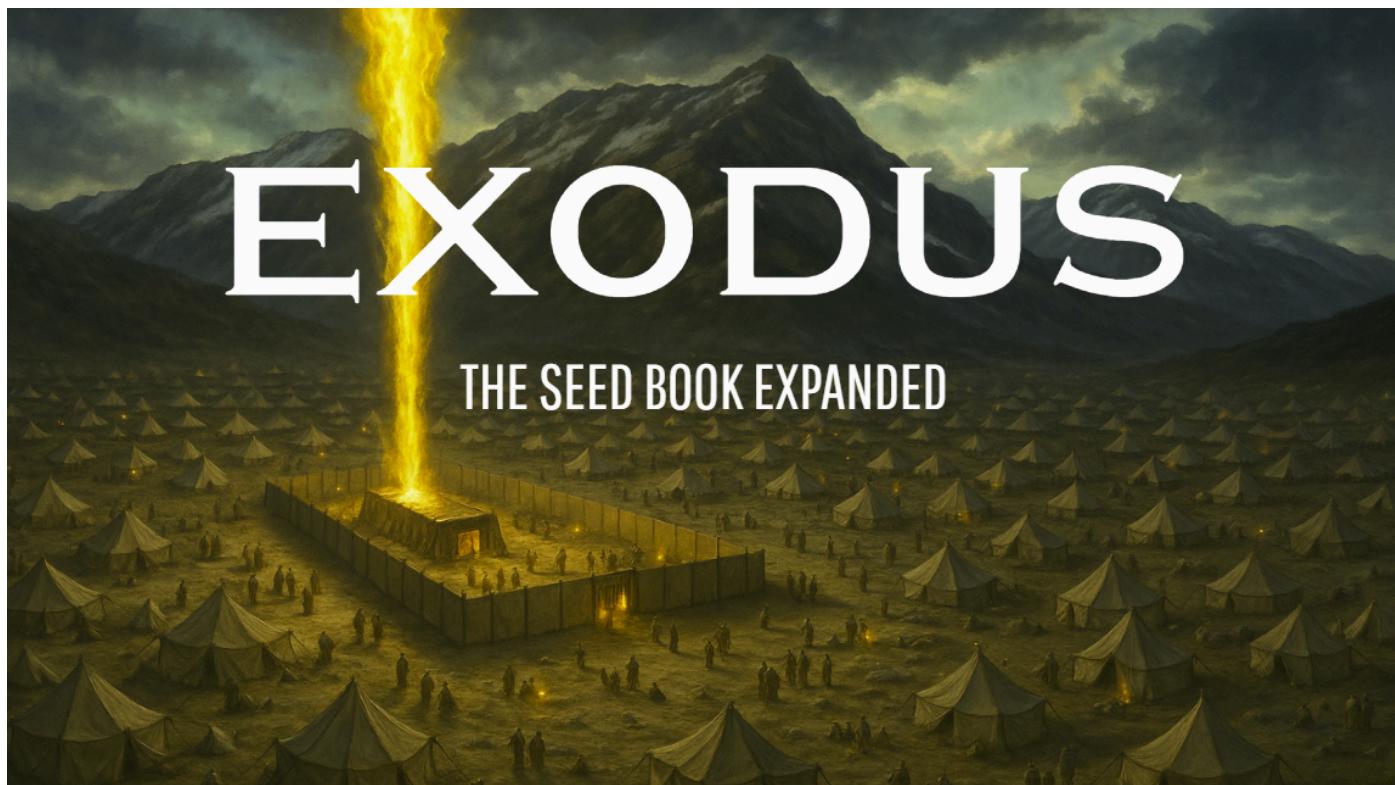


Exodus 30 (TAC)

Monday, February 9, 2026

11:45 AM



Good evening Arising Church!

We are joyfully moving forward through the book of Exodus and tonight we will be going through chapter 30 together! We are going to progress with the themes we have been discussing for over 30 weeks now, namely the topic of God dwelling with his people, Israel, and the entire world through them. To start our review, we want to remind you of a passage that we read 7 months ago in Exodus 6.

- o **Exodus 6:6–8 (NIVUK84)**

7 I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.

6 “Therefore, say to the Israelites: ‘I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being

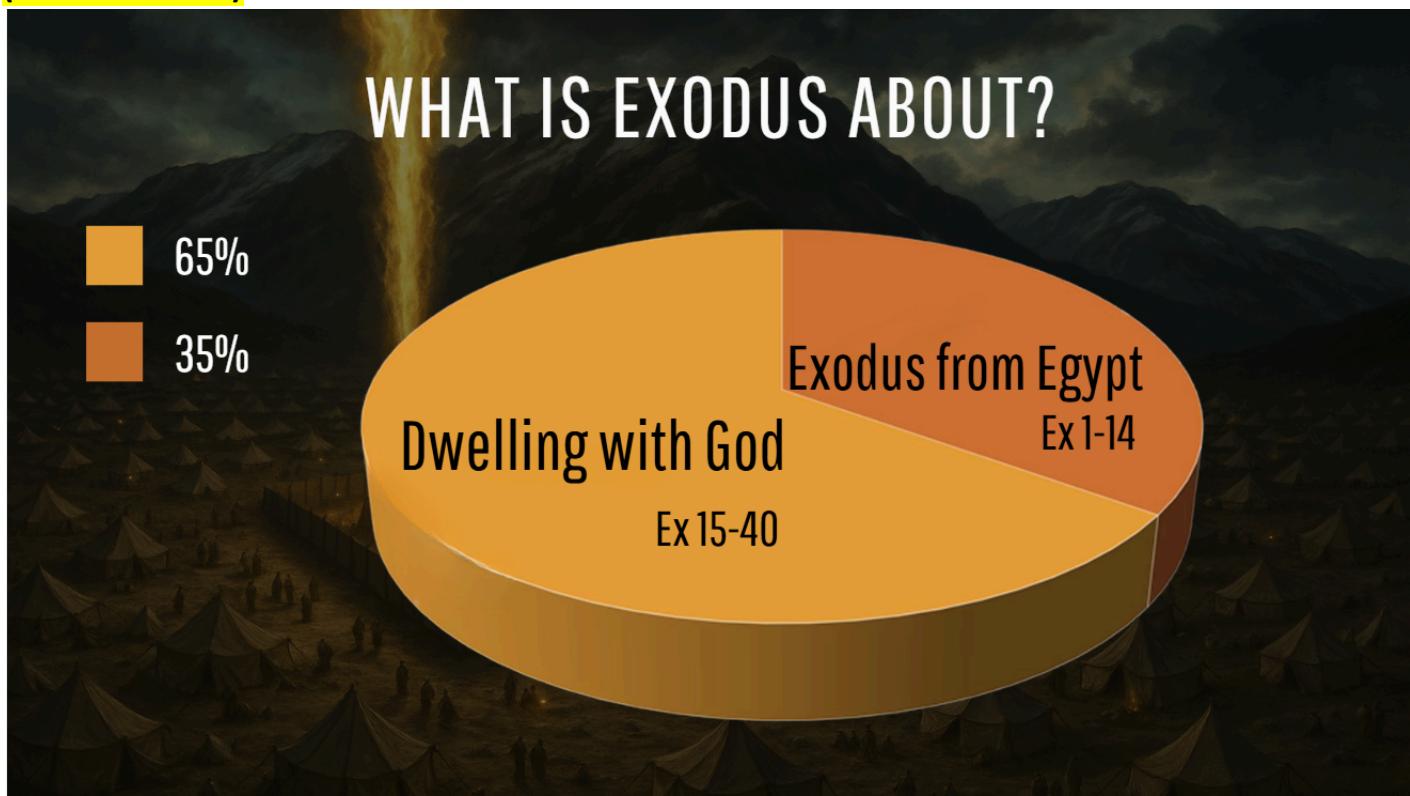
slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment.

8 And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.' "

This was proclaimed to the nation while they were still being oppressed by the Egyptians.

This is Adonai's solemn pledge he makes over Israel that He is not only going to free them from slavery, but actually dwell with them as their God in the land sworn to their fathers. As we have been sharing with you this entire study, this is the central theme of Exodus and, in many ways, the entire Bible.

(DO NOT READ)



Over the past five chapters, we have seen the specific instructions God gave Moses for constructing the Tabernacle—a place on the earth where He will dwell with His people.

Let's take a moment to review some of those concepts: in chapter 25, we discussed the building of the ark of the covenant, the table of shewbread, and the golden lampstand. Chapter 26 took us to a discussion of the structure and various curtains that make up the tabernacle. In chapter 27, we discussed the making of the bronze altar, the outer courts, and the pure beaten olive oil for the lampstand. Chapters 28 and 29 took us into the priestly garments and the consecration of the priests.

A major point from last week's chapter was that God wants to consecrate his people to be priests so that they may dwell with Him and also enable others to do so as well. The seven-step process for consecrating priests that we went through last week.

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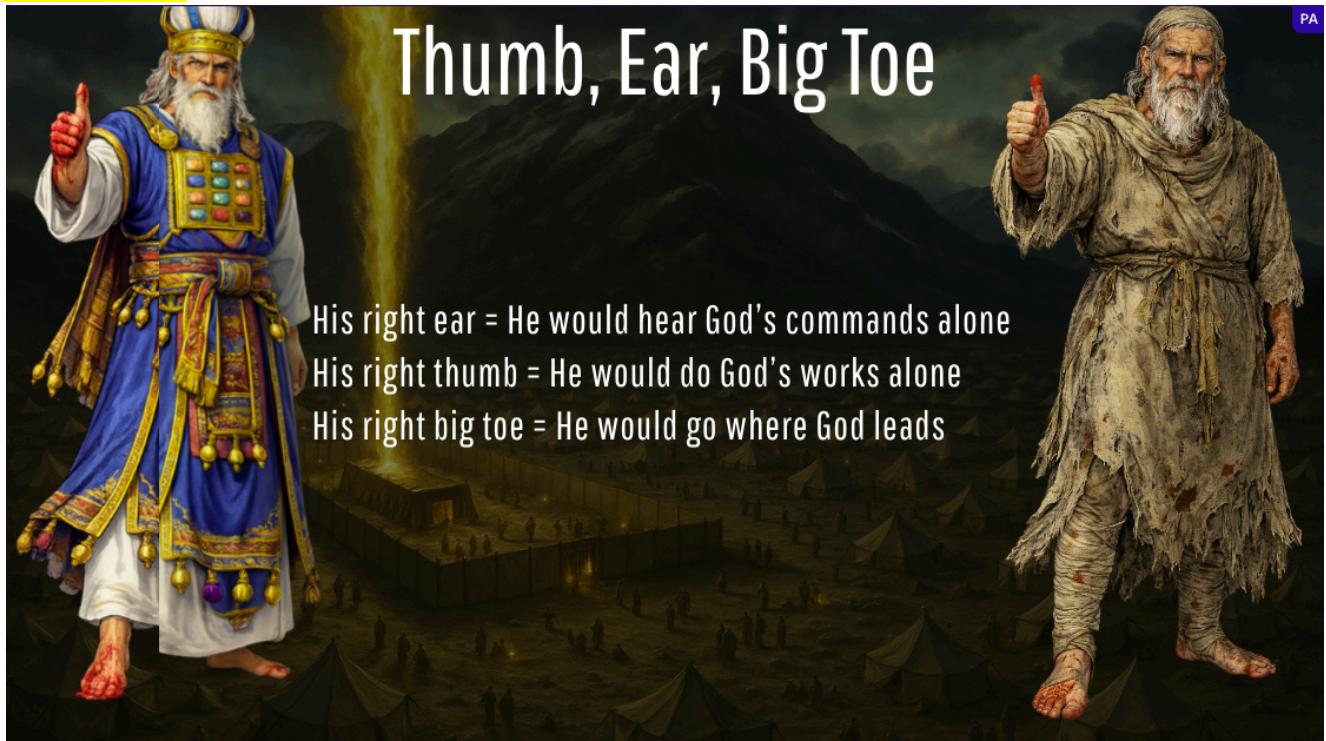
How To Consecrate Priests

