

**“What it Means to be Reformed”; Session # 72, Solus Christus - “The Priestly Anointing of Christ”, Prepared by Pastor Paul Rendall for the Adult Sunday School Class on April 10<sup>th</sup>, 2016.**

**Exodus 40: 9- 15** – “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 shall be holy.” “You shall anoint the altar of the burnt offering and all its utensils, and consecrate the altar.” “The altar shall be most holy.” “And you shall anoint the laver and its base, and consecrate it.” “Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water.” “You shall put the holy garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest.” “And you shall bring his sons and clothe them with tunics.” “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.”

**Hebrews 9: 11-14** – “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.” “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.” “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

**Zacharias Ursinus says:** “Anointing was a ceremony by which prophets, priests and kings were confirmed in their office by being anointed either with common, or with a particular kind of oil. This anointing signified: 1. An ordination, or calling to the office for which they were thus set apart. 2. It signified the promise and bestowment of the gifts necessary for the purpose of sustaining those upon whom the burden of either of these offices was imposed. Christ was Anointed by God to be our High Priest, and to offer Himself a sacrifice for our sins and to make intercession for us according to the will of God.”

**Let’s look at the anointing of the Old Testament High Priest Aaron’s anointing which was typical of the Anointing of our Lord Jesus Christ.**

Exodus 29: 7 – “And you shall take the anointing oil, pour it on his head, and anoint him.” “Then you shall bring his sons and put tunics on them.” “And you shall gird them with sashes, Aaron and his sons, and put the hats on them.” “The priesthood shall be theirs for a perpetual statute.” “So you shall consecrate Aaron and his sons.”

**John Gill says here:** “This unction denotes the investiture of Christ with his office in eternity, who is said to be anointed so early, (Proverbs 8:22 – The Lord possessed me at the beginning of His way, before His works of old” “I have been established from everlasting, from the beginning before there was ever an earth...”) and the donation of the Spirit to him in time, without measure; with which he is said to be anointed, both at his incarnation and at his baptism, and also at his ascension to heaven, and hence comes the name of the Messiah, which signifies anointed; and so his people, his priests, are anointed of God, with an unction from him, with the oil of grace, with the graces of the Spirit, which is necessary for their instruction, for the presentation of themselves to as an holy sacrifice, and to make them meet for the heavenly glory.

Psalm 133: 1-3 – “Behold, how good and how pleasant it is for brethren to dwell together in unity!” “It is like the precious oil upon the head, running down on the beard, running down on the edge of his garments.” “It is like the dew of Hermon, descending upon the mountains of Zion; for there the Lord commanded the blessing – Life forevermore.”

**Gill says again:** “This (oil poured out on Aaron’s head) was typical of the grace of the Spirit, the unction from the Holy One; which has been poured on Christ, the head of the church, without measure; and with which he has been anointed above his fellows; and from him it is communicated to all his members; to every one of which is given grace, according to the measure of the gift of Christ; and who from his fullness receive, and grace for grace: and particularly brotherly love is compared to this ointment; because of the preciousness of it, which is true of every grace; and because of the extensiveness of it, reaching to head and members, to Christ and all his saints, the meanest and lowest of them; and because of its fragrant and sweet odor to all that are sensible of it; and because of its delightful, cheering, and refreshing nature; like ointment and perfume it rejoices the heart; yea, the worst things said, or reproofs given, in brotherly love, are like oil, pleasant and useful, Proverbs 27:9; and is as necessary for the saints, who are all priests unto God, to offer up their spiritual sacrifices; particularly that of prayer, which should be “without wrath”, as well as without doubting; and to do all other duties of religion, which should spring from charity or love; as the anointing oil was to Aaron and his sons, in order to their officiating in the priest's office.”

**Hebrews 5: 1-10a** – For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.” “He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.” “Because of this he is required as for the people, so also for himself to offer sacrifices for sins.” “And no man takes this honor to himself, but he who is called by God, just as Aaron was.” “So also Christ did not glorify Himself to become high Priest, but it was He who said to Him: ‘You are My Son, today I have begotten You.’” “As He also says in another place: ‘You are a priest forever according to the order of Melchizedek; who in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered.’” “And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest according to the order of Melchizedek.”

In these verses Christ is spoken of as appointed by God to His office as High Priest even as men like Aaron and his sons were appointed to their priestly office. They offered gifts and sacrifices for the sins of the people, but only in a typical fashion. These offerings had no efficacy of their own to atone for sins. But even though they were only typical, if a person believed, looking forward to the greater sacrifice of Christ, they would be saved; not by the ceremony but by faith in the coming Christ, the One who was anointed by God to be the High Priest of all of His people, both Old Testament and New. God’s anointing of Christ was His appointing of Christ: “You are a priest forever according to the order of Melchizedek.” Jesus was acting in the capacity of being our great High Priest when He offered up prayers and supplications to God so that He would continue to have the holy resolution to endure all of the sufferings necessary to purchase our salvation. And in the process He learned obedience through the things that He suffered. This He did on our behalf. He was perfected in this way so that He would become the author of eternal salvation to all who will obey Him by believing in Him and learning to do what He says.

