

# Led Into God's Work - Exodus 37:1-29

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Date: 30 November 2025

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[ 0 : 00 ] Good morning. You can turn your Bibles to Exodus 37.! The work that is now needed to be done.

The work that is required to implement God's word. God gave his word to Moses on the mountain, but short of the people actually believing it, receiving it, and responding to it, nothing's going to be done.

They have all of the stuff. They brought it all. But now somebody needs to put their hand to plow in a sense. Somebody needs to take up what God's called them to do and do the work. So that theme is just going to continue as we look at all of these different implements, the furniture, the design of the tabernacle, as we looked before at how perfectly it mirrors Jesus, how it reflects him, and now we're seeing how God brings his people into a relationship with him where he asks of them to take part in displaying this reality to the world and to his people.

And so we looked at last week how God's work is very spectacular. It's an amazing work. It's a spectacular work. And we're part of it. We're all a part of it. Whether we believe it or not, we are because God has brought us into his work, the finished work of the cross, right?

We've been partakers of his work. We are now in his work with him. And sometimes it seems like it's not very spectacular, our part. It's like, well, God, what do you have for me? What? I'm just living my life.

[ 1 : 52 ] It doesn't seem all that spectacular. But we're part of something much bigger than just our part. And I thought it was really neat. This was what, you know, sometimes, all the time, as you teach, there's in-the-moment things where you're like teaching and something's coming out and you just want to kind of stop and go, guys, I didn't see this before.

This is amazing. And it was kind of like that where the individual is needed to make up the whole. And the picture that God put before us of the tabernacle, the boards, just so popped out at me last week that like each one of those is standing, firmly rooted in that foundation of the silver, the redemption.

And yet, if they don't have the one next to them, what good are they? They got to have all of them. They all have to be there. You can't have like four and then a gap of three and then five and then they have to all be there.

And they're all held together and they're all supported by the one next to them. It's such a beautiful picture. And something that seems so insignificant that started so small, a piece of acacia wood, wherever they get that from, I'm not sure, in the wilderness.

So you import this acacia wood or you cut it down either way and it just seems like, what is this going to end up as? Something that seems so small and so insignificant became something beautiful, something of value, something overlaid with gold and something of God's presence.

[ 3 : 10 ] That board and that board and that board eventually became part of the whole so that God's presence could be among God's people. That's what he's doing here. That's what he's doing with us. He says, you and you and you, you come together so that my presence can be among my people.

But do we value that? Do we value the work of God for what it is? Or do we just think, well, it's just something to do. It's a box to check. You know, I'm obligated to. And you know, I do sit in this chair. I might as well clean it. You know, maybe it's just something I need to do. But do we value what it is? What was the point of the work of God that we're reading about? It was to meet with him. It was a place to meet with God is the whole point of that.

God leads us into his work. And that's what we're going to look at today. Being led into God's work. God puts his work before us. There's a work to do, but we must be led into it. So we might be led

into God.

The point is God's presence and his desire is to do the work with us so that we can be with him. The work of God, the work that he calls us into, that he leads us into, that he puts in front of us.

[ 4 : 19 ] It's not our work, right? It's not our work. I think we can think it is sometimes and in a good way. I mean, we should. We talked about owning it, owning your part and what God has for you, owning the word of God that this is for me.

This is mine. Owning your part and what God has for you to do and he's calling on your life. Make your calling and election sure. That should be something that, yes, but it's not like it's, well, it's my work.

It's for me to do. It's for me to accomplish. But God works and God's work is such that he allows us to enter into his work.

It's his work. It's not our work, but it's God's work. And he says, hey, come in and join me. Come and join me. Yes, you have a part in this, but don't ever think that, well, this is mine. I have to take it on myself.

I'm responsible for it. And also don't ever think of it like, well, hey, this is mine. What are they doing in it? This is my part. What are you doing over here? I'm the guy who works on the, you know, melting down the, smelting the gold and the who are you coming to help?

[ 5 : 18 ] I got this. It's God's work and he allows us to enter into it. You know, he's instructing Moses and now through Moses, Bezalel, Aholiab and all of the wise of heart and a willing of heart.

He's instructing them to build this tabernacle. But you know, the tabernacle was already built. It already existed. God didn't need another tabernacle. One already existed. It existed in the heavens. In Hebrews chapter eight, we read for every high priest, he serves under the example and shadow of heavenly things. As Moses was admonished of God when he was about to make the tabernacle. For see, saith he, thou shalt make all things according to the pattern showed you in the mount. He says, hey, Moses, this already exists and you need to make it exactly as I've showed you.

So God had no reason to build another tabernacle except to simply and graciously allow man to experience a part of eternity. He says, hey, this exists in eternity.

[ 6 : 20 ] I want you to experience that. I want you to be part of that. God didn't need this. Revelation 21.3 says, and I heard a great voice out of heaven saying, behold, the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God.

That's where we're headed. That's our destination. That God would tabernacle among us because he first came to tabernacle among us. God didn't need a body. God didn't need other sons.

He had one. Why did he come? He came and tabernacled among us because he wanted us to experience eternity. He wanted to bring us into that. And the word was made flesh and tabernacled among us.

And we beheld his glory. The glory is of the only begotten of the father, full of grace and truth.

That's where God leads us into his work so that we might be led into God. That is his desire.

He didn't need this work to be done. He wasn't saying, you know, I really want to build a tabernacle. You know, when David's heart is to build the temple, he says, David, the heavens of heavens can't contain me.

[ 7 : 29 ] And you think you're going to make something with hands that's going to contain me? He didn't say, no, forget that. No, he said, you know what? That's a great idea, David. That's a wonderful heart because in that way, I can bring you in to the presence of God.

The work of God is to bring us in to his presence. Verse one of Exodus 37. So last week we saw that, I'm sorry, that we built, we had the coverings of the tabernacle, all of the different coverings that covered the tabernacle.

We had the boards that were the structure of the tabernacle. And then we ended looking at the veil that separated the Holy of Holies from the holy place. And then the veil, which was the entrance into the tabernacle.

