

As we enter the season of Advent

Advent literally means the "*coming of a very important person*"

That person of course is Jesus - and we're of course counting down to Christmas - remembering the very first Christmas - and the birth of the most important person of all time, Jesus, God's Son

Over the next few Sundays we'll explore why Jesus is so important

You have an outline in your bulletin

Please have your Bibles turned to 1 Samuel 16 to begin with

Let's ask for God's help and understanding, before we begin. Let's pray

Intro

Question to begin with then...

How many of you were around in 1953?

A special occasion in that year? Anyone know what?

Queen Elizabeth's Coronation 1953

The Prime Minister of England at the time, Winston Churchill was reportedly horrified at the idea that "modern mechanical arrangements such as - television cameras - should be used to broadcast from inside Westminster Abbey"

Anyway, the Coronation was televised.

But there was one part of the coronation that no-one saw in TV.

That was the part of the coronation called the Act of Consecration

Consecration - means to connect or dedicate something or someone to God - So we could consecrate a church or a building - which means it is dedicated to God - and to be used for His purposes

So, when the Queen was crowned – part of the ceremony – connects or dedicates her to God

This was the part of the ceremony that no one saw on TV

The Act of Consecration is the most magical aspect of an English Coronation, so extraordinary that history (and the 1953 Coronation Committee) decreed it must remain out of sight.

At the appointed time in the ceremony, the Queen was disrobed of her crimson cloak, her jewellery was removed and the young Elizabeth was seated in King Edward's chair, an ancient and simple throne, clothed in a dress of purest white. It was a moment of high theatre.

A golden canopy held by four Knights of the Garter was suspended above and around the Queen, a grander version of the cloth cabinet a conjuror might wheel onto stage before making his glamorous assistant disappear.

With the Abbey almost silent, the Archbishop of Canterbury was handed the Ampulla, a flask in the shape of an eagle made in solid gold.

[PowerPoint 1-The Queen]

This flask was crafted in 1661 for the coronation of Charles II.

A spoon was also passed to the archbishop, a relic that had survived the Civil War and was probably made for Henry II or Richard I. The props dripped with history: antique, sacred, even mythical.

From the flask, the archbishop poured some "blessed oil" of orange, roses, cinnamon, musk and ambergris, and anointed the Queen in the form of a cross, on the palms of her hand, on the breast and on the crown of her head.

As he did so, he whispered these words: "Be thy head anointed with holy oil: as kings, priests, and prophets were anointed. And as Solomon was anointed king by Zadok the priest and Nathan the prophet, so be you anointed, blessed and consecrated Queen over the Peoples, whom the Lord thy God hath given thee to rule and govern."

In that instant, the viewing public were meant to believe that their Queen was transformed. As a newsreel commentator put it: "the hallowing - a moment so old history can barely go deep enough to contain it."

When the golden canopy was removed and the cameras rolled on the Queen once more, hey presto and hallelujah, Elizabeth had become associated with the divine.

As we just said in the Queen's coronation - the anointing with oil goes right back to how the Kings of Israel were anointed

[PowerPoint 2-Mashiyach]

The Hebrew word for anointing is - *Mashiyach* -
It means to be made holy or set apart for God's purpose

From the Hebrew word *Mashiyach* - we get *Messiah* -
Which means God's chosen anointed one

The idea being that in the selection of kings, priests and prophets of Israel - God is in control of this selection process - and by anointing the king or priest or prophet - it is telling the people watching on - God has chosen this person for this position.

David anointed (1 Samuel 16)

Which brings us to our OT reading from 1 Samuel 16

[PowerPoint 3-God speaks to Samuel]

And we see that it is God who chooses and rejects the kings of Israel
Saul is rejected because of his continued disobedience to God
God tells Samuel to take his horn of oil

And go to Bethlehem - God has chosen one of Jesse's sons to be king
Bethlehem should give us a hint of a future anointed king

Samuel's worried about the current king, King Saul's, reaction
But God is in control

Samuel is instructed to make a sacrifice to the Lord and invite Jesse and his sons to the occasion

Samuel assumes that God's chosen anointed one is among this gathering

[PowerPoint 4-appearances]

God's criteria for a king is different to Samuel's and human being's criteria

The new king is not chosen by his height or strength or looks - even though King Saul was head and shoulders above everyone else - he's heart was not towards God but towards himself

God says in v7 - people look at the outward appearance - God looks at the heart
Seven of Jesse's sons are lined up - but God tells Samuel - He's not chosen any of them

[PowerPoint 5-David]

There's one more son - whose seen as insignificant - the youngest and smallest - he's a shepherd boy - left tending the sheep

This shepherd boy is sent for

God tells Samuel to anoint this son - the shepherd boy - David

Again - this should give us further hints - of a future shepherd - the Good Shepherd - a future Son of David

[PowerPoint 6-Spirit]

Notice too in v13 - the Spirit of the Lord is powerfully on David

Perhaps there's more to anointing than just oil...

