

KEY TEXT

Exodus 30:22-33 (KJV)

V22- Moreover the LORD spake unto Moses, saying,

V23- 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,

V24- and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:

V25- 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.

V26- And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

V27- and the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

V28- and the altar of burnt offering with all his vessels, and the laver and his foot.

V29- And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

V30- And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

V31- And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

V32- 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.

V33- Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger shall even be cut off from his people.

INTRODUCTION

(1) *Taking the anointing for granted*

(2) *Misusing the Anointing*

(3) *Disusing the Anointing*

(4) *Title*

'DO YOU KNOW HOW COSTLY THE ANOINTING IS?'

Outline:

- The Original Composition of the Anointing Oil
- Its Ingredients and Christ

- Its Proportion and Christ
- Its Vehicle and Use
- Our Responsibility

MAIN POINTS

(I) THE ORIGINAL COMPOSITION OF THE ANOINTING OIL

Exodus 30:22-25 is God's recipe for the anointing oil.

5 specific ingredients required for this holy anointing oil.

The precious anointing oil was used to anoint kings and priests and to consecrate those meant to be the most holy.

The meaning of "**ANOINTING**" in the Old Testament means:

- Consecration and dedication - the setting apart of those things and people meant to serve God

The composition of the anointing oil was given based on 5 specific ingredients:

- the myrrh,
- the cinnamon,
- the calamus,
- the cassia
- the olive oil.

All these ingredients **POINTED FORWARD TO THE PERSON OF THE LORD JESUS AND THE EXCELLENCIES WHICH ARE TO BE FOUND IN HIM.**

In order to appreciate and cherish the anointing which the Holy Spirit releases upon our lives, we need to go back to **HOW JESUS OBTAINED THIS ANOINTING** for us.

(II) ITS INGREDIENTS AND CHRIST

V22- Moreover the LORD spake unto Moses, saying,

V23- 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,

V24- and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:

Moses was instructed to obtain from the gifts of the people **“PRINCIPAL”** spices.

The word **“principal”** means **“quality or the finest”** and it refers here to as the **FINEST SPICES.**

The anointing oil comes from **THE BEST AND THE FINEST.** Our anointing oil comes from the **BEST AND THE FINEST SOURCE – THE PERFECT SON OF GOD AND SON OF MAN- JESUS CHRIST.**

(1) MYRRH

V22 (ESV)- Take the finest spices: of LIQUID MYRRH.....

The first spice is **LIQUID MYRRH** and it means....

- **THE MYRRH OF FREEDOM**

The word **“liquid”** gives the sense of **“distilling in drops”**.

Myrrh is the gum from a shrub of the Terebinth family, growing in Arabia.

Pic # 1 – Myrrh shrub

It can be obtained in two ways.

The first is the purest form where it naturally **EXUDES** from the trunk.

This is the **“myrrh of freedom”** or the **“free flowing of pure myrrh that flows spontaneously”**.

Pic # 2 – Liquid myrrh exuding from the bark

**THIS POINTS TO THE OUTPOURING OF CHRIST’S LIFE WHICH HE
POURED OUT SO FREELY AND PURELY ON THE CROSS FOR US.**

- **THE MYRRH OF LOVE**

The myrrh has a very nice **FRAGRANCE**.

And this nice fragrance is an **EMBLEM OF LOVE**.

Song of Solomon 1:13 (KJV)- A bundle of myrrh is my Well-Beloved unto me.

Song of Solomon 5:13 (KJV) – His cheeks are as a bed of spices, as sweet flowers: His lips like lilies dropping SWEET SMELLING MYRRH (RSV distilling liquid myrrh).

Song of Solomon describes Jesus – the Well Beloved of our soul as a bundle of myrrh, smelling so sweetly like liquid myrrh. It is an emblem of love – Jesus smells like LOVE.

- **THE MYRRH OF DEATH.**

The second way to extract myrrh is by **INCISION** in the bark.

John 19:39 (RSV) – Nicodemus also, who had at first come to him by night, came bringing a mixture of MYRRH and aloes, about a hundred pounds weight.

The final reference of **MYRRH** is found in connection with the **DEATH OF CHRIST** in John 19:39.

Thus, love poured out in a bitter but fragrant death is what was prefigured by the “myrrh”.

The flowing liquid myrrh shows on one hand, how Jesus willingly OFFERED ALL THAT HE WAS, EVEN UNTO DEATH TO GOD and on the other hand, the “piercing”, the “incision made

by the spear, sword and nails” on His body by evil men only released the FRAGRANCE OF HIS LOVE AND SACRIFICE.