And so now we continue with the narrative of the stuff that's being made that was given to Moses on the mountain. It says, and Bezalel made the Ark of Acacia Wood.

He's talking about the Ark of the Covenant here, going right into chapter 37. Two cubits and a half was the length of it. And a cubit and a half, the breadth of it. And a cubit and a half, the height of it.

[ 8 : 30 ] So a cubit is a foot and a half. And if you want to do the conversions and you can kind of see, so two cubits is three feet. And so here you have the Ark of the Covenant. Two cubits and a half, the length of it.

And a cubit and a half, the breadth of it. And a cubit and a half, the height of it. That's exactly what it looked like, but we don't know exactly, but we know the size. We know the, some of the details that were given.

But here we see that Bezalel is being asked to make this thing. And that the work of God, the work given to Bezalel, the work of God, leads into the presence of God.

Bezalel faithfully constructing the Ark will result in the place of God's presence as he's led into the work of God. The work of God leads into the presence of God.

You know, God's work is not for us to make a name, not to make a name for ourselves. Like, hey, you know what I've been doing? I've been serving the Lord. Let me tell you about my name. And I would guess that the people that we know of so well, those that we know their names, who have done, who have done faithfully and worked faithfully in God's work, I don't think they set out to make a name.

[ 9 : 46 ] I don't think that was the goal for someone to have a library named after them or a parkway named after them. It was just simply that there's a work to do that God's asked me to enter into and I'm going to enter into it.

You know, Bezalel didn't set out to make a name, but to know a name, to know his God. He was a man who lived in the shadow of God. He lived in the presence of God. He lived in the protection of God.

He had a relationship with his God. He didn't set out to make a name. He wanted to know a name. Paul, who had the greatest name among any Christian, you could say, whoever lived.

Paul, who was blessed to be the writer of most of the New Testament, the epistles, given the mysteries, the mystery regarding the church and regarding this covenant that we're in.

Paul says, I just want to know a name. Philippians 3.10, that I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death. I want to know him.

[ 10 : 44 ] Whether it's good, whether it's bad, whatever situation, I'm just in this to know him. And Jesus said to his disciples in the upper room in John 17, he said, this is life eternal, that they might know you, the only true God in Jesus Christ whom you have sent.

See, God's work is not for those who want to make a name. It's for those who desire to know a name. Right? And God's work is not for those who don't know that name. God's work is not for those who don't have a relationship with the Lord.

And unfortunately, there are those who will say, well, Lord, Lord, didn't we do all these amazing, marvelous things in your name? He says, but I never knew you. I didn't know you. You see, in scripture, when it says to know a name, it's to know the person.

It's to know about them. It's to know who they are. You know, you are so much more than your name. But because I know you, when someone says your name, I just don't think of the name. I wonder who they're talking about. No, everything that's behind that name. It's the character and the nature and the relationship all exists because of that name. So Bezalel, this man is called into the work of God.

[ 11 : 55 ] He's led into the work of God. And he worked God's work because he believed in God, because he believed the God of the work and because he believed God's word in relation to his work.

He says, yes, I believe that because I know him. Interestingly enough, Bezalel is the one that's given is the one who's named for making this list that we're in this week.

If you remember last week, it was Bezalel, a holy lab, a holy lab. Yeah. His dog was with him. And everyone who is wise in heart and then it goes into and just says, and they made all these things. This week it specifically says, and Bezalel made the ark. And I think there was a part of that where he's like, guys, I got this one. I'm going to make this one. But Bezalel will never again be closer to that ark than he is right now.

Never again would he be this close to the place of God's presence than while operating in God's call and doing God's work. It was not for him to be the one to carry the ark.

[ 13 : 04 ] It wasn't for him to go in once a year on the day of atonement. But right now, he is closer, hands-on than anyone ever will be to the place of God's presence.

A place where God will put his glory. While he operates in God's call and partakes in God's work. Bezalel's obedience would not just result in him experiencing God's presence, but God's presence being made accessible to countless lives.

How many people would come and be blessed at the tabernacle because of his faithfulness. The work of God leads us into the presence of God.

And he overlaid it with pure gold within and without and made a crown of gold round about it. And that's what we saw there. The gold that was covering it and the crown would be the edge up around it, the lip there.

God is using the hands of man to prepare a place for his word and his presence. Because we're going to put the Ten Commandments in there. God's word is going to be in there. His presence is going to sit in there.

[ 14 : 07 ] The Shekinah above the on the mercy seat. And here God is using the hands of man to prepare this place. A place that is valuable. A place that is sacred and a place that is pure.

As gold is pure. As gold is valuable. As this is a sacred place. And interestingly enough, God would use the hands of man at this time of year. We celebrate and remember that. God would use the hands of man and the womb of a woman to prepare a place for his word and his presence.

In Luke chapter 2, and it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. And Joseph also went up from Galilee out of the city of Nazareth into Judea under the city of David which is called Bethlehem because he was of the house and lineage of David.

And so it was that while they were there the days were accomplished that she, Mary, should be delivered. And she brought forth her firstborn son, wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn.

That place was valuable, sacred, and pure. A place where God's presence and God's word where God delivered literally into the hands of man, into the hands of this young woman something so valuable, so sacred, and so pure that God would use the hands of man to prepare a place for his word and his presence.

[ 15 : 32 ] And he cast for it four rings of gold, verse 3, to be set by the four corners of it. Even two rings upon the one side of it and two rings upon the other side of it.

And he made staves of acacia wood and overlaid them with gold. And he put the staves into the rings by the sides of the ark to bear the ark. So our rendering isn't completely accurate. Those staves should be covered in gold.

God would use man to not only make a place for his presence, but to be the means by which he would carry his presence forward. God is using man. He says, here, I'm going to place this into your hands.

This is the means by which my presence will be carried forth into the world. 1 Corinthians 6, verse 19 says, Do you not know that your body is the temple of the Holy Spirit, which is in you, which you have of God and you are not your own?

