh, His one life is worth more than the sum total of *all* mankind *before and after* him. As the Creator of mankind, His life was worth more than the billions of people who had lived and died *before* Him, and His life is also worth more than the billions of people who have lived after Him, and His life is also worth more than the billions more who *will yet be born* to this physical life. That is how much greater the value of Christ's life is than any of us. Or *all* of us, for that matter.

Without Him giving up his life for us, without Him dying by pouring out His blood into the dirt, there would be no sacrifice for sin—no payment of the death penalty for us. Without His sacrifice, we would have no hope for anything beyond this life. As Paul put it, we would be “of all people most miserable” if we didn't have that hope.

So it is through Jesus, whose name means “God saves,” that we are saved. It is through His death to pay the penalty for our sins in our place, and through Him living again within us, that God saves us and gives us salvation.

What about the second part of the two words, “Jesus Christ”? What does “Christ” mean? Actually, it isn't a proper name but a title. “Christ” comes from the Greek word *Christos*, which means “anointed” Or “anointed one.” It means the same thing as the Hebrew word “Messiah.” When you talk about the “Messiah” and the “Christ,” you're talking about the exact same thing in two different languages. They both mean “anointed” or “the anointed one.” You might want to write down John 1:41 and John 4:25, where the apostle John in writing his gospel noted that the terms meant the same thing. That's John 1:41 and 4:25.

What is the significance of being anointed? We probably think of it just in terms of being anointed when we are sick to ask for God's intervention and healing. But this is only *one* type or purpose of anointing. In the Old Testament, you find anointing being used in *four* different kinds of situations. And all of these teach us something about Jesus Christ and His purpose and mission. They all show us something about why He is called “the anointed.”

The Jews of Christ's day expected a Messiah, an *anointed one*. They knew the significance of anointing. They knew what anointing was used for, so they understood what the role of the Messiah would be. But when you throw away the Old Testament, as

most of traditional Christianity has done, or when you don't read it and follow it, you lose that understanding. You don't see it any more. If you don't understand anointing, you don't understand Christ's purpose and what He was anointed for. You end up with a distorted or shallow understanding of Who and What Jesus Christ is.

So what does "the anointed one" mean? Again, there were four types or purposes for anointing.

1. The first type of anointing was found back in **Exodus 40:1**. This describes how the tabernacle was to be set up after the work on it had been completed. God gave very specific instructions regarding how it was to be set up, and then God tells Moses to *do something*. Let's read about it here.

Exodus 40:1 Then the LORD spoke to Moses, saying:

2 "On the first day of the first month you shall set up the tabernacle of the tent of meeting.

3 "You shall put in it the ark of the Testimony, and partition off the ark with the veil.

4 "You shall bring in the table and arrange the things that are to be set in order on it; and you shall bring in the lampstand (the menorah) and light its lamps.

And he goes on with these instructions. And when all of that was done and everything was set up as God had commanded, He tells Moses, down in **verse 9** –

9 "And you shall take the *anointing oil*, and *anoint the tabernacle and all that is in it*; and you shall *hallow it and all its utensils, and it shall be holy.*

So God tells Moses to *anoint* the tabernacle, the altar, and everything in it. And this anointing would "hallow" the tabernacle. What does that mean? "Hallow" means "to make holy, to consecrate, to *set apart something for holy use.*" It means to *dedicate it to God*. To *set it apart* for God. So we see from this type of anointing that **ANOINTING WAS USED TO SET APART SOMETHING FOR HOLY USE TO GOD**. That's what the terms here mean—through this anointing, the tabernacle and the objects in it were *hallowed*. They were *set apart* for a holy and sacred use to God. Anointing was symbolic of that, that something was *dedicated to God's use and service*.

As we see here, anointing was an act of great significance. It *set something apart for God's use, dedicating it to Him*. How does that kind of anointing apply to Jesus Christ? How was He set apart or dedicated to serve God? What made Him different from any of us? Let's look at a series of scriptures over in John, beginning in **John 4:34**. These tell us some important information, such as: What was Jesus Christ's motivation? What made Him "tick"? What was He focused on? We'll begin reading in John 4:34.

