

Genesis 35:1–8

The Altar Where the Faithful God Meets His Unfaithful People

Main idea: God’s relationship to His people hinges not upon His anger, but upon His altar—and that altar is Christ, through Whom He brings His people into fellowship with Himself, and upon Whom He feeds them.

¹ Then God said to Jacob, “Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother.”

² And Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you, purify yourselves, and change your garments. ³ Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone.” ⁴ So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem.

⁵ And they journeyed, and the terror of God was upon the cities that were all around them, and they did not pursue the sons of Jacob. ⁶ So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. ⁷ And he built an altar there and called the place El Bethel, because there God appeared to him when he fled from the face of his brother.

⁸ Now Deborah, Rebekah’s nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth.

Introduction

Coming to worship wincing like we are five verses into this chapter. Even these eight verses bring three more significant reminders of Jacob’s sin and folly (the idols, the terror, the funeral). But the passage hinges not upon God’s anger but upon God’s altar. We know God hates sin. We know that we are going to praise Him for His judgment and vengeance. But, if you are a Christian, your relationship to God hinges not upon His anger but upon His altar. This is why He not only overcomes your sin by welcoming you at His altar, but He overcomes your wincing by commanding you to that altar.

1. To Prompt Your Remembrance

- a. “Who appeared to you when you fled from the face of Esau your brother” (v1)
- b. “Who answered me in the day of my distress and has been with me in the way which I have gone” (v3)
- c. “Because there God appeared to him when he fled from the face of his brother” (v7)
- d. Romans 5:8–11 ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

2. To Provoke Your Repentance

- a. How can you come to this God, clinging to your idols? “Put away the foreign gods among you.”
- b. How can you come to this God, clinging to the sin that soils your life? “And purify yourselves.”

3. To Prescribe Your Reverence: how can you come to this God in the same way you come to other things? “And change your garments.”

4. To Partake of Reconciliation at His Altar

- a. **Which is Your Proper Response.** When God commands you to worship, you worship. In whatever manner God commands you to worship, you worship.
- b. **That Portrays Your Redemption.** The lamb slain and the Lamb of God. The fire of wrath that consumes another but brings you into fellowship and feeds you.
- c. **That Promotes further Redemption.** In all of this, God was pointing Jacob to Christ, stirring up the faith of the faltering patriarch. Can you imagine Jacob’s wonder and gratitude as he leads his renewed-ly repenting family in worship at that altar? And in the meal that followed? And God has given us an altar from which those who serve the tabernacle have no right to eat. Christ brings us to His table. The sacrifice is no longer dead: “This is My body broken for you”—He feeds us upon Himself from His throne in glory. He strengthens our faith in Himself: “This cup is the New Covenant in My blood”—He assures us of His covenant and gladdens us in His covenant benefits.

Conclusion

Don’t come to worship wincing. Come, having been commanded by the God of grace to have fellowship with Him in Christ, and to feed upon Christ! To prompt you remembrance, provoke your repentance, prescribe your reverence... that you may partake of reconciliation at His altar in a meal that is your proper response, a meal the portrays your redemption, and a meal that promotes further redemption until at last He has completed your salvation by the life of Jesus Christ!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

O Lord. We know that these are your words given by your spirit preserved through the centuries. Translated into our own tongue. And yet oh Lord we have much sin and folly and weakness in ourselves. So attend us now by the by you're Almighty spirit.

Grant that he would keep him who preaches. That what is proclaimed would be according to the words on the page. So that we might have indeed Christ who addresses us from heaven through faithful preaching. And grant to us all as we read and as we hear to do so with soft tender submitted fertile hearts.

For we as so in Jesus name. Amen. Genesis 35 verses 1 through 8, these are God's words then God said to Jacob arise go up to Beth owl and dwell there and make an altar there to God who appeared to you when you fled from the face of Esau your brother.

And Jacob said to his household and to all who were with him put away the foreign gods that are among you purify yourselves and change your garments. Then let us arise and go up to Bethel and I will make an altar there to God who answered me in the day of my distress and who has been with me in the way which I have gone.