Hmm. What am I doing with that temple? Is it a place that's valuable, sacred, and pure? For you are bought with a price. Therefore, glorify God in your body and in your spirit, which are God's, that God would use man to not only, that not only are we a place of his presence, but we are the means by which he carries his presence forth into this world.

[ 16 : 45 ] Remarkable. And the ark was covered in gold, something so valuable and so pure, and yet Peter tells us in 1 Peter 1, verses 18 and 19, for as much as you know that you were not redeemed with corruptible things as silver and gold from your vain conversation, just the emptiness of a life lived apart from God, received by tradition from your fathers, but with the precious blood of Christ.

What was the ark covered with? It was covered with gold. What are you and I covered in? Covered in blood. Covered in something so precious, the precious blood of Christ as a lamb without blemish and without spot.

You say, I don't know. I don't think, I don't think I'm a place that's valuable, that's sacred, that's pure. I don't think, I don't know. There's nothing valuable about it in my life. It is.

Because God has redeemed you with something so valuable as his blood and he's covered you in his blood. And he wants to use your life, something that's valuable, sacred, and pure. The question is, will we take up what is ours to bear?

The means to carry it is there. But are we going to take it up? Will we carry that work? Will we bear our part in the work of God? It's a privilege to bear his presence.

[18:07] It's a privilege to carry forth what God has given us. Paul writes in 2 Timothy, verse 8 of chapter 1, he says, Be not thou therefore ashamed of the testimony of our Lord.

Don't be ashamed to bear this, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God. Praise the Lord for that.

Within all of that is God's power. We don't stand alone in this. Who has saved us and called us with a holy calling, not according to our works. Stop thinking it has to do with you.

Stop feeling like I'm not sufficient. How am I going to do this? What am I? It's all there. It's God's power. God's power who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

You know, if you got hired somewhere or maybe you're being offered a job and they offer you what? A package. They got this package for you. I mean, there's a package for you before the world began that God has for you.

[19:17] He says, hey, you want to come work for me? You want to come work with me? Well, what does that cost, Lord? What does that mean? Oh, I paid everything. All you got to do is just enter in. Well, Lord, what if it's too hard?

It'll never be too hard because I'll be with you. Not it'll be too hard if you try and do it on your own, but I'm with you. It's the power of God. It's a privilege to bear his presence. It's a privilege to stand there and say, I bear the name of Jesus.

In Acts chapter five, after the apostles were beaten by the Sanhedrin, by the Jewish council, they then go back to the rest of the disciples in the upper room and it says, and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

They were worthy to bear. It was a privilege to bear his name. And daily in the temple, in every house, they cease not to teach and preach Jesus Christ. And that's what we do.

That's all it is. It's like, gee, God, how hard is it to do? Just bear his name and be about the things that he's about. In verse six, he made the mercy seat of pure gold.

[20:23] Two cubits and a half was the length thereof and one cubit and a half the breadth thereof. Here we see the work of God leads to the mercy of God. We enter into God's work, it brings us into the place of his mercy.

Titus chapter three, verses five and six says, not by works of righteousness, which we have done, not by works of righteousness, which we've done, but according to his mercy.

You could kind of put in there, according to his work of mercy. It's not my work of righteousness, it's his work of mercy. He saved us by the washing of regeneration and the renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ, our Savior.

We have an abundance of what God has given us in that package. And he made the two cherubims of gold, beaten out of one piece, made he them on the two ends of the mercy seat.

One cherub on the end on this side and another cherub on the other end on that side. Out of the mercy seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high and covered with their wings over the mercy seat, with their faces one to another.

[21:36] Even to the mercy seat were the faces of the cherubims. So they stretched out their wings in some semblance like this. And that was the place, the mercy seat, the place where God said, I will meet with you.

It was a place where on the day of atonement they would sprinkle the blood there. But these are cherubim, cherubim. In Ezekiel chapter 10 we're told Ezekiel sees cherubim and he says, I saw these cherubim and above them, above them was like this firmament.

It was like sapphire. He said, I saw a throne. The appearance and the likeness of a throne. And he tells us these cherubim had four faces. Every one of them with four different faces. We see these again.

They come up in Revelation. We looked at this when we were in Revelation chapter 4. That before the throne, and here again you have the throne with the cherubim, there was a sea of glass like

unto crystal.

And in the midst of the throne and round about the throne were four beasts or four living creatures full of eyes before and behind. And the first creature was like a lion and the second like a calf and the third is the face of a man and the fourth like a flying eagle.

[ 22 : 39 ] And while it's very interesting the fact they have all these different faces, one of the interesting features is they're full of what? Full of eyes. Which means they always have an eye towards the throne.

They always have an eye towards the throne. And here, God puts in his tabernacle that idea that his messengers, his workers always have an eye towards this throne of mercy.

Hebrews 1.14 tells us, are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? Speaking of the angels, speaking of God's heavenly host.

And I suppose if God's angels who have not experienced his mercy can have an eye towards mercy, how much more should we? How much more should his children who have experienced his mercy should have an eye towards mercy?

You see, the work of God leads to the mercy of God. God's mercy is a place of covering the wings that overshadow. It's a place of shelter, of protection, of peace.

[ 23 : 45 ] It's the place that God invites us into when he says, hey, come, come and hang out with me. Well, God, where are you? Well, I'm over here at this mercy seat. What's in it for me? He's a place of mercy, covering, shelter, protection, peace.

The work of God leads us into the mercy of God. So that's the ark and it's different parts and pieces. And again, I picture Bezalel just, you know, I'm going to take this one, guys.

I'm going to, I mean, people helped him, I'm sure, but like, what do you think about doing the angels like this as God's putting these things into his heart? And now it's the table of showbread in verse 10, and he made a table of acacia wood.

Two cubits was the length thereof and a cubit, the breadth thereof and a cubit and a half the height thereof. And so here we see the work of God leads to what? The life of God. Leads to the bread of life.

This work that Bezalel is making this table, little does he know what this represents, little does he know where this is leading. The work of God leads to the life of God. In John chapter 6, Jesus says, truly, truly, I say unto you, he that believes on me has everlasting life.

