

OLD TESTAMENT ANOINTINGS

The Old Testament reveals many things concerning the sacred anointing. It records that prophets, priests, and kings were appointed to their offices by anointing with holy oil. Other people and sacred objects were also anointed. There are more than 155 references to anointing scattered throughout 22 of the 39 books in the Old Testament. They range from Genesis to Zechariah. Thus we see the sacred anointing was known throughout the whole Old Testament.

Prophets

Of the 155 references to anointing, only one is related to the anointing of a prophet: The story of Elijah. The Lord appeared to Elijah and said, "Elisha...shalt thou anoint to be prophet in thy room." (I Kings 19:16.) Since the Lord commanded this to be done, it was probably the normal procedure when appointing prophets; however, it is not mentioned before or after this account. Moses may have been alluding to the anointing of prophets when he said, "would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." (Numbers 11:29.) As we shall see the Lord put his spirit upon priests and kings following their anointing.

Priests

Moses taught that the Lord wanted all his people to become prophets; he also wanted them to be "a kingdom of priests." (Ex. 19:6.) Keil and Delitzsch indicate that most scholars agree that this passage should read, "Ye shall all be priests and kings." (2:97.) When Moses told the people that the Lord wanted them to be "priests and kings" they replied, "All that the Lord has spoken we will do." (Ex. 19:8.) After this the Lord told Moses to sanctify the people. Exodus does not record how the people were sanctified or how they were to become kings and priests; however, speaking to Ezekiel, concerning Israel, the Lord said:

I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee and entered into a covenant with thee...and thou becamest mine. Then washed I thee with water; ...and I anointed thee with oil. I clothed thee also with brodered work. (Ezek. 16:8-10.)

Dummelow explained that this passage probably has "reference to the covenant at Sinai." (p. 503.) Thus, from Ezekiel we learn that Israel became "priests and kings" through washing, anointing, and clothing.

The washing, anointing, and clothing of Aaron and his four sons to become priests is mentioned in ten chapters: Exodus 28-30, 40; Leviticus 6-8, 10, 21; and Numbers 3 --thus emphasizing the importance of the ordinance. The Lord told Moses specifically how the ritual was to be performed. First, he commanded the people to make special clothes for Aaron and his sons. Next, Moses gathered all Israel around the tabernacle. Third, he washed Aaron. Fourth, he clothed him in special garments. Fifth, "he poured of the anointing upon

Aaron's head and anointed him to sanctify him." (Lev. 8:12.) Sixth, Moses killed a bullock and "took of the anointing oil, and of the blood...and sprinkled it upon Aaron and upon his garments" to sanctify them. (Lev. 8:30.) Finally, Moses took some blood and "put it upon the tip of the right ear of Aaron...and upon the thumb of [his] right hand, and upon the great toe of [his] right foot." (Ex. 29:20.) Then Moses followed this same pattern in "anointing, consecrating, and sanctifying" Aaron's sons "unto the priest's office." (Ex. 28:41.) The Interpreter's Bible explains that these priests "were anointed with oil, symbolizing the Spirit, and with blood, symbolizing the atoning sacrifice." (2:45.) Keil and Delitzsch wrote that the washing "was a symbol of spiritual cleansing, without which no one could draw near to God." (2:335.) Concerning the anointing of the right ear, hand, and toe the Interpreter's Bible renders it: "Let the ear be anointed which is to hear the Word of God, the hand which is to do his will, the foot which is to run in the way of his commandments." (2:45.) Anointing the right ear, hand, and toe is also found in the priest's instructions concerning cleansed lepers:

The priest shall take some of the blood and...put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: And the priest shall dip his right finger in the oil...and put it upon the tip of the right ear of him that is to be cleansed and upon the thumb of his right hand, and upon the great toe of his right foot, ...and the remnant of the oil...he shall pour upon the head. (Leviticus 14:14-18.)

