

Exodus Chapter 30

- Fannie Crosby was born blind, in 1820, died at the age of 95 in 1915). She wrote over 8,000 hymns during her life.
 - One time a preacher sympathetically remarked, "I think it is a great pity that the Master did not give you sight when He showered so many other gifts upon you."
 - She quickly replied "Do you know that if at birth I had been able to make one petition, it would have been that I should be born blind?" "Why?" asked the surprised clergyman.
 - "Because when I get to heaven, the first face that shall ever gladden my sight will be that of my Savior!"
 - **She wrote a hymn about consecration which is what this and the last chapter have been all about - "I AM Thine Oh Lord" – It's almost as if she was thinking about this portion of scripture.**
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- As we move through the first door way and enter into the Tabernacle courtyard, the first thing we see is the brazen altar – the altar of sacrifice – reminding us of the cross.
- As we move past the brazen altar, we come to the brazen sea, the brass laver used for washing.
- Then we enter through the door into the Holy Place. To our right is the table of show bread – reminding us that Jesus is the bread of life.
- To our left is the golden lamp stand of pure beaten gold, reminding us that Jesus is the "light of the world"
- Strait ahead is the veil that leads into the Holy of Holies, the place where the ark of the testimony is, and where the Mercy Seat is, the place where God said He would meet with His people. This is the place where only the High Priest could enter, where he could only enter once a year.
- Just in front of that is the altar of incense, where the priest would minister daily – every day seeing the veil the separated the presence of God from himself.
- There were 24 courses of priests who took turns ministering in the Tabernacle and later in the Temple.
- Their primary goal, or the most coveted position was to offer incense & prayer at the altar of incense on behalf of the people to the Lord.
- There is a gap of time between the end of the Old Testament, the Tenach, until the beginning of the New Testament. They are referred to as the 400 years of silence.
- What this is referring to is that for 400 years the priests continued to go into the Holy Place and minister at the altar of incense, day by day – and God was silent – they did not hear the voice of God all during that time.
- That is until one day, a priest by the name of Zacharias – the father of John the Baptist heard the voice of the Lord once again.

- What a privilege – it's the same for us – the highest pursuit in the life of a Christian is to worship the Lord and to be in the presence of God and to hear His voice.
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V: 1-10 Instructs us about the Altar of incense:

V: 1 The other pieces of furniture for the inside of the Tabernacle were already described, the altar for burnt offerings, which is outside the Tabernacle has already been constructed.

- The altar of incense is the only piece that seems out of order
- Shittim wood or acacia wood; acacia trees grow in desert regions, they grow in very dry ground.

Speaking of Jesus:

Isaiah 53:2 “For He shall grow up before Him as a tender plant, and as a root out of a dry ground...”

- Another attribute or characteristic of acacia wood, or shittim wood is that termites and insects don't eat it, and it doesn't rot, the word “shittim” is associated with being incorruptible.

Hebrews 4:14-16 “¹⁴Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. ¹⁵For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin (without corruption). ¹⁶Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

V: 2 1 cubit / 18 inches – square. 2 cubits tall / 36 inches.

- Horns in the four corners – representing power.

V: 3-5 The earthly shittim wood overlaid completely with Gold, points to Jesus.

- Frail humanity, the dust of the earth – covered in the Deity of Gold.

John 1:14 “And the word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

- The four horns, and a molding / lip, covered with gold around the circumference.
- Golden rings attached at the corners for staves, similar to the ark and the altar.

- This was all set up to be mobile; when the pillar of cloud by day or the pillar of fire by night lifted up from off of the Tabernacle and began to move – that was the cue for the people to pack up their stuff – and for the priests to pack up the Tabernacle and prepare to follow the Lord to the next destination.

V: 6 Placement: In the Holy Place before the veil that leads into the Holy of Holies.

- Incense represents prayer:

Key phrase: “Where I will meet with thee.”

Psalm 141:2 “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.”

Revelation 5:8 “And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours (bowels, incense), which are the prayers of saints.”