[ 24 : 55 ] I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which comes down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven.

If any man eat of this bread, he shall live forever. And the bread that I will give is my flesh, which I will give for the life of the world. So the work of God leads to the life of God and where is that life partaken?

At the table. So we come to the table. Would have been a great Sunday for communion. Every Sunday is good for communion. The life is partaken of at the table. And what led to this?

Man, because a willing heart entered into the work of God. How many people were able to experience the bread of life? How many people were to experience the presence of God?

And he overlaid it, verse 11, with pure gold. And he made there into a crown of gold round about it, as we saw. I'll leave that up for you. Also he made there into a border of a hand's breath round about and he made a crown of gold for the border there of round about.

[ 26 : 01 ] This is just something that's so seemingly everyday. It's bread. It's a table. And he made it look really, really pretty. It seems like such a commonplace thing.

And yet it was a place of value. It was a place of communion with God. It was a place that they would meet with God. Man, I hope you have those things in your life. We have something very common in our house every day where we meet.

It's a great value and we have a lot of communion there. It's called dinner. Right? Man, as we gather around that, it's where life happens. I hope the Lord's meeting there with you as well.

Bezalel, interestingly, was giving his time and his effort and his skill and his imagination and all of this that he's working into this, but it was for someone else to partake.

Again, Bezalel would never partake of that bread that would be sitting on that table. It was never for him to partake of that bread because that was bread that was only for the priests. So Bezalel was giving his time and effort for the sake of someone else's ability to partake.

[ 27 : 10 ] He would never actually partake of the work he was involved in. God had called him to a work that would be for someone else's partaking. Am I willing to be a part of God's work when the end result is for someone else's partaking?

Am I willing to be part of God's work when someone else receives the blessing? Someone else got to partake. God, I did all the work. How come they're growing so much? How come they're so blessed?

I cleaned that toilet. They should be more thankful. Am I willing to be part of God's work when the end result is for someone else's partaking? And I think the answer is yes, when we realize what God's work is for.

It's to bring us into the presence of God. Am I willing to be part of God's work when someone else will be associated with my work instead of me? Nobody would look at that and think, well, Bezalel. Now you see that and you're either going to see Jesus as we do now from our perspective of the new covenant or the priests are going to be associated with that or the Levites who will come and they will cover it and they will carry it. Wow, I wish I could be a Levite.

[ 28 : 18 ] I wish I could carry the implements of the tabernacle. Oh, I wish I was born to the priesthood. Imagine getting to go in and see all that set up. Well, Bezalel would never be the one associated with his work.

Am I willing to be part of God's work when someone else is going to be associated with my work instead of me? John the Baptist was doing his thing down at the Jordan River and Jesus had come and he says, Behold, the Lamb of God who takes away the sin of the world and all the disciples who are disciples of John go and follow Jesus.

And some of those disciples come back and they say to John, John, Rabbi, Master, the true teacher. We know, John, you are here first. He that was with you beyond Jordan to whom you bear witness, meaning Jesus, behold, the same baptizes.

He's doing what you do. He's doing what you're known for. And all men come to him. He's got a bigger church than you. He's taking people from your church. You know how much work you put into this?

And John says, he must increase. This is the whole point, guys. The whole point is for Jesus to be made known. I don't care if anyone remembers.

[ 29 : 33 ] He says, I don't care if you remember me baptizing or not. As long as you get to Jesus, as long as you become a disciple of Jesus, who cares what step I was along the way? He must increase, but I must decrease.

Am I willing to be part of God's work when someone else is going to be associated with all of that effort and all of that work I put in? I hope so. Because I hope it's Jesus who gets the credit.

It's Jesus who's the one that is remembered. It's Jesus who's the one that the work of God leads us into the very life of God. And he made the vessels, all the things that were used on the table.

There's dishes and spoons and bowls and coverings to cover all with pure, or covered it all with pure gold. And so the work of God leads into the life of God. And interestingly enough, the work of God is displayed by the life of God.

It's on full display here, the life of God. It's God's work that displays his life. We enter into the work of God, it leads us into the life of God, and then God uses us to display that life as we operate in his calling and in his work.

[ 30 : 43 ] Mark chapter 10. Jesus calls the people to him, or the disciples, I'm sorry, to him and says to them, you know that they which are accounted to rule over the Gentiles, they exercise lordship over them.

You know what it is in the world. I'm in charge, don't forget it. And their great ones exercise authority upon them, but so it shall not be among you. But whosoever be great among you shall be your minister, shall be your servant.

Whoever of you will be the chiefest shall be servant of all. For even the son of man came not to be ministered unto, but to minister and to give his life a ransom for many. You see, the work of God is going to display something the world doesn't have any idea what this is.

This isn't how they operate. We enter into God's work, it doesn't look like the world's work, but allows the life of God to be displayed in the service to God and in service to who he's called us to. God's life is experienced in service. As we walk with the Lord, as we serve the Lord, we experience his life. We get to experience what it's like to be with Jesus as a servant of all, to give our life a

ransom for many.

[ 31 : 53 ] God's life is experienced in service. And he made the candlestick, well, in the King James candlesticks, the lampstand, verse 17, as we move from now the table of showbread to the lampstand.

We're looking at all of the implements that are inside the tabernacle. We've done the Ark of the Covenant, table of showbread, lampstand, and he's going to end up with the altar of incense. But right now it's the lampstand. And he made the lampstand of pure gold, of beaten work, made he the candlestick. His shaft and his branch, his bowls, his knobs, his flowers were of the same. So every part of this craftsmanship was all of gold. This is not just covered in gold, this is of gold. And here we see the work of God leads us to the light of life.

It leads us into the light of God, which is the light of life. As John 3, 21 says, but he that does truth comes to the light, that his deeds, his work, what he's doing, may be made manifest that they are raw in God.

[ 32 : 57 ] Then John 8, 12, then spake Jesus again unto them, saying, I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life.