Priests	Nation	Jesus To Us
Verse 1: Take Bulls, Rams - "Saving Sacrifice"	Ex 12:6: Saved by Passover Lamb	John 1:29: Lamb come to take away sins of the world
Verse 2: Bread, cakes, and wafers - "Unleavened"	Ex 13:3-6: Rid house of leaven	John 6:35: Jesus, the Bread of life
Verse 4: Bring Aaron and his sons - "Leading"	Ex 14:19-20: Spirit Leading the Nation to Adonai	John 6:44, 65 & 1 Peter 3:18: Spirit Leading you to the father
Verse 4: Wash them - "Baptism"	Ex 15:19: Baptized Through the Sea	John 9:11 & John 3:5: Eyes Washed to receive sight & must be born of water
Verse 5: Dress them - "Put on Christ"	Ex 16:13: Camp covered with "manna"	John 11:43-44 & Gal 3:27 Take grave clothes off & Put on Christ
Verse 7: Anoint them - "Anointed"	Ex 19:18, Ex 29:43: God descended to anoint the Nation	John 13:1 & 2 Corin 1:21 Jesus descended so you could be anointed
Verse 8: Dress their sons - "Offspring/Dressed Sons"	Ex 20:6: Blessing to a thousand generations	John 13:12-17 & John 17:20: Blessed if you do & for more than just

It is striking to see that the consecration of the priesthood begins with the sacrifice of bulls and rams for the priest's own atonement and extends all the way to the clothing of his sons for ministry. From its heavenly design, the priesthood was never merely individual—it was structured as a multi-generational calling to serve Adonai.

After going through this seven step process, the priests would be anointed with blood on their right ear, right thumb, and right big toe. For most readers, this detail initially sounds strange, yet you should remember it carries powerful imagery and meaning.

(Read Slide)



His right ear = He would hear God's commands alone

His right thumb = He would do God's works alone

His right big toe = He would go where God leads

Priests were the center of Israel; their dress was a composite of the National assembly. Their function was unlike anyone else in all Israel. Yet, later in the Torah, we find that in the same way that a priest was anointed with an ear, thumb, and toe anointing of blood and oil, so too must a cleansed leper be smeared with blood and sprinkled with oil to be clean.

- o **Leviticus 14:14–16 (ESV)**

14 The priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot. 15 Then the priest shall take some of the log of oil and pour it into the palm of his own left hand 16 and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the LORD.

Our God loves to turn lepers into priests. Consider the implications of this; cleansed lepers and priests alike were called to hear God's commands alone, do God's works alone, and only go where God leads! It is almost as though the entire Torah is aimed at teaching everyone in the community, great and small, how to walk in a way pleasing to God as priests on the earth.

Not only were the priests to receive consecration and anointing, but the structure and the articles were also to be consecrated and anointed.

(Read Slide)

Then It Will Be Consecrated...

V.22 Then he (Aaron) and his sons and their garments will be consecrated

V.37 For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.

V.43 and the place will be consecrated by my glory

V.44 So I will consecrate the Tent of Meeting and the altar and will consecrate Aaron and his sons to serve me as priests

V.45 Then I will dwell among the Israelites and be their God. 46 They will know...

We learned that these verses contain significance beyond mere ritual. These are not just random anointings; the priest is not just a man serving at the tabernacle, the Priest himself embodies the tabernacle to the nation and thus must be consecrated in the same way.

Although only priests could see the internal blue, purple, and scarlet yarns, the gold-covered articles and pillars, God provided a way for his dwelling to be

manifested. If one wanted to know the nature of God's dwelling, he needed only look at the High Priest, and they would see His reflection on their fellow man.



The priests and their garments were made from the same materials, the same colors, and performed the same function as the Tabernacle—to bring the dwelling of God to Israel.

As the priests ministered within the tabernacle's glory, their proximity to the divine presence was formative. The narrative suggests that sustained engagement with the dwelling place of Yahweh shaped their identity, marking them as participants in the holiness they served. This dynamic is illustrated more explicitly in Exodus 34, where Moses' encounter with the glory of Adonai on the mountain results in a visible transformation—his face reflecting the radiance of the presence before which he stood. We can therefore see a consistent theological pattern: those who draw near to the manifested glory of God begin to reflect Him more and more.

- o **Exodus 34:29 (ESV)**

29 When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses

did not know that the skin of his face shone because he had been talking with God.

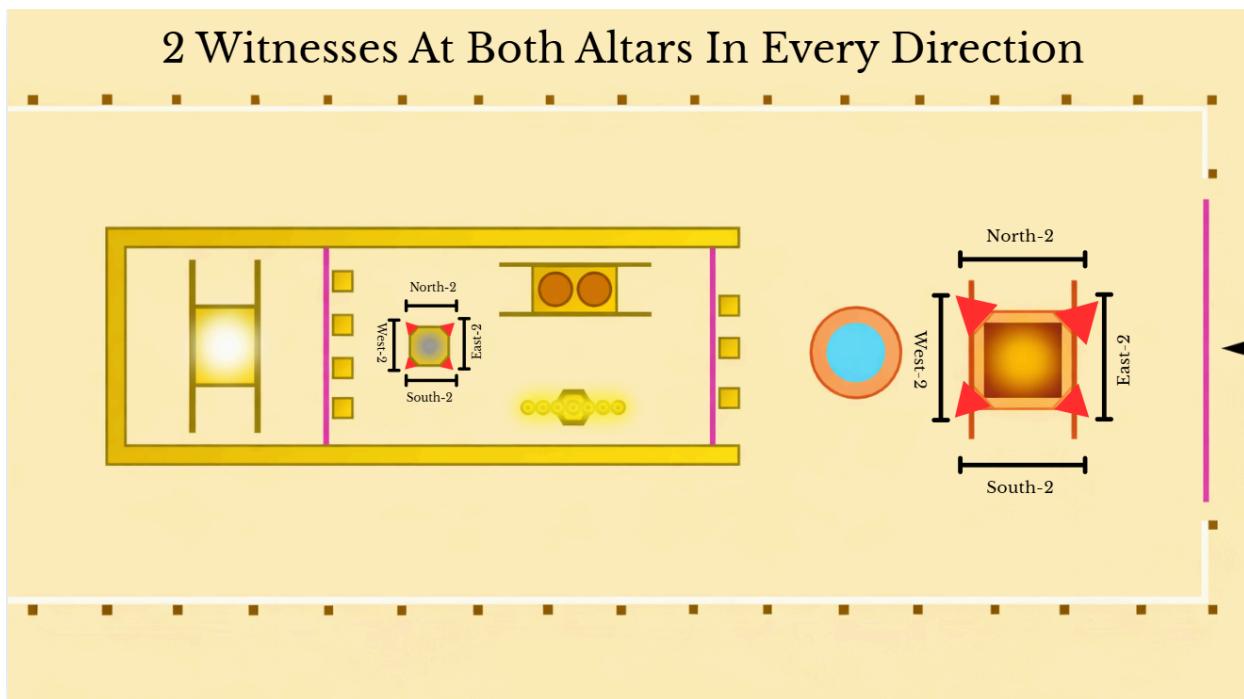
The priests beheld the tabernacle and reflected its glory, Moses beheld God and reflected His radiance, so too Jesus is the perfect imprint of the Father's nature, making the invisible Father known to the world.

- o **Hebrews 1:3 (ESV)**

"He is the radiance of the glory of God and the exact imprint of his nature..."

Tonight, we will see this principle come alive in an even deeper way. We will see that the ingredients of the anointing oil used on the articles and on the priests are actually a holy mixture that reveals the character of God that Priests are called to embody.

We discussed in great detail the horns of the altar in chapter 27. Before we read the chapter, let's take a moment to review that content because tonight we are going to engage with another altar from the Heavenly Pattern.



In chapter 27, we learned the horns on the bronze altar were not for holding down animals as commentators often speculate, but rather they represented mercy and atonement that was available to all.

This evening we will examine the function of the golden altar of incense. Unlike the altar of burnt offering, the incense altar was not designed for animal sacrifice; so even more obviously, its horns did not serve to secure offerings. Rather, they symbolized consecration and covenantal witness. In the broader sacrificial system, horns were associated with atonement and the application of blood, marking the altar as a place where divine-human mediation occurred.

Within this framework, the altar of incense stands as a theological statement: priestly prayer, when offered according to the divinely revealed pattern, is not mere speech but an act of covenantal ministry. Such prayer ascends before God and participates in the sacred exchange between heaven and earth. The horns, therefore, testify that even the offering of incense—though bloodless—belongs within the sphere of atonement, holiness, and divine presence.

The principles that we go over tonight from the Seed book expanded will inevitably clarify well-known truths throughout the New Testament. It is our sincere desire that our study of Exodus is affirming in your minds the unavoidable interconnectedness between every single letter of the Law and the life of Jesus. In fact, Jesus himself stated this as recorded by the Apostle John.

John 5:39 (ESV)

39 You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me,

Jesus, the living and breathing Tanakh, is **THE Scripture** in the broadest sense. In the most narrow sense, the patterns, purposes, and promises revealed in the Tanakh also all point to Jesus's earthly ministry and his return to establish the permanent Kingdom of God on earth.

- **John 5:46 (NIVUK84)**

46 If you believed Moses, you would believe me, for he wrote about me.

Because of the inseparable tie between the lives of Moses and Jesus, it is impossible to accept one and deny the other. In fact, Moses pointed toward Jesus, and for that reason, it is impossible to separate their functions.

Both Moses and Jesus work together and in tandem with one another to reveal the message of what God wants to accomplish on the earth.

Moses wrote about what God would do, and Jesus revealed how it would be accomplished!

Luke 24:44–45 (ESV)

44 Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” 45 Then he opened their minds to understand the Scriptures,

After his ascension, Jesus opened the disciples' minds to understand the Scriptures. Notice here that he doesn't use a miracle or supernatural revelation to do so; rather, the proper teaching of the Law, Prophets, and Writings is enough to open one's mind to the scripture.

With that, let our prayers rise like incense as we ask God to open our eyes and our minds to the wondrous things out of his law.

Psalm 119:18 (ESV)

Open my eyes, that I may behold wondrous things out of your law.

Pray,

Read Chapter.

1 “Make an altar of acacia wood for burning incense.

2 It is to be square, a cubit long and a cubit wide, and two cubits high—its horns of one piece with it. 3 Overlay the top and all the sides and the horns with pure gold, and make a gold molding around it.

As we come into Exodus 30, it's important to pause and notice how intentionally God has been building.

(DO NOT READ)

Overview

Exodus 25 - Ark, Table and Menorah

Exodus 26 - Tabernacle Complex

Exodus 27 - Bronze Altar, Courtyard, and Oil for the Lampstand

Exodus 28 - Priestly Garments

Exodus 29 - Ordaining the Priests

Exodus 30 - Altar of Incense, Washbasin, Anointing oil for the priests, and Fragrance

In Exodus 25, we studied the Ark of the Covenant, the Table of the Bread of the Presence, and the Menorah. In Exodus 26, we studied the instructions pertaining to the tabernacle complex. Exodus 27 expanded outward, describing the Bronze Altar, the courtyard, and the oil for the lampstand. In Exodus 28, we studied the instructions on how to make the garments for the priests to wear. Last week in Exodus 29, we saw the instructions for ordaining the priests.

