

# EXODUS: The Person, Promise, and Power of God

## Exodus 30 – Worship of the Holy

**“<sup>45</sup>I will dwell among the people of Israel and will be their God.  
<sup>46</sup>And they shall know that I am the Lord their God, who brought them out of the  
land of Egypt that I might dwell among them. I am the Lord their God.”  
Exodus 29:45-46**

### Two premises; two promises:

- 1) I will \_\_\_\_\_ among the people ...
- 2) The people will \_\_\_\_\_ Who I am and what I have done ...

Remember: The \_\_\_\_\_ tabernacle is a copy of the \_\_\_\_\_ temple.

*‘They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain”’ (Heb. 8:5).*

### The Altar for burning incense – v. 1-10

This altar, as its title tells us, was supposed to be for the burning of incense, not for any other type of sacrifice, such as animals or grain offerings: ‘You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it’ (Exod. 30:9).

### Reasons for the Altar:

- 1) The Altar for incense produced perpetual \_\_\_\_\_, depicting God’s presence on \_\_\_\_\_.

What happened at Mount Sinai is going to happen routinely in the tabernacle in symbolic form. A reproduction of the experience of Sinai is built into the routines of the tabernacle:

*<sup>16</sup> On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. <sup>17</sup> Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. <sup>18</sup> Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. <sup>19</sup> And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. <sup>20</sup> The Lord came down on Mount Sinai, to the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up. (Ex. 19:16-20)*

God is cloaked in cloud and smoke for He is holy and cannot be looked upon directly by sinful man.

- 2) The \_\_\_\_\_ incense of the Altar covers the malodorous smells that would have been generated by the slaughter and sacrifice of animals. God’s presence was to be \_\_\_\_\_, not \_\_\_\_\_.

*<sup>7</sup> And Aaron shall burn fragrant incense on it. (Ex. 30:7)*

- 3) The \_\_\_\_\_ of burning the incense day and night reminded the priests of their need to \_\_\_\_\_ with consistency and regularity.

*7b Every morning when he dresses the lamps he shall burn it, 8 and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the Lord throughout your generations. (Ex. 20:7b-8)*

- 4) The need for \_\_\_\_\_ the Altar with blood once per year was yet another reminder of the \_\_\_\_\_ and \_\_\_\_\_ of man, who was in regular contact with the Tabernacle, Altar, and its other furnishings.

*10 Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the Lord." (Ex. 30:10)*

It is also a vivid reminder of \_\_\_\_\_ our prayers.

Consider the correlation between the small, golden altar for incense \_\_\_\_\_ the Tabernacle and the larger, bronze altar for sacrifice \_\_\_\_\_ ...

We may approach the throne of God because we have been granted access through the \_\_\_\_\_ of a \_\_\_\_\_.

*"At the brazen altar Christ died for us, shed His blood, reconciled us to God, and made us forever secure in Him. But at the golden altar He lives in heaven to intercede for those for whom He has already died, and who are already saved. The brazen altar speaks of the death of Christ; the golden altar speaks of the living, resurrected, ascended Lord Jesus Christ. The two altars, therefore, speak of the death and the resurrection, and constitute the full message of the Gospel." (M.R. DeHaan)*

#### What the Altar foreshadows:

"When the apostle John was drawn up to heaven in his revelatory vision, he beheld the heavenly temple, the pattern upon which the earthly temple was built. John observed the worship of the lamb and the use of golden bowls of incense. The burning incense, John tells us, were the prayers of the saints (Rev. 5:8). We find another passage from Revelation that further elaborates upon the nature of the incense in the heavenly temple: 'And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel' (Rev. 8:3-4). These two passages provide us with some guidance regarding the altar of incense.

Remember that the heavenly temple is definitive for the earthly tabernacle, the shadow or copy of the heavenly. So, then, it appears that the altar of incense was to be a reminder to the high priest of the need for prayer in the presence of the Lord. The prayers of the high priest were supposed to rise with the smoke from the altar, just as we see in the imagery from Revelation – smoke and prayers mingled together. This means that the altar of incense should draw our attention to the prayers of the high priest, and also the prayers of God's people.<sup>1</sup>"

*<sup>1</sup> O Lord, I call upon you; hasten to me! Give ear to my voice when I call to you! <sup>2</sup> Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice! <sup>3</sup> Set a guard, O Lord, over my mouth; keep watch over the door of my lips! <sup>4</sup> Do not let my heart incline to any evil, to busy myself with wicked deeds in company with men who work iniquity, and let me not eat of their delicacies! (Psalm 141:1-4)*

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<sup>1</sup> J. V. Fesko, *Christ and the Desert Tabernacle* (Darlington, England: EP Books, 2012), 88.

