

Sunday, October 26, 2025—Hebrews 1:9 Jesus Christ: Better Than the Angels, Part 3 (The Oil of Gladness)

Hebrews 1:9

- **Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.**
- Verses 8–9 together quote Psalm 45:6–7, originally written about a Davidic king but ultimately fulfilled in Christ.
 - Verse 8 showed His divine throne and eternal kingship (“Thy throne, O God, is for ever and ever”).
 - Verse 9 now shows why His rule is righteous — it flows from His perfect moral character.
- This combination (divine nature + moral perfection) sets Him infinitely above the angels.
- **Thou hast loved righteousness, and hated iniquity**— Jesus’ reign is not arbitrary or self-serving; it’s grounded in His love of righteousness (moral rightness) and hatred of sin (moral evil).
- This is a description of His holy nature and ethical purity. Throughout His earthly life, Jesus consistently loved what pleased God and rejected evil (John 8:29; Hebrews 4:15). His hatred of iniquity led Him even to the cross — to destroy sin by His own sacrifice.
 - “Love Righteousness”—Psalm 11:15, 33:5; Isaiah 61:8
 - “Hated Iniquity”—Psalm 119:104, 128; Proverbs 8:13
- **therefore God, even thy God, hath anointed thee**— the word “therefore” points to a result: because of the Son’s perfect righteousness, God the Father exalted Him.
- **“Anointed”** means to set apart or empower — kings and priests in the Old Testament were anointed with oil as a sign of divine appointment (Psalm 89:20; Isaiah 61:1). In Christ’s case, this is spiritual and royal: the Father anointed the Son with the Holy Spirit and joy (cf. Acts 10:38).
- **“Thy God”** highlights the Son’s humanity and His obedient relationship to the Father—He shares our nature even though He is divine.
 - Hebrews 1:8

- John 20:17; Ephesians 1:3; 1 Peter 1:3
- **with the oil of gladness above thy fellows**— “Oil of gladness” symbolizes joy, honor, and celebration. It’s the joy of victory and exaltation — after the suffering of the cross, He was anointed with joy above all others (cf. Philippians 2:9–11; Hebrews 12:2).
- “Fellows” (companions, associates) may refer to:
 - Other kings or anointed ones in Israel’s history, or
 - More broadly, believers who share in His inheritance (Hebrews 3:14).
- But Christ’s anointing is above them all — His joy, authority, and glory surpass every other being, including angels.
- Theological Meaning of “the Oil of Gladness”
 - Symbol of Anointing and Divine Appointment
 - In Scripture, oil is a symbol of being set apart by God and empowered by the Spirit (cf. 1 Samuel 16:13; Isaiah 61:1).
 - In Psalm 45 (the source of this verse), the king is anointed with festive oil to mark his royal coronation.
 - Applied to Christ, this points to His messianic anointing — He is the “Anointed One” (Messiah in Hebrew, Christos in Greek).
 - This “oil” signifies the Holy Spirit resting upon Him (Isaiah 61:1; Luke 4:18; Acts 10:38).
 - Theology: The “oil of gladness” represents the Spirit’s anointing of Christ as the victorious, exalted King who reigns with divine joy.
- Joy as the Result of Righteousness
 - The verse explicitly connects the “oil of gladness” with Christ’s moral perfection: “Thou hast loved righteousness, and hated iniquity; therefore... God hath anointed thee...”
 - The “therefore” is crucial — because of His perfect love for righteousness, God rewards Him with joy and exaltation.
 - This reveals a deep truth: true joy flows from holiness.