Revelation 8:3-4 ³And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. ⁴And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.”

- The message here would seem to be that it is through prayer that we approach Jesus, and through Him that we enter into the presence of God.
- The altar of incense was the closest piece of furniture next to the ark itself, next to the very presence of God – in a sense (incense) we're never closer to the Father than when we're in prayer. *This is where we meet with Him.*
- It is at the ark of the testimony that God will meet with His people.
- As important as it was, the altar of incense was fairly small.
- In the same way it isn't the size of our prayers, the length or the style that counts.

Ecclesiastes 5:2 “Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.”

- What counts is our sincerity, our honesty with Him.

Psalm 51:17 “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

V: 7-8 Aaron shall burn sweet incense upon this altar in the morning when he maintains the lamps, and again when he lights the lamps in the evening.

- There is a connection between the presence of the Holy Spirit and prayer.

- A perpetual incense:

Psalm 16:8 “I have set the Lord always before me: because He is at my right hand, I shall not be moved.”

1 Thessalonians 5:17-18 “¹⁷Pray without ceasing. ¹⁸In everything give thanks: for this is the will of God in Christ Jesus concerning you.”

- Driving, hanging out with people.
- There are two things that are essential to fellowship with God: God’s word & prayer.

V: 9 Warning / admonition: No strange incense is to be burnt upon this altar. No other kind of offering is to be made upon this altar:

- Nothing but that which is ordained by God – no strange stuff in our worship.
- Later, Aaron’s sons Nadab & Abihu would attempt to bring strange fire into the worship of God and God killed them on the spot – it was dealt with immediately.
- No blood is to be shed at this altar.
- The other offerings were made at the altar of sacrifice that is where the blood was shed.
- That is intended to only happen once.

Hebrews 10:10 “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”

Hebrews 10:14 “For by one offering he hath perfected for ever them that are sanctified.”

- There is a prescribed type of incense made according to God’s standards & specifications.

John 4:24 “God is a spirit, and they that worship Him must worship Him in spirit and in truth.”

- We are to worship God on His terms, not ours...

V: 10 There was a daily offering made for the atonement or cleansing of the altar of sacrifice, the brass altar (Exodus 29:36) – but this altar is atoned for once a year.

- The way this is worded is would appear to be on Yom Kippur – the day of atonement.

- The atonement would be upon the horns of the altar. Horns are representative of power, reminding us of the power of prayer.
- Because there is such power in prayer, Satan will do everything that he can to keep us from praying, to keep us from exercising that power.

V: 11-16 Instructs us about the half shekel offering for the males.

V: 11 When you take a census and determine how many men are in the nation – each one is to “ransom his soul” with a ½ shekel.

- This isn't a complete census, it doesn't include women & children, just the men who are able to go to war.

Numbers 26:2 “Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father' house, all that are able to go to war in Israel.”

- In 1 Chronicles 21 King David sends Joab out to number his army, in doing so David kindles the wrath of God and 70,000 people die.
- What is the difference here? The difference is motive: when David numbered his men of war, it was based on pride – how big is “my” army.
- When the men are counted in this census, it is specifically to pay a “ransom.”
- The Hebrew word for “ransom” is “kofar” which is a covering. It is first used in **Exodus 21:30**
- If you murdered someone, with intent – then there was no ransom for that man.

Numbers 35:30-31 ³⁰“Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. ³¹Moreover ye shall take no satisfaction / “kofar” for the life of a murderer, which is guilty of death: but he shall be surely put to death.”

Psalm 49:6-8 ⁶“They that trust in their wealth, and boast themselves in the multitude of their riches; ⁷none of them can by any means redeem his brother, nor give to God a ransom for him: ⁸For the redemption of their soul is precious, and it ceaseth for ever.”

- But if it was manslaughter, accidental, or perhaps sanctioned as in a time of war, then there was a ransom to be paid.

Talking about if your ox gored someone, and you knew that the ox was prone to it

Exodus 21:30 “If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.”

