

[071217-4] The Exodus Series, Exodus 30, vss 22-38, Holy Anointing Oil and the Sweet Incense – Craig Thurman

These verses relate to the holy anointing oil (vss. 22-33) and the incense which is to be burned upon the altar of incense. (vss. 34-38)

The parallel text to consider is Ex.40.10-15,

Ex.40.10 And thou (Moses) shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

22 ¶ Moreover

In addition to the considerations before, the making of the altar of incense and the ½ shekel ransom for every able-bodied warrior 20 years of age and upward ...

the LORD spake unto Moses, saying,

Ingredients of the Holy anointing oil (vss.23-25)

23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels,

principle, ראש, meaning the head, principle, chief.

spices, בְּשָׂמִים, masc. noun of בֶּשֶׂם, be-sem; **sweet** (v.23, once), *spice* (18), *sweet odor* (2);

2Ch 16:14 And they buried him (king Asa) in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds [of spices] prepared by the apothecaries' art: and they made a very great burning for him.

pure myrrh, מַרְדָּרוֹר, mar-d^e-ror, masc. sing. noun; *pure* (1), *liberty* (6); myrrh, like frankincense (which for some reason is not called spice in Scripture) is a gum or resin of a commiphora myrrha tree (very thorny).

pure myrrh, Heb. *myrrh of liberty*; either, 1. Free from adulteration or mixture; or rather, 2. Freely dropping from the tree, which is esteemed better than that which is forced out of it.' *Matthew Poole's Commentary on the Holy Bible*, vol. 1, p.185

As we saw in the last lesson a **shekel** (Ex.30.13) is a **set measurement** for weight established by the Lord, called for the first time the *shekel of the sanctuary*, which so far is used for metals and spices.

1/20th wgt. of a shekel is called a gerah (Ex.30.13); a ½ shekel wgt. is called a bekah, (Ex.38.26); then there is the wgt. of the shekel; and a talent weighs 3,000 shekels (Ex.28.37).

and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

sweet calamus, וקִנְיָה־בֶּשֶׂם, בֶּשֶׂם, *sweet or spice*; קִנְיָה, qa-neh, *branch* (Ex.25.31), *stalk* (Ge.41.5), *cane* (Is.43.24; Jer.6.20), *reed* (1Ki.14.15; Is.42.3), *bone* (Job 31.22) *calamus* (Ex.30.23).

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

cassia, קִדְיָה, only one other place found, Ez.27.19, a fem. noun,
קִדְיָה, kid-dah.

שֶׁמֶן מִשְׁחַת־קִדְיָה

25 And thou shalt make it an oil of holy ointment,
an holy anointing oil (see last phrase of this verse)

ointment, מְשַׁחַת, fem. noun tss. anointing (22) ointment (1); v.25;
the verb , is tss. *anoint, paint* (1).

רִקְחָם	מְרַקְחַת	מַעֲשֵׂה	רִקַּח
an ointment	compound	after the	art of
confection (v.35)			the apothecary:
an ointment of ointment		work	
a compound	compounded		compounder

Each of these words, *ointment*, *compound*, and *apothecary* are translated from Hebrew words that are related:
an ointment, רִקַּח, masc. noun; Ex.30.25, 35, *the apothecary*; 30.33 *compoundeth*.

compound, מְרַקְחַת, fem. noun; **v.35 a confection**,

apothecary, רִקַּח, Qal part. Poel of the root רִקַּח; also, *made* (1Chron.9.30), *prepared* (2Chron16.14), and *spice* (Ez.24.10)

after the art of the apothecary, tells us that there is a particular method to be applied so that the essence of these spices may be extracted so that the result is an fragrant oil which can be *poured, painted or smeared*.

- מִשְׁחַת־קִדְיָה שֶׁמֶן -

it shall be an holy anointing oil.
oil of holy ointment (see first phrase of this verse)

The holy anointing oil ingredients are:
500 shekels weight of myrrh
250 “ “ cinnamon

250	“	“	sweet calamus
500	“	“	cassia
1	hin		of olive oil

The total weight of the dry ingredients is exactly an ½ talent or 1,500 shekels weight. (a talent = 3,000 shekels) One-third is myrrh; One-third is cassia, and one-sixth is cinnamon; one-sixth is sweet calamus.

