

**Friday, February 17, 2023 ▪ Read Exodus 30:22–38**

*Questions from the Scripture text: How do v22, 34 introduce these two sections? For what do vv23–25 give a recipe? What are they to anoint with it (v26–28)? With what result (v29)? What else are they to anoint (v30)? For what purpose? To whom is Moses to speak in v31? What must not be done with it (v32)? What mustn't anyone do, upon pain of what (v33)? What else are they to make (v34–35)? What sort of incense? What are they to do with it (v36)? What aren't they to do, upon pain of what (v37–38)?*

**What do the Lord's instructions about the anointing oil and incense emphasize to us?** Exodus 30:22–38 looks forward to the p.m. sermon on the coming Lord's Day. In these seventeen verses of Holy Scripture, the Holy Spirit teaches us that **not only is worship to be treated as holy by doing it exactly as the Lord said, but also nothing else is to be treated holy like His worship is.**

**Holy by prescription.** How serious is God about directing His people's worship? He dictated to Moses specific recipes for the anointing oil (v22–25) and the incense (v34–35). Some have complained that the regulative principle is dictatorial. That it is. But God is the Dictator of His worship precisely because it is holy, and never has there been such a benevolent Dictator or dictation.

Truly, there were some things that would necessarily have to be deduced or decided in order to follow His directions, but the level of detail makes it clear that man was not to be coming up with his own ideas for the worship of God. His worship is holy. It must be done exactly according to His recipe (in this case, literally!).

**Holy by anointing.** The Lord showed the holiness of the place of worship (v26a), the paraphernalia for the worship (v26b–28), and the priests who led the worship (v30) by commanding them all to be anointed with the oil. They were set apart as consecrated solely for the worship of God (v29a), and only the people whom God had appointed to lead this worship were permitted to touch them (v29b). No longer are we set apart for worship by oil and incense. The Holy Spirit is now our anointing from the Anointed One. But, we are still to remember the sacred purpose for which we have been consecrated. We must keep clear of sin, in view of the fact that we have been consecrated in Christ for God's worship.

**Holy by exclusivity.** Another way that the Lord emphasized the holiness of the tabernacle worship was by forbidding the oil or incense to be made for any other use, or for any other to be made like it. The prohibition in v33 implies that same ratios were not even to be used with other similar ingredients. And the Lord in His providence included several ingredients that are only mentioned once or twice in the rest of the Old Testament, and a few that are not mentioned elsewhere at all.

What we do for God's worship is exclusive for Him and for His worship. We should be careful not to export into other areas of life or events those actions, arrangements, even emotions that are unique to the public worship of God.

**Holy by gravity of penalty.** A final way that God indicated the holiness of His worship was the gravity of the penalty for violating the exclusivity of the worship: "shall be cut off from his people" (v33, 38). At a minimum, this is describing the equivalent of excommunication. For even making something similar (v32, 38), even just to smell it. We simply do not take seriously enough the exclusive claims of God and the weightiness of His worship.

**What has God prescribed for His worship? What are some examples of things that are made necessary in order to do what He says? What are some examples of things that men have added because they think it would be a nice idea? What are some things, other than the worship of God, that often receive a devotion, delight, or value that really belongs only to God and to His worship?**

*Sample prayer: Father, thank You for giving to us Your own Son, the Lord Jesus Christ, to be the One in Whom and through Whom we come to worship You. Thank You for telling us in Your Word what are the actions by which we are to come and do so. Please help us by Your Spirit to have grace by which we will worship acceptably, with reverence and awe, we ask in Jesus's Name, AMEN!*

**Suggested songs: ARP51A "God, Be Merciful to Me" or TPH435 "Not What My Hands Have Done"**

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Exodus chapter 30 verses 22 through 38. These are God's words. Moreover, you always spoke to Moses saying, also take for yourself, quality spices. 500 shekels of liquid, murr is half half as much. Sweet smelling, cinnamon 250 shekels. 250 shekels of sweet smelling cane 500 shekels of cassia, according to the shuttle of the sanctuary and to hit of oil.

