



The Holy Anointing Oil
Anointing of the Holy Spirit Series Part-7
April 13, 2025 - Sermon Outline

Quick Review:

In Part-1 we introduced the sermon series on the Anointing of the Holy Spirit. We gave a brief definition of the Anointing.

In Part-2 we talked about how the anointing empowers each of us to do whatever God has assigned to do. The Holy Spirit empowers us supernaturally to carry out what God has given us to do.

In Part-3 we discussed how to recognize the anointing. We saw from Scripture that the anointing is tangible, perceptible or recognizable to our spiritual senses.

In Part-4 we gained insights on flowing with the anointing. Our goal is to learn to yield, flow and partner together with the anointing.

In Part-5 we simply highlight the power of the anointing. Sermon title: The Anointing Destroys The Yoke.

In Part-6, today we discovered insights on how to release the anointing.

Today Part-7, the last message in this series we speak about the holy anointing oil.

ANOINTED AND EMPOWERED

Psalms 89:20-21

20 I have found My servant David; With My holy oil I have anointed him,

21 With whom My hand shall be established; Also My arm shall strengthen him.

The anointing is holy and sacred. God calls it 'My holy oil'.

The one who is anointed by God is empowered by God. God supports, establishes and strengthens those He anoints.



OLIVE TREES, ANOINTED ONES

In Zechariah the prophet Zechariah bring the word of the Lord to Zerubabel the governor reminding him that it is not by might, not by power, but by the Spirit of the Lord, the work of rebuilding the Temple will be completed (Zechariah 4:6).

Zechariah sees a vision of a golden lampstand (menorah) with a bowl on top. Seven lamps on it, each with seven channels. Two olive trees, one on each side. And two gold pipes through which golden oil flows from the olive trees into the bowl.

We read a section of chapter 4.

Zechariah 4:11-14

11 Then I answered and said to him, "What are these two olive trees—at the right of the lampstand and at its left?"

12 And I further answered and said to him, "What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?"

13 Then he answered me and said, "Do you not know what these are?" And I said, "No, my lord."

14 So he said, "These are the two anointed ones, who stand beside the Lord of the whole earth."

We know the lampstand was used in the Tabernacle and the Temple in the Holy Place to provide light for the priest to work in the Holy Place where he offered incense and placed the shewbread. It also symbolized the people of Israel as a light to the nations. We also know in the New Testament the lampstand is used to refer to the local church in Revelation 1-2.

The two olive trees are the two anointed ones, referring to: Joshua the high priest and Zerubbabel the governor. These were the two main leaders during the time of the return from Babylonian exile, as Zechariah



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prophesied during the rebuilding of the Temple in Jerusalem. Together, they symbolized God's work and God's anointing through both priesthood and governance.

The olive trees and olive branches represent the anointed servants of God through whom His anointing oil flows.

The two anointed people were standing before God. God's anointing comes from Him, and flows through these anointed people (literal translation the "sons of oil") who are channels of God's anointing. The golden pipes represent something divine, channels through which the anointing oil flows. **In Biblical symbolism gold represents what is divine, from God.** The gold pipes represent God's grace, gifting and empowering in the lives of these anointed one, through which His anointing flows.

THE HOLY ANOINTING OIL

The priests and the furnishings of the Tabernacle were anointed with the holy anointing oil.

God gave clear instructions on how to make the holy anointing oil. God does things intentionally – with good reason.

Exodus 30:22-33

22 Moreover the LORD spoke to Moses, saying:

23 "Also take for yourself quality spices—five hundred shekels of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane,

24 five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil.

25 And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil.

26 With it you shall anoint the tabernacle of meeting and the ark of the Testimony;



27 the table and all its utensils, the lampstand and its utensils, and the altar of incense;

28 the altar of burnt offering with all its utensils, and the laver and its base.

29 You shall **consecrate** them, that they may be most holy; whatever touches them must be holy.

30 And you shall **anoint** Aaron and his sons, and **consecrate** them, that they may minister to Me as priests.

31 "And you shall speak to the children of Israel, saying: 'This shall be a **holy anointing oil** to Me throughout your generations.

32 It shall not be poured on man's flesh; nor shall you make any other like it, according to its composition. It is holy, and it shall be holy to you.

