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Exodus 30:22-38. These are God's words. Moreover Yahwe spoke to Moses saying also take for yourself quality spices 500 shekels of liquid mer. Half as much sweet smelling cinnamon 250 shekels. 250 shekels of sweet smelling cane.

500 shekels of Casio, according to the shekel of the sanctuary into him of olive oil. And you shall make from these, a holy anointing oil. An ointment compounded according to the r to the perfumer It shall be a holy anointing oil. With that you sell anoint the tabernacle of meeting.

And the ark of the testimony. The table. And all that utensils, the lamp stand and all its utensils. And the altar of incense the ultra burnt offering with all its utensils and the labor and it's base. Is your consecrate them that they may be most. Holy Whoever touches them must be holy.

And you shall anoint Aaron and his sons in consecrate them. That they may minister to me. As priests. And you shall speak to the children of Israel saying. This shall be a holy anointing oil to me throughout your generations. It will not be poured on man's flesh. Nor shall you make any other like at, according to its composition?

It is. Holy. And it shall be holy to you. Whoever compounds any like it or whoever puts any of it on an outsider? Shall be cut off. From his people. And Yahweh said to Moses, take sweet spices, stackedy and Anika and Galbana. And pure frankincense with these sweet spices.

There shall be equal amounts of each. You shall make of these, an incense, a compound. According to the art of the perfumer salted. Pure and holy. And you shall beat some of it. Very fine, and put some of it before the testimony and the tabernacle of meeting. Where I will meet with you.

That shall be most holy to you. But as for the incense, which you shall make, you shall not make any for yourselves. According to its composition. It's all be to you, holy For y'all. Whoever makes any like it to smell it. He shall be cut off. From his people.

So far the reading of God's inspired. In a narrator.

We have here or the Last of the design. For the The material things that are to be part of the tabernacle and be used in the tabernacle. And he saves for last two recipes. Two recipes which thankfully he has kept from us several of the ingredients and and these recipes.

The word appears only here or here in one other place in a couple instances and the Hebrew Bible we have no idea. What they are even some of the English things that they used to translate them. Yeah, I doubt very many of us here. Have any idea what Anika and Stacy and Galbana are The only reason you've ever heard of frankincense is, Because of the Churches obsession with spending a third of its life celebrating man-made seasons and more than that in other places but that's roughly.

How much has invaded the reformed churches? And I suppose we may be thankful that it is only that much, but that's where you've heard of frankincense, isn't it? Very few of us. Oh, I guess the essential oil craze I shouldn't say crazy said, implies craziness. The, the rise of the

use of essential oils, You might have heard the frankincense, maybe you've heard of some of the other ones and you're an expert.

And you can tell me later. But God. Gives two recipes at the end. The Bible. Is the point of concluding the instruction for the tabernacle. Out of these two recipes. And what we see in, in the way that he communicates to us, The recipes is that, God is emphasizing and at least four ways.

The greatness of the holiness, the intensity of the holiness. Of drawing near to this god. In his worship. The, the Organization of the sermon. Looking at and considering how in all of these different ways. The Holy spirit comes. And one of these by itself in a passage would have reminded us.

God is holy and his worship is, holy and drawing near to him is awaiti and sacred thing. And yet all four of them and several of them very different from one another, just all compound. Upon one. Another It reminds me of. Television show. We used to enjoy their been a few varieties of it.

Iron Chef or iron Chef America. There would be a theme ingredient and you'd have to the person who is battling against the iron shaft to cook. It was battling against the iron chef would have to find Multiple different dishes, come up with multiple different dishes. Each of them using the theme ingredient in each of them, using the theme ingredient in a way that communicates it in a unique and compelling way.

Well, the theme ingredient. Of the anointing oil. And the incense and the passage relating them to us. Is the holiness of god. And so he lays before us a meal as it were of God's holiness, four ways first holiness by prescription. We are accustomed to using the phrase regulative principle in God's great.