And you shall make from these a holy anointing oil and anointed compound. Sorry, an ointment compounded. According to the art of the perfumer it shall be a holy anointing oil. With it, you shall anoint. The tabernacle of meeting in the ark of the testimony. The table and all its utensils.

The lamp stand. And all its utensils and the altar of incense, the altar burnt offering with all its utensils and the laver and the base, You shall consecrate them. That they may be most holy, whatever, touches them must be holy. And you so anoint Aaron and his sons and 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 shall not be poured on man's flesh. Nor shall you make any other like it? 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 you always said to Moses, take sweet spices. Stack tea and Annika, and galbana and pure frankincense. With these sweet spices there shall be equal amounts of each. You shall make of these and 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. In the tabernacle of meeting where I will meet with you. That you'll 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 shall be holy to you. It shall be to you, holy for Yahweh. Whoever makes any like it to smell it. Shall be cut off. From his people. So, for so far, the reading of God's inspired. And inherent worked. This is the final set of instructions for what is to be made for the building of The tabernacle.

Verse not verse chapter, 31 is going to. Uh, continue on to The. Instructions, for Um, Who and how and when Uh, for doing the making. So this is kind of a conclusion. To march of what the Lord has told Moses. Up on the mountain. And the way the Lord concludes is by giving us at least a four-fold, reminder, Of how holy has worship is how holy his presence is something that is not.

Uh, decreased, but increased in the new testament. There is less outward glory, but there is More clarity and fullness in new testament worship. Because it takes place actually in heaven. In the person of the Lord, Jesus Christ to whom we are united by faith with whom, we have been seated, who has gone through What the veil?

In the tabernacle and the temple signified. Uh, into the holy of holies of which the one on earth was just a copy and who is there for us, not only as our anchor. But also, as our forerunner And we in union with him. And Hebrews, 12 reminds us that we don't come to sign.

I Uh, which makes us tremble with terror. Uh but we do come to a mountain that auto make us tremble. We come to Mount Zion in glory. And our God, who is shaking the heavens? And the earth is done is doing so as and part of his doing. So as we worship is to preserve us to inherit and unshakable kingdom.

But he's still the same God that he was at Cyani and that he was in the tabernacle that he was as he displayed himself in the tabernacle on the temple. He is still the consuming fire. And this both encourages us, as Jesus addresses us that we Not. Uh, refuse him, who speaks But that we Uh, seek by his spirit by his grace.

Uh, to have Humble receptive hearts. Uh, but the other thing that we seek by his grace, is to worship with reverence and on. So, Towards the conclusion, there of Hebrews chapter 12, he describes areas. He says, let us Have grace that we may worship excessively.

He says, let us have grace that we may worship acceptably. With reverence and awe for our God is a consuming fire. And this reminds us that the holiness of God that is communicated and passages like this one is one that continues as one that we come even nearer to in the new testament worship.

And so it is not to be done casually. And it is not to be done. In any other way that got, then what God has designed and it is to be done with reverence, and it is to be done with all reverence of heart and reverence of manner. Uh, not indulging oneself.

Like someone might do among equals or inferiors. Uh, but with outward restraint, as one does in the presence of one, who is his superior. Who so that the encounter would be an expression of the self of the superior not of the inferior. This is one of the great mistakes, for instance, and the current thing that's going on in Asbury.

There's this idea that great expression of ourselves Uh indicates the nearness of God. No, when God is near, he is near as a superior. And it is great expression of himself. That accompanies the genuine. Uh, nearness Of God, but the great thing is that though, our flash does not produce, Reverence and awe and humility of spirit and receptivity to God, God's spirit does.

God's spirit applying Christ to us. Produces reverence of heart, reverence of manner? Humility of mind, as we hear the word and we receive it with meekness that by his spirit, it may be the implanted word to us. He is holy and his worship is holy and we rightly respond to him and those ways.

Well, what are the four ways that we see him in the passage before us communicating The great holiness. Of his dwelling among his people, the great holiness. Of their drawing near to him. In the way that he has, uh, prescribed For them to know his presence and to worship him who is present among them.

