

Transcript – The Anointing of the Messiah

All righty, Shabbat shalom. And Shabbat shalom to all that will be here with us listening to this message. What I'm going to talk about today is a very interesting subject that came up in maybe the last month or so. It's called *The Anointing of the Messiah ... The Anointing of the Messiah*.

And if you talk to Jewish people, Jewish people will tell you that the concept of a Messiah, or **the** Messiah, how quote, unquote, "Christians" have it is not something that has ever been in Judaism. It's something that's very different. And to a degree they have it right ... I'll explain that today ... but not completely.

But before we start, let me just give you a couple of words that you're going to need to know when we go over this. I'll give you the Strong's numbers in case you want to look them up later. But, number 4886 is the word for mashach—which means to rub with oil; to anoint; even to paint. So, definitely, you get the idea it's something that is putting on ... putting on a person.

Number 4899 is mashiach—anointed one. It's a person. So, the other one was a verb. It's something you're doing. You're rubbing with oil, anointing, or painting. This is mashiach—anointed one; consecrated to Yahweh by His Spirit. And there's one other word, 5480, called suk, which means to smear with oil; to anoint.

So in the sense of Judaism saying that this concept of the Anointed One—the Mashiach—like one person who's coming who's this Savior is not really biblical, they have it half right. As we're going to see here, the idea of an anointed one ... There's not just one anointed one. As we see by the very definition of mashiach, it's an anointed person; somebody who's consecrated to Yahweh. So, we're going to see that not anyone can be that way. In the Old Covenant it was a king or a priest who was anointed, who was set apart to Yahweh, so there wasn't one.

But, at the same rate, we know in the Hebrew when you put the perfect article next to it ... like in Isaiah 7, we're not just talking about a virgin, but we're talking about "**ha**" almah, **the** virgin ... that it indicates a particular one. So although in general, as we'll see, yes, the Bible does talk about several anointed ones that were kings or priests. Ultimately, the Bible also talks about "**the** Anointed One," one particular Mashiach who's coming and He's going to do ...

So, what I'd like to do is I just want to start by going over some Scriptures on showing you some anointed ones in Scripture. And then we're going to get into, though, some Messianic Scriptures of the Anointed One, and then, where this all came from, our good friend Abi, the Orthodox ... well, I wouldn't ... no, I guess he's not Orthodox, but he is a rabbi. I don't think he's Orthodox, but he's a rabbi who is doing his thesis on the book of Matthew. And he brought up the question: If we believe in Yahshua as the Mashiach ... by the very definition Mashiach, which means, again, anointed one; consecrated to Yahweh ... was Yahshua in Scripture ever anointed?

It was an interesting question. Never really thought about it that way. Some things, because we're believers, and especially if you're a believer from birth, you take for granted. So, ultimately, we'll get into that in the second part of the message. But I think we need to lay a groundwork to really understand what this whole thing is about anyway. What is the anointing of Yahweh? Why was it done? Who did it? What was the purpose of it? So, then, when we get to the Brit Chadashah Scriptures, I think they'll be highlighted in a way that maybe we didn't see before. So, let's start in Exodus 28 ... Exodus 28 and verse 41. Talking about Aaron. And it says:

Exodus 28:41 *You shall clothe your brother Aaron with them, and his sons with him; and you shall anoint them, and you shall consecrate them, and you shall sanctify them. And they shall minister as priests to Me.*

So again, like I said, what we're going to see here is that not *anybody* could just be considered an anointed one. It's not something you take upon yourself for sure. And that somebody had to do the anointed. So, again, in the Brit Chadashah, which I'm going to get into later, one of the things that I think is really going to be highlighted through this is that in the day and age we live in today where judicial order is out the window ... Judges 21:25—that everybody's doing what's right in their own eyes ... you see that you have today so many people claiming an anointing without ever being anointed. And that's impossible, whether it's in the Brit Chadashah or the Tanakh.

That in order to be an anointed one, you have to have been anointed. It's that simple. That's what ... by definition. And that's why I love Hebrew. Because, like I said, you take the Hebrew root over here. **So whether you're talking about mashach—the verb to anoint, or you're talking about mashiach—the one who was anointed, there has to be an anointing.** So, it's a good question to come up. Because if someone wasn't anointed, then they're not the *anointed one*. Let's go to Exodus 29:7. We'll see here again.

Exodus 29:7 *And you shall take the oil of anointing and shall pour on his head, and shall anoint him.*

So first we see here, with this anointing, that it's a consecration. **So, the anointing is to separate a king or a priest to Yahweh.** And those are the only ones we see in Scripture that are being anointed that way in the Tanakh. So, they're being consecrated, set apart, and sanctified. **And the oil is being poured on them** ... it's being poured on them. Poured over their head and poured on them. We go to Psalm 133. Andi just read it and sang it a little while ago with the children. But, Psalm 133. It says:

Psalm 133:1-3 *A Song of Ascents. Of David. Behold! How good and how pleasant it is, for brethren living together, even in unity. It is like precious oil on the head that ran down on the beard, Aaron's beard, going down to the mouth of his garments; like the dew of Hermon coming down in the mountains of Zion; for there YAHWEH commanded the blessing: life forevermore.*

So, why is he using the analogy of Mount Hermon? Because Mount Hermon ... the highest mountain in Israel, close to 10,000 elevation, and we can see it here in the winter ... as the snow comes up there, it becomes a gigantic sponge. And all the water comes in there. And that water stays in there. And then, like a sponge, it's soaking in. And as it's melting, it's coming into the mountain. And it comes down through three tributaries and comes down and waters all of Israel.

