



# Anointing

Study Notes

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# What Is Anointing?

Ancient Israel shared with its cultural neighbors the practice of pouring modified oil on the heads of individuals as a way of marking them and setting them apart for a sacred and special task. This practice is called “anointing,” and it was something that was done to kings, priests, and holy objects in ancient Israel.

Anointing is a key biblical theme that we first see in the opening pages in Genesis. It develops throughout the Hebrew Bible before pointing to Jesus Christ, or Jesus the anointed one.

## Who or What Gets Anointed in the Bible?

### People

#### Kings

- Anointed before they become king
  - Saul (1 Sam. 9:15-16; 10:1)
  - David (1 Sam. 16:1-13)
  - Jehu (2 Kgs. 9:1-6)

All three of these anointings are performed by prophets who are instructed by Yahweh.

- Samuel anointed Saul (1 Sam. 9:16)
- Samuel anointed David (1 Sam. 16)
- Elisha anointed Jehu (2 Kgs. 9:6)
- Anointed at their coronation
  - David (2 Sam. 2:4; 5:3)
  - Solomon (1 Kgs. 1:34, 39)
  - Joash (2 Kgs. 11:12)
  - Jehoahaz (2 Kgs. 23:30)

#### Priests

- Aaron anointed by Moses (Exod. 29:6-7)
- Aaron and his sons anointed by Moses (Lev. 8:9, 12)

## Prophets

- Only one time is a prophet anointed to mark the beginning of his prophetic career.
  - Elisha who is to be anointed by Elijah (1 Kgs. 19:16), though it's not clear if this ever happened.

## Places

- A pile of rocks
  - Jacob's dream-vision at Bethel enables him to see this place as set apart, a Heaven-on-Earth spot (Gen. 28:10-22). The verb *mashakh* is used for this "anointing" in a recollection of the story (Gen. 31:13).

# Anointing Oil, Liquid Life, and Eden

Anointing is also used to mark the significance of holy spaces. In the book of Exodus, we read that every part of the tabernacle was to be anointed with oil.

<sup>25</sup> "And you shall make of these a holy anointing oil,  
a perfume mixture,  
the work of a perfumer;  
it shall be a holy **anointing** oil.

<sup>26</sup> "With it you shall **anoint**  
the tent of meeting  
and the ark of the testimony,  
<sup>27</sup>and the table and all its utensils,  
and the lampstand and its utensils,  
<sup>28</sup>and the altar of incense,  
and the altar of burnt offering and all its utensils,  
and the basin and its stand.

<sup>29</sup> "You shall also mark them as holy,  
so they become most holy;  
whatever touches them shall be holy.

<sup>30</sup> "You shall **anoint** Aaron and his sons,  
and mark them as holy,  
so that they may minister as priests to me.

<sup>31</sup> "You shall speak to the sons of Israel, saying,  
'This shall be a holy **anointing** oil to me throughout your generations.  
<sup>32</sup> 'It shall not be poured on anyone's body,  
nor shall you make any like it in the same proportions;  
it is holy, and it shall be holy to you.'"

Exodus 30:25-32

<sup>10</sup> Moses then took the **anointing** oil and **anointed** the tabernacle and all that was in it, and consecrated them. <sup>11</sup>He sprinkled some of it on the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to consecrate them.

Leviticus 8:10-11 (NASB95)

Food offerings to be burned up on the altar were also anointed with oil.

<sup>4</sup>Now when you bring an offering of a grain offering baked in an oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers **anointed with oil**.

Leviticus 2:4

<sup>12</sup>If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil.

Leviticus 7:12

## What's Special About the Oil?

There was a specific type of oil that was used in anointings, and it is described one time in the Bible.

<sup>22</sup>Moreover, the Lord spoke to Moses, saying,

<sup>23</sup>"Take also for yourself the finest of spices:

**flowing myrrh**, five hundred shekels,  
and **fragrant cinnamon**, half as much, two hundred and fifty, and **fragrant cane**, two hundred and fifty,  
and **cassia**, <sup>24</sup>five hundred, according to the shekel of the sanctuary, and **olive oil**, a hin.

<sup>25</sup>and you shall make of these a holy anointing oil,  
a perfume mixture,  
the work of a perfumer;  
it shall be a holy **anointing oil**."

Exodus 30:22-25 (NASB95)

## The Ingredients

- Myrrh is a southern Arabian gum-resin that has a strong aromatic smell. The resin flows out of trees unique to the region.
- Cinnamon is made from a tree indigenous to modern Sri-Lanka (aka Ceylon).
- Aromatic cane's origin is unknown precisely, but a cane/reed plant is known for its strong smell (Jeremiah mentions this plant [Jer. 6:20] as coming from a distant land).
- Cassia is also a bit uncertain (Heb. *kiddah*). This Hebrew word was translated by early Aramaic Targums as the Cassia plant (Aram. *qetsi'ata*), an aromatic bark from an east Asian evergreen tree.

## Anointing and Eden Imagery

The anointing oil described in the Bible has clear hyperlinks to Eden and garden imagery. These connections to the Eden narrative are a key reason why this oil was used to mark spaces and people who represented the overlapping of Heaven and Earth.

- The anointing oil was a super condensed product of garden trees and oils.
- It was filled with aromatic garden smells that a person would never encounter in the daily course of life. It would smell “otherworldly.”
- It is poured upon the three types of Heaven-on-Earth people.
  - Priests who represent and mediate between God and the people
  - The king who represents the rule and wisdom of God to the people
  - The prophets who mediate the word and will of God to the people
  - The one poetic exploration we have of the anointing oil connects it explicitly to the garden of Eden in Psalm 133.

## Water and Spirit in Genesis 1 and 2

To truly understand the symbolic meaning of the anointing oil, we have to go back to Genesis 1-2 and see the roots of the idea in the stories of creation (Gen. 1:1-2:3) and Eden (Gen. 2:4-3:24).

### Genesis 1:1-2:3

In the opening lines of the seven-day creation story, we begin with the pre-creation state, depicted with the image of the chaos-waters (too much water) and darkness. But those “non-creation” elements are confronted by Yahweh’s Spirit.

**Out of the waters, Yahweh’s Spirit and word call forth the dry land and garden plants, especially fruit trees.**

<b>A</b>	<sup>1</sup> In the beginning, <b>Elohim</b> created the skies and <b>the land</b>
<b>B</b>	<sup>2</sup> Now, <b>the land</b> was <b>wild and waste</b> and <b>darkness</b> was <b>over the face</b> of the <b>deep</b>
<b>A'</b>	But the Spirit-wind of <b>Elohim</b> was hovering <b>over the face</b> of <b>the waters</b>

## Genesis 2:4-17

In the opening lines of the Eden story, we begin with the opposite scenario. The pre-creation state is depicted as a chaos-desert (not enough water). But this “non-creation” wilderness is confronted by Yahweh’s “water.”

