

Work Requirements - Exodus 38:1-31

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Date: 07 December 2025

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[0 : 0 0] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast.! I will walk by faith and not by sight.

Good morning, guys. What a blessing. What a blessing to come into the house of the Lord and just, just settling around His Word and His presence, you know?

I'm just thinking how the Lord is, He's so individually focused. He sees individual souls and hearts, and yet He does such a big work that we can be a part of something, even though we're so small in it, it seems like God is so good.

All right. You're going to be turning in your Bibles to Exodus 38, if you would. There's only two chapters after that, guys. It's crazy.

I think, I think we'll probably spend three weeks to do those two chapters and finish Exodus, to finish the new year, to finish the old year and go into the next book the next year.

[1 : 3 8] But just thinking of that line in the song we just sang, if I can find it. And day by day, I know He will renew me till I stand with joy before the throne. That's the difference between religion and Jesus.

Religion is all about attaining and then maintaining. You finally get there and you can't lose it. You got to hold it. You got to keep it. Where with Jesus, it's just a constant renewal. Everything's new.

It's made new. We don't have to maintain anything. He maintains it all. Such a difference. Such a difference between what the world tries to substitute for the reality of the relationship we have in Christ.

We've been talking a lot about the work of God because that's what the Bible is talking about, the work of God. As we go line by line and verse by verse through the Word of God. We don't teach topically because the topics are all there.

They're all laid out for us. And as we go through the Word, God gives us the topics. And I'm always amazed of what He brings out. I mean, you could go back through the same passage over and over week after week.

[2 : 3 6] And it might get a little tiring doing that. But you could bring something new out of the same passage so often. So I'm always so interested to see how the Lord will like put a series together without meaning to put a series together.

Like it's not intentional, but that He does it. And so as we've gone through this section on just the implementation of the tabernacle, the construction of it, bringing the resources together for it.

We've looked a lot at work, at God's work, at the work that God is doing, that He wants to do, and He's including these people in. We saw His work was glorious.

It was spectacular. We saw last week, it's a work that He leads us into. It's not something we just come to and say, well, I'm going to do this for God. But God leads us into it. He desires us to be a part of it because He wants us to be a part of Him.

We're led into the work of God for the purpose of being led into God. God's desire is that we be where He is. It leads us into His presence. Jesus in John chapter 5 is doing what Jesus does.

[3 : 40] He's healing. And on John chapter 5, He's just healed on the Sabbath day. The Jews did not like that at all. To them, that was way outside of their experience. That was that religion thing.

They had attained, Jesus, don't you come and mess this up by indicating that we cannot maintain what we feel we've attained. And in verse 16, it says, The Jews therefore did persecute Jesus and they sought to kill Him because He'd done these things on the Sabbath day.

But Jesus answered them, My Father works, either too, and I work. The whole point of God's work is to be near God. Jesus says, My Father works in this way and so do I.

Therefore, the Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God. And the next time someone says, Well, Jesus never said anywhere that He was God, take them to John chapter 5, verse 18, and say, Everybody knew what Jesus was declaring.

That's why they wanted to kill Him. Making Himself equal with God. And verse 19 says, Then answered Jesus and said to them, Truly, truly, I say unto you, The Son can do nothing of Himself, but what He sees the Father do.

[4 : 52] For what things soever He does, the Father does, these also does the Son likewise. He says, Listen, I'm not doing anything that I haven't already seen the Father do.

The work that I'm doing is because I'm with God. Not only Jesus says, Yes, I am God, but I'm with the Father, and He's working. And that's how I'm learning to do this work, because I'm watching Dad do it.

Well, that's how He did it? Okay, that's how I'm going to do it. The whole point of God's work is to be near God. God desires to work in us and through us much more than He desires to work using us.

Right? He wants to work in us and through us. It's not about getting a task done. So often we think, I think that. I'm very task, very goal-oriented. Very goal-oriented. So it's like, if the Lord's like, Hey, this is direction we're going, I'm like, Praise God.

I hope we're there next week. And He's like, No, that's like three years out. Really, Lord? And I can wear myself out, wear my poor wife out, fretting and striving and trying to get there.

[5 : 53] But God's desire is much more the process of what He's doing in and through me than He is worried about the goal of getting there or the work that He's doing. And God's work is glorious.

It's spectacular. And it's to be entered into. As we read in John chapter six, verse 29, Jesus answering the disciples or the Jews at the time said, What is the work of God that we can do it? And He said, This is the work of God that you believe on Him.

We said, Believe. Believe on Him. He said, Okay, I've done that. I've believed on Him. I recognize His work is glorious, is spectacular. And I've entered into that. But what now?

What is required in this work? What are the work requirements for this work? What do I need to bring to this as I come into this?

And that's what we're going to look at today as we go through the scripture. I think we're going to see here in Exodus 38. I think the Lord is going to put a picture in front of us of what it is He requires for us to be a part of that glorious work and the work He leads us into.

[6 : 53] Paul would write in 1 Timothy chapter three, he's speaking of men who desire to be elders or pastors in the ministry. He said, This is a true saying.

If a man desires the office of a bishop, it's just the old King James way of saying elder, he desires a good work. Then he lists a whole list of qualifications. A bishop must be, and he lists all these things.

You say, Now wait a minute. John 6, 29 said that this is the work of God. You believe on Him who He sent. So I've believed. I've met all the qualifications. What else is there then? What are the other requirements? Because here now it says that if I desire to enter into this type of work, well, that's a good thing, but there are requirements in that.

You say, Well, Jared, that's, first of all, that's, that's for an elder. And, you know, that's, that's great, but that's, that's for men. And then I'm a woman. So I'm free of that one. And maybe as a guy, you're thinking, well, you know, I'm not really called to that.

So it doesn't really apply to me. Well, Paul would also write in 1 Corinthians 4, 1 through 2, he says, let a man so account of us, speaking of him and the other apostles, him and Barnabas, him and Silas, him and Timothy, let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.

[8 : 11] Moreover, it's required in a steward that a man be found faithful. A steward is one that's a manager of a house or of household affairs. You say, well, it says minister.

You're a minister, but I'm not a minister. I don't got to worry about this. You do God's work and I'll support you in that. That's wonderful. Well, interestingly, minister just means servant or literally an under rower.

So in the Roman legions on their triremes around their galleys, they were not moved by sail or by wind power. It was by rowing. And the word here, he says, let a man so account account of us as the under rowers of Christ.

