

WHAT THE BIBLE TELLS US ABOUT ANOINTING OIL

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SPEAKERS

Baruch Korman, Speaker 1

Speaker 1 00:01

Shalom, blessings and Welcome brothers and sisters for this interesting podcast today. Before anything else, of course, welcome Baruch. It's great to see you Christian.

Baruch Korman 00:11

It's nice to see you as well. Welcome to you, and thank you for all the work you do in preparing these videos for us.

Speaker 1 00:17

Thank you, Baruch. Thank you. A question that's, well, we've always had these type of questions, but lately there's been a bit of a spike. What did the Bible tell us about anointing oil? Now I'm going to go into the intro Baruch, but then we'll, we'll expand on that a little bit. Now, introduction, should Christians use anointing oil today? Oil is often used as a symbol of the Holy Spirit. However, let us carefully look at scripture on how we should apply it so that we do so in a biblical manner which is pleasing and obedient to God. I think the main question that people have been asking us is, can I anoint my house with oil? Whether they move, they rent, they purchase a new home. They listen to a lot of people on YouTube that you know there could be demonic spirits in the house. So if you anoint the house with oil, you know, it'll make all the demons go away, or keep them at large or at bay. I want to hand over to you. Brooke, I don't see that anywhere in Scripture. We will look at other ways, in other times where anointing oil was used. But what are your opening comments on that? Brooke, well, I

Baruch Korman 01:35

was going to ask you if you knew any place in the Word of God where it commands us to anoint our residences where we live. I agree with you. I don't know that there are some usages for anointing, anointing people that we know the Bible speaks of. We know how, how one was anointed, and the the anointing oil would come down on his beard and his garments. We'll talk more about that. But I don't

know anywhere in the scripture where we are commanded or suggested even to anoint the place that we live in Amen.

Speaker 1 02:13

And it's also, once again, we're doing this so that people we do it with love, so that people will use it in a biblical manner. And we can't go beyond what is written in Scripture. That is very important. So let's kick things off now. This is a scripture that some of these false teachers will sometimes use to justify what they're saying in terms that you can anoint your house. We're going to look at this now on the screen, currently we have the scripture in English. I will change shortly to Spanish for Spanish speaking viewers, but I'll just read this very quickly in Exodus 30 verses, 23 to 33 also take for yourself quality spices, 500 shekels of liquid myrrh, half as much sweet smell and cinnamon, 250 shekels, 250 shekels of sweet smelling cane, 500 shekels of Cassia, according to the shekel of the sanctuary, and a hint of olive oil. And you shall make from these a holy anointing oil, an anointment compounded according to the art of the perfumer. It shall be a holy anointing oil. It repeats it again. Now this is very important. With it, you shall anoint the tabernacle of meeting and the Ark of the testimony, the table and all of its utensils, the lampstand and its utensils and the altar of incense, the altar burnt offering with all its utensils and the laver and its base, you shall consecrate them that they may be most holy. Whoever touches them must be holy. And you shall anoint Aaron and his sons and consecrate them that they may minister to me as priests. Then he goes on to say, and you shall speak to the children of Israel saying, this shall be holy anointing oil to me throughout your generations. Now, this is very, very important. This is something that these false teachers admit and they don't want to share, and they just avoid the discussion. It shall not be poured out 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. Whoever compounds any like it, or whoever puts it on of any of it on, an outsider, shall be cut off from its people. If I'm reading that correctly, Baruch, basically, it's telling us it's for a purpose. It can't be duplicated. Your comments,

Baruch Korman 04:49

you're right. When it says it should not be poured on a man's flesh, it's talking about a general man, a typical man. This is something for the. Priests. And again, we look at anoint the tabernacle of meeting. Yes, that was done, and it was commanded to be done. But again, it is very dangerous in my mind to to then take where we live and say, Oh, I'm going to apply that, that commandment to my house. No, it's something that was uniquely for the tabernacle and for the priesthood. It does not involve normal individuals. Now, yes, we all become a kingdom of priests. We become that holy nation. But again, that does not justify treating our residences like the tabernacle and also using some, some anointing substance as the basis for anointing other individuals. I just don't see that in the Scripture correct.

Speaker 1 05:52

And for, you know, for this specific time and place, and the priest, he was a very specific recipe, we should say that was done and once again it was it was forbidden to be used again. So I think it's very, very important, like you said, people shouldn't just adopt this for their own residents. It's certainly not biblical for Samuel 10. Then Samuel took a flask of oil and put it on his head and kissed him and said, It is not because the Lord has anointed you commander over his inheritance. I think once again, if you can just share some context on this book.

