

# Dwelling With God & Seeing His Glory

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[ 0 : 0 0 ] If you have a Bible, please turn to Exodus chapter 40. We are in the final chapter. We have been through this entire book.

! We'll be returning to Mark's Gospel.

Lord our God, please, by your Spirit, would you open our hearts? Would you teach us? Would you convict us? Would you lead us? Would you illuminate your word to us and feed our souls that we might know you and see your glory and see Christ in your word as we hear it now?

Please be glorified. In Jesus' name. Amen. Exodus chapter 40.

The Lord spoke to Moses, saying, On the first day of the first month you shall erect the tabernacle of the tent of meeting, and you shall put in it the ark of the testimony, and you shall screen the ark with the veil, and you shall bring in the table and arrange it, and you shall bring in the lampstand and set up its lamps, and you shall put the golden altar for incense before the ark of the testimony, and set up the screen for the door of the tabernacle.

[ 1 : 4 1 ] You shall set the altar of burnt offering before the door of the tabernacle and the tent of meeting, and place the basin between the tent of meeting and the altar, and put water in it.

And you shall set up the court all around, and hang up the screens for the gate of the court. Then you shall take the anointing oil, and anoint the tabernacle and all that is in it, and consecrate it and all its furniture, so that it may become holy.

You shall anoint the altar of burnt offering, and all its utensils, and consecrate the altar, so that the altar may become most holy. You shall also anoint the basin and its stand, and consecrate it.

Then you shall bring Aaron and his sons to the entrance of the tent of meeting, and shall wash them with water, and put on Aaron the holy garments, and you shall anoint him and consecrate him, that he may serve me as priest.

You shall bring his sons also, and put coats on them, and anoint them as you anointed their father, that they may serve me as priests. And their anointing shall admit them to a perpetual priesthood throughout their generations.

[ 2 : 5 3 ] This Moses did. According to all that the Lord had commanded him, so he did. In the first month of the second year, on the first day of the month, the tabernacle was erected.

Moses erected the tabernacle. He laid its bases, and set up its frames, and put in its poles, and raised up its pillars. And he spread the tent over the tabernacle, and put the covering of the tent over it, as the Lord had commanded Moses.

He took the testimony, and put it into the ark, and put the poles on the ark, and set the mercy seat above on the ark. And he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony, as the Lord had commanded Moses.

He put the table and the tent of meeting, on the north side of the tabernacle, outside the veil, and arranged the bread on it before the Lord, as the Lord had commanded Moses.

He put the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle, and set up the lamps before the Lord, as the Lord had commanded Moses. He put the golden altar in the tent of meeting, before the veil, and burnt fragrant incense on it, as the Lord had commanded Moses.

[ 4 : 12 ] He put in place the screen, for the door of the tabernacle, and he set the altar of burnt offering, at the entrance of the tabernacle, of the tent of meeting, and offered it, on the burnt offering, and the grain offering, as the Lord had commanded Moses.

He set the basin, between the tent of meeting, and the altar, and put water in it, for washing, with which Moses, and Aaron, and his sons, washed their hands, and their feet, when they went, into the tent of meeting, and when they approached the altar, they washed, as the Lord had commanded Moses.

And he erected the court, around the tabernacle, and the altar, and set up the screen, of the gate of the court. So Moses finished the work. Then the cloud, covered the tent of meeting, and the glory of the Lord, filled the tabernacle.

And Moses, was not able to enter, the tent of meeting, because the cloud settled on it, and the glory of the Lord, filled the tabernacle. Throughout all their journeys, whenever the cloud, was taken up, from over the tabernacle, the people of Israel, would set out.

But if the cloud, was not taken up, then they did not set out, till the day, that it was taken up. For the cloud of the Lord, was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their journeys.

[ 5 : 39 ] This concludes, the book of Exodus. This is the word of the Lord, and we pray that he blesses, the reading of it. I don't know if you've ever seen, the program Grand Designs, a UK TV show, where, presenter visits, couples building their dream homes.

I'm sure you've seen it, most of you. If you've been around, for the past few weeks, we've certainly heard, enough details, about the tabernacle, to know, that this tabernacle, is a grand design.

Millions worth in gold, silver and bronze, and precious materials. But the purpose of it, as with any grand design, is not just to have, a fancy piece of architecture, but to have a place to dwell.

And this is the same for Grand Designs, despite the ambitious task, of building these costly, unique dream homes, the purpose has always been, for the couple or family, to actually move in, and live there, and dwell there.

But sadly, that doesn't always happen. For instance, there's one episode, of Grand Designs, that was deemed, the most tragic, and saddest episode.

[ 6 : 51 ] A couple, with two children, were trying to build, this lighthouse, in Devon. But they got so far, into debt, that they couldn't complete it. And the strain of it all, caused their marriage, to collapse.

