

APRIL 23, 2023

Delivered to a New Life

Exodus 30:11-33

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. 13 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. 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. 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.”

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

22 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. 26 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. 29 You shall consecrate them, that they may be most holy. Whatever touches them will become holy. 30 You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests. 31 And you shall say to the people of Israel, ‘This shall be my holy anointing oil throughout your generations. 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. 33 Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people.

Scriptures for further study:

2 Corinthians 5:14-21

1 Corinthians 10:31



BIG IDEA: Because of the person and work of Jesus Christ, then we may experience a new life in Him that propels us to live for Him in all aspects of our life.

OUTLINE

1. Atonement (30:11-16)
2. Cleansing (30:17-21)
3. Anointed for God's Service (30:22-33)
4. New Life

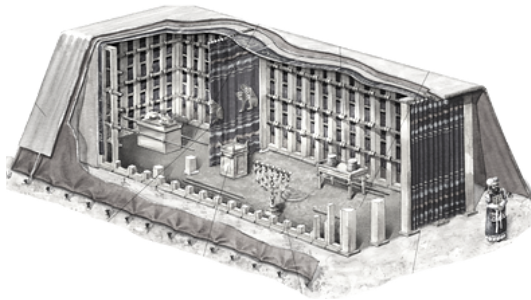
HISTORICAL CONTEXT

“In Exodus it is made clear that God does not just save; he sets salvation and its consequences in a particular interpretative framework: the covenant. God’s people are not freed so that they may go their own way. They are saved so that they may realize the purposes of God in their lives and the world. Exodus is concerned with the ethics of living as the people of God.”

- John Mackay

“The tabernacle and the services there pointed to Christ. In general terms, as the tabernacle was the place of approachable divine presence on Earth, so Jesus dwelled (lit., “tabernacled”) among us (John 1:14,17). Beyond this, the provision of animal sacrifices as temporary remedies for Israel’s sins anticipated the sacrifice of Christ’s death, when sin was punished once and for all.”

- *Spirit of the Reformation Study Bible*, p.98



Praise to Jesus. This week praise God for the undeserved gift of a new life that He gives to sinners like us.

Repentance through Jesus. Ask God the Holy Spirit to show you how to repent this week of the forgetfulness of the atonement and cleansing that believers have in Christ.

Consecration for Jesus. Take time this week to pray for God to show you how you can shine His light to those around you. Ask God to also show you what aspects of life you need to offer to Him as a “living sacrifice” (Romans 12:1-2)

DISCIPLESHIP DURING THE WEEK

These “Sermon Discussion Questions” are designed for study during the week for believers in a wide variety of ages & stages in their walk with Christ.

1. What do you think a new life in Christ should look like? What parts of your life best reflect this new life in Christ? What parts of your life need to be changed or renewed?
2. The word “atone” means two estranged parties are now “at one” with one another. How does God’s requirement that all Israelites over twenty have to pay this census tax reflect the Biblical truth about our need for atonement? How does Christ atone for our sins? How do we apply Christ’s atonement to our lives?
3. God appointed the priests. He gave them specific jobs. The priest served for life. How does the office of priesthood point to Jesus Christ? What is Jesus doing right now? (Hebrews 7:23-25) How can this reality be a comfort to you?
4. We have learned about the anointing of the priests and of the tabernacle in Exodus 29 and again in Exodus 30:22-33. Why does God require this anointing or consecration? What is the New Testament teaching on who is set apart or consecrated for God’s service? (1 Corinthians 12:4-7, Romans 12: 3-8, 1 Peter 2:9 & 4:10)

FOR FAMILIES AND YOUNG CHILDREN

1. What reason did God give for the census tax from Exodus 30:11-16? *(In verse 12 we read “each shall give ransom for his life to the LORD”. Verse 16 calls it “atonement money”. This tax was a symbolic act to show everyone their need of God’s redemption. Talk with your children about the penalty of sin and how Jesus’ paid for our redemption with His death on the cross.)*

- a. Why do you think the tax was the same for everyone? *(You will want to talk about how everyone is a sinner in need of God’s redemption.)*
- b. What was the practical reason for the tax given in verse 16? *(We read that the Israelites “shall give it for the work of the tent of meeting”).*

2. Why does God require that the priests “wash their hands and their feet” before serving in the tabernacle? *(This served as a reminder that we need cleansing from our sin before coming into God’s presence and to worship God.)*

- a. What sacrament did Jesus command us to take part in that also points to our need for spiritual cleansing? *(Baptism. You can read Matthew 28:18-20 for Jesus’ command for baptism.)*

3. Read 2 Corinthians 5:14-21. What does verse 15 teach us about our new life in Christ and for whom we live? *(Verse 15 says that we now live for God and not ourselves.)*

- a. How would our lives look different if we lived for God instead of ourselves?

4. Take time to pray as a family to thank God for His redemption plan for sinners like us and for your family to put their trust in Jesus as our Lord and Savior.

Scriptures for further study:

Mark 10:45

1 John 4:10

FOR STUDENTS

1. What did the census tax communicate to Old Covenant Israel? How did it point forward to Christ?

2. In Exodus 30:11-12 why was a ransom required? What was this ransom symbolic of? Read Romans 6:23 and 1 Timothy 2:5-6 for further help with answering this question.

3. What would happen to Aaron and his sons if they didn't wash?

4. What did the washing in the water of the bronze basin signify? How did it point forward to Christ? How does it relate to baptism?

5. What did the anointing of oil signify? How did this point forward to the work of the Messiah? What (who) are those in Christ anointed with?

