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Exodus, 27 verses, 20 and 21. These are god's words. And you shall command the children of israel. That they bring you pure oil of pressed olives. For the light. To cause the lamp to burn continually. And the tabernacle of meeting outside the veil, which is before the testimony, Aaron and his sons shall end it.

From evening until morning before you always It shall be a statute forever to their generations. On behalf of the children. Of israel. As far the reading of god's. Inspired. And And errant. Well, we've been hearing for many weeks now. The lord's instruction for The construction, the lord's instruction, for the construction of the tabernacle and the Lord is Uh, transitioning.

Now to talking about changing to talking about the priesthood and the priestly service, what they are to wear and how to set Aaron and his son's apart. Uh, what they are? Going to be doing. But before he Begins with. What? We'll have next week lords, but lord willing and Verse 1 of chapter 28, now take air in your brother and his son's with him.

Uh, he seems to kind of get the cart before the horse a little bit. He says, now Aaron and his sons, whom i have not yet told you to ordain All the children of israel are to bring you pure oil of pressed, olives for light so that they can do the lampstand work.

It's a passage that feels to us upon first reading at first blush, a little lot of place and you can read a passage like this in two ways, the way that it is Come commonly to be read by scholars. Bible scholars, and we Can put air quotes on that if you want her.

Um, Uh, fear quotes, if you're using air quotes in that way, On that, the the way that they commonly, read it as well. This is obviously a transcription error. This belonged to another part of the book of Exodus or maybe with some extra biblical material and because this was the section in which different materials and construction.

Where they accidentally inserted it at a place that it didn't belong. And that says, Uh, since i am wise and the people that god used, and even the holy spirit as he used them, Is not as wise as i am. There must have been a mistake here and i can, i can feel superior to The arrangement and those who are arranging it or I can say, my god.

Who knows, not only not only my foolishness and sinfulness but my weakness and that i am so slow on the uptake. He often says things in a way that catches my attention. And one of the ways that he does that is he brings something to A place where it will stand out.

Uh, so that i will ask why. Did he? Put this here. And so that's one of the things that that we're doing in verses 20 and 21 of exodus 27. Is what is it about this passage that is that he is making to stand out to us and as we examine just these two verses, We find.

Two, main things that are really going to help us as we think about the priesthood in general, And that is that the priesthood are really representing. All of the people of god, and in this particular collection of oil for the work even Even the way god gives it. To Moses.

He doesn't just say and tell the children of Israel or in the children of Israel shall bring he says, and you shall command. The children of Israel. So he gives them as a job. He commands the children of Israel that they would bring pure oil pressed olives. So he gives the people a job and he gives them a job that is facilitating in job for Aaron and his son.

So he gives the priesthood a job. Uh, so there's something here about The comprehensive participation of the people of God everyone is involved. There's not just this command for Moses to command, which we see here, but the command for the people and the command for the people actually requires extra care and extra effort for them, they weren't just to bring the first part of the olive oil.

They're actually to extract it in a different way. Pure oil of and naking, James says pressed olives, the the verb is a verb. That means maybe beaten olives, or hand crushed, olives, For the light, these, these olives would be pressed some manner by hand maybe with tools but they were this would be special oil.

That would be produced in a special way. Uh, now if you like to help your mom in the kitchen. Um, I know that we should all like to help our mom or our dad, with whatever chores we have. But for some reason, at least for me when I was a little boy, helping mom or dad and the kitchen and helping them cook.

And that kind of preparation work, that was really special, and every once in a while, you know, there would be particular foods that we made that. At particular times that were for special occasions and helping with those preparations that was very special. Well, there would be a time in every olive harvest where it was time to press out this beaten or pressed pure oil.

That would be the special oil that we weren't going to use for ourselves. But this special oil extracted in this special way would be the oil that we took to be given to the priests and you can and you can imagine mom with her children and And they're excited that this day has come again.

And, you know, they're, you know, now that they're grown up at seven or eight, they're remembering, you know, I remember when we first used to do this together mommy, when I was three or when I was four, um, And mom is telling. Her daughter or her son again. About how the reason we're doing this oil and this way, is that one day?

Not too long from now this very oil that you're pressing out of that olive. Uh, those drops that are coming out of those, olives are going to be in The lampstand. Of God. Because we're bringing them to the priests. And the priests are going to use them to set everything in order in the lampstand.

And at some point. The oil from that olive. Is going to light. Uh, be used by God to give light in the holy place. And the place that is before the veil right there in front of the testimony. Where God himself makes himself known and present to us. And you can imagine.

The child that has learned to have such all for the God, who has put his dwelling in the midst of his people and such all for that. Holy place that none. But the priests can enter And here he is he or she is pressing by hand. The oil that would come, and what a great task, that would be And the importance.

Of that and of course then there's a command for the priests and there's extra care here that is commanded for them as well in verse 21. When the, the verb tended, it is not the ordinary word for for keeping, but a word for carefully setting in order from evening until morning, That, you know, it's a good thing.