Mercy to us, we come From a theological line, in which the application of the second commandment is understood in its connection with the person and work of our Lord Jesus Christ. That he who would tell us all things, especially with respect to how God is to be worshiped. He has come, he was there at the, well, with the woman as she asked her question and, and Jesus said, no, actually, the Jews are right.

I believe, you know, Jesus taught, the regular principal there himself said. They know what they're doing. You've been doing it wrong all this time. It's basically, he says it's the mercy of God, this Samaritan still exists, he's been patiently putting up with all of your false worship. But the time is coming and is now here where you don't get there.

You don't gather rightly unto God by gathering on the mountain and you don't gather rightly unto God by gathering in jerusalem. But you gather rightly unto God by gathering in spirit and in truth. And the time was coming and now is And so we use the word regular principle but it's here in our passage more as the recipe principle.

The Lord gave them to the gram. How to make the oil with which to worship him. How to make the incense with which to worship him? He is a particular and precise, God. I should have looked it up, but you remember? The the godly minister, the godly theologian. Who was challenging and said, why do you always have to be so precise?

And he said because I serve a precise God. Well, isn't that what we have as an Exodus 30:22-38? A precise, God. And, Yeah, perhaps maybe one of these days when You're trying to reason with a deer evangelical. Who wants what they think is freedom. But is really just being lost and left to our own desires which we just sang.

By the way, didn't we insom? 81 was God's judgment on Israel when they departed from him. He let them go to the desires of their hearts. But you're the maybe one of these days when you're, when you're having this discussion of the right way of worshiping God and that it's only only in the way that God has commanded.

And they say regulative principle, you can say well, you could also call it the recipe. Principal Have you considered? And really have you considered all, you know, the whole second half of Exodus And as we get to just as your way had commanded Moses. Just as you always had commanded Moses just as y'all had commanded.

Just as you always just as young justice and over and over again, Well, here we have it at the end. Of Exodus. And we don't want to depart from the prescription. Because don't we see? As the book of Hebrews opens up. Why why not go back to the recipe?

Why not go back to a tabernacle? Why not go? Didn't God give them the tabernacle. Didn't God? Give them the sacrifices. Didn't God? Give them that priesthood. Didn't God, give them that oil. Didn't God, give them that incense? Well, yes. Because God was going to give them Christ. And it was always by looking forward to him.

That they were to use tent and alter. And table an incense altar and bronze bowl on a bronze stand. And the anointing oil. And the incense christ is the great prescription of for God's worship. Isn't Jesus doing the same thing with Philip? And the disciples in John 14, as he was doing with the woman at the well and John 4.

Well, he says Where I'm going. You cannot come. But you know the way and they say how long we don't even know where you're going. Isn't it the same answer as in John 4 about the right way to come to worship? I am the way. And the truth, and the life.

Says the Lord Jesus Christ. Yes, it's it's a text that does teach us something about justification but it's also something that teaches us it's also a text that teaches us something about the second commandment and the regulative principle, And the way of drawing near to the father, we draw near to the father in him who now stands in heaven and says, behold I and the children.

Whom you. Have given me. So, the holiness of God's worship by prescription by recipe. By regular principal. Or as GI liked to say, sometimes by scripture principle. Right? And really just drove home. The point. Well, you can worship the way God has written or you can worship the way you want.

Which of those two should you choose every one of you children know, the answer to that question, don't you? If God wrote to you the way to worship, which should you do? What he wrote or what you feel like would be really worshipful. What he wrote, of course in the child looks at you, like think Dad might Might need a little bit of help.

He's asking questions that are very obvious and for which there would be very bad repercussions if you got that wrong. And yet such Such as our dullness towards God, the dullness of our minds, the coldness of our hearts. That we quite often, get it wrong, don't we? Well, that's holiness one way.

Holiness. Not just in the fact that there are recipes, but by way of this anointing, It'll be a holy anointing oil. He says at the end of verse 25 and then everything gets anointed, you get anointed and you get anointed and you get annoying, tabernacle gets anointed art gets anointed and you think oh, boy, it's the really special pieces.