The man was so focused, on building this, dream home, that he didn't give, much quality time, to the relationship, with his wife. And so the couple split up. And yet, through many trials, the man kept pressing on, trying to find funding, trying to complete this build.

Millions in debt. And after many years, he actually did, manage to finish, this lighthouse build. But at the cost, of his marriage.

So they would not, dwell together. And he was asked, by Kevin MacLeod, was it worth it? And the man said, because he'd completed the build, he said it was worth it.

But, if he hadn't completed it, it would have been very painful. Yet the sad thing is, he did not even get, to dwell in this dream home, because he had to sell it, to cover all the debt, that he'd accrued, in building it.

[ 8 : 07 ] One of the things we've seen, in all these chapters of Exodus, is that when God, wants to build something, God will provide, the means to do it. Way back in Genesis 15, God told Abraham, his descendants would be slaves, in Egypt for 400 years.

But he promised, that he would, bring judgment on that nation, and the Hebrews would come out, with great possessions. And this was fulfilled, in Exodus chapter 12, when the Hebrews, were finally leaving Egypt, and the Egyptians, gave them silver, and gold, and clothing, and all these things.

Everything needed, for the grand design, of the tabernacle, was provided by God. And the people, who were to work, on the tabernacle, were given the skill, and the unity, by the spirit of God, to do that.

So there was no great strain, either because of cost, or because of the work involved. God had that covered. Remember, the end goal, wasn't just to have a fancy building, but having a place to dwell.

And there was a strain, on the relationship, between God, and the people of Israel. We saw that, Exodus 32, the golden calf. Because the people, had in many ways, broken the covenant, and showed themselves, to be stiff-necked, and rebellious.

[ 9 : 31 ] And so they could do, all this work, of building the tabernacle, having this grand design. And God, could very well decide, that he would no longer, move in and dwell with them.

There's a real possibility. And so, let me ask this question. What is it like, to live with, a sinful person?

If you don't live alone, then you know what that's like. If you've ever lived, with another person, you know what that's like. My poor wife and kids, have to live with me.

And at times, I genuinely do feel, the guilt and shame, of being a sinful person. Not being as good, a husband or father, as I should. You know what it's like, to live in a world, with sinful people in it.

You know what that's like. We feel it. We feel the strain, the friction, the tension. Even if it's not, in your own home, you feel it, in your world. There's evil, and sin, that surrounds us.

[ 10 : 39 ] Darkness, selfishness, shame. Yet, what if somebody, was to live with you? How would they feel? They would know, what it's like, to live, with a sinful person as well.

There's many, qualities that we might have, that may be good. We are sinful, by nature. Who would want, to take residence, with us? Who would want, to move in with, a people like us?

Or a person like me, or you? We know, the difficulty, to live in a world, with sinful people, where we ourselves, are not holy, and righteous. How much more, would it be difficult, to take up residence, with a sinful people, if you were, holy and righteous, as God is?

And so, this is what God, has done. For them, back then, they see, that in this tabernacle, God came down, in glory, and dwelt with them.

And for us now, the Son of God, himself, has come down, to dwell with us. He took up residence, with sinful people. That's no small thing.

[ 11 : 52 ] The King of all glory, coming down to earth, to take up residence, with sinful people, to tabernacle, among us, and make a way, through sacrifice, for man to be forgiven, to be made clean, and to be able, to draw near to God.

And so, in our passage, there are, three sections, that are very clear. Verse 1 to 15, the Lord speaks. Verse 16 to 33, his servant obeys.

In verse 34 to 38, the Lord comes down, to dwell. And so, let me give a few observations, on each section, that will hopefully, help us understand, this passage, and see how it connects, with the rest of the Bible.

So, the first section, the Lord speaks. We have this opening statement, at the start of the chapter, the Lord spoke to Moses. This section, is all about God's word.

Remember, this whole event, in Exodus, is a reenactment, of creation. And as we learn, about the grand story, of the Bible, we see, themes and patterns, of what God is doing.

[ 13 : 00 ] And they're very intentional. We've seen, in all these little details, whether it's the, pattern of work and rest, or themes of heaven and earth, or the cherubim, guarding the holy place, just like the cherubim guard, the entrance, to the garden of Eden.

The lamp, and the tabernacle, is shaped like a tree. Or even the fact, that the entrance, of the tabernacle, was on the east side, symbolizing a return to Eden.

All these details, have been telling us, that God, is restoring, and recreating. But then, if we zoom out, to the bigger picture, we see that, where they came from, in Egypt, Egypt, was symbolic of, chaos, and darkness, and death.

Genesis chapter 1, the earth, without form, and void, and darkness, was over the face, of the deep. And then, God brings out, of that order, and light, and life, when he brings, the people out, of Egypt, and through the Red Sea.

