

November 2, 2024

Yeshua's Anointing

In order for Yeshua to truly have the title “King of the Jews” for which He did not deny when confronted by Pilate...

“Meanwhile, Yeshua was brought before the governor, and the governor put this question to him: "Are you the King of the Jews?" Yeshua answered, "The words are yours.”” Mattityahu (Matthew) 27:11 (CJB)

...one might ask, was He ever anointed, as is the practice documented in Scripture? Prior to any King of Israel there was this Word from Adonai:

“When you have entered the land Adonai your God is giving you, have taken possession of it and are living there, you may say, 'I want to have a king over me, like all the other nations around me.' In that event, you must appoint as king the one whom Adonai your God will choose. He must be one of your kinsmen, this king you appoint over you - you are forbidden to appoint a foreigner over you who is not your kinsman.” D'varim (Deuteronomy) 17:14 – 15 (CJB)

There would come a time when Isra'el would desire a human king to rule over them, as was the case with other nations. Knowing that the time would come, Adonai established a criteria by which anyone who would become king over His people would have to meet. Let's see if Yeshua meets all of the following requirements as set forth by Adonai:

1. Adonai must choose him
2. He must be one of your kinsmen
3. He must not be a foreigner

These three criteria stem from D'varim, yet there is another requirement revealed in Scripture - Bereshit (Genesis) 49...

*“Y'hudah is a lion's cub; my son, you stand over the prey. He crouches down and stretches like a lion; like a lioness, who dares to provoke him? **The scepter will not pass from Y'hudah, nor the ruler's staff from between his legs, until he comes to whom [obedience] belongs; [or: until Shiloh comes]** and it is he whom the peoples will obey. “ Bereshit (Genesis) 49:9 – 10 (CJB)*

The anointed one will come from the tribe of Y'hudah (Judah). So, when looking at Yeshua, will He meet all of these criteria? The first three will be applicable to anyone who will be King, while the

fourth one will be specific to a descendant who comes from the tribe of Y'hudah (Judah).

There would come a time when Isra'el would desire their own king, just like all the other nations as Adonai had said they would. That time would come during the judgeship of Sh'mu'el (Samuel). In that he was getting old, the people were not confident in Sh'mu'el's (Samuel's) children to lead them.

“All the leaders of Isra'el gathered themselves together, approached Sh'mu'el in Ramah and said to him, "Look, you have grown old, and your sons are not following your ways. Now make us a king to judge us like all the nations.” 1 Sh'mu'el (Samuel) 8:4 – 5 (CJB)

Displeased by their decision, Sh'mu'el prayed to Adonai and this was His response:

“Adonai said to Sh'mu'el, "Listen to the people, to everything they say to you; for it is not you they are rejecting; they are rejecting me; they don't want me to be king over them. They are doing to you exactly what they have been doing to me, from the day I brought them out of Egypt until today, by abandoning me and serving other gods. So do what they say, but give them a sober warning, telling them what kinds of rulings their king will make." Sh'mu'el Alef (1 Samuel) 8:7 – 9 (CJB)

The stage has been set for Isra'el to have their first king as they have desired. Notice Adonai's response to Sh'mu'el (Samuel) *“it is me they are rejecting”*. A moment in time that will repeat itself again through the rejection of Yeshua for which we have already witnessed earlier in this chapter.

Faithful to Adonai, Sh'mu'el (Samuel) searches for one who would become Isra'el's king. In Sh'mu'el Alef (1 Samuel) chapter 9 we learn of a man from the tribe of Binyamin named Kish who had a son named Sh'aul. Sha'ul was straight out of central casting. He looked the part of a king from a human perspective.

