

The Anointing of Jesus (Study Outline)

Jesus is the Messiah or Christ, the anointed one. It was prophesied in Old Testament times that He would be anointed as the Savior. Is. 61:1 "The Spirit of the Lord God is upon me, because the Lord has anointed me..."vv.1-3 If we would doubt that this applies to Jesus, Jesus the Lord says it does. He quoted Isaiah 61 when He was in the synagogue at Nazareth. Lk. 4:18 He goes on to say that this Scripture has been fulfilled in their hearing. Lk. 4:21 Sadly, the reaction of the people to His sermon at that time was to take Him out to a brow of a hill to throw Him over. He simply walks through their midst for His time had not yet come.

In Peter's sermon in Cornelius' house he says "...God anointed Jesus of Nazareth with the Holy Spirit and with power..."Acts 10:38 Peter goes on to show how Jesus revealed Himself by His works as the anointed one to save people from their sins. Jesus was designated, empowered and propelled to His duty and destination of the cross.

Of course when we read that our Lord was anointed by the Holy Spirit we think of His baptism by John. We have this recorded in: Mt. 3:13-17, Mk. 1:9-11, Lk. 3:21-22, Jn. 1:29-34. Not only does the Spirit of God come down upon our Lord in the form of a dove, but the Father speaks from heaven clearly indicating who this is coming up out of the water. He is the one designated in eternity as the Savior of all men and in time anointed for His tremendous task. John baptized Jesus at the outset of His three year ministry.

Two customs from the Old Testament carried on into the New Testament times then also come into play showing Jesus' anointing – foot washing, anointing with oil.

In Old Testament times foot washing was a custom. . After a dusty walk it would be customary to wash one's feet. Gen. 18:4, 19:2 Abigail shows her commendable, lowly attitude in being willing to wash the feet of others. I Sam. 25:41

In New Testament times in Luke 7:44 Jesus says to Simon, "I entered your house, you gave me no water for my feet..." showing that the custom was still in vogue. Jesus then uses that custom on Maundy Thursday evening to give an example *ὑπόδειγμα* to His disciples. It was a teaching illustration. This is in Jn.13. It was not before the meal, but during it that Jesus in v. 5 rises from the meal to give the lesson with a visual aid. They call Him "Teacher and Lord " v.13. If He as such then washes their feet *ἐγὼ ἔνιψα*, they also ought to wash the feet of others. In v.16 He reminds them of the lesson of servanthood.

The word *ὑπόδειγμα* is used elsewhere in the sense of an example, Heb. 4:11, 8:5, II Pet. 2:6, James5:10 In the context of John 13 it is not commanded, but given as an example. The only other reference in the NT to this is a qualification of a worthy widow in I Tim. 5:10 "washed the feet of the saints" which is the idea of following the example of Jesus.

We look back at what happened in Simon the Pharisee's house in Galilee. It was a good reminder of 'Jesus sinners doth receive.' And it had the import of anointing Jesus. This is in Luke 7:36-50. The woman in contradistinction to Simon the Pharisee, is a sinner. She comes openly as such and weeps. She uses an ointment that likely had myrrh in it. She wet His feet with her tears, wiped His feet with her hair, kissed His feet and anointed them with the oil. This was no mere custom carried out of washing feet. It was a clear showing by this woman's act that Jesus is the anointed one. And it was a very personal thing to her as we read.

The Pharisee said to himself something that set him apart from the woman and the two are then contrasted. v. 39 Our master teacher tells Simon the story of two debtors and would impress upon him that the woman had faith and Simon should think about things.

This which happened at Simon the Pharisee's house in Galilee should not be confused with what later happened in Simon the Leper's house at Bethany. In both cases there is an anointing with oil also.

In the Old Testament we have anointing with oil for a designating of the priest/Aaron Lev. 21:10,8:12 and for kings: Saul in I Sam.10:1, Jehu in II Kings 9:6. In connection with washing the custom is recorded in Ez. 16:9 and in bathing with Esther 2:12. Anointing with oil is an expression of joy or gladness, Ps. 45:7, 23:5. In Ecc. 9:8 we read, "let not oil be lacking on your head." The oil on the head produces a cooling and refreshing effect certainly buttressing the idea of the oil of gladness. But of course in the two cases at the two Simons' houses there is myrrh involved which is used also in connection with embalming, a token of death.

In the New Testament we have James 5:14 "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." Here there is a definite exhortation. This letter is written to the Jewish Christians in dispersion who were well acquainted with oil anointing. It would seem that this custom was used by the apostles in Mk. 6:13 anointing with oil ἄλειφον ἐλαίῳ, the same words as in James, when healing. The people though it should be remembered were not healed by the oil.

In the New Testament we also have the washing and designating uses employing oil. "You did not anoint my head with oil." Lk. 7:46 An ointment was poured on the Lord's head in preparation for His burial but well before He died. Mt.26:7 And in Jn.11:2 "Mary anointed the Lord with ointment." In Heb. 1:9 we have also the oil of gladness. In the parable in Lk. 10:34 it is the oil ἔλαιον and wine poured over the wounds.

Jesus' anointing at Simon the Leper's house at Bethany is recorded in: Mt. 26:6-13, Mk. 14:3-9, Jn. 12:1-8 It is interesting that Matthew and Mark do not say who the woman was. Of course they knew. When John writes his Gospel some fifty years after Mark's and Matthew's he does say who the woman was. It was Mary the sister of Martha and Lazarus. Jn. 12:3, 11:2 This is a different woman from the sinful woman in Galilee.

When we look at the four accounts we get quite the full picture. It appears that Mary and Martha prepared the meal that was in Simon the leper's house at Bethany, where they also lived. When Mary anointed Jesus it was on the head(Mt.) and on the feet(Jn.). While the sinful woman came in deep repentance to acknowledge Jesus as the Messiah and her Savior, Mary does this as Jesus indicates in Mt. 26:12 "to prepare Me for burial." Of course Mary could not know that, but God moved her to do it and Jesus explained. Mary did it as an acknowledgment that He was her Lord. Notice it was very expensive ointment, 300 denarii worth. Mary had sat at the feet of the Savior and learned and it was her brother that Jesus had raised from the dead. She owed Him so much.

Matthew says that the disciples in group were indignant and thought the money would be better used for the poor. In John 12:5-6 we read that Judas was especially outspoken about this, not that he cared

about the poor, but that he might steal the money deposited with him, such were his sordid earthly desires. What a contrast with Mary, the disciples and Judas all thinking different things about this ointment, while Jesus set them straight. Mark 14:6 "She has done a beautiful thing to Me." It was a beautiful thing this anointing. Even as the cross which was once a despised symbol of death and torture has become for us a beautiful symbol of the sacrifice of the anointed one for all mankind.

John refers to spikenard or just nard. Matthew has the word myrrh which is translated as 'ointment.' And Mark uses both words. Nard was aromatic and myrrh was a perfumed oil. A very expensive anointing of the one who would pay the highest price for man's sins. And we cannot help but remember back to that day in the house sometime after his birth when the men of the East came with one of their gifts being – myrrh, which was also used as an embalming oil. Even then so soon after His birth, the symbol was there of what He would do.

The Anointed One has come with glad tidings to us the afflicted. He has bound up us the brokenhearted. We have liberty from death, sin and hell. We have been comforted over and over again by Him. And now we are anointed with the oil of gladness. Is. 61