**Out of the wilderness, God calls a garden and humans into being with his water and Spirit.**

A	<p>a <sup>2:4a</sup>These are the birthings of the skies and of the land,  b when they were created.  b' <sup>2:4b</sup>In the day of Yahweh Elohim making  a' land and skies,</p> <p>a <sup>5</sup>and any <i>shrub of the field</i> <u>was not yet</u> in the land,  a' and any <i>plant of the field</i> <u>was not yet</u> sprouted,  b for Yahweh Elohim had not sent <i>rain</i> upon the land,</p> <p>a and a <i>human</i> there was not to work the ground,  b <sup>6</sup>and a <i>stream</i> would go up from the land,  a' and it would <i>water</i> the whole face of the ground,</p> <p><sup>7</sup>And Yahweh Elohim <i>formed the humans</i> of dust from the ground,  a and he breathed into his nostrils the breath of <i>life</i>;  and the human became a <i>living</i> being.</p> <p><sup>8</sup>And Yahweh Elohim planted a <i>garden</i> in Eden, toward the east [or: from of old],  b <i>and he placed there the human who he had formed</i>.</p> <p><sup>9</sup>And Yahweh Elohim cause to sprout from the ground  a' <i>every tree</i> that is desirable to sight and good for <i>eating</i>;  and the <i>tree</i> of <i>life</i> also <i>in the middle of the garden</i>,  and the <i>tree</i> of the <i>knowing of good and bad</i>.</p>
B	<p>a <sup>10</sup>Now, a river went out from Eden to <i>water</i> the <i>garden</i>;  and from there it separated and became <i>four</i> heads:</p> <p><sup>11</sup>The name of the <i>first</i> is Pishon;  it goes around the whole land of Havilah,  which had gold <i>there</i>,  <sup>12</sup>and the gold of <i>that land</i> is good;  the bdellium and the onyx stone are <i>there</i>.</p> <p>b <sup>13</sup>And the name of the <i>second river</i> is Gihon;  it goes around the whole land of Cush.  <sup>14</sup>And the name of the <i>third river</i> is Tigris;  it goes east of Assyria.</p> <p>a' and the <i>fourth river</i>,  it is the Euphrates.</p>
A'	<p><sup>15</sup>And Yahweh Elohim took <i>the human</i>  and <i>he rested him</i> in the <i>garden of Eden</i>  to serve it and to keep it.</p> <p><sup>16</sup>And Yahweh Elohim commanded <i>the human</i>, saying,</p> <p>“From <i>every tree</i> of the garden  <i>you will eat-eat</i>;  <sup>17</sup>but from the <i>tree</i> of the <i>knowing of good and bad</i>  <i>you will not eat from it</i>,  for <i>in the day</i> that you eat from it,  <i>you will die-die</i>.”</p>

## Anointing With Water and Spirit

In Genesis 2, God's Spirit and water are paired together in analogy. The water brings forth a garden out of the wilderness.

From this point on in the biblical story, God's Spirit/water pouring out upon a place or person becomes interchangeable imagery for God filling a person/ place that is, on its own, lifeless, and marking it as filled with the life of Heaven.

### Human Images as Portals

In Genesis 2, God appointed a human image to steward and care for the garden on God's behalf.

The human is summoned up out of the dirt, but then God pours out his very life-breath into the dirt (Spirit // liquid) and then plants a garden and places the human in the garden as a divine image.

By being anointed through water and then Spirit, humans are marked as "portals" between Heaven and Earth, God and creation, so that God's presence, purpose and will, and wise rule are mirrored and reflected on Earth.

The humans that are anointed in the biblical story represent God's presence on earth. The priests, who allow for communion between God and his people, are like portals of God's presence. The prophets are called to communicate God's will and messages to humans and act as portals to his purpose. And the kings are to act as images of God's wise rule—though they rarely succeed at this.

### The Garden Ideal

The garden is portrayed in the biblical story as the place where Heaven and Earth are one—the divine and human living together in harmony. Just like humans, the garden was brought into existence by water and Spirit.

Gardens were places of cultivated abundance, full of exotic smells and tastes, where one could work in peace and rest, trusting in the abundance of fruit and water.

The fact that Israel's later tabernacle and temple were filled with garden imagery and inaugurated with a special oil suggests that the anointing oil was a liquid symbol of that first **water + Spirit** association in the Eden story.

Genesis 2 creates a fundamental analogy between water (in the wilderness) as a source of life and Spirit as a source of life. The Hebrew prophets drew on this symbolism and saw the clear connection between water and Spirit.

<sup>28</sup>*It will come about after this  
That **I will pour out my Spirit on all humanity;**  
And your sons and daughters will prophesy,  
Your old men will dream dreams,  
Your young men will see visions.  
<sup>29</sup>Even on the male and female servants  
I will pour out my Spirit in those days.*

Joel 2:28-29 (NASB95)

<sup>15</sup>**Until the Spirit is poured out upon us** from on high,  
And the wilderness becomes a fertile field,  
And the fertile field is considered as a forest.  
<sup>16</sup>Then justice will dwell in the wilderness  
And righteousness will abide in the fertile field.  
<sup>17</sup>And the work of righteousness will be peace,  
And the service of righteousness, quietness and confidence forever.  
<sup>18</sup>Then my people will live in a peaceful habitation,  
And in secure dwellings and in undisturbed resting places;

Isaiah 32:15-18 (NASB95)

<sup>2</sup>Thus says the Lord who made you  
And formed you from the womb, who will help you,  
"Do not fear, O Jacob my servant;  
And you Jeshurun whom I have chosen.  
<sup>3</sup>For **I will pour out water** on the thirsty land  
And streams on the dry ground;  
**I will pour out my Spirit** on your offspring  
And **my blessing** on your descendants;  
<sup>4</sup>And they will spring up among the grass  
Like poplars by streams of water."

Isaiah 44:2-4 (NASB95)

## Israel's Anointed Kings

### The Anointing of Saul

In Genesis 2, God's Spirit and water are paired together in analogy. The water brings forth a garden out of the wilderness.

<sup>15</sup>Now Yahweh had revealed this to Samuel the day before Saul arrived, saying, <sup>16</sup>"This time tomorrow I will send to you a man from the land of Benjamin, and you **must anoint** him as leader over my people Israel. He will deliver my people from the hand of the Philistines. For I have seen the suffering of my people, because their cry of distress has come to me."

1 Samuel 9:15-16 (LEB)

<sup>1</sup>Then Samuel took a flask of oil and poured it over his head and kissed him and said, "Has not Yahweh **anointed** you as leader over his inheritance?"

1 Samuel 10:1 (LEB)



And the Spirit of God “comes” upon him.

<sup>9</sup>Just as he turned his shoulder to depart from Samuel, God changed his heart. And all these signs were fulfilled on that day.