What does an under rower do? Well, that's exactly what they do. They're underneath and they row. They can't see where they're going. They're not directing where they're going. All they do is take orders and keep pulling. As ministers of Christ, as under rowers of Christ.

Paul says, account us as that. We are over the house of God. So I haven't been put over the house of God. Well, Galatians 6, 10 says, You see, we're all in this together.

[9 : 21] We can't escape it. We're all part of God's house. And as we have opportunity, man, let us do good. Let us serve not only God's house, but let us do good to all as what?

As under rowers of this ministry, as under rowers of, no, as under rowers of Christ. It's not so bad. I don't want to be an under rower. In the Roman Legion.

I don't want that. That was horrible. But an under rower of Christ. I don't think that'd be too bad to be pulling on his galley. I think that'd be pretty gracious. So as God brings us into this work, as we recognize this is a work, I desire to do it.

I believe, but, but now what, what is it God? Because I find my heart stirred. And I realized that you've done a work in my life. And I've done the work of God where I've said, yes, by faith, but am I qualified?

Do I meet the requirements to be an under rower, to be one who's over the household of God? What is required to do the work of God? So turn to Exodus 38 verse one.

[10 : 25] We'll see what the spirit has to say to the church today. Last week, we looked at the internal implements of the tabernacle, the construction of it.

And then those things that were internal to it. Actually last two weeks. So we had the, the structure of the tabernacle, the coverings of the tabernacle. And then we had the arc of the testimony, the lampstand, the table of showbread and the altar of incense.

Everything that's internal. Today is the things that are external. So God is an internal work. It's a work of God that we get to partake in, but that work that he does inside is meant to eventually work its way out.

It should, there should be an external element to it as well. And so we're going to look at those external implements. And this is Bezalel and a holy ab and all of those who God's filled their heart with wisdom and all the people have brought all their stuff.

And they're continuing to make this. And verse one says, and he made the altar of burnt offering of acacia wood. So he's going to make the altar where they would sacrifice their offerings to the Lord.

[11 : 28] Five cubits was the length thereof five cubits, the breadth thereof it was four square and three cubits, the height thereof. So again, a cubit's a foot and a half. If you want to do the math, you figure it out.

So it's sufficient for the work that they needed. He made the altar of burnt offering. And we see that one of the first requirements for being in the work of God is God's work. It requires sacrifice, requires a sacrifice.

God accepts what his word deems worthy. And he only accepts what his word deems worthy. As we enter into the work of God, we want to be part of the work of God. It will require a sacrifice.

Romans 12, one says, I beseech you therefore brethren by the mercies of God. And that would be that part of what is the work of God to believe, to enter into his mercies, to be renewed day by day.

I beseech you therefore brethren by the mercies of God, that you then, here's your part, present your bodies, a living sacrifice, holy and acceptable unto God, which is your reasonable service.

[12 : 31] The holy and acceptable part, he did. The present presenting part, you got to do. You and I have to do. God accepts what his word deems worthy. His word, based on the truth of the gospel, deems you worthy.

Says you are worthy. Because you put your faith in Christ. Because of the blood of the lamb, they shall overcome by the blood of the lamb and their word of their testimony. We are worthy, not in and of ourselves, but because of a sacrifice of the finished work of the cross, we enter into God's work.

And the first thing is God requires sacrifice. Hosea 6, 6 says, For I desired mercy and not a burnt sacrifice, not something material, and the knowledge of God more than burnt offerings.

What can I bring to the Lord? Well, you can bring that. You can bring mercy. In a situation where maybe the world would tell you it's not worth having mercy. Maybe where your flesh doesn't want to give mercy.

God says, Hey, that's a sacrifice. Present yourself to me. Be renewed in your mind. Present yourself a living sacrifice. Show mercy. And the knowledge of God more than burnt offerings.

[13 : 36] Well, I'm going to write a check to the Lord. Or I'm going to do whatever. I'm going to give my body to be burned. I'm going to listen. Learn about the Lord who loves you.

You can do that. You can give that sacrifice. Sometimes we can't, huh? I don't got time. I got so much to do. I mean, I can't read today. I got to get to work. I haven't listened to a study. And I don't got time for church.

And it costs us something. But ultimately, what this is saying here is the heart behind the sacrifice is far more important than the sacrifice itself. You know, remember when Jesus was with his apostles in the temple and the woman came in and gave one little penny or out of all she had.

And it wasn't very much where everybody else is giving a lot. And I believe, and you might have to check me on this. I think if you look, when they built the temple, I believe the way they would give offering, I think it was like a golden trumpet, like a cornucopia thing.

They would put their money into, you know? So you throw in a lot of change. It's going to sound a lot more impressive, you know, and they wanted you to know how much they're giving.

[14 : 39] And here comes this one woman, she just puts in just a little. And Jesus said, she's given more than anyone. Why? Because of the heart that was behind it. In Matthew chapter nine, once again, the Pharisees are on top of Jesus and just trying to figure him out.

And instead of going to him, because he shuts them down too quick, they're going to go to the disciples. I don't mean he shuts them down. I want to talk to him. I mean, he answered them in a way that cuts their heart. And they're like, we don't like that. We'll go to the apostles.

They said to his disciples, why does your master eat with publicans and sinners? Instead of holy people like us. But when Jesus heard that, man, they can't escape Jesus, can they?

Jesus hears an awful lot. He said to them, they that behold do not need a physician, but they that are sick. Tell that to our medical industry today. But go you and learn what that means.

I will have mercy and not sacrifice for him, not come to call the righteous, but sinners to repentance. The heart that God has is not for what we can give and how much we push ourselves.

[15 : 48] His heart is what? Mercy is the heart behind what we give. God accepts what his word deems worthy, but he will only accept. And we can only offer what God will receive.

Remember in Genesis chapter four, we have the first two, two brothers, the first two kids born to Adam and Eve, Cain and Abel. And Cain was a tiller of soil. Abel was a keeper of the flocks.

They both in the process of time, they bring their offerings. And Cain, I don't know if this was his first time or he decides he's going to do something different. Maybe he's always come with Adam before. Maybe it was always just them and dad.

But either way, Adam passed this on to them in some capacity. He knew that, Hey, we offer a sacrifice unto the Lord. And Cain offered the fruit of the ground and God didn't receive it.

So that's because it wasn't a, a blood offering. Well, yes and no. I mean, there's, there's plenty of offerings in scripture. When we get into Leviticus next year, we'll see that are not straight up animal sacrifice.

[16 : 48] Hebrews tells us in Hebrews 11, that by faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous by faith.