John 4:34 Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work." In other words, that was His motivation. That's what nourished Him. That's what strengthened Him and kept Him going—doing the will of God the Father.

John 5:19—Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner."

So what did Jesus do? *He did exactly what the Father did*. He didn't do things on His

own or didn't do His own thing. He did exactly what the Father did. He didn't come to do away with the Father's laws. He came to *magnify* the law, and make it more honorable. Let's skip down a few verses to verse 30—

John 5:30— “I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.”

Again, Jesus Christ didn't try to please Himself or do His own thing, but His motivation was to *please the Father*. What God wanted was most important to Him. Let's turn to the next chapter, and verse 38—

John 6:38— “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.”

He said *that* was His purpose—to *do the will of God*, not to do his own will. His entire life was totally dedicated to doing God's will. His whole life was set apart to serve God. His whole life was an example of total commitment to and surrender to God's will and God's purpose—not to *change* it, not to *do away* with it not to *overthrow* it. His final prayers were, “Father, if it be your will, let this cup pass from Me—nevertheless, not *My* will, but *Yours*, be done.”

Over in **Matthew 26**—we won't turn there, but you can read about it later—when they came to capture Him there in the garden the night before He died, Peter pulled out his sword and tried to split the skull of the high priest's servant. And what did Jesus Christ say? He said, “Put the sword back, Peter. Don't you know that I can call for thousands of angels to deliver me? But that's not the way it's supposed to be. It has to happen *this way*—I have to die to fulfill God's will.”

He lived his life perfectly in accordance with God's will. He lived his life and died *in accordance with God's plan and purpose*. And one of those purposes was that He was set apart, divinely chosen, to be the perfect sacrifice to pay the penalty for the sins of all mankind. So Jesus Christ was *anointed*, He was *set apart for sacred use to God*. His entire life was an example of that.

2. The second instance or purpose of anointing that we find is also back in **Exodus 40**, where we read earlier about the tabernacle being anointed to dedicate it to God's use. Let's turn back there to see another type of anointing and how that also teaches us something about Jesus Christ, the anointed one. Now let's notice something beginning in verse 12—

Exodus 40:12— After the tabernacle was anointed, God told Moses to “**Bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water.**

13 “You shall put the holy garments on Aaron, and anoint him and sanctify him, (there's that word again, Aaron was to be dedicated or set apart for a particular purpose) **that he may minister to Me** (to *serve Me*) **as priest.**

14 “And you shall bring his sons and clothe them with tunics.

15 “You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an everlasting priesthood throughout their generations.”

So here is another use of anointing—**TO SET SOMEONE APART TO SERVE AS**

PRIEST. How does this apply to Jesus Christ? We know that He has been set apart as a priest. Hebrews 4 and 5 go into great detail as to how Jesus is our High Priest. What is a priest's job? What is his function? To *bring people to God*. To interact between God and man. To represent God to man, and to represent man to God. A priest's job isn't something that's easy for us to understand, because we've never experienced that the way the Israelites or the New Testament church members had experienced it. Many of them saw that in the temple every day, on the sabbaths and on the Holy Days in particular. They knew what this meant, but it's a hard concept for us to grasp.

Let's read some of what this means over in **Hebrews 4:14-5:2** to get a better understanding. I think this makes Christ's role as high priest much more clear to us. **Hebrews 4:14-16 through Hebrews 5:2—Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.** The temple had a veil that you "passed through" to go into the Holy of holies. The analogy here is that Jesus Christ "passed through the heavens" to reach the true Holy of holies, God's throne. This is a very clear reference to the Day of Atonement, the one day of the year when the high priest went into the holy of holies.

15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

He's saying that Christ has "been there, done that," as we might say today. He's experienced what we have, except the difference is that He never sinned.