<sup>10</sup>When they went from there to Gibeah, a procession of prophets met him, and the **Spirit** of God rushed upon him, and he prophesied among them.

1 Samuel 10:9-10 (LEB)

And when Saul hears about a “snakey” attack on Israel, the Spirit empowers him to take out the snake.

<sup>1</sup>Now **Nahash the Ammonite** went up and encamped against Jabesh Gilead. All the men of Jabesh said to Nahash, “Make a treaty with us and we will serve you.” <sup>2</sup>But **Nahash the Ammonite** said to them, “On this condition I will make a treaty with you, by **gouging out the right eye** of each of you, so that I can make it a disgrace for all Israel.”

1 Samuel 11:1-2 (LEB)

<sup>5</sup>Just then, Saul was coming from the field behind the cattle. Saul said, “What is the matter with the people, that they are weeping?” So they recounted to him the words of the men of Jabesh. <sup>6</sup>Then **the Spirit of God rushed upon Saul** when he heard these words, and he became very angry.

1 Samuel 11:5-6 (LEB)

Saul is being portrayed here as a new Adam, anointed by the Spirit of God to clear the land of snakes so that his people can enjoy the Eden-land of Canaan in peace.

<sup>8</sup>He mustered them at Bezek; the Israelites were three hundred thousand, and the men of Judah were thirty thousand. <sup>9</sup>They said to the messengers who had come, “Thus you will say to the men of Jabesh Gilead: ‘Tomorrow deliverance for you will come when the sun is hot.’” When the messengers went and told the men of Jabesh, they rejoiced. <sup>10</sup>The men of Jabesh said, “Tomorrow we will come out to you and you may **do to us whatever seems good to in your eyes.**”

<sup>11</sup>And the next day Saul placed the people in three divisions. Then they came into the middle of the camp at the early morning watch and struck down the Ammonites until the heat of the day. It happened that the remainder were scattered so that no two among them remained together.

1 Samuel 11:8-11 (NASB95)

It’s only after this deliverance that the Israelites appoint Saul as king publicly.

<sup>15</sup>So all the people went to Gilgal, **and there they made Saul king before the Lord** in Gilgal. There they also offered sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

1 Samuel 11:15 (NASB95)

But then, through a series of events in 1 Samuel 12-15, Saul fails to trust Yahweh, violates his commands twice, and is rejected as king.

<sup>26</sup>But Samuel said to Saul, "I will not return with you; for **you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel.**"

<sup>27</sup>As Samuel turned to go, Saul seized the edge of his robe, and it tore. So Samuel said to him, <sup>28</sup>**"The Lord has torn the kingdom of Israel from you today and has given it to your neighbor, who is more good than you."**

1 Samuel 15:26-28 (NASB95)

## The Anointed Line of David

David is anointed secretly as king in place of Saul.

<sup>12</sup>So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the Lord said, "Arise, anoint him; for this is he."

<sup>13</sup>Then **Samuel took the horn of oil and anointed him** in the midst of his brothers; **and the Spirit of the Lord came mightily upon David** from that day forward. And Samuel arose and went to Ramah.

1 Samuel 16:12-13 (NASB95)

Like Saul, David also hears the words of another snakey-figure, Goliath the giant Philistine warrior. Goliath is presented as a snake-giant (like the Eden snake of Gen. 3 and the Nephilim warriors of Gen. 6).

<sup>4</sup>Then a champion came out from the armies of the Philistines named Goliath, from Gath, whose height was six cubits and a span. <sup>5</sup>He had a bronze helmet on his head, and he was clothed with **scale-armor** which weighed five thousand shekels of bronze. <sup>6</sup>He also had bronze greaves on his legs and a bronze javelin slung between his shoulders.

<sup>7</sup>The shaft of his spear was like a weaver's beam, and the head of his spear weighed six hundred shekels of iron; his shield-carrier also walked before him. <sup>8</sup>He stood and shouted to the ranks of Israel and said to them, "Why do you come out to draw up in battle array? Am I not the Philistine and you servants of Saul? Choose a man for yourselves and let him come down to me. <sup>9</sup>"If he is able to fight with me and kill me, then we will become your servants; but if I prevail against him and kill him, then you shall become our servants and serve us."

<sup>10</sup>Again the Philistine said, "I **publicly shame/taunt** the ranks of Israel this day; give me a man that we may fight together." <sup>11</sup>**"When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid."**

1 Samuel 17:4-11

<sup>22</sup>Then David left his baggage in the care of the baggage keeper and ran to the battle line and entered in order to greet his brothers.

<sup>23</sup>As he was talking with them, behold, the champion, the Philistine from Gath named Goliath, was coming up from the army of the Philistines, **and he spoke these same words; and David heard them. When all the men of Israel saw the man, they fled from him and were greatly afraid ...** <sup>24</sup>Then David spoke to the men who were standing by him, saying, "What will be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should **bring public shame on** the armies of the living God?"

1 Samuel 17:22-24

Saul and his warriors hear the words of the snake-giant, and they are afraid. This is in contrast to David, who hears the words of the snake-giant and is brave and seeks to defend the name of Yahweh.

Again echoing Genesis, David compares Goliath to the beasts of the field.

<sup>33</sup>Then Saul said to David, "You are not able to go against this Philistine to fight with him; for you are but a youth while he has been a warrior from his youth."

<sup>34</sup>But David said to Saul, "Your servant was tending his father's sheep. When **a lion or a bear** came and took a lamb from the flock, <sup>35</sup>I went out after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him. <sup>36</sup>Your servant has **killed both the lion and the bear**; and this uncircumcised Philistine will be like one of them, since he has **publicly shamed** the armies of the living God."

<sup>37</sup>And David said,

"The Lord who delivered me  
from **the paw of the lion and from the paw of the bear**,  
He will deliver me  
from **the hand of this Philistine.**"  
And Saul said to David, "Go, and may the Lord be with you."

1 Samuel 17:33-37

David's speech shows total trust in Yahweh's power.

<sup>43</sup>So the Philistine said to David, "Am I a dog, that you are coming to me with sticks?" Then the Philistine cursed David by his gods. <sup>44</sup>The Philistine said to David, "Come to me so that I can give your flesh to the birds of heaven and to the wild animals of the field!"

<sup>45</sup>Then David said to the Philistine, "**You are coming to me with a sword and with a spear and with a javelin, but I am coming to you in the name of Yahweh of hosts**, the God of the battle lines of Israel, whom you have **publicly shamed!** <sup>46</sup>This day, Yahweh will deliver you into my hand, and I will strike you down and cut off your head! Then I will give the corpses of the army of the Philistines this day to the birds of heaven and to the animals of the earth, so that all the earth may know that there is a God who is for Israel. <sup>47</sup>And all of this assembly will know that Yahweh does not rescue with sword or with spear, for the battle belongs to Yahweh, and he will give you into our hands!"

1 Samuel 17:43-47 (LEB)

David “strikes the head” of the snake-giant.

