

Mark 8:27-33 - MSS

Let us listen with attention the Word of God:

²⁷ And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, "Who do people say that I am?" ²⁸ And they told him, "John the Baptist; and others say, Elijah; and others, one of the prophets." ²⁹ And he asked them, "But who do you say that I am?" Peter answered him, "*You are the Christ.*" ³⁰ And he strictly charged them to tell no one about him.

Jesus Foretells His Death and Resurrection

³¹ And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. ³² *And he said this plainly.* And Peter took him aside and began to rebuke him. ³³ But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man."

May God add his blessing to the reading, understanding and preaching of his Word.

Let us pray:

We thank you, our Father, for sending you Son, who was called Jesus, the Christ, the one anointed with the Holy Spirit, to live among us, to die for our sins, and to rise on the third day for our redemption and our everlasting salvation. Teach us today about Jesus the Christ, that we might know him better, and worship him with greater understanding, and even as he was anointed with the Spirit, may we also know the anointing and be filling of the Spirit. In Christ Jesus' name we pray.

If there's one thing we can say about Jesus Christ, it is that he was and is **an Epiphany** to the world. That is, he is a revelation, an unveiling of truth to a world in spiritual darkness and sin.

We are, in fact, right now in what is known as the Epiphany Season – celebrating his unveiling to the world. The last couple Sundays we saw him being revealed as the King of the Jews when the Wise Men came from the East to worship him. And we saw him revealed as the One who came to identify with us in our sin when he submitted to John's baptism in the Jordan River. Today we want to consider his presentation to the world as the Christ.

Do you understand what this word "Christ" means? We use it often when we talk about Jesus, the Son of God, and often we just use the word "Christ" to refer to him in his entirety. And that is not wrong at all, but today I want us to dig deeper into the meaning of what it means that Jesus was "the Christ."

The basic meaning of “Christ” is “anointed one.” In Christ’s case, the anointing that he received is the anointing of the Holy Spirit.

But we need to go back to the OT and get ahold of the significance of this concept of anointing. In the OT both things and people could be anointed, that is they could have oil, like olive oil, poured over them. And the purpose of anointing things or people was to set them apart for holy use, for special use for God and his service.

For example, we read in Exo. 30:22-30

²² The LORD [Yahweh] said to Moses, ²³ “Take the ^(A) finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of ^(B) aromatic cane, ²⁴ and 500 of cassia, according to the shekel of the sanctuary, and a ^(C) hin^[a] of olive oil. ²⁵ And you shall make of these a sacred anointing oil blended as by the ^(D) perfumer; it shall be a ^(E) holy anointing oil. ²⁶ ^(E) With it you shall anoint the tent of meeting and the ark of the testimony, ²⁷ and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, ²⁸ and the altar of burnt offering with all its utensils and the ^(G) basin and its stand. ²⁹ You shall consecrate them, that they may be most holy. ^(H) Whatever touches them will become holy. ³⁰ ^(I) You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests.

So we see this special aromatic mixture that had a special recipe given by God himself to be used to anoint the various furniture in the tabernacle or tent where worship and holy service of the priests took place – and also the priests themselves were anointed, Aron and his sons were anointed for their service in the worship of Yahweh.

We also note that in the OT men were anointed with oil for service into the ministry offices of not only of priest, but also of prophet and king.

Robert Reymond in his book *Jesus, Divine Messiah*, explains that in the OT there was an “anointing ritual” performed for these holy offices. For example

Prophets:

1 Kg. 19:16 [to Elijah]: ¹⁶ ^(S) And Jehu the son of Nimshi you shall anoint to be king over Israel, and ^(I) Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.

Priests:

Exo. 29:1-7

“Now this is what you shall do to them to consecrate them, that they may serve me as priests. ... ⁷ You shall take ^(G) the anointing oil and pour it on his head and anoint him.