“He had a son named Sha'ul who was young and good-looking; among the people of Isra'el there was no one better-looking than he; he stood head and shoulders taller than anyone else in Isra'el.” Sh'mu'el Alef (1 Samuel) 9:2 (CJB)

Adonai would convey to Sh'mu'el (Samuel):

“The day before Sha'ul arrived, Adonai had given Sh'mu'el a revelation: "Tomorrow at about this time I will send you a man from the territory of Binyamin. You are to anoint him prince over my people Isra'el. He will save my people from the power of the P'lishtim, because I have seen my people's situation, and their cry of distress has come to me." When Sh'mu'el saw Sha'ul, Adonai said to him, "Here is the man I told you about, the one who is going to govern my people.”” Sh'mu'el Alef (1 Samuel) 9:15 - 17 (CJB)

And from there, Sh'mu'el (Samuel) would anoint Sha'ul to be prince over Isra'el.

“On coming down from the high place to the city, he spoke with Sha'ul on the roof. They got up early. About daybreak, Sh'mu'el called out to Sha'ul on the roof, "Get up, so I can send you on your way." Sha'ul got up, and both of them — he and Sh'mu'el — went out. As they were going down, at the edge of the city, Sh'mu'el said to Sha'ul, "Tell the servant to go on ahead"; so the servant went on. "But you, stand still now, because I want you to hear what God has said." Then Sh'mu'el took a flask of oil he had prepared and poured it on Sha'ul's head. He kissed him and said, "Adonai has anointed you to be prince over his inheritance. 1 Sh'mu'el (Samuel) 9:25 – 10:1 (CJB)

There are two things to pay attention to in these verses. The first thing is how Sha'ul is identified. He is not identified as king, but as prince. Other translations use captain. The Hebrew word here is *nagid*, which means chief ruler, prince, captain, governor. It is obviously a position of authority. Sha'ul was later identified as king, but upon his anointing, he was not. It is the anointing that will make him king, in contrast to what we will see with David. When Adonai reveals David as the one who will succeed Sha'ul *nagid* is not the Hebrew word used for David upon Adonai's rejection of Sha'ul.

“Adonai said to Sh'mu'el, "How much longer are you going to go on grieving for Sha'ul, now that I have rejected him as king over Isra'el? Fill your horn with oil, and set out; I will send you to Yishai the Beit-Lachmi, because I have chosen myself a king from among his sons.”” Sh'mu'el Alef (1 Samuel) 16:1 (CJB)

The word used here for king is *melech*. Even though Sha'ul was anointed and identified as king throughout his reign, he was not so designated when he was first anointed. Adonai specifically identified David as a *melech* not a *nagid*, even before his anointing.

The second thing to pay attention to from this anointing of Isra'el's first king is the method by which he is anointed. Sha'ul is anointed with oil being poured over his head by Sh'mu'el (Samuel). Yet there is an aspect of the anointing that comes before the oil and that is the selection. In order to be anointed, one must first be selected. Part of what comes with this anointing is the Ruach Ha Kodesh (The Holy Spirit), the Spirit of Adonai that is to come upon him and ultimately reside with him as a result of the selection.

We will see Adonai remove His Spirit, His presence from Sha'ul upon Adonai's rejection of him.

“Now the Spirit of Adonai had left Sha'ul; instead, an evil spirit from Adonai would suddenly come over him.” Sh'mu'el Alef (1 Samuel) 16:14 (CJB)

We witness another time when Adonai was to remove His presence. Going back to Sh'mot (Exodus) and the golden calf incident, as a result of Isra'el's transgression for which Adonai was angry for what

they had done, He would not go with them.

“Adonai said to Moshe, "Leave, you and the people you brought up from the land of Egypt; and move on from here toward the land of which I swore to Avraham, Yitz'chak and Ya`akov, 'I will give it to your descendants.' I will send an angel ahead of you; and I will drive out the Kena`ani, Emori, Hitti, P'rizi, Hivi and Y'vusi. You will go to a land flowing with milk and honey; but I myself will not go with you, because you are such a stiffnecked people that I might destroy you on the way.” Sh'mot (Exodus) 33:1 – 3 (CJB)

In this case, Adonai removed His presence, the same presence that would appear in the Mishkan by cloud by which Adonai would speak with Moshe.

