

The Need for Scriptural Oils

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The Way of the Most High

“Exalting belief in our Father, the Most High **יְהוָה** (YaHUAH), through His Turah, the 5 scrolls of M'shah (Moses).”

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CHEMICALS OR SCRIPTURAL ESSENTIAL OILS?



When Scripture becomes relevant and not simply a story book or a product of culture, we find that there are treasures for us. One of those lost treasures is the use of Scriptural oils.¹ Much of what we see today are deodorant sticks, toxic perfumes, putrid colognes and air fresheners that spew chemicals into our air. But is there an alternative... a Scriptural one?

One of our favourite recitations regarding this lost treasure is found in Psalm 104:14-15. While we do not normally reference outside the Turah (Law), this text is definitely in line with the favour we see YaH providing His people in the Turah (Law). We recite this for anointing our family or others, as well as for meal time. "He causes grass to spring up for the cattle, and herbs for the service of Adawm (Man), that he may bring forth bread from the land; ¹⁵and intoxicating wine to make the heart of Adawm (Man) rejoice; and *oil to make the face shine*; and bread to strengthen the heart of Adawm (Man)." You may find the song I made for this on our website, entitled "Lakhem" in our *Movies and Music* page. This whole passage is beautiful, focusing on the simple joys of life that the Most High gives. Our focus for the moment is on the oil in this passage. One of the things that this song emphasizes is maintaining beauty through oil. Olive oil really does make hair look more beautiful and causes the face to shine.

The word for "oil" in Aibreeth (Hebrew script) is "shimen." It is spelled from right to left as "shin, mem, noon." Here it is in the old script: שֶׁמֶן. The first letter, shin, is a picture of the two front teeth. The second letter, mem, is the picture of water. The last letter, noon, is the picture of a seed that is sprouting. What we have is the picture of someone chewing the water out of a seed. In this case, we get "oil" from the olive seed in the oil press. This oil is compacted and pressed into something that becomes very potent and useful.

Oil is a wonderful part of our Scriptural lifestyle in a variety of ways. One of the simplest being that it causes the face to shine. It is wonderful to see my wife's face with a little glow to it, or my beard and face resilient simply from a little olive oil. This shine and anointing from the Most High is what we seek. When people say that we look like we are shining, we can reply that it is the anointing of the Most High. We are a light to Him, as the oil of the menorah was a light to His Tent.

Oil of anointing is the first thing that we come across when we look for "shimen" (oil) in Scripture. You can read this in B'rasheet (Gen.) 28:10-18. It was at a certain place that Yaiqob (Jacob) received a special visit from the Most High. He was told he would inherit the land he was laying on; that his seed (offspring - sons) would become like the dust of the land. All tribes of the land would be favoured through him and his seed. Yaiqob (Jacob) got up in the morning and named the place "Bayt'Al" (Bethel), meaning the "House of the Mighty One." Lastly, because of the great experience and promise, the prophecy that was spoken to him, Yaiqob (Jacob) raised up a stone pillar and poured oil over it. Surely, plenty of texts could be referred to for anointing, but this one illustrates the very first time that we see "shimen" in Scripture and paints a vivid landscape of its importance. With this first occurrence we find it connected with anointing, as well as the presence and promise of the Most High.

Perhaps one reason why people are suffering and do not feel the presence and

¹ Photo of chemistry beaker taken from Microsoft Word 2002 clipart. j0239735.wmf.

promise of the Most High is because the use of Scriptural oils is lacking in their life. As a starting point, you may want to switch to olive oil for your cooking and regular use. You may use olive oil not only for cooking but for anointing your hair, beard, face, etc. Or use it as a base oil to add to essential oils like peppermint, or as we often do in our soap-making. To our knowledge, extra virgin cold-pressed is the best.

There is much more to Scriptural oils than olive oil, but certainly the most popular is the oil of the olive. It is used as the "carrier oil" in most cases. The "carrier oil" is your base oil that you put in your mixture. Then a mere drop or two of an essential oil like frankincense will do. We will look at other Scriptural oils used for burial, anointing, perfumes, general health and home use. A general list of Scriptural oils, apart from olive oil, is as follows:

1. "A'haylim" – Aloes (Num. 24:6).
2. "Tsari" – Balsam or "balm." In B'rasheet (Gen.) 37:25; 43:11.
3. "Q'nuh-b'shim" – Calamus/Sweet cane (Sh'moot (Ex.) 30:23).
4. "Q'dah" – Cassia (Sh'moot (Ex.) 30:24). It is "q'tsi'ai'oot" in plural or "q'tsi'ai'h" in singular.
5. "Q'numen" – Cinnamon (Sh'moot (Ex.) 30:23). "Cinnamon" is a somewhat close English transliteration.
6. L'baynuh" – Frankincense (Sh'moot (Ex.) 30:34; Wa'y'qora (Lev.) 2:1-2). This literally means "white" in Aibreet (Hebrew), and is used as the name of Labayn (Laban) in Scripture as well.
7. "Khelbaynuh" – Galbanum (Sh'moot (Ex.) 30:34). Again, one can see the relation of the original "khelbaynuh" to "galbanum."
9. "Ahzoob" – Hyssop (Sh'moot (Ex.) 12:22; B'medbayr (Num.) 19:6,18). "Azab" when spelled without the oo-ah (waw), as in Wa'y'qora (Lev.) 14:5-6. Again we see the relation between "ahzoob" and "hyssop."
10. "Mer" – Myrrh (Sh'moot (Ex.) 30:23). "Lath" is also translated as "myrrh" in some English translations of texts like B'rasheet (Gen.) 37:25.
11. "N'k'at" – Styrax (Gen. 37:25 - noted as "spicery" in the English text).
12. "Sh'khelat" – Onycha (Sh'moot (Ex.) 30:34).
13. "N'thep" – Stacte (Sh'moot (Ex.) 30:34).

