



EXODUS

ANOINTING OIL

A STUDY OF EXODUS 30

"Anoint Aaron and his sons and consecrate them so they may serve me as priests. Say to the Israelites, 'This is to be my sacred anointing oil for the generations to come. Do not pour it on anyone else's body and do not make any other oil using the same formula. It is sacred, and you are to consider it sacred. Whoever makes perfume like it and puts it on anyone other than a priest must be cut off from their people.'"

To understand God's design for anointing oil, we must look to scripture in its original form. The Hebrew language is the divinely inspired native language of the Hebrew people. God wrote the Old Testament through His people in the Hebrew language. It was then combined with the New Testament, written in Greek, and translated into hundreds of different languages to become the most historically accurate and purchased book in history: the Bible.

The Hebrew language originated as a pictographic script (pictograms, or pictures representing a thing or idea) and later evolved into the Hebrew script alphabet. Each Hebrew letter has a symbolic meaning and numerical value attached to it.

When translating Hebrew into English, we can look at the symbolic meaning of each letter and see "word pictures" emerge that inform us of the word's divine definition.

ANOINT

WATER OF HUMILITY

The Hebrew word for "anoint" in scripture is pronounced "ma-schach," and its word picture is "water of humility." The first word picture is seen in the letter **מ** (Mem) which symbolizes water. The second is the word **חש** (Shin and Chet), which is the Hebrew word for humility. The Shin represents "devour" and the Chet represents a fence. In this definition for humility, we see can that humility requires destroying the fence of sin and pride that imprisons us.

When anointing is referenced in scripture, it is a directive in order to consecrate something, someone, or for healing. God wants us to be holy, like him (Leviticus 20:7, Leviticus 20:26, 1 Thessalonians 4:7). God wants us to be pure, healed, and he wants our sins to be forgiven. He does not want His people to live as slaves to sin, but pure and holy.

This requires us to humble ourselves, just as Christ humbled himself and gave up His life. We must die to our flesh, the worldly way of thinking, and be washed in the water of humility and accept God's free gift of salvation & eternal life!



EXODUS 30 ANOINTING OIL

The function of the Exodus Anointing Oil is to sanctify the things of God and men of God, separating them from anything common and making them most holy for God's service.

During this time, they did not have God's Spirit within them at all times, like we can now. God's Spirit only fell on people for a short time and left, and it was only present at all times inside the Tabernacle, a portable tent that had different objects inside of it that symbolically represented the purifying process that takes place inside our hearts when God forgives us. This tent moved with the Israelites through the desert on their trek to the Promised Land.

Everything that entered the Tabernacle had to be clean and pure because being in God's presence required the same cleanliness and holiness that God possesses. According to Exodus 30:26-28, the anointing oil was used to anoint the tent of meeting, the ark of the testimony, the table and all its utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering and all its utensils, and the laver and its base.

Verse 30 says, "And you shall anoint Aaron and his sons, and you shall sanctify them to serve as priests to Me." Whoever or whatever was anointed was sanctified, set apart. The ointment became a mark separating them from anything common, consecrating them for God's service.



THE ELEMENTS

The process of God's anointing us is much more complicated than His creation of the heavens and the earth. When God created the world, He only had to speak to bring things into existence. God said, "Let the dry land appear," and the dry land appeared.

Painting can be used to illustrate anointing. God sent His Son Jesus to go through a process to produce the ointment, the divine "paint." The process required being the ransom for our Sin and giving up His life. Many times in Scripture, Jesus is referred to the "Living Water." We are anointed, or painted, with the Living Water, Jesus, to cleanse us from our sin and make us worthy of entering His Kingdom.

When we paint a particular object, the paint reaches it and becomes one with it. Likewise, when God anoints us with Himself, He reaches us and makes Himself one with us. He graciously gives us His Spirit to dwell inside of us. Because of this, we are never alone!

Let's explore the individual elements of this ointment and why God chose them to reveal His love and plan for us.



OLIVE OIL:

THE SPIRIT OF GOD

"But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed."
-Isaiah 53:5

In the Bible, Olive Oil symbolizes the Spirit of God. Olive oil is produced by the pressing of olives. The olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out.

The olive oil is the base of the ointment; it is the basic element compounded with the spices. The four spices are compounded into the olive oil to make the ointment. This indicates that the Spirit of God, signified by the olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients.

Regarding this, John 7:39 says, "But this He said concerning the Spirit, whom those who believed in Him were about to receive; for the Spirit was not yet, because Jesus was not yet glorified." This means that before the Lord's glorification, the compound Spirit was not yet. It was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed.



MYRRH:

THE PRECIOUS DEATH OF CHRIST

I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— I can count all my bones— they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots. -Psalm 22:14-18

Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ. Myrrh comes from an aromatic tree. This tree drops its juice either as a result of being cut or through some kind of natural opening or incision.

In ancient times, this juice was used to reduce the suffering of death. When the Lord Jesus was being crucified, He was offered wine mixed with Myrrh to reduce His pain. However, He refused to take it. No doubt, the Myrrh in Exodus 30 is a symbol of the Lord's death.

The aromatic liquid of Myrrh not only reduces pain, but also can be used for healing the body when it gives off the wrong kind of secretion. Myrrh can correct this condition in the human body. In our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.



CINNAMON:

THE SWEETNESS & EFFECTIVENESS OF JESUS' DEATH

"But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus." -Ephesians 2:4-7

Fragrant Cinnamon signifies the sweetness and effectiveness of Christ's death. Cinnamon not only has a distinctive flavor, but it can also be used to stimulate the heart. Cinnamon may be prescribed to stimulate a weak heart.

Myrrh signifies the precious death of Christ, and Cinnamon signifies the effectiveness of His death.

If we apply the Lord's death to our situation, it will reduce our pain, correct the wrong secretions, and eventually stimulate us and make us happy and joyful. I can testify of this from my experience. There are times that negative things in my environment would cause me to be low. But when I apply the Lord's death, I am corrected, adjusted, stimulated, and stirred up.



CASSIA:

THE POWER OF THE RESURRECTION

"I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die." -John 11:25-26

Cassia signifies the power of Christ's resurrection. Cassia and Cinnamon belong to the same family. Cinnamon is from the inner part of the bark, and Cassia, from the outer part of the bark. Both Cinnamon and Cassia are sweet and fragrant. Furthermore, the plants from which they are derived often live and grow in places where other plants cannot grow.

In ancient times, Cassia was used as a repellent to drive away insects and snakes. Cassia thus signifies the power, the effectiveness, of Christ's resurrection. Christ's resurrection can withstand any kind of environment, and His resurrection certainly is a repellent. It repels all evil "insects" and especially the old serpent, the Devil.



CALAMUS:

RISING FROM DEATH

"For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him." -Isaiah. 53:2

The Calamus mentioned in Exodus 30 is a reed. The Hebrew root of the word for Myrrh means flowing, and the root for Calamus means standing up. Calamus grows in a marsh or muddy place. But even though it grows in a marsh, it is able to shoot up into the air.

According to the sequence of the spices, this calamus signifies the rising up of the Lord Jesus from the place of death. The Lord was put into a marsh, into a death situation, but in resurrection He rose up and stood up. Calamus, therefore, signifies the precious resurrection of Christ.