So they gave Jacob all the foreign gods which were in their hands and the earrings which were in their ears and Jacob hid them under the terabin tree, which was by sheckam. And they journeyed and the terror of God was upon the cities that were all around them and they did not pursue the sons of Jacob.

So Jacob came to love that is Bethel which is in the land of can. Ian he and all the people who were with him and he built an altar there and called the place L betel. Because they are God appeared to him when he fled from the face of his brother.

Now Debra Rebecca's nurse died. And she was buried below. Bethel under the Tarabanth tree. So the name of it was called Alon Bakud. Amen to send this reading of God's inspired and authoritative sufficient life-giving word. Please be seated.

It may be that sometimes when you have had not a good week. And I mean by that not one of those weeks in which lots of things happen to you at the office or in a or at home or with siblings or with friends. But I mean, especially the way that your heart has responded to those things.

It may be that sometimes when you have had an odd a good week you come to worship. Because you know. We're gonna hear the word of God. We're gonna sing the Word of God, we're gonna pray according to the Word of God, we're going to read the Word of God, we're gonna hear it preach.

And for sinners. That could be a very painful thing. Because God as we have been hearing through the book of Genesis tells us the truth about ourselves. He doesn't whitewash what we are any more than he whitewashed what Jacob lies and what he had been like. In fact, we are wincing five verses into this chapter, sorry five words English words into this chapter.

Because we just heard Genesis 34 preached. You know who we didn't hear about? We didn't hear about God. We heard about Jacob we heard about Dina and we heard about the other 11 sons and it's been ugly. And we feel kind of like we felt at the beginning of Genesis 17 where there's that 13-year gap between the Hagar and Ishmael plan for Covenant succession.

And the next time God opens his word opens his mouth. God comes to you. Abraham then and he says I am God. Almighty. And he's just done the Hagar and Ishmael thing as far as we know, he hadn't heard anything for 13 years and we're wincing. That sounds like it's gonna be painful.

God. Almighty is addressing the man who just committed adultery and taking another wife who happened to be a Egyptian female servant. And then Israel was born an Ishmael is 13 years into growing up into being a wild donkey of the man whose hand is against everyone. When you think about your boys and by the time they're 13.

And the wild donkey of the man that they are going to be with their hand against everyone is starting to come out. If that's what they are like Ishmael was God preserved all of you from that. Well, we're wincing here. Because we're just been with Jacob and Genesis 34 and then the bastard starts then God said to Jacob.

Even in the eight verses we have here. There are three significant reminders of Jacob Sin and Folly. Jacob says to his household in verse two, put away, the foreign gods that are among you. You remember Rachel hiding her daddy's idols and probably there was something conversation one day. Jacob comes in on Rachel.

Oh, what are you? Are those that God's leaving was talking about how could you do that to us? And yet the result has not been that those calls were put away. In fact when he says put away the foreign gods that are among you the problem has gotten worse.

As permissiveness of false religion. And following after other things in our households men who leave it alone or passive like Jacob it doesn't stay stagnant does it? It gets worse the roots go down the shoots go up. Now, they put away all the foreign gods that are among them.

And they even have to take these earrings out So it's they and it's all the foreign gods. Now, what's the deal with the earrings? Well, we learn from later that earrings were used when you committed yourself to be the slave or the servant of someone else that if a servant came to the time that you was by God's law to be released from his master if he so loved being the servant of that master he would come to the doorpost of the house and you know, they didn't have a little guns girls.

They put your earlobe on the doorpost and bam and put the earring in.

Jacob's house was full of people serving many foreign gods. Who had put. Symbols of their commitment to something else in their flesh.

Not only idols, but this. Terror that it says they journeyed in the terror of God was upon the cities that were all around them and they did not pursue the sons of Jacob. It's kind of weird, right? Every time that the Abraham or laterize it or later. Jacob had traveled God didn't put a note in there about how God put terror on everybody so that they why would he have to do that here?

Well these sons of Jacob are the ones who have just slaughtered plundered and enslaved the Hivites who live at Shechem. And Jacob has at the end of last chapter said, look what you've done to me. Oh, I'm so scared because of what you did to me and my house said now my life and you remember that.