- **THE MYRRH OF SUFFERING**

Myrrh not only is fragrant to the smell but it is also **BITTER** to the taste.

The bitterness of the myrrh points to the reality of the **SUFFERING** through which Jesus underwent.

It was not so much the physical discomfort and pain nor even death which gave intensity to Jesus’ suffering but more on **“the hostility of sinners against him” (Hebrews 12:3).**

His very presence in a world where all was against God was **BITTER** to Him.

How His perfect soul, enjoying the fullest communion with His Father, recognized what **AN EVIL AND BITTER THING IT WAS FOR MEN TO FORSAKE THE LORD.**

Yet out of His love for us, Jesus willingly tasted and drank from the dregs the **BITTER CUP OF GOD’S WRATH AGAINST SIN.**

*“But all this bitter experience only furnished the occasion for the manifestation not only of a **DEVOTEDNESS TO GOD** which was perfectly **FRAGRANT TO HIM**, but of **A LOVE TO HIS OWN** which was as strong as death. And what has been the measure of this love? The myrrh again, from its association with **DEATH**,*

may well tell us that it “*passeth knowledge*” (Ephesian 3:19). “The Son of God who loved me and gave Himself for Me” – a measure which cannot be measured, **FREELY FLOWING FROM HIM** whose heart was **PIERCED BY AND FOR OUR SINS.**”

SUMMARY- Myrrh points to the **OUTPOURING OF CHRIST’S LOVE IN A BITTER BUT FRAGRANT DEATH.**

(2) CINNAMON

V23- 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,

Cinnamon comes from a tree that grows 30-40 feet high and it grows remarkably **STRAIGHT.**

Pic # 3 – The Cinnamon Tree

It is said that the cinnamon grew so straight that it had no curves.

Pic # 4- The Straight Trunk of The Cinnamon Tree

They take the leaves and the fruit of that upright tree and squeeze them for oil and then use it as a **MEDICINE, STIMULANT AND CORDIAL.**

The root word for “**cinnamon**” is derived from two Hebrew words:

“KINNA” which means **“jealousy”**, from the root **“to glow or burn or be zealous”**.

The second root word is **“MIN”** and it means **“form or appearance”**.

Put the two words together, and it means **THE APPEARANCE OF JEALOUSY**.

‘BURNING ZEAL’ marked our Lord’s entire life.

John 2:17 (KJV) – The zeal of Thy house hath eaten Me up.”

This was shown in the holy form of **JEALOUSY** which purged the house of God (temple) of all the carnal traffic which had been introduced there.

Song of Solomon 8:6 (KJV)- Love is strong as death; jealousy is cruel as the grave; the coals thereof are the coals of fire, which hath a most vehement flame.

Song of Solomon 8:6 gives a beautiful and significant meaning of the **“zeal of our Lord”** and it accords with the character of our Lord – **A LOVE WHICH WAS ZEAL FOR GOD’S GLORY** and for **“THE PLACE WHERE THINE HONOR DWELLETH”** (Psalm 26:8).

IN LOVE FOR THE GLORY OF GOD AND HIS TEMPLE, Jesus would let His own temple- His holy **BODY** be laid down in death. Here

we see a JEALOUSY of a new form – JEALOUSY FOR GOD ALONE, WITHOUT ONE ELEMENT OF SELFISHNESS IN IT.

CRUEL AS DEATH IS, Christ rather BORE THE CRUELTY OF DEATH than to see one blot staining the GLORY OF GOD.

Indeed, the zeal of Jesus for the glory of God burned with a most vehement flame.

Another distinctive symbol suggested by cinnamon is this - This tree was an **evergreen**, never undergoing any period of deadness.

So is our Lord ever the UNCHANGING DEVOTED ONE, whose leaf did not wither in time of drought or cold. Even when there was unbelief among the people toward Him like the people at Chorazin and Bethsaida, there were NO MARKS OF FEEBLENESS upon Him.

And because Jesus was unchanging in His devotion and love, He now becomes the **SPIRITUAL TONIC, THE SPIRITUAL MEDICINE** to all of us today to cheer and encourage those who are faint-hearted and discouraged now.

SUMMARY: Cinnamon points to Jesus' holy jealousy for the honor and glory of God and His unchanging devotion to us.

(3) CALAMUS

V23- and of sweet calamus two hundred and fifty shekels,

Sweet calamus is also known as “sweet cane”.

It is a **REED** that grows in swamps.

When it is dried, it yields a very **SWEET** aromatic smell.

Pic # 5- The Calamus Plant

The head of the reed is filled with **OIL**.

You know it is ready to be used when the head of the reed is **BENT OVER** almost in half.

