

Holy Oil, Holy People

Dr. John Carmichael

[Exo 30:22-29 NASB95] 22 Moreover, the LORD spoke to Moses, saying, 23 "Take also for yourself the finest of spices: of flowing myrrh five hundred [shekels,] and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty, 24 and of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin. 25 "You shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil. 26 "With it you shall anoint the tent of meeting and the ark of the testimony, 27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, 28 and the altar of burnt offering and all its utensils, and the laver and its stand. 29 "You shall also consecrate them, that they may be most holy; whatever touches them shall be holy.

[Jas 5:14-15 NASB95] 14 Is anyone among you sick? [Then] he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; 15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

- Church, we are not doing something new. We are doing something ancient and biblical.
- We are concluding 21 days of fasting, a season of humbling the flesh, sharpening spiritual sensitivity, and seeking the presence of God. Now, as Scripture often shows, fasting is followed by consecration, and consecration is followed by release into purpose.
- In Exodus 30, God gives Moses instructions for a holy anointing oil; not for display, not for emotion, not for imitation, but for setting apart people and places for His presence.
- We are not treating oil as magic. We are treating oil as obedient faith, just as the New Testament instructs.
- Why does this matter today? Because the church doesn't need more activity. It needs holy presence. Exodus 30 teaches us that God's anointing is not man-made, not flesh-driven, and not for imitation. The Holy Spirit is given to consecrate lives, not promote personalities. In the New Testament, the Spirit doesn't lower the standard. He raises it. Presence comes before power. Consecration comes before commission. We don't control the Holy Spirit. We make room for Him.

What does this passage teach today's NT about the anointing?

Here are five lessons from this passage about the anointing.

I. The Anointing Originates With God, Not Man

- a. [Exo 30:22-23 NASB95] 22 Moreover, the LORD spoke to Moses, saying, 23 "Take also for yourself the finest of spices: of flowing myrrh five hundred [shekels,] and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty,
- b. The anointing begins with divine initiative
- c. God defines: The ingredients, The proportions, The purpose
- d. The Spirit is not accessed through technique, but through obedience and surrender.
- e. This guards us from: Emotional manipulation, Manufactured spirituality, Flesh-driven ministry
- f. The anointing always flows from heaven downward, never from the ground upward.

II. The Anointing Is for Consecration Before Empowerment

- a. [Exo 30:26-29 NASB95] 26 "With it you shall anoint the tent of meeting and the ark of the testimony, 27 and the table and all its utensils, and the lampstand and its utensils,

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and the altar of incense, 28 and the altar of burnt offering and all its utensils, and the laver and its stand. 29 "You shall also consecrate them, that they may be most holy; whatever touches them shall be holy.

- b. Everything anointed becomes holy: The tabernacle, The altar, The vessels, The priests
- c. "You shall consecrate them, that they may be most holy."
- d. God anoints what He intends to inhabit.
- e. Pentecostal theology affirms: Power flows best through a set-apart vessel, Usefulness follows holiness, not the other way around
- f. This aligns with the insight noted by David Guzik, "the Spirit is not poured out to glorify flesh, but to glorify God."

III. The Anointing Is Never Meant to Enhance the Flesh

- a. [Exo 30:32 NASB95] 32 'It shall not be poured on anyone's body, nor shall you make [any] like it in the same proportions; it is holy, [and] it shall be holy to you.
- b. This is not about skin. It's about fallen human nature.
- c. Pentecostal warning: The Spirit does not empower ego; The Spirit does not decorate ambition; The Spirit does not serve self-promotion
- d. The anointing comes after the fast, not to reward discipline, but to mark surrender.

IV. The Anointing Cannot Be Imitated or Manufactured

- a. [Exo 30:32-33 NASB95] 32 'It shall not be poured on anyone's body, nor shall you make [any] like it in the same proportions; it is holy, [and] it shall be holy to you. 33 'Whoever shall mix [any] like it or whoever puts any of it on a layman shall be cut off from his people.'"
- b. This is a serious prohibition. The work of the Holy Spirit: Cannot be copied; Cannot be produced; Cannot be replaced with emotional substitutes
- c. As G. Campbell Morgan warned, sacred things must never be used for personal gratification.
- d. Pentecostal conviction: we want real oil, not strange fire.

V. The Anointing Releases Holy Influence

- a. [Exo 30:29 NASB95] 29 "You shall also consecrate them, that they may be most holy; whatever touches them shall be holy.
- b. This is not superstition, it is presence theology.
- c. Biblical pattern: God anoints → His presence rests → holiness spreads
- d. This anticipates the New Testament practice [Jas 5:14-15 NASB95] 14 Is anyone among you sick? [Then] he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; 15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.
- e. Oil is: A point of obedience, A release of faith, A sign of yielded trust in God's work

VI. PRACTICAL APPLICATION (today)

- a. We are praying over oil as an act of consecration
- b. You will take it home to: Anoint your home; Anoint yourself; Anoint your family
- c. Not for superstition; not for control; but as a declaration: "This belongs to the Lord."

- **The anointing of the Holy Spirit is not given to enhance our flesh, but to consecrate our lives so God's presence can rest, remain, and work through us.**
- **Prophetic declaration over the oil:** "God of Abraham, Isaac, and Jacob, we declare that this oil has no power in itself, but we set it apart in obedience to Your Word. As You commanded holy anointing oil in Scripture, we consecrate this oil today: not for flesh, not for imitation, not for self-glory, but for Your presence alone. We declare: what is anointed is set apart. What is

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set apart is marked by You. What is marked by You becomes holy. As this oil is used in faith, let homes be covered, families aligned, hearts softened, bodies healed, and atmospheres shifted: not by might, not by power, but by Your Spirit, says the Lord. We reject strange fire. We welcome the holy work of the Holy Spirit. We declare this in the name of Jesus Christ, the Anointed One. Amen.”

- **End the 21 Day Fast safely:** Church, before we go, one quick word of wisdom as we end this 21-day fast, especially for those who have been on a liquid-only fast. Please don't rush back into heavy meals. Your digestive system has been resting, and it needs a gentle restart. For the first day or two: Eat small portions. Choose simple, soft foods: soups, yogurt, eggs, oatmeal, fruit, or lightly steamed vegetables. Eat slowly and stop before you feel full. Avoid at first: Heavy or fried foods, Large amounts of sugar, Overeating late at night, Drink water, listen to your body, and adjust as needed. There is no spiritual benefit in harming your body. Your body is the temple of the Holy Spirit. This fast was about obedience, not endurance. Finish strong and healthy.