- This “ransom” or mandatory payment on behalf of the men who are able to go to war would be a pre-payment plan, because as they entered the promised land, they were called to wipe out it’s inhabitants.

Matthew 20:28 “Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” (for the many)

1 Timothy 2:5-6 “⁵For there is one God, and one mediator between God and men, the man Christ Jesus; ⁶who gave Himself a ransom for all, to be testified in due time.”

- Calvinism / Arminism?
- Did Christ die just for the believer, or did He die for the sins of the whole world?

Answer: yes on both counts.

- Christ died for the whole world in the sense of propitiation – that is the Mercy Seat.
- That is the satisfaction for the wrath of God against sin. He died for the whole world.

1 John 2:2 “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

1 Timothy 4:10 “For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

- So in some sense He is also the saviour of those who don’t believe.
- This is speaking of “**propitiation**”, the satisfaction of the righteous requirements of God in relation to sin.
- But in the sense of redemption, only true believers are redeemed.

Did Jesus die just for the sins of the elect? Yes.

Did Jesus die for the sins of the whole world? Yes

- I’m not going to be dogmatic on all of this, in fact I’m taking a Cal-Minist view of this. They are both true, and just because I can’t reconcile the two doesn’t mean they aren’t true, or that God hasn’t reconciled it in some way that I can’t fathom.
- I don’t want to be in the place of limiting God.

Isaiah 55:8-9 “⁸For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. ⁹For as the heaven’s are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

V: 12 “... *that there be no plague among them...*”

Plague: (H 5063) negeph, neh'-ghef; a trip (of the foot); fig. an infliction (of disease):- plague, stumbling, smite, smitten, slaughter / defeat.

- Because they have been ransomed, they will be victorious – there will be no defeat.
- Even in the midst of war, and in this case war that God would initiate – He values human life, it is not taken for granted.

V: 13-14 The rich and the poor are treated exactly alike:

Proverbs 22:2 “The rich and poor meet together: the Lord is the maker of them all.”

Acts 10:34 “... of a truth I perceive that God is no respecter of persons.”

V: 15-16 There are those who throughout church history have sought to use these scriptures to say that you can make atonement for our soul through the payment of money to the church.

- We cannot atone – be at one with God through the offering of gold or silver.

1 Peter 1:18-19 “¹⁸Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹but with the precious blood of Christ, as of a lamb without blemish and without spot.”

- It’s not about what we can pay, it’s about what He has already paid.

Ephesians 2:8-9 “⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.”

- Part of the purpose of this mandatory offering was practical, to support service of the Tabernacle.
- Later in the NT this offering came to be known as the “Temple tax”.

- When Peter was challenged on whether Jesus was obedient to the Law in this regard, Jesus sent Peter out to get a fish – which had a coin in its mouth – and He used this to pay the tax for both Peter and Himself.
- It is an exciting thing in the life of a Christian when we come to that understanding that we weren't redeemed with gold or silver, or any earthly sacrifice, but by the precious blood of Jesus.

1 Corinthians 6:19-20 ¹⁹What, 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? ²⁰For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

- It's a wonderful thing when the Christian comes to that understanding that our lives are not our own, we've been bought for a price – I was headed to hell and damnation, now I've been set free and I'm headed to eternal glory with Jesus – so have your way Lord.
 1. Why am I still single? You're not your own.
 2. Why am I stuck in this job? You were bought with a price.
 3. Why am I going through this difficulty? You belong to God.

V: 17-21 Instructs us about the brass laver for washing.

V: 17-18 A basin made of brass, on a stand or base to be filled with water so that the priests can wash.

- To be placed between the Tabernacle and the altar of sacrifice.

V: 19-21 The priestly duties were bloody.

- They are going to wash their hands and their feet, because what they touch – the instruments in the Tabernacle are holy, they will wash their feet because they will be standing on holy ground.