The blood used in this ritual was mixed "with the flowing water of purification into which the blood had flowed." (Keil and Del. 2:385.)

The anointing of the cleansed leper "served as a restoration to all rights of the priestly covenant nation," and permitted "his admission to the sanctuary." (Ibid. 2:386, 387.) From these explanations two things are clear: the blood was mixed with water; the anointing allowed a person to reenter the temple or sanctuary. In this account, blood (mixed with water) and oil were put on the right ear, hand, and toe. In the record of Aaron and his sons, being anointed, only blood is specified; however, it is possible that the blood was also mixed with water and followed by oil, as in the ritual of admitting cleansed lepers back into the "covenant privileges."

The anointing of Aaron and Israel is the first account of anointing priests in the King James Version; but the Inspired Version reveals that hundreds of years before Moses, Abraham's people had been anointed. The Lord said to Abraham: "My people have gone astray from my precepts, and have not kept mine ordinances which I gave unto their fathers; and they have not observed mine anointing...or baptism." (J.S.T. Genesis 17:4-5.) Here we learn that the ordinance of anointing was given "unto their fathers" and they did not observe it. Since Abraham's fathers had this ordinance, we could assume that Melchizedek, "the high priest," was anointed to his office. We could also assume, although the Bible doesn't state it explicitly, that the ordinance of anointing with oil "has been part of true, revealed religion ever since the gospel was first introduced on this earth to Adam." (LDS, BD.: 609.) The Lord confirmed this when He told Joseph Smith to build a temple, as Moses had built a tabernacle, because "your anointings, and your washings...are ordained by the ordinances

of my holy house, which my people are always commanded to build."
(D&C 124:39.) Here the Lord explains that his people have always been
commanded to build temples so he could reveal his holy ordinances.

After the account of Moses anointing Aaron and his sons, little
is mentioned in the Old Testament concerning anointing priests;
however, there were undoubtedly many anointed in their stead. In
Numbers 35:25 mention is made of "the high priest which was anointed
with the holy oil." In Psalms 92:10, 17 the Psalmist said, "I shall
be anointed with fresh oil. Mine eyes also shall see my desire... and
mine ears shall hear my desire." Then finally we read that the Lord
told Zerubbabel that the "two olive branches which through the two
golden pipes empty the golden oil out of themselves" were the "two
anointed ones." (Zechariah 4:12-13.) Commenting on the olive
branches Elder Bruce R. McConkie said, "the two olive branches repre-
sent Joshua and Zerubbabel." (DNTC 3:510.) Therefore, Joshua was a
"high priest" (Zech. 3:1)--one of the "anointed ones." Also com-
menting on this passage, Guthrie wrote that Joshua and Zerubbabel,
"as Spirit-filled men, convey blessing from God to church and state,
and are a type of the Messiah as Priest and King." (Guthrie:271.)

Priests were not only anointed and consecrated in the Old World,
but also in the New. The Book of Mormon mentions several priests that
were consecrated. Nephi wrote that he consecrated "Jacob and Joseph
that they should be priests and teachers." (1 Nephi 5:26.) Alma orga-
nized a church and "consecrated priests and teachers...to baptize."
(Alma 15:13.) Even Noah "put down all the priests that had been con-
secrated by his father and consecrated new ones." (Mosiah 11:5.)

All three of these texts use "consecrated," however, among the Israelites--the forefathers of the Nephites--consecration included anointing. In Exodus 28:41 Moses was told to "anoint them [Aaron and his sons] and consecrate them." Then Moses was told that "the holy garments of Aaron shall be his sons' after him to be anointed therein, and to be consecrated." (Ex. 29:29; Numbers 3:3.) In Isaiah 10:27 the Lord said that the Assyrian yoke would be removed from Judah "because of the anointing." Fausset explained this was "because of the consecration that is upon the elect nation, its prophets, priests, kings, and holy place." (p. 39.) He also explained that the "sacred use of oil was for consecrating things or persons to God." (Fausset:39.) Keil and Delitzsch explained that consecration consisted of "washing, clothing, and anointing." (2:334.) Therefore, if the Melchizedek order in the Book of Mormon was the same as the Aaronic in the Old Testament, the consecrated priests in the Book of Mormon were likely washed, anointed, and clothed. The word consecrate literally means "to fill the hands of" and scholars suggest that it also "refers to the handing over of the symbols of authority." (Int. Bible 2:45.)