Aaron. And his sons, there were five and then it was a really bad thing when two of them on the day that the ordination was completed decided to Embellish upon the worship of god and got themselves incinerated and he lost 40 percent of the priesthood. And you know who would Who would really feel the the brunt of that is Aaron and his other two sons, why?

Because now instead of every fifth day, one of them having the night shift every third day, one of them would have to have the night shift, Because all night long, they would make sure That, that That oil would be set in order that the lamp would be set in order and attended to from evening until morning.

Why Because our god is unto us, a father of lights, even at the creation. He didn't just make the sun to cover the day. He made the sun to govern the day and the moon to cover in the night and then almost You know, just kind of in an offhand way in genesis 1, and he made the stars.

Also, And he gave him, he made himself known there as the father of lights so that when the lord jesus has come and the light of the knowledge of the glory of god shines in our hearts, in the face of our lord jesus christ, we know that he is made himself to us in jesus, the father of lights from whom every good gift, never stops coming and every perfect gift, never stops coming.

There's never an interruption. There's never even the flicker of a shadow the way an oil lamp would have flickered and maybe that's why the pure oil pressed in the special ways so that there wouldn't be any impurities. Maybe, i don't know enough about oil lamps, but we know that the truth was that that truth was intended to be conveyed that our father of lights, continuously beams, the light of his favor and has blessing upon his people.

So that Aren't seasons. To the favor of god upon his people. That is one continual uninterrupted to finally strong beam of his blessing on us. And what a job. Then for Aaron and his sons. To attend to the picture book. In which god first or god earlier taught, his people that lesson.

Until jesus should come and rise again. And in his glorified body, never needing a nap, never needing a break sitting on the throne of glory where god himself makes his presence known and unapproachable light. And there is him who sits on the throne and the lamb. And when john sees the vision, he writes that in the new heavens and the new earth there won't even be sun moon or stars.

Because he who sits on the throne and the lamb. The risen. Ascendant and thrown lord, jesus. He will be. The light of the place. And the new heavens and the new earth. When the tabernacling of god has come to be among men, And with the coming of christ, we don't have We don't.

We're not kept from some of the duties, the, some of the priestly duties and privileges that others in the church have. In jesus every single believer. Gets as much access as every other believer because we are united to our great high priest, and we have gone through the veil.

And we know this generally in public worship, we won't take the time because it really is kind of from you know, two-thirds of the way through chapter 2 of the book of Hebrews to the end of chapter 10 of the book of hebrews that he teaches us. This and in first, first peter two verse 5.

When he reminds us that we are all this Royal priesthood. And we even prayed from that section about being living stones, being built up into a spiritual house for spiritual sacrifice. But the specifically happens in public worship. This is one of the things that that covenant children look forward to professing their faith for because then they won't just come to the table for the covenant meal and have the Christ death shown forth to them in others, eating the bread.

And in others, drinking the cup. So, one of the reasons why I love When one of you covet children, profess faith, and you come to the table for the first time and I keep an eye out for you eating that bread for the first time and drinking that cup for the first time because you are showing fourth to me.

Christ's death until he comes. Because in our great high priests, there are not levels of priestly nests in the church on earth anymore. That's a horror that comes from the antichrist, the man of sin. No, there aren't those priestly levels. We each are as much priests unto God in the public worship each of the other at the table.

And then in the singing, Oh, how we love to hear the infant voices? Sing the word of God. Even even just a few minutes ago. Uh my daughter who's just barely beginning to read, couldn't read well enough to follow along, but knows some of the words and notes, some of the tunes.

And when we are gathered in assembly, We don't have the priestly choir over here in the priestly musicians over there. We have Christ, the great, high priest, and all of his people are the singers. And with the one passage, it's with making the melody in your heart using the language for the instrumental music but in the parallel passage it's with grace and the heart.

Reminding us that the great melody that companies is the grace of Christ in the heart. And when you admonish me children, With the songs of God. I'm actually commanded by God to submit to you. Admonishing me with the words of Christ. The Lord blessing, all of us to admonish one another.

And that wonderful glorious. Holy assembly where Jesus sings his Father's. Praise in the midst of the congregation. And we thought a moment ago, Pressing out a little bit of oil because it would be used in a tent to light a lamp. Was a big privilege. Big deal. But in the great high priesthood of Christ in which the priesthood of all believers, Has come this picture that he gives us here of everyone?

Having a part Moses, having his part command them all the children of Israel, which doesn't mean like just little children, but it does also mean little children. All the children of Israel, pressing healthy oil, having a part and the Aaron and his sons, having a part. And this emphasis On how the ministry of the priesthood.

Is something in which that's actually supposed to look forward to the comprehensive participation. Of all of. Of the people of God. We bless God's name for what he has given us to do. And then we live the whole, our whole lives like priests Right. Thank God. We don't have the cleanliness code anymore.

That you can always like watching out. Somebody might be sick. You know, the original kind of like social distancing priests had to observe social distancing because they couldn't get contaminated because I got their priestly serviced to get, we don't have to do that anymore. But we must Do sinful distancing?

