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THE 444

February 7, 2023

RESPONSE 2- MOSHIACH

Oil and Power in Ancient Israel: To begin with, Messianic prophesy is the most important of all themes. Redemption is the whole narrative given by the creator to the human race at the beginning of history, and it is the whole goal of humanity until the divine plan is accomplished. Moshiach is Hebrew for Messiah, in Judaism, Messiah is an Eschatological figure, belonging to the last time, his advent lies in the future.

Messiah is the core basis for all of the meaning and the purpose of the Holy Scripture text. By contrast, in many books of the Old Testament, the term Messiah (Anointed One) is applied to the Old Testament to current Israelite Kings. Ritual anointing with the installations of kings and priests, even anointing with oil of inanimate objects, according to ancient scripture text meant divinely sanctioned power; as it says in the Book of Genesis 31:13 “I am the God of Bethel, where you vowed a vow to me, now arise, get you out from this land. In Isaiah 21:5 in reference to the anointing, it says “prepare the table, watch in the watch tower, eat, drink, arise ye princes and anoint the shield. In ancient Judaism, anointing action was held to the highest esteem. The primary purpose of anointing with the holy anointing oil was to sanctify, to set the anointed person or object apart as Qodesh (which means holy) in Hebrew. Exodus 30:29 says, “you shall consecrate them, that they may be most holy. The act of anointing was considered to impart the Spirit of the Lord. The power was not in the oil, the anointing power was in the

obedience to the act performed; for it was a holy convocation of high magnitude and priority, according to ancient Israel text.

Exodus 29 and Leviticus 8, show a solemn custom of anointing with oil and anointing with oil and blood. The anointing of the High Priest consists of pouring oil on the Priest's head, revealing the seriousness of the ritual and the honor in its intent. The priestly family (sons) are anointed by splashing oil and blood men and garments together. The High Priest's anointing has its origin in the priestly Torah. The anointing of the priestly sons has roots in the Levitical culture, old town villages, and shrines of the countryside, pre-exilic Israel.

In the book of Psalms 2:2,3, the text says, "The kings of the earth set themselves and the rulers take counsel together, against the Lord and against his Anointing, saying, let us burst their bonds apart and cast away their cords from us." This verse narrates about the future Messiah, the one that is to come, it correlates also with the book of Isaiah 9:6 which says, "the governments shall be upon his shoulders, son that unto us shall be born.