Kings:

In the anointing of David to be king of Israel we read:

1 Sam. 16:1- The Lord said to Samuel, “How long will you grieve over Saul, since I have rejected him from being **king** over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a **king** among his sons.”

v.11-13 - 13 Then Samuel took (E)the horn of oil (F)and anointed him [David] in the midst of his brothers. (G)And the Spirit of the Lord rushed upon David from that day forward. And Samuel rose up and went to Ramah.

Notice here that the anointing is associated with the coming of the Spirit of the LORD coming upon David. He was anointed for service as King of his people.

What do we do today to dedicate a person to a special job such as president or judge? We take an oath of office or we may be sworn in as a citizen of our country. But in those days of the OT there was a pouring on the head.

2 Kings 9:1-6 - Then Elisha the prophet called one of (A)the sons of the prophets and said to him, (B)“Tie up your garments, and take this (C)flask of oil in your hand, and go to (D)Ramoth-gilead. 2 And when you arrive, look there for Jehu (E)the son of Jehoshaphat, son of Nimshi. And go in and have him rise from among (E)his fellows, and lead him to an inner chamber. 3 Then take the flask of oil and pour it on his head and say, ‘Thus says the Lord, (G)I anoint you king over Israel.’ Then open the door and flee; do not linger.

So they did some serious anointing. Not just a little dab on the forehead, as we are in the custom of doing, but they poured either a flask or horn full of oil on top of the person’s head. We read in Psalm 133:1-2:

Behold, how good and pleasant it is
when (B)brothers dwell in unity!^[a]
2 It is like the precious (C)oil on (D)the head,
running down on the beard,
on the beard of Aaron,
running down on (E)the collar of his robes!

Unified fellowship, where we are one in heart and spirit with other brothers in Christ, is like being warmly and unreservedly anointed with a flask of oil.

The Hebrew word in the OT for the “anointed one” is Messiah. We see it, for example in **Psalm 2**

(A)Why do (B)the nations rage^[a]
and the peoples plot in vain?
2 The kings of the earth set themselves,
and the rulers take counsel together,
against the LORD and against his (C)Anointed, saying,
3 “Let us (D)burst their bonds apart
and cast away their cords from us.”

- 4 He who (E)sits in the heavens (E)laughs;
the Lord holds them in derision.
- 5 Then he will speak to them in his (G)wrath,
and terrify them in his fury, saying,
- 6 “As for me, I have (H)set my King
on (I)Zion, my (J)holy hill.”
- 7 I will tell of the decree:
The LORD said to me, (K)“You are my Son;
today I have begotten you.
- 8 Ask of me, and I will make the nations your heritage,
and (L)the ends of the earth your possession.
- 9 You shall (M)break (b) them with (N)a rod of iron
and dash them in pieces like (O)a potter's vessel.”
- 10 Now therefore, O kings, be wise;
be warned, O rulers of the earth.
- 11 (P)Serve the LORD with (Q)fear,
and (R)rejoice with (S)trembling.
- 12 (T)Kiss (U)the Son,
lest he be angry, and you perish in the way,
for his (V)wrath is quickly kindled.
- (W)Blessed are all who take refuge in him.

Here is a key OT showing that the Anointed One in v. 2 seems to be the same person as the King in v. 6 and the Son in v. 12 – and even the LORD in v. 11 So we have the anointed King who is the Son? Who can that be?

The apostles who wrote the NT understood, by the guidance of the Holy Spirit who this person was. We read in Acts 13:30-33 when Paul and Barnabas were on their first missionary journey and were preaching in the synagogue at Antioch in Pisidia

30 But (BV)God raised him from the dead, 31 and for many days (BW)he appeared to those (BX)who had come up with him (BY)from Galilee to Jerusalem, (BZ)who are now (CA)his witnesses to the people. 32 And we bring you the good news (CB)that what God promised to the fathers, 33 (CC)this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm,

(CD)“You are my Son,
today I have begotten you.’

The apostles understood this verse 7 of Psalm 2 to refer to Jesus’ resurrection from the dead.

