

# The Doctrine of Religious and Ceremonial Anointing

## Topics: **Old Testament References**

**The Hebrew Vocabulary**  
**The Metaphorical Uses of Anointing**  
**Anointing and the Aaronic Priesthood**  
**The Anointing Oil**  
**The Kings of Israel were Anointed**  
**Messiah = the Anointed One**

## **New Testament References**

**The Greek Vocabulary**  
**Chriô**  
**Messiah = Christ**

## Charts:

**Preface:** Secular anointing no doubt began in the ancient world as a natural response to the desert heat. Although the area around the Land of Promise was likely well-watered in early times, there were desert areas between Israel and Egypt and between Israel and the fertile crescent (Mesopotamia). In order to ameliorate the effects of the hot sun on one's body, it was common to anoint one's hands, feet and other portions of the epidermis with oils. Often these would be scented oils in order to soften the skin and to make a person smell better. Gower says that oil was used to make both the skin and the hair shine.<sup>1</sup> This is ordinary or secular anointing.

The anointing of a king or a priest or even an object was a ceremonial gesture and is to be considered differently than secular anointing. In fact, the Hebrews actually had different words for the two types of anointing. In our study, we will find that anointing was originally done to things—that is, the furniture of the Sacred Tent along with the Sacred Tent were all anointing. However, in all other instances, ceremonial anointing was applied to people—priests, prophets and kings. Now, when it came to religious or ceremonial anointing, there was nothing in the oil which necessarily made the person or thing better or more holy; it was simply representative. In retrospect, from the standpoint of the Church Age, it appears as though this ceremony was coterminous with the endowment of the Holy Spirit, as oil is often associated with the Holy Spirit in the New Testament. This is confirmed for us at least twice in Old Testament Scripture.

It is unclear which type of anointing occurred first in human history. Robertson Smith believes that religious anointing originated from nomadic sacrificial practices.<sup>2</sup> Others believe that the religious custom arose from the secular response of anointing to the local climate. To understand the use of anointing, it matters little which came first. That God chose to use anointing in His ceremonies does not mean that the Jews were copying someone else. God conveyed many truths through association with things that Israel was already familiar with.

What is fascinating is that the verb *to anoint* begins rather subtly in the Law and that the noun based upon it, *Messiah*, becomes a term which comes to the forefront of the minds of the Jewish people *after* the completion of the Old Testament canon of Scripture. That is, in the Old Testament, we do not find an abundance of references to the *Messiah*, a noun based upon the verb *to anoint*. However, by the time of the birth of our Lord, *Messiah* was on everybody's minds, and this term took upon itself almost a whole

<sup>1</sup> *The New Manners and Customs of Bible Times*; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 116.

<sup>2</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 171. They take this from Robertson Smith's *Religion of the Semites*, 2<sup>nd</sup> edition, pp. 233, 383ff.

new meaning. For this reason, I've decided to resolve this doctrine into the two headings **Old Testament References** and **New Testament References**.

## Old Testament References

1. There are several Hebrew words translated *anoint*, *anointing*, *anointed*.
  - a. One of the most well-known passages in Scripture is Psalm 23. In v. 5, most of us have read: **You have anointed my head with oil**. The word used here is actually *dâshên* (דָּשֵׁן) [pronounced *daw-SHANE*], which means *to be fat, to become fat, to grow fat*. This is, in other words, not the word that we normally associate with the verb *to anoint*. Strong's #1878 BDB #206.
  - b. The word for *oil* is rendered *anointed* in Zech. 4:14. Instead of reading *two anointed ones*, it is literally *two sons of oil*. Strong's #426 BDB #3323.
  - c. The word found in our passage, and the primary word meaning *to anoint* is *mâshach* (מָשַׁח) [pronounced *maw-SHAKH*], which also means *to smear, to paint*. Although we do not find many instances of those latter meanings, there are several passages where unleavened wafers are *spread* with oil (which will be noted below) and one passage concerning the painting of a house (Jer. 22:14).<sup>3</sup> This is the verb which we find in 1Sam. 10:1. Strong's #4886 BDB #602.
  - d. The feminine cognate, which is rarely used, is *mosh<sup>o</sup>châh* (מֹשַׁח) [pronounced *mosh<sup>o</sup>-KHAW*], which means *anointing, consecrated oil, ointment, consecrated portion*. We find this word only in Ex. 29:29 40:15 Num. 18:8. Strong's #4888 BDB #603.
  - e. There is a similar feminine substantive which may even be identical: *mish<sup>o</sup>châh* (מִשַׁח) [pronounced *mish-KHAW*], which means *anointing oil*. The difference is a vowel point (and they were added about two millennia later). Strong's #4888 BDB #603.
  - f. The masculine substantive cognate is *mâshiyach* (מַשִּׁיחַ) [pronounced *maw--SHEE-ahkh*], which means *anointed*. Although this word is found several times in Leviticus 4 and 6, we mostly find this word in Samuel and in the Psalms. If you examine the pronunciation, you may recognize that this is the basis for the word *Messiah*, which is its transliteration (we find this word so transliterated in Daniel 9:25–26). In the Septuagint, the corresponding Greek word is *christos* (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. (Strong's Greek #5547). Obviously, this is the most important of our words. It does not appear in Scripture until Lev. 4. Strong's #4899 BDB #603.
  - g. Another verb which is translated *to anoint* is *çûwk<sup>e</sup>* (צָוַק) [pronounced *sook*], which means *to anoint, to pour when anointing*. This appears to be primarily used for the application of ancient world perfume/deodorant and possibly oils for the woman. It is found in Deut. 28:40 Ruth 3:3 2Sam. 12:20 14:2 2Chron. 28:15 Dan. 10:3 Micah 6:15\* and appears to have no spiritual significance. Strong's #5480 BDB #691.
  - h. There is a noun which means *oil*; one which is used quite often for anointing oil: *shemen* (שֶׁמֶן) [pronounced *SHEH-men*], which means *fat, oil*. This is the noun found in our passage. Since its connection to the holy anointing of the priesthood generally involves the word *anointing*, we will not investigate all of these passages. Strong's #8081 BDB #1032.
2. The meaning of *mâshach* is actually fairly easy to ascertain. In Bethel, Jacob has a dream in Gen. 28:10–17. The next morning, Jacob stands a stone on end and pours oil over it (Gen. 28:18, 22). When the Angel of God speaks to Jacob in a dream, He says, **"I am the God of Bethel, where you anointed a pillar, where you made a vow to Me."** (Gen. 31:13a). Obviously, the pouring of oil over the pillar had some spiritual significance and God referred to it as an anointing.
3. Jacob also poured oil on another pillar in Gen. 35:14.
4. The origins of anointing are not specifically Jewish, which is the case for most of the rituals found in the Old Testament. Many scholars believe the origin of the anointing of kings to be in Egypt, and we find evidence of