That that get anointed and then The table gets anointed, the utensils of the table, get anointed, the lamp stand gets anointed. The utensils of the lampstand get anointed whenever you're trimming wicks with and And so forth. The the altar of incense gets annoyed at the ultra burnt offering gets anointed.

All of the utensils for the altar of the offering, get it. Get anointed. Even the labor and the base. Which aren't really part of the, of the, the worship paraphernalia, but are the place where they go to wash before they start doing the service of the tabernacle or the service of the altar.

As we heard about last Lord's day in, God's great, mercy to us. All of these things. Get anointed, they get consecrated, they get most holy and then, whatever touches them must be holy. So you know what else has to be anointed? Aaron has to be anointed and his sons have to be anointed.

To show their holiness so that they would be right to touch the holy things. You see God, anointing consecrating all of these things with holy anointing oil. Do you know who else? Is anointed. The Lord Jesus Christ. The groom Of Psalm 45 that condensation as it were of the Song of Songs with the cliff notes version there in the Salter and Psalm 45.

And it says, of the groom of the king that he is anointed with the oil of gladness above separate from and distinction, from all of his companions. And then when the Holy spirit is giving us in Hebrews, the uniqueness of Christ to be the leader of worship as the god man who is atoned for us things that you could never say about any angel, things that you could never say about Moses but worship is led by the lord Jesus.

From heaven through the sacrifice of the Lord Jesus that consecrated to us discorship that we can be gathered to God in him. What is part of what he says there in Hebrews 1 in verse 8, the first nine Hebrews 1 in verse 9, That he is anointed. Anointed with the oil of gladness quoting from Psalm 45.

You see all all of this anointing using oil was one thing. But the oil isn't where with which Jesus is anointed as our tabernacle as our altar as our lamp stand as our table. As our wash basin as our priest. Is the very joy. Of the living God himself.

His consecrated with his character. With his delight in God as God. And this is the one through whom we come to worship in whom we come to worship and who communicates to us in his worship, his own pleasure in God. So that you and I who know that we don't delight and God like we should We are given a day and we are given an assembly and we turn our feet and our thoughts and our words and our desires from everything else to what that day is for, and in that assembly to what that assembly is for.

And he says, if you call that day of the light and you take the light in it, it will be, the means by which he does what to us, or he makes us to do what Then you're delight will be in Yahweh. The oil of the gladness of the Lord, Jesus Christ with which he is anointed.

And he sets us apart as holy in himself. And he calls us saints, which means holy once and he pours out his spirit on us. Who is his? Holy spirit, who produces fruit in us that is love and Joy. Holiness. Of worship by prescription holiness of worship by anointing.

And an anointing that. We assume. Even the word quality spices and the similar word for the incense recipe for sweet spices. We aren't sure what they are. Those are guesses. Yeah, it's a couple more of those one one words, but we assumed they smelled good. We assume. Or we may infer is a better word.

We may infer from the text. That it's communicated pleasure and delight. And probably richness. Greatness. To communicate that he and drawing near to him and worship is holy by giving them a recipe and by giving them these recipes and by the anointing use of the oil and then by the exclusivity of the use, Beginning in verse 32, it shall not be poured on man's flesh.

Meaning any other man's flesh. It's only for the things of the tabernacle and for those who are being consecrated as holy that they may touch it. Nor shall you make any other like it? According to its composition. It is holy and she'll be holy to you. It's only for this use, it's exclusively.

For the worship of God. And he gives them. The recipe for the incense and then he says in verse 37, but as for the incense, which you shall make, you shall not make any for yourselves according to its composition and uses the word here. That means proportions and this is actually kind of difficult, because it's equal amounts of Stacte Onica Galbana and frankincense.

So they actually it wasn't just that they weren't allowed to have the ingredients, they were not allowed to make any incense that was four equal parts. Of four ingredients. So, you even the measurements of the recipe were exclusive to this. It'll be till to you. Holy free all way.