So it's the same way with the anointing of Aaron. The oil was poured on his head. And when it was poured on his head, what did it do? It went in all different directions and down on his beard and came upon him. Because, what is it showing? Just like painting, it's showing an immersion. That when you're being anointed, it's not just a sprinkling, but it's a full immersion. The oil was being poured down in a full immersion to the person, because the person is being completely sanctified ... *completely sanctified* ... to Yahweh. Let's go to Exodus 30. Back to the book of Exodus and verse 29. We'll read about this. It says:

Exodus 30:30-35 *And you shall anoint Aaron and his sons, and you shall consecrate them to minister as priests to Me ... we just read this before ... And you shall speak to the sons of Israel, saying, This shall be a holy anointing oil for Me for your generations. It shall not be poured on the flesh of man, and you shall not make any like it in its proportion; it is holy ... kadosh—set apart ... It shall be holy to you. If a man prepares any like it, or who gives from it a stranger, he shall be cut off from his people. And YAHWEH said to Moses, Take perfume for yourself, spices, stacte, and onycha, and galbanum, spices, and pure frankincense, a part shall be to a part. And you shall make it incense, an ointment, a work of a perfumer, salted, pure and holy ... set apart.*

So, as we see here, we're starting to understand why ... like when we say to women sometimes, "Hey, you can pray for somebody." Nothing wrong. Hold their hands. Pray for them. Whatever. "But never take oil—this set-apart, consecrated oil that was only to the priests—and pour it on somebody's head." Like I said, we're playing in this stage now. We're living in the time of Babylon where everything is a façade. And that's why in this commercial land we go into, what happens? You don't live the Bible, you commercialize it.

So even you can come to the holy land, where you're coming here to learn and see all these archaeological things, what happens? Every so often you have to stop at these stores where you're going to buy all this commercial stuff. And people are going to buy little key chains that have the breastplate of the priest, and they're going to buy this anointing oil that's supposed to be exactly like Aaron, and they're going to sprinkle it around. And we're all going to play church, right? But not the way that Yahweh said.

Look what Yahweh said ... that this was forbidden. **That that person would be killed—cut off—if he was trying to duplicate something that was set apart by Yahweh, that was sacred to Him.** And that was very much within judicial order, only for a certain way of using it and a certain time of using it.

Let's go to 1st Samuel 10. So, let's look at now ... now that we understand the sacredness, the set-apartness, the consecration of this oil and what it was used for ... let's look at some specific circumstances in the Bible where we see, now, this being done, this anointing. Let's go to 1st Samuel 10 ... 1st Samuel 10 and verse 1 says:

1 Samuel 10:1, 6 *And Samuel took the flask of oil and poured on his head, ... talking about Saul ... and kissed him, and said, Is it not because YAHWEH has anointed you for a leader over His inheritance? ... So, we see Saul being anointed as king. Then we get to verse 6 ... And the Spirit of YAHWEH will be powerful on you, and you will prophesy with them; and you will be turned into another man.*

So we see this consecration, this set-apartness, of this anointing actually brings the Spirit of Yahweh on somebody to perform an action, or perform something, that they wouldn't normally have performed without that. Now, let's go to 1st Samuel 16, a few chapters over. We'll see it again, another example here. 1st Samuel 16 and verse 3. This is when Samuel is going to anoint David as king. And He says:

1 Samuel 16:3 *And you invite Jesse to the sacrifice. And I will make you know what you shall do. And you shall anoint for Me whomever I say to you.*

If we drop down to verse 11.

1 Samuel 16:11-13 *And Samuel said to Jesse, Are these all the young men? ... He went in there, and he went child after child, son after son, he didn't find ... And he said, Yet there remains the youngest; and behold, he is feeding the flock. And Samuel said to Jesse, Send and bring him, for we do not sit until he comes here. And he sent and brought him in. And he was ruddy, ... red ... with beautiful eyes and good form. And YAHWEH said, Rise up, anoint him, for this is he. And Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of YAHWEH came upon David from that day and onward. And Samuel rose up and went to Ramah.*

So we see David, again, being anointed; and the Spirit came upon him. And at the same time, the Spirit of Yahweh departed from Saul. So, again, we see in the New Covenant when the Spirit of Yahweh comes in you—as you become a child, and it's imbued in you—it's something that is permanent. Although, you can lose it by quenching the Spirit. But we see here, as we saw even in the Torah reading, that many times the Spirit of Yahweh can simply come upon a person and inspire him. But if you reject that Spirit, then that Spirit is going to reject you.

So, let's go to 1st Kings 1. We'll see one more example of this. 1st Kings 1 and verse 38. And this is when Solomon is being anointed as king. 1st Kings 1 and verse 38.

1 Kings 1:38-39 *And Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went out and caused Solomon to ride on King David's mule, and caused him to go to Gihon. And Zadok the priest took the horn of oil out of the Tabernacle and anointed Solomon. And they blew the ram's horn, and all the people shouted, Let King Solomon live!*

So here it is from the Tanakh, we've seen very, very clearly that the anointing is something that is very sacred. It's something that's very set apart. Not anybody can do it, it has to be done by a priest, primarily the high priest. And it's done to anoint somebody as king or priest.

So, what does the anointing of the oil represent? The pouring of Yahweh's Spirit on an individual, as we saw, who is anointed and set apart for the work of Yahweh as a king or a priest. That's what it's representing. This can only be done by a sanctified priest who has the authority to do so. Like we said, most of the time the high priest.