33 Whoever compounds any like it, or whoever puts any of it on an outsider, shall be cut off from his people.' "

The anointing oil was sacred and not for personal use.

It sanctified "set apart" people and objects for God's work.

It represented the Holy Spirit's presence, power, and consecration.

Whatever used in the service of God, and whoever was to minister to the Lord, must be anointed and consecrated by this holy anointing oil.

Anointing the Tabernacle and its furnishings

God commanded Moses to anoint the Tabernacle and all its furnishings, including: the Ark of the Covenant, the Table of Showbread, the Lampstand (Menorah), the Altar of Incense, the Altar of Burnt Offering, the Laver (Bronze Basin) and its base. Anointing these utensils and furnishings "consecrated" them for use in the Tabernacle.

Anointing the priests (Aaron and his sons)

Leviticus 8:1-36 details how the priests were prepared to be anointed. They were to be clothed with holy garments. Then, they were **"applied" with blood** and **"anointed" with the holy anointing oil**.



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Leviticus 8:23-24

23 and Moses killed it. Also, he took some of its blood and put it on the tip of Aaron's **right ear**, on the thumb of his **right hand**, and on the big toe of his **right foot**.

24 Then he brought Aaron's sons. And Moses put some of the blood on the tips of their **right ears**, on the thumbs of their **right hands**, and on the big toes of their **right feet**. And Moses sprinkled the blood all around on the altar.

Leviticus 8:30

Then Moses took some of **the anointing oil** and some of **the blood** which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him.

First, the High Priest (Aaron) was anointed: oil was poured over his head, flowing down his beard and garments (Psalm 133:2).

Then, Aaron and his sons had the blood of the ram of consecration applied to their right ear, thumb, and big toe (Leviticus 8:23-24). Their right ear (cleansed and consecrated **to listen** to God's voice), the right thumb (cleansed and consecrated **to serve** God with holy hands) and the right toe (cleansed and consecrated **to walk** in God's ways). After this they were sprinkled with the anointing oil and the blood (Leviticus 8:30).

Aaron (the first High Priest) and his sons were anointed with oil, setting them apart to serve as priests in worship, intercession, and offerings before God.

The blood (cleansing) and the oil (anointing) were used in preparing the priests to serve and minister in the Tabernacle and later in the Temple.

Let's spend some time looking into the holy anointing oil.



THE HOLY ANOINTING OIL – EXTRACTION AND COMPOSITION

In this sermon we are using the extraction process and the components of the anointing oil, as an illustration. While the Bible specifically does not instruct us to do this, we are using **Biblical symbolism (not using our own ideas)**, as well as what was understood of these elements during Bible times, to illustrate this. Overall, the message stays true to the Scriptures, although we recognize we are treading a fine line, in using the extraction process of olive oil and the components of the holy anointing oil as illustrations.

In Bible times, olive oil was obtained through a multi-step process that involved **harvesting, crushing, and pressing** the olives. This oil was then used for various purposes, including making the holy anointing oil as described in Exodus 30:22-25. Here's how the oil extraction process worked: Olives were gathered by hand or by shaking the branches and collecting the fruit in baskets or nets. They were typically harvested when ripe but sometimes while still green to produce different qualities of oil. The olives were placed in a large stone basin or on a flat surface and crushed using a millstone or a large pestle. A heavy round stone wheel (called a "mortar" or "olive crusher") was rolled over the olives to break the fruit and release the juice. The entire olive, including the pits, was crushed to ensure maximum extraction. The crushed olives were placed in woven baskets or sacks. These baskets were stacked and subjected to a stone or wooden press, which gradually squeezed out the oil. **The first cold press produced the finest and purest oil, known as "beaten oil" (Exodus 27:20), used for the Temple menorah and anointing oil.** The later presses extracted lower-quality oil, often used for cooking, lamps, or medicinal purposes. The extracted liquid contained a mix of oil and water. It was left to settle in large clay jars, where the oil naturally rose to the top. The purified oil was then carefully skimmed off for use.