Pic # 6 – The Head of the Calamus bending over

The Hebrew word for “reed or cane” is derived from a root word meaning “**TO STAND UPRIGHT**”.

Calamus usually grows in **MIRY SOIL**, where it sends up the shoots and from which its name is derived.

It is a fragrant reed but the fragrance was obtained by **CRUSHING** the plant.

Its growth in the mire reminds us of the One who in the mire of this world, grew up **ERECT AND FRAGRANT** for God. Man grows in the mire of sin and gravitates towards it. But our Lord had His **EYES AND HEART** only on the heaven above. The mire of the

earth was the PLACE where He had come for a SPECIAL MISSION. Man might grovel in that mire but Jesus' surroundings were only the CONTRAST to that ERECT AND PERFECT life which was pointed heavenward. And wherever He finds a "bruised reed", Jesus is able to LIFT IT UP from the mire and establish it ERECT because He himself was the UPRIGHT AND ERECT ONE.

This reed was **crushed**.

Wicked men took him, bound him and bruised Him.

But what fragrance has filled heaven and earth through this BRUISING.

Application: The more broken and bruised we are, the more fragrant and anointed we are because of Christ. The aromatic odor of the calamus reminds us that in our Lord, there was nothing negative or insipid.

SUMMARY: Calamus points to our Lord's uprightness and righteousness in a world of sin and wickedness.

(4) CASSIA

V24- and of cassia five hundred shekels, after the shekel of the sanctuary,

The Hebrew name for "**cassia**" is derived from a root word, signifying "**to stoop**" and "**to bow down as in worship**".

Pic # 7 – The Cassia tree

It prefigures Jesus as the perfect Man's submission to and worship of God.

Cassia produces a leaf that till today, is used for **INNER CLEANSING**.

Malachi 3:2- He is like a fullers' soap."

Application: Just like **Malachi 3:2** suggests, the Holy Spirit comes to clean us, like a refiner's fire burning off the scum, turning up the heat till only the purest substance remains.

And like fuller's soap, once the inside is purified, the outside is washed clean.

To live an anointed life, every now and then, we've got to get cleaned out and cleaned up

The branches of the cassia herb retain moisture and must be planted in a swampy area near the banks of a river in order to survive.

Application: This signifies that we can't survive without the Spirit.

SUMMARY: Cassia points to our Lord's submission and worship of God.

(III) **ITS PROPORTION AND CHRIST**

The 4 spices were mixed in the following proportion according to **verses 23-24:**

| | |
|------------|-------------|
| Myrrh = | 500 shekels |
| Cinnamon = | 250 shekels |
| Calamus = | 250 shekels |
| Cassia = | 500 shekels |

The 4 spices used for the anointing oil pointed to the **FOUR GOSPELS**, where the Divine record of Christ's earthly life is given.

Each of them reveals some special perfection of Christ, yet all are **PERFECTLY BLENDED TOGETHER** by the all-pervading **"OIL", the Holy Spirit.**

The quantities used of the 4 spices were **NOT** of **EQUAL** weight.

This unequal proportion suggests that there are truths of Christ's perfections or character that are like **"myrrh"** and **"cassia"** and some that are like **"cinnamon"** and **"calamus"**.

The order in which they are given is 500, 250, 250 and 500 shekels.

Comparing these proportions with the Gospels, we can unite Matthew and John to the First and the Fourth spices and something shared in common by Mark and Luke, the two middle Gospels.

The chart will look like this:

| | | | | |
|------------------------|---------|------------|-----------|----------|
| The order given is ... | 500 | 250 | 250 | 500 |
| | (MYRRH) | (CINNAMON) | (CALAMUS) | (CASSIA) |
| | MATTHEW | MARK | LUKE | JOHN |
| | KING | SERVANT | MAN | GOD |

The first and the fourth Gospels (Matthew and John) present the **HIGHEST GLORIES OF CHRIST**, namely **HIS KINGSHIP AND HIS GODHOOD**, agreeing with the **DOUBLE QUANTITY** of the first and the fourth spices.

The **DISTINCTIVE CHARACTER** of each Gospel exactly corresponds with the nature of the two spices.

Myrrh symbolized a **BITTER DEATH, THE DEATH OF CHRIST**.

Matthew alone records the wise men presenting to the infant Savior their gifts of **“gold and frankincense and myrrh” (Matthew 2:11)**.

So it is in this first Gospel that the bitterness of the Messiah’s experience who, being despised and rejected by His own, is most fully depicted.

The etymology of *“cassia”*, the fourth spice, signifies **“WORSHIP”**, which at once introduces the Divine element.