And, in Genesis, what's the next line? God said, God spoke. This is what we see, at the beginning, of our passage. And we've seen it, before in Exodus.

[ 14 : 18 ] The Lord, speaks. And when does it happen? Well, if you look down there, verse 2, on the first day, of the first month.

This is not, a coincidence, of timing. It's deliberate, to signify, a new beginning, a new creation. Now, we do see, in verse 17, that this is, the second year.

This is the, New Year's Day. One year, after Passover, in Egypt. God told them, when they were in Egypt, and it was enacting, the last plague, and they performed, the Passover, ritual.

God told them, this month, will now be, the beginning of months. This is a new beginning. And so, this is the very first time, they've celebrated, this New Year Day.

When God speaks, and creation, is the theme. So, God chose, their first New Year's Day, to be the day, that they would set up, the dwelling place of God.

[ 15 : 24 ] The tabernacle, the Eden, Eden-like place, of heaven on earth. Is set up, on the first day, of the first month. New Year's Day, a new creation, a new beginning.

And so, like creation, God speaks. And in this section, there are 14 commands, that begin, you shall. The first eight commands, have to do with, the structures, and furniture.

Then there are five commands, about anointing. And then there's one command, about bringing, and washing, Aaron and his sons. In the second section, you can connect the dots, you can do this later, if you want.

You can connect the dots, and see Moses doing, each one of these commands, with the exception, of the anointing commands. And I'll explain, in a moment, why they're the exception.

But the big picture here, is that God speaks, and things happen, just like in Genesis. Genesis chapter one, when God speaks, and creation happens, he sets up, a dwelling place for man.

[ 16 : 32 ] And in our chapter, God speaks, and things happen, via his servant Moses. And he sets up, the dwelling place, where God would dwell with man.

So let's take a look, at the second section. God's servant, obeys. Again, in this second section, from verse 16, we have this opening statement, Moses did.

This Moses did, according to all, that the Lord commanded him, so he did. And then we're reminded again, when this happens, on the first month, of the second year, on the first day of the month, the tabernacle was erected.

These two statements, were written, so that we can connect the dots, with verse one and two, and see that, what God spoke, happened, just as he spoke. His servant did, exactly what was commanded, when he was commanded, to do it.

And so the rest, of the section, we have a detailed account, to show that Moses, did exactly, what the Lord commanded. We can connect the dots, with the first section, and see how Moses does, all the things, that God says.

[ 17 : 45 ] And, if you notice, in the second section, we have, seven repeated phrases, as the Lord commanded Moses, seven times, it says that, and then it's followed, by a concluding statement, so Moses finished, the work.

Again, we're supposed to see, the theme of completion, and creation, this rings with the melody, of Genesis, and creation. And when we see that, and consider the original, act of creation, we can see that, God did not create, this world, for him to be distant, and uninvolved.

Nor did he create man, with no intention, of a relationship, with man. God intends, on dwelling with man, walking in the garden, in the cool of the day, with man, and involving man, in his work of creation.

Yet one of the developments, between Genesis, and this section, is that Moses, is now involved, in completing the work, where God speaks.

In Genesis 1, God speaks, and his word, does the work. But here we see, that God speaks, and his servant obeys. His creation work, is finished.

[ 19 : 06 ] Consider this, that in Hebrews chapter 3, Moses is called, a faithful servant, in all of God's house. God speaks, and his faithful servant, does the work, of creating, and setting up the place, where God would dwell with man.

But yet in Hebrews 3, it says, that while Moses, was a faithful servant, in all of God's house, Jesus Christ, is a faithful son, in all of God's house.

Now I said, that I'd explain, why five of the commands, in section one, relating to the anointing, are not mentioned, in this chapter, as being fulfilled.

The reason, they're not mentioned, is not because, they're not fulfilled, but it's because, they relate to the, ordination service, which will be outlined, in Leviticus. These books, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, are all one, one, one work.

And so they run, into each other. If you continue, reading after Exodus 40, you'll see in Leviticus, particularly in chapter 8, that Moses, fulfills all these commands, about anointing.

[ 20 : 21 ] And so they are, all fulfilled. And let's take a look, at the final section. The Lord, comes down to dwell. God does, what only he can do, and he actually moves in.

A cloud of glory, descends on the tent, and covers it with, a shining, resplendent glory. Verse 34, then the cloud, covered the tent of meeting, and the glory of the Lord, filled the tabernacle.

For all of Moses' faithfulness, to do all of these things, there was one thing, that Moses couldn't do. He couldn't make the cloud, cover the tabernacle. He couldn't make, the glory of God, fill the tabernacle.

God could have decided, that he no longer, wanted to move in. And so Moses does everything, that he needs to do. He builds the grand design. But will it be, an empty property?