Kings

The Old Testament mentions ten kings that were anointed; the Book of Mormon, seven. Chronologically, the Book of Mormon refers to the anointing of kings before and after the Old Testament record.

Six of the kings anointed in the Book of Mormon were Jaredites. Not long after the Jaredites left the Old Testament world and landed

in America, they desired a king to be anointed over them. Jared and his brother gathered the people together and "Orihah was anointed to be king." (Ether 6:27.) These people had recently left the Old World and brought the concept of anointing kings with them; consequently, the idea came from their fathers--probably going back to Adam. In the next several centuries the Jaredite records five more kings who were anointed. In Ether 9:4 we read that "Jared was anointed king." Later in the same chapter Omer "anointed Emer to be king" and Emer "anointed Coriantum to reign." (Eth. 9:14, 21.) Then Morianton and Corom were anointed kings. (Eth. 10:10, 16.) Not many centuries after Corom was anointed, the Jaredites were destroyed, and Lehi brought a new group from the Old World. Just like the Jaredites, the Nephites desired a king and Nephi "anointed a man to be a king...over his people." (Jacob 1:9.) These seven kings are the only ones who, according to this record of about 2500 years, were anointed kings; however, it is likely that many others were anointed.

Between the anointing of the first Jaredite king and the first Nephite king, the Old Testament mentions the anointing of ten kings. These kings were both Israelite and Gentile. The first reference is found when Abimelech is anointed king by the Shechemites. When Jotham heard about this he told a parabolic fable of trees anointing a king. (Judges 9, 8-15.) Keil and Delitzsch wrote that this was "a fable of true prophetic significance, and the earliest with which we are acquainted." (4:363.) The next king anointed in the Old Testament Saul. The Lord told Samuel that Saul would visit him and commanded Samuel to "anoint him." (I Sam. 9:16.) Samuel obeyed the Lord and

"took a vial of oil and poured it upon his head." (Ibid. 10:1.) He then told Saul to go to Gilgal, a sacred city by the river Jordan, for seven days. On Saul's way to Gilgal "the Spirit of the Lord came upon him." (Ibid. 10:10.) The Interpreter's Bible compares Saul's spiritual preparation following his anointing to that of "Jesus in the wilderness." (2:930.) Commenting on Saul's anointing, Keil and Delitzsch explained that now "the monarchy was inaugurated as a divine institution, standing on par with the priesthood; through which henceforth the Lord would also bestow upon His people the gifts of His Spirit." (2:15.)

After Saul had sinned greivous sins, the Lord rejected him and commanded Samuel to anoint a new king from the sons of Jesse. Samuel went to Bethlehem "and anointed him [David]...and the Spirit of the Lord came upon David." (1 Sam. 16:3.) This account is a type and shadow of the future king from Bethlehem. David, which means 'my beloved', was a shepherd from Bethlehem, a son of Jesse, and an anointed king; Christ, who was called "my Beloved" (Matt. 3:17), was the "Chief Shepherd" (1 Pet. 5:40) from Bethlehem, the "Stem of Jesse" (D&C 113:1), and the anointed king. This anointing of David "prefigured the anointing of the Messiah." (Winkler:36.)

