



Anointing In The Historical Books Of The Old Testament

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Abstract. *When Jesus appeared to the disciples, he said: "Peace be with you; he breathed on them and said: Receive the Holy Spirit", John 20:21-22. Shortly after that Jesus ascended into heaven. The disciples prayed for ten days in Jerusalem and the Holy Spirit came down as promised by Jesus, (Acts 1:8). In addition, no one else, be it prophets, apostles, church fathers or pastors may breathe and tell people to receive the Holy Spirit. This study aims to find the views and attitudes of Christianity in ordaining ministry or worship. In this study, the method used is qualitative descriptive with an approach to an understanding and comprehension of the importance of receiving the anointing of the Holy Spirit so as not to be extreme in the completion of ministry or worship. The Holy Spirit anoints someone so that the person experiences a change in life to become spiritually qualified and has the divine ability to carry out ministry according to his calling, with abilities that exceed human strength.*

Keywords: *Anointing, Fullness, Holy Spirit*

1. INTRODUCTION

Anointing is the outpouring of the power of the Holy Spirit or God that is given or poured out upon someone. Someone who is anointed is filled with the power of the Holy Spirit or God. Anointing is smearing the body with ointment in the form of liquid or odors to lubricate the body so that it smells good. The word 'anointing' used in spiritual life means to anoint or sanctify. (Jakarta: Balai Pustaka, 2021) If the LORD anoints someone, it means the LORD sanctifies or anoints him.

The word 'anointing' in the Bible is essentially an act of God. While the term 'anointed' is to have received a divine gift (Ps. 23:5, 92:10), or to have been given a place or special function in God's plan (Ps. 105:15, Isa. 45:1). While the anointing of the equipment given for the ministry is connected with the anointing Holy Spirit (1 Sam. 10:1, 9; 16:13, Isa. 61:1, Zech. 4:1-14). (Yayasan Komunikasi Bina Kasih, 2016)

This anointing is used in a special task, namely someone who will be chosen by God as His instrument to save His people. The anointing is related to the divine assignment to a certain theocratic office and thus shows that by the anointing they are classified with a special group of God's servants and their personalities are holy (1 Chron. 16:22), and their holiness is related to their office. (Kuntjoro Tjondro)

In the Old Testament anointing with oil symbolizes the Spirit of God(Isa. 61:1; Ze. 4:1-6), and anointing symbolizes the pouring out of God's Spirit on His chosen people (1 Sam. 10:1, 6, 10: 16:13, 14). Anointing is the visible evidence of the selection of a person to occupy

a certain position; to strengthen a relationship the holy in the sacred atmosphere experienced by the anointed (1 Sam. 24:6; 26:9; 2 Sam 1:14). Anointing is also related to the outpouring of God's Spirit on someone who is chosen and anointed (1 Sam 1:13, compare 1 Cor. 1:21-22). (Kuntjoro Tjondro)

In fact, many Christians, even Servants of God, who do not know or do not understand the biblical teachings about the anointing oil. As a result, there are quite a few Christians who teach about the anointing only by using the Old Testament perspective without looking at the meaning and use in the New Testament. Teaching And practice anointing Which Wrong the more develop with fast. This is because of the assumption that "anointing oil" is identical to the work of the Holy Spirit. As a result, the belief arose that the anointing oil was sacred or efficacious because it was considered to have supernatural powers. This study explains the anointing in the books of the Old Testament History through accurate hermeneutic observations so that it can help readers not to be easily contaminated with a wrong understanding of the anointing.

Use of the Term Anointing

In the historical books in the Old Testament (OT) two terms are used in anointing, namely *First*; 2 Samuel 12:20, 'Then David got up from the ground, washed and anointed himself...'. The word anointed is *such* in Hebrew שָׁחַ from the derivative asuch אָסַח. The root of this word means to pour out, to anoint. The word שָׁחַ is used in relation to the physical anointing process, namely the anointing of the body with olive oil, as a perfume used after bathing, 2 Samuel 12:20. In addition to being a perfume, it is also a symbol of pleasure and a symbol of hospitality and respect, 2 Chronicles 28:15. *Such* also means the pouring out of the purest and most fragrant anointing oil, which was usually used by Aaron and his sons. *Secondly* in 2 Samuel 12:7 '... I have anointed you king over Israel...'. The Hebrew word *such* in the Bible means oiling or rubbing, usually done in the Middle East in general to rub the body with oil, to help protect parts of the body that are exposed to the heat of the sun. Oil functions to keep the skin supple. Commonly used is olive oil which is usually used and can be added with fragrance. In Ruth 3:3; 2 Sam 12:20), usually Esther underwent a massage with myrrh oil for six months before she was brought before King Ahasuerus, (Est 2:12).