Whoever makes any like it to smell it. You know, perhaps. You have been. Perfume shopping or cologne shopping. And there's a designer whatever fragrance that you aren't one of those fools who loves for volatility and is going to find yourself poor. Like the catechism class we're hearing about is you're not going to spend \$150 for you, 0.75 oz of something, because some pagan's name is in fancy letters on the bottle.

But you might go and you know, pay seven bucks for a giant spray bottle of things that evaporate with the using. It smells good for about you know 0.3 seconds after it comes out of the nozzle. And it's our version of whatever.

You're not to try to get that which comes and that which belongs only to the holy worship of God. From anything else from any other experience? You're not to give yourself in that consecrated way. To anything else. But the holy worship of God. You're not to pray to Saints.

You pray to God through the Lord Jesus Christ. You're not to sing the hymns. Of your favorite sports team.

No {comma} now and whether or not fight songs are appropriate to exist, But where they exist, you had better watch your heart. That you not sing with all your heart. The praises of anything. Other than the Lord God, you should not listen to or watch your favorite health guru on YouTube.

With a submissive heart that is willing to hear whatever he instructs and do whatever he says. The way you are to listen to the word of God preached. In the public worship of God. There is the coming through Jesus Christ for the rest in the recipe of how he has designed.

His worship, that is consecrated to God alone through Christ alone. His worship is, holy. And he is. Holy. You see how the holiness of his worship is. Communicated in these different ways. By the way. If we introduce new exclusivities If we introduce for instance, a new priesthood. In which only some do the singing.

In which only some play the instruments. Did you know that? The the singing of the choirs and the playing of the instruments, was attached to the temple for particular priests Who are

consecrated for that work? In the temple period set apart by David as a prophet. In that case, For that.

When we introduce new consecrations, You're the choir or the worship band, or the pianist, or the organist or whatever. We run a foul. Don't we of this? Glorious new reality. That Jesus is the priest and that every one of us Now, sing his word and admonish one. Another And we are admonished not just by a select group.

Of the, of the people of God, who have been consecrated unto that? But by Christ, who is consecrated for himself an entire congregation of people? To admonish us. So that when I hear my dear little friend who picks 32 A and B every single week. And she and others her age, and sometimes even younger.

Are singing the word of god. In Union with Jesus Christ and admonishing me. There is a consecration there, that is higher and better and fuller. Than any oil had ever set apart, a son of Aaron. A descendant of Aaron for the temple worship. We've lost that, haven't we? By diverting to from and adding two, the recipe.

That God has given us. Well, the fourth one. Holiness by gravity of penalty. Yeah, there's the. Why do you have to be precise? Complaint. And there's also the, why do you have to make such a big deal out of it? Well. Tell me. Does God make worshiping in the way that he is prescribed out to be a big deal.

Whoever compounds any like it or whoever puts any of it on an outsider? Shall be cut off from his people. With reference to the oil. The incense verse 38. Whoever makes any like it to smell it. Shelby, cut off from his people. How great is the intensity of God's commitment to himself?

Which by the way, that is the fundamental nature of holiness. Perhaps you have heard it said and yes the way the word is often used in in context in the scripture is otherness or separation. But God is holy in himself. Before there is anything from which to be separate.

That is not the core of the word. The core of the word is the intensity of God's commitment to himself. So that even within the triune God, The sun says to the father. Holy. Father. Talking about the glory that he had with him from before the world began. And not saying that there's any separation that would be, that would be a gross heresy against the doctrine of the trinity, wouldn't it?

If you thought that the holy Father was somehow separate from the sun and the spirit Within the triune God. The intensity. Of God's commitment to himself. Which when he has made, things is expressed in how separate and other he is. From all those things that he has made. And how intense is it?

If someone made an oil or an incense, that was like this. Or if someone took a drop. Or a smidge pinch to burn. And used it for anything else. They were to be. Cut off from his. This is at the minimum excommunication. Put out of the covenant assembly, no longer having access to the worship of god, losing their identity, with the people of God, losing their inheritance in the place of god.