Baruch Korman 06:31

Well, what we have here when Samuel took the flask of oil and poured it upon his head and kissed him, if I'm not mistaken, we're seeing this in regard to, was it anointing Shaul or David? In this context? Shaul, I believe. Okay, so what it says here is that he's doing that because God is commanding and agreeing. I should you say allowing the people's choice. But there's a very important concept, and this is the concept of comfort. When we look in the Scripture, we find that this word Nechama in Hebrew, for comfort. And by the way, we see an entirely different word when we speak about the Holy Spirit. And many times in English translations, the Holy Spirit is called the comforter, but it uses a different word. This word for the Holy Spirit being the comforter is really the Greek term Paraclete, which is a legal counselor for the purpose of righteousness. That's what the Holy Spirit does. He anoints us for righteous behavior, but, but when we look at this word comfort in the Bible, it's a restoration to the will of God. This is the example I would say, when we find that God took away the kingship and the kingdom from Shaul, what happens? The Scripture says, And God was comforted, why? It was a restoration back to the will of God, God's choice. And what did God do? Immediately thereafter, anointed David. So here again, we see here that God is using this as a teaching moment for the people saying, This is what you want. I'm going to give you what you want, and you're going to learn that this was not the best decision. What's the best decision? What God commands, what God chooses, correct?

Speaker 1 08:32

Thank you for healing and refreshing. You touched on that before Baruch, and this is what we're going to see some biblical applications for this in Luke 10:34 he went to him and bound up his wounds, pouring oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. So it's a purpose for healing. We're going to look at another one for healing later on. But and also refreshing as well, your comments

Baruch Korman 08:57

on this book, well, here again, I would simply concur with you. There are purposes for anointing. Here we see not just anointing with oil, but also wine. And we see something wine, more often than not, is symbolizing, symbolizing joy or happiness, and intense joy or happiness. And so even though this man was in a very difficult circumstance, the parable of the the the Good Samaritan. What we find here is that he ministered, and he wanted to bring joy to this man who went through a very, very harsh beating and was in a very difficult circumstance, correct.

Speaker 1 09:40

Thank you. Matthew 6:17 but you When you fast, anoint your head and wash your face. Your comments on this one,

Baruch Korman 09:49

well, again, we don't want to manifest in a spectacle way that we're fasting. Fasting should always be done with humility and. And putting God first. So don't show evidence that we're fasting, rather like it says here, anoint your head. That is a pleasing thing. Wash your face. Remove any signs that that you're fasting, because it's not a a spectacle. We do it out of sincerity and wanting to honor God and weaken our flesh so that we grow spiritually.

Speaker 1 10:24

Thank you. Mark 6:13 and they cast out many demons and anointed with oil many who were sick and healed them. There's the healing aspect of also not only praying, but anointing with all your comments.

Baruch Korman 10:41

Brooke, well, here again, it shows this anointing with oil those who are sick. It is a symbol that the one who healed was God, and therefore we anoint with oil to bear testimony that it's God who's doing the healing, not that individual, that person may have a gift of healing, but nevertheless, it's God who is the great healer. Correct?

Speaker 1 11:08

Without God, we can do nothing absolutely. James 5:14 if anyone among you is sick, let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, your comments on that one group?

Baruch Korman 11:23

Well, I think this is something that is clearly commanded, but I think oftentimes set aside, and I don't know why, it seems pretty clear to me. And people are sick, people have diseases, and what do they do? They run to the doctor. Now we're not against going to a doctor for treatment, but that's not the only avenue. We should also invite God, who is indeed the great physician, that He might come and heal us. And this is what James is telling us when he says, If anyone among you is sick, let him call for the elders of the church and let them pray over him. Great thing to do, also anointing him with oil in the name of the Lord. And I think that's so important, because this healing is so that we can demonstrate the character of the Lord. That's why we should want to be healed, that we can begin to serve God and demonstrate his character to others. And when we have that desire, I believe that it brings about a greater likelihood for this healing to take place.