<sup>50</sup>So David prevailed over the Philistine with the sling and with the stone,  
and he struck down the Philistine and killed him, but there was no sword  
in David's hand. <sup>51</sup>Then David ran and stood over the Philistine and **took his  
sword and drew it from its sheath and killed him and cut off his head with it.**  
When the Philistines saw that their champion was dead, they fled.

1 Samuel 17:50-51 (LEB)

From here, Saul becomes jealous at God's elevation of David, and he begins to persecute David and attempt to kill him (1 Sam.18-23).

- David // Adam = the anointed one
- Saul // Cain // the snake = the anti-anointed (anti-christ)

In 1 Samuel 24, David is fleeing in the wilderness from Saul, and David finds Saul in a cave (a symbol for an Eden-like refuge). This is David's great test. He doesn't “stretch out his hand” and “do this thing,” “do what is good in his eyes” (1 Sam. 24:4, 6) (Recall Adam and Eve stretching out their hand and taking from the tree).

David's reason for not killing Saul in the cave is that he “will not do this thing to Yahweh's anointed one, to stretch out my hand against him.” **David knows that the real power of Heaven is in showing mercy and waiting for God to bring his Kingdom—not in taking life. This is the real power of God's anointed one.**

2 Samuel 7 says that David's future seed will be the one to plant Israel in a new Eden land.

And now, thus you shall say to my servant David,  
<sup>8</sup> Thus says Yahweh of hosts,  
“I took you from the pasture, from behind the sheep, to be ruler over my people Israel.  
<sup>9</sup> I have been with you wherever you have gone  
And I have cut off all your enemies from before you;  
And I will make you a great name,  
Like the names of the great men who are on the land  
<sup>10</sup> I will also appoint a place for my people Israel  
And I will plant them,  
That they may live in their own place  
And they will not be disturbed again,  
Nor will the wicked afflict them any more as formerly,  
<sup>11</sup> Even from the day that I commanded judges to be over my people Israel;  
And I will give you rest from all your enemies.  
And Yahweh declares to you that the Lord will make a house for you.  
<sup>12</sup> When your days are complete and you lie down with your fathers,  
**I will raise up your seed after you,  
Who will come out of your belly,  
And I will establish his kingdom.**  
<sup>13</sup> **And he will build a house for my name,  
And I will establish the throne of his kingdom forever.”**

2 Samuel 7:8-13

When David looks back over his life, he recounts the many times that Yahweh came to deliver him and elevate him over his enemies. And he anticipates that this is how Yahweh will deal with his future seed.

<sup>47</sup>*Yahweh lives! Blessed be my rock!*

*May God, the rock of my salvation, be exalted!*

<sup>48</sup>*God does vengeance for me,*

*Bringing down peoples under me.*

<sup>49</sup>*He brings me out from my enemies,*

*And from those who rose up against me you lift me up,*

*And from men of violence you rescue me.*

<sup>50</sup>*Therefore I will extol you, Yahweh, among the nations!*

*I will sing praises to your name!*

<sup>51</sup>***He makes great deliverance for his king,***

***And he shows loyal love to his anointed one,***

***To David and to his seed forever.***

2 Samuel 22:47-51

Within the TaNaK, the stories of David and Saul recall the past stories of Adam and Eve in the garden and also point forward, offering a template for Yahweh's anointed one from the future line of David.

# Isaiah's Anointed Servant and His Servants

The promise in 2 Samuel 7 about David's future seed, who will be for Israel what David was in his day, is key for understanding the Isaiah scroll.

In chapter 11, the Isaiah scroll picks up this promise of a future seed of David and develops it into a future hope for Israel and the nations. The sprout of Jesse (David's father) will be empowered by the Spirit to be the ultimate deliverer.

<sup>1</sup>*And a shoot will come out from the stump of Jesse,  
And a branch from its roots will bear fruit.*  
<sup>2</sup>***And the spirit of Yahweh shall rest on him—  
A spirit of wisdom and understanding,  
A spirit of counsel and might,  
A spirit of knowledge and the fear of Yahweh.  
And his breath/smell is in the fear of Yahweh.***  
*And he shall judge not by his eyesight,  
And he shall rebuke not by what he hears with his ears.*  
<sup>4</sup>*But he shall judge the poor with righteousness,  
And he shall decide for the needy of the earth with rectitude.  
And he shall strike the earth with the rod of his mouth,  
And he shall kill the wicked person with the breath of his lips.*  
<sup>5</sup>*And righteousness shall be the belt around his waist,  
And faithfulness the belt around his loins.*  
<sup>6</sup>*And a wolf shall stay with a lamb,  
And a leopard shall lie down with a kid,  
And a calf and a lion and a fatling together as a small boy leads them.*  
<sup>7</sup>*And a cow and a bear shall graze;  
Their young shall lie down together.  
And a lion shall eat straw like the cattle.*  
<sup>8</sup>*And an infant shall play over a serpent's hole,  
And a toddler shall put his hand on a viper's hole.*  
<sup>9</sup>*They will not injure and they will not destroy on all of my holy mountain,  
For the earth will be full of the knowledge of Yahweh, as the waters cover the sea.*  
<sup>10</sup>*And this shall happen on that day:  
The nations shall inquire of the root of Jesse,  
Which shall be standing as a signal to the peoples,  
And his resting place shall be glorious.*

Isaiah 11:1-10 (LEB)

In this promise, the focus is on the one anointed lineage of David, who will produce a new David-like king to rule over the many with justice.

<sup>1</sup>*"Behold, my Servant, whom I uphold;  
My chosen one in whom my soul delights.  
**I have put my Spirit upon him;**  
He will bring forth justice to the nations.  
<sup>2</sup>He will not cry out or raise his voice,  
Nor make his voice heard in the street.  
<sup>3</sup>A bruised reed he will not break  
And a dimly burning wick he will not extinguish;  
He will faithfully bring forth justice.  
<sup>4</sup>He will not be disheartened or crushed  
Until he has established justice in the earth;  
And the coastlands will wait expectantly for his law."*

<sup>5</sup>*Thus says God the Lord,  
Who created the heavens and stretched them out,  
Who spread out the earth and its offspring,  
Who gives breath to the people on it  
And spirit to those who walk in it,  
<sup>6</sup>"I am the Lord, I have called you in righteousness,  
I will also hold you by the hand and watch over you,  
And I will appoint you as a covenant to the people,  
As a light to the nations,  
<sup>7</sup>To open blind eyes,  
To bring out prisoners from the dungeon  
And those who dwell in darkness from the prison.  
<sup>8</sup>I am the Lord, that is my name;  
I will not give my glory to another,  
Nor my praise to graven images.  
<sup>9</sup>Behold, the former things have come to pass,  
Now I declare new things;  
Before they spring forth I proclaim them to you."*

Isaiah 42:1-9 (NASB95)

Later in the Isaiah scroll, the focus shifts to the many seeds and how they will become the "anointed ones" of God. How will that happen?