The Scriptures DO NOT teach us that God will deal with us the same way as the process of extracting oil from the olive tree. However, we do see as mentioned in Zechariah 4, the olive tree and its branches, used to



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represent the anointed servants of God, called to stand before God through whom the anointing oil is released. Based on this analogy, we seriously consider the extraction process, as in some way illustrating God's preparation process of us His people to be channels of His "olive oil", the anointing to be released through our lives.

God will take each of us through the preparation He sees best for us. While we can learn from each other we must not compare or try to imitate someone else.

INGREDIENTS OF THE HOLY ANOINTING OIL AND THEIR SYMBOLISM

There were five ingredients in total in the composition of the holy anointing oil described in Exodus 30:22-25. The anointing oil was made by blending pure olive oil with four specific spices: myrrh, cinnamon, cassia, and calamus. This sacred oil was used for consecrating priests, the Tabernacle, and its furnishings. Let's break down each ingredient and its significance:

1. Pure olive oil – the presence of the Spirit of God

Quantity: 1 hin (approximately 4 liters or 1 gallon)

Olive oil represents the presence of the Spirit of God.

2. Myrrh – suffering, sacrifice and sweetness of intimacy

Quantity: 500 shekels (about 12.5 pounds or 5.7 kg)

Myrrh is a fragrant resin obtained from the Commiphora myrrha tree. It was often used for embalming, medicine, and perfume. Myrrh was one of the gifts brought to Jesus by the wise men (Matthew 2:11), foreshadowing His suffering. Represents suffering and sacrifice, as it was offered to Jesus mixed with wine to produce a numbing drink (Mark 15:23) and was used in Jesus' burial (John 19:39). Interestingly, in Song of Solomon 1:13 – Associated with love and intimacy: *"A bundle of myrrh is my beloved to me, that lies all night between my breasts"*. Myrrh carries dual meanings: suffering, sacrifice and sweetness of intimacy, and points prophetically to Christ's suffering and burial. In Bible times it also symbolized healing and purification, as it was a common antiseptic.



3. Sweet cinnamon – righteousness, holiness and passion for God

Quantity: 250 shekels (about 6.25 pounds or 2.8 kg)

Derived from the inner bark of the Cinnamomum tree, cinnamon was a rare and highly valued spice. Produces a sweet aroma, reflecting how a holy life devoted to God is pleasing to Him, representing the sweetness of righteous living before God. Also associated with spiritual zeal and passion for God's presence.

Proverbs 7:17 *"I have perfumed my bed With myrrh, aloes, and cinnamon."*

Song of Solomon 4:14 *"Spikenard and saffron, Calamus and cinnamon, With all trees of frankincense, Myrrh and aloes, With all the chief spices—"*

4. Sweet calamus (aromatic cane) – integrity, uprightness and humility

Quantity: 250 shekels (about 6.25 pounds or 2.8 kg)

Calamus (possibly Acorus calamus or sweet flag) is a reed-like plant with a fragrant root used for perfume and sacrifices to God. Calamus (or aromatic cane) grows straight and tall in marshy places, symbolizing integrity, uprightness, righteousness, and sweetness in humility. Signifies moral integrity and a life dedicated to God's will.

Song of Solomon 4:14 *"Spikenard and saffron, Calamus and cinnamon, With all trees of frankincense, Myrrh and aloes, With all the chief spices—"*

Isaiah 43:24 *You have bought Me no sweet cane with money, Nor have you satisfied Me with the fat of your sacrifices; But you have burdened Me with your sins, You have wearied Me with your iniquities.*

Jeremiah 6:20 *For what purpose to Me Comes frankincense from Sheba, And sweet cane from a far country? Your burnt offerings are not acceptable, Nor your sacrifices sweet to Me."*

5. Cassia – submission and worship

Quantity: 500 shekels (about 12.5 pounds or 5.7 kg)

Cassia comes from the Cinnamomum cassia tree, closely related to cinnamon, but with a stronger, more pungent aroma. It grows by bending low, so it's often linked to submission and meekness. It was used to scent the priestly garments and hence represents the priestly spirit of worship unto God. Cassia was used for purifying the body in ancient times.