Now, in our Chapter tonight, we are going to start with the instructions regarding the Altar of Incense, and then we will move on to the washbasin, the anointing oil for the priests, and then, end the evening discussing the blend of fragrances for the incense that is burned on the Altar.

Before we discuss the Altar of Incense, we want to read one passage.

- **Psalm 141:1–2 (NIVUK84)**

1 O LORD, I call to you; come quickly to me. Hear my voice when I call to you.

2 **May my prayer be set before you like incense;** may the lifting up of my hands be like the evening sacrifice.

In the Jewish mind, prayer is equivalent to what a priest would perform at the Altar of Incense in their service to God. What the priest does physically at the Altar of Incense, the worshiper does spiritually when they pray. Prayer is not simply words—it is an offering. It rises and reaches God.

This helps us understand the function of the Altar of Incense in regard to its importance of consecration and drawing near to God. Remember that this Altar would have been placed in the Holy Place right in front of the curtain that separated the Holy Place from the Most Holy Place.

In verse 2, we see that the altar itself was small, roughly two feet by two feet and about four feet tall. It was not impressive in size. But its importance far outweighed its dimensions.

It's also important to notice that this altar is not the same as the altar described earlier in Exodus 27. Scripture is clear that there are *two* altars. The first altar, made of bronze, stood in the courtyard and dealt with sin. As we have taught, bronze is associated with judgment.

But the second altar, the incense altar, is overlaid with pure gold. Gold speaks of divinity. This altar is not about judgment; it is about communion. The priest came here to speak, to intercede and partner with God's will.

The idea is that when a priest wanted to draw near to the Lord, he would have dealt with his sin at the Bronze Altar and then he would arrive at a place that is dedicated to interacting with the Divinity of God and would have allowed the Priest to partner with God in his will.

Being that most Israelites (and priests) would not have had the opportunity to enter the Holy of Holies, the Altar of Incense takes on a very important role; because it represents prayer and divinity, it would have allowed an **individual to have access** to divine fellowship with God, even though they were limited by physical barriers.

We see this truth throughout Scripture.

- **Exodus 22:22–23 (NIVUK84)**

22 “Do not take advantage of a widow or an orphan. 23 If you do and they cry out to me, I will certainly hear their cry.

According to this passage, if an oppressed widow cries out, the Lord hears her, which means that her prayer goes through all barriers of circumstance. To say this another way, her prayer would go beyond the veil to be heard by God directly.

The time, or location is not specified. He hears regardless of the circumstance. This is an important key to understanding prayer and the function of the Altar of Incense. It allows you to break through barriers and speak to God directly. We see the same reality with Samson.

- **Judges 16:28 (NIVUK84)**

28 Then Samson prayed to the LORD, “O Sovereign LORD, remember me. O God, please strengthen me just once more, and let me with one blow get revenge on the Philistines for my two eyes.”

Samson is blind, chained, humiliated, and responsible for his own downfall. Yet in that moment, his prayer is heard. Despite iron chains, inside an enemy temple, and personal failure...none of these stop God from hearing a sincere cry.

Jesus affirms this truth in His parable.

- **Luke 18:13 (NIVUK84)**

13 “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

This man has no ground to stand on, except the mercy of God. This is a man who did not have fellowship with God and his actions proved it. He doesn't approach confidently, he doesn't even lift his eyes and yet his prayer transcends barriers and pierces heaven. Fellowship is restored because of humility and prayers that reached Adonai.

We are all aware that the veil in the temple was torn as a result of the sacrifice Jesus made, and that prior to the veil being torn—only one man could go past the curtain, and that man could only go once per year. But prayer has the ability to transcend!

- **Revelation 5:6–8 (NIVUK84)**

6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. 7 He came and took the scroll from the right hand of him who sat on the throne. 8 And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.

Revelation 5 gives the *remez* for us in verse 8 by saying that the bowls of incense ARE prayers. Remember that the earthly Altar of Incense was only a copy of what was in the heavens—thus, the prayers that are offered on the earth transcend into the heavens and are collected on the Altar there.

This is staggering. God intentionally designed a place where human prayer and divine presence intersect. When a person engages God on earth, it is as though they are engaging Him in heaven.

- **James 4:8 (NIVUK84)**

8 Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.

Prayer breaks barriers we could never cross on our own. And later James reminds us that the prayer of a righteous person is powerful and effective. Why? Because righteousness has already passed through the first altar. Sin has been dealt with. Fellowship has been restored. And now prayer operates with authority.

Revelation even shows those prayers being released back into the earth to accomplish God's purposes.

So here's the question that confronts us:

If you knew—truly knew—that your prayers were heard in heaven.
If you believed they were being collected before the throne of God.
If you trusted that God was powerful and willing to act.

Would it change the way you pray?

4 Make two gold rings for the altar below the molding—two on opposite sides—to hold the poles used to carry it. 5 Make the poles of acacia wood and overlay them with gold. 6 Put the altar in front of the curtain that is before the ark of the Testimony—before the atonement cover that is over the Testimony—where I will meet with you.

Let's take a closer look at some of the wording in our text tonight. First, God commands that the altar of incense be placed in front of the curtain that is before the ark of the Testimony.



The Lord is giving instructions concerning the exact positioning of the altar in relation to the other two articles in the Holy Place.

There is only one article in the Most Holy Place and three in the Holy Place. In the ordering of the stations, the Altar of Incense occupies the sixth position, just before the Ark of the Covenant. You will not find any reliable sources that disagree with the location of the Altar of Incense being in the Holy Place.

Now, for those of you who have taken the Ministry Training class, you have learned not to introduce any unnecessary controversies. We have also learned that anywhere there seems to be an apparent contradiction in the scriptures is merely a place for further study. So please consider this next section a call for further study rather than unnecessary controversy.

(READ SLIDE)

Altar of Incense- Where is it?

Hebrews 9:2-5 NIV 84

2 A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place.

3 Behind the second curtain was a room called the Most Holy Place,

4 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.

5 Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.

NET

behind the curtain was the second room called the Most Holy Place.

4 In that room were a gold incense altar

ESV

Behind the second curtain was a second section called the Most Holy Place,

4 having the golden altar of incense

When reading the book of Hebrews, the language the author uses makes it seem as if the Altar of Incense was also in the Holy of Holies. Can you see how we got that?

Before we resolve the issue, let's make it a little more complex.

(READ REFERENCES AND HIGHLIGHTED YELLOW)

Day of Atonement/Most Holy Place

Leviticus 16:2-3 ESV

the Lord said to Moses, “Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. **3** But in this way Aaron shall come into the Holy Place:

29“And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves^b and shall do no work, either the native or the stranger who sojourns among you. **30**For on this day shall atonement be made for you to cleanse you. You shall be clean before the Lord from all your sins. **31**It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever. **32**And the priest who is anointed and consecrated as priest in his father’s place shall make atonement, wearing the holy linen garments. **33**He shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. **34**And this shall be a statute forever for you, that atonement may be made for the people of Israel once in the year because of all their sins.” And Aaron^c did as the Lord commanded Moses.

The only time when only the High Priest was allowed to come into the Holy of Holies was on the Day of Atonement. In light of that, look at our very next verse in our chapter tonight.

(READ ALL)

Incense Offered Every Day

Exodus 30:7-8 NIV 84

7 “Aaron must burn fragrant incense on the altar every morning when he tends the lamps.

8 He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the LORD for the generations to come.”

The High Priest was required to burn incense every morning and every evening. If the Altar of Incense were in the Holy of Holies, he would not have access to it. We must look deeper into Hebrews 9. Let's take a look at a few reliable commentaries:

(READ ALL)

Commentaries on Hebrews 9

It belonged to the holy of holies, before the mercy seat (1 Kings 6:22 R. V.; Heb. 9:4); but, since none might enter the most holy place save the high priest and he but once in the year, the altar of incense was set in the holy place, in front of the veil that separated the holy from the most holy place, in order that the priest might officiate at it daily

Samuel Macauley Jackson, ed., The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York; London: Funk & Wagnalls, 1908–1914), 267.

Earlier, in v. 2, the Greek text says that the table with showbread and the menorah were “in” the **Holy Place**. And in the latter part of the present verse, the Greek says that the manna, rod and tablets were “in” the ark. But the Greek expression for **the relationship between the Holiest Place and the incense altar is not “in which” but “having,”** i.e., “having associated with itself.” Like the ark the incense altar was associated with the Holiest Place. But the author did not make the mistake of locating the incense altar in the Holiest Place, which would have been an error; on the contrary, choosing his words carefully, **he associated the incense altar with the Holiest Place even though it was outside.**

David H. Stern, Jewish New Testament Commentary : A Companion Volume to the Jewish New Testament, electronic ed. (Clarksville: Jewish New Testament Publications, 1996), **Heb 9:4.**

Both of these commentaries assert what we have shown you in the scripture about the location, but David Stern gives clarity that the Greek expression used in Hebrews 9 concerning the Altar differs from that of the other articles mentioned. It does not indicate that the Altar of Incense is physically located in the Holy of Holies, but that in other words, it belongs to the Holy of Holies.

Arnold Fruchtenbaum is going to help us out.

(READ REFERENCES AND HIGHLIGHTED YELLOW)

Commentaries on Hebrews 9

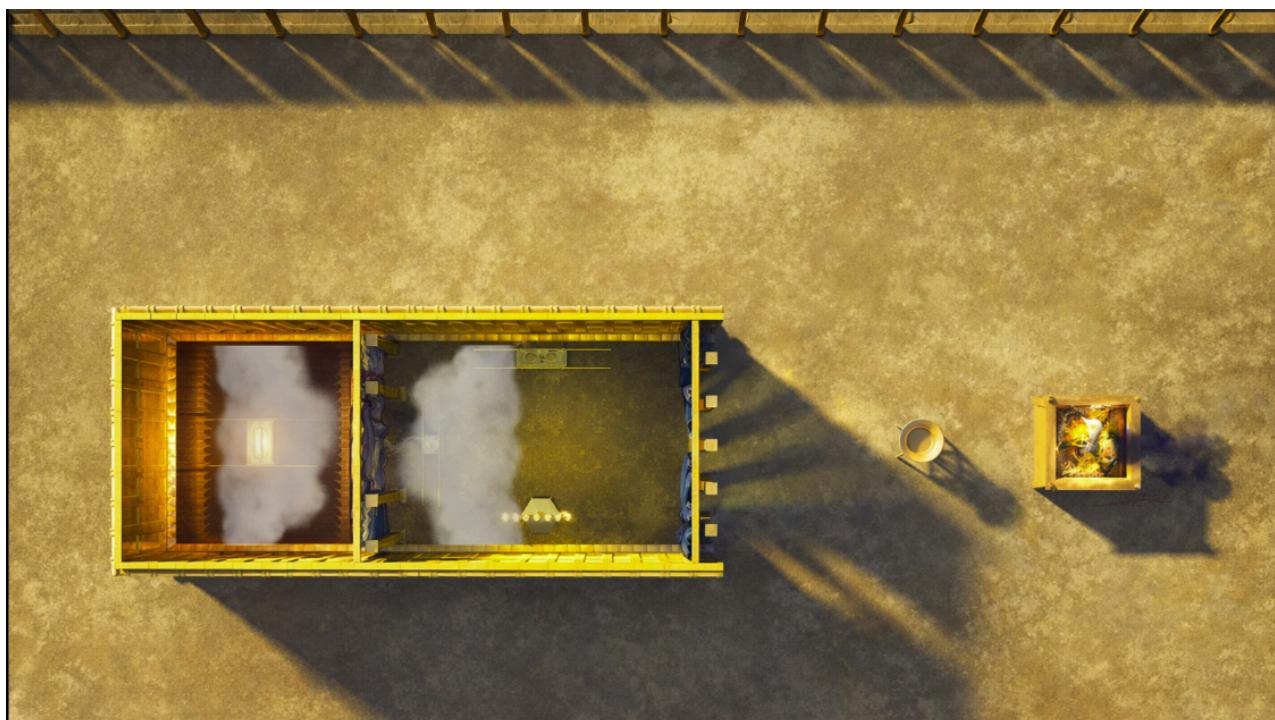
In verses 4–5a, he deals with the contents of the Holy of Holies and begins with the altar of incense (Ex. 30:6; 40:5). The statement is troubling since the Altar of Incense was located not in the Holy of Holies, the second room, but in the first room, the Holy Place. It actually stood inside the first room in front of the second veil. Although located in the first room, its purpose and ministry were for the second room, the Holy of Holies. He is not emphasizing the place where it stood but its liturgical function. This is made obvious in the Greek text, which does not contain the word “altar.” The Greek simply reads “the incense thing.” It refers to something connected with the incense, but it does not state exactly what that something is. The author does not say that the Altar actually stood in the Holy of Holies; he simply states that the Holy of Holies had “the incense thing” since the purpose of the incense was for the Holy of Holies. As the smoke from the incense went up, it went through the veil into the Holy of Holies where the presence of God was located.