“Whenever Moshe entered the tent, the column of cloud would descend and station itself at the entrance to the tent; and Adonai would speak with Moshe.” Sh'mot (Exodus) 33:1 – 3 (CJB)

So, just as Adonai promised to remove His presence as a result of the golden calf, the Ruach Ha Kodesh (The Holy Spirit) of Adonai was removed from Sha'ul (Saul) upon being rejected. In both instances Adonai's rejection was a direct result of transgression, disobedience.

From Sha'ul, we move on to Isra'el's next king, David. We read of his selection...

“But Adonai said to Sh'mu'el, "Don't pay attention to how he looks or how tall he is, because I have rejected him. Adonai doesn't see the way humans see — humans look at the outward appearance, but Adonai looks at the heart.” Sh'mu'el Alef (1 Samuel) 16:7 (CJB)

“Are all your sons here?” Sh'mu'el asked Yishai. He replied, "There is still the youngest; he's out there tending the sheep." Sh'mu'el said to Yishai, "Send and bring him back, because we won't sit down to eat until he gets here." He sent and brought him in. With ruddy cheeks, red hair and bright eyes, he was a good-looking fellow. Adonai said, "Stand up and anoint him; he's the one.” Sh'mu'el Alef (1 Samuel) 16:11 - 12 (CJB)

and his anointing...

“He sent and brought him in. With ruddy cheeks, red hair and bright eyes, he was a good-looking fellow. Adonai said, "Stand up and anoint him; he's the one." Sh'mu'el took the horn of oil and anointed him there in his brothers' presence. From that day on, the Spirit of Adonai would fall upon David with power. So Sh'mu'el set out and went to Ramah. Sh'mu'el Alef (1 Samuel) 16:13 - 14 (CJB)

Just as with Sha'ul (Saul), Sh'mu'el (Samuel) anointed David with oil and the presence of Adonai, the

Spirit of Adonai, Ruach Ha Kodesh, would reside with him.

When there is one, there is no trend, no track record. When there are two, a trend is developing but could it also be a coincidence?

Prior to David's death, Adonai conveys the following promise to him. Keeping in mind, this is before David's transgressions as recorded in *2 Sh'mu'el (Samuel)* where David is confronted by the Prophet Nathan, documented in *1 Sh'mu'el (Samuel) 12*, thus amplifying the grace of Adonai, and the power of His forgiveness. I will share more in the chapter "*Passover to Yom Kippur* " Adonai makes this promise...

"When your days come to an end and you sleep with your ancestors, I will establish one of your descendants to succeed you, one of your own flesh and blood; and I will set up his rulership. He will build a house for my name, and I will establish his royal throne forever. I will be a father for him, and he will be a son for me. If he does something wrong, I will punish him with a rod and blows, just as everyone gets punished; nevertheless, my grace will not leave him, as I took it away from Sha'ul, whom I removed from before you. Thus your house and your kingdom will be made secure forever before you; your throne will be set up forever.' " Sh'mu'el Beit (*2 Samuel*) 7:12 - 16 (CJB)

Thus, this promise speaks both to David's immediate successor in his son Shlomo (Solomon) and the continuation of the line of David beyond his immediate successor. Attempting to comprehend the magnitude of what Adonai, the God of Avraham, Yitz'chak and Ya'akov, the God of His ancestors, David sat down and began speaking to His LORD.