<sup>2</sup>*Thus says the Lord who made you  
And formed you from the womb, who will help you,  
"Do not fear, O Jacob my servant;  
And you Jeshurun whom I have chosen.  
<sup>3</sup>For **I will pour out water** on the thirsty land  
And streams on the dry ground;  
**I will pour out my Spirit** on your offspring  
And **my blessing** on your descendants;  
<sup>4</sup>And they will spring up among the grass  
Like poplars by streams of water."*

Isaiah 44:2-4 (NASB95)

In Isaiah 61, we again see this idea of God's anointing Spirit. This passage is full of Genesis 2 hyperlinks and is a key messianic text, the words of which we see Jesus famously quote in Luke 4.

<sup>1</sup>The **Spirit** of the Lord God is upon me,  
Because the LORD **anointed me**  
To bring good news to the humble;  
He has sent me to bind up the brokenhearted,  
To proclaim release to captives  
And freedom to prisoners;

<sup>2</sup>To proclaim the favorable year of the LORD  
And the day of vengeance of our God;  
To comfort all who mourn,

<sup>3</sup>To grant those who mourn in Zion,  
Giving them a garland instead of ashes,  
The **oil of gladness** instead of mourning,  
The cloak of praise instead of a disheartened spirit.  
So they will be called oaks of righteousness,  
The planting of the LORD, that he may be glorified.

<sup>4</sup>Then they will rebuild the ancient ruins,  
They will raise up the former devastations;  
And they will repair the ruined cities,  
The desolations of many generations.

<sup>5</sup>Strangers will stand and pasture your flocks,  
And foreigners will be your farmers and your vinedressers.  
<sup>6</sup>But you will be called the priests of the LORD;  
You will be spoken of as ministers of our God.  
You will eat the wealth of nations,  
And you will boast in their riches.

<sup>7</sup>Instead of your shame you will have a double portion,  
And instead of humiliation they will shout for joy over their portion.  
Therefore they will possess a double portion in their land,  
Everlasting joy will be theirs.

<sup>8</sup>For I, the LORD, love justice,  
hate robbery in the burnt offering;  
And I will faithfully give them their reward,  
And make an everlasting covenant with them.

<sup>9</sup>Then their offspring will be known among the nations,  
And their descendants in the midst of the peoples.  
All who see them will recognize them  
Because they are the offspring whom the LORD has blessed.

<sup>10</sup>I will rejoice greatly in the LORD,  
My soul will be joyful in my God;  
For he has clothed me with garments of salvation,  
He has wrapped me with a robe of righteousness,  
As a groom puts on a turban,  
And as a bride adorns herself with her jewels.

<sup>11</sup>For as the earth produces its sprouts,  
And as a garden causes the things sown in it to spring up,  
So the Lord God will cause righteousness and praise  
To spring up before all the nations.



Yahweh has anointed one for the sake of the many so that his royal-priestly anointing can transfer to the afflicted ones, and they can take up his royal-priestly identity as their own and become honored among the nations and be sources of renewal and restoration.

## Key Questions About Isaiah 61

### Who is the “anointed” speaker of 61:1?

- **Option A: The Davidic king of 11:2:** (1) “anointing” is primarily used to describe kings (1 Sam. 16:13); (2) the king of Isaiah 11:1-3 was spirit-empowered; (3) there are many other allusions to Isaiah 11 in Isaiah 60-62.
  - 60:21: “the branch of his planting” // 11:1 “a branch will spring up”
  - 62:10a: “build up a highway” // 11:16 “there will be a highway for the remnant of his people”
  - 62:10b: “raise up a banner for the peoples” // 11:10 “the root of Jesse will stand like a banner for the peoples”
  - **Problems:** Nowhere else does the “king” of Isaiah 1-39 reappear as such in Isaiah 40-66. Isaiah 55:3-5 reconfigured the “covenant promised to David” to apply to the temple restoration among the community of returned exiles.
- **Option B: The prophetic servant/s of Isaiah 49-55 who has appropriated the role of Israel’s Davidic king**
  - The Spirit-endowment of Isaiah 61:1 adopts the royal (Isa. 11:1-3) and prophetic (Isa. 42:1; 48:16b) role of the servant and his community (Isa. 44:2-3).
  - “Good news for the poor” makes this figure one of the heralds of restoration to Zion (Isa. 40:9; 41:27; 52:7). The herald of good news to the exiles about the return to Zion has become a herald of good news to Zion about its restoration.

### What is the mission of the “anointed” one?

- Isaiah 61:1a: **“good news for the poor/afflicted”** (Isa. 49:13: “Yahweh will comfort his people, and show compassion on his afflicted ones; Isa. 41:17: “the afflicted ones look for water ... I Yahweh will answer them”; Isa. 48:10: “I chose you in the furnace of affliction”; affliction refers to the community that has suffered in the exile to Babylon and has return to harsh conditions (Isa. 58))
- Isaiah 61:1b: **“to bind up the broken-hearted”** (This term is rare and appears elsewhere only in Ps. 34:19; 51:19; 147:3 [“who heals the broken-hearted and binds up their wounds”], all referring to exile)
- Isaiah 61:1c-2a: **“to proclaim release for the captives and opening-up for the prisoners”** (This is Jubilee tradition language from Lev. 25:10 [“you shall proclaim release in the land for all its inhabitants”]; slavery/imprisonment was the main image of oppression and exile in Isa. 1-39 and 40-55)

- Isaiah 40:2: “she has received from the Lord’s hand double for all her sins”
- Jeremiah 16:18: “for I will first repay them double for their iniquities and sins for their defilement of my land”
- Isaiah 61:7: “instead of shame, I will give a double portion, and instead of reproach, they will rejoice in their inheritance, for in their land they will inherit a double portion”
  - Israel’s exile from the land was viewed as a form of debt-slavery from which they needed a Jubilee redemption.

*“After the exile, if not already long before, the social and economic conditions of ancient agrarian tribal Israel, for which the jubilee was appropriate, were hopelessly destroyed, and a re-implementation of the jubilee legislation was unworkable even had it been desired. Nonetheless, scriptural authors subsequent to the exile remained convinced that the sacral laws retained relevance... and based on this conviction they began to treat the Jubilee law as prophecy by means of symbolic, or typological interpretation. In their view, the jubilee texts referred not only to poor Israelites who fell into debt-slavery. Rather, the individual whose plight was addressed in Leviticus 25:25-55 became a corporate symbol of the people of Israel as a whole, who had fallen into debt with the Lord by failing to observe the Torah, and so had become enslaved to various foreign powers and alienated from their ancestral land.”*

Bergsma, John (2006). *The Jubilee from Leviticus to Qumran*. Brill. 298-99.