His offering was more excellent. Why? Because he accepted God's word. And he deemed worthy. What God's word said was worthy. He offered what God's word said.

That's worthy to be offered. First John three, 12, not as Cain who was of the wicked one and slew his brother. And why did he kill him? Why did he rise up and kill Abel? Because his own works were evil and his brother's righteous.

Because Cain couldn't stand the fact that God received Abel's offering by faith, but he wouldn't receive his through all the effort and all the skill he's put into this. And we know Hebrews 11, six says, In other words, we must believe that God will not only receive our sacrifice, but that God is more worthy and more in worth than the thing we offer.

Right? Do I believe that? Do I believe that God is more worthy of the value than the thing that I'm offering? See, I'm not going to offer it otherwise. If I deem that thing or its use or whatever my perception is of more value than the Lord.

[18 : 15] But if I deem him more valuable, if I recognize he's a rewarder of them to diligently seek in them, what am I going to withhold? Please, God, let me give you more. Take more. God's work requires sacrifice.

And he made the horns thereof on the four corners of it, of this altar. The horns thereof were of the same. They were made of acacia wood. And he overlaid it with brass. The whole thing overlaid with brass.

He made all the vessels of the altar, the pots and shovels and basins and flesh hooks and fire pans. All of them were made of brass. And brass in scripture represents what? Judgment.

Gold represents purity, righteousness, holiness. Silver represents redemption, salvation. Brass represents judgment. That's why you see this thing completely covered in brass.

And the idea is that we are all under judgment for sin. All of us. Nobody can escape it. We are all under judgment. And we will either be bound to this altar and the judgment of death or the judgment of life.

[19 : 17] We're bound in one. We're all under judgment for sin, but you can be under judgment for sin where you are bound in death or by being bound in judgment that Jesus took on the cross.

We can be bound in life. We don't have to be bound, but we are all under God's judgment. You can't escape it. There's nobody out there saying, well, actually I'm not. God won't judge me. Yes, he will.

He's either going to judge us at an altar of death or at the one of life being the cross. Colossians 2, 13 through 14 says, and you being dead in your sins and the uncircumcision of your flesh, has he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us.

And he took it out of the way, nailing it to the cross. You see, Jesus bound himself to the cross and with it, our, with himself, our sin so that we don't have to be bound in death. We can be free from that.

God's work requires judgment and judgment is satisfied and sacrifice. Remember Exodus 12, when the Israel was still bound, they were still under in bondage.

[20 : 23] They're still with Egypt. They weren't out yet. And God says, I'm bringing judgment to the land and all are under judgment. Nobody can escape judgment, but those who come under sacrifice, those come under the judgment upon the lamb, they will be passed over.

Jesus says in John 5, 24, truly, truly, I say unto you, he that hears my word and believes on him that sent me, he has everlasting life and shall not come into condemnation, but is passed from death to life.

So when we put our faith in Christ, we're not under condemnation. He took it. We've passed from death to life. We shall not come into condemnation. God's work requires judgment.

And he made for the altar, a brazen grate of network under the compass thereof beneath, under the midst of it. Don't you love King James? Just means that it's a great sitting down within it that is flat.

So you can't see it in this, in this rendering, this idea, this isn't actually quite accurate because the altar wouldn't go all the way to the ground. There would be a great within it with which you would place the offering and then the ashes would fall through so that you can clean them out and scoop them out.

[21 : 36] So he's just saying, he's telling here about what this great is. And he made for the altar, brazen grate of network under the compass thereof beneath, under the midst of it. And he cast four wings, four rings for the four ends of the gate of brass to be places for the staves.

And he made the staves of acacia wood and overlaid them with brass. And he put the staves into the rings on the sides of the altar to bear it with all. He made the altar hollow with boards. So all it means is that there's a way to carry it just like everything else.

It's like, they've got this, the poles that they put in the loops and the whole thing's overlaid with brass. In numbers 413, it tells us this about the ashes in relation to the great says, and they shall take away the ashes from the altar.

So when you burn your sacrifice, the ashes fall through and they don't remain. The remnants are gone. That's what we experienced too in Christ. Don't we? What are those are remnants of? Well, they would be the remnants of a sacrifice of sin.

The remnants of sin are not to remain. They're not to be remembered. They're to be removed. Hebrews 812, God's work requires God's grace that our sins and iniquities are not remembered.

[22 : 53] The remnants of them and the remembrance of them, they're not to remain. They're to be taken away. But interestingly, so under the law, ashes are worthless. They take them away.

Just take them. But under grace, they are of great value. Isaiah 61, three. I'm sure you've heard this before. Isaiah 61 is what Jesus quotes when he stands up and he takes the scroll in the, in the synagogue.

And he, and he reads that the spirit of the Lord is upon me for he has anointed me to preach the gospel and good tidings under the poor. And he goes through all that. Verse three says to appoint unto them that mourn in Zion to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness.

The planting of the Lord, that he might be glorified. You see under grace, ashes are of great value. God can take something that you look at and you say, that's just a pile of.

Ash. My past has no value. The things that I lived for and put all my time into, they're worthless. And now I'm in Christ. And I think, what in the world am I going to do with this?

[24 : 01] And the Lord says, you give it to me and I'll return beauty for that. I'll give you the oil of joy for mourning. Under the law, ashes were worthless, but under grace, they're of great value because God's work, it requires God's grace.

Then he moves from the altar. And now he moves to the next thing that's outside of the tabernacle within the courtyard. It's the bronze laver. And he made the laver of brass and with the foot of it of brass.

God's work is a work. That's a cleansing work. It requires cleansing. This is a place where the priests would come and they would wash before they would go about the service of the tabernacle.

Interestingly, it says this, it was made of brass of the mirrors of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

That word assembling, I believe it's used only one other time in scripture. And it's talked about where, remember Eli, who was a priest at Bethel, and he had those two sons, Hophni and Phinehas, and Eli eventually raised Samuel, then anointed David, that Eli.

[25 : 16] He was not a very good dad. And he allowed his sons, not just as his sons, but within the ministry to live immoral. And it says that they lived immorally with the women who assembled at, at Shiloh there, I think it was Shiloh, at the, at the tabernacle at that time.

The idea is almost like a military turn that ordered themselves at ranks. This is what they, this was what they were there for. Their hearts were there. They desired to be there. And so here, these women, it says that they bring their mirrors.

I mean, you didn't have glass, so they would take the bronze and, and they would beat it flat and they would polish it and polish it, you know, and here are these women coming out of Egypt, living in the middle of, at the base of Mount Sinai and the wilderness of sin, you know, going out and having to pick up the manna every morning.