And so God reminds us in the middle of this passage. What by all rights and all human expectation? You would expect to happen. That this relatively small household that now has the added burden of taking care of all these people that have just been enslaved would be attacked by one of the Canaanite cities around them.

So you have the reminder of the idols the reminder of the actions of the sons of Jacob in chapter 34 by this terror that comes upon the city is all around them verse 5, we even have that reminder at the end of the passage. Now, Deborah Rebecca's nurse who was Rebecca to Jacob.

Kids you remember all the way that far back? I remember when years were as long as they are for some of you. They just fly by for me now. It's been a while since we saw Rebecca. It's been a while since Jacob saw Rebecca too. She was his momma.

She had come up with the plan. She had said in a few days. When your brother is cooled off, you can come back. As far as we know from the text of Genesis, he never saw his mama again, in fact the fact that his mama's nurse is now gone to Jacob's family to be with them probably indicates that Rebecca died at some point.

And that Deborah had nowhere to go. And now. Debra the last significant part of his mama in his life. They bury under that terabyth of weeping there at Bethel. Law reminders. Of the unworthiness and really outright wickedness. Of this man in these verses. But despite all those reminders that is not the main theme of these verses.

We could have had a good 40-45 minutes sermon just on that stuff, but that's not the main theme of these verses because we come and we hear them God said to Jacob and we are wincing. The way someone who has not been living according to their profession of belonging to Jesus according to their claim to be a Christian the way someone like that might come to worship.

Windsing. But the passage actually hinges not upon God's anger. But upon God's altar. When God's says then God said to Jacob he says not words of judgment condemnation call. Of rebuke or confrontational all of which would have been, right? But he says arise go up to Bethel and twelve there and make an altar there to God and the concluding action in verse seven before that kind of oh by the way note in verse eight and he built an altar there and called the place el bethel and the hinge in the middle which gives us the literary and thematic climax or center core of the passage verse three then let us arise and go up to Bethel and I will.

Make an altar there to God. You see the passage hinges not upon God's anger but upon God's altar we know that God hates sin he is very angry with it we know that we are going to praise him for his judgment and his vengeance. God is not embarrassed of his wrath the way many who claim to be Christians are embarrassed of his wrath.

Romans chapter 9 God desires to display his wrath and he actually bears patiently with the objects of his wrath because the display of his mercy on those who he chooses and saves to be objects of mercy is worth so much to him that he patiently endures the objects of his wrath for a time.

Now God's not embarrassed of his wrath and by the time he is done making Christians, holy they will not be either. You and I are going to participate in a worship service one day while we did today as well where? We are going to praise God by saying hallelujah for her smoke rises up forever and ever.

We know that God hates sin. But if you are a Christian. Your relationship to God hinges, not upon. His showing. His hatred of sin in anger upon you but in His showing. His hatred of sin at His altar. Where His Son. Was slaughtered and shed the blood for the remission of sins where His Son endured the fire of God's wrath and cried out my God my God.

Why have you forsaken me and the implied answer in the rest of the Bible is because I have committed myself in covenant love never to forsake them. And they forsook me.

This is why. He in this passage not only overcomes our sin by welcoming us to His altar but he even overcomes our wincing. By commanding us to that altar. Perhaps you have found that it is easier for you to find yourself providentially hindered from attending worship today. When you have not been walking closely with the Lord.

Where you have not been embracing the Gospel of Christ when the idea of hearing your word causes you to wince. There are even those who mind counter as soon as I find out you're a preacher yeah the best version of them or what they think is the best version of them comes out and they always tell you immediately what church they go to because they know you're going to invite them.

And. You start talking to them about how long has been and they all know that they you know, they've been meaning to come back. They've been meaning to go back. They've been meaning to go back. But they've got these things that they want to. Get right first. Because they went.

Thinking about coming near the Holy God. And so he doesn't just welcome us. He commands us. Verse one is not optional is it? Then God said to Jacob, you know, Jacob whenever you want to come back to Bethel whenever you feel like you're ready again, you can come. He says get up go build.