Arnold G. Fruchtenbaum, The Messianic Jewish Epistles: Hebrews, James, First Peter, Second Peter, Jude, 1st ed. (Tustin, CA: Ariel Ministries, 2005), 113–114.

Fruchtenbaum enumerates that the function of the Altar of Incense was tied to the Holy of Holies in that as the priest stood at the Altar to pray and intercede, the smoke would rise and make its way into the Most Holy Place and fill the place where the presence of God was located. This brings a much more vivid picture of what would be going on as the priest stands to pray before the Lord.



Think about the picture that starts to develop as smoke fills the room while the priest is praying.



The incense from the altar where the priest is praying and interceding is ascending as smoke into the Holiest place where God dwells, creating a cloud.

Leviticus 16:2 tells us that God appears in the cloud over the Atonement cover. We know that only the High Priest was allowed into the Holiest place once a year to meet with God there.



But in a way, can't you see how the picture that is developing as priests minister at the altar day and night is one of meeting with God, separated only by the veil. As if the Lord of Heaven and Earth was right there in front of them each time they prayed, as the smoke from the incense filled the Holy of Holies, and all that stood between them was the parokhet or the veil?

Luke 23:45 tells us that at Jesus' death, the curtain was torn in two; Mark 15:38 says it was ripped from top to bottom.

Before inserting yourself into the story as being able to go into the Holy of Holies as a gentile, first imagine the priests who were ministering day and night before the Lord, longing to know Him and see Him in a greater way. Now, imagine that His longing to be with His people was always far greater than we could ever imagine. The Altar of Incense was placed as close as it could possibly be by God,

sending a message to His people that as they drew near to Him, through the gates of praise, putting to death their sin, washing in the water, walking by the light of His Spirit, and full of His Word that He was there meeting with them every time, ready to draw near and respond.

7 “Aaron must burn fragrant incense on the altar every morning when he tends the lamps. 8 He must burn incense again when he lights the lamps at twilight so that incense will burn regularly before the LORD for the generations to come. 9 Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it.

Having established that the Altar of Incense represents prayer, communion, and access beyond the veil, these verses now reveal something about the heart of God: He desires to be close to his people daily and his aim is to dwell with them permanently.

Morning and evening, day after day, generation after generation, incense was to rise continually before the Lord. He wanted to communicate with his people daily and continually!

With this in mind, we think that this next verse will be special.

- **Deuteronomy 4:7 (NIVUK84)**

7 What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him?

The Israelites could only enter into the Most Holy Place once a year and yet he made a way to communicate with them every day! Israel's greatness was not military strength or geographic advantage; it was proximity to the living God and how He drew near whenever they prayed.

The incense rising daily ensured that Israel lived in ongoing awareness of God's nearness. Prayer was not reserved for crisis moments; being connected to the Lord was cultivated through consistency.

We see this in the life of Samuel.

- **1 Samuel 3:2–4 (NIVUK84)**

2 One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. 3 The lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. 4 Then the LORD called Samuel. Samuel answered, “Here I am.”

In this passage, you can see that Samuel is lying down in the tabernacle late at night and what is he doing? He is communicating with God. There was hope because the lamp was not out. Light and prayer was intact and in that place, God spoke.

The same is true for Daniel.

- **Daniel 6:3 (NIVUK84)**

3 Now Daniel so distinguished himself among the administrators and the satraps by his exceptional qualities that the king planned to set him over the whole kingdom.

The question is, how did Daniel distinguish himself? Verse 10 explains it.

- **Daniel 6:10–11 (NIVUK84)**

10 Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened towards Jerusalem. **Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before.** 11 Then these men went as a group and found Daniel praying and asking God for help.

Daniel distinguished himself not merely by wisdom or administration, but by consistent and continual prayer. Even in exile, even in captivity, even under threat, his prayers reached the throne of God. Geography did not limit access, and his circumstances did not silence his connection to his Lord and Savior.

- **Psalm 55:17 (NIVUK84)**

17 Evening, morning and noon I cry out in distress, and he hears my voice.

According to the Law, a person who was in communion with Adonai would call out to him every day. Here, the Psalmist is frequently calling out to the Lord and he is assured that the Lord hears him when he calls.

As you can see, this communion with God is not a one-time event. It is a daily and repetitive engagement with the Father.

- **Luke 18:1 (NIVUK84)**

1 Then Jesus told his disciples a parable to show them that they should **always pray** and not give up.

Prayer in the Torah was not optional because intimacy with God was not optional. The Lord designed the tabernacle process to help His people draw near, not to keep them distant.

And Revelation shows us the heavenly response:

- **Revelation 8:3–5 (NIVUK84)**

3 Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne. 4 The smoke of the incense, together with the prayers of the saints, went up before God from the angel's hand. 5 Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.

As we have taught you, the earthly Tabernacle was a mirror of what was in heaven, and in Leviticus 16:12, they were instructed to take the fire from the Bronze Altar to burn the incense.

The same fire that once consumed the sacrifice is now used to ignite the incense. Heaven responds when a person has rightly progressed from the first altar to the second. What began in surrender now fuels the very fires of our prayers.

Engagement with the mercy of God at the Bronze Altar is a necessary foundation for arriving at the place of continual prayer and intercession. The fire that empowers intimacy and intercession is the same fire that first dealt with sin.

Paul reminds us that we are not left to do this alone:

- **Romans 8:26–27 (NIVUK84)**

26 In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. 27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

The Spirit helps us in our weakness and intercedes for us as we are continually drawing near to God in the process of being sanctified.

If he is in us, what should our lives look like? It should look like a continual moving through the Tabernacle process and being made more holy over time.

The Tabernacle displays a continual walk through of the process and progress of salvation. The person who is progressing through the Tabernacle is doing it with the aid of the Spirit and is being empowered more and more throughout his interactions with both the Bronze Altar and the Golden Altar.

- **Romans 8:34 (NIVUK84)**

34 Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.

Christ Jesus is seated at the right hand of the Father, serving as our great High Priest and continually interceding on our behalf. And as we are filled with His Spirit, then His life, His priorities, and His ministry will begin to take shape within us as we are made into his image!

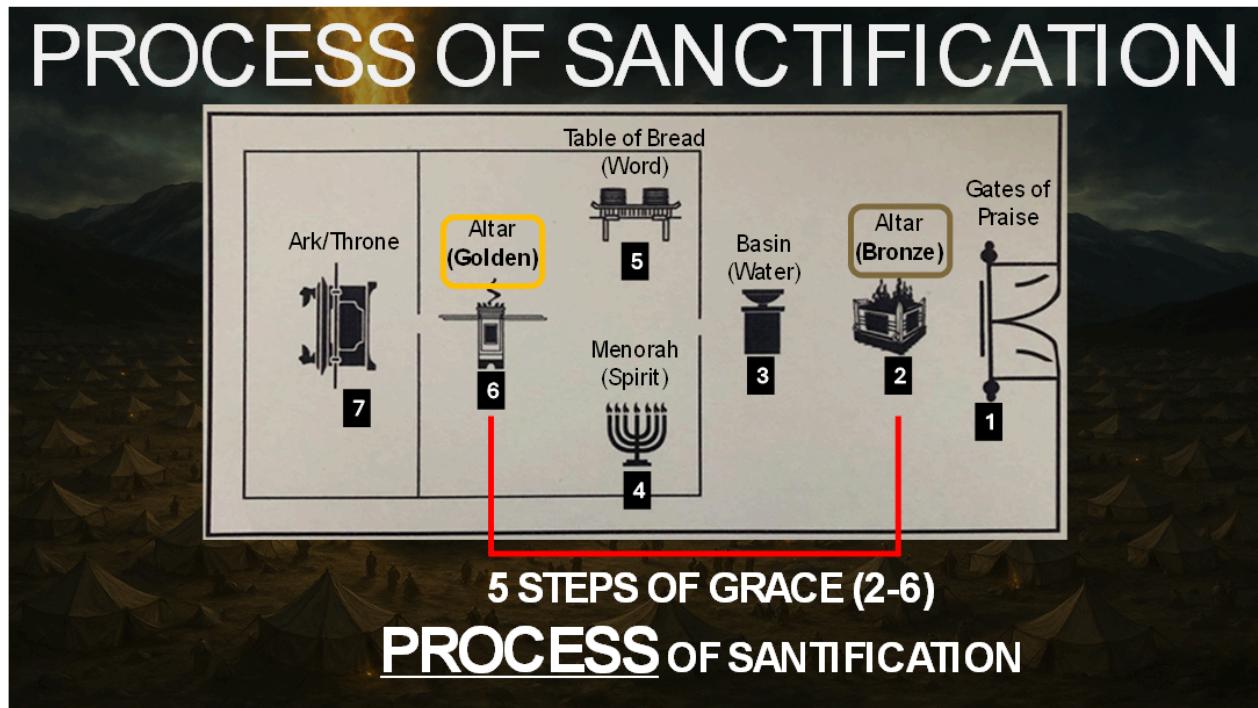
- **Heb 7:25 (NIVUK84)**

25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

This reframes intercession entirely. Intercession is not an activity you do on the side. It is central to who Jesus is and, therefore, central to who we are becoming.

Sanctification is not only about being made holy for holiness sake; it is about being made holy **to participate**. To partner with God. To carry his desires. To speak with Him about what He wants to accomplish on the earth.

The Tabernacle shows us this journey clearly. What begins at the Bronze Altar leads us to the Golden Altar, where we can commune with God, and a divine partnership takes place.



Between the bronze altar and the golden altar stand 5 furnishings, a number that consistently represents grace. God supplies the grace needed to close the distance to grow in holiness and to become useful in His service.

The same fire that brings salvation also brings sanctification. What begins in death, leads to life and partnership with Adonai.

Daniel kept a continual prayer offering before the Lord. Not waiting for trouble but already in communion with God! Where is Daniel at this point in his life? He's in exile. He's in captivity and his prayers reach the throne of God.