And, you know, you're like, honey, you're ready? Just a minute. We got to go get the manna. Well, I got to look good before I'm going out in the desert. You know, they still had their mirrors, but it says here that they brought them to the door of the tabernacle of congregation.

The tabernacle we're reading about being built is the tabernacle of testimony, tabernacle of congregation or the tent of meeting. That's the one. Remember Moses set up when he took his own tent and ran outside the camp to make it as a place where he could meet the Lord.

[26 : 31] And interestingly, if you remember when we looked at it, it said he would go out and all the people would stand in the door of their tents and they would go and they would worship God in their tents. But at the time reading it, it was like, but nobody went with him.

There's no account of anyone going with him. It's just him and Joshua. But this is awesome. Cause here's all these women. Now, all of these women that have assembled themselves there that have congregated themselves there and they've brought their mirrors.

Now, yes, guys, we know there are those that God moved in their heart to bring many things. There are men involved too, but it's also true that in the work of the Lord, a lot of times the women are the ones who are quick to respond.

They're the ones who are quick to carry the forward, the work. So let's make sure that where God's work is, there's also some, you don't need to bring your mirrors, guys. We can bring some other things, you know, bring our hammers or something, but that we're there too.

And so they brought these, the women, the, where are they willing to go? They went without the camp. They had to go. Everyone was, everyone was watching and they packed their mirror up and they're heading without the camp to be a part of God's work. Hebrews 13 says that Jesus also, that he might sanctify the people with his own blood.

[27 : 37] He suffered without the gate. Let us go forth, therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come.

And I think that's where those women were at. Like, where are you going? Where are you taking, you know how valuable that is? Yeah, but it's all temporary. It's all, it's not going to last. You know, someday I might get gray hair.

Someday. It might happen. For here we have no continuing city, but we seek one to come. So God's work requires cleansing. Jesus says to Peter, when he went to wash his feet, Peter said, you shall never wash my feet.

And Jesus answered him, if I do not wash you, you have no part with me. You must be washed, Peter. And then he would say further on in John 15, three, now you are clean through the word, which I've spoken unto you.

God's work requires cleansing. And if we don't allow him to wash us and allow him to cleanse us, how can we come and work the work of God? And we're still bearing those ashes in a sense.

[28 : 39] And we still have that guilt and shame. And we're not allowing the work of God to cleanse us. But these women, they gave up their ability to reflect themselves anymore. But what did they do?

They now created a place where what would be reflected? A priest. A priest would be reflected. God's work reflects Jesus. When we surrender up the flesh to God, we're then able to reflect Jesus instead of ourselves.

As these women gave up their ability to reflect themselves, well, they reflected a high priest who'd go and wash in that. When we surrender up the flesh, it doesn't mean don't look in the mirror anymore.

You know, please look in the mirror. Because we ought to look at you, right? But when we surrender up the flesh, when we surrender up the things that we're living for, for our own value, and we give them over to be valuable to the Lord, then we reflect Jesus.

Paul would say in Romans 7, 18, it says, I know that in me, that is in my flesh, there dwells no good thing. There's nothing in here that reflects Jesus. How can I reflect Jesus? Give it to him.

[29 : 42] Give it to him. And he can wash it. And he can use it to do something so much greater. Galatians 5, 24 says, and they that are Christ's have crucified the flesh with the affections and desires thereof.

Are we going to live that? Paul would also say, reckon yourself to be dead indeed unto sin. Like there's a part of that, like presenting our bodies a living sacrifice. Reckon yourself to be dead indeed unto sin.

How shall we that are dead to sin continue any longer therein? No, you not that so many of you as we're baptized into Jesus Christ and baptized into his death. And then we've been raised with him and we've been raised in newness of life.

Crucifying that God's work requires cleansing so that God's work can reflect Jesus. And he made the court. Now he's going to tell us about the, we're moving outward from here. Now we're looking at the boundaries around the outside of the tabernacle, the court, the wall, you could say it's made of cloth.

And he made the court on the south side, southward. It's a good place to make it on the south side. The hangings of the court were a fine twined linen, a hundred cubits.

[30 : 47] And so that's what? 150 feet. And their pillars were 20 and their braids and sockets, 20 and the hooks of the pillars and their fillets were of silver. So what's he talking about? He's saying here that the court was made of stretched white linen and that the, it was hung upon a post that was made of acacia wood sitting in a base of brass and then a crossbar of silver.

It was hung with silver hooks hanging off of that. But God's work requires that we dwell in God's courts. It requires that you're not going to do God's work outside of his courts.

You're not going to do God's work outside of Christ. God's work requires that we dwell where he dwells. Psalm 116 verses 7, 17 through 19.

I will offer to you the sacrifice of Thanksgiving. I like this because it incorporates a sacrifice and the courts and call upon the name of the Lord. I will pay my vows unto the Lord. Now in the presence of all his people in the courts, excuse me, of the Lord's house in the midst of the Jerusalem, praise you, the Lord.

And when you're in the Lord's courts, you know who else is there? His people. It's where God's people are. I will pay my vows unto the Lord in the presence of all his people.

[32 : 05] And then I'm sure everybody knows this one. You've heard it before in a song or quoted, my soul longs, yea, even faints for the courts of the Lord. Psalm 84, 2. My heart and my flesh cries out for the living God.

And then verse 10, for a day in thy courts is better than a thousand. I'd rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. God's work requires being in God's courts.

When we recognize the value of that, we say, you know, I'd rather be there than anywhere else. Guys, honestly, right now, I don't, I wouldn't, I wouldn't choose to be anywhere else. You could offer anything else to me.

And I'd be like, no, thanks. Maybe if you said, Hey, hop on a plane, you can go to Israel. Well, maybe, but if we could all go, but there's nowhere else I'd rather be. And right here with God's people and God's word, God's work requires being in his courts.

In verse 11, and for the North side, he's just going to repeat everything that he just said about the South side. You know, 150 feet, 150 feet, North and South. Tabernacle would always be set up orienting the same way.

[33 : 09] And for the North side, the hangings were a hundred cubits. Their pillars were 20 and their sockets of brass, 20. That's all along down that side. Here's our picture again. And for the other side of the court, I'm sorry.

And, and for the other side of the court gate on this hand and that hand were hangings of 15 cubits. And so where the gate's going to be, you're going to come around and you're going to have a gate that's in the middle of the, um, East wall.