So let's go to Matthew 25, and we'll see this. That the anointing ... the oil is representative of the Holy Spirit. Whether it's the Brit Chadashah or the Tanakh, it makes no difference. But Matthew 25, verse 1.

Matthew 25:1-10 *Then the kingdom of Heaven shall be compared to ten virgins who taking their lamps, went out to a meeting of the bridegroom and the bride. And five of them were wise, and five foolish. Those being foolish, taking their lamps, they did not take oil with them. But the wise took oil in their vessels with their lamps. But the bridegroom delaying all nodded and slept. And at midnight, a cry occurred, Behold, the bridegroom comes! Go out to meet him. Then all those virgins were aroused and prepared their lamps. And the foolish said to the wise, Give us some of your oil, for our lamps are going out. But the wise answered, saying, No, lest there not be enough for us and you. But rather, go to those who sell and buy for yourselves. But they going away to buy, the bridegroom came. And those ready went in with him and the wedding feast, and the door was shut.*

So, I don't think I've ever heard anybody ever not equate this oil being the Holy Spirit, and telling the people we need to be careful not to be quenching the Holy Spirit. So like we see even in the Tanakh, when the oil is being poured out, what's happening? The Spirit is coming upon Saul. The Spirit is coming upon David. So, without a shadow of a doubt, this anointing of oil ... **the oil was, without a shadow of a doubt, representative of the Holy Spirit of Yahweh.** That's what the oil represented. The oil represented the Holy Spirit of Yahweh; and the person being anointed, or set apart, for the work of Yahweh as a king or a priest.

So now let's look at some Scriptures primarily, now, to **Ha Mashiach**—not just **a** anointed one, but **the Anointed One**. The particular person who is being prophesied from Genesis 3:15 as soon as Adam falls, that there would be someone who would be the Seed of the woman who would come and redeem mankind back to Yahweh. So this isn't just **a** anointed one, but this is **the particular Mashiach**. If we go to Habakkuk ... let's back up to Habakkuk ... chapter 3, verse 13 ... Habakkuk 3:13.

Habakkuk 3:13 *You went forth for the salvation of Your people, for Y'shua Your Messiah. You struck the head from the house of the wicked to bare the foundation to the neck. Selah.*

Selah means let it be, almost like Amen. So, *You went forth for salvation of Your people, for Y'shua Your Mashiach ... Yahshua Your Anointed One. Yahshua Your Messiah.* So, is the Messiah anointed? Certainly is from this Scripture. Let's go to Psalm 2 ... Psalm 2 and one verse, verse 2.

Psalm 2:2 *The kings of the earth have placed themselves; yea, the rulers have plotted together against YAHWEH and His Messiah, ... Yahweh and His Mashiach ... saying,*

So, again, a Messianic Scripture, no doubt. This Anointed One, the Mashiach of Yahweh. Not just **a** anointed one, but the very Mashiach of Yahweh. The One who's coming to redeem. If we look at Psalm 45 verse 6 and 7 ... Psalm 45:6 and 7. Whole chapter—Psalm 45—definitely Messianic of Ha'Mashiach.

Psalm 45:6-7 *Your throne, O Elohim, is forever and ever; ... Speaking to the Mashiach. Calling the Mashiach, now, Elohim ... the scepter of Your kingdom ... What did we say scepter represents? Kingship, right? The scepter is the promise of the kingship. Birthright and scepter ... The scepter of Your kingdom is a scepter of uprightness. You love righteousness and You hate wickedness; therefore, Elohim, Your Elohim, ... Yahweh the Father ... has anointed You with the oil of gladness more than Your fellows.*

So, will the Mashiach be anointed? Yes. Yes, according to these Scriptures, He certainly will. Go to one more Scripture. Luke 61 ... Isaiah 61. Getting ahead of myself there. Isaiah 61 and verse 1 ... Isaiah 61 and verse 1. Again, to the Mashiach.

Isaiah 61:1 *The Spirit of Adonai YAHWEH is on Me, because YAHWEH has anointed Me to preach the good news to the meek. He has sent Me to heal the brokenhearted, to proclaim liberty to captives, ...*

Will Yahweh anoint the Mashiach? Yes. Without a doubt, it's here. In the mouth of two witnesses, let everything be confirmed. We read here now, one, two, three, four witnesses. And there's more, but I won't read anymore on that. But clearly the Mashiach will be anointed, without a shadow of a doubt.

Now, here's Isaiah 61. If we go to the counterpart of the fulfillment of this in Luke 4, let's see out of Yahshua's own mouth what He says. Luke 4:18.

Luke 4:18 *The Spirit of YAHWEH is upon me and because of this, **He has anointed me** to declare the good news to the poor. And He has sent me to heal the brokenhearted and to preach release to the captives and sight to the blind. And to free those who are oppressed with forgiveness,*

So, now, it's not just a prophecy about the Mashiach that's being foretold, but Yahshua Himself is getting up. Why, now, are they ready to stone Him? Because He's getting up and saying, ***I am the Messiah and Yahweh has anointed Me to do this.*** He's taking the authority upon Himself. So right here, right from the beginning ... to maybe a Jewish rabbi who hasn't read the Brit Chadashah that might say, "Was Yahshua anointed?" And he doesn't know. We have our answer because He said it Himself, and He's not a liar. So, yes, Yahshua was anointed, without a shadow of a doubt.

