

Series: Exodus

Title: Holy Anointing Oil

Text: Ex 30:22-33

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God commanded a holy anointing oil be made from the very best, costly spices and olive oil—**Exodus 30: 22: Moreover the LORD spake unto Moses, saying, 23: Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*, 24: And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin: 25: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.**

God chose and commanded what was to be anointed with this oil—**26: And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, 27: And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28: And the altar of burnt offering with all his vessels, and the laver and his foot. 29: And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. 30: And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. 31: And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.**

God also gave prohibitions concerning this oil—**32: Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you. 33: Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.**

Proposition: This oil typifies the Holy Spirit and his work of making his people holy.

God is holy—essentially holy—holiness is his nature, essence. God is himself holiness. God is perfect, pure, separate, higher than all. He is unlike any sinner, unlike any idol created in the minds of a sinner.

Hosea 11: 9:...*I am* God, and not man; the Holy One in the midst of thee:...

Isaiah 40: 25: To whom then will ye liken me, or shall I be equal? saith the Holy One.

God is “glorious in holiness” (Exodus 15:11)—all his perfections and all his works are glorious because all are done in holiness—holiness is God's glory and makes all he does glorious.

Deuteronomy 32: 4: *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

Unholiness is every sinner because we fell in Adam—and come forth with a fallen, corrupt, unholy nature—a nature evil and obnoxious to God. God is

Habakkuk 1:13...of purer eyes than to behold evil, and canst not look on iniquity:

Proposition: In order for a sinner to be holy, God has to make us holy: the Lord God who commands, “Be ye holy, for I am holy” (Leviticus 20. 26) is the One who makes chosen sinners holy. It is this work of God the Holy Spirit that is portrayed and typified in this “holy anointing oil.” This holy anointing oil typifies the Holy Spirit and his work of making his people holy.

Divisions: 1) The ingredients 2) The anointing 3) The prohibition

THE INGREDIENTS

Exodus 30: 22: Moreover the LORD spake unto Moses, saying, 23: Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*, 24: And of cassia five

hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin: 25: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

The Holy anointing oil was made of four principle spices compounded together with olive oil. The word “principle” means “head”: the most excellent spices, the absolute best. They were measured in exact amounts by cost according to the exact shekel of the sanctuary. God the Holy Spirit is most excellent, most valuable. His anointing is most excellent, the most valuable thing a believer has. In God the Father, God the Son and God the Holy Spirit is the measure of perfect holiness!

Since the Holy Spirit was poured out on Christ without measure, in these ingredients we not only see the Holy Spirit but Christ’s spirit. God the Father said to Christ,

Psalm 45: 7: Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Isaiah 11: 1: And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; 3: And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5: And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Psalms 45:8: All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

First, *pure myrrh* means myrrh that came from the tree freely of itself. It distilled from the tree of itself. Myrrh was bitter and fragrant. Christ did all his work *willingly*—freely of himself. He willingly became servant to God under the law. He willingly obeyed God. He willingly laid down his life and brought his Father and people together in HIM through his precious blood—“no man taketh my life, I lay down of myself.” He freely, willingly drank the bitter cup of God’s wrath—“he hath made him sin, who knew no sin, that we might be made the righteousness of God in him.” He bore the wrath of God in the room and stead of his people willingly, freely of himself. By his blood he justified his people, taking away our sins which made us a stinking abomination to God *and* Christ made us fragrant to God in his righteousness.

Sweet Cinnamon comes from a word meaning “to erect.” Christ Jesus through the Spirit of God is the builder of God’s house. Sweet cinnamon is really hot to the taste. Christ’s zeal was not cold or lukewarm. He was zealous for the honor and glory of God. He always pleased the Father. God is satisfied with Christ’s obedience unto the death of the cross. By his righteousness upon us he describes his church as a garden of cinnamon.

Song of Solomon 4: 12: A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. 13: Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, 14: Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

Calamus is from a fragile reed and full of fragrance. God’s people are described as the bruised reed and the smoking flax. Christ knows that the flesh is weak by being made one with us. So he deals gently with his people, never breaking the bruised reed, never quenching the smoking flax. Instead, he gives us his fragrance and his strength..

Cassia grows bends over low to the ground because of its large crown. Christ’s Kingly Crown of glory is seen in that he came low from heavens glory. He humbled himself and became a servant of God. Our Lord was lowly in heart submitting to God the Father in perfect submission and obedience. And he did it as Head of his people so that what Christ did we did! He that is least in the kingdom of heaven is the greatest therefore Christ wears the Crown because none ever stooped so low in love for his Father and his people.

Olive oil is made from bruising the olive. The Holy Spirit is called the Oil of gladness. The Holy Spirit is sent and anoints each of God's elect drawing us irresistibly to Christ in faith. This work is through Christ's cross where he was bruised under the justice of God in our room and stead.

Isaiah 53: 5...he was bruised for our iniquities:

He said that if he went away to the bruising of the cross then he would send the Holy Spirit. So it is through Christ being bruised in place of his people that he sends the Oil of the Spirit with all the principle spices of grace.