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Psalm 45:8 *All Your garments are scented with myrrh and aloes and cassia, Out of the ivory palaces, by which they have made You glad.* (Psalm 45 is a Messianic Psalm)

The combination of ingredients represents a work of **suffering, sacrifice and sweetness of intimacy** (myrrh), **righteousness, holiness and passion for God** (cinnamon), **integrity, uprightness and humility** (calamus cane), **submission and worship** (cassia), all essential qualities for those set apart for God's work.

GOD PROVIDES THE OIL, WE PARTAKE OF THE PROCESS AND PROVIDE THE INGREDIENTS

The oil, representing the Holy Spirit is provided by God. For the oil to be released through us, we go through the "extraction process" or God's preparation process for our lives. The preparation process enables us to blend the required ingredients: **suffering, sacrifice and sweetness of intimacy** (myrrh), **righteousness, holiness and passion for God** (cinnamon), **integrity, uprightness and humility** (calamus cane), **submission and worship** (cassia). As these come together the anointing flows forth through our lives.

FRESH OIL

Psalm 23:5

You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over.

Psalm 92:10

But my horn You have exalted like a wild ox; I have been anointed with fresh oil.

To be anointed with fresh oil we maintain these - **suffering, sacrifice and sweetness of intimacy** (myrrh), **righteousness, holiness and passion for God** (cinnamon), **integrity, uprightness and humility** (calamus cane),



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submission and worship (cassia) - as an ongoing continual process and part of our lives.

SUMMARY

GOSPEL AND SALVATION CALL

SUPERNATURAL MINISTRY TIME

Minister as the Spirit leads

Content in this chapter is based on Scripture text, and drawn from commentaries that reference ancient Jewish sources such as The Talmud (discusses Jewish traditions, including anointing practices); Josephus' "Antiquities of the Jews" (1st century historian, describes Temple practices); Alfred Edersheim's "The Temple: Its Ministry and Services" (explains priestly anointing rituals); Matthew Henry's Commentary on the Whole Bible (insights into Biblical anointing) and dictionaries: The Zondervan Illustrated Bible Dictionary; The Lexham Bible Dictionary; and works that reference archaeological evidence (olive oil production sites from Biblical times found in Israel confirm the methods of oil extraction. Remains of stone presses and storage jars align with Biblical descriptions).



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The is a simple guide for use in Life Group discussions. Our objective is to focus on the application of the Sunday sermon - how each one is becoming a doer of the Word and building their life on God's Holy Word. The Life Group meeting would normally last for 1.5 to 2 hours. Each Life Group would have up to 12-15 people.

Preparation

Life Group Leader: To prepare for the Life Group meeting, you can listen to the Sermon or review the Sunday Sermon notes. Please do not make your life group read through the complete sermon notes during the life group. All you need to do is have individuals read the Scriptures listed below and then open for a time of discussion, sharing and learning using the questions given below. All these are available in the "All Peoples Church Bangalore" mobile App or online at our [sermons page](#). Pray for the Life Group meeting and invite the work and ministry of the Holy Spirit.

Welcome

The Life Group meeting may commence with a time of prayer, worship, and a fun activity.

LISTEN to God's Word

Read the following Scripture references: *Zechariah 4:11-14; Exodus 30:22-33; Psalm 23:5; Psalm 92:10*

INVESTIGATE God's Word Together



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Life Group is a discussion-based, participatory meeting with everyone given the opportunity to share their learning. Please discuss a few of these together, giving time for people to share their insights. We encourage each one individually to make notes of their personal learning during the Group discussion.

1, Review Zechariah's vision in Zechariah 4, and how God's anointing oil flows through his people.

2, Review and discuss the components of the holy anointing oil from Exodus 30, its Biblical symbolism and how we can apply this illustration practically to be channels of God's anointing to those around us.

Each one can take a few (3 minutes max) to share one or two key insights and how they see themselves applying it to their specific life situations. Encourage each one to participate and share.

FELLOWSHIP by sharing your life and spiritual journey

Each one takes a few (3 minutes max) to share anything from their walk with God, something God has been teaching them, a testimony of answered prayer or a specific challenge that they would like prayer for. Encourage each one to participate and share.

ENCOURAGE each other by praying and ministering to one another

Get into small groups of two or three and take turns to thank God and pray for each other in the light of what was learnt today. Listen to the Holy Spirit. Expect the gifts of the Holy Spirit to flow, bringing healing, releasing miracles, prophecy, etc.