Let's keep going, though, because there's more. Let's keep going. Let's go to Hebrews 1 ... Hebrews the 1st chapter, starting in verse 4. Because we're going to see, like I said, that He's not just **a** anointed one—He's not just a King Saul, He's not just an Aaron, **He's not just somebody who's humanly putting oil that's representative of something—He is the Mashiach out of heaven.** And we're going to see some really powerful Scriptures showing His anointing that's coming directly from the Holy Spirit. Hebrews 1 and chapter 1 ... Hebrews 1 and verse 4.

Hebrews 1:4 *and He is altogether superior to the cherubs, ... talking about Yahshua ... just as the name He has inherited is a more excellent name than them.*

Comment: And like we said, we don't know a lot of cherubs' names. We know some. We know Gabriel. We know Michael. Not written in the Bible but in other writings, there's Raphael. So we see the cherubs are named after Elohim, the generic name for deity. **But the Son has a more excellent name. He is Yah-shua. He is named after the family name of Yahweh.** So, that's why He has a more excellent name than they have.

Hebrews 1:5-8 *For to which of the cherubs did He ever say, "You are My Son; today I have begotten You?" And again, "I will be a Father to Him, and He shall be a Son to Me." And again, when He brought the First-born into the world, He said, "And let all the cherubs of Elohim worship Him." And as to the cherubs, He said, "Who makes His cherubs spirits, and His ministers a flame of fire;" But to the Son He said, "Your throne, O Elohim, is forever and ever, a scepter of uprightness is the scepter of Your kingdom; ... we just read it.*

Hebrews 1:9-10 *You have loved righteousness and hated lawlessness; because of this, YAHWEH, Your Elohim, has anointed You with the oil of gladness beside Your fellows." "And, from the beginning you have laid the foundations of the earth, and the heavens are the work of Your hand.*

Very clearly, ... very clearly, He was anointed. Let's go to Hebrews 8. Because one thing we want to see is ... like we said, the Levitical order that Aaron was part of was a shadow toward the Melchizedek order. It was not the reality, but a shadow of it. We're going to read it here in Hebrews 8. Hebrews 8 and verse 1.

Hebrews 8:1-2 *Now the sum of the whole thing is this: We have a High Priest, who is seated on the right hand of the throne of the Majesty in heaven: And He is the minister of the sanctuary, and of the true tabernacle, which YAHWEH has pitched, and not man.*

Comment: Would you rather have the reality, or would you rather have the shadow?

Hebrews 8:3-6 *For every high priest is set in place to offer both gifts and sacrifices; from which it is necessary for this One also to have something which He may offer. For if we were on the earth, He would not be a priest, there being those*

*priests offering gifts according to the Law, who serve the pattern of the shadow of heavenly things, even as Moses was divinely warned, being about to make the tabernacle: For He said, "See that you make all things according to the pattern being shown to you in the mount." But now, **Yahshua the Messiah has received a ministry which is greater than that:** also by much more, He is the Mediator of a better covenant, and so are the promises greater than the first covenant.*

So when we're looking at this whole topic of anointing, we really have to realize you have to look at the shadow compared to the reality. And you have to look at what the shadow represented—which was something very, very important—but, you also have to look at the reality of that temple in heaven. And like it says, Yahshua was not going to be crucified on the earthly altar which was simply a replica of the true one. But, what did He do? He went into heaven itself to appear before the Father at His right hand. Let's go to one chapter over, Hebrews 9 and verse 23. It says:

Hebrews 9:23-24 *Then it was needful for the patterns of the things in the heavens to be cleansed with these; but the heavenly things themselves by better sacrifices than these. For Messiah ... The Anointed One—the Mashiach ... did not enter into the Holy of Holies made by hands, which is a symbol of the true one, but into Heaven itself, now to appear in the presence of YAHWEH on our behalf,*

Shadow, reality ... shadow, reality ... shadow, reality. Again, nothing against the Levitical order, because Yahweh created it as a shadow for us to understand the reality, but we have to understand that Melchizedek is the reality, the other one was only a shadow. And what was the anointing to represent? It was to represent Yahweh's pouring of His Spirit on the person to anoint them for the position that they would go into.

So with that in mind, let's look now in the Brit Chadashah, and let's see where Yahshua was anointed. Let's go to Matthew 3 ... Matthew the 3rd chapter. Because, again, everything has to be done in judicial order. Right? And in judicial order, like we said, not anybody could just come up and say, "Hey, I'm going to slap some oil on you, and you're going to be the anointed one." Almost like with Rabbi Akiva did with Bar Kokhba—doesn't work that way, there is a judicial order.

And like we said, first Aaron had to be set apart. His clothes had to be sanctified. He had to have his turban. He had to have everything that was set and sanctified, and cleansed in a certain way, and **only** then could he fulfill and do the cleansing next. And then his son, and his son. A particular order.

We know that during the time of the Maccabees era ... we know during the time of Hanukkah, which was the rededication of the sanctuary of Yahweh ... we know also, though, that the priesthood was corrupted. We know there were many people, even Edomites like Herod, that were buying into the priesthood. And we know in the days of Yahshua there were people who were performing the job of priests that were not true priests.

We also know that John the Baptist was a Levite. His father was burning incense on the right side of the altar which only a high priest, or someone in line to be a high priest, would do. And we know that John ... If John would have continued in the earthly sanctuary, he probably would have been high priest. We also know that the people knew it. And that's why when they were attacking Yahshua and saying, "By what authority are You doing what You do?" And what was His question?