And the first way is actually in that word prescribed Moreover, you always spoke to Moses saying, take for yourself and now he gives them two recipes. He doesn't just say, make yourself the best, holy anointing oil that you can think of better than any other, holy anointing oil and make that one to be the one that is only used for my worship.

It doesn't just say make the best incense that can be made. And make that one to be the incense that is used for my worship. No, he prescribes it. He comes up with the recipe. We don't even know if it was recipes that they would have liked and you know what?

It doesn't matter. Because it's the recipe that God likes. And that is the first way he communicates to us the holiness of his worship, he pre-scribes it to us. So, Uh perhaps if you can think of it this way, instead of using the word regulative principle, you could also say prescriptive principles.

Oh, you guys some of you remember, gi And the historical term is regulative principles, so he He didn't shy away from using that, but he also liked to say, scripture principle. To drive home for the, for the ordinary Christian who had never heard the phrase, regulative principally, say the scripture principle of worship.

The right way of worshiping God has been set forth in scripture. Which is also a direct quote from the Westminster confession that faith. Praise God. But he's teaching that to the Israelites here and to us the spirit, having recorded Exodus 30, not just for then. But for us, God, prescribes his worship.

It is something that is so holy to come near him to have the living. God, make his presence known to us, to help us by his spirit to give ourselves to him, as he has given himself to us. It is such a holy thing that it must never be done.

According to the ideas. Of men. The only time the ideas of men, Come into the, the Picture of how to worship God is. What is the simplest clearest best way of doing? What we have been commanded? Okay. So if God hadn't prescribed, the recipe for the anointing oil or the recipe for the incense, they would have been under obligation, of course, to do it as Excellently as possible.

According to the light that God had given them. Now, God doesn't tell us that we have to be in a building. And God doesn't tell us that we have to have chairs, and God doesn't tell us what time and day. The morning service is supposed to be and what time of day the evening services supposed to be, it doesn't tell us what temperature to keep the room.

Right? All of those things. Are things that we are doing because they are circumstances that answer the question. How can we best obey? God's command? That we be gathered, that we be gathered, under the leadership of the ordained servants that he has given us, that we be together to read his word, and sing his word, and pray, his word and hear his word preached and take the Lord's supper.

Okay, there are things that He has not. There are circumstances of the other things that he has prescribed. Where the circumstances are not necessarily prescribed. But even that doesn't let you say, oh well we could do whatever we want, God didn't prescribe that? No, You should do it. In the manner.

That is as best suited as possible to obey what he has commanded. And you should do nothing that he has not commanded. So here he prescribes even. Even the recipe. God. Literally dictates. His worship. People are like, oh i don't like to think of god as a dictator. Well, you is better.

Here's the king of kings, the lord of lords, the blessed, and only potentate. And when he calls jesus, that his declaring to us, that jesus is god, and man as well. He is a dictator. Here's a benevolent dictator with a capital b. And probably a capital and now violent.

And it is good to have him, dictate to us as worship. So, that's the first way. He says this that it's holy The second way is by all of this anointing. What does he you command them to use the oil for? With it. You shall anoint. Tabernacle. The arc.

Okay, think about how holy the ark is. Well, the same oil that's just used on the arc. Is used on the utensils, the lampstand and its utensils, the table, and sorry, the table in this utensils lifespan and it's utensils. The altar of incense the ultra burnt offering outside even the labor And it's base.

And even on Aaron and his sons. Everything. In the worship of god, everything to be used, even that which was to be used for the washing of their hands and feet before the worship of god, like we heard last week. Was to be set apart consecrated as holy. So that's the second thing.

He communicates, the holiness of his worship by the prescription by the recipes. He communicates the holiness of his worship, by all of this anointing, He says, only the anointed ones who have been anointed for this person. Aaron, and his sons can touch the anointed things. Right. So the the oil communicates Uh, the consecration.

Of those things. He communicates the holiness by exclusivity.

