

“Anointed With Oil”
Psalm 23:5, page 549

Introduction:

1. It is amazing how the scriptures use common daily practices to teach spiritual lessons.
2. In *verse 5*, David uses the shepherds’ common/seasonal practice of putting oil on the heads of sheep.
3. Phillip Keller, in his book, *A Shepherd Looks At Psalm 23*, states: “Here, now, where it would appear the sheep are in a sublime setting on the high meadows; where there are clear running springs; where the forage is fresh and tender; where there is the intimate close contact with the shepherd; suddenly we find ‘a fly in the ointment,’ so to speak. For in the terminology of the sheepman, ‘summer time is fly time.’ By this, reference is made to the hordes of insects that emerge with the advent of warm weather. Only those people who have kept livestock or studied wildlife habits are aware of the serious problems for animals presented by insects in the summer. At the very first sign of flies among the flock he will apply an antidote to their heads. I always preferred to use a homemade remedy composed of linseed oil, sulphur and tar which was smeared over the sheep’s nose and head as a protection against nose flies. What an incredible transformation this would make among the sheep. Once the oil had been applied to the sheep’s head there was an immediate change in behavior.”
4. One anointing was not sufficient for a long hot summer.
5. Insects could cause death to the sheep; therefore, several times a summer the shepherd anointed the sheep with oil.
6. The use of oil in the Bible has several uses in addition to the reference here in *Psalm 23*.
7. This is a much bigger subject than can be considered today.
8. I would like to consider three references to the use of oil in the Bible.

I. Holy Anointing Oil, *Exodus 30:25-33, page 87.*

- A. The Bible uses earthly/physical things to help us accept and apply spiritual truths.
- B. The selection and consecration of prophets and priests in Old Testament times was often finalized by anointing with holy oil. Note *verse 30*.
 1. This was done publicly in front of the entire nation of Israel.
 2. They followed a specific ritual.
 3. This ritual fulfilled the Old Testament command of God.
 4. This Old Testament ritual was a symbol of the anointing of the Holy Spirit as described in *Acts 2:1-4, page 1062*.
- C. This ritual of consecration with oil was a visible sign that the people:
 1. Could see/hear.
 2. Understood that this is a holy event.
 3. Remembered.
 4. Understood as a symbol that Aaron was their priest.

II. Baptism of the Holy Spirit, *Acts 2:1-4.*

- A. Oil in the New Testament is often a symbol of the Holy Spirit.
 1. *Mark 6:12-13, page 974.*
 2. *Luke 7:36-50, page 1003.*

- B. The baptism/anointing of the Holy Spirit at Pentecost was the consecration of the New Testament apostles.
 - 1. It was public.
 - 2. They saw/heard.
 - 3. They understood.
 - 4. They were empowered.
 - 5. They were purified.
- C. One anointing is seldom sufficient for a lifetime of living. *I Corinthians 15:31: "I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily."*
 - 1. The battles of life never cease.
 - 2. The small things (flies) wear away at our faith.
 - 3. It is the little things that trip us up.
- D. We often need the fresh anointing of the Holy Spirit.
 - 1. Time alone with God.
 - 3. Truth of God's Word.
 - 4. Fellowship of other believers.

III. **Healing Oil, James 5:13-16, page 1185.**

- A. In *Luke 10:33-34*, page 1009, the Good Samaritan poured oil in the wounds of the injured man.
 - 1. Healing aspect to oil.
 - 2. Bag Balm
- B. James gives us specific guidelines to follow when healing is desired.
 - 1. Call the elders of the church together.
 - 2. Anoint the ill person with oil.
 - 3. Pray.
- C. Healing is more than just physical healing.
 - 1. Healing of the emotions.
 - 2. Healing of the mind.
 - 3. Spiritual healing.
 - 4. Physical healing.
 - 5. Relational healing.
- D. The majority of the time, we cannot heal ourselves.
- E. We must have the healing power of the Holy Spirit.
 - 1. Oil represents the Holy Spirit.
 - 2. Elders represent consecrated leaders of the church.
 - 3. Prayer emphasizes our dependence on God, our good shepherd.

Conclusion:

- 1. Sheep without a shepherd live a miserable life.
 - A. Often without food and water.
 - B. Often lost in the maze of life.
 - C. Often in danger without guidance and protection.
 - D. Often bothered by the little things (insects) of life.
 - E. Without direction and hope of an eternal destiny.
- 2. It is good to be a Christian/a part of God's family.
- 3. It is good to have a good shepherd.
- 4. Are you personally acquainted with Jesus Christ, our good shepherd?
- 5. Today would be a great day to be adopted into God's family!