To some people that don't understand what I just said they might think, "Well, it's kind of odd when they're asking Him what authority He does ... judicial order ... that His question comes to John the Baptist." "John's baptism, was it from man or was it from heaven?" **Perfect question to ask, because here are these hypocritical priests that were not Levites, some of them not even Jews. And if they were to say it was from man, they would have been mauled by the people who knew that John was the true Levite high priest in order.**

But they knew if he said it's from heaven, they would have said, "Then why aren't you following him?" So, what they said: they don't know. So, now, as we see what's happening here at Yahshua's immersion, remember, keep that in mind. Matthew 3, verse 13.

Matthew 3:13 *Then Yahshua arrives from Galilee to the Jordan, to John, to be baptized from him.*

Comment: Yahweh willing, at Sukkot this year we will be to the real place that this happened, down in the Jordan Valley, and get to see the original place of baptism beside the place where Joshua took the people over when they came into the Promised Land. That is our goal if Yahweh allows it. Matthew 3 and verse 13.

Matthew 3:13-14 *Then Yahshua arrives from the Galilee to the Jordan, to John, to be baptized by him. But John refused Him, saying, I need to be baptized by You. Do you come to Me?*

Comment: Why would John say this? Because **John knew Levite was the shadow, and Melchizedek's the reality.** And we're going to read it in all four of the good news messages. **Very few stories are in all four good news messages. Yahshua's immersion is in all four.** Little different. We get a little different things, but that's what he says. He says, "Hey, I'm just a Levite priest. I'm just the shadow. You're the reality. **You should be anointing me** with the real anointing." But, what does Yahshua say? Look what He says here.

Matthew 3:15 *But answering, Yahshua said to him, Allow it for now, for it is proper for us this way to fulfill all righteousness. Then he allows Him.*

Comment: Why? **Because there had to be an orderly changeover from Levite to Melchizedek.** There had to be an orderly changeover. There had to be judicial order. And that's why John gave up the earthly high priesthood and said to them, "No, thank you very much. I'm going out here to the wilderness to prepare for the real High Priest." Not an easy job.

I say out of everyone in the Bible, I think John the Baptist had the hardest job. Because he was the last Old Testament person, and he knew it. They asked him, "Are you the Bridegroom?" "No." "Are you the bride?" "No, I'm just a friend. That's where I take my pleasure." Very hard job that he had, but he fulfilled it. Then in the next verse.

Matthew 3:16-17 *And having been, ... baptized or immersed ... Yahshua went up immediately from the water. ... fully being clothed with it, like the oil ... And, behold! The heavens were opened to Him, and He saw the Spirit of YAHWEH coming down as a dove, and coming upon Him. And behold! A voice out of the heaven saying, This is My Son, the Beloved, in whom I am well pleased.*

Was Yahshua anointed? Yes. Anointed by Yahweh directly from heaven. The dove coming upon Him was the proof of this. *In the mouth of two witnesses let it be established.* I will read you four witnesses. I am going to read you all four of these. Let's go to Luke 3. Because each one has its own particular twist on this that's very important to His anointing.

We already read the prophecies prophesying that Yahweh would anoint Him, not man, and now we're seeing it. **John the Baptist giving over the ministry from Levite to Melchizedek, and then Yahweh confirming it with the Holy Spirit coming out of heaven.** Luke 3 and verse 21.

Luke 3:21-22 *And it happened, in the baptizing of all the people, Yahshua also being baptized, ... or immersed ... and praying, the heaven was opened; and the Holy Spirit descended upon Him in the likeness and the form of a dove. And there was a voice out of the Heaven, saying, You are My Son, the Beloved, in whom I am well pleased.*

Comment: Now, interesting enough, what happens? The very next verse goes into the genealogy. Look at verse 31.

Luke 3:31 *the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David,*

So, immediately when He comes out of the water after His anointing, what is it showing? **Immediately it goes right into Him being the Son of David.** Why? It's very important. It's extremely important. Because not every king even had to be anointed ... not every king had to be anointed. If you went in succession from king to king and there was no break, you wouldn't anoint another king. Because he's following the succession of his father.

But here, after all of these years without a king in Israel ... Remember Hosea? Israel will go many years without a king, without the Ark of the Covenant ... So, we see it had to be re-established. **So, first it shows the anointing, then it's**

showing He's the Son of David. He had the authority to receive that anointing. Because, why? Because the prophecy said that it had to be the Son of David that would be the King of Israel.

If you go to Mark 1 ... let's go to the next one here showing this ... Mark 1 and verse 9.

Mark 1:9-11 *And it happened in those days, Yahshua came from Nazareth of Galilee and was baptized by John in the Jordan. And going up from the water, immediately He saw the heavens being torn, and the Spirit coming down as a dove upon Him. And there was a voice out of the heavens, You are My Son, the Beloved, in whom I am well pleased.*

So, again, this one even talking about the heavens being torn, and the Spirit being poured down upon Him. And the last one we look at is John 1 ... Yochanan echad ... and we will start in verse 29. John 1 and verse 29.

John 1:29-30 *On the morrow, John sees Yahshua coming toward him and said, Behold! The Lamb of YAHWEH, who takes away the sin of the world! This is He whom I spoke concerning, After me will come a man, yet He was before me because He is earlier than me.*

Comment: How could people say Yahshua didn't pre-exist? He says it right here.

