



“The Anointing In The Books Of The Torah Brings God's Approval”

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Abstract. *The Law of Torah states that the nature of man is a creature of the Creator of the universe who is Spirit. When God created man, Adam, He formed him from the dust of the ground. When God breathed His Spirit into the newly formed man, he became alive, physically, mentally and spiritually. Worship of God is a logical consequence of man because of creation. The purpose of the anointing is so that worshipers are adapted to the nature of the Most Holy God. Thus they are pleasing to God. The reason is, man has fallen into sin. Sin separates him from the presence of the Most Holy God. The curse and hardship of life make man aware that he needs God in his life. The problem is, man with his own efforts from his own ideas will not be pleasing and able to approach God. Sin does not allow man to approach the holy God. This study uses a qualitative method in order to describe and to gain an understanding of the values and qualities of the anointing in the Law of Torah.*

Keywords: Anointing, God's Law, Consent

1. INTRODUCTION

The anointing in the Law has a very important spiritual meaning in the Christian life. This anointing is seen as something that has little practical meaning in today's life. This view is what causes the value of the anointing to decline. The anointing is an act commanded by God in the book of Exodus 30:29. The commandment relates to activities held in the house of worship called the Tent of Meeting.

God has declared Himself to be a holy God. Leviticus 19:2 says, “You shall be holy, for I the LORD your God am holy.” Everything He is is holy. God’s holiness does not allow anything unclean to come near Him, Exodus 19:12-13. The atmosphere of His presence is holy. Therefore, when Moses finished setting up the Tabernacle, another term for the Tent of Meeting or Temple, he anointed and sanctified it and all its furnishings, Numbers 7:1. An unclean person or animal could not come near His holiness. The equipment used for worship in the Tent of Meeting had to be sanctified. The consequence for ignoring this principle was death.

Drawing near to God can be interpreted as entering into the atmosphere of God's holy presence. Anointing is an act of consecration, a sanctification that makes worthy before God's presence. Just as God's existence is eternal, so God's holiness is permanent. Therefore, His holiness cannot be defiled or approached by anything unclean. His holiness cannot be reduced or defiled. It is permanent and protected.

Another characteristic of God's holiness is killing any unclean creature that tries to touch it. This is shown in the law that God conveyed to Moses on Mount Sinai, Exodus 19: 13.

In verse 22 of chapter 19 of the book of Exodus it is stated that God did not strike him, killing him. This fact made the Israelites under the leadership of Moses at that time filled with fear and trembled greatly when they faced God.

God's command in Leviticus 11:45b "Be holy, for I, the LORD your God, am holy". The Israelites had to learn to uphold God's holiness. This was especially true when they were going to meet God to worship. They had known the levels of holiness required. These levels of holiness were depicted in the parts of the Tent of Meeting or the Tabernacle of God, namely the courtyard, the holy place and the Most Holy Place.

Thus we know the meaning of anointing in the law of the Torah – especially the book of Leviticus, namely an act that must be done in order to sanctify. The law of the Torah provides the perspective that God the Creator is the Most Holy God. A person who will approach God to worship must be in a holy state. Holiness produces worthiness to face God. Anointing qualifies a person or a vessel of the House of Worship for the holy presence of God.

2. RESEARCH METHODS

This study uses a descriptive qualitative research method with a focus on text analysis and contextual interpretation . This method is designed to help reveal the topic being studied. The design of this study is phenomenological, namely a phenomenon that occurred in the time of the Torah. An era that has passed centuries from the present era we live in. This literature and biblical review will provide an understanding of the anointing in the Torah as a requirement in facing the presence of the Most Holy God.

3. DISCUSSION AND RESULTS

The worship that we do in the Temple can be interpreted as an act of facing and worshipping God. Facing the throne of the Most Holy God requires us to have a holy heart. Holiness must be the identity of worshipers. Sin causes obstacles in worship, but humans seem to prefer sin. In fact, it is sin that causes us to be born separate, foreign to God. This makes us lose our understanding of the identity that is embedded in our hearts, the holy conscience.