The Hebrew Word for anointed one is Messiah. The Greek equivalent is Kristus, or in English, Christ. So whenever we see the word Christ in the NT it is equivalent to the Hebrew word Messiah which means anointed one.

Think how many times “Christ” is used in the NT – 100’s of times. So when we read in the NT Jesus Christ it means Jesus, the Savior, the anointed one.

Here’s just a few examples of the use of the word Christ in the NT:

Mat. 1:18 - Now the birth of Jesus **Christ** took place in this way. “*Jesus, the anointed one...*”

John 7:42 - Has not the Scripture said that the **Christ** comes from the offspring of David, and comes from Bethlehem, the village where David was?” “*the anointed one*”

Matt. 26:63: But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the **Christ**, the Son of God.” “*the anointed One, the Son of God*”

Jesus, the Son of God, is often called Christ in the NT, that is, the “anointed one.”

What was it that Jesus was anointed with? Was it olive oil, or something else?

This baptism of Jesus by John was when he was anointed with the HS.. He was the anointed one, but it was not with a flask of oil, but with the Holy Spirit directly poured out on him from heaven. Jesus, the Son of God, the incarnate Lord, now was also the anointed one. Not with olive oil, but with the very Spirit of the living God.

Jesus is the Christ, the anointed one.

Over 500 times in the NT Jesus is called the Christ, that is, the Anointed One. The NT does not want us to forget that he was anointed with the Spirit. Now we often use the word Christ, of Jesus Christ, or the Lord Jesus Christ, and we don’t consciously think, this means the Anointed one, or Jesus the Anointed one, or the Lord Jesus the Anointed One, but that is what the word Christ literally means.

How does Peter summarize Jesus’s ministry among people? Acts 10:38:

“God anointed Jesus of Nazareth ^(B)with the Holy Spirit and with ^(C)power. He went about doing good and healing all ^(D)who were oppressed by the devil, ^(E)for God was with him.”

This is it! Jesus is anointed with the Spirit of God. This was the Spirit of power. And by the Spirit he did all his mighty works of ministry such as healing power and delivering those who had been oppressed by the devil. It was by the anointing of the Spirit that he performed his miracles and actions of power.

Then when Jesus was baptized, we read in Mark 1:10:

¹⁰ And when he came up out of the water, immediately he ^(A)saw ^(B)the heavens being torn open ^(C)and the Spirit descending on him like a dove.

Immediately after his baptism Jesus is driven into the wilderness by the Spirit and undergoes 40 days of testing. And so his public ministry began. It began with the Father declaring his pleasure in his Son, then into the wilderness of temptation and trial, and then his public ministry began. All his acts of healing and deliverance and compassion were done in the power of the Spirit.

In our text today Jesus asked his disciples:

, “Who do people say that I am?”²⁸ And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.”

Now Jesus gets closer to home. Let’s don’t think about the world, let’s don’t think about public opinion. What about you personally, who do you say I am?

Peter answered him, “*You are the Christ.*”

You are the anointed one. You are the one in Psalm 2 and Isa. 42 and Isa. 61.

Peter said, you are the Christ. Not a Christ. There is only one promised Anointed One as in Psalm 2 – he is also the King and the Son.

° And he strictly charged them to tell no one about him.

But then Jesus begins to tell them some things that did not fit into their equation, their idea of the Anointed One, the Christ they were looking for:

And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.³² *And he said this plainly.* And Peter took him aside and began to rebuke him.³³ But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

What Peter and the others had failed to do was integrate all the various strands of OT teaching on the coming Deliverer together. They took scriptures like Daniel 7 to heart:

⁂ behold, with the clouds of heaven
 there came one like a son of man,
 and he came to the ^(B)Ancient of Days
 and was presented before him.
¹⁴ ^(C)And to him was given dominion
 and glory and a kingdom,
 that all ^(D)peoples, nations, and languages
 should serve him;
^(E)his dominion is an everlasting dominion,
 which shall not pass away,

and his kingdom one
that shall not be destroyed.