God overcomes our sin by welcoming us it has ultra through the sacrifice and he overcomes our reluctance to come by commanding us to come worship through that sacrifice is not optional. So what does he for what purposes does he command us to return to his worship we've been learning about the day of worship week by week we had the question this morning if central part of that worship is fellowship with God and being fed at his altar from his sacrifice if that's a big part of it.

Why would you not do it every week?

That's a good question coming out of this passage. Because he gives us many wonderful reasons why he commands us to this worship at his altar the first is to prompt our remembrance. You command you to his worship to prompt your remembrance just as he commands. Jacob to his worship to prompt as remembrance.

God said to Jacob arise go up to Bethel and dwell there and make an altar there to God. Who? Appeared to you when you fled from the face of he saw your brother. Now Jacob is almost certainly a light like we are. In fact one of the one of the temptations as we read about Jacob is to try to ignore how much like Jacob we are but Jacob probably did not go about his daily business saying man, it's so amazing how good God has been to me.

I remember that day that he appeared to me when I was running. When I was running from the face of Esau my brother any more than you find yourself naturally tomorrow at work or homeschooling the kids or doing your school or your chores or whatever it is to be doing tomorrow or Tuesday, just thinking to yourself isn't a marvelous isn't a marvelous how I was how the Lord met me and taught me through my mom and dad are brought me to that that church where I heard the gospel preached or put that that friend in my life who talked to me about my, Soul and talked to me isn't it marvelous how God brought me to himself and told me about Christ and his sacrifice for sinners and how I could I could stop eventually one day loving all this sin and and that I would it because he gives me repentance one day be perfected in loving and delighting in him.

I.T. It's amazing to think about. Now you and I sitting and listening to a sermon from the Bible on the Lord's Day. What is the matter with me that? I don't go about my life. With that in mind. Well the same thing as a matter with Jacob. We have remaining sin.

We have that fleshliness that remains from the old man. And it resists thinking and remembering about God, but then you come to worship and you hear proclaimed who God.

What? He is doing what? He will have done when He's done with you. He prompts our remembrance. We see it also in verse 3 as He tells. His family because He gotta tell. His family something, right? Repenting. Is probably hardest with your family. There'd be much easier for Jacob to come up to a new city of people that he doesn't even know and tell them all about God and what he's done.

But this family that he has allowed to have these gods and these earrings and that he's been passive and leading his daughter and didn't stop his sons from murdering plundering and enslaving and. He says hey guys, we're gonna go to church. And every dad who knows his kids know what he is like in front of them all day every day.

No the struggle of saying. We're gonna repent as a family. And so he too is putting a place where he has to tell them why we're gonna go to worship Verse 3, and I will make an altar to God who answered me in the day of my distress and has been with me in the way which I have gone.

He has been faithful to us and however, unfaithful we have been to him. We are gonna remember and respond to his faithfulness. And then the summary statement the last part of how the the passage hinges on the altar of God and he built verse 7, he built an altar there and called the place El Bethel the God of Bethel because they're God appeared to him when he fled.

From the face of his brother. He prompts our remembrance. He reminds us that when we were still sinners Christ died for us. He wrote a reminds us that he is the God who justifies the ungodly that wonderful phrase from Romans at the papers have no idea what they're gonna do with it because they think God has to infuse a little righteousness into you before he can declare righteousness about you, but the Bible says he justifies the ungodly.

He demonstrates his own love for us and this while we were still sinner.'s Christ died for us and then the the rest of that passage which fewer people memorized but all of us probably should much more than having now been justified by his blood. We shall be saved from rap through him for if when we were enemies we were reconciled to God through the death of his son much more having been reconciled we shall be saved by his life.

You hear the logic. Why are you wincing about coming to worship because you're a struggling stumbling failing saint? When you were no saint at all when you were under God's wrath when he hadn't even declared you to be righteous. He gave his son for you and brought you to faith in him.