And as we enter into the work of God, as Bezalel's entering into the work of God, it's leading to the light of life. It's leading to a place of illumination in God's presence. How do we know?

How do I know if my deeds, if my work, if my efforts, if whatever, how do I know God is this of you? Bring it in the light. Bring it in the light. What is light?

Thy word is a lamp unto my feet, a light unto my path. Let God's word shine on it. Let it bring illumination. God, how am I walking? How am I operating in this calling? And six branches going out of the sides thereof.

And so, interestingly enough, the lampstand was considered just the center, the one. And then it had branches coming out of it to make the whole.

[ 33 : 56 ] And six branches going out of the sides thereof. Three branches of the lampstand out of the one side and three out of the lampstand out of the other side. So this lampstand was singular with all of these branches.

Jesus, or 1 John. John writes in 1 John, this then is the message which you have heard of him and declare unto you. We have heard of him and declare to you that God is light and in him is no darkness at all.

You see, God's work is done in God's light. It's not done in the dark. It's done in the light. If we say we have fellowship with him and we walk in darkness, we lie and do not the truth.

But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his son, cleanses us from all sin. God's work is done in the light and interestingly enough, when you come into the light, what do you find?

There's a lot of people there. There's a lot of people in the light. If we walk in the light, if I say that I'm in the light, if we say we have fellowship with him and we walk in darkness, if I'm lying and I'm walking in darkness, well, that's not true.

[ 35 : 04 ] I need to come into the light and when I do, what happens? The blood of Jesus Christ is cleansing me. It's a continual cleansing process, but it doesn't happen alone. How do you know if you're walking in the light? How do you know if you're where?

Are you alone? Are you isolating? You're probably in the dark because when you come in the light, you find there's a whole lot of people there. God's work involves God's people. You just can't escape it.

You just can't get around it. I tried. I did. I really did. It kind of got me here. First John 2, 9 through 10.

He that says he's in the light and hates his brother, well, is in darkness even until now. He that loves his brother abides in the light and there's no occasion of stumbling in him.

You know, we can walk together and live together and not trip each other up. That's wonderful when we walk in the light. But if you walk in darkness, man, you're going to bounce into each other. You're going to trip each other up.

[ 36 : 01 ] You're going to, you know what that brother did to me? He elbowed me in the eye. Well, yeah, but it's because you're not in the light. Turn on the light. You'll be able to see where you're going. God's work cannot be done in darkness, but it does illuminate darkness, right?

We take God's light into the world, into a dark world, not that his work is done in darkness. We don't take the deeds of darkness and say, yeah, we're going to use God's, we're going to do this as God's work to try and reach the dark.

No, no, no, we're going to take the light and we're going to shine it into the dark. But God's work, it involves people. You may be someone who's a behind the scenes person. I don't really interact with people that well.

That's okay. You know what? There's plenty of things you can do in God's work, but guess what? It's going to be for God's people. You don't do it for God's plants or animals.

It's for God's people. God has a heart for people. Jesus came for people. Jesus was with people. Verse 19, three bowls were made after the fashion of almonds in one branch.

[ 37 : 09 ] Thank the Lord for people who have thought this out and rendered it out because just reading through it, you're like, what is a nop and a flower? Three bowls made after the fashion of almonds in one branch, a nop and a flower.

Three bowls made like almonds in another branch, a nop and a flower. So throughout the six branches going out of the candlestick. And that is just where you have those decorative kind of bowls that are opening up the flowers and the almonds.

They were like almonds. And in the lampstand, this is the center stalk, there were four bowls made like almonds, his nops and his flowers, and a nop under two branches of the same.

So under the two branches and a nop under two branches of the same and a nop under two branches of the same according to the six branches going out of it. In other words, between each one, you know, you have those decorative branches.

One source, but many branches and each branch filled with the same oil shining forth the same light, but it each bears its own fruit.

[ 38 : 14 ] See, each branch has its own flower and its own nop and its own almond, but they all bear the same light and they all have the same source, the same oil. You all know this verse in John 15.

Jesus says, abide in me and I am you as the branch. What a visual we just had of those branches. Cannot bear fruit of itself except it abide in the vine. No more can you except you abide in me.

I am the vine. You are the branches. Thank the Lord. It would be pretty bad if it's, he said, I am a vine, and be a vine too. Oh man, my own source of life and I got to keep this thing going and we're just branches.

We're just plugged into the source. He that abides in me and I in him, the same brings forth much fruit for without me you can do nothing. Each branch is filled with the same oil shining forth the same light but each bearing its own fruit.

One source but many, many branches. And their nops and their branches were of the same. All of it was one beaten work of pure gold.

[ 39 : 18 ] And he made seven lamps and his snuffers and his snuff dishes pure gold. Again, it's just the different implements used to add the oil and to put the lights out.

Of a talent of pure gold made he it and all the vessels thereof. So the entire interior of the tabernacle is covered in gold.

The boards are covered in gold. You have all of the furniture that's in there is covered in gold. And there's one source of light and it's to reflect. Everything in there reflects that one source.

But the value, the true value of what it was to be in the tabernacle, to see all of that gold and all of that silver, to see it, you couldn't realize the value without the light.

The value of the gold could only be seen in the light of the lamp. If that light wasn't shining, you didn't see the value. You couldn't see it. I think sometimes we don't understand the value of what God's doing in our lives because we're not letting the light shine because there's too much darkness.

[ 40 : 23 ] You see, darkness hides value. Peter says in 1 Peter 1, 7, speaking of our value and the value of the things that take place in our lives, he says that the trial of your faith, the testing of your faith, the things you go through that prove that I do believe that this is real.

I believe this. Right now, when I don't know where the next paycheck's coming from, how I'm going to feed the kids, I'm going to believe it when it says, I've never seen the righteous begging bread, that my God shall supply all your needs according to his riches in Christ Jesus.

I'm going to take a step and I'm going to believe that in faith, that testing of my faith when I don't know what the report's going to be from the doctor. I don't know what it is, but I know he's one who heals all my diseases and I'm going to put my trust in him.

