

“The Lord’s Anointed”

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Remember what we have learned already about the visit of Samuel the prophet to Bethlehem, the home of David and how he anointed him from among his brethren to be king over Israel. This was when David was a lad, but it was more than twenty years before the crown was placed upon his head, and he sat upon the throne as ruler of God’s people. During these long years of waiting his faith was tried, and he was prepared to become a wise and great ruler. King Saul was very jealous of David, because he knew that God had taken the kingdom from him and given it to David. Many times he tried to take his life, and would have done so if God had not taken care of him. Twice when David was playing the harp before him he threw a spear at him, thinking to kill him.

Because of Saul’s hatred, David was obliged to flee from the palace, where he had been living, and wander among the mountains, living in caves, and among the rocks.

“All Israel and Judah loved David,” and a company of about four hundred men, among whom were his own brethren who had at first been jealous of him, followed him to the mountains and shared his hardships. There he had a little kingdom of his own, which helped to teach him and prepare him to rule over all Israel.

At last his enemy King Saul lost his life, and God brought David to the throne of Israel. Then the little company that had followed him in his trials and hardships were exalted to positions of honour in the kingdom, while those who had not wanted David—whom God had anointed to be their king—to reign over them, either had to submit to him, or also lose their lives through their rebellion.

In David, seated upon the throne of Israel, we see the type of Jesus, of whom the angel Gabriel said to Mary, “The Lord God shall give unto Him the throne of His father David, and of His kingdom there shall be no end.”

When he was anointed, “the Spirit of the Lord came upon David from that day forward.” The oil poured upon his head was an outward sign that the Spirit of God had anointed him, and would prepare him for the work for which God had chosen him.

Jesus also was anointed “with the Holy Ghost and with power.” The word “Christ” means “the anointed.” “Jesus Christ” means “Jesus, the anointed.” He is “the Lord’s Anointed.”

But “the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed.” Speaking of this the apostles said: “Of a truth against Thy Holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”

As Saul hunted David and tried to kill him, so Herod and others sought the life of Jesus, and tried to destroy Him, to keep Him from the throne and the kingdom that God had given Him. Yet there were some who loved and followed Him, sharing His toil and trials. In every age of the world there have been some who have seen in Jesus the Lord's Anointed, and for love of Him have forsaken all and followed Him.

Those who have done this have "had trial of cruel mocking and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; were destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth."

But thus have been any more, and by far the greater number, "who will not have this Man to reign over them." They have despised Him and His followers.

How often you pray, do you not, "Thy kingdom come"? Soon this prayer will be answered. His kingdom shall come, and "the Lord's Anointed" shall be crowned and seated on His throne, and God shall give Him "the uttermost parts of the earth for His possession."

Then those who have followed Him in humiliation and distress shall sit with Him on His throne and share His glory. But of the others it shall be said: "Those Mine enemies which would not that I should reign over them, bring hither and slay them before Me."

This is not because Jesus does not love them, but because there can be only sin and trouble where He does not reign. This is why He has taught us to pray, "Thy kingdom come."

His kingdom is "righteousness, peace, and joy." In cutting off those who will not let Him bring them peace and joy through righteousness, He is doing the very best thing that can be done for them,—all that love can do,—saving them from the misery that must always come from having their own way.

Will you have Jesus to reign over you the tender Shepherd who gathers the lambs with His arm and carries them in His bosom? God has anointed Him to be your Saviour and King. If you let Him rule He will subdue all your iniquities, cast every sinful thing out of His kingdom within you, and bring in His own everlasting "righteousness, peace, and joy."

"Hail to the Lord's Anointed!
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

“He shall come down like showers
Upon the fruitful earth;
Love, joy, and hope, like flowers,
Spring in His path to birth;
Before Him, on the mountains,
Shall peace the herald go;
And righteousness in fountains,
From hill to valley flow.”