<sup>3</sup> Obviously, the building and furnishing of the house is not the thrust of that passage.

the anointing of a Canaanite king in the Amarna Letters #37.<sup>4</sup> ZPEB adds that there is a text from Ras Shamra which refers to the anointing Baal.<sup>5</sup>

5. The act of anointing could be actual, which will be most of the Scriptural references to come, or metaphorical, as in the few examples below:
  - a. David, in the very famous Psalm 23, writes: *You prepare a table before me in the presence of my enemies; You have anointed my head with oil; my cup overflows* (Psalm 23:6). The cup overflowing is a picture of having more blessing than he can take. The head being anointed with oil has a fourfold connotation: (1) God has chosen David to fulfill His purposes (compare Isa. 45:1). (2) God's anointing is also generally associated with the bestowing of God the Holy Spirit, which is what David enjoyed for much of his life (compare 1Sam. 10:1, 9 16:13 Isa. 61:1 Zech. 4:1–14). (3) It appears as though the anointing of oil is associated with blessing (see Psalm 92:10). (4) It also seems to be the case that the anointed of God provided some sort of protection by God (see Psalm 105:15).
  - b. God said that He anointed King David with His holy oil (Psalm 89:20).
  - c. Isaiah says that the Spirit of Jehovah was upon him as Jehovah had anointed him to proclaim the good news. This passage also speaks of Jesus to come. Isa. 11:1–3
  - d. In all of the Scriptures noted in this point, apart from those associated with God the Holy Spirit, none of them require an actual anointing. Cyrus possibly received an actual anointing as a part of the ceremony which recognized him as king; however, that was not the anointing to which God by Isaiah referred.
  - e. ISBE tells us: *Among the Hebrews it was believed not only that it [anointing] effected a transference to the anointed one of something of the holiness and virtue of the deity in whose name and by whose representative the rite was performed, but also that it imparted a special endowment of the spirit of Jehovah.*<sup>6</sup> We have the Spirit of God coming mightily upon David after his anointing in 1Sam. 16:13. In Isa. 61:1, the Spirit of Jehovah Elohim is associated with anointing as well.

**Return to Topics**

**Return to the Chart Index**

6. The anointing of oil was associated with the consecration of Aaron and his sons to the priesthood:
  - a. One of the first institutions which God set up was the Aaronic priesthood in Ex. 28–29. In Ex. 28:41, God tells Moses that the priest garments would be put on the priests (Aaron and his sons) and then they would be anointed, ordained and consecrated. That is, oil would be poured on them to indicate the power of the Holy Spirit; they would be proclaimed priests of God; and they would be set aside specially for the office of priesthood.
  - b. When someone or something was anointed, it was set aside for service to God. In Lev. 7:35, the NASB reads: *"This is that which is consecrated to Aaron and that which is consecrated to his sons from the offerings by fire to the LORD, in that day when he presented them to serve as priests to the LORD."* However, what this verse literally says is: *"This is the anointing of Aaron and the anointing of his sons from the offerings made by fire to Yahweh on the day that they were brought near to serve as priests to Yahweh."* Those who were anointed were consecrated for service to God. The word which were the NASB rendered *that which is consecrated* is rendered *anointing* elsewhere (and is usually found in conjunction with the word *oil*).
  - c. Because Aaron's family had been consecrated with the anointing oil of God, they were set aside for His service. When his two eldest sons violated this responsibility, they were executed. Lev. 10:1–7
  - d. Their responsibility in relationship to the anointing is mentioned in again in Num. 18:8.<sup>7</sup>

<sup>4</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; Vol. I; p. 138.

<sup>5</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 171.

<sup>6</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; Vol. I; 138p. .

<sup>7</sup> The word *anointing* might be hidden in your translation and rendered something like a *portion* (the NASB). The verse should read: *And then Y<sup>h</sup>owah said to Aaron, "And I, even I, have given to you the responsibility of My contributions, of all the separated things of the sons of Israel—to you, I have given them for the anointing, and to your sons, by a perpetual decree [or, a statute forever]."*