According to the book of Exodus 25 :1-9, God has shown Moses the requirements in building the Tabernacle, the holy place for God and making the furniture that must be fulfilled. **The objects of anointing are the priest, the Temple, the Temple equipment.** Thus holiness shows the highest quality that God demands. Because God is holy, then the people He chooses

must also be holy, Leviticus 11:44. Here it can be understood why anointing is necessary. Someone or something that will be dedicated to God must be sanctified first.

If the Holy Tabernacle, *Sanctuary*, is built then God promises to live in it. The holy God dwells in the holy place. God chooses certain places where He can meet His people. Anointing is an act to sanctify objects, things and priests, Exodus 29:36, 30:30.

Definition of anointing

The anointing with oil in the Hebrew scriptures was a sign that God had chosen a person for a particular task such as being King. The word “anoint” means “appointed” or “selected”. The anointing with oil in the Hebrew scriptures was a sign that God had chosen a person for the office of King. The word “anointing” means “to appoint” or “to choose”.

In Wikipedia encyclopedia **anointing** is the ritual act of pouring aromatic oil over a person's head or entire body. Scented oils are used as perfumes and sharing them is an act of hospitality. Their use to introduce a divine influence or presence is recorded from the earliest times. According to the Wikipedia encyclopedia, "anointing" is a ritual act with to apply scented oils to a person's head or entire body. The fragrance of the oil was used as perfume and sharing it was an act of hospitality. Its use expressed a divine influence that has been recorded since ancient times.

Anointing in Hebrew מָשַׁח translated as: lubrication, greasing, oiling, anointing and מָשַׁח meaning polishing, cleansing, purification, anointing, inunction (an act of applying an oil or ointment).

According to Baker's Evangelical Dictionary of Biblical Theology - Anoint is To smear or rub with oil or perfume for either private or religious purposes. Anointing means to smear or rub with oil or perfume for either private or religious purposes. Theological meaning of “anoint,” *masah* (Hebrew) is for an individual or object set apart for divine use. The theological meaning of “anoint” is to set apart an individual or object for divine use.

This definition leads us to the understanding that individuals or objects that approach the environment of God must be made the same, in a certain time, with the character of God, holy. A nature that is one with the nature of God. Holiness is one of the identities of God, the Most Holy God. The transcendent God is unapproachable, fallen man, because of His holiness.

Types of Anointing in the Torah

The Torah writes that there is four types of anointing. These anointings all use oil. First, Exodus 30:33 and 38 implicitly indicate that many lay people were tempted to use the anointing

oil that was specifically intended for the dedication of the Temple and its utensils and Aaron the priest and his sons. So logically, there were those who produced such oil, of low quality, for commercial purposes because of the market demand for cosmetics or health.

The second is the anointing of the leper. Leviticus 14 teaches that the leper was outside the camp and that the priest went out to him and sprinkled the blood of the sacrifice, brought him into the camp, sprinkled more blood, and then sprinkled oil, thereby making "atonement for him before the Lord." This oil was sprinkled for the purpose of cleansing him from sin.

The power of anointing

The culture of ancient society in the time of Moses had known the benefits of spices. The Torah through the Book of Exodus 30:25 says that there were spice mixers. This shows that at that time there was a group of people who worked as spice mixers. This spice oil was used for cosmetic purposes, medicine and cooking spices.

Used in conjunction with bathing, anointment with oil closes pores . It was regarded as counteracting the influence of the sun , reducing sweating . Aromatic oil naturally masked body and other offensive odors. Spices are usually used for bathing, rubbed to close the pores on the skin. These spices are believed to have the power to ward off the effects of sunlight, reduce sweating. Aromatic oils can be applied as a body mask and ward off body odor .

The anointing in the Torah shows that the Tent of Meeting, the ark's utensils and the priests who were anointed with oil were holy and dedicated to God (Exodus 30:29). The anointing was done using anointing oil. The power of the anointing resulted in the qualification and approval of Aaron and his sons to hold the priesthood for the Lord, Exodus 30:30.