- Sin promises happiness but brings emptiness. Righteousness brings gladness rooted in God's favor.
- Theology: Divine joy is the fruit of divine righteousness. Christ's joy is not circumstantial—it's the eternal joy of moral perfection and divine approval.
- Superiority and Fulfillment
 - "Above thy fellows" shows Christ's unique supremacy. He shares our humanity ("fellows") but surpasses all in joy and glory.
 - His anointing is higher because His obedience was perfect and His triumph complete (Philippians 2:8–9).
 - The "oil of gladness" thus also points to eschatological joy — the celebration of the Son's victory over sin, death, and Satan.
 - Theology: The "oil of gladness" marks Christ's exaltation as the divine-human King who, through obedience and suffering, entered eternal joy as the firstfruits of all who follow Him.
- The word rendered "gladness" is elsewhere translated "joy" by the King James translators.
 - Luke 1:14, 44
- Galatians 5:22—"joy" is a fruit of the Spirit.
 - Nehemiah 8:10
- Hebrews 12:1-2
- On Sunday, January 16, 1876 Charles Spurgeon preached a message at The Metropolitan Tabernacle "[The Oil Of Gladness](#)" in which he discussed the phrase "the oil of gladness" at length.
- The "Oil of Gladness" is the Holy Spirit
 - Spurgeon identifies the "oil of gladness" in Psalm 45:7 as the Holy Spirit or one of His gracious effects:
 - "By the 'oil of gladness' which we have before us in the text is intended the Holy Spirit himself, or one of the gracious results of his sacred presence."
 - He emphasizes that joy is a fruit of the Spirit:

- “The fruit of the Spirit is joy... Wherever he comes as an anointing... the ultimate result is joy and peace.”
- Christ’s Anointing with Gladness
 - Though Jesus is called the “Man of Sorrows,” Spurgeon insists He also possessed the deepest joy:
 - “I fully believe that there was never on the face of the earth a man who knew so profound and true a gladness as our blessed Lord.”
 - This joy was rooted in His mission:
 - “The Son of God delighted in the work which his Father had given him to do... ‘Lo I come; in the volume of the book it is written of me, I delight to do thy will, O God.’”
 - Even in suffering, Christ’s joy was evident:
 - “He has proved how glad he was to save sinners, because ‘for the joy that was set before him, he endured the cross, despising the shame.’”
- The Reason for Christ’s Anointing
 - Spurgeon explains why Christ was anointed “above his fellows”:
 - “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”
 - He adds:
 - “Perfect holiness there must be before there can be perfect happiness. Sin is the enemy of joy.”
 - Christ’s joy is the reward for His perfect righteousness and sacrificial obedience:
 - “Because he to the death loved righteousness and to the agony and bloody sweat strove against sin, the accomplished conquest brings him the greatest joy.”
- Believers Share in This Anointing
 - Though Christ is uniquely anointed, believers also partake in this joy:

- “Those who are his fellows do in their degree partake in this oil of gladness, and are enabled to feel joy in the work which is appointed them of the Lord.”
- Spurgeon encourages joyful service:
 - “Serve the Lord with gladness. Our Lord does not set us task work, and treat us like prisoners in gaol, or slaves under the lash.”
- The Effects of the Oil of Gladness on Believers
 - Spurgeon outlines ways the Holy Spirit’s anointing brings joy to believers:
 - Consecration:
 - “We have been consecrated: the Spirit of God has sanctified us and set us apart unto the Lord.”
 - Softening:
 - “Nothing is more akin to joy than softness and tenderness of heart.”
 - Strengthening:
 - “The joy of the Lord is your strength.”
 - Beautifying:
 - “There is a beauty which the Spirit gives to men... a thing of beauty, and in the most emphatic sense a joy for ever.”
 - Perfuming:
 - “When the Spirit of God is given to us it is perceived by other spiritual minds... the rare combination of sacred qualities... becomes the oil of joy.”
- Christ’s Joy is Supreme
 - Spurgeon closes with a triumphant reminder:
 - “You may be very glad, but he is gladder still.”
 - And he paints a vivid picture of Christ’s joy in His redeemed:

- “The Saviour looks upon the redeemed with an unspeakable delight... He joys in their joy, and exults in their exultation.”
- He ends with this stirring image:
 - “The oil of gladness is abundantly poured on that head which once was crowned with thorns.”
- In Summary:
 - Spurgeon applies “the oil of gladness” as a symbol of:
 - Christ’s divine approval and exaltation.
 - The believer’s assurance of acceptance and joy.
 - A call to sinners to come and receive grace.
 - A reminder that Christ’s fullness is always available.
- Hebrews 1:9—because Jesus perfectly loved righteousness and hated evil, God exalted Him above all others, anointing Him with surpassing joy and authority. His kingship is both divine and morally flawless, setting Him far above angels or any earthly ruler.