- e. Part of the ceremony that consecrated Aaron and his sons as priests involved unleavened wafers which were spread (or, *anointed*) with oil. Ex. 29:2.
  - f. Oil was poured on the head of Aaron during the consecration ceremony. Ex. 29:7 30:30 Lev. 8:12 21:10, 12
  - g. Aaron and his sons were anointed with oil and their clothing was anointed with oil on the day that the Tent of God was erected (Ex. 40:1–16).
  - h. Although the Scripture does not specifically tell us, apparently no one took a jar of olive oil and poured it out over Aaron's head during this ceremony. There was apparently a container which allowed a drop out at a time.
  - i. Aaron's priestly garments were to be sprinkled with both oil and the blood of the sacrifices (Ex. 29:21 Lev. 8:23, 30). The oil, again, represents the Holy Spirit, and the blood represents the sacrifice of our Lord Jesus Christ. Aaron represented our Lord as a type. He was both associated with blood and with the Holy Spirit as the first High Priest to Israel and as a type of our Great High Priest To Come. **Now the main point in what has been said is: we have such a High Priest, Who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true Sacred Tent, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices; hence it is necessary that this High Priest have something also to offer. Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law, who serve as a copy and a shadow of the heavenly things, just as Moses was warned when he was about to erect the Sacred Tent, for, "See," He says, "That you make all things according to the pattern which was shown you on the mountain." But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises** (Heb. 8:1–6 Ex. 25:40).
  - j. There was a grain offering associated with the anointing of the priests. Lev. 6:20–23
7. The anointing oil which was used in the Sacred Tent in association with various religious ceremonies was to be kept separate from secular use. In a very rare reference to the cost of individual items, God told Moses which spices should be used and their cost.<sup>8</sup> In any case, the resulting oil was a very pleasantly aromatic oil.
  8. Each day, after a bull was offered as a sin offering, the altar was consecrated with oil, setting it aside for holy service. Ex. 29:36
  9. The unintentional manslayer was to flee to a city of refuge and remain there until the anointed High Priest dies. Num. 35:25
  10. Some of the offerings involved anointing unleavened wafers with oil. The grain offering included this in Lev. 2:4 7:12. The grain offering associated with the Nazarite offerings was anointed with oil (Num. 6:15).
  11. Part of what was offered by the Israelites was to be given to the priests in Lev. 7. The anointing of the priests is mentioned in Lev. 7:36
  12. The Tent of God was also anointed. When this was done, the High Priest Aaron was anointed as well. Lev. 8:10–12
  13. There was a great offering of the various leaders of the Israelites when the Tent and altar were anointed in Num. 7 (see Num. 7:1, 10, 84, 88).
  14. The anointed High Priest was the one who performed the ceremonial duties on that great Day of Atonement. Lev. 16:29–34
  15. The anointed priests are named in Num. 3:1–4.
  16. Surprisingly enough (at least, to me), there are as many references in the Law to the *anointing oil* (which is the Hebrew word *mish'châh* (מִשְׁחָה) [pronounced *mish-KHAW*]; Strong's #4888 BDB #603) as there are to the verb *to anoint*.
    - a. I've got to admit that when I think of anointing with oil, I think of someone taking a bottle of salad oil and pouring it over the head of someone. However, the oil is olive oil, it comes out in a couple of drops, and Ex. 25:6 tells us that spices were among the things collected for the sanctuary. The spices were to be used in the anointing oils. Spices for the anointing oil was among the items that the Israelites brought to Moses for the building of the Sacred Tent (Ex. 35:8). See also Ex. 30:25, 31, which indicate that such a scented oil would be God's holy anointing oil throughout the generations of Israel.

<sup>8</sup> It is possible that we are looking at amounts; however, with just numbers, it is very difficult to discern what amounts we are speaking of.

- b. The oil represents the function of God the Holy Spirit; the spices used in the oil made the oil smell good, which means, the service rendered was acceptable to God (as it was done in the power of the Spirit).
- c. God reminds Moses once again that the things that would be made should be as per His specifications, including the anointing oil. Ex. 31:11
- d. The anointing oil is included in the naming of the articles of furniture built for the Sacred Tent (Ex. 37:29-39:38).
- e. The anointing oil was to be used to anoint the Tent of God and all of the furniture. Ex. 40:9 Lev. 8:10
- f. The anointing oil was just as important as anything else in the ceremony of the consecration of Aaron and his sons. It is mentioned among the items which were to be assembled in Lev. 8:2-3. Its use in this ceremony is mentioned three more times: Lev. 8:10, 12, 30.
- g. Part of Eleazar's responsibilities was tending to the anointing oil (Num. 4:16).
- h. Other passages where this anointing oil is mentioned: Ex. 35:15, 28

[Return to Topics](#)

[Return to the Chart Index](#)

- 17. Interestingly enough, none of the judges over Israel are ever said to be anointed.
- 18. One of the lowest points in Israel's history involved the rule of Gideon's bastard son, Abimelech. His half-brother Jotham attempted to explain via parable the mistake of anointing Abimelech king over Israel. Judges 9:7-15
- 19. We would certainly expect that Saul, the *first* king of Israel (see Judges 9) to be anointed with oil.
  - a. Samuel told Saul that he would be anointed king over Israel (1Sam. 9:16). This was first fulfilled in 1Sam. 10:1 in a private ceremony before God.
  - b. The giving to Saul of the Holy Spirit followed soon after his being anointed. Compare 1Sam. 10:1, 10
  - c. When Samuel goes to Saul to deliver orders from God, he reminds Saul that he, Samuel, anointed Saul king over Israel (1Sam. 15:1). In fact, he further reminds Saul that Saul thought himself not up to such an appointment (1Sam. 15:17).
- 20. David, as the *second* king over Israel, was also anointed.
  - a. After God had rejected Saul as king over Israel, He told Samuel that he would be anointing a son of Jesse as the next king over Israel, which was done in a private ceremony before Jesse's family. 1Sam. 16:3, 12-14
  - b. The anointing of David as king over Israel was associated with the transference of power to him by the immediate endowment of the Holy Spirit. 1Sam. 16:13
  - c. He was anointed as king over Judah in 2Sam. 2:4-7 by the men of Judah.
  - d. David, as the anointed king of Judah, puts vengeance in God's hands in 2Sam. 3:39.
  - e. David is anointed king over Israel in Hebron by the elders in 2Sam. 5:3, 17 1Chron. 11:1-3
  - f. When David is out of line in the matter of Bathsheba, Nathan the prophet rebukes him, reminding him that God anointed him king over Israel, and that David is therefore responsible to God. 2Sam. 12:1-14
- 21. Several other kings were associated with anointing:
  - a. Absalom was temporarily anointed king over Israel. 2Sam. 19:10
  - b. Solomon was anointed king over all Israel. 1Kings 1:34, 39, 45 5:1 1Chron. 29:22b
  - c. Jehu was anointed by Elisha (2Kings 9:1-13).
  - d. Jehoash (also known as Joash), at age 7, was anointed king of Judah instead of his reigning mother by Jehoiada the priest in a story of great political intrigue. Although ZPEB tells us that Joash appears to be the only king anointed by a priest, Samuel anointed both David and Saul, and Samuel wore many hats (he was a judge, a prophet and a priest). 2Kings 11 2Chron. 23:1-11
  - e. Jehoahaz ben Josiah was anointed king over Judah by the people after his father Josiah died. 2Kings 23:28-33
  - f. Because kings were generally anointed, the designation *the Lord's anointed* generally was applied to kings (1Sam. 12:3, 5 24:6, 10 26:9, 11, 16, 23 2Sam. 1:14, 16 19:21 Psalm 20:6 Lam. 4:20).
- 22. Prophets were sent by God to anoint specific kings:
  - a. Elijah was commissioned by God to anoint Hazael king over Syria. 1Kings 19:15-16
  - b. Elisha was to anoint Jehu ben Jehoshaphat king over Israel (2Kings 9:3-12). However, given that Elisha was a prophet of God, it was God Who truly anointed Jehu (2Chron. 22:7).
- 23. The Messiah to come is called anointed.



