

Anointing

Anointing appears 3 times as a noun in the New Testament (all in 1 John). In the Old Testament the word appears in its own right as a noun twice (Ex 40:15). Admittedly there are other occurrences but usually connected with oil; 22times in the Old, and 3 times in the New. So that's 6 times in the New and 24 in the Old

Type of use	Old Testament	New Testament
As a noun	2	3
Other use	22	3
Total	24	6

Now how did the concept of anointing come about? It first appears in the book of Exodus (Chap 25) where Moses is commanded to collect spices from the people to make anointing oil. The next mention is where Moses is told how to consecrate the High Priest. Then we see where sacred items like the Tent of meeting and the Ark of the Testimony are anointed with oil to consecrate them – prepare them for holy service. Then we see the priests and the king referred to as 'the anointed'. Prophets also were anointed. Here we have a prefiguring of Jesus whose title of Christ means the Anointed One. To the Hebrews, therefore, He is The High Priest, The King and The Prophet. He is consecrated.

So how does this concept cross over to the New Covenant? In the gospels we see people being anointed (verb) with oil or perfume. Since the New Covenant hasn't even begun yet, this activity isn't relevant to our considerations. Let's move on to the letters.

In James we see elders commanded to pray and anoint (verb) all of the sick who call on them. The anointing obviously does not achieve the healing. Clearly it is the faith behind the call, the faith behind the prayer, and the obedience of both parties to the command that achieves the healing. So then, why the command to anoint? It is akin to water baptism. As Peter says, *21 ... baptism now saves you—not the removal of dirt from the flesh, but ...* Water baptism therefore is just a bodily wash but the act of obedience to the ritual is the key. It is what saves you. Water baptism is only a picture of the saving baptism; the one baptism mentioned in Ephesians 4. Likewise, also, this anointing is only a picture of the anointing that consecrates.

John's first letter is the only other place where this word is found (all are nouns) in the New Testament. 1 John 2:20 says we have an anointing. It's ours. Then 1 John 2:27 says

27 And as for you (plural), the anointing which you (plural) received from Him abides in you (plural), 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.

We received this anointing from Him. It abides IN us. (It isn't external like in the OT). It teaches us. It has taught us that we abide in Him.

So then, what are we to make of those who go around saying things like "I feel the anointing on me", "Pray that the anointing comes on you", and "Come forward while the anointing is here". We have the anointing in us. It is ours. It doesn't leave, it abides in us. It is not on us and it doesn't come on us. It is always there in us.

The anointing breaks the yoke.

No it doesn't! Isa 10:27 doesn't say that. The KJV is the only translation I've found which uses that terminology. The word translated anointing is the Hebrew word for fat or fatness. One translator even uses the word prosperity.

27 So it will be in that day, that his burden will be removed from your shoulders and his yoke from your neck, and the yoke will be broken because of fatness. NASB95

27 ... The yoke shall be destroyed because of fatness [which prevents it from going around your neck]. AMP

27... And destroyed hath been the yoke, because of prosperity. YLT

So clearly the verse is saying that laziness/prosperity can cause a separation from the one to whom you are spiritually joined by the destroying/breaking of that which joins.

The KJV is the only translation asserting that a yoke is bad thing and the anointing will break it, thereby setting you free. Even so, not many have bothered to check anywhere else and they continually misunderstand the verse. A yoke is neither good nor bad. Certainly there is a yoke of slavery or bondage. However Jesus said that a yoke could be good. He said "Take my yoke upon you" in other words "join yourself to me." (and learn from me).

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Exod 25:6	oil for lighting, spices for the	anointing oil and for the fragrant incense,
Exod 29:7	“Then you shall take the	anointing oil and pour it on his head and
Exod 29:21	is on the altar and some of the	anointing oil, and sprinkle <i>it</i> on Aaron and
Exod 30:25	“You shall make of these a holy	anointing oil, a perfume mixture, the work
Exod 30:25	of a perfumer; it shall be a holy	anointing oil.
Exod 30:31	saying, ‘This shall be a holy	anointing oil to Me throughout your
Exod 31:11	the	anointing oil also, and the fragrant incense
Exod 35:8	for lighting, and spices for the	anointing oil, and for the fragrant incense,
Exod 35:15	of incense and its poles, and the	anointing oil and the fragrant incense, and
Exod 35:28	the oil for the light and for the	anointing oil and for the fragrant incense.
Exod 37:29	And he made the holy	anointing oil and the pure, fragrant incense
Exod 39:38	and the gold altar, and the	anointing oil and the fragrant incense, and
Exod 40:9	“Then you shall take the	anointing oil and anoint the tabernacle and
Exod 40:15	as priests to Me; and their	anointing will qualify them for a perpetual
Lev 8:2	him, and the garments and the	anointing oil and the bull of the sin
Lev 8:10	Moses then took the	anointing oil and anointed the tabernacle
Lev 8:12	Then he poured some of the	anointing oil on Aaron’s head and anointed
Lev 8:30	So Moses took some of the	anointing oil and some of the blood which
Lev 10:7	or you will die; for the LORD’S	anointing oil is upon you.” So they did
Lev 21:10	his brothers, on whose head the	anointing oil has been poured and who has
Lev 21:12	God, for the consecration of the	anointing oil of his God is on him; I am the
Num 4:16	continual grain offering and the	anointing oil—the responsibility of all the
Judg 9:15	the trees, ‘If in truth you are	anointing me as king over you, come and
		take
Ezra 6:9	heaven, and wheat, salt, wine	anointing oil, as the priests in Jerusalem
	and	
Mark 6:13	casting out many demons and	anointing with oil many sick people and
	were	
Luke 7:38	head, and kissing His feet and	anointing them with the perfume.
James 5:14	and they are to pray over him,	anointing him with oil in the name of the
1 John	But you have an	anointing from the Holy One, and you all
2:20		
1 John	As for you, the	anointing which you received from Him
2:27		abides
1 John	anyone to teach you; but as His	anointing teaches you about all things, and
2:27		