Times mention in Scripture correspond to the order mentioned in Scripture: myrrh, 17 times – cinnamon, 4 – calamus, 3 – cassia, 3

Myrrh is first (Ge.37.25); cinnamon is second (Ex.30.23); calamus is third, (Ex.30.23); and cassia is fourth (Ex.30.24)

The Person and presence of Christ is as a sweet odor before God.

Ps.45.6 ¶ Thy throne (referring to the Son), O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God (referring to the Heavenly Father), hath anointed thee with the oil of gladness above thy fellows. (The special love of the Father for His only begotten Son.)

gladness, , יִשְׂשׁוֹן, sa-sone (phonetically), KJV, gladness, joy, rejoicing, mirth; speaks of the specially pleasure that the Father takes in His Son.

8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces (these are the things which come from the places where kings live and reign), whereby they (these odors which come come up before Father from love of righteousness and hate for wickedness) have made thee glad. (The Son was pleased in that which pleases the Father.)

The oil and the spices are those things which the rulers possessed and contributed to the use of the tabernacle and priestly services.

*Ex 35:27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;
28 And spice, and oil **for** the light, and **for** the anointing oil, and **for** the sweet incense.*

And Christ in His children, as they minister in the holy things, produces by His presence in them that same sweet smell before the Father. But to the world it is a repulsive odor.

2Co 2: 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

odour, ὀσμὴ, KJV, odour, savour.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death;

Perhaps we are a constant reminder of coming judgment and death for unrepentance and hardness in sin.

and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Application of the holy anointing oil (vss.26-28, 30a)

26 And thou shalt anoint the tabernacle of the congregation therewith,

And thou shalt anoint, Πῶν; often anoint, once paint.

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.

The purpose for the holy anointing oil (vss.29, 30b)

כָּל

29 And thou shalt sanctify them, that they may be most holy: whatsoever
everything

most holy, קֹדֶשׁ קֹדְשִׁים, holiness of holinesses

toucheth them shall be holy.

toucheth, כָּל-הַנִּגַּע, כָּל, being all; הַנִּגַּע, han-no-ga-ah; the הַ, being the article the; Qal part. act. sing. masc. of the root נָגַע;

Everything about the tabernacle gave the sweet odor of Christ before God. The *only* proper fragrance to ascend from this place and of this work was that which God ordained. Any other was strange to God. Everything about the brazen altar, the laver, the table, the candlestick, the altar of incense, the ark and the mercy seat, the very tent itself all gave the fragrance of Christ.

תִּמְשַׁח

30 And thou shalt anoint Aaron and his sons,
Qal fut.

וְקִדְשָׁתָם

(L-R...) לְכַהֵן

לִי

and consecrate them, that they may minister unto me in the priest's office.
that they may minister in the priest's office unto me

Ex 29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

Ex 29:21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Le 8:10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

And service is proper only when it gives off the fragrance of our Lord Jesus Christ. No service can begin without this anointing upon our lives. This anointing is a public manifestation of suitability of the servant to service. Without it the priests are unqualified to serve. The holy anointing oil represents the application of the Spirit of Christ for service.

1Jn.2.18 ¶ Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

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.

And being qualified for service we must continue in that anointing.

1Jn.2.27 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.

Prohibited use of the holy anointing oil (vss.31-33)

31 And thou shalt speak unto the children of Israel, saying,

This shall be an holy anointing oil unto me לְדֹרֹתֵיכֶם
throughout your generations.
for

עַל־בָּשָׂר אָדָם לֹא יִסָּךְ
32 Upon man's flesh shall it not be poured,

shall it ... be poured, יִסָּךְ, yiy-sak-ke, 3ps. Qal fut. of יָסַךְ; only here is this Hebrew word found; the noun, מִיֵּסָךְ is tss. covert (also only once used); so perhaps with the noun in mind there is the picture of the oil passing through a channel or funnel upon those things it anoints.

neither shall ye make any other like it, after the composition of it:
 weight or measure

after the composition, וּבְמִתְכַנְּתוֹ, oo-v^e-math-cun-tho, prefixed conjunction וְ and, to a noun, fem. sing w/3psm. suff.of מִתְכַנְּתָה; (also see תִּכְנֶן; Qal part (Poel) Pv.16.2, weigheth; 21.2; 24.12, pondereth); מִתְכַנְּתָה, Ex.30.32, 37, neither ... after the composition of it; 2Chron.24.13, his state; Ez.45.11, the measure thereof; Ex. 5.8.