Peter and the others wanted this kind of messiah, of Christ – a great world ruler and king.

But they didn't understand that the person in Isaiah 53 was also this coming Anointed One.

(L) But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
(J) and with his wounds we are healed. V. 5

It was Jesus himself who brought together all the OT prophecies regarding the Coming One, who would be a victorious King, but also a suffering servant. It was in his person all the varied predictions of the Anointed King would find fulfillment. He would be anointed with power but also with humiliation. He would be crucified, but also exalted.

Jesus had to rebuke Peter because his conception of the Christ was one-sided; it was not in balance, it was in error. It saw only the glory of a conquering warrior, not the shame of the cross.

Jesus told them after his resurrection, Luke 24:46:

⁶ (AE) Was it not necessary that (AF) the Christ should suffer these things and enter into (AG) his glory?" ²⁷ And (AH) beginning with (AI) Moses and (AJ) all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

And in v. 44: "...everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." ⁴⁵ Then (BG) he opened their minds to understand the Scriptures.

So Jesus is saying that throughout the OT, in every area, the scriptures point to him, predict his coming, and describe his ministry.

In Isa. 35 we read:

"Be strong; fear not!

(H) Behold, your God

will come with vengeance.

with the recompense of God.

He will come and save you."

⁵ (I) Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;

⁶ (J) then shall the lame man leap like a deer,
and the tongue of the mute sing for joy.

Here the coming one is the glorious Savior.

But in Zech. 12:10 we read get a different picture:

⁰ "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

He is the pierced one, the crucified one.

We read what Moses wrote in Deut. 18:

¹⁸ I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. ¹⁹ And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.

In the writings we read in 2 Sam. 17:14-17:

¹⁶ "And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." ¹⁷ In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

So, after his resurrection in his instruction to his disciples, Jesus said you will find me throughout the OT: I am the healer, the deliverer, the Savior of the people of God. I save them by my suffering on the cross. And I will be a descendent of David and establish a kingdom which will never fade away.

This is Jesus Christ, Jesus the one anointed with the Spirit, the Son of God, the King of the kingdom of God.

Applications:

The anointing of Jesus with the HS is crucial for us to understand:

1. It magnifies the incarnation of our Lord and his true humanity. Although he was incarnate deity, he was also fully human and he had to have the presence and power of the HS to accomplish his works of power, of healing, of deliverance. He humbled himself and became a man. As such he had to have the presence and power of the HS to preach, heal, and deliver.

2. The Anointing of the Spirit, Jesus the Christ, shows that he was not alone as the divine Messiah. But the Father sent the Spirit, and the Spirit came and was present through Jesus' life. So the triune God in the fullness of the three persons worked salvation in behalf of his people.

Jesus was incarnate God sent by the Father in the power of the Spirit to save his people from their sins and bring them to himself.

The same triune God works in us and for us all the days of our lives. He saves us and sanctifies us. God holds nothing back in the rescue, redemption, and renewal of his people. The Father works, the Son works, and the Spirit works.

As a result, we are saved from our sins and from hell and from separation from God our Creator now and forever. Trials may come and trials may go, or trials may never go, but God stays, he stays in the fullness of his triune being, to bring his beloved ones to himself.

3. If Christ had to have the presence and power of the Spirit to exercise his ministry, how much more do we sinners need the presence and power of the Spirit to minister and serve in his name!

Gal. 5:25 - ⁵ *If we live by the Spirit, (C) let us also keep in step with the Spirit.*

Truly, as Christian people we live by the Spirit. He Spirit has come to indwell us and give us life, spiritual life. And from here on out we live in the presence and fellowship and Lordship of the Holy Spirit.

So we need to stick with him, hear his voice, sense his leading, and be sensitive to his gentle voice directing our lives.

Let the Anointed One, the Christ, continually anoint us, pour out his Spirit upon us. As Paul said in Ephesians 5:18, "Be continuously filled with the Spirit."