6. Do you find it difficult or easy to believe that Jesus represents you before God and carries your needs and concerns close to his heart when he does? Do you think Christ can be trusted to intercede for you in the way you most need it?

*Select question borrowed and adapted from *Lamb of God* by Nancy Guthrie

FOR NON-BELIEVERS OR NEW BELIEVERS

1. There are multiple metaphors used in the Bible to describe God's work of salvation. One such metaphor is ransom money. To pay a ransom is to make a payment to purchase or buy someone back in order to deliver them from slavery or punishment. Here in our passage (30:11-16), the command to "pay the Lord a ransom for each person's life," points forward to the work of Jesus, who would "give his own life as a ransom for many" (Matthew 20:28).

Question: Have you ever thought about the fact that you and I needed to be purchased in order to be saved? Have you considered how costly it was for Jesus to purchase you by his own blood?

Question: Given the fact that the ransom price was to be the same for both rich and poor (verse 15), what does this suggest about the price tag God puts on everybody's souls, and the extent to which all people are in need of a ransom?

2. This passage contains just a few of the 2,350 verses in the Bible that discuss the importance of money and what we do with it.

Question: Why do you think money is such an important matter to the Lord?

Question: Someone once said that our checkbook is really a theological document of sorts, because it says something about what we believe about God and what our priorities and values are. What does your checkbook (or monetary transactions) say about you?

3. Here the basin for washing is another symbol of the kind of true washing and cleansing of our sins that only God can provide through Jesus Christ. In order to be in right relationship with God, we must first repent of our sins.

Question: If you are not yet a believer, would you be willing to ask God to cleanse you of the pollution of your sin and from all unrighteousness?

Question: If you are already a believer, why is it still important that we daily confess our sins and be renewed in our believing application of the blood of Christ to our souls?

4. If you think about it, the whole tabernacle experience was one that involved the use of all the senses: smell, sight, touch, etc.

Question: Why do you think God wanted to engage all of the people's senses? How could all of this serve as a powerful teaching device for God's people?

The purpose of Exodus:

“The original purpose of Exodus was theological, to teach God’s people about himself and their relationship to him.” - Peter Enns, NIVAC, 25.

“Exodus is about a man, Moses. He is central to the narrative in a way in which no single character, not even Abraham, dominates Genesis...Exodus is about a nation, Israel, moving from slavery in Egypt into freedom...but ultimately Exodus is about God, about the God of the covenant who has instituted a new relationship between himself and those whom he has called to be his people.”
- John Mackay, Exodus, 9.

“The whole story of Exodus is a covenant narrative. The God who pledged himself to Abraham and his descendants remained the faithful God. He had made promises and intended to honor them, and when his moment came, honor them he did...in a word, Exodus cannot be described simply as the book of the holiness of the Lord, nor simply as the book of the presence of the Lord, but as the book of the holy God present in all his holiness at the heart of his people’s life, their provident savior and friend, who makes provision whereby they, in all their unworthiness, may live safely with him.” - Alec Motyer, The Bible Speaks Today: The Message of Exodus, 20, 23.

The setting for Exodus 1:1-2:25 is Israel in Egypt. The opening section sets the stage for the rest of the book by describing: the connection to the narrative of Genesis (Ex. 1:1–7), the oppression that has arisen under a new pharaoh (1:8–22), the preservation of Moses at birth (2:1–10) and later in Midian (2:11–22), and the declaration of God’s intimate knowledge of Israel’s suffering and God’s faithfulness to his covenant with Abraham and his descendants (2:23–25).

Exodus is a journey in two parts.

Part One: Egypt Exodus 1-15 Aug. 7th – Oct. 30th

Part Two: Sinai Exodus 16-18 Nov. 6th – Nov. 20th

Pause for Advent: Nov. 27th – Dec. 18th

Part Two Cont. Sinai Exodus 19 - 39 Jan. 8th – June 25th

Pause for Capital Campaign Series: Jan. 22nd-Feb. 12th

Pause for DNOW: February 19th

Pause for Missions Sunday: March 26th

Resources for further study:

Exodus: A Mentors Commentary by John Mackay

Exodus: An Exegetical and Theological Exposition of Holy Scripture
(Volume 2) (The New American Commentary) by Douglas Stuart



The Seventh Plague of Egypt, John Martin, 1823

About the artist and painting: The English Romantic painter John Martin was no stranger to death and despair. Out of the 13 children born to his mother and father, John was one of only 6 that survived childhood. He grew up in poverty, the son of a farm laborer. In 1813, John lost his grandmother, mother, father, and youngest son all in the same year. Despite his popular appeal to English society, he was never really celebrated much less even accepted by the art community. Yet he was somewhat of a revolutionary by choosing to paint very fantastic, biblical scenes and landscapes. One can't help but think John looked to the extraordinary aspects of the bible to deal with the harsh realities of life in a broken world.

His 1823 work, *The Seventh Plague of Egypt*, helps to capture the deliverance theme so prevalent in the Book of Exodus. In the painting you have these mighty structures of Pharaoh's palace, city, and pyramids all displayed in their grandeur. In Moses' day this represented to God's people Pharaoh's power and oppression towards them as he ruthlessly made their lives harsh. Yet God is breaking into these circumstances, "showing up" to bring about His deliverance. In this painting, over and above the Egyptian structures is something more magnificent, the storm of God: thunder, hail, and fire being poured down upon the oppressor and persecutor of His people. And your eye is drawn to the man standing on the left side of the painting, Moses, with outstretched arms looking to the LORD and His deliverance.