Whether he heals them here or he takes me to heaven to heal them all, he's going to heal them all. There's a trial, a testing of my faith, of your faith being much more precious than of gold that perishes.

They'll be tried with fire. In other words, this is the most refined gold that you could get. This is the purest gold. And he says, your faith is so much more precious. And the refining process of that faith, God looks at as a precious thing that it might be found under praise and honor and glory at the appearing of Jesus Christ.

[ 41 : 43 ] So valuable what God is doing in your life. It's so valuable the testing of your faith. But sometimes we, I don't think we see it because we let the darkness hide the light.

We let the darkness hide the value. We're not to let darkness cover our light. We're not to let it hide. Jesus says in Matthew 5 that you are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel but on a candlestick. And it gives light unto all that are in the house. Light's not for me. The light is for all.

Let your light so shine before men that they may see your good works and glorify your Father in Heaven. That you would reflect that. Don't let darkness cover your light and hide your value.

Say, well, I'm not. Well, no. But there's enough darkness in our hearts and our minds and our past and the enemy will gladly throw that on us. He'll throw that wet blanket on you again and again and again and you don't see the value.

[ 42 : 48 ] You don't see the value of what God is doing that that is a testing of your faith where God is saying, do you believe that that is covered? Do you believe that's made new? Do you believe I can use you despite the fact that your past has?

Despite the fact yesterday had? Do you believe that? Don't let darkness cover your light and hide your value. You are God's valuable workmanship and you reflect His glorious light.

Fact. You are His workmanship. You do reflect His light. That is of great value to God. So the work of God, it leads us to the light of God, it leads to the light of life.

And then the altar of incense. And He made the incense altar of acacia wood. The length of it was a cubit and the breadth of it a cubit. It was four square.

So it was a foot and a half, foot and a half, square, little thing. And two cubits, three feet, was the height of it. The horns thereof were of the same. There was four horns on the corner, meaning they were not of the same size but of the same acacia wood, the same material.

[ 43 : 54 ] And here we see the work of God. It leads to the throne of God because God's throne is a throne of intercession. And the altar of incense was a place of intercession as the incense arose and went up before the veil and it was accepted before God and it went over the top of that veil and down into where the mercy seat was.

Incense is a type of intercession. We see that in Revelation where the prayers of the saints are offered up before God as incense. So God's throne is a throne of intercession.

Hebrews has a lot to say about this throne of where God sits currently. Hebrews 7.25 says that he is able to save them to the uttermost to come unto God by him, meaning Jesus, seeing he ever lives to do what?

Make intercession for them. So we know that Jesus is able to save them to the uttermost completely for those who come to God by him because he's ever living to make intercession.

So wherever Jesus is, what he's doing there is he's making intercession. He's interceding for you based on his work. Hebrews 9.24 for Christ is not entered into the holy places made with hands.

[ 45 : 12 ] He didn't enter into a physical temple. He didn't enter into the physical tabernacle which are a figure of the true the thing that's in heaven but he entered into heaven itself now to appear in the presence of God for us.

So Jesus has entered into the heavenly tabernacle doing what? Appearing in the presence of God for us making intercession. Hebrews 4.14-16 says seeing then seeing then we have a such a great high priest that is passed into the heavens Jesus the son of God who's ever living to make intercession for us in the presence of God let us hold fast our profession for we have not a high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are yet without sin let us therefore come boldly where?

To the throne to the throne of grace what is Jesus doing on that throne in the presence of God ever living for us making intercession is a throne of intercession the grace that we experience the mercy we obtain and the grace we find help in time of needs is at this throne of intercession and the remarkable thing about this teeny little one and a half foot by one and a half foot three foot tall thing the work of God leads to a place that is accessible to man you think it would be some high place where the priest goes up and you see the smoke rising and the incense and you think wow wow that's so out of reach that's amazing the work of God leads us to a place that is accessible to man God does not hold himself out of reach he doesn't put this out of our reach this throne of intercession you think coming to the throne I mean we read about that in Revelation it sounds kind of crazy that throne there's a lot happening there and I'm going to come boldly under the throne of grace to obtain mercy and find grace to help in time of need

I can just come there at any time yeah because God does not hold himself out of reach and hear Bezalel's faithfulness his faithfulness in the work of God allowed for intercession to be made for an entire nation as the priest will come and he will intercede for an entire nation because of one man's faithfulness to say I'm going to take up the work God's given me and I'm going to make this this item that I'm never actually going to partake of myself I'm never going to be the guy that's there doing that but many many others will be blessed because of it and again he overlaid it with pure gold of course both the top of it and the sides thereof round about and the horns of it also he made onto it a crown of gold round about and he made two rings of gold for it under the crown thereof by the two corners of it upon the two sides thereof to be places for the staves to bear it and he made the staves of acacia wood and overlaid them with gold so the idea being that again is to be carried is to be transported here we see intercession this intercession this place of God's grace this throne the work of God leads to the throne of God it leads us to a place that's accessible it's acceptable and it's approachable approachable it's not something that we don't have to jump through hoops guys it's been made accessible because of

Jesus and it's acceptable and we are acceptable you realize that for God to receive your prayers for God to accept your prayer means he receives you means you're made acceptable God receives you it's accessible it's acceptable and he holds you acceptable in Christ and it's approachable it doesn't ever hold us at arm's length it's not like well I don't know it's a throne of grace to find mercy to help and obtain grace in time of need it's grace it's mercy it's not works it's not law it's not effort and so God's work leads to the throne of intercession the throne of God the throne of grace intercession brings us before this throne of grace 1 Corinthians 6:20 for you are bought with a price therefore glorify God in your body and in your spirit which are God's man it was a heavy price that allows you and me to come freely and openly and boldly to essentially walk we're walking there we go there's a cherub which one's looking at me which face is looking at me walking by all those cherubim walking through all that crowd across that sea of glass to come before the throne and say [49:47] Lord I'm upset today because when I'm upset it's going to affect other people because I don't live this life alone and there's a work to do and a calling to do and God I want to be a part of that because the work of God leads to the throne of God and he made the holy anointing oil and the pure incense of sweet spices according to the work of the apothecary whatever God says to Lucifer you had walked among the fire stones I don't know what that is but I can't wait to find out that's this the holy anointing oil for me and the incense is right up there like was it made of God what are the quantities so God's work leads to God's anointing as we enter into the work of God we enter into the anointing of God because God's work is an anointed work all of these things that we've just seen made they will all be anointed nothing