## The Census Tax – v. 11-16

<sup>11</sup> The Lord said to Moses, <sup>12</sup> “When you take the census of the people of Israel, then each shall give a ransom for his life to the Lord when you number them, that there be no plague among them when you number them. <sup>13</sup> Each one who is numbered in the census shall give this: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as an offering to the Lord. <sup>14</sup> Everyone who is numbered in the census, from twenty years old and upward, shall give the Lord’s offering. (Ex. 30:11-14)

### Reasons for the tax:

- 1) To remind them of their \_\_\_\_\_ from Egypt (and plagues) and their necessary \_\_\_\_\_ to God who has \_\_\_\_\_ of them.

<sup>4</sup> ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. <sup>5</sup> Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; <sup>6</sup> and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.” (Exodus 19:4-6)

To \_\_\_\_\_ them is to say that God \_\_\_\_\_ them.

A. W. Pink comments: “When God numbers or orders anything to be numbered, taking the sum of them denotes that they belong to Him, and that He has the sovereign right to do with them as He pleases. The action itself says of the things numbered, ‘These are Mine, and I assign them their place as I will.’” (A.W. Pink)

“... You are not your own, <sup>20</sup> for you were bought with a price.” (1 Cor. 6:19b-20)

- 2) To remind them that they all have received the \_\_\_\_\_ from the Lord and He is no respecter of persons. The \_\_\_\_\_ was paid to redeem each of them.

<sup>15</sup> The rich shall not give more, and the poor shall not give less, than the half shekel, when you give the Lord’s offering to make atonement for your lives. (Ex. 30:15)

- 3) To provide an \_\_\_\_\_ in the Tabernacle in which they all have an equal stake.

Likewise, we too are “numbered” as the redeemed:

“... God’s firm foundation stands, bearing this seal: “The Lord knows those who are his ... (2 Tim 2:19)

“... he chose us in him before the foundation of the world ... (Eph 1:4)

<sup>22</sup> And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. <sup>23</sup> And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. <sup>24</sup> By its light will the nations walk, and the kings of the earth will bring their glory into it, <sup>25</sup> and its gates will never be shut by day – and there will be no night there. <sup>26</sup> They will bring into it the glory and the honor of the nations. <sup>27</sup> But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life. (Rev. 21:22-27)

The price paid for our redemption was also a Lamb:

<sup>18</sup> knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, <sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot. (1 Peter 18-19)

### **The Basin – v. 17-21**

*17 The Lord said to Moses, 18 “You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it, 19 with which Aaron and his sons shall wash their hands and their feet. 20 When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the Lord, they shall wash with water, so that they may not die. 21 They shall wash their hands and their feet, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations.” (Ex. 30:17-21)*

The basin was the constant reminder of the need to be pure before the Lord.

Whereas the great bronze altar reminded them of their \_\_\_\_\_ (sin taken away by the price of a sacrifice), the basin reminds them (and us) of our ongoing need for \_\_\_\_\_.

Though the ultimate penalty for our sin has been paid, we are \_\_\_\_\_ in need of constant attention to holiness, confession of sin, and receiving of forgiveness.

### **The Anointing Oil (and Incense) – v. 22-38**

Once they were clean, the priests were able to serve God in his holy sanctuary. Exodus 30 ends by reminding us how holy the Tabernacle was. Everything in, on, and around the tabernacle was anointed with sacred oil, and in this way it was set apart for God’s service.

The people must always remember that \_\_\_\_\_ and He dwells with us in \_\_\_\_\_.

Also, those who have been reconciled to God by the \_\_\_\_\_ of sacrifice and who diligently pursue personal holiness and practical \_\_\_\_\_ by regular confession and repentance, are thus \_\_\_\_\_ and \_\_\_\_\_ for service to God.

They become a \_\_\_\_\_ to Him.