*"Then David went in, sat before Adonai and said, "Who am I, Adonai Elohim; and what is my family, that has caused you to bring me this far? Yet in your view, Adonai Elohim, even this was too small a thing; so you have even said that your servant's dynasty will continue on into the distant future. This is [indeed] a teaching for a man, Adonai Elohim — what more can David say to you? For you know your servant intimately, Adonai Elohim. It is for the sake of your word and in accordance with your own heart that you have done all this greatness and revealed it to your servant. Therefore, you are great, Adonai, God; for there is no one like you, and there is no God besides you — everything we have heard confirms that. Who can be compared with your people, with Isra'el? What other nation on earth did God set out to redeem and make into a people for himself? You made yourself a reputation by doing for your land things that even for you are great and terrifying, for the sake of your people whom you redeemed for yourself from Egypt and from other nations and from their gods. You set up your people for yourself as your people forever; and you, Adonai, became their God. **So now, Adonai, God, establish forever the word you have spoken to your servant and his house; do what you have promised.** May your name be magnified forever, so that it will be said, 'Adonai-Tzva'ot is God over Isra'el, and the dynasty of your servant David will be set up in your presence.' "* Sh'mu'el Beit (*2 Samuel*) 7:18 - 26 (CJB)

In its simplest form, this is the Davidic Covenant. The confirmation of the promise made to David's ancestor Y'hudah by his father Ya'akov in Bereshit (Genesis) 49. David continues on with all that Adonai has done for Israel. *“What other nation on earth did God set out to redeem”* and *“for the sake of your people whom you redeemed for yourself from Egypt”*

Two distinct aspects relating to the very theme of this book, Passover being the key to Adonai's promises. David got it. The question now is... *“Are others getting it?”*

We first read of Shlomo (Solomon's) succession to his father David, when his mother Bat-Sheva enters the room where David is resting to ask him about her son Shlomo (Solomon)...

“Bat-Sheva went in to the king in his room. (The king was very old; Avishag the Shunamit was in attendance on the king.) Bat-Sheva bowed, prostrating herself to the king. The king asked, “What do you want?” She answered him, “My lord, you swore by Adonai your God to your servant, ‘Your son Shlomo will be king after me; he will sit on my throne.’” M'lakhim Alef (1 Kings) 1:15 - 17 (CJB)

Shlomo's (Solomon's) mother Bat-Sheva appears to be recounting a time not recorded in Scripture where King David promises the throne to Shlomo (Solomon) not Adoniyah, who had assumed the throne as a result of David's failing health.

David ultimately confirms to Bat-Sheva and Natan the Prophet that Shlomo (Solomon) is to succeed him on the throne as King of Is'rael.

“King David answered by saying, “Summon Bat-Sheva to me.” She entered the king's presence and stood before the king. Then the king swore an oath: “As Adonai lives, who has delivered me from all adversity, as I swore to you by Adonai the God of Isra'el, ‘Your son Shlomo will be king after me; he will sit on my throne in my place,’ so will I do today.”” M'lakhim Alef (1 Kings) 1:28 - 30 (CJB)

There was some contention regarding Shlomo's (Solomon's) selection, but once clarified by King David there was no further confusion. Here, Cohen Ha Gadol, (High Priest) Tzadok is summoned with the purpose of anointing Shlomo (Solomon) with oil, just as his father before him and Sha'ul, Is'rael's first king before him were...

“So Tzadok the cohen, Natan the prophet, B'nayah the son of Y'hoyada and the K'reti and P'leti went down, had Shlomo ride on King David's mule and brought him to Gichon. Tzadok the cohen took the horn of olive oil out of the tent and anointed Shlomo. They sounded the shofar, and all the people shouted, “Long live King Shlomo!” M'lakhim Alef (1 Kings) 1:38 – 39 (CJB)

An image that is certain to remind some of Yeshua fulfilling the prophecy of Z'kharyah (Zechariah), upon His entry into Yerushalayim (Jerusalem) hundreds of years after Shlomo (Solomon)

“Rejoice with all your heart, daughter of Tziyon! Shout out loud, daughter of Yerushalayim! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble — he's riding on a donkey, yes, on a lowly donkey's colt.” Z'kharyah (Zechariah) 9:9 (CJB)

As with his father, Shlomo (Solomon) must contend with another person presently on the throne of Is'rael. Yet, this will not stop what King David has proclaimed and Adonai had ordained.