And now that you have come to faith in Him and are walking extremely inconsistently can inconsistently like Jacob has been in chapter 34 praise. God that inconsistency isn't the story of every Christian all the time. Thank God for things like sanctification and maturation, but even if you, Have been that inconsistent that nobody could tell you were a Christian by looking at you.

They wouldn't say oh look from our Ephesians passage there's somebody who used to be darkness isn't it marvelous how he's light now? They're probably saying that he says he's light, he's still looks like darkness to me. But if God gave Christ for you. Before you ever came to faith and were declared righteous.

How much more now that you have been declared righteous and adopted as a child. Do you know that for sure he is going to complete this work? For if when we were enemies we were reconciled to God through the death of his son. How much more having been reconciled shall we be saved by his life?

We've grown accustomed to using the word salvation sloppily. We use it to refer to the conversion moment. Later in the book of Romans were that's from chapter 5 in chapter 13. He's going to say for your salvation as much mirror as much nearer to you now than it was on the day that you first believed.

Because God's saving you as a complete salvation. It includes persisting with you patiently welcoming you back to the altar. Commanding you back to the altar commanding you back to the altar where you see God demonstrates his own love for me in this. Well, I was still a sinner the Lamb of God was slaughtered.

The Lamb of God was burned and I received fellowship instead. And he fed me upon himself. He commands us to his worship and to his altar to prompt our remembrance also to provoke our repentance. If you decide that yeah, we're finally coming back to church now. I'm gonna have to tell your kids to do certain things.

No, you can't bring that whatever it is that demonstrates that you're an idolatrous family and you're praying that your child doesn't even mention to somebody else. Yes, you do have to take a bath. And

yes, you do have to wear different clothes and you usually do even though you say they're scratchy and itchy and complain that they don't fit but your mom makes you put it on and yanks around and shows you that it does fit because she knew that was just a silly excuse.

Jacob does here. The knowledge that he is going to have to bring his family to worship the holy God at his altar makes him say for the first time in God knows how long put away the foreign gods that are among you. By the way, if that thing shouldn't really be a church might want to think about how often they're pulling it out looking at it devoting every molecule of their brain and particle of their desire to it and the next version of it whatever it is.

See all even though I don't even have to make the application. Put away the foreign gods that are among you he provokes us to repentance because you can't come to this God clinging to your heart. We have to at least make an appearance of clinging to him. But oh my God have mercy on us that it would not just be an appearance.

That we might have that family meeting this Saturday afternoon. And we're going to come not just before the other people in the church before whom we have to appear to be holy we're going to come before the holy God. Who immediately before saying to moat to Aaron through Moses by those who draw near me.

I must be count considered as holy and treated as holy. He had just burned to ash to a very sons. For not having held him holy in their hearts. You can't come to this. God-cleaning to your idols, you can't come to this. God clinging to the sin, that soils your life.

Kids. Some of you start to stink and then you have to take a shower every day. And as fine if you do this in your shower every day, some of you are young enough, you're like, yes, I still don't smell yet. And I get the Saturday bath because Lord is a morning is too hectic.

Mom makes you do a Saturday take one more of the variables of chaos out of the equation. Well God has created the material world the physical world to image things in the spiritual world. And God was not really that interested in.

Whether or not you had shrimp or lobster or bacon. Or clothes made out of two different materials or all of those things. If those things had an inherent holiness or goodness, if those if the holiness code had some kind of inherent good quality in it, then God wouldn't have said look my son has common the age of the gospel has come and I poured out my spirit.

I no longer care about your health. That is nothing to do with the food laws and the holiness code. It has everything to do with God has built stuff into our lives to show us the necessity of being separated unto him and holy unto him and how sin pollutes and how the only thing that could take away that pollution is our Lord Jesus Christ and His sacrifice and His righteousness.

When Jacob says purify herself. He's inherently he's recognizing to his family reminding them that that the moment when you're about to come to worship is a moment for family repentance and individual repentance. So if you do have Saturday bath parade in your house, maybe you don't have eight kids in your house.