16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Continuing right on in chapter 5, which continues the subject, comparing Christ to human high priests:

Hebrews 5:1 — —For every priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

2 He can have compassion on those who are ignorant and going astray, since he himself is also beset by weakness. The point being made here is that Jesus Christ, because He lived as a physical human being, *knows what we are going through*. And because of that, He knows that we are weak and He knows we need God's mercy and help. Because of this, Jesus Christ is perfect for the position of High Priest. We won't turn there, but John 5:22 says that the Father has committed all judgment to the Son. Why? Because He is a judge who has lived through and experienced everything we go through. That makes Him not only a perfect high priest, but also a perfect judge.

Now we'll skip over to **Hebrews 7:23** and read some more about how Jesus Christ is uniquely qualified to be our High Priest and the High Priest of all mankind.

Heb. 7:23— —And there were many priests, because they were prevented by death from continuing (in other words, they died and had to be replaced).

24 But He, because He continues forever, has an unchangeable priesthood.

25 Therefore He is also able to save to the uttermost those who come to God through Him, since He ever lives to make intercession for them.

So unlike the physical priests of Israel, who died and had to be replaced, Jesus Christ is *permanent*. He will *always* be there to save those who come to God, *forever*. And not only is He always there and always available, but it goes on to say:

26 For such a High Priest was fitting for us (He fits that position for us. How does He fit it?), **who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;**

27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

Continuing right on into the next chapter—

Hebrews 8:1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

So the book of Hebrews describes how Jesus Christ is a better High Priest than was previously possible. He says that Jesus Christ is perfect for that position, and he gives the reasons why. Jesus Christ is completely holy, He isn't polluted by sin, He has the authority for that position, and He isn't busy making sacrifices for His own sins because He did that once and for all. He lives forever, so He doesn't have to be replaced. And on top of all that, He isn't confined to the physical holy of holies in a physical temple, but He is in the true *spiritual* holy place of God.

Now we'll move over to **Hebrews 9:11** and read how all of this helps to purify us and to bring us to God. Again, that is the function of a priest—to bring man and God back together, to reconcile us.

Hebrews 9:11—But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

12 Not with the blood of goats and calves, but with *His own blood* He entered the Most Holy Place once for all, having obtained eternal redemption.

This is another clear reference to the Day of Atonement. And he says that the new covenant is superior because Christ now as High Priest bypasses a physical temple or tent and goes straight to the “real thing”—the true Holy Place of God in heaven. And He bypasses the blood of animals, which really couldn't pay the sacrifice for sin, through His own sacrifice which paid the penalty for *all* sin.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

What this is saying is that Christ's sacrifice is so much better. The sacrifices of bulls and goats really didn't clean up the inside of a person, didn't purge our conscience or remove the death penalty. But *His sacrifice did*. It cleared the way for us to receive eternal life. In that way the new covenant, which we are under because of Christ's sacrifice and our receiving of God's Holy Spirit, is far better than the old. The old covenant had only physical promises and no forgiveness of sin. But the new covenant does promise forgiveness of sin and the spiritual promise of eternal life.

That's pretty wonderful. And the net effect of Jesus Christ being our High Priest is over

in **Hebrews 10:19**. This is how that knowledge should affect us. This is how we should react to that, and this tells us what our approach should be toward God, knowing that Jesus Christ is our High Priest and the one who has already offered the ultimate sacrifice for us.

Hebrews 10:19—Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,
20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,
21 and having a High Priest over the house of God,
22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.
23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

That paints a truly wonderful picture of Christ's sacrifice and how that allows us to be reconciled to God. It shows us that Christ has removed that barrier between man and God and brought us together again, making us one with God again. Therefore we come boldly to God's throne in the true holy of holies, full of faith and confident that we are forgiven and pure before God the Father and Christ.

3. A third type of anointing is found in **1 Kings 19:16**, where Elijah was told to anoint Elisha as his successor in the position of prophet. We won't turn there, but you can read it later on your own. From this example, we also find anointing being used **TO SET SOMEONE APART AS A PROPHET**. Was Jesus Christ a prophet? He is referred to as a prophet many times in the four Gospels. He clearly foretold the future during His physical ministry on earth. There is Matthew 24, where He prophesied about what would happen in the time leading up to His return to earth. There are many other prophecies about His disciples, about His followers, and about the Church throughout the four gospels. And the book of Revelation is called "the Revelation of Jesus Christ."

