

“The Anointing of Consecration”
Exodus 30:22-38
(Preached at Trinity, March 1, 2009)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. As we’ve seen, **Chapter 30** deals with God’s further instruction concerning the Tabernacle worship.
 - A. In **Verses 1-10** we saw God’s instructions concerning the altar of incense. The Altar of Incense was placed directly before the Ark of the Covenant; directly before the Mercy Seat, the throne of God. It was placed directly before the Mercy Seat, except the veil separated the Altar of Incense from the Ark.
 - B. The Altar of Incense symbolized the saint coming before the throne of God in prayer. The prayers of the saints rise up as a sweet fragrance before the throne of God.
2. In **Verses 11-16** we find the census and the ransom money pointing to the price of redemption. Although Israel was God’s covenant people His wrath was kindled against them.
3. Last time we looked at **Verses 17-21** where we read of the Laver of brass which was set up for the cleansing of the priests. Although the Laver is the last piece of furniture ordered by God it was the second that the priest met on his way to the tabernacle. It stood in the courtyard between the brazen-altar and the curtain leading into the holy place. The Laver speaks of the need of cleansing if communion with God is to be maintained.
 - A. This is not speaking of cleansing from the *guilt* of sin. That was taken care of at the altar. That must first be taken care of. This is why the altar was the very first thing you saw when you entered the courtyard.
 - B. This cleansing was not from the guilt of sin but from sin’s defilement. Aaron and his sons had come into contact with dust and death. They were defiled. This defilement had to be removed. What they needed was the outward cleansing of holiness.
 - C. The Laver teaches us the need for practical holiness. We are not talking about our positional holiness. We *have* been justified. We have been regenerated. The washing of regeneration can only occur one time. Our new birth can never be undone.
 - D. Although we have been cleansed from the *guilt* of sin the practice of sin can hinder us from entering into God’s presence. As God’s people nothing will ever affect our position before God but there are defilements that can affect our communion with God.
1 John 1:6-7 – “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: ⁷ But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

4. This leads us to the final section of **Chapter 30** – the preparation and use of the incense and the anointing oil. We’ve already looked at the incense at the beginning of this chapter a sweet smelling savor offered up into the presence of God.
The prayers of the saints rise up as a sweet fragrance before the throne of God.
5. Tonight I want to direct your attention to the anointing oil. God gave some particular directions concerning the preparation of this oil.
 - A. They were to use 500 shekels of liquid myrrh, 250 shekels of fragrant cinnamon, 250 shekels of aromatic calamus, and 500 shekels of cassia. These expensive spices would have weighed almost 40 lbs. They were to be ground into a powder and then distilled in olive oil. After the oil had absorbed the aroma of the spices the oil was pressed out of the mixture leaving the concentrated anointing oil.
 - B. This oil was unique – one of a kind. No one was to duplicate it for personal use.
Exodus 30:32-33 – “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.”
6. This oil was to be sprinkled upon everything in the Tabernacle – the Ark of the Covenant, the Table of Showbread, The Altar of Incense, the Altar of Sacrifice, the Laver, and all of the utensils and vessels – everything! Everything was to be anointed. Everything was to be set apart and dedicated to the service of God.
7. God is a holy God, separate, distinct, incomparable. God alone exercises absolute dominion over all creation. God alone is worthy of all praise and honor.
Psalms 46:10 – “Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.”
Notice, He doesn’t say that He *should be* exalted, He says He *will be* exalted.
8. Listen to God’s grand declarations about Himself.
Exodus 20:3 – “Thou shalt have no other gods before me.”
Isaiah 45:22 – “Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.”
Isaiah 46:9-10 – “Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me, ¹⁰ Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:”
9. Everything in this universe belongs to God. Everything finds its existence in God.
^{NAS} **Job 41:11** “*Whatever* is under the whole heaven is Mine.”
Psalms 24:1 – “The earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.”
10. God is infinitely zealous in protecting that which belongs to Him.
For example, glory belongs to God alone and God is zealous to defend His glory. When we define God’s glory we mean the fulness of who He is. The full expression of His attributes. To examine the fulness of God you gaze into something beyond our comprehension. You look upon infinite splendor and majesty and excellence that is worthy of all praise and adoration.
 1. God will not share this glory with another. He is solitary in His glory.
 2. To rob God of His glory is to assault Him at the very core of His Divine being.
--Satan tried to rob God of His glory and was forever cast from the presence of God and reserved unto hell.
--Herod tried to rob God of His glory and was killed

Acts 12:23 – “And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.”

-- This is the problem of all humanity, your problem, my problems. We have all robbed God of His glory.

Romans 1:21 – “Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.’

11. Although God owns all things He sets some things apart particularly as belonging to Him. We call this setting apart “consecration.”
 - A. The anointing oil was meant to be holy and distinct. There was none other like it in all the world. It was ordained by God. It was to be used for the distinct purpose of setting things apart as belonging to God.
 - B. Everything in the Tabernacle was thus set apart. It all belonged to God. It was all to be used in the worship of God.
12. The anointing oil was meant to teach a higher teaching about consecration. God owns all things but some things are set apart particularly. God owns all people, but some people are set apart particularly.
 - A. We saw this with the priestly ordination.