And then you'll have on each side, the, um, linen wall. So he's just describing what that is. So on each side of the gate on this hand and on that hand, we're hangings of 15 cubits, their pillars, three and their sockets, three.

And all the hangings of the court were roundabout were a fine twined linen. And the sockets for the pillars were of brass, the hooks of the pillars and of their fillets silver and the overlaying of their chapters of silver.

And all the pillars of the court were filleted or had silver and are worked in them. Or we said some of these, um, materials, their type is of silver redemption.

[34 : 15] Brass would be judgment, fine twined linen, the righteousness of the saints. Revelation tells us in Revelation 19, the lamb is common and made herself ready.

And to her was granted. She should be arrayed in fine linen, clean and white for the fine linen is the righteousness of saints. And so here we see a pillar, a wooden pillar with a cross bar of redemption founded in judgment and hanging on it is righteousness.

At the cross, righteousness was hung upon redemption and held in place by judgment. Beautiful picture we have of that. You and I stand in God's courts because our righteousness, our fine linen was hung upon redemption, a silver cross bar and established in judgment and brass.

Beautiful picture of Jesus and the work he did. God's work requires us to come into those courts. God's work sets boundaries in our lives. They're boundaries of what?

Of righteousness, a white fine linen of redemption. God's work sets a boundary in our lives. Do we want to enter into that? So we have the entire tabernacle as we were inside now.

[35 : 29] And the last thing he's going to talk about here in verse 18 is that gate, the thing in the front, which would be on the east side. It always faces east. And the hanging for the gate of the court was needlework of blue and purple and scarlet and fine twined linen.

And 20 cubits was the length thereof. And the height and the breadth was five cubits answerable to the hangings of the court. In other words, it matches just saying it matched them height and went up to them.

It's where the gate was. You see, God's work, we want to enter into God's work. It requires a way in. God's work requires an entrance. There has to be a way into it.

Psalms 100 verse 4, enter into his gates with thanksgiving and into his courts with praise. God desires to come into his work.

He wants us to be a part of what he's doing. Shouldn't be a drag. Shouldn't be something that someone's kicking and screaming, you know, dragging us, kicking and screaming to. Now, granted, when I was a kid, you're growing up in upstate New York and it was like, oh, it's three feet of snow last night.

[36 : 32] Oh, whoa, we don't have to go to church this morning. It means I go out and play in the snow. Okay. I was not as mature when I was a child. I thought as a child, they came in the man. I put away childish things. Now I see snow and I run.

But now it's like, oh, I can't wait. I can't wait to be with God's people. You know, fellowship, we use the word fellowship, but it's koinonia. It's a Greek word. And it's not just being together. It's not just hanging out.

It's a spiritual term. It means a work that is done within the body that is spiritual, leading to maturity that can only be done within the body. Right. That is koinonia.

It's a deeper work of the spirit that God does among God's people. There's no koinonia apart from that. Now we have fellowship with the father and with his son. But John says, he writes these things unto you. They may have fellowship one with another.

They may have koinonia one with another. And in the same way that the father, son and the Holy spirit, that they have koinonia, they have a oneness in the spirit. God says, Hey, I want you to experience that too.

[37 : 28] And then he tells us in Ephesians that produces maturity. That produces growth. That brings healing. God's work requires an entrance.

It's somewhere we should come into that. We desire to be. In John chapter 10, Jesus said to them again, to his disciples, I tell you truly, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them.

I am the door. By me, if any man enter in, he shall be saved. Jesus is calling and saying, come on in, come in. Do we respond? Well, I would have to say you've responded.

Now you say, is this the house of God? Is this the courts of God? Is this the only place God's work is happening? Not at all. Not at all. As we enter into God's work, what we realize is God's work is much more vast than just a location.

But I'll tell you this, when you're a part of God's work, you end up being where God's working. And one of the places he works is among the gathering of his people. And in the body of Christ, you know, these, this courtyard, as we've looked at those walls, as it were pretty tough, huh?

[38 : 37] Walls of iron and steel and stone. They're fabric guys. No one is forced to enter into God's work and nobody's forced to stay there.

You know, I can't force you to come here and I can't force you to stay as a voluntary thing, right? We submit voluntarily to God's authority, but it's something we have to choose to do.

Those, those walls aren't going to keep anyone in or out, but God's work requires an entrance. And once we enter into his work, for myself, I find I don't want to leave.

Colossians 3, 16 says, let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns, and spiritual songs, singing with grace in your hearts, the Lord, and whatsoever you do word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him.

You see, when we enter into the work of God, we find that God's works already first entered into us. The word of Christ dwells in us richly that we become this place all of a sudden where it's like, God is doing work in me, with me, through me.

[39 : 49] And then I go out and simply just do that. That last part says, do all in the name of the Lord Jesus. Can you put Jesus's name on it? Can you put Jesus's name on what you're doing?

Giving thanks to God and the father by him. So this way in the way into God's work, it has purple, blue, scarlet, and linen. Blue is heavenly, purple, royal, scarlet, redemption, and the white, the fine linen would be righteousness.

You see the way into God's work. It's heavenly. It's royal. It's redeemed. It's righteous. It's the way we enter in. Well, who's that sound like?

Sounds like Jesus. God's work requires an entrance. That's heavenly, royal, redeemed, and righteous. And when we enter through that, what that means guys is you are now in a place where you are considered heavenly, royal, redeemed, and righteous because of Christ, because of the sacrifice, because of the cleansing, because of that way he's made for us.

And their pillars, speaking of the gate, were four. So there's four across, just showing two here. And their sockets of brass were four, and their hooks, silver, and the overlaying of their chapters, and their fillets, silver, which means the means by which they were being hung.

[41 : 06] And all the pins of the tabernacle, and all the court round about, were of brass. Unseen, and the work of God, all over the place.

There weren't nails, iron, there were pins. All the pins of the tabernacle, and the court round about, were brass. Not only does God's work require judgment, his work is held together, by judgment.

Judgment holds this whole thing together, because God's judgment pinned sin to the cross. God's judgment placed Jesus on the cross, and it holds this whole thing together. You and I are going to spend eternity in Christ, because of judgment.

Because God judged his sacrifice worthy. As long as God's judgment stands, we can stand. As long as God's judgment stands, that Christ is righteous, then we can stand.

For he has made him to be sin for us, who knew no sin. 2 Corinthians 5, 21. That we might be made the righteousness of God in him.

[42 : 09] He took those ashes, and he said, here's some righteousness. Hebrews 10, 11 through 12. And every priest stands daily, ministering and offering, oftentimes the same sacrifices, which can never take away sins.

