

"Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, I am not the Christ." That word "the Christ" is a word the meaning of which is very clear to us today. It refers to an individual, Jesus of Nazareth who was the Lord of Glory and was indeed the Christ. Actually it is the translation of a Heb. word "the Messiah" which is only used twice in the OT in the KJV. The word Messiah in the Heb. is used quite a number of times in OT and what it really means is one who has been anointed.

Anointing was a symbol of putting someone into a particular position. Elijah was told to go and anoint Elisha. I think the word was used figuratively because we have no evidence he actually did put oil on Elisha. In fact it's the opposite. We have at the end of Elisha's life, Elisha asked that he might be his real successor and Elijah said You have ~~na~~ asked a very hard thing, but if you see me as I'm taken then you'll know that God has granted it.

But God told him to anoint Elisha as his successor. What Elijah did instead of anointing him was to throw his coat over him, as he saw him working in his father's field. Elisha knew immediately what it meant and said, Just let me run and say good-bye to my folks and I'll come right with you. Elijah said, What have I got to do with you? But he came and followed him and helped him all those years and even then Elijah didn't admit that he was the one whom God had chosen to be his successor tho God had told Elijah.

To put oil on someone was a definite ceremony appointing someone to a position, but it came to mean the one put in a particular position. Jesus then we call the Christ, or the Messiah, the Anointed One. In OT times we noticed that Elijah would anoint ~~xx~~ him so we can think of it as putting him in a prophetic office by anointing him. In the Pentateuch we read many times prescriptions for putting people into the priesthood and the priest was anointed. But a still larger number of times we find a king referred to as God's anointed. So the priest, the ~~prophet~~ prophet and the king, all three of these offices are referred to as an anointed one, a Messiah. I think that is further warrant for thinking that these three are good terms to use to speak of aspects of Christ's ministry. By his ministry I don't mean the three ~~xxx~~ years that he was on this earth. That was a very important part of his ministry. But these terms refer to his ministry from the very time of creation through the OT where he appears sometimes. We believe it was the Lord Jesus Christ. Some of these theophanies. And the work that he did thru his apostles after his death, and the work that he still does today, all or much of it enters in to these three offices that he has. So it is very appropriate to call him the anointed one or the Christ.

All three of these offices people were anointed(to). But ~~x~~- In John we find, He did not fail to confess freely I am not the Christ. Who are you then? Are you Elijah? He said, I am not. The OT said Elijah is to come back to the earth before the great and terrible day of the Lord. Then NIV says, Are you the Prophet? He answered, No.