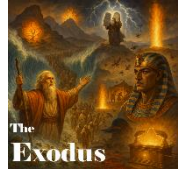




The Tamid, the Tax, the Oil, and the Incense Exodus 29:38-46, 30:11-16, & 30:22-38 (Lesson #31)



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Vs 38 ¶ *"Now this is what you shall offer on the altar: two lambs a year old day by day regularly.*

With the Altar's seven-day consecration complete, the text shifts from the *inauguration* of the sanctuary to its *daily operation*.

The Altar has moved from the realm of the craftsman's workshop to the realm of the Divine Commission.

The very first command regarding its use establishes the (*tāmîd*) (the Regular or Perpetual) offering. Each day, without fail or interruption, two lambs a year old were to be offered.

The smoke of the (*tāmîd*) ascending to heaven served as a "perpetual" reminder that the nation lived, breathed, and moved only through the grace of a constant substitutionary sacrifice.

The Concept of (*tāmîd*): This word defines the character of the Tabernacle. This word is used for the "Continual Bread" (Num 4:7) and the "Continual Light" (Ex 27:20). Theologically, it signals that God's availability to His people is constant. There is never a moment when the Altar is not "active."

It is interesting that the (*tāmîd*) was the first thing commanded by Yahweh to be offered on the bronze altar.

The morning and evening lambs functioned as spiritual "bookends." In the morning, it consecrated the day's labor; in the evening, it atoned for the day's failures.

The (*tāmîd*) was a **Burnt Offering** (*'ōlāh*), the entire animal consumed by fire and ascended as an aroma.

Later in Jewish history, during times of war or exile, the taking away of the (*tāmîd*) (**Dan 8:11; 11:31; 12:11**) was considered the ultimate spiritual tragedy, stopping of the nation's spiritual heartbeat.

While the (*tāmîd*) was a beautiful shadow, Jesus provided the *substance* of it, seating Himself at the right hand of God because His "perpetual" work was finally finished.

Vs 39 *One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.*

The daily sacrifice was divided into two specific moments: one lamb was offered in the **morning** and the other at **twilight**.

Whether it was a "normal" day or a high holy day, this pulse of worship remained constant. Each lamb was to be a year old and, as the broader Law clarifies, **without blemish**.

By offering a creature in the prime of its life and in perfect physical condition, the priest acknowledged that only the best was fit for the presence of Yahweh.

Ultimately, this rhythm points directly to **Jesus Christ**, the true Lamb of God, who entered the world in the prime of His life, lived without blemish, and offered Himself as a final, "once-for-all" sacrifice to take away the sins of the world (John 1:29).

Vs 40 *And with the first lamb a tenth measure of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.*

The morning sacrifice was not limited to the lamb alone; it was accompanied by a grain offering and a drink offering.

Moses specifies a "tenth measure" of **fine flour** mingled with **beaten oil**, alongside a portion of **wine**. This combination represents the three staples of life in the Ancient Near East: meat, bread, and wine.

By offering these together, the priest signaled that all the labor of the people—their farming, their olive pressing, and their viticulture—was consecrated to Yahweh.

The "tenth measure" of fine flour refers to a tenth of an **Ephah**.

- **Modern Volume:** Approximately **2.2 liters** (or about **9–10 cups**).
- **Weight:** Roughly **3 to 4.5 lbs** of flour.
- **Significance:** This is the same amount as the daily portion of Manna given to each Israelite in the wilderness (an "Omer"). Thus, the grain offering represented a "standard meal" for one person.

Next, the text actually specifies a **fourth of a hin** of beaten oil was to be mingled with that flour.

- **Total Hin:** A full "Hin" is approximately **3.6 to 4 liters** (roughly **1 gallon**).
- **The Portion:** Therefore, a **fourth of a hin** is approximately **1 liter** (about **1 quart** or **4 cups**).
- **Significance:** "Beaten oil" was the highest quality olive oil. Mingling this much oil with the flour created a rich, moist dough, symbolizing the "fatness" and blessing of the land.

Finally, the text actually specifies a **fourth of a hin** of wine was to be poured at the base of the altar.

- **Modern Volume:** Approximately **1 liter** (about **1 quart**).
- **Significance:** The wine was poured out at the base of the altar as a "drink offering." It was never consumed by the priests; it was entirely surrendered to God.