- **Psalm 139:7–8 (NIV)**

⁸ If I go up to the heavens, you are there;

7 Where can I go from your Spirit?
Where can I flee from your presence?
if I make my bed in the depths, you are there.

There is no place that you can be where you can't reach the throne of God if you approach him in righteousness. If your desire is to enter into his presence and for him to wash you and consecrate you, he will hear your prayers!

- **Psalm 55:17 (NIVUK84)**

17 Evening, morning and noon I cry out in distress, and he hears my voice.

10 Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering for the generations to come. It is most holy to the LORD.”

It is significant that the Golden Altar of Incense was not exempt from the blood of atonement. Once each year, on the Day of Atonement, its horns were touched with the blood of the sin offering, along with the Bronze Altar and the Mercy Seat upon the Ark of the Covenant. Though each of these locations served a distinct purpose, all were brought under the covering of the same atoning blood. This reveals something essential about God's design: while the Bronze Altar was the place of accepting the covering provided by God for sin, it was never intended to be the final destination. The priest was meant to move beyond it, into the light of the lampstand, the provision of the bread, and ultimately into the place of prayer and intercession at the Golden Altar.

With that being true, there was also an annual atonement that was made. This Annual Atonement was not a replacement for the daily interactions that were determined for these Altars; they were both done in conjunction with each other, and they were done in anticipation of the ultimate atonement that would be made in the future!

In simple terms, salvation, atonement, and sanctification are not single moments frozen in time. They are a journey. They carry significance rooted in the past, lived out in the present, and completed in the future!

This is the process of salvation.

(READ SLIDE)



PROCESS OF SALVATION

<u>Past - Justification</u>	<u>Present - Sanctification</u>	<u>Future - glorification</u>
<p>2 Corinthians 5:17 (ESV) 17 Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.</p> <p>Ephesians 2:8 (ESV) 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,</p>	<p>1 Peter 1:8–9 (ESV) 8 Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, 9 obtaining the outcome of your faith, the salvation of your souls.</p> <p>Isaiah 33:2 (ESV) 2 O LORD, be gracious to us; we wait for you. Be our arm every morning, our salvation in the time of trouble.</p>	<p>Psalm 14:7 ESV Oh, that salvation for Israel would come out of Zion! When the Lord restores the fortunes of his people, let Jacob rejoice, let Israel be glad.</p> <p>1 Corinthians 15:54 ESV When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory.”</p>

As you see in the verses we just read (and many more), the Bible consistently presents salvation as something that has been accomplished, is being worked out, and will be fully revealed. That truth is first embedded right here in the tabernacle instructions, where daily sacrifices are required, and annual atonement is also expected.

Through this design, God teaches us that engagement with the two altars is not a one-time experience but a repeated pattern in the life of the worshiper. The priest gets to return again and again: accepting the mercy of God for sins, taking the provision of the Word and Spirit, and by praying and interceding for others according to his will.

This process gets to continue over a lifetime; the worshiper is drawn closer and closer to God. What begins at the altar of sacrifice ultimately leads to deeper communion, greater alignment, and fuller participation in the purposes of Adonai.

11 Then the LORD said to Moses, 12 “When you take a census of the Israelites to count them, each one must pay the LORD a ransom for his life at the time he is counted. Then no plague will come on them when you number them. 13 Each one who crosses over to those already counted is to give a half shekel, according

to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14 All who cross over, those twenty years old or more, are to give an offering to the LORD. 15 The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD to atone for your lives. 16 Receive the atonement money from the Israelites and use it for the service of the Tent of Meeting. It will be a memorial for the Israelites before the LORD, making atonement for your lives.”

We now come to a section of the chapter that deals with the **funding and sustaining of the Tabernacle**, and more specifically, what was required of **every** Israelite who belonged to the community. At the *peshat* level, several important observations stand out immediately.

First, the census itself is not optional. To be numbered among Israel is to be publicly identified as belonging to the people whom the LORD has redeemed. This is why a ransom is required. Being counted acknowledges that one's life belongs to God, and the ransom serves as a reminder that their preservation is not taken for granted.

Second, the ransom amount is deliberately fixed. Every man twenty years old and upward is required to give **exactly a half shekel**, no more and no less. The rich are not permitted to give more, and the poor are not allowed to give less. **Every life has equal value before the LORD**. No one buys greater standing, and no one is discounted because of lack.

Third, the text repeatedly uses the language of “**crossing over**.” Those who “cross over to those already counted” are the ones required to give the ransom. This phrase echoes Israel’s entire story. They are a people who crossed over the sea, crossed over out of slavery, and crossed over into covenant.

Fourth, the ransom money is not collected for general use. It is specifically designated “for the service of the Tent of Meeting.” In other words, the redemption of the people directly funds the dwelling place of God among them. The Tabernacle does not exist apart from the people...it is sustained by those who have been redeemed.

Only after establishing these truths at the plain-text level are we prepared to see how Scripture later builds upon this language.

- **John 5:24 (NIVUK84)**

24 “I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has **crossed over** from death to life.

The Newer Testament intentionally uses the same language. Just as Israel “crossed over” in the Exodus, those who believe in Christ are described as having crossed over from death to life. Jesus is identifying His saving work with the redemptive pattern established in Exodus.

With this in mind, we can say clearly: Jesus Himself is the ransom paid on behalf of humanity. Yet, just as in Exodus, the payment of the ransom did not eliminate responsibility. Those who accepted the Passover lamb were still required to be counted, and those who accept Christ are likewise brought into a people with purpose.

This means that something is now required of all who are in Christ. Not in an effort to earn redemption, but to live in response to it.

It is also important to notice that the ransom is paid in **silver**.

- **Leviticus 27:3 (NIVUK84)**

3 set the value of a male between the ages of twenty and sixty at fifty shekels of silver, according to the sanctuary shekel;

Silver as redemption is the foundation upon which God builds His dwelling place.

This conveys the idea that all who are redeemed would then sacrifice for the overall plan of God! This can be clearly seen in the next passage.

- **Exodus 26:18–19 (NIVUK84)**

18 Make twenty frames for the south side of the tabernacle

19 and make forty silver bases to go under them—two bases for each frame, one under each projection.

The entire structure of the Tabernacle rested upon silver bases. Where do you think that silver came from to build the bases?

The silver that was used to hold up the Tabernacle came from the offerings that were made from the Israelites who were sacrificing because they had been redeemed and they had crossed over from death to life.

Their offerings would pave the way for future generations to be able to interact with Adonai in the same way that they had! This same principle carries forward into the mission of the Church.

- **Matthew 28:18–20 (NIVUK84)**

18 Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

In the same way as the Israelites, we are called to offer our lives and the possessions that God has given to us to affect the generations coming after us.

We are the ones who have been redeemed by the ransom that was made on our behalf, and that does not preclude us from having to sacrifice so that the House of God would be built and advanced to include the lives that God wants to affect through our obedience.

Everything about our lives should be about discipling those around us and those that God wants to add to his people!

Before we move on, we would like to show you that there are exactly seven censuses in the Bible that are aimed at numbering the Israelite nation. To be fair, there are more than seven censuses, but the others that are not on this list include gentiles, and we wanted to show you the seven that are Israel-centric because they speak a message.

(Read slide)

7 CENSUSES OF ISRAELITES IN THE BIBLE

1. **Exodus 38:25-26** - Israel's inception; to determine males 20+ and establish tabernacle funding.
2. **Numbers 1:1-2** - First military census to determine the number of fighting men.
3. **Numbers 3** - To determine number of Levites one month and older, redemption of firstborn.
4. **Numbers 4** - To determine Levite males from 30-50 and assign specific tabernacle duties.
5. **Numbers 26:53** - Second military census to determine the number of fighting men.
6. **2 Samuel 24:1/1 Chronicles 21:1** - David's national census that Satan incited.
7. **Ezra 2/Nehemiah 7** - Exiles returning from Babylon.

Together, this list tells a story of redemption, conflict, discipline, and restoration, and a story that is not finished.

The book of Revelation points to a final gathering, when God restores his people fully and finally. What begins with a census to build a dwelling place ends with a redeemed people restored to the land under God's rule.

Let's keep moving.

17 Then the LORD said to Moses, 18 “Make a bronze basin, with its bronze stand, for washing. Place it between the Tent of Meeting and the altar, and put water in it. 19 Aaron and his sons are to wash their hands and feet with water from it. 20 Whenever they enter the Tent of Meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting an offering made to the LORD by fire, 21 they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come.”

We are now going to discuss the washbasin together. This is the last of the articles of the Tabernacle that God gives Moses the designs for.

Since this is the final furnishing described, it is worth stepping back to consider the order in which God introduced the articles of the Tabernacle, because the sequence itself teaches us about His desires.

As you may know, there are 3 lists of the articles of the tabernacle in Exodus. One when Moses receives the heavenly designs, once when they construct it, and once when they assemble it. You can see the three orders on this slide:

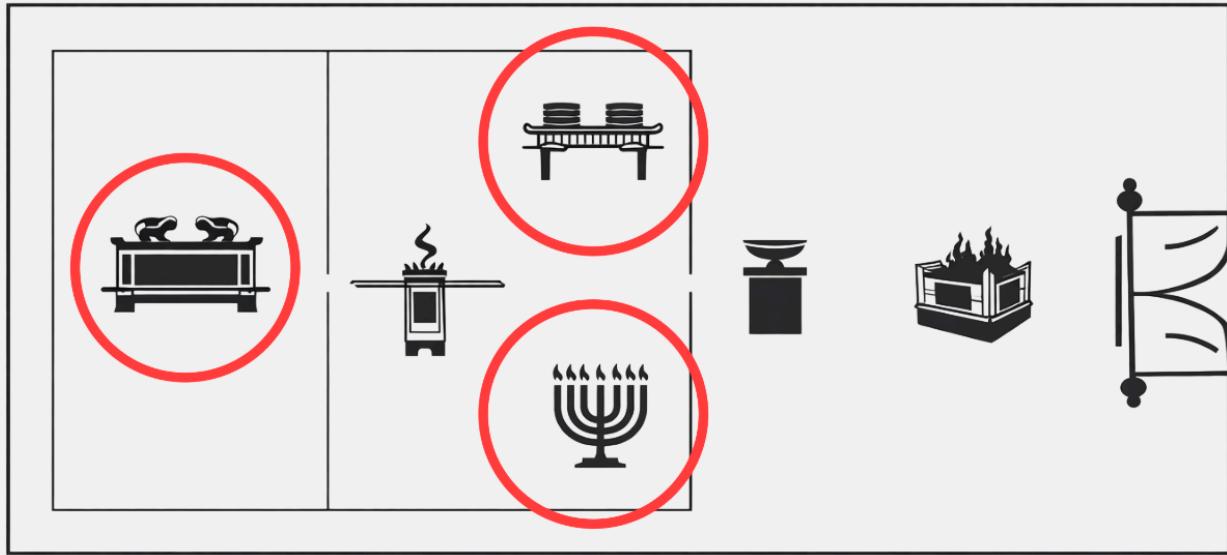
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Design	Construction	Assembly
1. Ex 25 Ark of the Covenant	1. Ex 37 Ark of the Covenant	1. Ex 40 Ark of the Covenant
2. Ex 25 Table	2. Ex 37 Table	2. Ex 40 Table
3. Ex 25 Menorah	3. Ex 37 Menorah	3. Ex 40 Menorah
4. Ex 27 Bronze Altar	4. Ex 37 Altar of Incense	4. Ex 40 Altar of Incense
5. Ex 30 Altar of Incense	5. Ex 38 Bronze Altar	5. Ex 40 Bronze Altar
6. Ex 30 Washbasin	6. Ex 30 Washbasin	6. Ex 30 Washbasin

As you can see, the Washbasin appears last in every list, and in each account God begins with the Ark, the Table, and the Menorah.