God uses is not anointed 1st John 2:20 to 21 says but you have an anointing from the holy one so I have not been anointed yes you have you have an an an an an an but because you know it and no lies of the truth you know all things in the sense that you know what's true and what's a lie you don't need to worry about being taken in you don't need to worry about well is this of the Lord is this not God has given you an an anointing to know this is of God and I can take part in this use for God Hebrews chapter 1 verses 8 and 9 says but unto the son he saith thy throne O

God is forever and ever a scepter of righteousness is the scepter of thy kingdom that was loved righteousness and hated iniquity therefore God even thy God has anointed thee with the oil of gladness above thy fellows God's anointing makes God's work a joy if we try to operate in the work of God without the anointing of God it's not fun there's no joy because I'm now I don't have my supply I don't got my oil I'm not anointed I'm trying to supply it I'm trying to do it it's my effort it's my

work we have an an an!

has given us his spirit remember the apostles and we bring this up all the time it's one of my favorite examples of just how God works how he wants us to operate in the spirit they're ready to go they spent three years with Jesus they've had all the training right Jesus breathes on them and says receive the Holy Spirit so they have received the Holy Spirit if Jesus breathes on you and says receive the Holy Spirit and then he gives them a commission he says go therefore into all the world baptizing them in the name of the Father Son and the Holy Spirit teaching them to observe all things which I have commanded!

has covered us not in gold but something much more precious the blood of Christ which allows us to receive the same anointing Jesus had to operate in the work of God with God's ability God's anointing makes God's work a joy it's not a burden it's not oh shoot I go home babe can you believe it it's a joy it's a joy oh I gotta go and get ready again for man hold me back I'm ready for the next thing you know one conference a year couldn't we do one like every month God's anointing makes it a joy but God's work is an an an an it's a holy work and it's a pure work a holy anointing oil and pure incense and it's also I didn't put in there it's a sweet work sweet spices

[ 54 : 16 ] God's works an anointed work a holy work a pure work and it's a sweet work guys it is sweet God's work is found in his word all of these things that we've looked at and this is not a great picture but where are they all!

man all make up this whole picture of God's presence and God's it's all in his word all of this came about because of God's word because Bezalel said Moses I believe the word you spoke came from God and I'm going to act upon it by faith God's work is found in his word and God's work leads to the presence of God the mercy of God the life of God the light of God the throne of God the anointing of God and all of that is in his work and all of that is ours does that sound like a burden that sounds like salvation to me that sounds like a wonderful life of hanging out with God God leads us into his work so that we might be led!

into God and for Bezalel whose name means in the work of God because he first understood the heart of God he said God I believe it I believe this is who you are he understood God's heart and he put his faith in that God God equipped Bezalel with all the skill required to do the work when Bezalel first equipped his heart in God a willing heart a wise heart that responded to God's word and God's call his word and how he deals with people in his word I don't think Bezalel woke up one morning and was like well I got all this skill I'm going to go put it to use I think God was staring his heart and calling him to the work and he's like I know God's calling me to his work and then Moses comes and confirms!

By the way Bezalel here yeah you're going to head up this whole thing oh okay bring your dog with you the holy lab I don't think he woke up and just had it all I think as he stepped in it and walked in it he's like you know what we got to make the ark this is what Moses gave him this is God's word he didn't have to make that up God's said it's gonna have we just read it's gonna have these cherubim it's gonna be this big it's gonna have this and the rest was like well now what Lord and God equipped him and God showed him you know we know from Acts 2 42 to continue steadfastly in the apostles doctrine and fellowship and breaking bread into prayer what exactly does that look like I don't know maybe it looks like maybe it looks like bring your lunch to church Sunday maybe it looks like coming and being with God's people midweek I don't know but I know that Bezalel was a man who was willing to enter into the work of God by faith Hebrews 11 6 says without faith it's impossible impossible to please him for he!

that comes to God must believe that he is and that he is a reward of them that diligently work hard that seek him diligently seek him a desire to be with him in John chapter 6 Jesus has fed the 5,000 and the people are so excited that like Jesus is a source of free Chick-fil-A they're just like waiting for the next installment and Jesus said to them truly truly I say unto you you seek me not because you saw the miracles but because you did eat the loaves and were filled you're not even here because of the miracles you're not understanding what this is all pointing to that I'm the son of God you're just here because I filled your bellies labor not or work not for the meat which perishes for the food which perishes but for that which endures to everlasting life which the son of man shall give unto you for him has

[ 58 : 30 ] God the father sealed or given his stamp of approval when you could almost say as anointed he's the one who's been given the stamp of approval so don't labor don't work for that which is going to perish how much time much time do I spend working I have to I can't go in and!

I only give a lot of my time to a lot of different things I say Lord I want to be a part of what you're doing God you're stirring my heart I want to be a part of what your work is I'm going to give you an hour and a half on Sunday let's do it okay is God going to despise that absolutely not he's going to take what you give him but Jesus says but for that which endures to everlasting life which the son of man shall give unto you for him as the father sealed then said they unto him well what shall we do that we might work the works of God and sometimes I think we think that like just give me something to do I'll tell me when and where I'll show up I'll do it I'll fulfill my obligation I'll fill out my punch card and I'll go home and feel good about myself but the whole point of God's work is God as to enter into God they said what is the work and

Jesus says this is the work of God that you believe on him whom he sent that you believe on him who is he what does he want what is he about you see the reality is we only ever act on what we believe you don't do anything you don't believe you only act on the things you believe even if someone forces you to do something you must do this or else you believe in the or else you believe in or else you believe in fairies or else I'll kick your dog you know!