“Moreover, the king sent with him Tzadok the cohen, Natan the prophet, B'nayah the son of Y'hoyada and the K'reti and P'leti; they had him ride on the king's mule; and Tzadok the cohen and Natan the prophet anointed him king in Gichon. Then they escorted him back from there rejoicing, so that the city is in an uproar; this is the noise you've been hearing. Moreover, Shlomo is now sitting on the throne of the kingdom.” M'lakhim Alef (1 Kings) 1:44 – 46 (CJB)

We see the oil used for anointing directly mentioned and thus the presence of Adonai coming upon Shlomo (Solomon) and residing with him.

“There Tzadok the cohen and Natan the prophet are to anoint him king over Isra'el. Sound the shofar and say, "Long live King Shlomo!" Then escort him back; he is to come and sit on my throne; for he is to take my place as king. I have appointed him to rule over Isra'el and Y'hudah.”” M'lakhim Alef (1 Kings) 1:34 – 35 (CJB)

These aspects happened for both Sha'ul “Saul” and David, therefore, it must have happened for Shlomo (Solomon). We see the time where Shlomo (Solomon) has a dream where Adonai appeared to him, thus further establishing the presence of Adonai, ultimately confirming it is Adonai who selected Shlomo (Solomon).

“At Giv'on Adonai appeared to Shlomo in a dream at night; God said, "Tell me what I should give you." Shlomo said, "You showed your servant David my father much grace, as he lived before you honestly and righteously, having an upright heart with you. You preserved this great grace for him by giving him a son to sit on his throne, as is the case today. So now, Adonai my God, you have made your servant king in the place of David my father; but I am a mere child — I don't know how to lead! Moreover your servant is among your people, whom you chose, a great people so numerous that they cannot be counted. Therefore, give your servant an understanding heart able to administer justice to your people, so that I can discern between good and bad — for who is equal to judging this great people of yours?" What Shlomo had said in making this request pleased Adonai.” M'lakhim Alef (1 Kings) 1:44 – 46 (CJB)

To this point we have witnessed the selection and anointing for the first three kings of Isra'el. The first desired by the people, yet selected by Adonai. The second, selected by Adonai and establishing a covenant that would affirm a promise made centuries prior. Finally, the third, further validating the promises of Adonai. The three Kings of Isra'el who would reign over a unified kingdom. This foundation is what we can look to when we look at the anointing of the last King of Is'rael – Yeshua.

Yeshua's selection did not occur during these five days in Nisan, but long before. We only see it revealed to us when He appears. His selection is made known to Isra'el upon His appearance to Yochanan the Immerser (John the Baptist)...

“Then Yeshua came from the Galil to the Yarden to be immersed by Yochanan. But Yochanan tried to stop him. “You are coming to me? I ought to be immersed by you!” However, Yeshua answered him, “Let it be this way now, because we should do everything righteousness requires.” Then Yochanan let him. As soon as Yeshua had been immersed, he came up out of the water. At that moment heaven was opened, he saw the Spirit of God coming down upon him like a dove, and a voice from heaven said, “This is my Son, whom I love; I am well pleased with him.” Mattityahu (Matthew) 3:13 – 17 (CJB)

At this moment, the Spirit of Adonai came upon Him, just as it did with prior kings, while at the same time it is recorded that an audible voice from heaven confirmed His selection. This selection and anointing is later confirmed after Yeshua's 40 days in the wilderness...