Exodus 29:7 – “Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.”

Psalms 133:2 – “*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;”
 - B. God has chosen a particular people as His own possession

Exodus 19:5 – “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:”
13. God made a distinction between Israel and the rest of the world. They became God’s covenant people.

God commanded Pharaoh, “Let MY PEOPLE Go.” In the Exodus God passed over His people as He brought judgment upon Egypt.

Exodus 11:7 – “LORD doth put a difference between the Egyptians and Israel.”
14. The Bible teaches us that this distinction finds its ultimate fulfillment in the New Covenant.

Jeremiah 31:33 – “But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”
15. God has set us apart as His own particular people. He has marked us, not by circumcision but with His own Spirit.

Ephesians 1:13 – “In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,”

 - A. A seal is a mark of ownership.
 - B. A king would place His seal upon important documents testifying of their authenticity.

- C. God has set His seal upon us. We belong to Him. He has anointed us.
2 Corinthians 1:21-22 – “Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; ²² Who hath also sealed us, and given the earnest of the Spirit in our hearts.”
16. What are the implications of this blessed truth?
- I. The first thing we must understand is God owns us – our lives are set apart for Him
- A. The lost man lives for self
1. He sees himself as absolutely autonomous. He lives under the assumption of the right of absolute liberty.
 2. All of his energy is spent in seeking to fulfill his own desires.
 3. He doesn't recognize God's authority. He despises God's Law.
 4. But what about us?
- B. God owns us. Christ rules us
1. We have been purchased
1 Corinthians 6:19-20 – “What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? ²⁰ For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”
 2. We are the servants of the King of the universe
This is the boast of all of God's people – we are servants of Christ
Romans 1:1 – “Paul, a servant of Jesus Christ”
James 1:1 – “James, a servant of God and of the Lord Jesus Christ”
2 Peter 1:1 – “Simon Peter, a servant and an apostle of Jesus Christ”
Jude 1:1 – “Jude, the servant of Jesus Christ”
 3. God has ordained that we should bear the fruit of good works
Ephesians 2:10 – “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”
John 15:5-8 – “I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. ⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. ⁸ Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”
- C. Service to Christ is always defined in terms of moral behavior
“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”
1. The Christians greatest desire is to serve and honor Christ.
 2. This can only come as we ourselves are dethroned – as we seek to honor Christ more than satisfying our own carnal desires

3. Have you been removed from your throne? Are you dying to self?
Are you striving to obey His commands?
John 15:13-14 – “Greater love hath no man than this, that a man lay down his life for his friends. ¹⁴ Ye are my friends, if ye do whatsoever I command you.”
4. How are you doing with regards to the lost in this world? Are you seeking to bring many to glorify Christ?

II. The second important implication of this consecration is if God owns us then He has ownership over all that we have

A. Our possessions

1. Most profess to believe this. Few live as if they believe it
2. How wonderful it would be if we would learn to live on less that we might be able to store up an adequate amount for the future and use the rest in the work of the Kingdom. As Americans we are addicted to spending. Debt is destroying America. We must learn the meaning of the word frugal.
3. Past generations knew the meaning of thrift.
1828 Webster’s Dictionary definition of thrift – “*Prudent economy; good husbandry or housewifery; a sparing use or appropriation of money or commodities; a judicious use of any thing to be expended or employed; that careful management which expends nothing unnecessarily, and applies what is used to a profitable purpose; nothing is wasted..*”
4. What motivated the early church to sell their possessions and give to their poverty stricken brethren? They knew that their possessions did not belong to them.

B. Our families

1. Too often people turn their families into idols. There is a fine line here. God has given us responsibility for our families but they must never capture our heart above our love for Christ. There is a movement today that puts family above all else.
2. I had someone tell me once that they can’t attend both services on Sunday because they need to spend time with their family.
Listen to the words of Christ:
Luke 14:26 – “If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”
3. Our families are wonderful gifts from God but we are only stewards of that which belongs to Him

C. Our plans

1. We all have hopes and dreams – a map for life
 - a. Those in elementary long to be in high school
 - b. Those in high school look forward to college
 - c. Those in college look forward to career
marriage, children, home – success, happiness

2. All of our plans must be bound up in Christ – What would He have you to do with your life?
 What would God have you do with your time? How much of your life do you give for the good of this local church? Do you not know that you have committed yourself to this church of which God holds you accountable?
 Spurgeon: “If I join the church, I understand that I give my self and all that I have up to that church; I would not make a lying profession; I would not make an avowal of a consecration which I did not mean.”

Conclusion:

1. We are in constant danger of abandoning our posts. We are constantly tempted to forget that we are servants. We are always being tempted to go our own way and do our own thing.
2. This pleasures of this life is not our reward. Christ is our reward. Sin offers but a brief pleasure.
3. Moses had great wealth and endless pleasure as Pharaoh’s son. Yet he abandoned it all to follow the living God.
Hebrews 11:24-26 – “By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵ Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶ Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.”
4. Pray continually that you might press on in faithfulness; that you might be able to say with the Apostle Paul.
 “I have fought a good fight, I have finished my course, I have kept the faith.