John 1:31-34 *And I did not know Him except that He be made known first to Israel. Because of this, I have come that I might immerse with water. And John witnessed, saying, I have seen the Spirit coming down as a dove out of Heaven, and He rested on Him. And I did not know Him, but the One sending me to ... immerse or ... baptize in water, that One said to me, On whomever you see the Spirit coming down and abiding on Him, this is the One baptizing in the Holy Spirit. And I have seen and have witnessed that this One is the Son of YAHWEH.*

The changing of the priesthood. You see, He had to be baptized in the Holy Spirit. Why? For Him to go out and baptize others in the Holy Spirit. Same with the anointing. Aaron had to be anointed first so Aaron can anoint others. And then his sons went from them, and his sons, all the way down to John the Baptist. But now there's a changing of the priesthood that's coming because there's a changing of the order. Anointing is still the same—The Spirit of Yahweh that's coming.

Now, was oil particularly used at this? It doesn't say. But, it's immaterial because the oil is only a symbol. It's like on the Pesach when we take the bread and the wine. It's a symbol. The reality of it is the blood that He shed for us. And the fact that the Father Himself poured His Spirit out from heaven, I think it's immaterial. I think it's the same way why the lamb is not mentioned in any of the good news messages when you're looking at the last Pesach.

Were they eating a lamb? More than likely they were. It says they went and prepared the Passover. Did they mention it? No. Why? Because from that point on, the lamb was not important anymore. What was important was the symbols who was the real Lamb of Yahweh. Not the lamb that was sacrificed on a substitute altar in Jerusalem, but the real Lamb of Yahweh that went in heaven itself on our behalf before the Father.

So I believe He probably was anointed with oil, and they're not mentioning it for that reason. Because the oil—the symbol—is not important anymore, the reality of the Holy Spirit is here. **But clearly, without a shadow of a doubt, we have multiple, multiple references ... I'm even going to read you more here ... that definitely He was anointed—there's no doubt about that—anoined by Yahweh Himself and out of heaven.** If we go to Acts 4 ... Acts 4 and verse 26. It says:

Acts 4:26-27 *The kings of the earth have risen and rulers have deliberated as one against YAHWEH and against His Mashiach ... His Anointed One ... For truly both Herod and Pontius Pilate, with the nations and the people of Israel, were assembled against Your Holy Son Yahshua, whom You anointed,*

Very clearly, *Against Your Son Yahshua, whom You anointed.* In the past tense now, that Yahweh definitely anointed Him. We just read four accounts showing when that happened. If you go to Acts 10 ... Acts the 10th chapter, verse 38 ... Acts 10 and verse 38.

Acts 10:38 *Yahshua the One from Nazareth, how YAHWEH anointed Him with the Holy Spirit and with power, who went about doing good, and healing all those having been oppressed by the devil, because YAHWEH was with Him.*

Comment: Clearly showing Yahweh anointed Him with the Holy Spirit and with power. Drop down to verse 42.

Acts 10:42-45a *And He commanded us to proclaim to the people and to witness solemnly that it is He who has been marked out by YAHWEH to be Judge of the living and the dead. To this One all the Prophets witness, so that through His name everyone believing into Him will receive remission of sins. As Simon was yet speaking these words, the Holy Spirit rested on all those hearing the Word. And the brothers, ...*

Comment: Again, this is the Acts 10, when the Spirit was first coming to the nations.

Acts 10:45-48 *And the brothers, those circumcised, who came with him, were amazed and astonished that the gift of the Spirit even was poured out on the Gentiles. For they heard them speaking in different languages and magnifying YAHWEH. Then Simon answered, Can anyone forbid the water that these not be baptized, ... or immersed ... whom the Holy Spirit received, even as we also? And he commanded them to be baptized in the name of our Master Yahshua Messiah. Then they asked him to remain there some days.*

So, again, now the story's starting to widen some. Because what we're seeing is just like why Aaron had to be anointed, so he can anoint others, why **Yahshua had to be anointed so that Yahshua can anoint others**, that He can also bring that Spirit out. Let's go to Mark the 3rd chapter ... Mark the 3rd chapter, verse 14.

Mark 3:14-15 *And He ... Yahshua ... ordained disciples of twelve, that they might be with Him; and that He might send them to proclaim, and to have authority to heal diseases, and to cast out the demons.*

So now the same way that the priesthood continued on to Aaron, the priesthood has to continue on to Melchizedek. So, Yahshua being anointed as Mashiach was only the very beginning—it was only the very beginning. That was the beginning of an anointing of the pouring out of the Spirit so that He ... like here, He ordained twelve apostles to go out and ordain other apostles, and ordain other apostles, and to keep it going.

Deuteronomy 34 and verse 9. We see the same thing in the Old Covenant. That this was done through the laying on of hands. And that's why when we do ordination, we still do it with the pouring of oil—the consecration of somebody as an elder ... Deuteronomy 34:9 ... and the laying on of hands.

Deuteronomy 34:9 *And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. And the sons of Israel listened to him as they did YAHWEH commanded Moses.*

So what we're seeing here now, the picture is even much bigger of "Was Yahshua ever anointed?" That one's easy. It's all over. We read, what, twenty Scriptures showing that that first the anointing that came, then it was prophesied that He would, and then He said it Himself, and then He was. We have clear evidence of that. But it's the reasoning *behind* it on why He had to be anointed. He had to be anointed so He was able to anoint others. 1st Timothy 4 and verse 14. It says:

1 Timothy 4:14 *Do not neglect the gift in you, ... this is Paul talking to Timothy ... which was given to you through prophecy, with the laying on of the hands of the Elderhood.*

So, we see the anointing continues. The anointing continued with the day it's of Yahshua, it continued through the apostles, it continued through the wilderness, and it continues today.