- a. The transliteration of the word *anointed* is *messiah*. The word is the masculine substantive *mâshîyach* (מָשִׁיחַ) [pronounced *maw--SHEE-ahkh*]. In the Septuagint, the corresponding Greek word is *christos* (Χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration of *christos* is *Christ*. (Strong's Greek #5547). Strong's #4899 BDB #603.
  - b. The Anointed One to Come is mentioned in Psalm 45:7
24. The prophets used the verb *anoint* sparingly. However, when they did, it was often very significant.
- a. Isaiah uses it in his very famous Messianic passage Isa. 61, which will be quoted in part later on in this doctrine.
  - b. Daniel began his great prophecy of the Messiah (Dan. 9:24–26), using this verb in context (also to be quoted later).
  - c. The mention of anointing of oil in Ezek. 16:9 refers to one of the things a parent would do for their infant (the passage has spiritual significance but the reference itself is secular).
  - d. Ezekiel contains one of the few post-exilic references. The successor to David's throne after the exile was Zerubbabel, and he is called one of God's two *anointed ones* (literally, *sons of oil*) in Zech. 4:14.
25. We have at least two times the word *anoint* is used where there is no religious or political significance.
- a. Isaiah uses it for the spreading out of a table (Isa. 21:5).
  - b. In Amos 6:6, we have those throughout Judah and Samaria (Israel) who no longer have an interest in spiritual things. They lead lives of leisure taking things which have had spiritual significance and using them all in non-spiritual ways. In this passage, the anointing of oil simply refers to the use of oils as perfumes or deodorants.
26. As I mentioned, one of the most important words related to *anointing* is the masculine substantive cognate is *mâshîyach* (מָשִׁיחַ) [pronounced *maw--SHEE-ahkh*], which means *anointed, anointed one, Messiah, Christ*. Obviously, this is the basis for our English word *messiah*. What is surprising is, this word is found mostly in Samuel and Psalms. We find it four times in Leviticus and nowhere else in the Law, Joshua or Judges. It will be found twice in Chronicles and four different prophets will use this word five times. Strong's #4899 BDB #603.
- a. We first find this word associated with the anointed priests, their personal sin or sins, bringing guilt upon the whole people, and the appropriate sacrifice. Adam, by his personal sin, brought guilt upon all mankind. Jesus, the second Adam, by His blood sacrifice, took it away. It is difficult to put together a perfect analogy, as the High Priest would undoubtedly sin, and actual provision should be made for that. However, the High priests are simply men, and men sin. They represent the Messiah to come. So their sin (as men) brings guilt upon all of Israel; the sacrifice they offer, representing Jesus, takes away this sin. Lev. 4:1–12
  - b. The mixture of actuality and analogy is continued in this same chapter. If the entire congregation of Israel commits sin (which, obviously, they have to, being human), then one anointed priest makes an offering for all of Israel. We do not have a plurality of priests in this function. One priest offers the sacrifice and that priest goes through all the rituals to atone for the sin of the entire congregation. Lev. 4:13–21
  - c. The first person to use this term *mâshîyach* after Moses is Hannah at the birth of Samuel. What is amazing is that she is the first person in Scripture to use this word in reference to the Messiah to come (1Sam. 2:10).
  - d. In 1Sam. 2:36, God differentiates between His faithful priest, whom He will raise up, and His Anointed One. [“But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always.”](#) (1Sam. 2:35). The interpretation of this passage requires about a full page (which we covered in the exegesis of 1Sam. 2). Therefore, I will leave you with the understanding that the prophecy of the priest is fulfilled several times, by Samuel, by Zadok, by the line of Zadok and by Christ; God's anointed would be, respectively, Saul, David, Jesus Christ and believers of the Church Age.
  - e. Samuel gives his testimony before Israel, and asks Israel to witness before Jehovah and His anointed (which could be interpreted as Saul; but it could also be interpreted as God's Son) that he has not personally defrauded anyone. 1Sam. 12:1–5
  - f. Soon, the king of Israel became associated with this term. However, this only applied to Saul and David.