And with Israel as a church and a state at this time, It is quite possible that versus 33 and 38 are describing, not just excommunication but also execution. But it is a minimum excommunication. Do you think God cares? That he be worshiped. In a way that is holy. An exclusive.

So how do we apply this? First of all, Worship only the way that he says, that's obvious. Second of all, if he has consecrated his worship to himself worship as excellently as we can. And so the way we make decisions about worship for things that he has not prescribed for us, he hasn't He hasn't given us the recipe, for instance, for the bread or told us.

But you know how to make the wine. Although, if you try to stop it from being mine, then That's obviously not obedience. He hadn't told us what time in the morning. What? Time in the evening and told us to use a building in, told us what kind of seats.

And told us what temperature to keep the room or even to have a room necessarily. Well, how do you make these decisions? You make these decisions, according to the light of nature to obey, as well as possible, What he has commanded? So, if you said sing with all of your heart, You're trying not to pick songs with unsingable tunes.

He's very difficult if you're using 90% of your mind in 95% of your effort justice to to stay within the musical boundaries. To be singing with all of your heart. But if someone has selected for you, A text to sing that. Very closely opens up. And responds to whatever the passage was that we just read and heard and has provided in advance the text and and the written tune and recordings of the song tune.

So that you can practice all week and you come Sing with all your heart. The holy worship of the holy god in the Lord, Jesus for which he's consecrated you. As a nation of priest, the priesthood of all believers and now we admonish one another with in song and his holy worship.

Sing with all your heart. Pray with all your heart. Especially if you have prayers that are formed from scripture that have been prepared and thought upon that an ordained man that has been set apart for leading us, because we're all praying through christ. Did you spend the extra effort to to stay awake and listen and agree with your heart and all for yourself to God and plead and rejoice.

And whatever else the prayer is doing, listen with all of your heart. Take the supper. And be strengthened and gladdened and assured. With all of your heart. So worship, just as he says, worship as excellently as we can. There's a bunch there from. Hebrews 12, but we're longer than usual for an evening sermon.

Preach with all your heart. Our God is still a consuming fire. He's still to be worshiped with reverence and all He still to be. Worshiped with humility and submission receptivity. Is to be worshiped with confidence. As those who come through to God, who is our father and Christ through Christ to as our mediator, whose blood speaks better than Abels.

And for all of these, the concluding application, Worship by grace. It's not wonderful that he doesn't just say. Therefore, let us worship with reverence and all For our God is a consuming fire. No, he says Let us have grace. That we may worship acceptably. With reverence and all. You see God provided the oil and God provided, the incense God provided the recipes, God provided the wealth, God provided the ability to get them.

God provided the skill, God, provided the perfumer who had the skill. God provided all of those things. But now, God has provided Christ and God has provided his spirit. You say, I don't, I don't listen that way. I don't sing that way. I don't pray that way. Preach that way.

Yes, but Christ has it in him. For you to sing that way for you to pray. That way for you to hear that way for You need to preach that way. Worship. By grace. Proud dead effort can ape can imitate the external of all these things. But only the Holy spirit applying to us the holy christ.

Can produce this sort of worship that comes. By grace in the heart.

Holy Father, we thank you. For bringing us into the knowledge of yourself and adoration of yourself and delighting in yourself. That you and the sun and the spirit have As you live and rain from everlasting, to everlasting in yourself for you alone. Are God and you are. Holy. And we thank you.

That for us, who aren't just creatures. But who are sinners? That you have a toned in Christ that you have given your spirit to unite us to him by faith. That the oil with which he is consecrated as gladness. That we in union with him, may be consecrated unto you for your worship.

Even as he gives us your gladness. And so we pray for the help of your spirit. That we would know your holiness and the holiness of your worship. And that you would give us grace to worship you acceptably with reverence and all oh our God. Who are consuming fire?

And who have by your fire. Consumed, our sin. So that we might draw near to you. Keep doing it. We pray. Until the work is perfected by your spirit. We ask in Jesus name, amen.