קֹדֶשׁ הוּא קֹדֶשׁ יִהְיֶה לָכֶם
it is holy, and it shall be holy unto you.

you all, (2ppl. pronoun)

(L-R) אִישׁ אֲשֶׁר יִרְקַח כְּמֹדֵהוּ
33 Whosoever compoundeth any like it,
 A man which

וְאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל־זָר
or whosoever putteth any of it upon a stranger,
 or which gives from it

וְנִכְרְתָה מֵעַמּוּיָו
shall even be cut off from his people.
 or also

shall even be cut off, וַנִּכְרַת, Niphal (simple passive) preterite, 3ps. masc. of כָּרַת; Niphal is mostly tss. *to cut off, fail, perish, want* (lack); in Qal to *make covenant, to cut down, hew, covenant*.

putteth any upon a stranger, must mean to apply this holy anointing oil to any other than those which the Lord would ordain. Kings also shall receive this holy anointing oil.

Ps 89:20 I have found David my servant; with my holy oil have I anointed him ...

1Ki 1:39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

So, there is a ban against this oil being applied to those upon whom it does not belong, and against making it for any other purpose than this which God ordains. That isn't so objectionable is it? Well it isn't objectionable because we don't think it has any relevance to our day. But Korah undoubtedly objected to this *special* anointing, and most religionists object to the restrictions true churches place on a number of practices.

True churches will not baptize any who cannot or will not make a free profession of faith in Christ.

True churches will add and subtract from its membership as they judge best; called church discipline.

True churches admit only the members of their body to partake of the Lord's Supper.

Churches are real, spiritual local congregations of the Lord Jesus. And those things that Christ has committed to them they must do as He commanded them.

Concerning this holy ointment follow this. Bezaleel, of the tribe of *Judah*, the tribe of the King, is filled with the Spirit of God and wisdom to make the

holy anointing oil and the incense (among the other things). In Nu.4.16, those of the office of Eleazar the priest, son of Aaron (in other words the priests of the tabernacle) have the charge of these. And later, in 1Chron.9.30 it falls to the sons of the priests, meaning those which succeed their fathers in the priesthood. (1Chron.9.30) This remains with the priesthood. And like this the saints of the church have the special charge and blessing to keep those things committed to them as they are commanded, not according to the most popular opinions of the day.

In verses 34-38, perfume, is the incense which was to be burned upon the golden altar of incense. Notice that in many instances the anointing oil is described first, then the incense.

That it follows the description of the anointing oil:

Ex.31.11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

Ex.35.27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

Ex 37:29 And he (Bezaleel) made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Ex.39.38 And the golden altar (re: altar of incense), and the anointing oil, and the sweet incense, and the hanging for the tabernacle door ...

34 And the LORD said unto Moses, Take unto thee ^{סמים} sweet spices, ^{נטף} stacte,

*sweet spices, סמים, a masc. pl. noun meaning *fragrant*; tss. *sweet, sweet spices*; twice in this verse.*

*stacte, נטף, tss. one other time as *drops* (of water).*

and onycha, and galbanum; these ^{סמים} sweet spices with pure frankincense:

very small, קָדַדְּ, Hiphil (causative active) infin. used adverbially (B. Davidson), of קָדַדְּ; KJV, *powder, as small, bruise, beat to pieces, to dust, to stamp.*

Not all of it shall be beaten very small at once; but only a necessary portion was to be prepared by being beaten very small.

Prayer is not a one-time act.

1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Prayer is a constant contest against the flesh.

and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

Evidently, when the priest would come to the golden altar of incense there was a premixed amount ready for offering up to the LORD. Who hasn't found prayer like this. There is always a ready prayer to be raised up before the LORD.

37 And as for the perfume which thou shalt make,
incense (v.35)

ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

the tale of, מִתְכַנֵּן, noun, fem. sing of מִתְכַנֵּן; (also see תְּכַן; Qal part (Poel) Pv.16.2, weigheth; 21.2; 24.12, pondereth); מִתְכַנֵּן, Ex.30.32, 37, neither ... after the composition of it; 2Chron.24.13, his state; Ez.45.11, the measure thereof; Ex. 5.8.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

As there was no other incense which was to come before the LORD in the tabernacle service so the saints of God must keep to the biblical pattern, Christ's example for prayer.

How precious is the presence of Christ among us. This can't be bought with money.

Ps.133.1 ¶ « A Song of degrees of David. » Behold, how good and how pleasant it is for brethren to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.