- 61:2: “to proclaim the year of Yahweh’s favor and the day of vengeance” (Isa. 49:8: “in the time of favor I answered you, and in the day of salvation I helped you”)
  - Isaiah 61 is combining two roles of the “redeemer” in the Torah, the redeemer of slaves and enslaved land (Lev. 25, 27) and the blood-avenger who repays enemies for innocent bloodshed (Num. 35; Deut. 19).

*“Behind this theological imagery is the typological association of the Babylonian exile with the Egyptian captivity. Just as Yahweh brought the people out of Egypt by bringing plagues (= vengeance) upon the Egyptians, so he will also liberate his people from Babylon through vengeance. In Isaiah 40-55 this exodus imagery has been combined with the depiction of debt-slavery to bring about the picture of Yahweh as Israel’s ‘redeemer,’ that is, the one who both restores and avenges.”*

Gregory, Bradley C. (2007). “The Post-exilic Exile in Third Isaiah.” *Journal of Biblical Literature*, Volume 126 (No. 3). 487.

*"Just as Isaiah 40-55 understood the Babylonian exile as an antitype of the Egyptian captivity, so Isaiah 56-66 placed his own situation in Jerusalem after the exile in relationship to the other two. One gets the impression that the author does not see the situation back in post-exilic Palestine as appreciably better than the situation in Babylon, or in ancient Egypt. In all cases, Israel remains "shackled" because of sin and awaits deliverance by Yahweh. Also, the prescriptions for the Jubilee year have been eschatologized. By employing a typological relationship between the enslaved Israelite of Leviticus 25 and the entire post-exilic community, Isaiah 56-66 has moved the concept of the Jubilee from a legal prescription to an image of eschatological deliverance, and this is the same kind of hermeneutical move we find in other Second Temple texts."*

Gregory, Bradley C. (2007). "The Post-exilic Exile in Third Isaiah."  
*Journal of Biblical Literature*, Volume 126 (No. 3). 488.

*"Isaiah 61:1-3 represents one of the earliest attestations of the phenomenon of understanding the exile as an ongoing state, that is, understanding the exile theologically rather than just historically."*

Gregory, Bradley C. (2007). "The Post-exilic Exile in Third Isaiah."  
*Journal of Biblical Literature*, Volume 126 (No. 3). 488.

## **Who listens and receives good news from the servant herald?**

- The "mourners of Zion" who are comforted (Isa. 61:2-3) and become the rebuilders/restorers (Isa. 61:4-5) and who are the "priests" of the new Zion (Isa. 61:6) receive good news.
- These are the ones who will receive the "wealth of the nations" (Isa. 61:6, 60:5, 16) and be doubly restored (Isa. 61:7, 40:1-2).
- These will be vindicated by Yahweh (Isa. 61:8b, 40:10) and participate in the new covenant (Isa. 61:8b = Isa. 55:3 "I will make with y'all an eternal covenant").
- These are the "seed" who are blessed by Yahweh (Isa. 61:9; Gen. 12:1-3) and become a beacon of divine hope among the nations (Isa. 49:6).

# The Messiah in the Psalms

The book of Psalms often connects the future Messiah with one who will be anointed with oil and Spirit to deliver God's people.

## Psalms 2:1-12

<p>a <sup>1</sup>Why do <b>the nations</b> roar, And <b>the peoples</b> meditate on empty matters? <sup>2</sup><b>The Kings</b> of the land take their stand,</p> <p>b And <b>the rulers</b> take counsel together Against <b>Yahweh</b> And against <b>his anointed one, saying,</b></p> <p>c <sup>3</sup>"Let us tear apart their bonds, And let's cast off their cords from us!"</p>	<p>Verses 1-3: The Poet Describes the Kings' Rebellion</p> <p>a - The nations roar b - They rebel against Yahweh c - Their rebellious speech</p>
<p>a' <sup>4</sup>The one sitting in the skies, <b>he laughs,</b> <b>Yahweh</b> <b>mocks</b> at them,</p> <p>b' <sup>5</sup>Then he will speak to them <b>in his anger</b> And <b>in his hot-anger</b> he will terrify them, <u>saying,</u></p> <p>c' <sup>6</sup>"As for me, <b>I have anointed my King,</b> Upon Zion, my holy mountain."</p>	<p>Verses 4-6: Yahweh's Response</p> <p>a' - Yahweh laughs b' - He responds in anger c' - Yahweh's counter speech</p>
<p><sup>7</sup>"I will surely tell of the decree of Yahweh: He said to me, 'You are <b>my Son,</b> Today I have begotten you. <sup>8</sup>Ask of me, And I will give <b>the nations</b> as your inheritance, And <b>the ends of the land</b> as your possession. <sup>9</sup>You shall break them with a rod of iron, And like a potter's vessel, you shall shatter them.' "</p>	<p>Verses 7-9: The Anointed King Tells Us About Yahweh's Decree</p> <p>1. Divine sonship 2. Kingdom over all nations 3. Victory over enemies</p>
<p><sup>10</sup>And now, <b>kings</b>, show discernment; Be warned, O <b>judges of the land.</b> <sup>11</sup>Serve <b>Yahweh</b> with fear, And rejoice with trembling. <sup>12</sup>Kiss <b>the Son,</b> Lest <b>he become angry,</b> And you perish in the way, For <b>his wrath</b> burns in an instant, O the good life of all who take refuge in him!</p>	<p>Verses 10-12: The Poet's Warning to the Rebellious Kings</p>

## Psalm 22:1-31

	<p><sup>1</sup>For the choir director: On “Doe of the Dawn,” A Psalm related to David</p> <p><sup>2</sup><b>My God, my God</b>, why have you abandoned me?  <b>Far from</b> my rescue are the words of my cry  <sup>3</sup><b>My God, I cry out</b> to you by day, <b>but you do not answer</b>  And by night, but there is no rest for me.</p>
A	<p><sup>4</sup><b>Now as for you</b>, are holy  O you who dwell among the praises of Israel.  <sup>5</sup>In you our fathers <u>trusted</u>  They <u>trusted</u> and you <b>rescued</b> them.  <sup>6</sup>To you they cried out and <b>they were rescued</b>  In you they <u>trusted</u> and were not ashamed</p>
B	<p><sup>7</sup><b>But as for me, I</b> am a worm, and not a man  Scorned by others, and despised by people.  <sup>8</sup>All who see me mock me;  They abuse with their mouths;  They shake their heads.  <sup>9</sup>“He depended upon Yahweh,  Let him <b>save</b> him,  Let him <b>deliver</b> him,  For he [Yahweh] delights in him.”</p>
A'	<p><sup>10</sup><u>For you</u> are the one who brought me forth from the womb  Who made me secure on my mother's breast.  <sup>11</sup>Upon you I was cast from the womb;  From the womb of my mother, you were <b>my God</b>.  <sup>12</sup><b>Do not be far from</b> me  For distress is near;  For there is no one <b>to help</b>.</p>
	<p><sup>13</sup>Many <b>bulls</b> surround me;  The strong <b>bulls of Bashan</b> encircle me.  <sup>14</sup>They open <b>their mouths</b> against me;  The <b>lion</b> tears and roars.</p>
	<p><sup>15a</sup>I am poured out like water;  All my bones are out of joint.  <sup>15b</sup>My heart is like wax;  It melts within me.  <sup>16a</sup>My strength is dried up like a potsherd,  And my tongue clings to my mouth,  <sup>16b</sup>and you set me in the dust of death.</p>
	<p><sup>17a</sup>For <b>dogs</b> have surrounded me;  A gathering of evildoers circle me.  <sup>17b</sup>They have dug through my hands and my feet;  <sup>18</sup>I can count all <u>my bones</u>.  While they stare, they look at me.  <sup>19</sup>They will divide up my clothes for themselves,  And they cast lots for my garment.</p>