David's son, Solomon, was also anointed king. He was anointed by "Zadok the priest and Nathan the prophet" by a spring of water near Jerusalem called "Gihon." (1 Kings 1:33-34.) The command to take Solomon down to the spring of Gihon before he was anointed, suggests that he was washed first. Before Solomon was anointed king, David's

wicked son Aboalom was "anoointed" by his evil followers. (2 Sam. 19:10.) This was certainly not approved by the Lord as were the anoointings of Saul, David, and Solomon.

The Lord not only commanded his prophets to anooint kings in Israel, but also in Syria. The Lord appeared to Elijah and said, "anooint Hazael to be king over Syria and Jehu... to be king over Israel." (1 Kings 19:15-16.) Later, Jehoiada went to the temple and took Jehoash and "made him king, and anoointed him." (2 Kings 11:12.) After this the people took "Jehoahaz... and anoointed him, and made him king." (2 Kings 23:30.) The last king to be anoointed was Cyrus, King of Persia. The Lord spoke to Isaiah before Cyrus was even born and said, "Thus saith the Lord to his anoointed, to Cyrus, whose right hand I have holden." (Isa. 45:1.) Commenting on this verse, Alfred Martin wrote the following:

Cyrus is the only Gentile King who is called God's 'anoointed.' Since this is the translation of the Hebrew which we spell in English as Messiah, Cyrus is in a sense a type of the Anoointed One, the Lord Jesus Christ...Cyrus was the anoointed one who delivered the people of Israel from their captivity. As such he points us to the greater Anoointed One who saves His people from their sins." (pp. 77-78.)

Joseph Fielding Smith explained that Cyrus was the "Lord's anoointed" in the sense of a "premortal calling." (5:181.) Though this is the last mention of an anoointed king in the Old Testament, there were probably others which were not recorded. It must be remembered that these kings were anoointed in the sense of being rulers over their people; however, all the people of Moses were anoointed kings and priests as noted earlier.

The anointing of kings, priests, and prophets is all related. Concerning this, Gregory the Illuminator wrote in the fourth century:

The mystery was preserved in the seed of Abraham, because they passed on the tradition to each other until John, priest, prophet, and baptist. And coming to him, it remained on him as on an heir. For it came to him from the first forefathers, the kings, prophets, and anointed priests, as to a keeper of tradition. And he gave the priesthood, the anointing, the prophecy, and the kingship to our Lord Jesus Christ. (Thomson: 96.)

In our time Keil and Delitzsch wrote:

Anointing with oil was a symbol of endowment with the Spirit of God; as the oil itself, by virtue of the strength which it gives to the vital spirits, was a symbol of the Spirit of God as the principle of divine and spiritual power. As the priests were consecrated by anointing to be the media of the ethical blessings of divine grace for Israel, so the king was consecrated by anointing to be the vehicle and medium of all the blessings of grace which the Lord, as the God-king, would confer upon His people through the institution of a civil government. Through this anointing, which was performed by Samuel under the direction of God, the king was set apart from the rest of the nation as "anointed of the Lord." (2:95.)

The Jewish Encyclopedia explains that "the anointing of the king made him Meshiah YHWH, placed him in a special relationship to God, and established him as the one chosen by God to represent His rulership in Israel." (8: 505.) It is clear that the anointing of kings in the Old Testament was approved by God and pointed to the Anointed One, who was the King of Kings.

Other Anointings

Besides the anointing of prophets, priests, and kings, the Old Testament records other anointings. The accounts are fragmentary, but show that objects and people were anointed. One of these objects was the altar in the temple. When Jacob fled from Esau, the Lord showed

him a vision and appeared unto him. After he awoke Jacob said, "This is none other but the house of God . . . and Jacob...took the stone...and set it up for a pillar, and poured oil upon the top of it." (Gen. 28:17-18.) Many years later the Lord told Jacob and his people to return to this place called Bethel. Again the Lord appeared to Jacob; again Jacob built a pillar or altar and "poured oil thereon." (Gen. 35:14.) Duncan (p. 22) quotes two early writers concerning Jacob:

And Jacob called that place Bethel, and Jacob erected there as a memorial a pillar of stone upon the top of which he poured oil. And Jacob, our father, prefigured another mystery by pouring oil on those stones: for the people who have believed in Christ, behold it is they who are anointed. (Aphraates)

Of old Jacob poured oil up on a stone, that by this anointing he might consecrate it to God and offer there his tithes. (This is) a figure of your bodies which are sanctified by oil, that they might become temples for God, and that your oblations might be offered to Him. (Ephraem)

Aphraates was a Persian Sage (280-345?) who wrote concerning the liturgy of the East Syrian church. Ephraem wrote about Syrian rituals in the 7th or 8th century. President Romney explained that "temples are to us what Bethel was to Jacob." (Ens. Mar. 71:16.) Just as Jacob anointed the altar in his 'temple', Moses anointed the altar in his temple. The Lord told Moses to "take the anointing oil and anoint the tabernacle and all that is therein and...anoint the altar and sanctify the altar: and it shall be an altar most holy." (Ex. 40:9, 10.)

Another anointing occurred when King David was fasting for his child that the Lord had struck with sickness because of David's sins. After the child died, "David arose from the earth, and washed, and

anointed himself, and changed his apparel, and came into the house of the Lord." (2 Sam. 12:20.) This ritual may be related to what the Lord taught in the Sermon on the Mount: "when thou fastest, anoint thine head, and wash thy face." (Matt. 6:17.) Whether or not there is a relationship is not certain, but David anointing himself is different than his anointing as king.

So far, only the anointing of men and sacred objects has been mentioned; however, women were also anointed in Old Testament times. This is found in the story of Ruth. Naomi said to Ruth, "wash thyself therefore, and anoint thee, and put thy raiment upon thee." (Ruth 3:3.) The Interpreter's Bible explains that these rituals were Ruth's bridal preparations which "are given in more detail in Ezekiel 16:9-12." (2:844.) This passage is a revelation from the Bridegroom (Jehovah) concerning His bride (Israel) who had become as a harlot. The Bridegroom reviewed with Israel their bridal preparations at Sinai and said:

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee saith the Lord God, and thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.
10 I clothed thee also with brodered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. (Ezek. 16:8-10.)

This is referring to the covenant which the Lord made with Israel when he said, "if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for

all the earth is mine." (Ex. 19:5.) Therefore, all of Israel--men and women--were washed, anointed, and clothed at Mount Sinai when Moses "sanctified the people" as part of their bridal preparations. (Ex. 19:14.)

Another reference to women being anointed appears in connection with mourning. Joab told a wise woman to put on "mourning apparel, and anoint not thyself with oil." (2 Sam. 14:2.) This ritual was also followed by Daniel. After he finished mourning he said, "neither did I anoint myself at all till three whole weeks were fulfilled." (Daniel 10:3.) From these two texts, it seems that the wise woman was anointed when she finished mourning.

NEW TESTAMENT

The Old testament reveals many prophets, priests, and kings who were anointed when called to their offices. The New Testament speaks mainly of a Prophet, Priest, and King who was anointed; however, the anointing of the apostles and saints is also mentioned.

Anointing Christ

The Lord, Jesus Christ, is referred to in the scriptures by hundreds of names or titles. These three are significant here: prophet, priest, and king. Lehi prophesied that "a prophet would the Lord God raise up among the Jews--even a Messiah." (1 Nephi 10:4.) Later, Paul told the Hebrews "to consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1.) And finally John wrote that the Savior is "Lord of Lords, and King of Kings." (Rev. 17:14.) Lehi called this Prophet, Priest and King--the Messiah; Paul

called him Christ. From the scriptures it is clear that these two titles mean "the Anointed One." Messiah is the Hebrew word for this title; Christ is the Greek word. When Andrew found Simon he said, "We have found the Messiah, which is, being interpreted, the Christ." (John 1:41.) In Acts it is recorded that "the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." (Acts 4:26, 27.) This verse was quoted to show the fulfillment of the Messianic Psalm which reads, "the kings of the earth set themselves, and rulers take counsel together, against the Lord, and against his anointed." (Psalms 2:2.) In this Psalm the phrase "his anointed" is given in Acts as "his Christ."