Titus 1. But the same way that there was in the Old Covenant a requirement ... not anybody could just simply get anointed. You had to be under certain requirement. Aaron and his sons were very strict on their behavior—what they can do, what they can't do ... we see the same thing in the New Covenant. Titus 1 and verse 4. It says:

Titus 1:4-9 *To Titus, a true son concerning our common faith: Grace, mercy, peace from YAHWEH the Father and our Master Yahshua Messiah our Savior. For this cause I left you in Crete, that you might set in order the things lacking and ordain elders in every city, as I ordered you: Appoint only an Elder who is blameless, husband of one wife, having faithful children, not in accusation of loose behavior, or disobedient, for the overseer must be blameless as a steward of Elohim, not self-willed, nor prone to anger, nor excessive in the use of wine, nor quick to strike with his fist, nor greedy of ill gain; but hospitable, a lover of good, discreet, just, holy, temperate, holding fast the doctrine of faith, that he may be able to both encourage by sound doctrine and to convict those who are proud.*

So we see, why is there such a responsibility to this? Because the ones that were going to be left by Yahshua as the leaders, that were going to be anointed, they had a great responsibility. Their responsibility was to anoint others, to anoint the people. And we see, if Yahshua's anointing came at His immersion, what would that tell us about the rest of the New Covenant? It would tell us about the rest of the people.

Let's look at Acts 8. The same way that Aaron and his sons ... it wasn't that they were above the people ... **they were representatives of Israel on behalf of the people.** And the same way that elders that are ordained ... it's not that they're above the people ... **they're representative to the people.** And they're simply are needed there for the job of anointing others ... of being able to anoint others. Acts 8.

And like we said, the anointing is representative of receiving the Holy Spirit. But, also, **in the New Covenant it is not only just representative of receiving the Holy Spirit, but literally of becoming a child of Yahweh.** The mystery of the New Covenant—Colossians 1—Messiah **in you**, the hope of glory. So, **the reality is much greater than the shadow** ... reality is *much* greater than the shadow. Acts 8, starting in verse 12. It says:

Acts 8:12-15 *But when they believed Philip preaching the good news, of the things concerning the kingdom of YAHWEH, and the name of Yahshua Messiah, and they were both baptized, ... or immersed ... both men and women. And Simon Magus himself also believed, and being baptized was continuing steadfastly with Philip. And seeing miracles and mighty works happening, he was amazed ... Simon Magus, the sorcerer ... And the apostles in Jerusalem hearing that Samaria had received the Word of YAHWEH, they sent Simon Peter and John to them, who going down prayed concerning them so that they might receive the Holy Spirit.*

Acts 8:16-20 *For it was not upon any one of them yet, but they were only being baptized in the name of the Master Yahshua. Then they laid hands on them, and they received the Holy Spirit. But when Simon Magus saw that the Holy Spirit is given through the laying on of hands of the apostles, he offered them money, saying, Give to me also this authority that whomever I may lay on the hands he may receive the Holy Spirit. But Peter said to him, May your silver be with you into destruction, because you thought to obtain the gift of YAHWEH through money.*

So, you could see the same thing happening. You can see Samuel coming down to Saul, laying hands on Saul, Saul receiving the Holy Spirit, and someone saying the same thing, "Hey, I'll give you money. I'll give you 100 pieces of silver. Give *me* this power." But, it's not a power that you buy. It's a power that Yahweh gives as a free gift of those who submit themselves under Him. And many are called, few are chosen. John 6:44—*No man can come to Me unless the Father draws him.*

So the same way that, yes, "Did the Mashiach have to be anointed?" Absolutely. But do you realize so do you? So do you. We're not Ha'Mashiach, we're not the Messiah, **but we are anointed ones.** I'm going to show you. I'm not done yet. I'm going to show you. But that is what is amazing. Because, who are anointed? Who did we say? Who can only be anointed? Kings and priests, right? Let's go to Revelation 5:10.

Revelation 5:10 *and has made us kings and priests to our Elohim; and we shall reign on the earth.*

He has made us kings and priests. So, yes, you have to have elder hood. The same way that even though all of Israel was holy to Yahweh, there had to be a set-apart—for judicial order reasons—people who did the work of the sanctuary. The same as we have elders today. Not anyone can lay hands on, only an elder can, **but every single person who hands are laid on for the giving of the Holy Spirit, who are joining covenant, are anointed.**

So maybe for the last few weeks ... I don't know how much you've pondered this question: *Was Yahshua anointed?* But did you even remotely think of the question that you're anointed? **For this reason, I am not ashamed to call them brothers and sisters. That He has elevated us to His level, to be anointed with Him, to reign with Him over the earth,** like it says in Romans 8. And that literally He has brought us and elevated us because He loves us. Let's go to 2nd Corinthians 1 ... 2nd Corinthians 1 and verse 20.

2 Corinthians 1:20-22 *For as many promises as are of YAHWEH, in Him they are yes, and in Him are Amen, for glory to YAHWEH through us. But He confirming us and anointing us with you in Messiah is YAHWEH, even He having sealed us, and having given the earnest of the Spirit in our hearts.*

And look that word up. It literally means the same as the Mashiach—that we are anointed ... He anointed us *with you in Messiah is YAHWEH* ... to be kings and priests. Great honor. 1st John 2, let's go to 1st John 2. Because in the days of John the apostle, the last apostle to live, there were heretics that were going around. Some of these, here, were called Gnostics. They were people that were only into knowledge. They were saying that anything dealing with the flesh, like the meal we're going to eat here shortly, is evil. And they were telling these people that "Unless you get this hidden knowledge from us, you can't understand the truth." And John is going to tell them something that's very, very interesting here concerning this subject. 1st John 2 and verse 18. He said:

1 John 2:18 *Little children, it is a last hour, and as you heard that the anti-Messiah is coming, even now many anti-Messiahs have risen up, from which you know that it is a last hour.*

Comment: And we're seeing it. Anti-Messiah means in the place of Messiah. And we're seeing people rising up taking the place of Yahshua. We're seeing people outwardly deny Him. **And, again, He is Ha' Mashiach. He is the Anointed One. But we can only be anointed with Him if we believe in Him. We can only be anointed with Him if we believe all these 300 Messianic prophecies that He is Ha' Mashiach. He is the Anointed One.** Verse 19.