	<p><sup>20</sup>But as for you, Yahweh, <i>do not be far away</i>.  <b>My strength</b>, hasten to my <b>help</b>.  <sup>21</sup><b>Deliver</b> my life from the sword,  My only possession from the power of the <b>dogs</b>.  <sup>22</sup><b>Rescue</b> me from the mouth of the <b>lion</b>;  <b>You have answered</b> me from the horns of the <b>wild ox</b>.</p>
	<p><sup>23</sup>I will recount your name to my brothers;  In the midst of the assembly I <b>will praise</b> you.  <sup>24</sup>O you who fear Yahweh, <b>praise</b> him!  All you <b>seed of Jacob</b>, honor him!  And all you <b>seed of Israel</b>, be in awe of him.</p>
	<p><sup>25a</sup>For he did not despise;  Nor did he detest the affliction of <b>the afflicted one</b>;  <sup>25b</sup>Nor did he hide his face from him,  And when he cried to him, he listened.</p>
	<p><sup>26</sup>From you comes my <b>my praise</b> in the great assembly;  I will repay my vows before those who fear him.  <sup>27a</sup><b>The afflicted ones</b> shall eat and be satisfied;  Those who seek Yahweh will <b>praise</b> him.  <sup>27b</sup>May your hearts live forever!</p>
	<p><sup>28a</sup>They shall remember and return to Yahweh,  All the ends of the earth,  <sup>28b</sup>And they shall <b>worship</b> before you,  All the families of the nations;  <sup>29</sup>For the kingdom belongs to Yahweh,  And he rules over the nations.</p>
	<p><sup>30a</sup>They ate and they <b>worshiped</b>,  All the prosperous ones of the land.  <sup>30b</sup>They shall <b>bow down</b> before him,  All those who go down to the dust;  <sup>30c</sup>Even the one who cannot keep himself alive.  <sup>31a</sup><b>A seed</b> will serve him;  <sup>31b</sup>It shall be told about the Lord for a generation;  They will come and proclaim his righteousness to a people yet to be born,  For he has done (it).</p>

<sup>1</sup>Behold, how good and how pleasant it is  
For brothers to dwell together in unity!

<sup>2</sup>It is like the **good oil** upon the head,  
Coming down upon the beard,  
The beard of Aaron,  
Coming down upon the edge of his robes.

<sup>3</sup>It is like the dew of Hermon  
Coming down upon the mountains of Zion;  
For there the Lord commanded the blessing,  
Life unto the age.

Psalms 133:1-3 (NASB95)

# The Anointed One in the New Testament

“Christ” is commonly spoken as if it were a last name, but it’s actually a title that means “anointed one.”

- English: “anointed” / “to anoint”
- Hebrew: *mashiakh* / *mashakh*
- Greek: *khristos* / **khrio** [translation of Hebrew into Greek] = ‘anointed one/to anoint’
- Greek: *messias* [transliteration of Hebrew with Greek letters]

“Jesus Christ” sounds like a last name in English, but it’s not. There are a handful of places in the New Testament where it sounds like a title even in English.

<sup>1</sup>The beginning of the gospel of Jesus **Christ** (**Yesous Christos**), the Son of God.

Mark 1:1 (NASB95)

<sup>60</sup>The high priest stood up and came forward and questioned Jesus, saying, “Do you not answer? What is it that these men are testifying against you?” <sup>61</sup>But he kept silent and did not answer. Again the high priest was questioning him, and saying to him, “Are you **the Christ**, the Son of the Blessed One?” <sup>62</sup>And Jesus said, “I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.”

Mark 14:60-62 (NASB95)

<sup>27</sup>Jesus went out, along with his disciples, to the villages of Caesarea Philippi; and on the way he questioned his disciples, saying to them, “Who do people say that I am?” <sup>28</sup>They told him, saying, “John the Baptist; and others say Elijah; but others, one of the prophets.”

<sup>29</sup>And he continued by questioning them, “But who do you say that I am?” Peter answered and said to him, “You are the **Christ (ho christos)**.”

Mark 8:27-29 (NASB95)

<sup>40</sup>One of the two who heard John speak and followed him, was Andrew, Simon Peter’s brother. <sup>41</sup>He found first his own brother Simon and said to him, “We have found **the Messiah**” (**ton messian**) (which translated means **Christos**).

John 1:40-41 (NASB95)

## The Suffering-Anointed Jesus

Jesus’ baptism was his “anointing,” not with oil but with water and Spirit.

Mark 1:1-15

	<sup>1</sup> The beginning of the good news about Jesus Messiah [Son of God]
<b>A</b>	<sup>2</sup> Just as it is written in Isaiah the prophet,
<b>B</b>	“Look, I send my <b>messenger</b> before my face, who will prepare you way
<b>A'</b>	<sup>3</sup> a voice crying out in <b>the wilderness</b> , ‘Make ready the way of the Lord, make straight his paths.’”

<b>A</b>	<sup>4</sup> John was baptizing in the wilderness, and announcing a baptism of repentance for forgiving failures,
<b>B</b>	<sup>5</sup> and there came out to him all the Yehudean countryside, and all the Jerusalemites,
<b>A'</b>	and they baptized by him in the Jordan River, confessing their failures.
	<sup>6</sup> And John was clothes with the hair of a camel, and a leather belt around his waist, and he was eating locusts and wild honey,
	<sup>7</sup> and he announced, saying, "There comes one stronger than me, behind me, of whom I am not worthy, while stooping down, to loosen the strap of his sandals. <sup>8</sup> I baptized y'all in water, but he will baptize you in the Holy Spirit.
<b>A</b>	<sup>9</sup> And it came about in those days, Jesus came from Nazareth of Galilee, and he was baptized in the Jordan by John,
<b>B</b>	<sup>10</sup> and immediately, as he rose up from the water, he saw the skies being torn open, and the spirit coming down as a dove upon him, <sup>11</sup> and a voice was from the skies, <i>"You are my son, the beloved one, in you I delight."</i>
<b>B'</b>	<sup>12</sup> And immediately, the spirit cast him out into the wilderness, <sup>13</sup> and he was in the wilderness forty days, being tested by the adversary, And he was with the animals, And messengers served him.
<b>A'</b>	<sup>14</sup> After the handing-over of John, Jesus went into Galilee, announcing the good news of God, <sup>15</sup> and saying that, "The time is filled-full, and the reign of God has come near. Repent and trust in the good news!"