The above passage shows how an Old Testament prophecy concerning the Messiah, the Christ, or the Anointed One, was fulfilled in the New Testament. There are at least two more of these prophecies and their fulfillment. First, the Lord quoted Isaiah 61:1 and said, "The Spirit of the Lord is upon me, because he hath anointed me...this day is this scripture fulfilled." (Luke 4:18, 21.) Secondly, Paul quoted Psalms 45:8 and wrote, "Thou hast loved righteousness and hated iniquity, therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9.) These scriptures show that Old Testament prophets prophesied of the Messiah--the Anointed One; the New Testament prophets testified of the fulfillment of these prophecies in Christ. Peter confirmed this when he said, "Thou art the Christ." (Matt 16:16.) Later Peter told Cornelius that "God anointed Jesus of Nazareth with the Holy Ghost and with power." (Acts 10:38.) Peter speaks of the anointing of Christ "yet no explicit reference to

Christ's anointing at the Jordan is given in the first three gospels." (Winkler:34.) However, in Luke 4:18 Christ quoted Isaiah 61:1: "The spirit of the Lord God is upon me; because the Lord hath anointed me." Therefore, "one can assume that the descent of the dove at Christ's baptism is the visible manifestation of the Spirit's presence, and that with the divine voice, 'You are my Son, the beloved; my favor rests on you,' Jesus is anointed and invested as the Messiah-King." (Winkler:35.) Supporting Winkler's view, the teachings of Gregory say that John the Baptist "gave the priesthood, the anointing, the prophecy, and the kingship to our Lord Jesus Christ." (Thomson:96.)

Other Anointings

The New Testament not only speaks of the anointing of Christ, but also of his apostles and followers. Paul, in 2 Corinthians 1:21-22, wrote, he who "hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." Here Paul referred to the anointing of the apostles. The anointing of the saints is referred to in John 2:20, 27: "ye have an unction from the Holy One...the anointing which ye have received of him abideth in you...the same anointing teacheth you all things." The word "unction" is Greek for anointing. The anointing of the apostles and their converts is very explicit in the fourth century writings of Gregory. He wrote the following:

The Apostle became the foundations, and received the grace of priesthood and prophecy and apostleship and knowledge of the heavenly mystery... The mystery was preserved in the seed of Abraham, because they passed the tradition on to

each other until John, priest, prophet, and baptist... For it came to him from his first forefathers, the kings, prophets, and anointed priests, as keeper of the tradition. And he gave the priesthood, the anointing, the prophecy, and the kingship to our Lord Jesus Christ (no. 433)...and Christ gave them to the apostles, and the apostles to the children of the church. (no. 468) (Thomson:96, 106.)

EARLY MANUSCRIPTS

In some manuscripts from the first-few centuries after the New Testament, there are several references to anointing. The pattern of anointing the head and other parts of the body, which was found in the Old Testament, is also found in these early texts. Women are also anointed as was Ruth and the women of Israel.

One of the earliest manuscripts that makes reference to anointing is the Odes of Solomon. They are believed to be the "work of a Jewish Christian, writing at the end of the first century." (Robinson:2.) In Ode 8. 13 the Odist wrote that Christ "imprinted a seal on their faces." (Charlesworth:42.) Commenting on this passage, Moses Bar Kepha (who lived in the ninth century and wrote many commentaries) explained that the person was sealed with oil "upon the organs of sense that they may not be the entrance of sin...on the forehead that he might be terrifying to demons...upon the heart that it may be an abode not of evil thoughts, but of good...upon the joints, so that they may be instruments of righteousness." (Aytoun:14.) From bar Kepha it is clear that after a person was baptized he was anointed or "sealed" with oil upon the forehead, the organs of sense, the heart, and the joints. This pattern of anointing more than the head was confirmed by Theodore of Mopsuestia when he described a pre-baptismal anointing as follows:

You draw...nigh unto the holy baptism, and...after you have taken off your garments, you are rightly anointed all over your body with holy Chrism (oil)...while you are receiving this anointing, the one who has been found worthy of the honour of the priesthood begins and says: 'So-and-so is anointed in the name of the Father, and of the Son and of the Holy Spirit.' And then the persons appointed for this service anoint all your body. (Duncan:27.)

From this description we learn that the candidate removed his garments before being anointed all over his body; we also learn part of the prayer used in anointing. The last phrase "persons appointed for this service" refers to women who were appointed to anoint other women. In the Didascalia Apostolorum, a third century book that describes the life of an early Christain community, we read:

Where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men: but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards...let a woman...anoint the women."

(Connolly:146, 147)

In the Acts of Judas Thomas, before Thomas baptized Mygdonia, "he told her nurse to anoint her." (Klijn:284.) Thus, in the first few centuries after the New Testament, men and women were anointed upon the head and "all over their bodies." This is why these people were called Christians by those who were not anointed. Winkler, in her study of anointing, explained that "in the eastern half of Syria, the Christains were originally called 'm^esihe' (the anointed)." (p. 32.) According to the Jewish Encyclopia "the title (anointed ones) is applied to Israel, Gods chosen people." (8:506) Also in the New Testament, the saints are called "the anointed ones." In 1 Corinthians 1:21, Paul wrote that he who "hath anointed us, is God." In 1 John 2:20, John wrote, "ye have an unction [anointing] from the Holy One." Commenting on these two verses,

Dummelow explained that in the New Testament "Christians are called the anointed of God." (p. 78.) Also commenting on these same two scriptures, Fausset wrote, "what He is His people are, Messiahs or 'anointed ones' by union with him." (p. 39.) In Acts 11:26 we learn that "the disciples were called Christians first in Antioch."

In explaining why men and women were anointed, Winkler quoted a hymn from Ephraim:

The oil is a dear friend of the Holy Spirit; it serves him...With it the Spirit signs priests, and anoints kings; for with the oil the Holy Spirit imprints His mark in His sheep. Like a signet ring whose impression is left on wax, so the hidden seal of the Spirit is imprinted by oil on the bodies of those who are anointed. (Winkler:33.)

Here reference is made to kings and priests being anointed. Duncan also wrote about priests and kings when he quoted Aphraates and said, "the use of olive oil is the 'sign of the sacrament of life, whereby Christians and priests and kings and prophets are perfected.'" (Duncan:21.)

RESTORATION

The holy anointings in the Old and New Testament were part of the gospel and were restored in our day through Joseph Smith. The Lord told Joseph that He would "restore all things." (D&C 132:40.) When the Lord commanded the saints to build a temple, he explained that Moses had built a tabernacle so that the ordinances of washing and anointing could be revealed. (D&C 124:37-38.) God's people are "always commanded to build" a holy house for the Lord. (D&C 124:39.) Just as prophets of old were anointed upon the head, Joseph Smith received an "anointing...upon his head." (D&C 124:57.) Besides Joseph there were many others who were anointed. In the History of the Church we read

that Joseph anointed his father in the Kirtland Temple on Thursday, January 21, 1836. After this, the Presidency "received their anointing and blessing under the hands of Father Smith." Then Joseph's scribe and the Bishopricks of Kirtland and Zion "received their anointings." Later that day the High Councils of Kirtland and Zion were "anointed." (H.C. 2:381-382.) The next day the First Presidency met in the Temple "with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance of anointing." (H.C. 2:382.) A week later, the high priests, seventies, and elders quorums were "consecrated and anointed," in the Temple. (Ibid.2:386.) About 300 men were anointed during this week. (Ibid. 2:430.) Nearly 15 months after this, many more were anointed. Concerning this we read:

A brief notice only was given, that a solemn assembly would be called, of the official members of the Church, on the 6th of April, for the purpose of washing, anointing, washing of feet, receiving instructions, and the further organization of the ministry. Meetings were held by the different quorums on Monday, 3rd, Tuesday, 4th, and Wednesday, 5th, to anoint such of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the 6th. (H.C. 2:475.)