- i. When Samuel was going to Jesse's home to show that David was Israel's new king, the first son who walked before Samuel was Eliab, and Samuel thought to himself, *surely this is Jehovah's anointed one*. 1Sam. 16:6
- ii. David called Saul *Jehovah's anointed* in 1Sam. 24:6, 10 26:9, 11, 16, 23 2Sam. 1:14, 16.
- iii. David is called *Jehovah's anointed* in 2Sam. 19:21.
- iv. David and his descendants are referred to as *Jehovah's anointed* in 2Sam. 22:51.
- v. David refers to himself as *Jehovah's anointed* in 2Sam. 23:1.
- vi. When Solomon dedicates the Temple, he says to God, "O Jehovah God, do not turn away the face of Your anointed; remember grace to [Your] servant David." (2Chron. 6:42). It is unclear whether Solomon, in using the word *anointed*, is referring to himself or to David here.
- g. Asaph's psalm of thanksgiving includes the line: "Do not touch My anointed ones, and do My prophets no harm." (1Chron. 16:22). The anointed ones are the ones whom God has chosen, anointed and consecrated for His work. This would, in this context, refer to the believers of Israel.
- h. It is in the psalms where it is clear that *Jehovah's Anointed One* or *His Messiah* refers to the Messiah Who would come.
  - i. Psalm 2 is taken as a Messianic psalm by Jews and Christians alike. *The kings of the earth take their stand and the rulers take counsel together against Jehovah and against His Anointed* (Psalm 2:2). When Peter (or John) quote this verse, they replace *His Anointed* with *His Christ*. Acts 4:26 reads: "The kings of the earth took their stand and the rulers were gathered together against the Lord and against His Christ."
  - ii. David refers to the Lord's Anointed as a reference to Jesus to come. Psalm 18 is nearly identical to 2Sam. 22. The final verse reads: *He gives a great deliverance to His king and show grace to His anointed, to David and his descendants forever* (Psalm 18:50).
  - iii. David has faith that God will answer his call in the day of calamity, and believes that this applies to all those who belong to Him. *Now I know that Jehovah saves His anointed; He will answer him from His holy heaven with the saving strength of His right hand* (Psalm 6:6). The *anointed* here refers to believers. We have a psalm with a similar theme and a similar line: *Jehovah is their strength and He is a saving defense to His anointed. Save Your people and bless Your inheritance; be their shepherd as well, and carry them forever* (Psalm 28:8–9).
  - iv. The sons of Korah also ask God for protection and deliverance: *O Jehovah God of the armies, hear my prayer; give ear, O God of Jacob! Behold our shield, O God, and look upon the face of You anointed* (Psalm 84:9–10).
  - v. In the Davidic covenant of Psalm 89, *anointed*, in v. 38, appears to refer to David and to his seed. However, at the end of the psalm, it appears to refer to the Messiah to come. *Your enemies insulted [me]. They insulted your Messiah every step he took* (Psalm 89:51; God's Word™).
  - vi. Psalm 105:15, when one is warned not to touch the Lord's anointed, the *anointed* refers to those chosen for His work.
  - vii. Psalm 132 refers to the line of David, and, therefore, ultimately to Jesus the Messiah, David's greater Son, Who would sit on the throne of David forever. Therefore, vv. 10 and 17 are references to both David's sons and to Jesus.
- i. The prophets rarely used the term *mâshîyach*.
  - i. Isaiah calls Cyrus God's anointed in Isa. 45:1.
  - ii. King Zedekiah is the *anointed one* referred to in Lam. 4:20.
  - iii. Daniel, in his tremendous prophecy, used *mâshîyach* to refer to the Messiah to come: "Seventy sevens have been decreed for your people and your holy city, to restrain the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. So you are to know and discern from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince, [there will be] seven sevens and sixty-two sevens; it will not be built again, with plaza and moat, even in times of distress. Then after the sixty-two sevens, the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end [will come] with a flood, even to the end there will be war; desolations are determined." (Dan. 9:25–26).
  - iv. *His anointed* in Habak. 3:13 is likely a reference to the believers in Israel.

27. Finally, as has been alluded to in several sub points, anointing is often associated with the outpouring of the Spirit of God, as well as symbolizing equipment for service for the believer<sup>9</sup> (which requires the ministry of God the Holy Spirit). 1Sam. 10:1, 9 16:13 Isa. 61:1 Zech. 4:1–14 Acts 10:38 I John 2:20, 27

[Return to Topics](#)

[Return to the Chart Index](#)

## New Testament References

**Preface:** By the time of the New Testament, the anointing of oil had four primary areas of significance: (1) It was associated with medicine and given to one for their health (Mark 6:13—the Apostles, of course, used this as a symbol in this passage); (2) anointing was a mark of hospitality (Luke 7:46); (3) anointing was the mark of a special honor (John 11:2); finally, (4) one anointed oneself with oil in preparation for a social event (Ruth 3:3 2Sam. 14:2 Isa. 61:3).<sup>10</sup>

Now, you may recall that anointing in the Old Testament was applied to the furniture of the Sacred Tent (all which represented our Lord), as well as to the Tent itself, also a shadow of our Lord. However, after the initial anointing of these things, we only have people anointed—specifically priests, prophets and kings. I hope that you see what is foreshadowed here. All of the furniture of the Tent speaks of Jesus Christ. Jesus Christ is our High Priest. Jesus Christ is the Prophet which the Jews anticipated. Jesus Christ is the King of Israel in the line of David. So, all that was set aside for God's work looked forward to our Lord. Therefore, it should not be a great shock that the noun cognate for *to anoint* is *māshiyach* (מָשִׁיחַ) [pronounced *maw--SHEE-ahkh*], which means *anointed, anointed one, Messiah*. Again, this is the word which is transliterated *Messiah*. Its corresponding Greek word is *christos* (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ* (Strong's Greek #5547). Strong's #4899 BDB #603. So, to the untrained eye, it may appear as though various and miscellaneous things were anointing, but everything and everyone that was anointed looked forward to the coming of the Anointed One, the Messiah, the Christ.