1 John 2:19 *They went out from us, but they were not of us. For if they were of us, they would have remained with us; but they left so that might be revealed that they are not all of us.*

Comment: Even people we know sometimes very close to us will deny Yahshua, leave the Father, and you're shocked. "How can they do it?" Says it right here, because they were really never part of us. Because Messiah in you, the hope of glory ... **you can only be anointed by Him being the Anointed One and living in you. And if He's living in you, you can never deny Him. Because He can't deny Himself.**

And that's why we have to surrender. **You have to surrender your own human nature, you have to surrender your wicked worldliness to let the Messiah grow in you,** and then He's doing the work. Like it says, where is the boasting? There is no boasting, because He's doing it in you. But if not ... if not ... what's going to happen? You'll wind up buying all this garbage and baloney on the internet or anywhere else. You'll get caught up on all this other stuff and, like it says here, wind up leaving the faith.

1 John 2:19-20 *They went out from us, but they were not of us. For if they were of us, they would have remained with us; but they left so that might be revealed that they all are not of us. And you have an anointing* ... Look up the word. Same word. It's the word—same word—that comes from Mashiach ... **You have an anointing from the Holy One, and you know all things.**

Comment: Why? Because the Holy Spirit will lead you into all truth, like Yahshua said. Because He is literally living in us. **And like I said, as long as we surrender to that Spirit everyday, Yahweh cannot be deceived. Yahshua can't be deceived. You have to die to the flesh, and then you can't be deceived by Satan's wiles.**

1 John 2:20-22 *And you have an anointing from the Holy One, and you know all things. I did not write to you because you do not know the truth, but because you know it, and because every lie is not of the truth. Who is a liar, except the one denying that Yahshua is the Messiah?* ... **They're liars because they know the prophecies, they know what it says, and**

they twist and turn it, just like in the days of Yahshua, because they don't want to lose their position ... Who is a liar, except the one denying that Yahshua is the Messiah? This is anti-Messiah, the one denying the Father and the Son.

Comment: There goes the oneness doctrine, "There's only a Father, there's no Son. Yahweh is Yahshua." It's the spirit of anti-Messiah, spirit of the devil.

1 John 2:23-27 *Everyone denying the Son does not have the Father. The one confessing the Son also confesses the Father. Then what you heard from the beginning, let it abide in you. If what you heard from the beginning abides in you, you will abide both in the Son and in the Father. And this is the promise which He promised us: Even everlasting life. I wrote these things to you concerning the ones leading you astray. **And the anointing which you received from Him abides in you,***

Comment: Do you realize the power we have, the literal anointing of Ha'Mashiach living in us, as anointed ones under Him?

1 John 2:27-28 *And the anointing which you received from Him abides in you, and you have no need that anyone teach you hidden things. But as His anointing teaches you concerning all things, and is true, and is not a lie, and as He taught you, abide in Him. And now, little children, abide in Him, that when He is revealed we may have confidence, and not be ashamed from Him at His coming.*

Wow! And that's why when they say, "But, how do you know what you know is true?" All I can do is pity them. **I know it's true because it's coming from Yahweh, and Yahweh can't deny Himself.** I pity the ones that have to ask that question ... I pity the ones. And **I pity even more the ones who knew the truth, who had the truth, who had the Holy Spirit of Yahweh, and walked away from it to believe lies ... to believe lies.**

But like we said, an anointed one was one that was set apart by Yahweh for the blessing of serving Him as a king or a priest. The pouring of the oil in the First Covenant was symbolic of his anointing by the Holy Spirit. In the New, the person is *actually* receiving the Spirit Himself living in them. It's not just symbolic of their position or just guiding them, but living in them.

I want to go over one more Scripture that's interesting on this, that's yet future, and it's in Daniel 9:24. Because I believed ... I believe that Yahshua was definitely anointed ... we read it ... and the priesthood changed when He came, but I don't believe Yahshua was anointed as King yet. Because the kingship was not here. The time was not ready. I believe He could have been anointed King if the people didn't reject Him. But He will be anointed King at His return. Daniel 9 and verse 24 says:

Daniel 9:24 *Seventy weeks are decreed as to your people, ... talking about the Jewish people, or the Hebrew people ... and as to your holy city, ... Jerusalem ... to finish the transgression, to make an end of sins, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.*

So, how great to know that when Yahshua returns, and all these things ... when Jerusalem will once again be the golden city and the streets gold in the streets, and Yahweh's presence there, and Yahweh ... like it says in Joel 2 and Joel 3, in the end time salvation is in Yerushalayim, and Yahweh's dwelling in Yerushalayim ... that Yahweh will anoint Yahshua as King over all the world. So, yes, Yahshua was anointed by Yahweh to be King and Priest. But, how does it feel to also be anointed by Him? Yahweh bless.