David grew to be a man after God's own heart - and he wrote many of the Psalms

The anointing of David as King - is a hint of a future Anointed King...

Later in David's life in 2 Samuel 7 - God promised David that one of his descendants would be on David's throne and rule an everlasting kingdom
Who is this anointed King? This Messiah?

Jesus anointed (Luke 4:14-30)

We fast forward a 1000 years or so

Israel is now occupied by the Romans

And it seems unlikely there will ever be another king on King David's throne - let alone, a forever King?

[PowerPoint 7a]

But then we read in Matthew 1:1

This is the genealogy of Jesus ***the Messiah the son of David***, the son of Abraham: etc. etc.

Jesus is referred to as the Messiah - God's chosen anointed one

And He's referred to as a descendant of King David

Jesus' genealogy is given in two places in the NT: [Matthew 1](#) and [Luke 3:23-38](#).

Matthew traces the genealogy *from Jesus to Abraham*.

Luke traces the genealogy *from Jesus to Adam*.

However, there is good reason to believe that Matthew and Luke are in fact tracing entirely different genealogies.

For example, Matthew gives *Joseph's father as Jacob* ([Matthew 1:16](#)),

whereas Luke gives *Joseph's father as Heli* ([Luke 3:23](#)).

Matthew traces the line *through David's son Solomon* ([Matthew 1:6](#)), whereas

Luke traces the line *through David's son Nathan* ([Luke 3:31](#)).

[In fact, between David and Jesus, the only names the genealogies have in common are She-al-tiel and Zerub-babel ([Matthew 1:12](#); [Luke 3:27](#))]

You might have grappled with these genealogies in your growth group this week:

The most common explanation for the two genealogies is:

that *Luke is recording Mary's genealogy* and *Matthew is recording Joseph's*.

Matthew is following the line of Joseph (Jesus' *legal* father), through David's son Solomon, while Luke is following the line of Mary (Jesus' *blood* relative), through David's son Nathan.

Now because there was no Greek word for "son-in-law," in Luke, Joseph was called the "son of Heli" by marriage to Mary, Heli's daughter.

Through either Mary's or Joseph's genealogy, Jesus is a descendant of David and therefore eligible to be the Messiah.

Tracing a genealogy through the mother's side is unusual, but so was the virgin birth. Luke's explanation is that Jesus was the son of Joseph, "so it was thought" ([Luke 3:23](#)).

In any case what we can say - is that Jesus is the Promised Messiah (God's chosen anointed One) - promised in the Old Testament

[PowerPoint 7b-baptism]

When Jesus was about 30 years old (Luke 3:23), he started His ministry

He was baptized by John the Baptist

At His baptism something special happened - Luke 3:21-22

²¹ When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened ²² and the Holy Spirit descended

on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

So as Jesus' ministry began - He was anointed with the Holy Spirit - He is being singled out as God's Chosen Anointed One

As we pick up our 2nd reading from Luke 4:14-30

[PowerPoint 7c-Isaiah]

Jesus entered the synagogue in the town he grew up in, Nazareth, He entered with the power of the Holy Spirit

In the synagogue, Jesus read from a scroll of Isaiah (quoting Isaiah 61:1-2)

¹⁸ "The Spirit of the Lord is on me,

because he has anointed me

to proclaim good news to the poor.

He has sent me to proclaim freedom for the prisoners

and recovery of sight for the blind,

to set the oppressed free,

¹⁹ to proclaim the year of the Lord's favor."

After reading the scroll from Isaiah

Jesus made an extraordinary claim

V21 - "Today this scripture is fulfilled in your hearing."

It's like Jesus is saying to them?

Who was Isaiah speaking about? Answer? Me! Jesus!