The effect of the best quality of the anointing oil is that everyone who is touched by the oil also becomes holy, worthy to face God. Exodus 30:29 states this. However, the anointing must not be used with the intention of human will. It must not be applied to ordinary people. Because the oil is oil that is declared most holy to God.

Consequences of Abuse

The spice mix maker is a profession, he must be an expert - trained and tested. The mixture of selected spices in the hands of an expert produces the quality of the anointing oil to be most holy. It is worthy to be used for God. Because of this quality, this anointing oil must not be used to anoint ordinary people, lay people. If this rule is violated, then the person who mixes or the person who applies it to the lay person must be eliminated, Exodus 30:33.

The anointing oil made by the best quality spice expert mixed according to God's determination becomes very holy. The mixing of ingredients and their measurements must be done very carefully. Accuracy in measuring and mixing is a requirement of an expert to produce the Most Holy Oil.

holy oil upon Aaron and his sons made them holy and worthy to hold the priesthood of God. Without this anointing they were not allowed to serve in the Temple, as unworthy.

The experts who mix the anointing oil must understand and respect the holiness of the oil they make. If the expert is careless in its application, namely applying it to a lay person, then the person who mixes the anointing oil must be sentenced to death, killed.

Quality of the Most Holy Anointing Oil Ingredients

According to Exodus 30:23-25 the spices used were choice. The holy anointing oil was made from choice spices, namely myrrh, cinnamon, sugar cane, cassava, and olive oil (Pulpit Commentary). The word “choice” means that the ingredients taken must be of the best quality, according to the established standards. In addition, to produce the holy anointing oil, the measurement used - the shekel - must be precise and right, no more, no less.

The shekel was a Middle Eastern measure of weight in biblical times of 11.4 grams. It was usually used to measure the amount of money. The holy shekel was the shekel (the whole weight, which was kept in the Tabernacle, Exodus 30:13).

Myrrh is a type of “resin” from the sap of the trunk and branches of a low tree (a kind of thorny and hard-wooded balsam tree) called *Commiphora abyssinica* or *Commiphora kataf*. The sap drips from the tree and becomes thick, yellow-brown and oily. This sap tastes bitter and smells fragrant. This tree grows in South Arabia and neighboring parts of Africa. Myrrh drops are different from ordinary myrrh, because this myrrh oil drop must not be tapped, or made into juice. But must be pure drops.

wood, the bark of this tree is the same as cinnamon and is valued for its fragrant aroma. Visually, teja wood, known as kiteja on the island of Java, looks like cinnamon, that's because Kiteja is a family of cinnamon. Kiteja or *Cinnamomum iners*, also known as medang kemangi, forest cinnamon, teja or kiteja. The bark is used as a herbal detoxification agent and can also be used as tea and spices. The terpene and essential oil content found in the bark can also be extracted into mosquito repellent. The roots are also very popular in postpartum care to improve blood flow and uterine contractions. The main bioactive compounds identified in Kiteja leaves are cinnamic aldehyde, 2-hydroxycinnamaldehyde, cinnamophyllin, caryophyllene,

caryophyllene oxide, hydroxychalcone, coumarin eugenol, safrole, geraniol, xanthorrhizol and camphor jam.

4. CONCLUSION

The anointing reveals that we humans have fallen into sin and are unworthy to face the Most Holy God. Sin has consequences of condemnation, curses, misery in life and sin gives birth to evil alone. Sin if not dealt with will give birth to death.

The anointing according to the Law shows us that there was a condition that God indicated or a path that the priests had to follow when they appeared before God on behalf of the people. Violation of God's decree would result in the death penalty.

The anointing according to the Law of the Temple illustrates to us that God is Most Holy. Therefore, we should worship with a holy heart. Everything that defiles the heart, namely: bitterness, anger, envy, anger, resentment, revenge, all evil must be removed from us.

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