We've got a bath parade. Make sure you have family repentance time as well. This is one of the hindrances spiritual hindrances of of infrequent taking of the Lord's table because the cleansing of and repentance from the sin that our our families are involved in and reconciliation of relationships those things are tied in the New Testament to the teaching about coming to the Lord's table Christ our Passover has been sacrificed.

We can't partake with 11 of sin. If you are there at the altar and you remember that your brother has something against you don't partake yet and make sure you. Do clear that up. If if you have if you're a

Christian family, one of the things that you ought to do leading up to the table the Saturday evenings a good way to do it forget date night entertainment night.

Yeah. Night football, whatever it is one of the things you need to be doing that Saturday evening and you know, don't shortchange your family just because you know hope well, you might not have the supper the next day. You take that time and make sure the relationships and your family are reconciled.

You press upon every individual the need of repenting of sin and making sure you have you you have a clean account with God. You keep short accounts with him that way. One of the reasons he brings us to his worship and to his altar is not just to prompt our remembrance in the first place but also to provoke our repentance.

Put away the foreign gods that are among you and purify yourselves and also to prescribe in the third place our reverence. Because we can't come to God and his worship and his altar and his table in the same way that we come to all other things.

I mean the unbeliever or the believer in the under instructed casual church goes to a church where they dress how they say, oh look at the way they dress up they think they're so much better than everyone else. But the people who are dressing up for the right reasons, they say I need to dress up because this is more important than anything else.

Jacob and his family granted they had just plundered the Hivites. But the principle here does not come out of a culture in which they have closets like yours and dressers like yours and chests like yours and even closets of all the things that you don't wear anymore and that are sitting in piles and bags waiting to go to the charity of your choice.

It's a big deal. To put on a different garment for them. And yet it is away that they would communicate to themselves and to others what we are doing must be done in a way that we don't do everything else. This is unique this is important this is to be done with reverence.

Not calm as you are. Come as you are in Christ, come as you ought to be for His glory, come as you will be when he's done with you. Come with a holiness and reverence and devotion diligence that you don't give to anything else. Some of you you're watching SEC football game and you spend half an hour an hour.

God help us if it's more going over all the stats and plays and offensive defense and all the stuff from the team that you're playing against that week let alone what's going on with your own team so that you can watch and participate with with knowledge and attention and diligence.

Can you not do at least as much? With the word of God and the gospel of Jesus Christ. And the turning away from whatever sin has been building up. Just to be done with the reverence. Change your garments. He commands us to his worship to prompt our remembrance to provoke your repentance to prescribe your reverence and so that you may partake of reconciliation at his altar.

As the last main point but there's three sub points. Protective reconciliation that has alter which is first of all your proper response. God commands you to worship so you worship. God commands you how to worship so you worship how he says to. He says to Jacob. Go to Bethel dwell there and call upon my name surely he did call upon his name that is part of the words of that.

God has commanded. Go to Bethel dwell there meditate on what I say to you. When God is actually. Going to speak to him again and next week's passage verse nine to fifteen and remind him of things and give him things to meditate upon but the way that God's summarized his worship to Jacob here is go to Bethel and build an altar.

So in the first place coming to his altar considering his sacrifice and for us it's not picking a choice lamb from the flock. You should wince for the lamb, right? If we know the rest of the chapter and it says then God said to Jacob arise. We if we know the rest of the passage no we're no longer wincing for Jacob but you're wincing for the choice lamb of the flock aren't you one of the hard things about the Passover as they were commanded to take a lamb into their house and you know, what happens when it goes from flock animal to house animal?

It gets a name or a new name it gets petted it gets giggled over. And then it gets slaughtered.

Because it's not just our proper response that if we're traced to us our redemption the lamb that was slain over and over and over and over and over again was anticipating the one of whom John the Baptist would point and say behold the Lamb of God who takes away the sin of the world.

That's what Jacob and his family were to see.

As its throat was cut and as the blood was poured out and drained. As it was dressed and prepared and put on the fire. And you see the heat and the consuming of the fire and you have pictured to yourself the wrath of God, that would fall upon a substitute inside of you.