Our study of *anointing* in the New Testament will take on a whole new approach. It will be as though we have left the Doctrine of Anointing and have moved into another doctrine. The reason for this is that the substantive cognate for *anoint* took on a life of its own. We know this cognate as *Christ*.

1. The Greek words for *anoint*: there are five words in the Greek language which are translated *to anoint* and one noun cognate.
  - a. *Aleiphō* (ἀλειπῶ) [pronounced *al-Ī-foh*], which means *to anoint*. It is found 9 times in the New Testament and appears generally not to have any religious significance apart from the putting of moisturizing oils on one's feet or head. Strong's #218.
  - b. *Egkriō* (ἐγκρίω) [pronounced *eng-KREE-oh*], which means .is found once in the New Testament and it is rendered *to anoint*. It means to put eye drops or eye medicine into one's eyes. Rev. 3:18.\* Strong's #1472.
  - c. *Epichriō* (ἐπιχρίω) [pronounced *ep-ee-KREE-oh*], is translated *to anoint*, but it means *to smear over*. This is only found in John 9:6, 11\* and is not significant to our study. Strong's #2025.
  - d. *Murizō* (μυρίζω) [pronounced *mur-EE-zoh*], refers to the putting of spices on a dead body. It is translated *to anoint* and is not significant to our study. Mark 14:8.\* Strong's #3462.
  - e. *Chriō* (χρίω) [pronounced *KREE-oh*], which means *to anoint*. This is the only verb in this group which actually pertains directly to our study. Strong's #5548.

<sup>9</sup> Paraphrased from *The New Bible Dictionary*; editor J. D. Douglas; ©Inter-Varsity Fellowship, 1962; ©by W. B. Eerdmans Publishing Co.; p.39.

<sup>10</sup> Taken from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; Vol. I; p. 138.



- f. One cognate is *chrisma* (χρῖσμα) [pronounced *KREES-mah*], which means *anointing*. John is the only New Testament writer to use this word. Strong's #5545.
  - g. Its cognate, previously mentioned, is *christos* (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. In the New Testament, the word takes upon itself a life of its own. It is extremely important to recognize that this word was used in a very specific fashion. We tend to tack it onto the end of *Jesus* as a first and last name. We tend to use this term *Christ* as simply a synonym for *Jesus*. However, this is a very specific term used in a very specific way in New Testament writing. Furthermore, bear in mind, as we study these passages of the New Testament, that *Christ* means *Messiah* and that the basis of both words is *anoint*. The key is that God has chosen someone from eternity past; his place is recognized by others; finally, he is anointed with oil (which is representative of being given the Holy Spirit). Strong's #5547.
2. What is quite interesting is that, almost all Jews and Christians believe in the coming Messiah (or, *Christ*), but there is only the very infrequent use in the Old Testament of the term *Messiah* in that way (there are many passages which speak of the Messiah-to-come—they just don't use that term, the one by which He is most well-known). It appears that somehow, from the closing of the Old Testament canon to the birth of our Lord, that the term *Messiah* (or *Christ*) became universally applied to the One to come. ZPEB says that these unequivocal references can be found in the Psalms of Solomon 17:36 18:8 (circa 50 B.C., and obviously not written by King Solomon).<sup>11</sup>
  3. *Aleiphô*, which means *to anoint*, generally has little religious significance apart from the putting of moisturizing oils on one's feet or head. Strong's #218. The exceptions are below:
    - a. The Apostles anointing with oil was associated with divine healing (Mark 6:13).
    - b. In James 5:14, when one was sick, he was anointed with oil and the members of the congregation prayed for him. The efficacy of the oil is questionable. However, I recall as a young person that my mother gave me 7-up to drink when I was sick. Don't ask me why, that was simply the approach at that time. The application of oil probably made the sick person feel cared for and the impact was probably psychological.
  4. The verb *chrîô* is found sparingly in the New Testament, with barely one or two references in each section of the New Testament:
    - a. It is only found once in the gospels. Jesus is beginning His public ministry. He is beginning to be well-known at this time. He is in the synagogue on the Sabbath, as was His custom, and certain men are reading passages from the Scripture. He was given the scroll of the prophet Isaiah and he opens it to Isa. 61:1–2 and He reads: "The Spirit of the LORD is upon Me because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives and recovery of sight to the blind; to set free those who are downtrodden, to proclaim the favorable year of the LORD." (Luke 4:18–19a Isa. 61:1–2). Then Jesus sat down, and, with every eye in the synagogue upon Him, He says, "Today this Scripture has been fulfilled in your hearing." (Luke 4:21b). *Chrîô*, in this passage, is the word *anoint*, and there is no mistaking Isaiah's reference to the Messiah to come, and there is no mistaking our Lord's proclaiming that He is the Messiah to come.
    - b. Peter or John confirm that it was God Who anointed Jesus as Messiah in Acts 4:27, after a bogus arrest.
    - c. Peter also says that God anointed Jesus with the Holy Spirit and with power in Acts 10:38.
    - d. Paul uses the term *to anoint* in II Cor. 1:21–22: Now He who establishes us with you in Christ and anointed us is God; Who also sealed us and gave us the Spirit in our hearts as a pledge. God anointed the Apostles, which is associated, as above, with the giving of the Holy Spirit.
    - e. The final use of *chrîô* in the New Testament is a Messianic quote from the Old Testament: And when He again brings the First-born into the world, He says, "And let all the angels of God worship Him." And of the angels, He says, "Who makes His angels spirits and His ministers a flame of fire." But of the Son, He says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. You have loved righteousness and hated lawlessness; therefore, God, Your God, has anointed You with the oil of gladness above Your associates." (Heb. 1:6–9 Deut. 32:43 Psalm 104:4

<sup>11</sup> Do not mistake the reference here as giving any credence to the book the *Psalms of Solomon*; I am merely establishing popular usage of the term *Messiah* (*Christ*).