Speaker 1 12:33

And I'm glad you touched on that, Brooke, because it is ignored a little bit in churches, and you shouldn't be. It's clearly a biblical practice. And I remember when you went to Chile with us, we were ministering to people. At the end, we were anointing people with oil, and it was a great blessing for people. Why? Because we told them to take our eyes off people and focus on the Lord, and we saw some wonderful things happen that day. Now I want to touch on this as well, because it is important a lot of people also choose to ignore this. But in Mark 14, verses three to seven, and while he was at Bethany in the house of Simon the leper, Simon, the leper, he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. There were some who said to themselves indignantly, why was this ointment wasted like that? For this ointment could have been sold for more than 300 denarii and given to the poor, and they scolded her. But Jesus said, Leave her alone. Why do you trouble her? She has done a beautiful thing to me. You can just share the application here in the context of what this lady did.

Baruch Korman 13:48

Well, she was one of the few women, fact, few people on the earth that understood that he was going to die. She anointed him for his burial. And we're not talking here about an anointing oil, but rather, we're talking about, as it says here, very costly perfume. And it's amazing to me because Bethany is bet Ani, the house of the afflicted ones, or the word AMI can be also related to poverty. And here's a woman, probably her most precious possession, this 300 denaria. What's 300 denaria? It's what a typical worker earns for 300 days of labor. So we're talking about a significant amount of money. And what does she do in order to honor her Lord in order, in recognition that he was going to die. And Passover represents death. Passover comes there's a death. What death? Well, the preferred death is the the Passover lamb. But if we don't follow that, what's going to die the first. Firstborn of both the family and also the firstborn of the animals. So when Passover comes, it signifies death. She was one of the few people on the earth that understood that Messiah had come to Passover to Jerusalem in order to die. So this is why it says here she has done this beautiful thing to me, or for me, is because she was recognizing what he was about to do.

Speaker 1 15:27

Amen, praise God. Now, Psalm 23 you anointed my head with oil. Would you kindly just touch on that a little bit? I know you've touched on the Psalms in your channel and your teachings. But I think like a little summary or recap the importance of this.

Baruch Korman 15:45

Well here we can see it in in two ways. First of all, this anointing, as we said, it is a blessing. It is comfort. It is something that is rejuvenating. But but also when it says, You anoint my head with oil. Normally, an anointing is equipping for a service for you to do something, something that God has called you to do. And I believe in in this context, we see here that in Psalm 23 David is speaking about God's faithfulness, God's ability to prepare a table for him in the presence of his enemies, David's enemies, and it just talks about God's faithfulness, that the enemy is not going to be victorious over the will of God, but but in the end, we see that through this anointing, this call, there's a relationship between an anointing and a call through this anointing, David is going to be brought into the will of God. I think that's foundational. An anointing is so that we can be brought into the will of God in order to do the will of God and to honor Him. Amen.

Speaker 1 16:57

So once again, dedicating a home instead of using oil, what is your response to that? Brooke, when people are okay, they say, Okay, we understand biblical we should be using oil in our residence. Can we dedicate a home to the Lord?

Baruch Korman 17:14

Well, here again, I would say, is it the right thing to say that I want to dedicate my family just like Joshua did at the end of his book about talking about, you know, as for me and my house, we will serve the Lord. That's a wonderful thing to do. But does that dedication did? Did Joshua take out oil and begin to anoint his home when he made that commitment to him, for himself and for his family, no so again, I don't see any biblical basis for for using anointing oil as a way of dedicating one's home. Just don't see it in the scripture, and we want to be very careful not to go in a different direction than the scripture we want to submit to biblical truth.

Speaker 1 18:06

Amen Baruch, well said, you know, I think that we've looked at quite a few things here in Scripture, and just like a brief summary, again, anointing oil is mentioned approximately 90 times in the Bible, depending on whether the count includes specific references to holy anointing oil or general acts of anointing. But he's mentioned literally over 100 times in total context. So, but like Baruch said, Should Christians use anointing oil today for the house? No, we don't see that in Scripture. So any final words from you, Baruch regarding this subject?

Baruch Korman 18:46

Well, I would just say this anointing is biblical, but we need to do it in the way that the scripture commands for healing, for restoration, for a commitment to God's will, God's purposes in your life. This oil is a preparation. It's a blessing, but we need to be very we need to be very careful not to take it beyond what the scripture commands.

Speaker 1 19:13

Amen, So brothers and sisters, we hope this is also clarified some things for you, we always point you to Scripture. That's the only truth that we have available to us. So thank you for spending time on this, Baruch. I think it is an important message so that, like you said, we don't go beyond what is written in Scripture. So from Baruch in Israel, from myself here in Sydney, Australia, we hope that you will join us for a future discussion. If you haven't subscribed to the Lovelsrael channel, we encourage you to please do so just subscribe, like and share these videos. So thank you for joining us. Shalom and blessings.