It would be easy for anyone to look in a concordance for these oils or trees and plants from which we get these oils. Our point is that each of these fragrances, resins, trees and oils had significance to the people of Scripture in ancient times. Due to global corporate slavery, people are removed from such natural life, squished together in their little concrete boxes, far away from trees and anything natural. They have little time to stop and smell the roses. They have no idea what clothes smelling like frankincense and myrrh would have been like, or of aromatherapy in general. These Scriptural references exemplify various uses of nature.

Modern science now backs the use of incense and essential oils for aromatherapy. The great thing about essential oils is that they can often be taken **internally** as well. However, if you search on the internet or go to a local "health food store" you will find so-called essential oils which have warnings. Warnings which state that their oils are for aromatic or topical use only! The reason is because those oils are not true and natural. That is why they are harmful if taken internally. If that is the case, would you trust them for external use? Essential oils ought to cover a wide range of uses. Aromatic, topical or internal. So go ahead, spice up your life.

SPIRITUAL EXPERIENCE OF SCRIPTURAL OILS

Alish'bai and I can say that there is nothing that picks you up like beautiful smelling linen clothes with essential oils sprayed on them.

Frankincense is a great essential oil under the nose before bed time or prayer. The word for "frankincense" is "l'baynuh," and the root word for that is "lab" or "heart." "L'baynuh" means essentially a pure heart. The colour white (labayn) is representative of purity sprouting from the heart. The picture letters show us this, in that the letter "noon" (נ) is a seed sprouting from the heart (lab). The heart or "lab" is essentially the "shepherd/leader" of our bodily "house." This is represented by the letters lamed (ל) and bayt (ב). Frankincense is something that was used through the offerings of Scripture, and in a special mixture that went in the Tent of the Most High before the Ark of the Presence of יְהוָה (YaHUAH) (Sh'moot (Ex.) 30:34-37).

Incense and oils like frankincense can be a very spiritual experience for our homes, to remind us of the Presence of the Most High and of how wonderfully He receives our prayers. Essential oils may also be sprayed around the home or used in various ways at feast days like the Feast of Tents.

WARNING!

At this point readers should be informed that there ARE some "Scriptural oil" companies that have duplicated the mixtures talked about in Sh'moot (Ex.) 30:23-24 and 30:34. יְהוָה (YaHUAH) directly commanded not to duplicate those mixtures. If we do, we will be cut off from His presence and life itself (Sh'moot (Ex.) 30:38).

A second warning is that some essential oils, fragrances and herbs are only for external use. While we have emphasized buying pure oils which can be used internally, some things are not meant to be taken internally. Materials such as the *Essential Oils Desk Reference* can guide us in these matters.

SCRIPTURAL ESSENTIAL OILS FOR OUR HEALTH

What we have covered so far is only the surface of using Scriptural essential oils. We really get excited about them because of how effective they are at combating sickness, disease, head-aches, inflammation and more. The *Essential Oils Desk Reference* which we have is over 500 large pages, with illustrations, information on different health conditions and how to treat them with different oils or other remedies. Essential oils have done much for our health when we were feeling a fever coming on, overall health for our immune system, had a head-ache, stomach ache, baths and laundry. Alish'bai has used them often during pregnancy and child labour. We have used them in the treatment of infections our children have had. They have come in handy for a friend of mine who had depression and mental issues. They can lower blood pressure, treat sores and sore throats. They can be used in tooth-powder/paste and other homemade daily uses. They are certainly a better alternative to pharmaceuticals, perfumes and colognes. If you are interested in the desk reference book or essential oils, please contact us.

When observing the feasts of the Most High, think about the cleansing of the home that takes place before Passover and Unleavened Bread. According to Scripture, we are to remove the "corruption" (sh'ar (leaven) - Sh'moot (Ex.) 12:15) from our homes. This deals specifically with leavened bread products. But most people, due to Orthodox Jewish error

and tradition, clean their homes of leavened products and all products that contain fermentation, such as vinegar and yeast. This is going overboard though, as this festival deals with the barley harvest, unleavened cakes made in haste and their deliverance from M'tsrayim (Egypt). They did not seek to get rid of vinegar and all other fermented products when they were leaving M'tsrayim (Egypt). Surely they had wine as well. Even in rabbinical tradition they have wine, which seems very contradictory to their tradition in this regard. Nor is this implied in the commandments concerning this festival. This is yet another rabbinical tradition which has no root in ancient Scripture.

Beyond getting the bread crumbs out of your house at the feast of Unleavened Bread, we also need to **get the chemicals and garbage out of our homes and bodies!** We need to get rid of the "corruption" from our homes and bodies. True, the feast of Passover and Unleavened Bread deals with bread, but consider the other "leaven" that is in our homes and bodies. Trusting in false food products that are often degenerate and chemically harmful in our food, cleaning products and clothing should be considered as serious health concerns. Now isn't it interesting that as people clean out the leaven from their homes, they use chemical cleaners? Kind of an oxymoron. The use of Scriptural essential oils will help us to clean our homes, keep fresh, healthy, spiritual and enjoy the festivals of the Most High.

SOURCES

Essential Oils Desk Reference. Fourth Edition. USA: Essential Science Publishing, 2007.