But is *that* what is most important in what he said? Is foretelling the future the most important thing Christ talked about? Is that what was most important to Him? Even though Christ did foretell the future, that was really a very small part of what He said. A prophet does more than that. A prophet isn't just someone who foretells the future. A prophet is someone who *reveals the will and the purpose of God* to mankind.

Let's turn over to **John 12:49**. What did Christ speak about during His time on this earth? What did He talk about? Where did He get his ideas? Let's read what He said here in John 12:49—

John 12:49—“For I have not spoken on My own authority; but the Father who sent Me gave Me a command, *what I should say and what I should speak.*

50 “And I know that His command is everlasting life. Therefore, *whatever I speak, just as the Father has told Me, so I speak.*”

So what did Jesus reveal? “**Just what the Father has told me to speak.**” He taught and revealed the plan and purpose and will of God. He was a prophet, but even more than that, *a divine and holy teacher revealing the will and purpose of God.*

There is a beautiful section over in **Luke 10:21** where Christ talks about what it is that He revealed to people.

Luke 10:21—In that hour Jesus rejoiced in the Spirit and said, “I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

What was it that was being revealed? (next verse)

22 “All things have been delivered to Me by My Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and the one to whom the Son wills to reveal Him.”

This is what was being revealed—God the Father, Who was revealed by Jesus Christ. He was revealing a new view of God. A new kind of God. A new understanding of God. Not the kind of God envisioned by the distorted religion of that day, a God who was just waiting for someone to break His law so He could squash them like a bug, but instead a loving God, loving His followers as a loving father loves his children. That was a totally new concept.

23 And He turned to His disciples and said privately, “Blessed are the eyes which see the things you see;

24 “for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

Again, this is that concept of God as a loving father. That was something the Old Testament prophets and kings didn’t understand. Jesus Christ gave mankind that concept. He revealed it to His disciples, and He’s revealed it to us. And He says, “Blessed are the eyes that see what you see. For I tell you that many prophets and kings wanted to see what you see but did not see it, and to hear what you hear but did not hear it.” That applies just as much to us for what we see and understand through Jesus Christ.

So we see that Jesus Christ was *anointed to be a prophet*—not just one foretelling the future, but far more importantly, one who reveals God’s will and purpose and plan to mankind, and showing us what a loving God we worship.

4. The last type of anointing you find is over in **1 Samuel 16:1**. We won’t turn there, but you can read it later for yourself. This is where God told Samuel that He had rejected Saul as king over Israel for his disobedience. And God told Samuel to fill up his horn with oil, that he was being sent to anoint the next king over Israel. So Samuel goes through the first seven sons of Jesse, if you remember the story, and finally he gets to David. And God tells Samuel, *“This is the one—anooint him as king.”*

From this example, we see that Samuel was directed by God to anoint David to be the next king over Israel, and the anointing signified that God had chosen that person to rule. Several times in the Old Testament you find the king of Israel or Judah referred to as *“the Lord’s anointed”*—it was a title of respect *for the king*. So the fourth purpose of anointing we will discuss is that it was used **TO SET SOMEONE APART AS KING**.

How does that apply to Jesus Christ? We know that Jesus Christ is coming back to earth to rule and reign as King of kings and Lord of lords. That is pictured by the Feast of Trumpets and the Feast of Tabernacles which we just observed. Traditional Christianity has it backwards in its teachings. You do not magnify and honor Jesus Christ by doing away with the very things that teach us more about His glory and honor and power! That isn’t glorifying Jesus Christ—that is diminishing Him and cheapening who and what He is

and what He will do!

We're familiar with dozens of scriptures and prophecies about the fulfillment of these days, so we won't go into that. I will say that sometimes we get so focused on the *when and where and why* it will happen that we miss the main point—which is *how Christ will govern*. Let's turn back to **Isaiah 9:6** and read about it.

This tells us that He will establish God's government forever, and He will be King over all creation. But *how* will He reign? And what will that kingdom and government be like? That is more important to us than *when* it will happen. This sums it up in two verses.