I believe! in fairies! But you believe in the or else so we only ever do things that we believe the source of our work for God must be found in our relationship with God do we believe this is the work of God that you believe we walk and we work by faith or not at all God doesn't want slaves God doesn't want worker bees!

Egypt he's been out of Egypt now what I mean it feels like we've been in excess for years but it's probably only about what four five months maybe that he's been out of Egypt now well Moses is on the mountain like three times 40 days and 40 nights so yeah half a year he's been a slave his whole life all of his work till now were burdens forced upon him he had to do it and we transpose that to the Lord so often well you gotta do this and we bring burdens on ourselves for the first time in his life he was free to choose he was free to say yes I want to be a part of that work I'm not being forced to I'm choosing to Bezalel chose freely to serve in the work of God why because he wanted to experience the God of the work he wanted to be with him he wanted to be where the cool kids were right man when they're all off playing and playing with their new toy like man I wish I could hang out with them you know when your son comes and works with you is it cause like come on we got a lot of work to do!

[ 61 : 56 ] let's not embarrassing I promise probably more embarrassing for me but the two girls Lily and Addy and they're getting older they're still toddlers but it was kind of like yeah play with your toys go do your thing I got stuff to do it's my days off keep you busy keep you busy keep you busy and a really sweet garage love that garage I didn't build it the guy before me it had an amazing heater in it it lived up north it was amazing so I would go out there and tinker all my stuff and it was like at one time I remember I can still picture it in the kitchen going out onto the deck and in my mind just like you guys stay oh here's your toys and I'm like I'm gonna go out there for a little bit and do something and it's like I could hear

I can still hear it like it was in my mind just the Lord just saying they need to be with you wherever you are told you be embarrassing for me and from that day forward they were with me wherever I was and it was just like all right I don't know how this is going to work or what this is together our entire life was based around just doing things together and it made it a lot harder at times going to Lowe's with three girls and Henry was not super hard but it wasn't always easy it made it hard sometimes but it was always a blessing it was always a blessing and it wasn't about what we accomplished it was about that we were together guys when we gather here it's but we're here and we're together and we're in his presence and this is where ministry happens does ministry only happen here among

God's people no no but don't diminish the fact that this is where God works this is where God equips will God send you out praise God I hope so I hope he sends us out how do you know I feel stirred God I know there's a calling because this is who I am in Christ he tells me this there's an anointing what do I do I don't know I don't have a job for you I don't I don't have a job for you but I can tell you this if you get into his word and you get into the things he's into if you're where he is if you're!

with! his people and if you're in his word he will then call you from there he will then reveal to you this is what I have for you this is what I have Bezalel chose freely to serve in the work of God so that he might experience the God of the work Romans 620 says for when you were the servants of sin when you were in bondage!

like Bezalel you were free from righteousness you couldn't do what you wanted to do you couldn't choose to serve God when you didn't know God when you didn't have God's anointing and calling on your life you couldn't what fruit had you then and those things whereof you are now ashamed do you have any fruit from that like you know I'm so glad I spent!

[ 65 : 32 ] those 10 years of my life in sin that's great remarkably God can redeem and use that but what fruit do you have but you're going to go back to that for the end of those things is death but now being made free from sin and become servants to God because we have to because we're forced to no because we're free to you have your fruit unto holiness and the end everlasting life that is a good deal God what what what do you want me to do well you come and spend time with me and the results going to be holiness and everlasting life you see the wages of sin is death wasn't a very good package that sin offered us the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord what a package he's given God leads us to his presence his mercy his life his light his throne and his anointing

God loves you and God values you the past is gone has no bearing at all upon who you are in Christ but God will use that in who you are God will remarkably take the things that you've been so ashamed of and he will turn them around and say hey there's someone else who needs to hear what I've done in your life there's someone else that needs to hear that you've responded by faith and you've entered into a calling and a work of God God God's work is found in his word God's work is among God's people are in Christ just because the world says this is what it should look like or some part of the church says this is what it should look like no the Bible says this is what it is it's entering into the presence of God and into his finished work

Father thank you again Lord for this morning to just look at this beautiful picture Lord of your call upon our life Lord the opportunities you've given us because of the work of God on our behalf so that we can come and hang out with you while you do work continuing to work on our behalf and then Lord what a privilege Lord the blessing that has come into our lives through our relationship with Jesus Christ the blessing that's come into our lives because of maybe that brother or sister who God used so instrumental in our lives we think wow the things that they spoke into my life the things they shared with me that was amazing I wish I could be like that to realize Lord that you have called us to be used in that same way in other people's lives Lord it's scary it's awe inspiring and it's amazing to think that you want to take each one of us and you would entrust the work of God into the hands of man to carry it forth to be a blessing to one another and to this world oh Lord let us not hold back because of the things we're ashamed of Lord let us not hold back because we have to give our time to so many other things Lord we are free any man be in Christ he's a new creation old things are passed if the son therefore has set you free be free indeed thank you Lord Lord as we sing this song now Lord let us sing it Lord as those that like Bezalel Lord we just say yes I don't know how but yes Lord I want to enter into your work I want to be where you are I want to be where your people are Lord the time is short and I want God thank you we love you in Jesus name amen the choice before us today is not whether we will work for God but whether we will allow God to lead us so that he might work in and through us it's his leading it's not a decision I'm going to go work for God the decision is am I going to let God lead me lead me into the things of God God I'm not wanting to put heavy trips on anybody but God will not use someone who's not available he can't Jesus stood and he wept over Jerusalem he said Jerusalem Jerusalem I would have gathered you you who stoned the prophets how I would have gathered you as a hen gathers her chicks but you would not you wouldn't it's not what am I gonna do what does God want to do am I gonna let him do it amen the

[ 70 : 51 ] Lord bless you and keep you the Lord make his face to shine upon you the Lord be gracious unto you the Lord lift up the light of his countenance upon you and give you peace God bless you enjoy some fellowship next door have a great week