It shall not be poured on man's flesh. Nor shall you make any other like it? According to its composition and the phrase according to its composition implies not just The ingredients of the recipe. But, The proportions of the recipe. They were, they were to be so careful not to make anything that could even be like it that they wouldn't even use the same proportions.

They weren't the the oil was not to touch anyone else. Except for the priests. Similarly, with the incense. You shall not make any for yourselves. Supporting its composition and shall be to you. Holy for ya. Always, whoever makes any like it to smell it. He shall be cut off from his people, he should be excommunicated.

Maybe even x execute it, but at least This is talking about. Uh, the putting out of the assembly. Cut off from his people. He loses his inheritance. He loses his place in the public worship of god. He loses his identity. With the tribe of israel of of, which he was a member,

And it was quite possible since Israel was a state in the church. Together as one that That it also means execution. So exclusivity. And oh that's the last one. The penalty the shall be cut off from his people. So, the exclusivity was not to be used for anything else and then the, the waitiness, the weightiness of the penalty, Which says the greatness of the holiness of god and the holiness of his worship.

You know, there's a way. Of. Restraint. Or lack of self-expression. In worship that people slouch into, Because they feel nothing about god. And they are unmoved and they are spiritually dead. And some and sometimes. Those who have experienced people, who worship that way will use phrases like chosen. And so,

And they'll make jokes. About how dry and dusty. The. The worship of god is among those who have learned. The scripture principle of worship the prescription principle of worship. If we use that phrase from the from the first point, Um,

But there is a Right, way of coming into, Worship. That is unrestrained of heart. Even though it is restrained of expression. Because it is a worship. That is in all. Of who God is. And that he has given us away of drawing near to him. And that he now is expressing himself.

And so we receive with joy, and we receive with adoration, and sometimes we receive with conviction and humiliation. It's not. It's not that there is no response. But it is that it is a response of heart to God. And yes, those who who Are responding to him that way, we will do every part with all our heart.

We will listen. With all our heart, we will submit our souls to the preaching. With all our heart. We will feed upon christ and look to him with with pleading and desire and intent to be nourished by him and satisfied by him at the table, with all our heart.

And yes, we will sing with all our heart. And all our voice. Because he gives us to use our voice. When we say, But we will not do it in such a manner. As to make it an expression of ourselves. But as those who know that they are participating in god's great expression, Of himself.

Even in the part of his worship. That he does through the voices of his people. And we'll do it because he is. Holy And his worship is, holy. Which here? In these. 17. Versus. He communicates in those four ways, the prescription. He alone defines the worship, the anointing. He gives them a visible tangible way.

Of seeing how holy everything is by its The application of the oil to it. The exclusivity. That the recipe for the oil and the recipe for the incense was not to be used for anything else. In fact, several of the Hebrew words, describing, some of these ingredients, we have no idea what they are anymore.

Because it's the only place or one of two places in a couple of cases in the entire Hebrew bible. So we can't even use the recipe. Praise God, because somebody out there would have written up the recipe. And detached spiritual significance to that for themselves? And then the fourth place.

The gravity of the penalty. Don't ever makes any like it smell it. He shall be cut off. From his people. And in Corinth when they weren't excommunicating. God was excommunicating, wasn't he? When they weren't treating his supper, as holy. Our god is, holy. Which means it is glorious to worship him.

Which means we should seek by his spirit. To have grace. That we may worship him the way that he has given us to do so. With reverence and awe. Let's pray. Oh lord. Thank you. Thank you for your word. Thank you for. How it comes near to us. In the times and seasons of very things that Uh, we are experiencing and hearing about the broader church.

But oh lord, this comes near to us. And the way that we needed to hear For our family worship, for our private worship every day. For your public worship, especially On the lord's days. And we pray that you would. Grant to us to know that we have grace. From you in christ by your spirit.

And that we might seek to have grace so that we may worship and reverence and all for you are a consuming fire. And we bless your name that you who are the consuming fire? Have taken us for yourself of consecrated us, two yourself. And we ask that you would do all this in jesus name.

Amen.