Vs 41 The other lamb you shall offer at twilight, and shall offer with it a grain offering and its drink offering, as in the morning, for a pleasing aroma, a food offering to the LORD.

In verse 41, Yahweh commands that the second lamb, offered at **twilight**, be accompanied by the exact same grain and drink offerings as the morning sacrifice.

By repeating the flour, oil, and wine, the priest ensured that the evening was as consecrated as the morning.

While God has no physical need for food, the imagery of a "meal" highlights the **intimacy of the Covenant**.

Vs 42 It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there.

In verse 42, the purpose of the **regular burnt offering** is revealed. It is not an end in itself; it is the prerequisite for revelation.

The phrasing is intentional: the sacrifice is made *"before the LORD"*, and it is precisely in the atmosphere of that sacrifice that God promises, *"I will meet with you, to speak to you there."*

This promise ensures that for all **generations**, Israel would not be following a silent God, but a speaking God who makes Himself available at the place of sacrifice.

Sacrifice as the Basis for Speech: Theologically, this teaches that God speaks to His people on the basis of atonement. We cannot hear the voice of a Holy God apart from the cleansing of the Altar. In the New Covenant, this is fulfilled in Christ, the "Word made flesh," who is both the Sacrifice and the Speaker.

"Throughout Your Generations": This emphasizes the **perpetuity** of these offerings. The need for divine guidance and the need for a covering sacrifice never expire.

This of course all finds its fulfillment in Jesus Christ and His once and for all sacrifice for our sins.

Vs 43 *There I will meet with the people of Israel, and it shall be sanctified by my glory.*

The promise of verse 42 is now broadened to include the entire congregation: **"There I will meet with the people of Israel."**

While the priests performed the labor, the **benefit belonged to the whole nation**. However, the most profound revelation in this verse is that the Tabernacle is not ultimately sanctified by the blood of bulls or the anointing of oil, but rather **it shall be sanctified by my glory**.

Man can **"consecrate"** the altar through obedience, but only God can **"sanctify"** the space by His presence.

When God's glory enters the Tabernacle, it provides a seal of approval that no human ritual could achieve. It is the arrival of the **Shekinah**—that turns a tent of cloth and gold into the center of the universe. We will see this happen in (Ex 40), this will be repeated when Solomon dedicates the temple (II Chr 7), this will reach its crescendo and ultimate fulfillment in the Lord Jesus (Joh 1)!

Vs 44 *I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests.*

After chapters of detailed instructions on fabric, metal, oil, and blood, God steps forward to declare the ultimate source of their status: **"I will consecrate."** It is a reminder that while the human "smoothing" of rituals is necessary, it is the Divine "Acceptance" that makes them effective.

God claims three distinct entities in this verse: the **Tent of Meeting** (the space), the **Altar** (the instrument), and **Aaron and his sons** (the personnel).

By grouping them together, the text teaches that the priesthood and the Tabernacle are an inseparable unit. A priest without an altar has no function; an altar without a priest has no voice.

Together, they are "set apart" for one specific, high purpose: **to serve Me!**

NOTICE: the repetition of "I will":

- **I will consecrate the tent of meeting**
- **I will consecrate the altar**
- **I will consecrate the priests to serve me**

God is the primary actor. We often focus on the priest's work, but verse 44 refocuses us on God's work.

Vs 45-46 *I will dwell among the people of Israel and will be their God. 46 And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.*

The chapter concludes with a declaration that defines the very essence of the Covenant: **"I will dwell among the people of Israel and will be their God."**

This is the ultimate goal of the Exodus. God did not deliver Israel from Egypt merely to give them political freedom or a plot of land; He brought them out **that I might dwell among them**.

The Hebrew term for **"dwell"** is the root of the word *Shekinah*. It implies a permanent, neighborly residence.

By declaring *"I am the LORD their God"* twice in these two verses, Yahweh signs the document of their national identity. This is the restoration of the fellowship lost in Eden—a Holy God living in the midst of a redeemed people.

As we look at these ancient rituals, we must never forget that they are *"shadows of the good things to come"* (Hebrews 10:1). This entire system points forward to the **Incarnation**, when the Word would "tabernacle" among us in the person of **Jesus Christ** (John 1:14).