In the fourth Gospel, John, Christ is portrayed as the **SON OF GOD**.

The second and third Gospel both present the **LOWLINESS OF CHRIST**- the one as **SERVANT** in Mark and the other as **MAN**, in Luke.

Note that the second and the third spices were only **HALF** the quantity of the others.

Note here how the Holy Spirit guarded the glory of Christ that even in His humiliation, the second and third spices alone were termed **“sweet”**!

This tells us that **GOD FOUND DELIGHT IN HIS SON’S VOLUNTARY AND OBEDIENT CONDESCENSION**.

It was when Christ was first **“numbered with transgressors”**, taking his place among those who were **“confessing their sins”** (**Mark 1:5**) that the voice of the Father was heard saying, **“This is My beloved Son, in whom I am well pleased”** (**Matthew 3:17**).

The figures 500, 250, 250 and 500 show that the perfections of Christ were all **PERFECTLY BALANCED**.

In this, we behold **HIS UNIQUENESS** = everything was in **LOVELY PROPORTION IN HIM**.

Each of the spices was apportioned by **WEIGHT**, “after the shekel of the sanctuary” (verse 24).

The proud king of Babylon was weighed and found wanting (**Daniel 5:27**).

Similarly, “all have sinned and come short of the glory of God.”

The Old Testament word for “glory” is “**WEIGHT**”, derived from a word “to be heavy”.

So, by God’s standard, all have come short of the **FULL WEIGHT WHICH ALONE CAN GLORIFY HIM**.

But there is One in whom **FULL AND TRUE WEIGHT WAS FOUND**, one who could say, “I have glorified Thee upon the earth; I have finished the work which Thou gavest Me to do” (John 17:4).

(IV) ITS VEHICLE AND USE

V24- and of oil olive an hin:

ITS VEHICLE

The olive oil is the fifth ingredient needed in the mixture of the spices. The “**olive oil**” is a figure of the **HOLY SPIRIT**.

Acts 10:38- God anointed Jesus of Nazareth with the Holy Spirit and with power.

The spices gave **FRAGRANCE** to the **OIL** and the **OIL** was the element by which their aroma was diffused.

So, the lovely graces manifested by Christ when He was on earth were all according to the Spirit (Isaiah 11:1,2) and were all in the **POWER OF THE SPIRIT** (Luke 4:1,14).

It was by means of the **OIL** that the sweet spices were blended together: the oil **PERVADED** all and **UNITED** all.

The **FRAGRANCE** of the spices was to be evenly diffused through the **WHOLE HIN OF OLIVE OIL**, so that no one took precedence over the other, but the oil emitted the sweetness of each equally.

So, Christ, ever filled with the Spirit, blended the various fragrances of His character into **ONE HOLY PERFUME**: His name was and is “as ointment poured forth” (Song of Solomon 1:3).

Application: The vehicle by which the spices are carried in the oil is the **HOLY SPIRIT**. The Holy Spirit makes Jesus real and through us spreads His fragrance in every place.

ITS USES

V26- And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

V27- and the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

V28- and the altar of burnt offering with all his vessels, and the laver and his foot.

V29- And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

It was employed in the anointing of the Tabernacle and all its furniture and at the **CONSECRATION** of the priests.

The sweet savor of Christ was put on all that foreshadowed Him.

The vessels of the sanctuary represented various **OFFICES AND SERVICES OF OUR GREAT HIGH PRIEST.**

Application: It is the Spirit of God graciously equipping us for priestly ministry as we are all **“the holy priesthood” of Christ (1 Peter 2:9).**

Luke 4:18-19- The Spirit of the Lord is on me, because He has anointed me to preach the good news to the poor, he has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.

The anointing of God is....

- To enable you **“to preach the good news”** effectively and with impact
- To make you a Spirit-filled messenger”, a **“proclaimer of freedom for the prisoners”** – freedom from the prison of sin, of drugs, of depression, of life-dominating habits
- To bring **“recovery of sight for the blind”** – both physical and spiritual
- To **“release the oppressed”** – those oppressed by sin, sicknesses, demonic attacks. You have a message of release for them
- To **“proclaim the year of the Lord’s favor”** to people ignorant of the comforting message of God’s grace
- To do good **(Acts 10:38)** like Jesus going about doing good and healing those oppressed by the devil – to be benefactors, doing good to needy people
- To discern the truth **(1 John 2:27)**- to sort out false teachers and teachings

(V) OUR RESPONSIBILITY

In order to know what our responsibility is towards this anointing of God, we need to know the meaning of “**anointing**” again.

“Anointing” = “consecration or dedication of a person or a thing for the use of God.”