When will this happen? Answer? It's happening now

The Spirit of God is on Him

He is God's Anointed One

He has come to declare the Good News

To set people free from the bondage and prison of sin

To help people who are blind to God - to actually see and believe in God

Their response was one of surprise - they were amazed at how well He spoke

When they remembered he's Joseph, the carpenter's, son - they start to

resent the fact that someone so familiar as Joseph's son could speak with such grace and claim to be the fulfillment of such a remarkable prophecy

[PowerPoint 7d-rejection]

Jesus' response shows that the people of his hometown, Nazareth, expected him to proof his claims with miraculous signs - like healing himself or doing miracles in Nazareth like he'd already done in Capernaum

They saw themselves as having some sort of ownership on Him - being from their town - and they could call upon his power/miracles - on demand - like some genie in the bottle

But Jesus says in v24 - **no prophet is accepted in His hometown**

What Jesus is saying is - it's easy to doubt the power and work of God among those who are most familiar to us - like family and friends. It was easy for those in Nazareth to doubt or reject Jesus - because He seemed so normal and familiar to them; surely, He can't be who Isaiah's talking about?

Lesson - It's not the preacher or teacher's or our job as we teach - to please people - it's our job to speak the Lord's word and do the Lord's work

Jesus' audience wanted special favours because Jesus was in His hometown Jesus pointed out that this doesn't matter to God. He uses Elijah and Elisha prophets of the OT, as examples - they preached the Word of God to the Gentiles (non-Jews) because the Jews of their time, weren't interested in receiving the Word

Lesson - the fact that the people in Nazareth didn't receive Jesus had nothing to do with Jesus - but everything to do with them. He truly is God's anointed one - but they wouldn't receive Him. That's was down to their hard hearts

Lesson - Jesus' examples (from OT) showed that God's miraculous power operates in unexpected sovereign ways. The Leper, Naaman, from Syria (Gentiles) was healed of leprosy rather than the lepers in Israel. Why? Because Naaman heard the word that he could be healed. He responded to the word - by travelling from Syria to Israel; and he obeyed the word - washed himself 7 times in the river Jordan (2 Kings 5) - and he was healed

Jesus healing from the disease of sin - is available to all who will receive His word of cleansing - and come and obey it - and believe it - then they are healed of their sin

The people of Nazareth's response to Jesus' sermon - was anger. They were angry to be told there was something wrong with their attitude; they were

angry that their request for a miracle was denied and angry because God even loved the Gentile (dogs)

God's word is meant to afflict the comfortable

And comfort the afflicted

In their anger, they tried to push Jesus off a cliff. Pushing someone off a cliff, in those days, was the first step before stoning the person - once they are on the ground - it was easy to stone them

Their response to Jesus is typical of today

Jesus is rejected by many today - they push Jesus off the cliff so to speak - many say 'go away Jesus!'

Jesus was rejected by His hometown

Jesus is being rejected by our home country - a country originally formed on Christian values

It's time for us to stand up, be bold, and tell people about Jesus - God's anointed one - why not use this season of Advent to tell people:

Jesus saves those lost from God

Jesus died for sins to be forgiven

Jesus rose from the dead to show death can't hold Him down - and He offers eternal life to all who come to Him with a heart for Him and believe

Ironically, the people in Nazareth demand a miracle - Jesus gave them an unexpected one - right in front of their eyes - as they tried to kill Him - He walked or passed through the crowd - and escaped!

Response: We are anointed ones! (Ephesians 1:13-14)

We've seen the anointing of King David

And the anointing of King Jesus

[PowerPoint 8a-anointed ones]

What's our response today?

We'll turn with me to Ephesians 1:13-14

¹³ And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.

As Christians we are included in Christ

Christ is the Greek word for Messiah - God's Chosen Anointed One
 The Hebrew word **Messiah** and the Greek word **Christ** have the same meaning

Apostle Paul is saying as Christians we are included with God's anointed one
 When?

When we hear the Gospel message - of Jesus' death and resurrection - saving us from sin and death and giving us eternal life - and we believe this message
Then we are also anointed

We're marked with a seal of the Holy Spirit (that Jesus promised to send before he died - in John 14)

As we are anointed with the Holy Spirit

It's like a down-payment or deposit - reserving our place in the glory of Heaven later - it's not a maybe or a perhaps - it's a guaranteed spot - because we believe - the Holy Spirit has tagged us for Heaven

[PowerPoint 8b-Spirit]

So, our response today should be as the Apostle Paul says in Gal 5:25 - since we are anointed with the Spirit - let us

... live by the Spirit, let us keep in step with the Spirit.

How do we keep in step with the Spirit?

We practice the fruit of the Holy Spirit - in Gal 5:22-23

[PowerPoint 8c-Fruit]

fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, ²³ gentleness and self-control. Against such things there is no law.

Friends, as Christians we belong to God's anointed one - Jesus

And we are God's **anointed ones** - anointed with the Holy Spirit

Let us bring glory to Him by **living** as His anointed ones...

Let's pray...