“Then Yeshua, filled with the Ruach HaKodesh, returned from the Yarden and was led by the Spirit in the wilderness for forty days of testing by the Adversary. During that time he ate nothing, and afterwards he was hungry.” Luke 4:1 – 2 (CJB)

Yeshua would enter the synagogue on Shabbat and read the following passage from the scroll of the Prophet Yesha'yahu (Isaiah) as recounted in Luke 4:

*“Now when he went to Natzeret, where he had been brought up, on Shabbat he went to the synagogue as usual. He stood up to read, and he was given the scroll of the prophet Yesha`yahu. Unrolling the scroll, he found the place where it was written, **“The Spirit of Adonai is upon me; therefore he has anointed me to announce Good News to the poor; he has sent me to proclaim freedom for the imprisoned and renewed sight for the blind, to release those who have been crushed, to proclaim a year of the favor of Adonai.”** After closing the scroll and returning it to the shammash, he sat down; and the eyes of everyone in the synagogue were fixed on him. He started to speak to them: “Today, as you heard it read, this passage of the Tanakh was fulfilled!” Luke 4:16 – 20 (CJB)*

Compare what Yeshua read to the actual passage from Yesha'yahu (Isaiah)...

“The Spirit of Adonai Elohim is upon me, because Adonai has anointed me to announce good news

to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark; to proclaim the year of the favor of Adonai and the day of vengeance of our God; to comfort all who mourn, yes, provide for those in Tziyon who mourn, giving them garlands instead of ashes, the oil of gladness instead of mourning, a cloak of praise instead of a heavy spirit, so that they will be called oaks of righteousness planted by Adonai, in which he takes pride. Yesha'yahu (Isaiah) 61:1 – 3 (CJB)

Yeshua stops mid sentence, mid breath so to speak. Yet, what He did read, He reiterated what the Prophet had proclaimed hundreds of years earlier, has indeed been fulfilled today. We don't often talk of the testing of the King, for which both Daivd and Shlomo (Solomon) had to endure in their own ways. So to, Yeshua, having experienced a period of testing, conveys to those in attendance in the Synagogue the reality of this promise.

“Then Yeshua, filled with the Ruach HaKodesh, returned from the Yarden and was led by the Spirit in the wilderness for forty days of testing by the Adversary. During that time he ate nothing, and afterwards he was hungry.” Luke 4:1 – 2 (CJB)

So, we see the selection of Yeshua as confirmed by Adonai with the voice from heaven establishing His selection. We see the presence of Adonai's Ruach HaKodesh, The Holy Spirit residing with Him. Yet, there is something still missing – the anointing with oil is not documented as having happened to this point. Now we come to the *“Five Days In Nisan ”* where we will actually witness this occur, but that it will not be like that of Isra'el's previous kings.

It is six days prior to Passover when we encounter what appears to be the anointing of Yeshua.

“Six days before Pesach, Yeshua came to Beit-Anyah, where El`azar lived, the man Yeshua had raised from the dead; so they gave a dinner there in his honor. Marta served the meal, and El`azar was among those at the table with him. Miryam took a whole pint of pure oil of spikenard, which is very expensive, poured it on Yeshua's feet and wiped his feet with her hair, so that the house was filled with the fragrance of the perfume.” Yochanan (John) 12:1 – 3 (CJB)

Yet, Yeshua provides us with an answer as to the purpose of the oil used here.

“Yeshua said, “Leave her alone! She kept this for the day of my burial.” Yochanan (John) 12:7 (CJB)

Yeshua is being prepared for His burial prior to His death. Just because oil is being used, one must consider intent. Yeshua clearly provides us with the purpose for the oil being used here.

It is two days prior to Passover when the anointing of Yeshua takes place...

“When Yeshua had finished speaking, he said to his talmidim, “As you know, Pesach is two days away, and the Son of Man will be handed over to be nailed to the execution-stake.”” Mattityahu (Matthew) 26:1 – 2 (CJB)

We read of Yeshua in Beit-Anyah (Bethany), having already entered Yerushalayim (Jerusalem) and likely having traveled back and forth since the 10th of Nisan, is at the home of Shim'on for which we witness the following:

“Yeshua was in Beit-Anyah, at the home of Shim'on, the man who had had tzara`at. A woman who had an alabaster jar filled with very expensive perfume approached Yeshua while he was eating and began pouring it on his head. When the talmidim saw it, they became very angry. “Why this waste?” they asked. “This could have been sold for a lot of money and given to the poor.” But Yeshua, aware of what was going on, said to them, “Why are you bothering this woman? She has done a beautiful thing for me.”” Mattityahu (Matthew) 26:6 – 10 (CJB)

We witness that this experience was also used in preparation for His burial.