Psalm 45:6–7). Jesus is considered apart from all His associates or companions. Anointing here is combined with the word *oil*; which we have seen is symbolic of the Holy Spirit.

5. The second word found in the New Testament which is related to this study is *chrisma*, which means *anointing*. John is the only New Testament writer to use this word. John first tells the believers to whom he writes, **you all have the anointing of the holy one** (1 John 2:20) and later in this chapter makes another reference to this anointing: **And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him** (1 John 2:27). This *anointing* is, in these passages, the gift of the Holy Spirit.
6. The Greek equivalent to the Hebrew *Messiah* is *Christ* (or, *Christos*). This word occurs so often (over 600 times) that I will not reference each and every passage. We must recognize some points first:
  - a. *Jesus Christ* is not the first and last name of our Lord. *Jesus* is the name given by His step-father Joseph, after being so instructed by the Angel of God in a dream. *Jesus* means *savior* (the Hebrew equivalent is *Joshua*). *Christ* means *messiah*; those who recognized Him for Who He was called Him *Jesus the Messiah*.
  - b. Because He was so recognized by those who believed in Him, there are several occasions where we find *Jesus Christ* used as a first and last name (e.g., Matt. 1:1, 18). However, bear in mind that He is actually being called *Jesus the Christ* or *Jesus the Messiah*.
  - c. Jesus Himself, when praying before the disciples, used *Jesus* and *Christ* together as one name (John 17:3).
  - d. The tremendous number of times that this word is used in the New Testament indicates that the people of God, the Jews, did expect that God was going to send them a *Messiah*. As mentioned, we find the word *to anoint* and the word *Anointed One* used rather infrequently in the Old Testament, but they are found enough in the sense of anticipation of the Messiah to come, that the Jews at that time believed that God would send them a Savior, the Messiah.
7. We often lack true appreciation for what has been written in Scripture. Matthew begins his gospel with: **The book of the genealogy of Jesus Christ, the son of David, the son of Abraham** (Matt. 1:1). Mark begins his gospel by also referring to Jesus Christ. John, early on in his writing, calls our Lord *Jesus Christ* (John 1:18). In referring to *Jesus* as the *Christ* means that Matthew, Mark and John all recognized that Jesus was the One Who came in fulfillment of God's promises to Israel for a Messiah. Matthew adds at the end of his genealogy **...and to Jacob was born Joseph, the husband of Mary, by whom was born Jesus, who is called Christ** (Matt. 1:16).

**[Return to Topics](#)**

**[Return to the Chart Index](#)**

8. Most believers, myself included, tend to use *Jesus* as synonymous with *Christ*. However, this was not the approach of the writers of New Testament Scripture.
  - a. There was even a humorous use of this term by Matthew. John the Baptizer, the one who called attention to the coming Messiah, hears of the works of the *Messiah* and asks from jail, by way of his own disciples, **“Are You the One to Come?”** Essentially, John asks the Messiah, “Are you the Messiah?” Matt. 11:1–6
9. Around the time of the birth of Jesus, there was an expectation among the people that the Messiah would come:
  - a. The Holy Spirit uses the term *Christ* in a specific way in the New Testament. Simeon, a believer prior to the public ministry of Jesus, was told by the Holy Spirit that he would see the Christ before he died (Luke 2:25–23).
  - b. In Matt. 2:4, many asked, *where would the Messiah [Christ] be born?* It was determined from the Old Testament that He must be born in Bethlehem (this is based upon Micah 5:2).
  - c. When Jesus spoke to a woman of Samaria, she knew that a Christ was coming (John 4:25). She suspected that this man might be the Christ (John 4:29).
10. Demons recognized that Jesus was the Christ; however, Jesus did not allow them to reveal this (Luke 4:41).
11. Believers and unbelievers from the multitude who observed Jesus used the term *Christ* to refer to the *Messiah*.