But this man, after he had offered one sacrifice for sin forever, was judged worthy and sufficient, and sat down on the right hand of God.

Because God's judgment stands. God's judgment holds it all together. Verse 21. And then Moses is writing and says, and this is the sum of the tabernacle.

Even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, this is the completion of it. This is all of it. According to the commandment of Moses.

And where did Moses get those commands from? From the Lord. God's work requires God's commands. We're not going to do this otherwise. We're not going to do this apart from his commands.

[43 : 08] We're not going to get together and brainstorm. We're not going to get together and take a poll in the area, or figure out the demographics, and what's the age range? What do people like? No, we're going to just do this according to God's commands.

We're going to do God's work according to God's commands. And sometimes all those other nations around us, all those other people around us, just like all the nations around Israel, they're going to look and go, what are you doing?

And they go into the promised land, and they just march around that wall, silent. So what are you doing? This is not going to work. God's work requires God's commands.

When we step outside God's commands, guess what? We step outside his work. We're not going to be part of his work if we're not part of his commands. Hebrews 11, 3. Through faith, we understand the worlds were framed by the word of God.

We understand, we put our trust in God's word when it says that God spoke into existence his work. So the things which are seen were not made of things which do appear. You see, God's work, it gives testimony to God's word.

[44 : 14] It says, hey, this is a true work of God. When we do the work of God, it gives testimony that God's word is true. When we enter into that, we understand that the worlds were made by God's word.

God's work requires God's commands. They don't always appear as visible as we would like them to, right? Through faith, we understand the worlds were framed by the word of God so that the things which are seen were not made by things which do appear.

I so often want God's work to be very visible, intangible and okay, God, I know you're telling me to step forward in this, but I don't see the way. I don't see how. I don't see the resources. I don't see the plan. What am I gonna do?

Well, I guess I'm just gonna trust his work by trusting his word, even though I can't see it. Peter would tell us in 2 Peter chapter three, he says that in the last days, there shall come scoffers saying, where's the promise of his coming?

For since the fathers fell asleep, all things continue as they were from the beginning of creation. And then he says this, that this they are willingly ignorant of, that by the word of God, the heavens were made of old.

[45 : 24] What is he saying? They're scoffing because they can't see what God's word says. They say, I don't see this promise happening. He says, well, you are also ignorant, not realizing that all of this was created by God's word.

It's the same thing. And then in verse 21 here of Exodus 38, he says, this is what the sum was, is counted according to the commandment of Moses. And he says, for the service of the Levites by the hand of Ithamar, son to Aaron, the priest.

This is kind of some new information for us. So Aaron had multiple sons. Two of them will be exited from the ministry very dramatically. And, but he has Ithamar as one of his other sons, as well as Eliezer.

And so the Levites, the name means joined to, if you remember when Leah names her son, Levi, her third born, Reuben, Simeon, and Levi.

She says, maybe now Jacob will love me. Now he'll be joined to me. So she names him joined to. So Levi means. God took him and joined him, the Levites, to the work of God.

[46 : 27] I said, this will be your charge. It's going to be for you to pack up and pick up and get ready to carry all of the implements of the tabernacle.

And it's going to be your job to set them up and prepare it as well. And remarkably, when they go into the promised land, they'll say the Levites didn't have, they had no inheritance among God's people in lands, but their inheritance was the Lord.

That's always been very encouraging for me. God's work requires God's servants, requires those that are joined to his work.

And interesting here, this picture we have is one who's joined to God's work is a son and a priest and the son of a priest. So the son who was also a priest was to be joined to the Lord's work.

He was to be the one responsible for this work. Hebrews 5, 5, and 6 says, So also Christ glorified not himself to be made a high priest. He didn't say, I'm going to be high priest, pick me.

[47 : 31] But he that said unto him, You are my son, today have I begotten you. As he says also in another place, you are a priest forever. After the order of Melchizedek, who was the priest that was not of Levitical descent, but was a priest having neither father or mother or descent who appeared to Abraham in the Old Testament in Genesis.

So here have Christ, the son, who is also a priest, who is joined to the Lord's work, who is the one who's responsible for the care of his work. And then our good buddy, Bezalel.

Verse 22. And Bezalel, the son of Uri, the son of Hur, of the tribe of Judah, he made all that the Lord commanded Moses. I would like that to be written about me.

Not Bezalel, the son of Hur, but that Jared did all that the Lord commanded him to do in the work of God. Can I say I have? No. But praise the Lord, those ashes are a thing of beauty in God's hands.

Colossians 3.23, And whatsoever you do, do it heartily as to the Lord and not to men, knowing that of the Lord you shall receive the reward of the inheritance for you serve the Lord Christ.

[48 : 39] Listen, if you do everything heartily as to the Lord, he'll correct and direct. You don't got to worry. Lord, is this you? I don't know. You know, God, my heart is to serve you, to see your people blessed, and to see people saved.

Should I be doing this? I think probably it's okay. And God will direct you in that path. God's much more interested in the heart behind what you do than what you actually do.

Bezalel's work, it came by way of another. It came through the instruction of another. And it was for the benefit of another. He didn't make it up on his own. It came by way of another.

It said, here's your work. The instructions were from another. And it was for another's benefit. But I bet he didn't complain. I can't believe I have to. I think he was so excited. I think he was the most excited guy during this time.

It's exciting to be part of God's work. And it is a relief to know that the work comes by way of another, the instruction of another, for a benefit of another.

[49 : 40] It's not about me. It's not about us. It's about the work God is doing. And with him was Aholiab. I said that name right. Aholiab, son of Ahissamech, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and scarlet, and fine linen.

And so he seems to be the one who's over all of the fine detail stuff. You know, maybe Bezalel's over there doing the heavy lifting, putting it together. And maybe Aholiab's, you know, he's doing the engraving, and the smelting, and all that fine detail.

And how silly it would be if Bezalel looked at Aholiab and said, wish I could be like that. And how silly it would be for Aholiab to look at Bezalel and go, wish I could do that work.

Then what happens? No work gets done. If Aholiab tries to do Bezalel's work, and Bezalel's trying to do Aholiab, it's just a mess. But if we work in the task God's given us, with the equipping he's given us, then we end up working alongside others who are equipped, and what a beautiful thing comes out of it.

Aholiab, if you remember, I'm sure you do, right? It means my father's tent, his father's tent, one who dwells in his father's tent. And his father, Ahissamach, means my brother is support.