Notice the merging of key images associated with anointing in the Hebrew Bible.

- Baptism = water
- Spirit = divine empowerment
- Appointment as the image of God = new humanity

The voice from Heaven quotes from three Hebrew Bible texts.

- “You are my son” = Psalm 2:7: “This is my son”
- “The beloved one” = Genesis 22:2: referring to Isaac, about to be sacrificed
- “In you I delight” = Isaiah 42:1: referring to the suffering servant

The unique role of the anointed one is to enter his royal rule **by means of his suffering**.

In John 1, John’s descriptions of Jesus combine images of water/spirit, Messiah, and lamb of God, which points to the future suffering of the anointed one.

<sup>19</sup>This is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem to ask him, “Who are you?” <sup>20</sup>And he confessed and did not deny; and this is what he confessed: “I am not the Christ.” <sup>21</sup>And so they asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.” <sup>22</sup>Then they said to him, “Who are you? Tell us, so that we may give an answer to those who sent us. What do you say about yourself?” <sup>23</sup>He said, “**I am the voice** of the one calling out in the wilderness, “Make the way of the LORD straight,” as the prophet Isaiah said.”

<sup>24</sup>And the messengers had been sent from the Pharisees. <sup>25</sup>They asked him, and said to him, “Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?” <sup>26</sup>John answered them, saying, “I baptize in water, but among you stands One whom you do not know. <sup>27</sup>It is he who comes after me, of whom I am not worthy even to untie the strap of his sandal.” <sup>28</sup>These things took place in Bethany beyond the Jordan, where John was baptizing people.

<sup>29</sup>The next day he saw Jesus coming to him, and said, “Behold, **the Lamb of God who takes away the sin of the world!**” <sup>30</sup>This is he in behalf of whom I said, ‘After me is coming a man who has proved to be my superior, because he existed before me.’ <sup>31</sup>And I did not recognize him, but so that he would be revealed to Israel, I came baptizing in water.” <sup>32</sup>And John testified, saying, “**I have seen the Spirit descending as a dove out of heaven, and he remained upon him.**” <sup>33</sup>And I did not recognize him, but he who sent me to baptize in water said to me, ‘**He upon whom you see the Spirit descending and remaining upon him, this is the One who baptizes in the Holy Spirit.**’ <sup>34</sup>And I myself have seen, and have testified that this is the Son of God.”

<sup>35</sup>Again the next day John was standing with two of his disciples, <sup>36</sup>and he looked at Jesus as he walked, and said, “**Behold, the Lamb of God!**” <sup>37</sup>And the two disciples heard him speak, and they followed Jesus. <sup>38</sup>And Jesus turned and saw them following, and said to them, “What are you seeking?” They said to him, “Rabbi, where are you staying?” <sup>39</sup>He said to them, “Come, and you will see.” So they came and saw where he was staying, and they stayed with him that day; it was about the tenth hour. <sup>40</sup>One of the two who heard John speak, and followed him, was Andrew, Simon Peter’s brother. <sup>41</sup>He first found his own brother Simon and said to him, “**We have found the Messiah,**” (which translated means Christ).

John 1:19-41 NASB

The description of Jesus in John 1 sets the stage for Jesus' conversation with Nicodemus about being "born from above."

<sup>3</sup>Jesus answered and said to him,

"Truly, truly, I say to you,  
unless one is **born from above** (Heb. **anōthen**)  
he cannot see the Kingdom of God."

<sup>4</sup>Nicodemus said to him,

"How can a man be born when he is old?  
He cannot enter a second time into his mother's womb and be born, can he?"

<sup>5</sup>Jesus answered,

"Truly, truly, I say to you,  
unless one is **born of water and the Spirit**  
he cannot enter into the Kingdom of God.

<sup>6</sup>That which is born of the flesh is flesh,  
and that which is **born of the Spirit is spirit.**

<sup>7</sup>Do not be amazed that I said to you, 'You must be **born anōthen.**'

<sup>8</sup>The wind blows where it wishes and you hear the sound of it,  
but do not know where it comes from and where it is going;  
so is everyone who is **born of the Spirit.**"

<sup>9</sup>Nicodemus said to him,

"How can these things be?"

<sup>10</sup>Jesus answered and said to him,

"Are you the teacher of Israel and do not understand these things?"

John 3:3-10 (NASB95)

In Luke 24, we see how this anointed one, the Christ, must suffer to fulfill the prophecies and deliver God's people.

<sup>25</sup>And he said to them, "O foolish and slow in heart to believe in all that the prophets have spoken! <sup>26</sup>Was it not necessary that the Christ suffer these things and enter into his glory?"

<sup>27</sup>And beginning from Moses and from all the prophets, he interpreted to them the things concerning himself in all the scriptures.

Luke 24:25-27 (LEB)

<sup>44</sup>And he said to them, "These are my words that I spoke to you while I was still with you, that everything that is written about me in the law of Moses and the prophets and psalms must be fulfilled." <sup>45</sup>Then he opened their minds to understand the scriptures, <sup>46</sup>and said to them, "Thus it is written that the Christ would suffer and would rise from the dead on the third day, <sup>47</sup>and repentance and the forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem."

Luke 24:44-47 (LEB)

## Sharing in Jesus' Anointing

As rebellious humans, we degrade and distort the image of the divine by either exalting people as god-like beings or treating them as less than human, like animals. And we distort the rule of God by abusing power over others

God responds to this human rebellion with a plan to restore the life and blessings of the garden to all people. He begins by selecting people, out from among the many, and marking them as a vehicle for his Eden blessing. And in the story of the Bible, one of the ways this happened was through anointing.

In the New Testament, we are introduced to the anointed one from the line of David, the Messiah, Jesus Christ, who was anointed with water and Spirit. And in Luke 4, Jesus quotes from Isaiah 61, calling himself the “Spirit-anointed” one, referring to his baptism.

Soaked with the life and power of God, Jesus began releasing the blessings of Eden out into people’s lives through healings, feasts, and celebration meals and inviting marginalized people into God’s new Kingdom world.

Jesus’ anointing wasn’t just an oil that soaked his skin. His anointing filled him with the presence and love of God, which is stronger than evil and death. And so the power of his anointing reversed the course of death itself, transforming his body into a new kind of human form.

After his resurrection, Jesus gathered his followers and said that his anointing was going to become theirs—they too were going to be anointed by the Spirit (Luke 24:26-29). And this anointing of the Spirit happened weeks later at Pentecost (Acts 2).