2000 years ago, Jesus became the myrrh, the cinnamon, the calamus and the cassia on the cross for us.

- Through the outpouring of His love in bitter and fragrant death like **myrrh** on the cross;
- Through His holy jealousy like the **cinnamon**, for the honor and glory of God to be the substitutionary Lamb of God;
- Through His uprightness like the **calamus**, in a world of sin
- Through His worship and submission to God like **cassia**...

.....He had made the **PRESENCE OF GOD THROUGH THE HOLY SPIRIT ACCESSIBLE TO US.**

The Holy Spirit cannot be released upon us unless Christ died and ascended.

“If I do not go away, the Counselor will not come to you” (John 16:7).

The four plants from which the spices were extracted from, **had to die before the anointing oil can be made.**

Our anointing came at the death of Jesus who had to be crushed, bruised, incised, broken so that through His death, He could reconcile us to the Holy Presence of God the Father.

And the Holy Presence today is **RUBBED OFF** on us, the Holy Priesthood of God, through the **MANIFESTED PRESENCE OF GOD BY THE HOLY SPIRIT**.

This redefines the meaning of **ANOINTING** in the New Testament, which means the **MANIFESTED PRESENCE OF GOD THROUGH THE HOLY SPIRIT PERVADING OUR INNER MAN AND THROUGH OUR LIVES WITH POWER, REVELATION, LIFE, LIGHT, SIGNS AND WONDERS OF GOD**.

Now, there is another Old Testament meaning in Hebrew for “anointing”. It means **‘TO RUB’**

Anointing means **TO RUB**, primarily, and it denotes that the **PRESENCE OF GOD IS RUBBED ON A MAN**.

It actually comes from the idea that the **PRESENCE OF GOD IS RUBBED OFF ON A MAN**.

And so over in the New Testament, that power- that **SPIRIT** – that was rubbed on a man came **to live inside**.

So, today, **the Holy Spirit actually lives in you**.

So, when we talk about the anointing, we are now talking about the **POWER OF GOD THAT IS RESIDENT IN US AND THEN THE POWER OF GOD OR THE SPIRIT OF GOD THAT GIVES ABILITY TO THE OFFICE INTO WHICH HE CALLS YOU OR INTO ANYTHING THAT HE CALLS YOU TO DO.**

Since the Holy Spirit is the one that gives the power, He is the one that gives the enablement, the inspiration.

And this implies that **our only responsibility is to BE ACQUAINTED WITH THE HOLY SPIRIT.**

That is our responsibility concerning the anointing – to be acquainted with the Holy Spirit through **the word and prayer.**

The power of God will come upon you to equip you for whatever He wants you to do.

When God calls a man and sends him to do anything, it is **GOD'S RESPONSIBILITY** to give that man all that He requires.

So, you never need to wonder or worry about, *“Do I have the anointing to do this?”*

You ask the right question when you say, *“What am I supposed to do”* because whatever you are supposed to do, the power of the Holy Spirit has been made available to you.

You need to meditate on the **Word of God** because the Holy Spirit brings to pass the Word of God. The Holy Spirit inspires us in God's word – to know it, to live by it and to use it.

You need to pray because **prayer** helps us to subject our spirits to the Holy Spirit and to unite our minds with God's mind.

But your motive of prayer and reading the word of God is not to work out or churn out the anointing of God.

No one can compose the anointing oil of God except Christ.

Our responsibility is to protect and cherish this anointing by our communion, intimacy and acquaintance with the Holy Spirit.

All along we thought it is our own responsibility to bring down the anointing of God.

But remember, the presence of God through the Holy Spirit cannot be rubbed on us unless Christ died on the cross.

How much we cherish and use the anointing of God will be **in the degree we catch the costly sacrifice Christ paid for us at the cross.**

If today, you can see how much Christ had to go through just to bring down the manifested presence of God through the Holy

Spirit to us, then we will not take the anointing of God for granted.

We will not misuse or disuse but we will consecrate ourselves just as Christ has consecrated Himself for God and allow the Holy Spirit to flow through us with His anointing.

CONCLUSION

When we can identify with Christ in his four-dimensional sacrifice signified by the four spices, then by His power living within us through the Holy Spirit (the fifth ingredient), we will be able

- **to pour out our love and devotion to Jesus like a myrrh;**
- **to be zealous for God and His House like cinnamon**
- **to be upright before God like the calamus**
- **to submit to God and worship Him like the cassia.**

In the degree we see how much Christ has accomplished for us in these four dimensions on the cross, in that degree will be our dependence upon Him for the anointing and the extent of the pervasiveness and power of the Holy Spirit moving in us and through us.

end