Titus 3: 5...the washing of regeneration, and renewing of the Holy Ghost; 6: Which he shed on us abundantly through Jesus Christ our Saviour; 7: That being justified by his grace, we should be made heirs according to the hope of eternal life.

So in these ingredients, we behold Christ our Holiness of perfection. God's people were in him as our Head. What he did, we did and who he is, we are. Christ is the holiness of his people at God's right hand and Christ in you is our holiness. Every believer is given a *measure* of the Oil of gladness. Christ our Holiness is formed in us. Thus we have a new holy nature which is like Christ in measure: willing, zealous, humble, gentle, kind. The new man is created after God, renewed in knowledge after the image of Christ that created him. Christ in you is the hope of glory because Christ is that holiness without which no man shall see the Lord.

THE ANOINTING

Exodus 30: 26: And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, 27: And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 28: And the altar of burnt offering with all his vessels, and the laver and his foot. 29: And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. 30: And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. 31: And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

God commanded that all that he choose be anointed with the oil. God said, "*And thou shalt anoint...*" then God declared what and who he chooses to be anointed. God the Father separated, sanctified, his people in divine election. He made us holy and accepted.

Ephesians 1:4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

In the fulness of time, Christ came forth and finished the work.

Hebrews 10:10: By the which will we are sanctified through the offering of the body of Jesus Christ once...14:...for by one offering he hath perfected forever them that are sanctified.

But we only know this when the Oil of gladness, the Holy Spirit, regenerates us and "of God is Christ made unto you sanctification!" Then we cease looking at our works for holiness. Christ becomes our sanctifier and our sanctification.

Ephesians 5: 25...Christ also loved the church, and gave himself for it; 26: That he might sanctify and cleanse it with the washing of water by the word, 27: That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

As Prophet Christ is the Holy One: so the faith he delivers to those he sanctifies is most holy faith. As Priest he is the Holy One: holy, harmless, undefiled, separate from sinners, who offered himself without spot to God—so his intercession for his saints is holy and accepted of God by his righteousness and holiness alone. As King his is the Holy One: all his administrations are purity and righteousness; the Holy One shall "judge the world in righteousness".

And all who are sanctified by Father and Son must and shall be made holy, separated and consecrated unto God by the Holy Spirit in the new birth and shall be perfected in the resurrection. God required everything in the tabernacle, including the tabernacle, its vessels, their instruments, as well as the priests be anointed with the holy oil. Of the tabernacle and its furniture God required—*"thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy."* Of the priests God required—*"thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office."*

God's people by nature are impure, imperfect sinners: no purity, only spots, stains, and darkness. We cannot make ourselves holy. We cannot make ourselves priests. We cannot minister before God or be accepted. But the triune God is holy, perfect, pure. Therefore, the Father sent Christ who sends the Holy Spirit to his elect who through this gospel—*"sanctifies them, that they may be most holy...[he] anoints...and consecrates them, that they may minister unto [God] in the priest's office."*

This holy oil was essential to the worship of God. All who approach holy God must be holy to be accepted and worship holy God. Only God can make us holy: God the Father, Christ the Son and God the Holy Spirit. That goes for every chosen sinner in every generation pictured in that God required this oil be used throughout their generations.

THE PROHIBITION

Exodus 30: 32: Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, and it shall be holy unto you. 33: Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

This oil was not to be used commonly. At feasts they would commonly rub oil on guests. God says this oil is not to be used commonly. Nothing about grace is common; it is particular. The anointing, the unction of the Holy Spirit, is for God's elect alone. It is for Christ's blood bought people alone. It shall not be upon strangers as common oil used upon the flesh of all men.

Nothing about this sanctifying work is in our sinful, fleshly nature. Christ said, "that which is born of flesh is flesh." He said, "The flesh profiteth nothing." The sin-nature is not getting better but worse. We shall one day put off this body of death. God shall raise us with a new holy body.

Also, this work of making us holy is so much of God alone that God said if anyone tries to imitate it—*making a compound like it* or to put it on a stranger other than who God set apart to be sanctified then they shall be cut off from his people.

Brethren, our triune God in Christ gets all the glory for making us holy and for keeping us holy. We cannot boast in our sanctification. God the Father sanctified us in election in Christ. Christ perfected forever those God sanctified by his one offering. The Holy Spirit sanctifies by regenerating and forming Christ our Holiness within us making a holy, new man within and at last raising a glorified holy body in resurrection. Of God alone is the "Holiness without which no man shall see the Lord." Anyone who imitates it or any who calls is common or applies it to any stranger shall be cut off.

Revelation 15: 4: Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy

God says to you who are his saints,

1 John 2:20: But ye have an unction from the Holy One, and ye know all things. 21: I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22: Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23: Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.* 24: Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25: And this is the promise that he hath promised us, *even* eternal life. 26: These *things* have I written unto you concerning them that seduce you. 27: But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Amen!