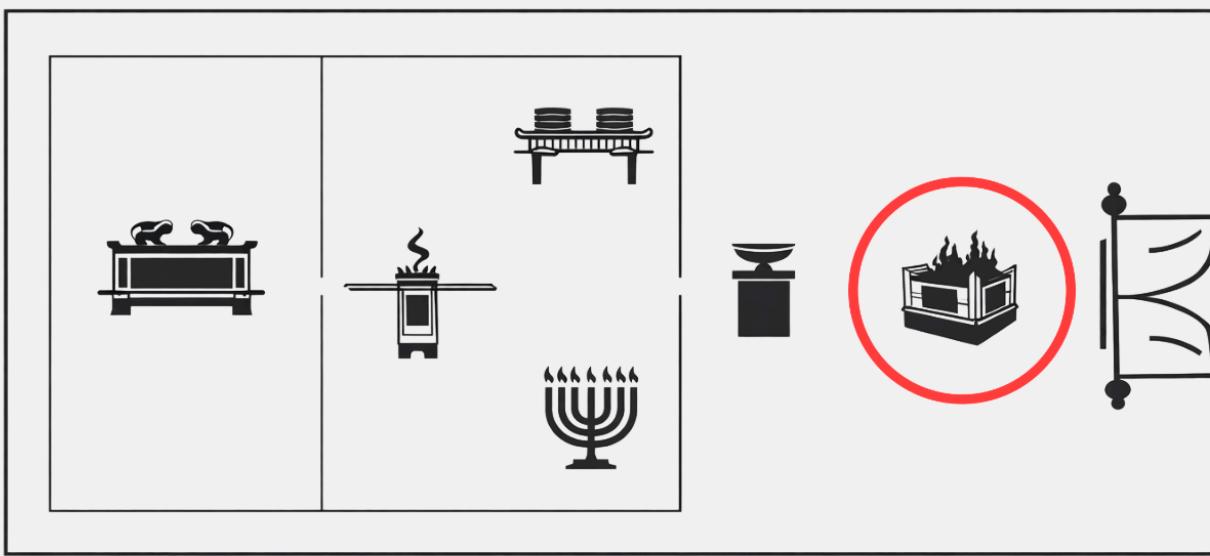
TABERNACLE



He did not start with the Bronze Altar, because his first concern has always been to dwell in the midst of his chosen people. He established his throne, his word and provision of the table, and his light of his Holy Spirit so that he could live among his people.

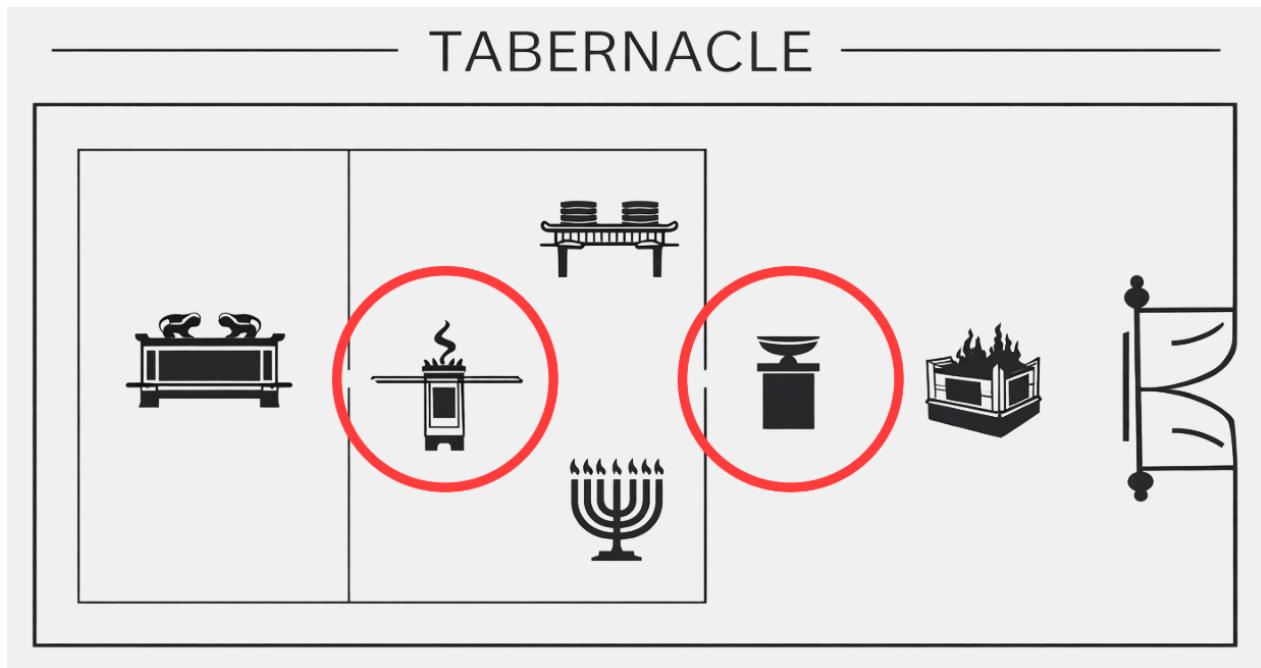
Only after defining His desire to dwell did He introduce the Bronze Altar.

TABERNACLE



Sacrifice exists to clear the way for his people to be with Him without being destroyed by his holiness and instead, covering his people in his mercy and atonement so that they can be with him.

Finally, He ended with the Altar of Incense and the Washbasin.



Once his throne is established and a way is made via the bronze altar he then gives designs for the Altar of Incense and the Washbasin, because communion and cleansing are required for those who would not merely approach God, but for those who would partner with Him. Prayer, intercession, and continual washing are for those who are in his ongoing service. Once God dwells with His people and they are brought near, He invites them into participation. **That work requires continual cleansing and continual alignment with His will as He transforms the world through His people.**

Unlike nearly every other furnishing, no dimensions are given for the basin. While the text does not explain why, the absence of measurement subtly suggests that provision for cleansing is not the limiting factor, God supplies what is needed for ongoing purification.

Also, Exodus 38:8 says that this basin was made from the mirrors of the women who served at the entrance of the tent of meeting, which means that when someone engaged with the washbasin, they would have been able to see their reflection in the bottom of the water filled basin. The imagery is powerful, having just come from the bronze altar where blood was shed, the priest now stands cleansed and is seeing himself from heaven's point of view.

We are all familiar with the necessity of the Bronze Altar and we should be re-familiarized with the equal necessity of the wash basin.

Simply put, the experience that the Israelites had in Exodus 12 with Passover, must progress into the experience in Exodus 15 where they are washed and victorious. Otherwise, redemption would remain an event without transformation. Passover must move into cleansing and growth, or the worshiper remains near sacrifice without advancing in consecration.

With this being said, you should realize that both the Altar and Cross were not given just to save you but to clear the way for you to progress to being able to dwell with God.

There is another important shift to notice. In Exodus 29:4, the priests were washed completely as part of their ordination. But here in Exodus 30, the instruction changes. Now they are told to wash only their **hands and feet**. The full washing happened once. What follows is continual cleansing.

Jesus draws directly from this imagery in John 13:

- o **John 13:6–10 (NIVUK84)**

6 He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?” 7 Jesus replied, “You do not realize now what I am doing, but later you will understand.” 8 “No,” said Peter, “you shall never wash my feet.” Jesus answered, “Unless I wash you, you have no part with me.” 9 “Then, Lord,” Simon Peter replied, “not just my feet but my hands and my head as well!” 10 Jesus answered, “A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you.”

The point is unmistakable. New birth happens once. Just as a priest had to be born into the priestly family, we must be born again. Baptism marks that decisive beginning. But daily service requires daily washing.

But when you come before God to offer something, you must wash your hands and feet, this is the ongoing process of salvation and remaining fit for his service!

In Exodus 30:20, the priests had to do this "so that you will not die", which means that ongoing obedience and washing keeps the priest moving forward in God's presence and continue in the salvation process!

Scripture echoes this truth.

- o **Titus 3:5 (NIVUK84)**

5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

We must move past the altar and experience the cleansing and renewal! One begins the journey and the other sustains it.

- o **1 Thessalonians 5:23 (NIVUK84)**

23 May God himself, the God of peace, **sanctify you through and through.** May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.

God wants to cleanse you completely. God desires to cleanse your whole spirit, soul and body so that you may be kept blameless at the coming of Jesus.

- o **2 Corinthians 7:1 (NIVUK84)**

1 Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

There is really no point to the experience at the Bronze Altar unless it leads to the washing and purification of the Word. We have to be made new otherwise we cannot progress.

- o **Romans 8:12–14 (NIVUK84)**

12 Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. 13 For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, 14 because those who are led by the Spirit of God are sons of God.

It is the washing of the spirit and the word that causes sin to decrease in the life of the believer and allows them to get closer to God. Being close to God is what causes sin to flee from us. How we get there is dying on the Altar and then moving from there to be washed by the spirit. With that in mind we hope that the idea of being filled with the Holy Spirit starts to take a different approach in your mind. This is not about a onetime experience just like salvation is not a onetime experience. The Bible actually speaks about the filling of the spirit as a continual and repetitive process. Take a look at this next slide.

(Read slide)

CONTINUOUS INFILLING OF THE HOLY SPIRIT

Peter and the Apostles:

Acts 2:4 NIV- All of them were filled with the Holy Spirit....

Acts 4:8 NIV- Then Peter, filled with the Holy Spirit....

Acts 4:31NIV-...And they were all filled with the Holy Spirit and spoke the word of God boldly.

Stephen:

Acts 6:5 NIV - They chose Stephen, a man full of faith and of the Holy Spirit...

Acts 7:55 NIV- But Stephen, full of the Holy Spirit....

Paul:

Acts 9:17 NIV- Then Ananias went... Placing his hands on Saul, he said, "Brother Saul, the Lord-Jesus, who appeared to you on the road as you were coming here-has sent me so that you may see again and be filled with the Holy Spirit."

Acts 13:9 NIV- Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said...

Acts 13:52 NIV- And the disciples were filled with joy and with the Holy Spirit.

All of us:

Ephesians 5:18 NIV- Do not get drunk on wine... Instead, be filled with the Spirit.

The last verse means be, being filled, it is a process of continuous filling in the Spirit to do the work of the Lord.

As you can see, being filled with the Spirit occurred several times in the lives of the believers in the Newer Testament and that is because we are supposed to continually be washed and sanctified and this is a process that is supposed to repeat!

22 Then the LORD said to Moses, 23 “Take the following fine spices: 500 shekels of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant cane, 24 500 shekels of cassia—all according to the sanctuary shekel—and a hin of olive oil.



You may have heard Pastor Eric or one of us teach on this subject before, but we want to take some time to remind you, as it relates to the sanctifying work that is occurring in the priesthood in this portion of the chapter.