The blood of the lambs and the glory in the Tent were temporary markers, waiting for the day when God would provide His own body as the meeting place.

Ultimately, these verses point to the final reality in (Rev 21:1-4).

Significant Theological Points & References:

- **The Goal of Redemption:** Verse 46 provides the "divine motive" for the Exodus. Deliverance was the *means*; Dwelling was the ultimate *end*. God saves us so that He can be with us.
- **The "Knowing":** God says they shall "know" that He is the LORD. In Hebrew, this word is an experiential, relational knowledge. They wouldn't just know *about* Him from a distance; they would know Him because His "house" was in the center of their camp.
- **The Covenant Formula:** *"I will be their God, and they shall be my people"* is the recurring heartbeat of the entire Bible (Jer 31:33, Eze 37:27, 2 Co 6:16).

Exodus 29 begins with the blood of a bull and ends with the Glory of God. It moves from the cleaning of the servant (the Priest) to the arrival of the Master.

It teaches us that holiness is not an end in itself—it is the 'clean house' required for the Creator of the Universe to sit down and stay with His children.

As we move into chapter 30, we have already brought forward the verses about the Altar of Incense (vs 1-10), as well as the verses about the Bronze Basin (vs 17-21). I will not read those since I covered those verses when we talked about the furnishing of the Holy Place and the Courtyard.

30:11 The LORD said to Moses, 12 "When you take the census of the people of Israel, then each shall give a ransom for his life to the LORD when you number them, that there be no plague among them when you number them.

Next Yahweh instructs Moses to *"number"* (**paqad**) the people. To **paqad** carries the sense of not just counting, but overseeing or inspecting, as a commander reviews his troops or a shepherd his flock.

However, this administrative act carried a significant spiritual risk. Under divine law, a census was an **assertion of ownership**; because Israel belonged exclusively to God, for a human leader to "number" them without authorization was seen as an infringement upon Yahweh's sovereignty.

Here each individual was required to pay a **koper**—a *"ransom"* or *"atonement price"*—for his life. This payment served as a formal acknowledgment that their lives were **not their own** but were sustained by the grace of the Almighty.

The warning of a potential *"plague"* (**negep**) serves as a sobering reminder of the holiness of God.

This ransom seemed to function as a protective protocol. Without the **koper**, the act of numbering became an act of pride or self-reliance, inviting divine judgment. This historical reality is later illustrated in **2 Samuel 24**, when King David's unauthorized census resulted in a plague.

The single tax also highlights an important principle: The life of a prince was worth no more and no less than the life of a laborer in the eyes of the sanctuary.

APPLICATION: This idea flows into the New Testament where Paul directs the believers in Corinth: *"for you were bought with a price. So glorify God in your body."* (1Co 6:20 ESV)

The concept of the **koper** (ransom) points directly to the New Testament doctrine of **Substitutionary Atonement**, consider (Mt 20:28 and 1Pe 1:18-19). Our ransom had nothing to do with silver or gold, but with the precious blood of Jesus!

While the silver in Exodus provided temporary protection for a physical life, Christ's sacrifice provides eternal ransom for the soul.

APPLICATION: Each week, we collect, report and track our attendance. Moses calls us to pause and remember that people are not merely data points; they are lives purchased by the blood of Jesus!

Vs 13-14 Each one who is numbered in the census shall give this: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as an offering to the LORD. 14 Everyone who is numbered in the census, from twenty years old and upward, shall give the LORD's offering.

The specific "input" required for this ransom was standardized at **half a shekel (beqa⁴)**, measured against the *"shekel of the sanctuary."* By defining the shekel as "twenty gerahs," Moses establishes a precise standard.

The **gerah** was the smallest unit of Hebrew weight (roughly equivalent to a bean). This was not a tax based on a percentage of wealth, but a uniform offering or contribution, presented to the Lord.

Every individual *"from twenty years old and upward"* was required to participate, signifying the age of legal and military maturity in Israel.

Notice the tension, it is both an offering and a requirement. Unlike the voluntary contributions for the Tabernacle's construction mentioned in **Exodus 25**, this half-shekel was a mandatory "ransom" tied to the census.

This ensured that the sanctuary was supported by the collective body of Israel, preventing any single wealthy donor from claiming a "majority stake" in the worship of Yahweh.