Psalm 24:3-4 ³Who shall ascend into the Hill of the Lord? Or who shall stand in His holy place? ⁴He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

- The Hebrew language is fairly generic regarding washing, but the Greek language has two specific words to describe "wash" or washing:
- In the Septuagint, or Greek translation of the Old Testament text, made around 250 BC we see the use of a descriptive word.
- When Aaron and his sons were washed in the previous chapter, it was a complete bath as described by the word "louo".

G-3068. louo, loo'-o; verb; to bathe the whole person; whereas G3538 means to wet a part only, and G4150 to wash, cleanse garments exclusively), wash.

[Here in our text:](#)

G-3538. nipito, nip'-to; to cleanse the hands or the feet or the face, wash.

- Their sins were already atoned for at the brazen altar / cross – they are clean, they just need to wash their hands and their feet.

John 13:8-10 “⁸Peter saith unto Him, thou shalt never wash (nipito) my feet. Jesus answered him, if I wash (nipito) thee not, thou hast no part with Me. ⁹Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. ¹⁰Jesus saith to him, he that is washed (louo) needeth not save to wash (nipito) his feet, but is clean every whit: and ye are clean, but not all.”

- When Aaron and his sons were washed in their sanctification it was “louo” – a complete bath.
- Just like Jesus taught His disciples, the priests were cleansed by the sacrifice upon the altar, just as we are cleansed by His death upon the cross – now we just need to wash our hands and our feet – just as the priests only need to wash their hands and their feet.
- How does that cleansing take place?

John 15:3 “Now you are clean through the Word which I have spoken unto you.”

Ephesians 5:26 “That He might sanctify and cleanse it (with the washing) of water by the word.” (“with the washing” = G3067 “loutron” = “laver”.

- Paul was referring back to our very passage, acknowledging that they didn’t need a whole bath, just to clean the extremities, daily cleansing.

Psalm 119:9 “Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.”

James 4:8 “Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”

- For Aaron and his sons, failure to wash meant death.

V: 22-33 Instructs us about the holy anointing oil.

V: 22-25 The recipe for the holy anointing oil:

- The ingredients listed along with the base ingredient of olive oil:
 1. Pure myrrh. 500 shekels. Arabia, Yemen, Somalia.
 2. Sweet Cinnamon. 250 shekels.
 3. Sweet Calamus. 250 shekels.
 4. Cassia. 500 shekels.
 5. Olive oil: 1 hin. (1 gal.)
- This oil was used throughout Israel's history to anoint three groups of people:

Prophets – Priests - Kings.

V: 26-30 This oil was not used sparingly, it was used to anoint the Tabernacle, the ark, the table of show bread, all the implements, the candlestick (menorah), the altar of incense, the brass altar of sacrifice, the laver, and Aaron, and his sons – they were all to be anointed.

- Oil, anointing oil represents or symbolizes the Holy Spirit:

Zechariah 4:1-6 “¹And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, ²and said unto me, what seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: ³And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. ⁴So I answered and spake to the angel that talked with me, saying, what are these, my Lord? ⁵Then the angel that talked with me answered and said unto me, knowest thou not what these be? And I said, no, my lord. ⁶Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by My spirit, saith the Lord of hosts.”

Speaking of the liberality of the Spirit:

John 3:34 “For He whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto Him.”

V: 31-33 This was to be special, exclusive, nothing else like it was to be made.

- We are warned against a counterfeit movement of the spirit, and we are warned of counterfeit Christ's so called.

John 10:1 “Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.”

V: 34-38 Instructs us about the incense to be offered upon the altar of incense.

V: 34 Like the anointing oil, the three spices used to make the sweet incense, stacte, onycha, and galbanum, besides being sweet – none were indigenous to Israel – they were all brought from far away places.

V: 35 “Tempered” – also translated as “salted”.

Colossians 4:6 “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”

V: 36-38 They were to “beat” or “grind” it to be very small – like powder.

- It has to be broken down so that it can be sacrificed to the Lord.

Psalm 34:18 “The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.”