[50 : 50] And so here you have Aholiab, Aholiab, who learned to support his brother in his father's tent. A man who, just as Jesus said, hey, I've seen my father work, and this is now how I work.

And here's this man who's dwelt in his father's tent, and still dwelling in his heavenly father's tent, supporting his brother in this work. And verse 24 through 25 here, tells us about all the gold and the silver.

I believe it was, the gold was estimated at 20 million, and that's probably not for today's prices. And it was two tons worth of gold. And this is what the Levites are going to have to carry, all that, plus the silver and bronze and wood, all that weight, all these guys.

That's why God had to break down to such small pieces. And all the gold that was occupied for the week, or for the work, and all the work of the holy place, even the gold of the offering, was 20 and nine talents, and 730 shekels, after the shekel of the sanctuary.

And the silver of them, that were numbered of the congregation, was 100 talents, and 1715 shekels, after the shekel of the sanctuary. God's work requires the resources of his people.

[51 : 59] Requires the resources of his people. Beautiful as the work of God was, as amazing as the tabernacle will be, through all of the lives that will be changed because of this institution of God.

It required the resources of his people. It required the mirrors of those women. It required every little thing that was brought. Paul would write to Timothy in 1 Timothy 6, 17.

He says, Charge them that are rich in this world, that they be not high-minded. Not that they don't be rich, but they don't be high-minded. Nor trust in uncertain riches. But in the living God, who gives us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, willing to pass on, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Meaning what? That we lay a foundation that cannot be shaken because an eternal one, because our treasure is in heaven. We lay hold on things of eternity instead of grasping for the things in this life. God's work is for those who are numbered among his people.

Verse 26, And a becca for every man, a becca is the shekel of the sanctuary, is what is to be given for the sanctuary by each male. We're going to see here.

[53 : 22] Half a shekel after the shekel of the sanctuary for everyone that was to be numbered from 20 years old and upward for 600,000, for 600,000 and 3,550 men.

So they counted the people and they're saying there's 600,000 and 3,550, 600,000, 3,550 men who are 20 years old and up.

That means there's more that are 20 year old and less or 20 and less. There's women, there's children, there's all of that. That's where you can figure out this is probably like 2 million people. It's a shekel of a sanctuary.

That was from Exodus 30. Back in Exodus 30, we're told that when you take census of the children of Israel, that you shall give every man, they shall give a ransom for his soul unto the Lord when you number them, that there be no plague among them when you number them.

This they shall give everyone that passes among them that are numbered half a shekel after the shekel of the sanctuary. Everyone that passes among them that's 20 year old and above, they shall give a ransom for their soul.

[54 : 28] God's work requires a ransom. God's work requires atonement to be atoned for. Exodus 1, I mean Ephesians 1 verse 7 says, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Ephesians 4, 7 and 12. But unto every one of us is given grace according to the measure of the gift of Christ for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

God's work requires atonement. We have redemption. We have a ransom through his blood according to the riches of his grace. And then he says, now turn around and take the grace that I've given you and use it.

Use it for the perfecting of the saints. Use it for the work of the ministry. Use it to share your faith with someone who doesn't know Jesus. Use it to support a brother and sister. What work of grace has God done in your life that you can share that with someone else?

Because God's work requires an atonement. It requires an abecca, the shekel of the sanctuary. And of the hundred talents of silver were cast the sockets of the sanctuary, the sockets of the veil, a hundred sockets of the hundred talents, a talent for a socket.

[55 : 41] It's going to go through now all of the silver here and then all of the brass. And of the thousand seven hundred, seventy and five shekels, he made hooks for the pillars and overlaid their chapters and filleted them.

And the brass of the offering was seventy talents and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation and the brazen altar and the brazen grate for it and all the vessels of the altar.

The sockets of the court round about, the sockets of the court gate and all the pins of the tabernacle and all the pins of the court round about. You know, as you would go to the tabernacle, if you were one of the people of Israel, you wouldn't be able to point out, I did that.

That piece right there was what I brought. It was all melted down. It was all put together. And you know, guys, we can't, very rarely can we point out, well, that person's life was changed because I said and I did.

And it's the work of the spirit. But when we come, it's wonderful to know that we're a part of it. It's wonderful to know. You know what? The life that was changed, I don't even remember talking to that person, but a sister talked to her, a brother talked to, praise God, we were all a part of it.

[56 : 52] We were part of that work. But ultimately here, this is telling us that God's work is of great value. God's work is valuable. All of these things that are brought, there's great value in this.

And it's being given away to the work of the Lord. Jesus says, Matthew 6, 19 through 21, lay not up for yourselves treasures upon earth where moth and rust does corrupt and where thieves break through and steal.

Does that mean you don't have treasures on earth? Jesus says, don't lay up. Don't store them there. But lay up for yourselves treasures in heaven. Store them there where neither moth nor rust does corrupt, where thieves do not break through nor steal.

For where your treasure is, there will your heart be also. The heart is meant to be led. The heart is not meant to lead. Where you place your treasure, your heart will be also.

If you wait for your heart to go first, it never will. Say, this is where my treasure is. For me and my house, we will serve the Lord. And by golly, my heart's going to come whether it likes it or not. And the feelings follow and the heart follows.

[57 : 55] Do not lay up for yourselves treasures upon earth. I don't have any treasures on earth. I have my family. I got my Bible. That would be one I wouldn't want to lose. There's a lot of work done in there, man.

A lot of things written down. What else do I have? You can take it all. You know, there's no treasure here. There's nothing that's going to last. Peter says in 1 Peter 2, 5, you also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

What a privilege. You see, we do not deal in material resources alone, but we deal in the resources of people's hearts and of their souls.

When we entrust something to the Lord, whether it's material or whether it's of our hearts, what we're doing is we're entrusting something of ourselves. When we entrust something to one another, we're entrusting something that's not just material, but it's of people's hearts and souls.

That's why Jesus was so upset with the Pharisees. He said, look at your position. You have a position where hearts and souls have been entrusted to you and all you've done is used it for material gain. All you've done is just try to use it to maintain something you feel you've attained.

[59 : 10] God has entrusted us with his work, a living work, the lives of one another and the souls of the lost. This is a work I want you to be part of.

What is required to work the work of God? How do I do this? Hebrews 13, 15, and 16.

By him, therefore, let us offer the sacrifice of praise to God continually. That is the fruit of our lips, giving thanks to his name, because out of the abundance of the heart, the mouth speaks.

If my treasure is in a place where my heart speaks it forth, and what my heart speaks forth is praise to God continually, then that means that my treasure is in the things that are praiseworthy to God.

