

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Exodus 30.

(2014)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Exodus 30.

(A brief overview of the main topics).

Topics.

- The pattern for the altar to burn fragrant incense on every morning and evening.
- A census of the people of Israel is to be taken.
- Everyone from twenty-years and up is to give a ransom to the LORD.
- Everyone from twenty-years and up is to give a half a shekel for atonement.
- The atonement money is to be given for the service of the tent of meeting.
- The pattern for the basin of bronze for washing the priests' hands and feet.
- The recipe for the sacred holy anointing oil.
- The anointing of the tent of meeting and the ark of the testimony.
- The anointing of Aaron and his sons so they may serve the LORD as priests.
- The recipe for the sacred and holy incense blended by the perfumer.

INTRODUCTION: in the book of Exodus, God fulfilled His promise to Abraham by multiplying Abraham's descendants into a great nation delivering them from slavery in Egypt to journey to the Promised Land, and then binding them to Himself with a covenant at Mount Sinai. Moses, under the direct command of God and as leader of Israel, received the Ten Commandments from God, along with other laws governing Israel's life and worship. He also led the nation in building the Tabernacle, a place where God's presence can dwell among his people and where they can make sacrifices for sin.

Most Jews and Christians recognise Moses as the author, writing sometime after the Exodus from Egypt (about 1445 B.C.). Note: the promise God made to Abraham will be perfectly fulfilled when Christ returns in glory and all those (Jews and Gentiles) who belong to God's Kingdom are gathered to him. (See also the introduction to chapter one).

NOTE: for information of people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

The chapter is about the design of the altar of incense, the census of the people of Israel and the ransom they are to give for their lives. The design of the basin for the priests' to wash their hands and feet, the recipe for the anointing oil and for the incense and the anointing of Aaron and his sons so they may serve the LORD as priests.

The layout of the tabernacle: the tabernacle was divided into two sections, the first section was called the Holy Place the second section was called the Most Holy Place and the court surrounding the tabernacle was called the outer court. The entry into the outer court and the entry into the tabernacle faced east.

When the people of Israel entered the gate into the outer court the first thing they would see was the altar for sacrifices and burnt offerings, behind this was the basin for the priests to wash their hands and feet before ministering and behind the basin was the tabernacle itself.

Behind the first curtain of the tabernacle (the entry into the Holy place) on the left was the golden lampstand and on the right the table of shewbread.

The altar of incense was also in the Holy Place in front of the curtain separating the Holy Place from the Most Holy place and the Ark of the Covenant was behind this curtain in the Most Holy Place. The sweet smelling aroma of the incense would drift over the curtain and into the Most Holy Place.

Burnt offerings: it helps to think of the word barbecued or cooked when the Scriptures talk of burnt offerings being sacrificed to the LORD, because most of the burnt offerings are not burnt as we think of something being burnt to ashes, but are barbecued and become cooked food for the high priest and his family and for the Levitical priesthood. They are spoken of being offered to the LORD because most of them become food for the LORD'S priests.

Consecrate; from Strong's Concordance means to pronounce or observe as clean

Cubit: comes from the Hebrew word ('ammah), from Strong's Concordance it is a unit of measure or the fore-arm (below the elbow) (approximately 300mm). A long cubit is the length of the fore-arm plus the length of the hand (approximately 500mm in total) while a handbreath is the length of the hand (approximately 200mm).

An altar of incense: was to be made to burn incense on. Its length was one cubit (about 300mm) its width was one cubit (about 300mm) and its height was two cubits (about 600mm). It was to have two rings on each side and two poles were to be made to go through the two rings on each side to carry it with. It was to have four horns at each corner of the altar made of one piece. All of these were to be overlayed with pure gold. It was put in the Holy Place in front of the veil that is covering the ark of the testimony and the mercy seat in the Most Holy Place.

Every morning and evening Aaron was to burn fragrant incense on the altar of incense and attends to the lamp in the Holy Place and the LORD would meet with the priest. This was to be a regular incense offering before the LORD throughout Israel's generations.

The yearly atonement: once a year Aaron was to make atonement on the horns of the altar of incense with the blood of the sin offering of atonement throughout Israel's generations. It is most holy to the LORD.

A basin of bronze: was to be made with a stand of bronze, for the priests to wash their hands and feet when they went into the tent of meeting (the Holy Place) before ministering before the LORD. It was to be filled with water and placed outside of the tent of meeting between the altar for sacrifices.

Aaron and his sons were to wash their hands and feet with water so that they would not die when they went into the tent of meeting, or when they come near the altar of sacrifice to minister before the people and before the LORD. It was to be a statute forever to Aaron and his sons and to his offspring throughout their generations.

Numbering the people: the LORD told Moses to number all the people of Israel from twenty years old and upward, each person was to give a ransom for his or her life to the LORD so that there would be no plague among the people, everyone who was numbered in the census was to give half a shekel as an offering to the LORD, to make atonement for the people's lives.

The rich were not to give more and the poor were not to give less than half shekel. The half-shekel atonement money that the people gave was to be used for the service of the tent of meeting it was to bring the people of Israel to remembrance before the LORD and to make atonement for their lives. (Exodus 30:12-16).

The sacred and holy anointing oil was to be made using: -

- 500 shekels of the finest spices of liquid myrrh.
- 250 shekels of sweet-smelling cinnamon.
- 250 shekels of aromatic cane.

- 500 shekels of cassia.
- One hin of olive oil.

The following was to be anointed with sacred and holy anointing oil: -

- The tent of meeting.
- The ark of the testimony.
- The altar of incense.
- The basin and its stand.
- The table.
- The lamp stand.
- The altar of burnt offering.
- All their utensils were to be anointed and consecrated so that they would be most holy and whatever touched them would become holy.
- Aaron and his sons were to be anointed and consecrated so that they may serve the LORD as priests.
- The anointing oil was to be the LORD'S Holy anointing oil throughout Israel's generations.
- The anointing oil was not to be poured on the body of an ordinary person.
- No one was permitted to make any other oil like it in composition, because the anointing oil was holy to the LORD.
- Whoever compounds any oil like it or whoever puts any of it on an outsider was to be cut off Israel.

Incense made for the LORD: the perfumer was to make pure and holy incense it was to be equal parts of sweet spices, stacte, and onycha, and galbanum and pure frankincense blended and seasoned with salt. Some of it was to be beaten very small and a part of it was to be placed in the Holy Place in front of the curtain separating the Holy Place from the Most Holy Place so that it sat before the Ark of the Covenant that was in the Most Holy Place.

This was so that the priest could attend to it without entering the Most Holy Place. The sweet smelling aroma would drift over the curtain and into the Most Holy Place. The people were not to make the incense for themselves because it was to be holy to the LORD, whoever did make any incense like it to use as perfume was to be cut off from Israel.

End.