Isaiah 9:6—For unto us a Child is born, unto us a Son is given, and the government will be upon His shoulder. And His name will be called *Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

7 Of the increase of his government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with *judgment and justice* from that time forward, even forever. The zeal of the LORD of hosts will perform this.

What are the words used to describe Jesus Christ as king and His kingdom? *Wonderful Counselor—Mighty God—Everlasting Father—Prince of Peace*. There will be no end of peace under that government. It will be established and upheld with *justice forever*. That is the kind of king and ruler Jesus Christ will be. And if we are to rule and reign with Him, that is the kind of rulers *we will have to be*.

The New Testament constantly refers to Him as “the Lord Jesus Christ” or simply “the Lord,” signifying that not only will He be king over all creation in the future, but *He is our master and ruler and king now*.

Do we realize that *He is* our Lord and master? What will it take for us to put *His* will first in our lives, above our own will? The Ephesians didn't quite grasp just how great Jesus Christ is, and Paul prayed that they might understand that over in **Ephesians 1:17**. They didn't quite understand what it means that “Jesus Christ is Lord.” They didn't quite understand the kind of authority that Jesus has. Do *we* understand that? Do we grasp what it means that Jesus Christ is our Lord and Master? Maybe we need to pray to understand what Paul said he prayed the Ephesians would understand here. In verse 16 he said that he prayed continually for them. And what did he ask?

Ephesians 1:17—(he prayed) . . . that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation *in the knowledge of Him,*
18 the eyes of your understanding being enlightened; *that you may know what is the hope of His calling,*
19 and *what is the exceeding greatness of His power toward us who believe,* according to the working of His mighty power

20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,

21 *far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.*

22 And He put *all things under His feet,* and gave Him to be *head over all things to the church,*

23 which is His body, the fullness of Him who fills all in all.

What Paul is saying here is that *Christ is over everything*. As it says here, He is above *all*

principality and power and might and dominion. He is over all the angels. He is above all the powers of the universe, the planets, the stars, the galaxies. He is over all power and authority both now and in the age to come. Everything is in subjection to Him. And included in that is His Church, the spiritual body that includes you and me. That is the greatness and the power and the authority of our king and master, Jesus Christ.

To conclude this sermon, I'd like to tell you a story I've heard about a famous Bible scholar who devoted his entire life to studying the Bible. He wanted to understand it and to help other people understand it as well. He spent years and decades studying it through and through. Near the end of his life, he was, "What is the most important thing you have learned from all the years that you've spent studying the Bible?"

The answer kind of startled the man who asked the question, because it wasn't quite what he expected. The scholar's answer was very simple. He said, "God loves me." "*God loves me.*" It's a simple answer, but it's the most important thing we can learn from the Bible. If we can *just learn that lesson* in this life, we've done better than most people. *God loves us. God is love. And Jesus Christ epitomizes that love.* You could say that Jesus Christ is God's love for us in the flesh.

You can't help but be reminded of **John 3:16**—

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

17 "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

God loves us so much that He gave His one and only Son to pay the penalty for sin in our place, sacrificing Himself for us. He loves us so much that He wants to share *everything* with us. God owns everything, and He wants to share that with us *forever*, giving us things we cannot even comprehend humanly, and giving us life that will never end, where there'll be no more death, or pain, or sorrow, or crying.

And all this is made possible through Jesus Christ.

Through Jesus Christ, whose name means "God saves."

Through Jesus Christ, who was set apart to live a life totally and completely dedicated to serving God.

Through Jesus Christ, who sacrificed Himself to pay the death penalty for us in our place.

Through Jesus Christ, who lives again within us, changing us to become more like God and to develop the nature of God within us.

Through Jesus Christ, who is our high priest, drawing us ever closer to God and giving us greater understanding of God and His ways.

Through Jesus Christ, set apart by God to be a holy prophet, a divine teacher, showing mankind the way to peace and happiness and life everlasting.

Through Jesus Christ, who will return to this earth as King of kings and Lord of lords to establish a kingdom that will bring peace forever, and that will offer salvation to all.

Through Jesus Christ, our king, our lord, and our master.

Let's be thankful for what *Jesus Christ* means for us.