Three days were allowed to wash and anoint those who had not received the ordinances.

As we noted earlier--in the Old and New Testament anointings--spiritual blessing accompanied the anointing: it was no different in the latter day anointings. For example, after the leaders in Kirtland were anointed, "the visions of heaven were opened . . . some of them saw the face of the Savior, others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out." (H.C. 2:382.)

Although it is not stated in these accounts of the Kirtland Temple anointings, the anointing of women--practiced in the Old and New Testament--was also restored. In D&C 132:42 the Lord said:

If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

That women received "the holy anointing," is confirmed by the assignment of rooms in the Nauvoo Temple: the sixth room in the southeast corner was "for washing and anointing the elders" and the sixth room on the north side was the "washing and anointing room occupied by the sisters." (H.C. 7:535.) After these rooms were prepared, all who received their ordinances were "washed and anointed by good men" and women. (Ibid 7:553.)

The Saints were anxious to receive their temple blessings; on January 5, 1846, Brigham Young recorded that he "commenced washing and anointing" and "one hundred four persons received their endowments." (Ibid 7:564.) A week later Brigham Young wrote:

Such has been the anxiety manifested by the saints to receive the ordinances [of the Temple], and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week. (H.C. 7:567.)

Between December 10, 1845, and February 10, 1846, over 5000 men and women were washed and anointed in the Nauvoo Temple. Thus we see the importance that the early Saints placed on receiving their temple blessings. In the years following Kirtland and Nauvoo, the Saints have built many temples so that millions of worthy members may receive their "washings and anointings."

CONCLUSION

From the time of Adam to our present day, the Lord's people have "always" been commanded to build holy houses so that sacred ordinances could be revealed. One of these ordinances is the sacred anointing. It was performed in Old and New Testament times and then restored through Joseph Smith. Joseph wrote that "the order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same." (H.C. 2:309.) From this we can deduce that the holy anointing "has been, and ever will be, the same." Throughout this paper we have seen that this is true. The following things have been discussed:

1. Pure olive oil is consecrated for anointing and symbolizes the Holy Spirit. (Keil & Del. 2:336.)
2. Anointings are performed in temples or sacred places. (Ex. 19:2, 3.)
3. Anointings are performed by one who is already anointed and has authority.
4. The anointer pours oil in his left hand and anoints with his right hand. (Lev. 14:15, 16.)
5. The oil is poured on the head and then applied to other parts of the body or "all over the body." (Lev. 8:12.)
6. The anointing with oil symbolizes an endowment with the Holy Spirit. (Keil & Del. 2:336.)
7. Washing precedes the anointing. (Lev. 8:6.)
8. Clothing in a holy garment follows the anointing. (Ruth 3:3.)
9. Anointing is available to all worthy members of God's kingdom.
10. Men are anointed by men; and women, by women. (H.C. 7:535.)
11. Men are anointed to become kings and priests. (Ex. 19:6, Ezek. 16:8-10.)

12. Christ is the "Anointed One" and worthy members of his church are "his anointed."
13. In the Old Testament prophets, priests, and kings were appointed to their office by anointing.
14. The prayer used in anointing closes "in the name of the Father, and of the Son, and of the Holy Spirit." (Duncan:27.)
15. Consecration includes washing, anointing, and clothing in special clothes. (Keil and Del. 2:334.)

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