Because we don't want to come to the assembly with 11 of sin. Especially if each of us have been given this this ministry in which we draw near the, the analogy and the old testament was

the sons of the high priest and And so, The holiness code is no longer, you know, you know, food and clothing and, you know, dead people and uh, And you know, what color is the wart this week?

Uh, The holiness code is. Using our lips. Like those who are going to go admonish one another in psalms, and hymns, and spiritual songs and therefore saying i refuse to curse my brother. Because in a couple of days, i'm going to be blessing god. With those lips and that song,

And so we offer our bodies as living sacrifices, even all day every day, Romans 12:1, we We just Mentioned that and prayed that back to god. And then, of course, Um, this is a priesthood that will never end. Verse 21, it shall be a statute forever to their generations and behalf of the children of israel.

But the Levitical priesthood was intended to end. It was a forever. So long as this is the priesthood. Uh, instruction there in verse 21. Jesus is priesthood never ends. That's one of the distinctions that god himself makes between this priesthood and our lord jesus's. And our own in the lord jesus.

So, there's a comprehensive participation of the people of god, but he also a very quickly just in the way that the languages put together mentions all of the different parts of the tabernacle. So there's not just the comprehensive participation of the people of God. There's comprehensive communication of the blessing of god, In.

It says, bring them to you to cause the lamp to burn continually in the tabernacle of meeting and the tent of meeting. And so, the tabernacle as a whole, is as mentioned outside the veil. And so the holy place where the lampstand is where, where Aaron and his sons must attend it from evening, until morning as mentioned.

Outside the veil, which is before the testimony. So he specifically mentions, what's inside the veil even though the The lamp doesn't go in there but but he mentions the presence of the testimony there. And you remember the, the significance of the ark, having the, the testimony of the covenant in it.

Which corresponded to god's meeting with israel's leaders on top of the mountain where there was the blood of the covenant, and the book of the covenant, and now in the ark you have that encapsulation with the tablets inside the ark and then the lid of the ark, being the atonement cover, where the blood of the covenant is applied, And god, who, who ministers to his people through prophets and priests and kings yet, displaying himself as the prophet, the one who gave them the testimony, he did himself as their great priest.

The one who sprinkles the blood on the atonement, cover themselves as the great himself as the great king who sits and thrown upon the cherubim, which are built into The atonement cover of one piece. With it. And then that specific place outside the veil, there would be the lamp and there would be the table.

The lamp of the favor of god, the table of the fellowship of god. And yet, all of this recognizing the that it's not just things from the lord or rolls that the lord fills towards us. But that it's the lord himself. Aaron and his sons shall tend it from evening until morning.

Not just before the veil, not just before the testimony, not just in the tabernacle. From evening until morning. Before, yahweh He himself is the blessing. All of these things that he does, all of these attributes of his characteristics of his. Those communicate to us different parts of the blessed nests.

But he is the blessing. He himself as the heavenliness of heaven. And the blessedness of the tabernacle. And in these two verses. Which we no longer find out of place but which got put here to call our attention to these things. He shows us. The comprehensive participation of the people of god.

That he's given each of us apart. And how he communicates himself to us. And the comprehensive communication. Of the blessedness. Of being the people to whom god has made himself present. So let us rejoice in christ. Our great high priest. And in all of our own appointed service in him.

As we come to the table. Let us eat the bread and drink the cup mindful of christ showing forth, his death, receiving that showing forth, Let's practice. Singing, not so that we can, you know, be amazed at how beautifully we sing. But because god has given each of us a ministry.

And admonishing one, another in those songs, Let us keep our hands and mouths and minds, and eyes and feet. Holy all week long. So that will not be that priest who brought filthiness in. Among the assembly. When God's people gathered to worship. But let us rejoice all the more That if the picture showed, All of the different aspects.

Of the blessedness of god among his people, and the blessedness of his people in God. Then how much more? As christ, the fulfillment, the one who communicates to us holiness and presence and favor and And fellowship and god as our teacher in the pro as a prophet and god as our a toner and leader, and priest, and god as our ruler and protector and king.

Let us rejoice in the priesthood of christ. The gray type priesthood of christ. And the participatory priesthood. Of all believers. Let's pray. Thank you, lord, for what you did for those israelites and Um, For the hypothetical child as we were. Thinking through what was being commanded here. And lord, we pray that you would.

Help us to carry out in our own lives. Make application in our own lives. What you have given to us and to our children, in your son in your yourself. Our lord jesus christ that this church should be bought with the blood of god. And so we thank you, lord jesus that you took on blood.

Specifically to shut it for us and consecrate the worship. And we rejoice in your priesthood. We ask that your spirit would keep teaching us about you. So that we might grow in our understanding and experience. Of the favor of god and the fellowship with god. And to be instructed by god to be brought near and atoned for by god, governed by god.

Oh, lord. Jesus make us to know all those realities in you. As your spirit, continues to open your word to us, to give light to our minds. So that we may understand and grow. Glorify yourself. In your church. We pray until you bring us at last into. The completion of that work, which you have begun?

All of which we ask in your name. Amen.