Historically, this "temple tax" survived long into the Second Temple period and was the very tax discussed by Jesus and Peter in **Matthew 17:24-27**.

While the census for the ransom likely included the broader community, the "twenty years old and upward" designation is almost exclusively used in the Old Testament (**Numbers 1:2-3**) to refer to those "able to go to war."

SO YOU KNOW: In **Exodus 38:25-28**, the total weight of this silver is recorded. It amounted to over 7,500 pounds! This proves that when everyone contributes a "small" amount, the cumulative impact is massive.

Vs 15 The rich shall not give more, and the poor shall not give less, than the half shekel, when you give the LORD's offering to make atonement for your lives.

In this verse, Yahweh establishes a principle of **absolute spiritual equality**. The **beqa'** (half-shekel) was a "flat fee" for every soul, ensuring that no wealthy individual could purchase a superior standing before God, nor could any poor person be excluded from the community of the redeemed.

While **Leviticus 17:11** clearly states that *"it is the blood that makes atonement by the life,"* the term used here for atonement is **kippurim**, which shares the root with *Kippur* (to cover or ransom).

In this **specific context**, the silver is not a "blood sacrifice" for the forgiveness of sins, but a **ransom price (koper)** to avert the **"plague"** mentioned in verse 12. It is a "substitutionary" payment. In the ancient economy, life was often valued in silver (as seen in the valuation of servants or vows in **Leviticus 27**).

Here, the silver serves as a physical token of a spiritual reality: the life of the Israelite belongs to God, and they are "buying back" their lives from the judgment that naturally falls on a sinful people in the presence of a Holy God.

The silver became "Atonement Money" which was strictly dedicated to the service of the Tabernacle. Culturally, this prevented the census from becoming a tool of royal vanity—instead, it was a moment of national humility and equalized dependency on Yahweh. Consider (Ps 49:7-9 and Mt 17:24-27).

Never Forget What David Penned:

"7 Truly no man can ransom another, or give to God the price of his life, 8 for the ransom of their life is costly and can never suffice, 9 that he should live on forever and never see the pit." (Ps 49:7-9 ESV)

CONSIDER:

"24 ¶ When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, "Does your teacher not pay the tax?" 25 He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?" 26 And when he said, "From others," Jesus said to him, "Then the sons are free. 27 However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself."'" (Mt 17:24-27 ESV)

The Coin in the Fish's Mouth: In **Matthew 17**, when Jesus pays the temple tax (this very half-shekel) for Himself and Peter, He is technically the only one who didn't *need* to pay it (as the Son of the King), yet He did so to "not give offense," showing the ultimate humility of the Lawgiver.

Vs 16 You shall take the atonement money from the people of Israel and shall give it for the service of the tent of meeting, that it may bring the people of Israel to remembrance before the LORD, so as to make atonement for your lives."

In this final directive regarding the census, the silver is formally designated as the **"atonement money."** This capital was not to be absorbed into a general fund but was strictly earmarked for the **"service of the tent of meeting."**

The text specifies that this contribution serves as a **"remembrance"** before the Lord. It served as a functional memorial that the people had acknowledged their debt of life to their Creator.

To make sense of this language: While blood was the only agent that could cleanse the *guilt* of sin, the half-shekel was the legal mechanism that averted the *penalty* of the plague during a census.

By paying the ransom, the Israelite was saying, "I recognize that my life is forfeit, and I present this silver as a legal substitute to satisfy the requirements of the Law."

The money doesn't wash away the sin; it satisfies the legal claim of the King over His subjects.

I do not want to let the "cat out of the bag" yet, but we will see in **Exodus 38:25–28**, how this silver is used in the tabernacle.

The "atonement money" from the 603,550 men was used to cast the **sockets** (bases) for the Tabernacle's heavy wooden frames and the hooks for the pillars. This is culturally significant: the entire weight of the "Tent of Meeting" literally rested on the "Atonement Money" of the people. Every time an Israelite looked at the Tabernacle, they were reminded that the very house where God dwelt was supported by the price paid for their own lives.

There is another point, you will be blown away with the exactness of this offering.

Just as the silver served as a perpetual remembrance in the earthly sanctuary, Christ entered the heavenly sanctuary with His own blood, appearing in the presence of God on our behalf (**Heb 9:24**). The "money" of Exodus was a physical ledger of a spiritual reality that is now fully "settled" in Christ.