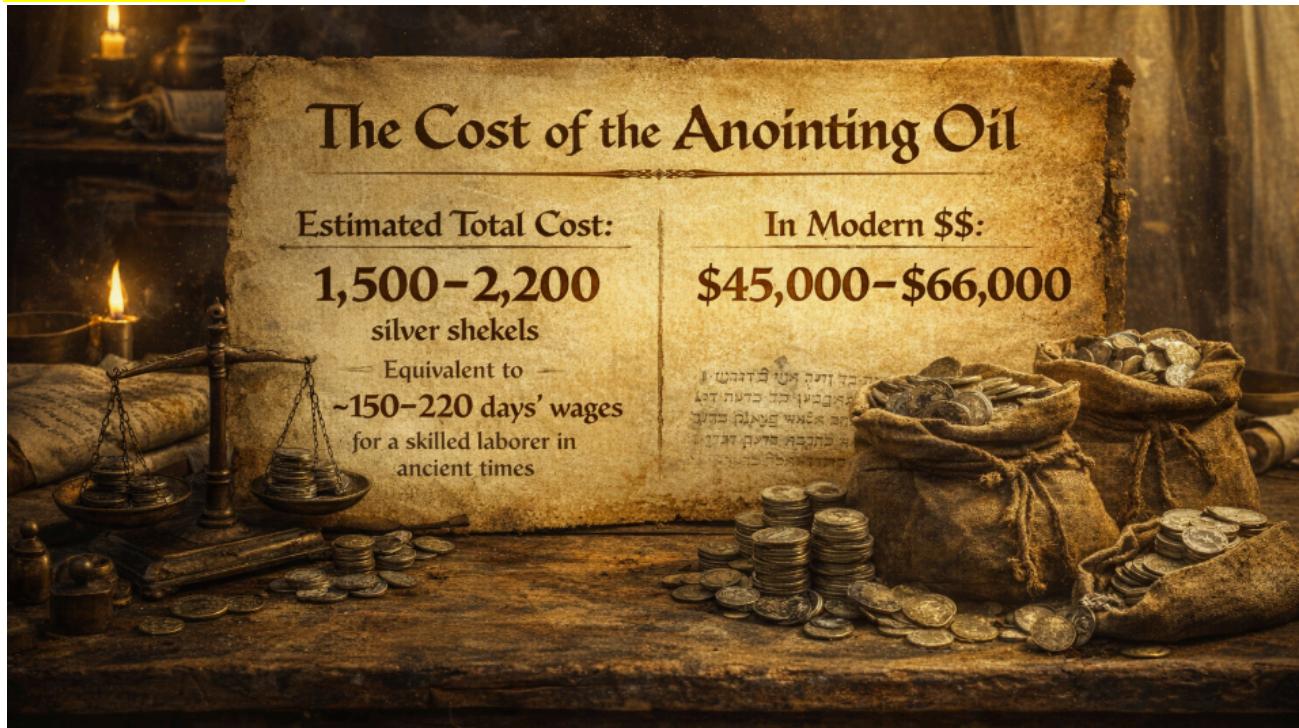
You have learned by now that the numbers, metals, and colors seen in the construction of the tabernacle all speak profound messages. You should expect the same from the elements of the anointing oil.

Remember that this mixture is what will be used to anoint the articles of the Tabernacle as well as the priests themselves.

In the Tanakh, the verb translated “anoint” (מִשְׁחָה, *māšhakh*) denotes the act of applying or spreading oil upon someone or something. This physical act of consecration symbolized divine designation and representation—being set apart to carry God’s presence and purpose.

Biblical scholar Chuck Smith did a lot of great work to calculate the worth of the anointing oil during the time of the Tabernacle's construction.

(DO NOT READ)



At an average pay of 10 shekels a day, this mixture that we are about to walk you through would have equated to 1,500-2,200 shekels, which works out to be somewhere between \$45,000 and \$65,000 in today's money. We will revisit the implications of this after teaching you about some of the ingredients.

The first one that is mentioned is Myrrh.

(DO NOT READ)



The word myrrh comes from the root meaning bitter, which many of you are familiar with. Before quickly defining this word as bitter, we examined its usage throughout scripture as well as its origin. The actual oil that is used is obtained through piercing a small thorny tree known as the din din, found in North Africa. It is extremely valuable. To understand the meaning of this oil, consider first its appearance in John 19:39.

- **John 19:39 ESV**

Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight.

As we discussed in the message, "Valley of Kings: Agony and a Crown" two weeks ago: Myrrh was used as a precious oil from Nicodemus' pressing to anoint Jesus for burial. Consider then the significance of it being brought to Jesus by the Magi when he was only a small child.

- **Matthew 2:11 ESV**

And going into the house, they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh.

The gifts they brought him were extremely valuable, but the myrrh that was brought would have stood out because of its most common usage.

Going back another 1000 years before Jesus, we see something that must be added to the mix as we deduce a strong takeaway meaning for Myrrh.

- **Song of Songs 1:13 ESV**

My beloved is to me a sachet of myrrh
that lies between my breasts.

Throughout the book of Song of Songs, myrrh is used as an expression of the all-consuming passion the two lovers feel for one another. After considering the root meaning of Myrrh, how it is obtained, and its usage throughout scripture, we see a life and death seriousness that is full of passion and devotion.

This ingredient conveys the seriousness that is associated with being anointed by God to do his will. For those who are anointed by God, it is a life and death matter that must be taken seriously. For Jesus, the will of God literally caused him to die because he would rather do the will of God than spare his own life. Jesus was anointed with this from his earliest years. Let's take a look at the next ingredient.

(DNR)

BH

קִנְמֹן CINNAMON

H7068 קִנְמֹן + H4327 מִן = H7076 קִנְמֹן “JEALOUSY” “FORM OF” CINNAMON

<ul style="list-style-type: none"> • EXODUS 20:5 • EXODUS 34:14 • DEUTERONOMY 4:23-24 • DEUTERONOMY 5:9 	<ul style="list-style-type: none"> • JOSHUA 24:19-20 • JAMES 4:5 • 2 CORINTHIANS 11:2 • DEUTERONOMY 6:14-15
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RIGHTEOUS JEALOUSY

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This element is a compound word in Hebrew (Kin-aw), which means jealousy, and (meen), which refers to a certain species. Thus (Kin-awmeen) is Godly Jealousy.

In Exodus 34, the Lord is speaking to His people while they were at Mount Sinai, and He is highlighting the covenant that He made between Himself and them. The Lord came down in the cloud and proclaimed His Name, **"The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin."** What an incredible husband He is! One who cares for His bride and is jealous for her love and loyalty! Listen to several verses later as the Lord gives more revelation about what His Name means:

- **Exodus 34:14–16 (NIV)**

14 Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God.

15 “Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and sacrifice to them, they will invite you and you will eat their sacrifices. 16 And when you choose some of their daughters as wives for your sons and those daughters prostitute themselves to their gods, they will lead your sons to do the same.

Biblical jealousy is not a negative emotion at all. There is an innate physical response in parallel with God's desire for your fidelity and friendship. He, like any good husband, is not willing to share you with the gods around you or their puppets or their practices.

Additionally, Scripture presents divine jealousy not merely as an attribute of God, but as a relational response that He rightly desires from His people. To be jealous for the LORD is to desire His attention, His affection, and His approval, and to live in reverent awe of who He is. This is not insecurity or emotional excess; it is covenantal faithfulness and right order.

Joshua, the disciple of Moses, pressed this reality on Israel at a decisive moment in their history. He reminded them that the LORD is both holy and jealous, and that covenant loyalty is not a casual matter:

- **Joshua 24:19–20 (ESV)**

19 But Joshua said to the people, “You are not able to serve the LORD, for he is a **holy God**. He is a **jealous God**; he will not forgive your transgressions or your sins.

20 If you forsake the LORD and serve foreign gods, then he will turn and do you harm and consume you, after having done you good.”

Joshua's warning was not meant to drive the people to despair, but to sober them—to clarify that serving the LORD requires wholehearted devotion rather than divided allegiance.

Throughout Scripture, God seeks a people who yearn for His name and renown as the deepest desire of their hearts. Zeal for the holiness of God's name and for the integrity of His dwelling place flows from such devotion. When this zeal is present, it may manifest as righteous indignation against corruption or compromise—not as uncontrolled emotion, but as love rightly ordered toward God.

This posture is not something to apologize for. Rather, it is the fruit of genuine anointing: a life shaped by *myrrh*—a sober, life-and-death reliance upon the Messiah—and by *cinnamon*—a godly jealousy for the holiness of the LORD's name. Where such devotion exists, it is appropriate not to diminish it, but to

rejoice in it. To belong to the LORD, and to know that He is ours, is a covenantal relationship rightly marked by this kind of holy, hope-filled jealousy.

Let's take a look at the next ingredient.

(DO NOT READ)

IM

FRAGRANT CANE בָּשֶׂם קָנֵה

H1313 FROM AN UNUSED ROOT MEANING TO BE FRAGRANT;
בָּשֶׂם THE BALSAM PLANT

H7070 A MASCULINE NOUN MEANING A ROD, A STALK, A REED, A CALAMUS REED... THE WORD WAS USED IN VARIOUS WAYS OF OTHER OBJECTS MOST OFTEN A **MEASURING ROD**.

ISA 42:3, EZEK 40:3-5, MT 27:29-30, REV 11:1, REV 21:15-16

GODLY STANDARD

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As shown on the slide, the Hebrew word **bōšem** (H1313) refers to something fragrant or aromatic, often connected with sacred use. The word **qāneh** (H7070) refers to a reed or rod that was used as a standard for measuring. This imagery shows up again and again throughout the Bible.

In **Revelation 11** and **Revelation 21**, angels are shown holding a measuring rod as they measure the height, width, and depth of God's dwelling place. This same picture appears much earlier in Scripture. Around 600 BC, the prophet Ezekiel described a vision in which a *qāneh* was used to measure the temple, showing that God cares deeply about order, holiness, and things being measured according to His standard.

- **Ezekiel 40:4–5 (NIV)**

4 The man said to me, “Son of man, **look carefully** and **listen closely** and **pay attention** to everything I am going to show you, for that is why you have been brought here. Tell the people of Israel everything you see.”

5 I saw a wall completely surrounding the temple area. The length of the measuring rod in the man’s hand was six long cubits, each of which was a cubit and a handbreadth. He measured the wall; it was one measuring rod thick and one rod high.

Throughout Scripture, this kind of measuring rod is used to assess holy things—most often the dwelling place of God. This should immediately bring to mind a righteous standard being applied first and foremost to His people who make up His dwelling place. When God’s people choose to measure according to **His standards**, what might otherwise be ordinary becomes **fragrant**. The Lord delights in a people who align their judgments, values, and evaluations with His own rather than adopting the uneven and shifting standards of the surrounding world.

When life is not viewed through the lens of *myrrh*—that sober, life-and-death reliance upon God—and when hearts are not marked by *cinnamon*—a holy jealousy for what matters to Him—standards can quietly become inconsistent. Scripture consistently calls God’s people higher than this. He invites us into a way of life where the same measure is applied with truth, love, and integrity, regardless of circumstance or personal attachment.

The anointing of God produces clarity rather than compromise. It trains our eyes to see people, leaders, and situations as God sees them, and it forms in us a desire to honor Him above convenience, preference, or loyalty to self. This is the kind of fragrance that belongs in the holy anointing oil—a life shaped by God’s measure, filled with reverence, consistency, and hope.

Let’s take a look at the next ingredient.

(DO NOT READ)



When (Kee-daw) is used as a noun, it refers to a fragrant bark, but when the same word is used as a verb (Ka-dakh), it refers to a kindled fire. So many of the elements of the anointing are like this! There is a thing that is beautiful and fragrant, but it produces in you Holy Fire!