- a. After Jesus speaks to a crowd, some of them later remark, “He is speaking publically, and they [the rulers] are saying nothing to Him. The rulers do not really know that this is the Christ, do they?” (John 7:26).
  - b. Others question that Jesus is the Messiah. “We know where this man is from; but whenever the Christ may come, no one knows where He is from.” (John 7:27).
  - c. But many of the multitude believed in Him; and they were saying, “Where the Christ shall come, He will not perform more signs than those which this man has, will He?” (John 7:31).
  - d. In this same chapter, we continue to have arguments between believers and unbelievers about whether Jesus is or is not the Christ (John 7:40–43).
  - e. Those who confessed that Jesus was the Christ were to be put out of the synagogue (John 9:22).
  - f. Jews asked Jesus to declare plainly whether or not He was the Christ (John 10:24).
  - g. Martha declares her faith that Jesus is the Christ in John 11:27.
  - h. Jesus had several titles, one being *the Son of Man* (which emphasized His humanity). Those in the multitude were confused by Jesus; they did not understand how He could be the Christ and yet lifted up. They did not understand his title, the *Son of Man*. John 12:32–34
12. The disciples of John and the disciples of Jesus used *Christ* as a term fraught with meaning:
- a. When observing John’s baptizing in the wilderness, people asked whether John was the Christ (John 1:20) and they also asked if Jesus was the Christ (Luke 3:15). In fact, some were confused by the purpose of John’s ministry, as he was not Elijah (who is expected to precede the Christ in the second advent), he was not the Messiah nor was he the Prophet (John 1:25). In any case, up until the end of his life, John denied being the Christ (John 3:28).
  - b. Peter’s brother Andrew, recognized Jesus as the Christ immediately and went and told his brother Peter about it (John 1:40–42).
  - c. Peter, in his great testimony of faith, recognizes Jesus as the Messiah: “You are the Christ, the Son of the Living God!” (Matt. 16:16b; see also Mark 8:29 Luke 9:20).
13. Part of the gospel is that Jesus is the Christ:
- a. John gives this reason for the writing of his book: **These have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name** (John 20:31).
  - b. The Apostles, after being warned not to, continued to teach that Jesus was the Christ in the temple and in going from house to house (Acts 5:42).
  - c. When the Apostles taught *the name Jesus Christ*, this was shorthand for Jesus being the *Messiah*, the *Anointed One* (Acts 8:12).
  - d. Even Paul presented that *Jesus* is the *Christ* when delivering the gospel (Acts 17:3 18:5, 28<sup>12</sup>).
  - e. Additional Scripture: Acts 9:20–22
14. Immediately prior to the cross and during the cross, the term *Christ* was extremely important.
- a. The high priest demanded that Jesus tell him plainly whether or not He was the Christ (Matt. 26:63 Mark 14:61).
  - b. The Sanhedrin asked Jesus to say plainly whether or not He was the Christ (Luke 22:66–67).
  - c. The unbelieving soldiers who beat Jesus called him Christ in derision (Matt. 26:68).
  - d. When a coalition of the Sanhedrin and Pharisees came before Pilate, one of their accusations against Jesus was that He made Himself to be the Christ (Luke 23:1–2).
  - e. Pontius Pilate, unable to make an executive decision and stand by it, offered up to the people the release of a gangster, Barabbas, or the release of Jesus, the One called the Messiah (Matt. 27:17, 22).
  - f. Jewish and Roman unbelievers walked by the cross of Christ and mocked Him, saying, “**Let Christ, the King of Israel, now come down from the cross, so that we may see and believe!**” (Mark 15:32a). Calling Him *Christ* was a mockery in their own eyes. See also Luke 23:35
  - g. The criminals themselves, between whom Jesus was crucified, also hurled words of abuse at Jesus. They said that if He was the Christ, then he should take Himself down from the cross and take them along with Him. Luke 23:39
15. Jesus Himself used *Christos* as a very technical term.

<sup>12</sup> By the way, this is another marvelous shift—Peter and John began by teaching that Jesus is the *Christ* based upon what people had seen Him do. Paul showed in this passage that Jesus is the *Christ* by using Scriptures.

- a. He warns His disciples, after Peter's testimony, not to reveal that He is the Anointed One, the Messiah. Matt. 16:20
  - b. Jesus tells the disciples that even those who give them a drink of water because of their relationship to the Messiah belong to the Christ themselves (Mark 9:41).
  - c. Jesus, when speaking to the Pharisees, asks them, "**Christ—whose Son is He?**" (Matt. 22:42). The problem is, at least to the Pharisees, is that the Anointed One is known as the Son of David but David calls Him *Lord* in Psalm 110:1. The Pharisees had no answer for this, even though the Answer to this perplexing question stood right in front of them. Mark 12:35–37 Luke 20:41–44
  - d. Jesus made it clear that believers are equal amongst each other, and they had but one leader, the Christ. Matt. 23:8–10
  - e. Jesus warned that in the end times, many would come in His name claiming to be the Christ (Matt. 24:5). Others would claim to know where the Christ was (Matt. 24:23 Mark 13:21).
  - f. Jesus, after His resurrection, spoke to two disciples and pointed out to them, "**Was it not necessary for the Christ to suffer these things and to enter into His glory?**" (Luke 24:26). Later, to these two disciples as they told the other disciples about this, He appeared and said the same things (Luke 24:35–49).
16. Following the crucifixion and resurrection, the disciples also used *Christ* as a technical term; however, in all cases, they identified *Jesus* with the *Christ* (or, *Messiah*).
    - a. Peter's famous sermon at Pentecost dealt with God raising the Christ from the dead. One important point of his sermon was that Jesus was the *Christ* and *Lord* (Acts 2:30–36).
    - b. Peter made similar points in his second sermon as well (Acts 3:18–20).
  17. There are innumerable times, after the resurrection, that *Jesus Christ* (or, *Christ Jesus*) is used by the Apostles as one designation for our Lord (Acts 3:6 4:10 9:34 10:36 11:17 15:26 28:31).
  18. There are times when the Apostles used *Christ* simply as another designation for *Jesus* (Acts 8:5 Rom. 1:16 6:9 7:4 etc.).
  19. Paul, because he was saved long after the resurrection, tended to use *Jesus Christ* as the designation for our Lord (Acts 16:18, 31 20:21 24:24 Rom. 1:1, 3, 6, 7 etc.).
  20. There were times, however, that Paul made an argument from the strict understanding of *Christ*, as in Acts 26:23 when he argues to Fetus that the Messiah must suffer and die and be resurrected.
  21. Interestingly enough, there are many places in the New Testament where the KJV has *Jesus Christ*, but *Christ* was apparently added. Acts 19:4<sup>13</sup>
  22. Even in the book of Hebrews, the bulk of the references to our Lord are either as *Christ* (used almost synonymously with *Jesus*) and as *Jesus Christ* (Heb. 3:1, 6, 14 10:10 13:8).
  23. In conclusion, anointing began as a very literal dripping of a few drops of scented olive oil on the head of a chosen one (either chosen as a priest or as a king). This very word took upon itself the meanings of not simply being anointed, but being chosen by God for a specific purpose. The anointing itself was often accompanied by the ministry of God the Holy Spirit. Finally, the word took upon itself a meaning almost completely separate from *to anoint* as it came to mean the *Messiah*.

[Return to Top of Page](#)

[Charts](#)

[Return to the Doctrinal Index](#)

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<sup>13</sup> There were a half dozen Scriptures before this which I did not include.

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