**Listen to William Burkitt in his commentary on this:** “As Christ’s eminent dignity, so his exemplary obedience; he learned obedience; not by personal speculation, but by real experience; he experimentally understood what obedience was. Note here, That there are two ways of learning obedience. 1. By the comprehension of the mind. 2. By the experience of sense. Christ as God was perfect in knowledge, nothing could be added to him, but when he became man, then he came to understand and learn by sufferings, which was a new method and way of knowing. And the obedience which Christ learned, was free and voluntary, universal and complete, sincere and pure, persevering and constant. Christ learned this lesson of obedience, not barely to know it, but to do it; to learn to obey, is to obey by the things which he suffered; he did perfectly learn, and experimentally understand, what obedience was. Blessed Jesus! As didst thou, so may we learn practical obedience by the things which we suffer.”

Hebrews 7: 20-25 – And inasmuch as He was not made priest without an oath (for they have become priests without an oath, but he with an oath by Him who said to Him: “The Lord has sworn and will not relent, ‘You are a priest forever according to the order of Melchizedek, by so much more Jesus has become a surety of a better covenant, because they were prevented by death from continuing.” “But He, because He continues forever, has an unchangeable priesthood.” “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”

**Thomas Boston says:** “Christ is pleading now for His people in heaven, in His exalted state.” “When He had offered up Himself a sacrifice on the cross, He ascended into the Most Holy Place, and there prosecutes the same suit that He had commenced on earth.”

Romans 8: 34 – “Who shall bring a charge against God’s elect?” “It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.”

**Boston goes on to say** (Vol. 1 of his Works, Pages 468-472) :

“Christ’s intercession lies in the following things:

1<sup>st</sup> – In His appearing in heaven in His people’s nature, and on their account.” “After He had shed His precious blood on the earth for the expiation of the their sin, He rose again from the dead, and ascended into heaven as their Advocate and Intercessor, that, by the virtue of His meritorious sacrifice, He might answer all the charges brought in against them, and sue out (plead their right to) all the good things that belonged to them.” (That is, based upon His own sufferings for them)

2<sup>nd</sup> – In presenting the memorials of His death and passion as a moving plea on their account.” “This was typified and prefigured by the High Priest’s carrying the blood of the sacrifice into the Most Holy Place, and presenting it before the Lord.” “He was not to go in before the mercy-seat without it; and there was no interceding but by virtue of it.” “So the whole power and efficacy of Christ’s intercession is founded upon His meritorious sufferings.” “His soul that was bruised and made an offering for sin, and His body that was wounded and broken upon the cross, are daily presented before God, and will remain in the divine presence forever, as an eternal memorial of His bloody sufferings.” “This has a powerful efficacy in prevailing with God.”

3<sup>rd</sup> – “In presently His will and desire to the Father on their behalf not in a humble and supplicatory manner, in the way of charity, but by a claim in the way of justice.” “He now pleads

that His people may be put in full possession of all the blessings which were purchased for them by His bloody death.” Isaiah 53: 10 and 11

4<sup>th</sup> – “In His presenting His people’s prayers and petitions unto God and pleading that they may be accepted and granted for His sake.” Their prayers and religious performances are both impure and imperfect; but His precious merit, applied by His powerful intercession, purifies and perfects them.” “The skillful Advocate puts them into form and language suited to the methods of the court of heaven, and by His great interest there procures them a speedy hearing.” 1 John 2: 1 and 2

5<sup>th</sup> – “In His answering all the bills of indictment which are brought in against them.” “Many times a believer is brought in as an arraigned criminal before the divine tribunal, where Satan appears as the accuser, brings in the charge of sin, pleads the righteousness of the law, solicits for judgment upon his accusations, and for the execution of the curse due to the crime.” “the justice of God calls for vengeance, and conscience thunder out nothing but hell and wrath.” “Now while the believer is in these dismal circumstances, Christ steps in and answers the charge.” “He pleads the efficacy of His merit against the greatness of the believing sinner’s crimes, and His satisfaction to justice by the death of the cross against all the demands and challenges of the law.” “And thus the sentence of condemnation due unto the sinner for his sin is averted, and a sentence of absolution (a freeing from blame or guilt; release from consequences, obligations, or penalties) is pronounced, upon the merit and plea of this powerful intercessor.” Zechariah 3: 1-9