Regroup and pray together for:

1, families to be protected and strengthened

2, a mighty outpouring of God's Holy Spirit on us as a church and through us to bless many others in our city and nation. Nothing but a mighty work of God's Spirit can change our city and nation.

3, for the BUILD TO IMPACT project - for all details to go well as we plan and build our Bible college and church facilities to serve the Lord and people.



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Close by thanking God together.



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USEFUL RESOURCES

Watch our online Sunday Church service live stream every Sunday at 10:30am (Indian Time, GMT+5:30). Spirit filled, anointed worship, Word and ministry for healing, miracles, and deliverance.

YOUTUBE: <https://youtube.com/allpeopleschurchbangalore>

WEBSITE: <https://apcwo.org/live>

Our other websites and free resources:

CHURCH: <https://apcwo.org>

FREE SERMONS: <https://apcwo.org/resources/sermons>

FREE BOOKS: <https://apcwo.org/books/english>

DAILY DEVOTIONALS: <https://apcwo.org/resources/daily-devotional>

JESUS CHRIST: <https://examiningjesus.com>

BIBLE COLLEGE: <https://apcbiblecollege.org>

E-LEARNING: <https://apcbiblecollege.org/elearn>

WEEKEND SCHOOLS: <https://apcwo.org/ministries/weekend-schools>

COUNSELING: <https://chrysalislife.org>

MUSIC: <https://apcmusic.org>

MINISTERS FELLOWSHIP: <https://pamfi.org>

CHURCH APP: <https://apcwo.org/app>

CHURCHES: <https://apcwo.org/ministries/churches>

WORLD MISSIONS: <https://apcworldmissions.org>

SERMON OUTLINE

The “anointing” refers to the presence and power of the Holy Spirit upon a person empowering that person to do what God has assigned them to do. We recognize that the same Holy Spirit who was on Jesus is on us. The anointing is tangible, transmittable and transferable. In part-7 of this series we discuss the holy anointing oil. The anointing is holy and sacred. The one who is anointed by God is empowered by God. The olive trees and olive branches represent the anointed servants of God through whom His anointing oil flows. Whatever used in the service of God, and whoever was to minister to the Lord, must be anointed and consecrated by this holy anointing oil. The blood (cleansing) and the oil (anointing) were used in preparing the priests to serve and minister in the Tabernacle and later in the Temple.



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The anointing oil was made by blending pure olive oil with four specific spices: myrrh, cinnamon, cassia, and calamus.

1. Pure olive oil – the presence of the Spirit of God
2. Myrrh – suffering, sacrifice and sweetness of intimacy
3. Sweet cinnamon – righteousness, holiness and passion for God
4. Sweet calamus (aromatic cane) – integrity, uprightness and humility
5. Cassia – submission and worship

The combination of ingredients represents a work of suffering, sacrifice and sweetness of intimacy (myrrh), righteousness, holiness and passion for God (cinnamon), integrity, uprightness and humility (calamus cane), submission and worship (cassia), all essential qualities for those set apart for God's work. To be anointed with fresh oil we maintain these as an ongoing continual process and part of our lives.

This sermon includes free audio (mp3) and video of this powerful, motivational, expository teaching, free printable PDF sermon outlines, sermon notes and small group study guide with discussion questions and presentation slides. All resources (sermon PDF, sermon MP3, sermon video, sermon presentation) are free for use in personal study, small groups, Bible study prayer groups, local churches, conferences, Bible colleges, etc.

KEYWORDS

Anointing upon, Anointing of the Holy Spirit, power of the Holy Spirit, Supernaturally Empowered, Clothed with Power, sermons, sermon notes, sermon outline, free sermon notes, free sermon outlines, Bible study resources

REFERENCES/CITATIONS

Unless otherwise indicated, all Scripture quotations are taken from the New American Standard Bible 2020, (NASB) Copyright © by The Lockman Foundation. All rights reserved.

Biblical definitions, Hebrew and Greek words and their meanings are drawn from the following resources:

Thayer's Greek Definitions. Published in 1886, 1889; public domain.



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