It is not within the scope of our time to mar the beauty of this sacred message that we are sharing, to go extensively into the linguistics, but the word for fragrant bark is derived from the action of rolling up or falling prostrate before the Lord. It turns out that this is a fragrant offering of its own and occurs frequently in the lives of the sons of Jacob, Moses, Aaron, Hezekiah, Jehoshaphat, Ezra, Nehemiah, and those in revival during his days. The verb form of the word has to do with the "Holy Fire" of Godly actions that were produced in the men who made themselves like the Cassia bark.

The men who made themselves like Cassia bark in fragrant, prostrated submission then entered into the verb form of kindled holy fire and could no longer tolerate ungodliness in the circumstances around them. These men, like God, burned against idolatry, compromise, and false religion. The very same word is used to describe God's anger against the same kind of things in Deuteronomy:

- **Deuteronomy 32:22 (NIV - Anglicized)**

22 **For a fire has been kindled by my wrath,**
one that burns to the realm of death below.
It will devour the earth and its harvests
and set on fire the foundations of the mountains.

Anointed people, like God, are intolerant of willful disobedience and take action to make a clear delineation between the things that are righteous and the things that are not! This anointing burned within the prophet Jeremiah:

- **Jeremiah 20:9 (NIV - Anglicised)**

9 But if I say, “I will not mention him
or speak any more in his name,”
his word is in my heart like a fire,
a fire shut up in my bones.
I am weary of holding it in;
indeed, I cannot.

When the people of God are anointed, they cannot hold in the fire of God that compels others to draw a line in the sand and call people back to righteousness. The anointed are never indifferent to religious compromise but rather are compelled from within to speak His words, declare His standards, and simply cannot settle for less than being His instrument. It is a fire in our bones that we will not hold in! This is the same concept that John the Immerser expressed about our King, the Anointed or Mashiach:

- **Matthew 3:11–12 (NIV)**

11 “I baptize you with water for repentance. But after me comes one
who is more powerful than I, whose sandals I am not worthy to carry. He
will baptize you with the Holy Spirit **and fire.** 12 His winnowing fork is in
his hand, and he will clear his threshing floor, gathering his wheat into
the barn and burning up the **chaff with unquenchable fire.**”

Every anointed man has a winnowing fork in his hand! This is because the Holy fire in you will separate out that which will not be on fire for the Lord, so that it can be set on fire by the Lord in judgment! John was a man with experiential knowledge about the Holy Spirit and fire, and we know this room is full of men

and women of fire. This is the anointing at work within you, and it is the very reason that the compromised or outright lost are so uncomfortable around you.

Anointed people leave no middle ground; they call people to the Lord or Baal. But our lives compel people to choose... Saints, your lives have become compelling! Let's take a look at the last ingredient.



When you hear the words "Olive Oil," you tend to think of it as anointing oil, but that is not true. Its primary purpose is to provide the lighting for the Tabernacle and the Temple. Take a look at this next passage.

- **Exodus 25:6 (NIV)**

6 olive oil for the light; spices for the anointing oil and for the fragrant incense;

Like so many other shortcuts in today's convenient gas station vending machine institutions, the common thoughts about Olive Oil are less than 1/5 true. Setting a bottle of olive oil on the altar does not make it anointing oil. The olive oil was first and foremost for lighting the way. That fact is attested to in Exodus 35:8 and also in Exodus 25 with the exact same wording.

What makes the Olive Oil anointing oil is when it is used as the agency within which resides your Myrrh (that Life and Death seriousness), and your Cinnamon (that Righteous Jealousy), and your Fragrant Cane (the Godly Standards of measure), and your Cassia (the Kindled Fire of God)... Then and only then does olive oil become anointing oil!

Olive oil provides the beginnings of spiritual light so that you can see clearly that Myrrh, Cinnamon, Fragrant Cane, and Cassia must be in the Holy mixture or it is not the genuine anointing of God. This whole process is the grace-filled work of a master perfumer and it is what those flies are always trying to contaminate.

Let's take a look at our last slide so that you will be able to see all of the ingredients together.

(Read Slide)



Let's read one passage so that we can apply these principles practically to our lives.

- **1 John 2:27 NIV84**

27 As for you, the **anointing you received from him remains in you**, and you do not need anyone to teach you. But as his anointing teaches you

about all things and as that anointing is real, not counterfeit — just as it has taught you, remain in him.

It is our highest priority that the anointing remains on us in its proper proportions. Remember that the exact quantities of each ingredient are listed, so that means that we have to have the proper portions applied to our lives and flowing from within us. If we are lacking in the proper proportion, then we need to identify what is missing and take steps in that direction.

25 Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil. 26 Then use it to anoint the Tent of Meeting, the ark of the Testimony, 27 the table and all its articles, the lampstand and its accessories, the altar of incense, 28 the altar of burnt offering and all its utensils, and the basin with its stand. 29 You shall consecrate them so they will be most holy, and whatever touches them will be holy.

All of the articles of the Tabernacle were to be anointed with this sacred oil. The Tent of Meeting, the Ark, the Table, the Lampstand, both altars, and the basin — each one was smeared with this fragrant blend. And the result is amazing: once consecrated, they become “most holy,” and whatever touches them becomes holy!

But this anointing does not stop with objects. The priests themselves are also anointed!

This confirms something we established last week: the priest is not merely serving within the Tabernacle; he is structurally connected to it. In Exodus 29, we saw that Aaron and his sons were consecrated in the same manner as the altar and the Tent of Meeting. The High Priest was not just functioning in the system, he embodies it. Just as the Tabernacle was built according to a heavenly pattern, the High Priest was a living representation of that same design.

Now in Exodus 30, the same sacred oil that marks the furnishings marks the priest.

This means the priest is not separate from the structure, it is integrated into it. He is an anointed extension of the dwelling place of God. What resides hidden behind the veil is now visibly carried upon him.

This gives weight to Exodus 30:29: "**Whatever touches them will be holy.**"

The holiness of God is transformative. This tells us that God desired to anoint his people to the extent that they are so smeared with the anointing that when other people touch them, they become holy as well!

Listen to what Paul says in Acts:

- **Acts 26:17–18 (NIVUK84)**

17 I will rescue you from your own people and from the Gentiles. I am sending you to them 18 to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

To be anointed with the Spirit of God is to become a living vessel through whom others encounter light, forgiveness, and sanctification. This also explains why Scripture speaks of believers as a fragrance:

- **2 Corinthians 2:15–16 (ESV)**

15 For we are the aroma of Christ to God among those who are being saved and among those who are perishing, 16 to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?

True anointing produces a distinct fragrance. It will draw some and unsettle others, because holiness cannot remain neutral. If our lives carry no distinction, if everyone is entirely comfortable in our presence regardless of their relationship to God, it may be worth asking whether we are truly carrying the aroma of Christ or whether we have allowed that fragrance to fade. The anointing is meant to make Christ, as the heavenly tabernacle, perceptible through us, and that aroma will always require a response.

30 “Anoint Aaron and his sons and consecrate them so they may serve me as priests.

Notice the purpose of the anointing is given for **service**. Aaron and his sons were set apart and empowered so that they might minister before the Lord. The oil marked them as belonging to God and equipped them to carry out his work. The same pattern is in the newer testament. Before the disciples were sent out, Jesus told them:

- **Acts 1:4 (NIVUK84)**

4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about."

He ordered them not to depart until they received the precious anointing oil of the Holy Spirit. The anointing precedes effective service. God does not just assign you to a mission, He supplies the empowerment necessary to fulfill it.

This is also highly instructive about your sons' future as well. If you are anointed then it is because God wants your sons to serve him. The anointing was not isolated to one generation; it established a priestly line. When God sets apart a household for service, He does so with intention and purpose. They are to be set apart for special use by the Lord & his spirit will enable them as they are smeared by his anointing

31 Say to the Israelites, 'This is to be my sacred anointing oil for the generations to come.

32 Do not pour it on men's bodies and do not make any oil with the same formula. It is sacred, and you are to consider it sacred.

The Lord makes it clear that this oil is not common or ordinary. It is sacred, and must be regarded as sacred. The anointing oil was reserved for those whom God has set apart for his purposes.

ESV translation says, "ordinary men". This anointing is NOT for ordinary men! This is for extraordinary men. The oil was not poured on someone who remained unchanged... It marks those who have been set apart, cleansed, and prepared for LIFE-LONG service.

This challenges us to examine if we are living a life that is consecrated or if we were consecrated once some time ago but we still expect to be anointed today. When God anoints someone, it is because He intends to use them.

The men of Hebrews 11 accomplished extraordinary things not because they were extraordinary in themselves, but because they trusted an extraordinary God and acted in obedient faith. They moved when He spoke. They stepped forward when he called. They lived intentionally in response to his promises.

Anointing is not random, nor is it reserved for a spiritual elite. It is connected to the pursuit of holiness, pursuit of obedience, pursuit of God Himself. When a life is yielded, when repentance is sincere, when faith becomes active, the Spirit empowers that life for service. **Anyone** can respond in that way. That is deeply encouraging.

33 Whoever makes perfume like it and whoever puts it on anyone other than a priest must be cut off from his people.’” 34 Then the LORD said to Moses, “Take fragrant spices—gum resin, onycha and galbanum—and pure frankincense, all in equal amounts, 35 and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred.

36 Grind some of it to powder and place it in front of the Testimony in the Tent of Meeting, where I will meet with you. It shall be most holy to you.

37 Do not make any incense with this formula for yourselves; consider it holy to the LORD. 38 Whoever makes any like it to enjoy its fragrance must be cut off from his people.”

There can be nothing similar to this anointing oil & it cannot be used for selfish purposes. No ordinary man can be smeared with this sacred anointing oil. If you are a spirit-filled Christian, clothed in power from on High, then what does this say about you? You are no ordinary man & you must continue on in the process of sanctification, being empowered by his spirit.

- **1 John 2:27 (NIVUK84)**

27 As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him.

If the anointing is real, He will give you all that's in that anointing oil, there is no way to fake it or to prioritize one ingredient over the other.

"All Things" This passage infers that the elements of the anointing are more than enough to equip the man who has been smeared.

The chief among these lessons however is that it teaches you to remain in him... That is to remain in the process that makes us like him.

If we do not allow this process to sanctify us completely, we will find ourselves in danger of corrupting the anointing oil meant to perfect us.

- **Acts 5:3 (NIVUK84)**

3 Then Peter said, “Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?

Ananias and Saphira were in the Spirit-filled church and doing impure things therefore they died. They wanted to be close to the mixture and imitate it, but it was for their own enjoyment and not to serve the Lord and his people.

- **Acts 8:14–22 (NIVUK84)**

14 When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. 15 When they arrived, they prayed for them that they might receive the Holy Spirit, 16 because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. 17 Then Peter and John placed their hands on them, and they received the Holy Spirit. 18 When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money 19 and said, “Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit.” 20 Peter answered: “May your money perish with you, because you thought you could buy the gift of God with money! 21 You have no part or share in this ministry, because your heart is not right before God. 22 Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.

We've lost something of the preciousness of the anointing of the Holy Spirit. This cannot be bought or gained through any other means than sacrifice, consecration, and sanctification. We are either being moved by the Holy Spirit, or by the spirit of the world.

Salvation is free, but we should understand that it costs you everything. What doesn't cost you won't be valuable to you.

- **John 16:7 (NIVUK84)**

7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counsellor will not come to you; but if I go, I will send him to you.

Jesus had to die for us to be smeared - how costly! His Spirit is the Spirit of both life and death meaning that it is life to those who want to be consecrated and it is death to whatever doesn't.

- **Ephesians 1:13–14 (NIVUK84)**

13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.

The initial smearing is a mark, and there's no going back. This will cost you everything as you progress in working out your salvation!