That is the fruit of our lips, giving thanks to his name. But to do good and to communicate, don't forget, for with such sacrifices, God is well pleased. Can you do that?

[60 : 07] Can I do that? I think I could do that. I think I could praise God. That's not that hard. I think I could give thanks to his name. And in doing that, what happens? That I'm in a much better place to say, hey, Lord, use me.

Use me, Lord. Use me in your work. What is required to work the work of God? God's work requires sacrifice, judgment. God's grace requires cleansing, dwelling in God's courts, and entrance, God's commands, God's servants, the resources of his people, and atonement.

And you know who that sounds an awful lot like? That sounds like Jesus. God's work requires Jesus. All of that. We could have had a five-minute message, guys.

What is required? He has showed you, oh man, what is good, and what does the Lord require of you, but to do justly, to love mercy, to walk humbly with his God.

You say, Pastor Jared, I got little kids at home. I don't have time for anything except trying to keep them alive and me alive and my family.

[61 : 18] Or maybe you say, I just, I don't have the time, my work or my health or whatever. How can I do the work of God? How can I be a part of that? Well, I think you can. The Lord has showed you what's required of you.

Can you do justly in the situation you find yourself? Can you do justly among your coworkers? Can you do justly to your spouse? By faith, we accept the things we don't see.

God's work, I don't see it in this moment, God. I really want to respond. Can I do justly? Not in the flesh, I can. But when I surrender the flesh, I can reflect Jesus. Can you love mercy?

Can you love mercy instead of being right? Can you love mercy instead of getting your pound of flesh? Can you love mercy I think we could love mercy.

And to walk humbly with your God, that's a hard one. You know, as we're going to be looking at on January 31st for the men's conference, and guys, I hope you all signed up. Go to ccsharlet.org.

[62 : 21] It's right there. The scripture that says the weapons of our warfare are not carnal. They're not of the flesh, but they're mighty through God. To the pulling down of strongholds, casting down imaginations, and every high thing that exalts itself against the knowledge of God.

And there are so many things in our minds, those high things that they exalt themselves against the knowledge of what God's word says. God's word says, be humble, be just, be merciful.

And I have some high thing in my mind that I say, well, no, I'm going to follow this belief instead. It's how cults start. It's how bad doctrine comes about. Because I hold on to something that God's word is speaking directly against and says, this is God's word.

God, I haven't lived my life that way. I haven't been taught that. I can't believe that. Your word says that. Can I walk humbly with my God? It means being in submission to God's word so that I can be a part of God's work, a work of the heart.

At the cross, where righteousness was hung upon redemption and held in place by judgment, all of the requirements for the work of God were satisfied on our behalf.

[63 : 29] where righteousness was hung upon redemption and held in place by judgment, Jesus satisfied all of the requirements for the work of God. Under the law, what we bring is like ashes.

It's worthless. But under grace is of great value to God. We are not qualified to work the work of God, but Jesus qualifies us.

And now, we are not only qualified to be a part of his work. We are qualified to dwell forever with the God of the work. It's not just getting to work with God, work for God.

I am forever to dwell with God. God's work is not optional. It's a required work. Ephesians 3, 17 through 19, it says that Christ may dwell in your hearts by faith.

It's not an option, guys. That you, being rooted and grounded in love, may be able to comprehend, to understand, to grasp this with all saints together.

[64 : 35] What is the breadth and length and depth and height and to know the love of Christ, which passes knowledge that you might be filled with all the fullness of God.

God's works are required works, are required work that he does on our behalf and he does in us before he's ever going to do anything through us. He has shown us what is good.

What does the Lord require of us? It's not that hard, guys. Put your faith in Jesus. Let him do the work in you. Let him do the work through you and be part of something that's eternal. Father, thank you so much that, Lord, your work is not confined to this little building.

But all the places that this church has landed, Lord, none of those places were your work. But it was about the hearts that were there. It was about the people that were there. It's about the souls, Lord.

That's your work. Lord, when we leave here, this is not your work anymore. It's where we go. We have the privilege not just of entering into the courts of God, but that the God of the courts would enter into us and tell us that we are temples of the Holy Spirit.

[65 : 47] Wherever we go, the work of God goes. And Lord, our flesh isn't sufficient. We're not able to do that. But Lord, when we surrender the flesh to you and we reflect Jesus, all of a sudden, I can do that, Lord.

I can do what is good. I can do justly. I can love mercy and I can walk humbly because Jesus, you are sufficient for that. And that's how the work of God grows. That's how this church is going to be blessed and be a blessing to the world and to one another in the body of Christ.

Christ only as we do the work of God based on the word of God and the will of God. Thank you, Jesus, that on that cross, Lord, redemption hung there in judgment in my place.

Thank you that you are eternally satisfied on behalf of us, Lord. You are eternally satisfied with the judgment that was pronounced upon sin on our behalf.

And Lord, you would look at us now in our present state and you would say to each one of us, I am satisfied with you just as you are. I am satisfied. And Lord, that doesn't make us want to be religious to try and attain more that we can maintain.

[67 : 08] Lord, what that does is just say, Lord, what else can I bring to you? If you've been this good and you've received me and you tell me that you're satisfied and that I have value to you and I'm like this, well, Lord, could you do more?

Could you do a greater work in me and through me? Lord, could you use me to bring love, goodness, mercy, justice, and humility into the life of someone who needs to know what that is?

Would you please now, Lord, as we worship you with this last song, Lord, would you do that in our hearts, Lord? Lord, I think everyone here wants to be part of your work, but we realize, Lord, if you don't do the work in our hearts, if it's not a work of the spirit, Lord, because the flesh has no capacity, I can't do this.

Do a fresh work, Lord, as we sang this morning, Lord, that we would be renewed. Renew us now and in Jesus' name, amen. When all I see is the ashes, he sees the beauty.

You know, maybe there was something that was once very beautiful and now you just look at it and it's just ash. It had beauty, it had value, and it's just a pile of ash.

[68 : 30] Know that the Lord still sees it as beautiful. He still sees the beauty in it. And he's able to do something wonderful through it.

You know, God has given us the opportunity to be under rows of blessing in others' lives. We don't give the orders, we don't even know where we're going, we're just pulling because Jesus is the one standing at the prow.

Are we willing to make the sacrifice? Are we willing to put in the effort? As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Why? Because Jesus has been so good to us. And now may the Lord bless you and keep you. May the Lord make his face to shine upon you and be gracious unto you.

The Lord lift up the light of his countenance upon you and give you peace.