CONSIDER (Isa 52:1-3).

30:22-25 ¶ The LORD said to Moses, 23 "Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane, 24 and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil. 25 And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil.

Next Yahweh provides the instructions for the holy anointing oil.

Moses was directed to gather the "finest of spices," a selection of ingredients that represented the pinnacle of luxury and fragrance in the Ancient Near East.

The recipe called for:

- **500 shekels** of **liquid myrrh**
- **250 shekels** of **fragrant cinnamon**
- **250 shekels** of **aromatic cane**, likely calamus a fragrant reed
- **500 shekels** of **cassia**, a bark similar to cinnamon.

These spices were to be blended with a **hin** of **olive oil** according to the "*art of the perfumer.*" This was not a common ointment but a "holy anointing oil," a unique substance set apart exclusively for the service of the Sanctuary.

Technical Note: The total weight of the spices—**1,500 shekels**—is approximately **37 to 40 pounds** (about 17–18 kg). A **hin** of olive oil is roughly **1 gallon** (approx. 3.7 to 4 liters).

According to ancient Jewish tradition (as noted by the commentator Rashi), the spices were first soaked or boiled in water to extract their essence. The olive oil was then added, and the mixture was boiled until the water evaporated, leaving exactly **one hin of fragrant oil**.

However this was ultimately accomplished, in the end it created 1 gallon of highly fragrant oil.

Through this oil, the ordinary was transformed into the extraordinary; once anointed, the Tabernacle, its furniture, and the priests themselves were formally consecrated as "most holy" to the Lord.

The Scent of Heaven: In the New Testament, the "aroma" of such spices is linked to the sacrificial life of Jesus, believers, and the prayers of the saints (**Eph 5:1-2, 2Co 2:15; Rev 5:8**).

Vs 26-28 With it you shall anoint the tent of meeting and the ark of the testimony, 27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, 28 and the altar of burnt offering with all its utensils and the basin and its stand.

With this oil Moses was to anoint the tent, the ark, the table of showbread (its utensils), the lampstand (its utensils), the golden altar of incense, the Bronze altar (its utensils), the Basin and its stand.

The tent, all the furnishings, and all the utensils were to be anointed.

This was not a decorative gesture; it was a formal "set-apartness." By smearing or sprinkling this unique oil, Moses effectively drew a boundary between the secular world and the divine realm, signaling that these physical objects were now exclusively reserved for the service of Yahweh.

Vs 29 You shall consecrate them, that they may be most holy. Whatever touches them will become holy.

The act of anointing was the definitive "line in the sand" that transformed the Tabernacle from a masterpiece of human craftsmanship into a dwelling place for the Divine.

Moses is told to **consecrate** them, a process that elevated these objects to the status of **most holy!** This linguistic superlative—literally "Holy of Holies"—indicates a state of absolute sanctity.

Before the oil was applied, the Ark, the Lampstand, and the Altars were merely "beautiful items" built by skilled artisans like Bezalel and Oholiab.

They were impressive, but they were still technically "common." Once the oil touched them, they became "contagiously holy." As the text notes, "Whatever touches them will become holy." This "contagious holiness" meant that any person or object coming into contact with these consecrated items was immediately pulled into the sphere of the sacred, requiring a specific state of ritual purity.

Vs 30 You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests.

Further Moses is directed to anoint Aaron and his sons, consecrate them (set aside) that they may serve as priests.

We saw the specific directions earlier.

In the biblical context, anointing with oil was a physical act representing a spiritual reality. By placing the "holy anointing oil" on Aaron and his sons, several things were being communicated:

- **Sanctification:** To "consecrate" literally means to make holy or to set apart from the common. After this ritual, Aaron and his sons were no longer "ordinary" citizens; they were dedicated exclusively to the service of the Tabernacle.
- **Authority:** The oil served as a visible sign to the rest of Israel that these men had been chosen by God, not by popular vote or self-appointment.
- **Empowerment:** It symbolized the presence of the Spirit of God, equipping the priests to handle the sacred tasks that would be "fatal" to those not consecrated.

Vs 31 And you shall say to the people of Israel, ‘This shall be my holy anointing oil throughout your generations.