The captured Judean soldiers were treated well by the Ephraimite leaders who anointed them with oil and brought them back to Jericho, as suggested by the prophet Oded (2 Chronicles 28:9). In 2 Chronicles 28:15, God said that as a sign of His displeasure, He would cause there to be no oil for anointing. In 2 Samuel 14:2, anointing a guest's head with oil was considered

an act of hospitality and courtesy toward the guest. While the word “anointing ” **was** used when someone **anointed with oil, by means of the oil being poured on his head which was done ceremonially to the rulers** who were confirmed in their official installation, In Judges 9:8, 15; 1Sam uel 9:16; 2 Sam uel 19:10), after Saul was anointed by Samuel to be king, God appointed Saul as His chosen king. In 1 Sam uel 10:1 David was anointed as king in three occasions, namely by Samuel, by the men of Judah, and finally by all the tribes. In 1 Sam uel 16:13; 2 Samuel 2:4 ; 5:3 , Aaron was anointed after his installation as high priest. In 1 Kings 19:15-16 it explains that one of the group of prophets who served Elisha had anointed Jehu with oil to become king of Israel. 1 Chronicles 16:22 explains God's great care and love for His anointed people. God chooses and appoints His anointed ones and He will judge them. Whoever raises his hand to harm the anointed or anyone God has appointed will bring the wrath of God upon him, 1Samuel 26:11, 23 .

While the word to anoint *in Hebrew is " mashach" מָשַׁח* is related to the term used in everyday life in the act of anointing the body, especially the ceremony of appointing a leader, which is the act of pouring oil from a jar on someone's head, especially on kings namely Saul and David of Israel. But also on Hazael as king of Syria (1 Ra.19:15).

Implementation of Anointing

The implementation of anointing in the historical books of the Old Testament can be grouped as follows: *First* , anointing that is not worship to God, namely anointing that is not related to elements of worship, for example, anointing a shield that can be accepted or understood as lubrication (2 Sam. 2:21). Anointing the body after bathing for health and cleanliness (Ruth. 3:3; 2 Sam. 12:20). In addition, anointing was carried out for the Israelite captives. This anointing shows an attitude of hospitality or service to the captives who are treated as honored guests (2 Chron. 28:15).

Second , anointing to occupy a position (*official anointing*). An example is the implementation of anointing to elevate someone to be a prophet and king (1 Kings 19:15,16 ; 1 Sam.16:3,6,12). The purpose of the anointing is for the prophet and the king to perform their service duties. For example anointing in the confirmation of a prophet (1 Sam.10:1; 16:3; 1 Kings.1:13), a High Priest (1 Kings. 1:39; 2 Kings.11:12) or by the people (2 Sam. 5:3; 19:10; 2 Kings. 23:30). Even though the anointing is performed by the human being himself, the essence of the anointing comes from God himself. This is implied in the phrase "His anointed" (1 Sam. 12:3)

Meaning of Anointing Implementation

Anointing in the historical books of the Old Testament has two kinds of meaning, namely metaphorical and literal meaning. In the meaning of symbolism or metaphor, a person who is anointed means that he will appear as someone who receives a special gift from the Spirit of God (1 Sam. 10:10; 16:13). Just as the anointing of an Imam has the meaning of specialization and sanctification, prophets also receive special treatment in 1 Kings 19:16, so that the prophet serves according to God's will which is proven in the impartation of prophetic power that is seen in his ministry. Despite its literal meaning, anointing is only an action related to the use of oil for practical daily needs (Ruth. 3:3; 2 Sam. 1:21; 12:20; 28:15). Refusing to be anointed with oil signifies mourning (2 Sam. 14:21). While the act of anointing a king contains several meanings. *First*, the anointing of a king is a sign that God approves of someone to rule His people (1 Sam. 10:1; 16:3). *Second*, anointing is a sign of the outpouring of the Holy Spirit on those whom He anointed. *Third*, anointing is a sign of God's participation as a condition for the success of a king. *Fourth*, anointing is a sign in the context of the nation of Israel as the medium through which God's grace is poured out, so that the anointed king will be a channel of God's blessings to the nation of Israel during his reign.

Anointing as a Sign of the Fullness of the Holy Spirit

In the Old Testament, anointing as a sign of the fullness of the Holy Spirit on those whom He anointed. For example Saul, David and Elisha experienced anointing and had the works of the Holy Spirit. In 1 Sam. 10:6, Saul was filled with the Spirit of the Lord and became a different person. This context points to the meaning of Saul's transformation into a personal figure capable of assuming the position of a king of Israel. After Saul was filled with the Holy Spirit, he was able to save Jabesh (1 Sam. 9:21; 11:1-15). Charles C. Ryrie also states the same thing that *this anointing is related with his function as king and deliverer of Israel*.