That the the that all have Jacob's passivity would be visited upon Christ at the cross, all of Dina's worldliness would be visited upon Christ at the cross all of the 11 brothers murderousness and covetousness and and despising of others that they would enslave them would be visited upon Christ at the cross that all of your sin to from which God has brought you to repentance is visited upon Christ at the cross and that's what they would see in the licking of the flames and the going up of the sparks and that's what they would smell that's why.

God. Says it's a soothing aroma to him. Do you think God likes the smell of mutton? He loves his son and his son sacrifice and as the fullness of his son's atonement and his son's perfect righteousness and he sees you if you believe in Jesus. Through that son. That is in God's wonderful provenance one of the reasons why the fellowship Paulson also good right now.

Because he created food. To imitate something in the effect that it has upon us through our noses. To communicate. His pleasure in his son. Who has born what we deserved.

His altar is not just our proper response at portrays to us our redemption and it promotes further redemption. In all of this as God is pointing Jacob to Christ, he's stirring up the faith of the faltering patriarch showing him how bad sin has showing him what's in deserves showing him the fact that he is going to take care of what sin deserves so that he may have fellowship and come near him and that the result of that fellowship that he may feed him.

Can you imagine Jacob's wonder and gratitude as he leads his newly again or renewedly repenting family in worship at that altar? After all that we have done here, we are again and here's the sacrifice. And it's burning instead of us and its blood has been spilled instead of ours.

Can you imagine his wonder and gratitude as they enjoy the meal that followed? Because they have. Covenant meals with others with whom they cut covenants. We've seen that a couple of times but here they have a covenant meal with God.

Now Hebrews 13 tells us. Don't be jealous of Jacob. Don't be jealous of the tabernacle. Don't be jealous of the temple. Why? Because God has given us an altar Hebrews 13 says from which those who serve the tabernacle have no right to eat. You're going to get bread instead of mutton this morning.

Because the altar from which we eat in New Testament worship. Is one to which we are brought not by a dead sacrifice, but one whose death we proclaim until he comes. He has risen again. He sits on the throne. Did you notice that Revelation 19, they're doing that worship from where does the voice come in verse 5 that says let us worship our God.

From the throne who's on the throne of heaven children.Goddess.The God man is.Because Jesus in Revelation 19 verse 5 says, let us worship our God even as a after he rose again from the dead he came to the disciples we said I'm going to my God and your God my father and your father.

God has given us an altar to eat with from an altar from which those who serve the tabernacle. I have no right to eat because the sacrifice is no longer dead, he gives us bread and he says, this is my body broken for you.He feeds us upon himself from his throne and glory.

It's not physical nutrition, it's faith nutrition.And then he having said this is my body which is broken for you he says this cup is the new covenant in my blood he strengthens our faith in himself he assures us that this covenant is still in place that we are still bound to God through him and God is still bound to us through him that the blood of Jesus cannot be undone.

Negladens us.Because he gives us a cup to drink with wine in it and the smell of it and the warmth of it and the invigoration that comes with it is all designed by God.To renew our gladness to make burn in your belly the certainty and joy that God has bound you to himself in covenant.

And that sends us from the table strengthened by and renewed in commitment to obedience.He promotes our further redemption.

So let us not come to worship wincing let us come having been commanded by the God of grace to have fellowship with him in Christ and to feed upon Christ.Because he is designed to this worship to prompt your remembrance and to provoke your appendance and to prescribe your reverence so that you may partake of reconciliation at his altar in a meal that is your proper response that portrays your redemption and that promotes your further redemption until it lasts through his word and through prayer and through his sacraments he has completed your salvation.

By the life of Jesus Christ applied to you by his Holy Spirit.Amen that's praying.

Our Father in heaven we thank you that it is.In the worthiness and.Through the full atonement of Jesus.That we may come to you.In worship that doesn't hinge on your anger.But upon your altar.That we may have fellowship with you and that we may be fed upon him by you.

So grant your spirits ongoing work using this word that has been preached and this covenant meal that we are about to eat.For we ask it in Jesus name and your people here, say.Amen.