Then Moses was directed to tell the people that this was a perpetual command, a perpetual ordinance. It was to continue throughout their generations.

Vs 32 It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. It is holy, and it shall be holy to you.

Further, this oil was not to be used in any common celebration or method.

It was not to be used on ordinary people; they were not to make something similar in composition.

It is a custom formula, and it is to be used only in this holy manner, as a holy anointing oil.

Vs 33 Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people.’”

To compound something like it, or to put it on an “outsider”, someone who is not a priest would result in that person being cut off from the camp.

In this we see the seriousness and the gravity of this in God’s eyes.

Vs 34-35 The LORD said to Moses, "Take sweet spices, stacte, and onycha, and galbanum, sweet spices with pure frankincense (of each shall there be an equal part), 35 and make an incense blended as by the perfumer, seasoned with salt, pure and holy.

We now move from the **Anointing Oil** (which was applied to things and people) to the **Incense** (which filled the air). While the oil represented the Spirit's empowerment coming *down* onto man, the incense represented the **prayers** and **worship** of the people going *up* to God.

The recipe for this **"Holy Incense"** is just as specific and scientifically balanced as the oil.

Each of these components had unique properties that, when combined, created a dense, aromatic smoke:

- **Stacte:** Likely a high-grade, "spontaneous" myrrh that oozed naturally from the tree. It represents the finest, purest essence.
- **Onycha:** Derived from certain shells in the Red Sea. When burned, it acted to make the scents linger longer and more intensely.
- **Galbanum:** Interestingly, this resin has a somewhat pungent, even unpleasant smell when burned alone. However, when mixed with the sweet spices, it acted as a "bass note" that gave the fragrance depth.
- **Pure Frankincense:** A white resin known for its bright, clean, and citrusy aroma. It was the "top note" of the mixture.

The Divine Chemistry. The instructions include two critical technical details:

1. **Equal Parts:** This ensured a perfect balance.
2. **Seasoned with Salt:** In the ancient world, salt was a preservative.

This was all to be blended together as by a **"perfumer."**

In the Tabernacle, this incense was burned every morning and evening. It served a dual purpose:

- **Aesthetic:** It created a "cloud" in front of the veil.

- **Spiritual:** It represented the "sweet aroma" of a people who were in a right relationship with their Creator.

It is fascinating to see the transition here. The **Anointing Oil** made the priest "smell", but the **Incense** made the entire environment "smell" **like the presence of God**.

Vs 36 You shall beat some of it very small, and put part of it before the testimony in the tent of meeting where I shall meet with you. It shall be most holy for you.

This verse brings the preparation of the incense to its final, functional stage. The transition from raw ingredients to a fine powder—and finally to a cloud of smoke.

Many commentators note that for the "sweetness" of the spices to be fully released, they had to be crushed. This mirrors the biblical theme that a "broken and contrite heart" is a sacrifice God does not despise (Psalm 51:17).

The powder was placed "before the testimony" (the Ark of the Covenant containing the Tablets of the Law) in the Tent of Meeting. It was to be burned on the golden incense altar, just outside the Veil.

Inside the veil was the gold lid on the Ark, flanked by cherubim. It was the place of atonement, it was the place of propitiation, it was the place where God will meet His people.

The Christological Connection: In the New Testament, Christ is described as our "Propitiation" (or Mercy Seat). He is the place where the holiness of the Law and the mercy of God meet. He is the "Sweet Fragrance" that makes it possible for a holy God to dwell among an unholy people.

Vs 37-38 And the incense that you shall make according to its composition, you shall not make for yourselves. It shall be for you holy to the LORD. 38 Whoever makes any like it to use as perfume shall be cut off from his people."

Like the anointing oil, this was not be used for common purposes, it was holy to Yahweh.

It was not to be copied, nor was it to be used for any profane or common purposes.

This brings us to the end of chapter 30.

We have seen the anointing of the high priest, and the setting up of the rhythm of worship for the nation of Israel including the establishment of the tamid, the temple tax, the anointing oil and the fragrant incense.

The tamid, points forward to Jesus Christ, He is the one time offering for sin.

The temple tax, reminds us that we have been bought with a price, not gold or silver, but the precious blood of God's Son.

The oil reminds us of the Holy Spirit, while the incense highlights the beauty and fragrance of our prayers and worship ascending to God.