In 1 Sam. 10:10, the Spirit of God reigned over Saul and filled him so that he was like a prophet. 1 Sam. 16:3; God commanded Samuel to anoint Jesse. The LORD told Elijah to anoint Elisha, 1 King. 19:16. The phenomenon and work of the Holy Spirit who anoints is seen to be very diverse in the form of ability or skill, physical, through prophecy, certain skills and the ability to complete certain tasks.

Anointing is related to changes in the personal qualities of a person in carrying out the tasks assigned by God to him. In addition, Saul experienced a state like a prophet, but not to make him worthy of the office he held, because God had rejected him (1 Sam. 13:13-14). In

this context, the pursuit of David was temporarily carried out by Saul, therefore this event must be understood from God's perspective to change Saul's attitude towards David whom he was about to kill. Even though Saul was not a prophet and there was no indication that the prophetic gift he had was permanent, he had "tasted" the gift. His prophetic ability did not indicate the ability to tell things that would happen in the future, but rather led to the understanding of singing and playing music under the infilling of the Holy Spirit. In contrast to Saul, after Elisha was filled with the Holy Spirit after Elijah's appointment, what Elisha said really happened: the water was healed (2 Kings 2:20-21), there was water without wind and rain (2 Kings 3 : 17,20), the Shunammite woman had a child (2 Kings 4:16-17), Hazael became king (2 Kings 8:13,15).

Anointing related to supernatural abilities or mighty deeds . For example, in the book of Judges, supernatural abilities are demonstrated through the filling of the Holy Spirit and the physical activity of the anointed. Almost all of the judges demonstrated this phenomenon (Judg. 3:10; 6:34; 11:29; 13:25; 14:9; 15:14), but the Bible does not state that the judges were ever ritually filled with the Holy Spirit. In the historical books of the Old Testament, the relationship between the filling of the Holy Spirit and the work of the Holy Spirit resulting in mighty deeds is seen in the persons of Saul, David, and Elisha. Saul's victory proved that he was truly anointed by God to be king of Israel and with that he refuted the doubts of the Israelites about his appointment as king (1 Sam. 11:12-15). Similarly to Saul, David also experienced a spectacular victory over Goliath shortly after he was anointed by Samuel (1 Sam. 17) and he was given the ability to establish the kingdom that Saul had failed to lead. Regarding the anointing, it can be said that, "The Spirit of God mightily filled Saul and David" (1 Sam. 10:6; 16:13). Meanwhile, God's Spirit filled Elisha with extraordinary power when he parted the Jordan River after Elijah was ascended (1 Kings 2:14). This event was acknowledged by a group of prophets who had just come down from Jericho by saying, "the spirit of Elijah had rested on Elisha" (1 Kings 2:15).

Anointing as a Prophecy of the Messiah

The meaning of anointing in the form of a prophecy about the Messiah lies in the use of the word מָשִׁיחַ which means "the anointed." This word refers to everyone who has been singled out by God to do His service. This term is used for the Fathers of the ancestors of Israel (Ps. 105:15), and is also used in the anointing of kings (1Sam.2:35; 10:1; 24:6 band. Judges.

9:8, 15) even a pagan king from Persia, Cyrus, was anointed by the Lord (Is. 45:1) and the prophets were also anointed by the Lord (1 Kings 19:16).

In the Old Testament historical books, the earliest use of the term “anointed one” in a Messianic context is in Hannah’s song (1 Sam. 2:10) when Hannah prays, “The Lord judges the ends of the earth; he strengthens his king and exalts the horn of his anointed.” This prophecy also goes beyond fulfillment and is directly fulfilled in the house of David. It points to a more specific eschatological fulfillment in the Messianic King, the Son of David.

Indeed, in the prophecies about the coming King from the line of David, the word משיח is not used. Some scholars insist that there is no evidence in the Old Testament that this word is used for an eschatological king. Although the use of this word is still debated, it is clear that the elders' selection of a man to be king by anointing him was a requirement that expressed God's will for the future king. Therefore, the word "anointed" can refer to the Messiah or the messianic fulfillment in the person of Christ.

2. CLOSING

The meaning of the anointing explained in the Old Testament History books is an anointing that is more than just the use of anointing in everyday life and anointing on objects. The anointing in these History books is a symbol of what actually happens through the act of anointing. The work of the Holy Spirit who performs the anointing reaches changes in the quality of life or personality of a person to carry out certain tasks that God has appointed upon him. In addition, there is prophetic ability in carrying out services such as singing or playing music in the fullness or anointing of the Holy Spirit, as well as the permanent prophetic ability to become a prophet. So that it can be clearly seen that there is supernatural ability or the work of the LORD that accompanies an anointing. The anointing in these History books also refers to the person of the Messiah.

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