“She poured this perfume on me to prepare my body for burial.” Mattityahu (Matthew) 26:12 (CJB)

What is different?

The anointing as recounted in Yochanan (John) 12 did not occur at the same time as the anointing which occurred in Mattityahu (Matthew) 26. The time frame is different as are the actions associated with the anointing and yet, many will teach that they are the same event. A closer look at the wording for each account will clearly differentiate the two events. Yet each was done in preparation for Yeshua's burial.

- Yochanan (John) specifically mentions the oil was derived from spikenard while the account from Mattityahu (Matthew) does not mention the origins by which the oil is derived, just that it is very expensive.
- Yochanan's (John's) account makes mention of oil being poured on Yeshua's feet, while Mattityahu's (Matthew's) account mentions the oil being poured over Yeshua's head.
- In Yochanan (John) 19:39 - 40 we read of Yeshua's preparation for burial where He is wrapped in linen with the spices used for burial

“Also Nakdimon, who at first had gone to see Yeshua by night, came with some seventy pounds of

spices — a mixture of myrrh and aloes. They took Yeshua's body and wrapped it up in linen sheets with the spices, in keeping with Judean burial practice.” Yochanan (John) 19:39 - 40 (CJB)

This is challenging because there is very little said in the Tanakh (Hebrew Bible) about burial practices. What we have witnessed so far is not from Scripture, but is likely burial practice of this time. Today, spices are no longer part of the burial preparation. What is most common is the washing of the body prior to burial.

In both situations, Yeshua conveys that He is being prepared for burial. I believe there is more to Mattityahu's (Matthew's) account than meets the eye. Yeshua was concerned about order for various reasons, primarily fulfillment of requirements found in Torah. He was bound to His own Word. We see this further established at Yeshua's time of immersion:

“Then Yeshua came from the Galil to the Yarden to be immersed by Yochanan. But Yochanan tried to stop him. "You are coming to me? I ought to be immersed by you!" However, Yeshua answered him, "Let it be this way now, because we should do everything righteousness requires." Then Yochanan let him.” Mattityahu (Matthew) 3:13 – 15 (CJB)

“We should do everything righteousness requires”

What does Yeshua mean by this? Yochanan (John) is calling people to the Kingdom of Adonai:

“It was during those days that Yochanan the Immerser arrived in the desert of Y'hudah and began proclaiming the message, "Turn from your sins to God, for the Kingdom of Heaven is near!"” Mattityahu (Matthew) 3:1 – 2 (CJB)

“Confessing their sins, they were immersed by him in the Yarden River.” Mattityahu (Matthew) 3:6 (CJB)

Author's Note: Confession of sin will be expanded upon further in *“Passover to Yom Kippur”*

We know that Yeshua was born without sin and committed no sin...

“For we do not have a cohen gadol unable to empathize with our weaknesses; since in every respect he was tempted just as we are, the only difference being that he did not sin.” Hebrews 4:15 (CJB)

So why would He consider it necessary to be immersed? Some have taught that Yeshua is being immersed in order to identify with our sinful nature in that we did need immersion. Though there may be some validity to that, I don't believe it is the reason Yeshua went through immersion. I believe the

reason was mentioned in this verse. Here Yeshua is identified as Cohen Gadol – High Priest. Remember, Yeshua was concerned about righteous requirements.

One such requirement is for the Cohen Gadol, the High Priest to be immersed as part of his anointing

“Here is what you are to do to consecrate them for ministry to me in the office of cohen. Take one young bull and two rams without defect, also matzah, matzah cakes mixed with olive oil, and matzah wafers spread with oil — all made from fine wheat flour; put them together in a basket, and present them in the basket, along with the bull and the two rams. **Bring Aharon and his sons to the entrance of the tent of meeting, and wash them with water.**” Sh'mot (Exodus) 29:1 – 4 (CJB)

Here we have the righteous requirements for consecrating one for the office of Cohen. Yeshua was being immersed in order to fulfill these requirements so that there is no cause for dispute. In all aspects, Yeshua was following all the requirements of Torah. One might say, “Well, they didn't bring Him to the tent of meeting or in this case the Temple.” This will be detailed further in the chapter “Passover to Firstfruits”

Yeshua was physically immersed, one of the requirements for consecrating an individual into the office of Cohen. Would it not go without saying, Yeshua would also be anointed with oil? Here is the requirement as defined in Torah:

Exo 29:21 Then take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aharon and his clothing and on his sons and the clothing of his sons with him; so that he and his clothing will be consecrated, and with him his sons and his sons' clothing. Sh'mot (Exodus) 29:21 (CJB)

Yeshua was physically immersed in water and in the case of Mattityahu's (Matthew's) account He was anointed with oil over His head, just as Sha'ul and David were. Yet, if Yeshua was being immersed as Cohen and anointed with oil as King this would mean He was not fully consecrated as Cohen. Why? Because there is a specific oil required for this consecration:

“Take the best spices — 500 shekels of myrrh [12 1/2 pounds], half this amount (250 shekels) of aromatic cinnamon [6 1/4 pounds], 250 shekels of aromatic cane, 500 shekels of cassia (use the sanctuary standard), and one gallon of olive oil — and make them into a holy anointing oil; blend it and perfume it as would an expert perfume-maker; it will be a holy anointing oil. Use it to anoint the tent of meeting, the ark for the testimony, the table and all its utensils, the menorah and all its utensils, the incense altar, the altar for burnt offerings and all its utensils, and the basin with its base. You are to consecrate them — they will be especially holy, and whatever touches them will be holy. **Then you are to anoint Aharon and his sons — you are to consecrate them to serve me in the office of cohen.**” Sh'mot (Exodus) 30:23 - 30 (CJB)

This is the only anointing oil authorized by Torah for anointing those for the office of Cohen.

Some may convey the following verses as a means to convey that Yeshua violated the use of such anointing oil...

*"Tell the people of Isra'el, '**This is to be a holy anointing oil for me through all your generations.** It is not to be used for anointing a person's body; and you are not to make any like it, with the same composition of ingredients — it is holy, and you are to treat it as holy. Whoever makes any like it or uses it on any unauthorized person is to be cut off from his people.'" Sh'mot (Exodus) 30:31 - 33 (CJB)*

Notice the bolded part specifically, Adonai is conveying this is His anointing oil. Its purpose is for consecrating the Cohen. In other words, it is not to be used in common / ordinary applications. Yeshua not only received all authority from Adonai (The Father), but is the “me” referenced here for Adonai and Yeshua are echad (one). Upon Yeshua conveying His connection to Adonai (The Father), Philip asks...

“Philip said to him, "Lord, show us the Father, and it will be enough for us.”” Yochanan (John) 14:9 – 10 (CJB)

For which Yeshua replied...

“Yeshua replied to him, "Have I been with you so long without your knowing me, Philip? Whoever has seen me has seen the Father; so how can you say, 'Show us the Father'? Don't you believe that I am united with the Father, and the Father united with me? What I am telling you, I am not saying on my own initiative; the Father living in me is doing his own works.”” Yochanan (John) 14:9 – 10 (CJB)

So, I will go out on a limb here and convey that based on what you have read, the oil used to anoint Yeshua two days prior to Passover was the Priestly anointing oil. The preparation was in order to fulfill the requirements of consecrating Him as Cohen prior to His death. If He was physically immersed in order to do everything righteousness requires, then He would need to have been physically immersed with oil as part of His anointing. In this manner, Yeshua was not only anointed as King but also as Cohen.