Will it be abandoned? The people must be waiting, in expectation, is God actually going to move in? Is God going to dwell with us? In fact, a few chapters ago, we saw that after the golden calf, God said that he wouldn't dwell with them, and they mourned, and they were sad, and they repented.

[ 21 : 39 ] Is God going to dwell with them? Why would a holy God, want to live with a sinful people? Yet this actually happened.

God's glory actually came down, at a geographical site in history, and filled a physical tabernacle, with his glory.

God came down, and dwelled with the people, and his glory covered the tabernacle. And he was before them, throughout all their years, in the wilderness.

Can you imagine seeing this? Every day, you come out your tent, first thing in the morning, and the tabernacle was covered, in the glory of God. A daily reminder, God is actually with you.

It's not just some, fancy structure, but there is a living God, dwelling there, with the people. You see, the tent covered, in this cloud by day, and by fire, by night.

[ 22 : 40 ] And every day, you're reminded, that God is with you. Moses later writes, in Deuteronomy chapter 4, what great nation is there, that has a God so near, to it, as the Lord God, Lord our God is to us.

And this moment, of the tabernacle, being filled with the glory of God, is like, when Moses first, saw the burning bush, and he wondered to himself, why is the bush, not consumed?

How is it, that this tent, that is made with physical things, is not consumed, by this glory cloud, and fire by night? Well it is because, it is the living God, the presence of God.

Surprisingly however, in the whole book of Exodus, we have this, detail, that Moses, cannot even enter. Verse 35, and Moses was not able, to enter the tent of meeting, because the cloud settled on it, and the glory of the Lord, filled the tabernacle.

Well this is awkward. All this happens, and the one person, and the whole nation, who was ever able, to approach God, cannot enter, the tabernacle.

[ 23 : 57 ] Throughout the book, Moses has been the one person, who is consistently able, to draw near to God, to go up the mountain, to be in the cloud, of God's presence, to speak with God, and see something, of his glory, yet now, even Moses, cannot enter.

Why was Moses, not able to enter? The passage, gives us a reason, because the cloud, settled on it, and the glory of the Lord, filled the tabernacle, but, we are not really, given a lot of detail, or info, as to why that meant, he couldn't enter.

The answer, isn't clear. Wasn't Moses, able to enter the clouds, and glory before, when it was on the mountain, so what's different? Well, back in Exodus 33, verse 9, there is a little more detail, and clarity, when it talks about, the tent of meeting, because it says, back then, that Moses, entered the tent, prior to the cloud, coming down, and when he entered the tent, the cloud came down, and stood at the entrance, and God spoke with Moses, but the difference here, is, the cloud has already, come down, it has already, covered the tent, and the glory of the Lord, has completely filled it, every inch, of that tabernacle, has been filled, with the glory of God, and so, other times, on the mountain, with the cloud, and glory, it's unclear, as to how this, affected Moses, you remember,

Moses face, began to shine, with this terrifying glory, when he saw, but the back, of God's glory, and so, compare that, with the tabernacle, being filled, with the Lord's glory, usually, when you fill, something completely, there's no space, for anything else, and so, perhaps, there just wasn't space, for Moses to go in, perhaps, it was so dense, with God's palpable presence, that nobody, nothing, and no one, could ever enter it, it was too intense, even for Moses, a final explanation, of why Moses, couldn't enter, at this particular point, is that now, that the tabernacle, has been set up, and God has come, to dwell, with the people, now begins, the priestly function, along with the only way, to approach God, which is through sacrifice, and so, until things, are done, in the right way, at the right time, in the right order, no one, not even Moses, can enter, as great as Moses was, as faithful, as he was, as close to God, as Moses was, as much as he did, all the right things,

Moses is still a sinner, and a mortal, like the rest of us, nobody is without, the need of a sacrifice, and this is what we see, in Leviticus, after this point, the need for a sacrifice, the only way, to approach God, and so Moses, can't enter, and God speaks, to Moses, from the tabernacle, we see this, in Leviticus, chapters 1 to 7, that God tells him, what the people, have to do, because of their sin, and guilt, and then in chapter 8, of Leviticus, Aaron and his sons, are ordained, and anointed, and everything is fulfilled, and they spend, seven days, a full week, in this, ordination service, before the entrance, of the tabernacle, and on the eighth day, in chapter 9, all the necessary, sacrifices are made, and only then, can Moses, and the new high priest, enter the tabernacle, only after, all the necessary, sacrifices, and so, let me summarize, the entire book of Exodus, just in a few sentences, when we look back, at our time in Exodus, it has shown us, that God will do, everything necessary, to save us, everything, that we need, to save us, he overthrew,

[ 28 : 12 ] Pharaoh, and Egypt, the greatest, superpower, that the earth, had ever known, he rescued them, from slavery, when they could not, rescue themselves, and he is, preparing them, for the promised land, when they could not, prepare themselves, we have seen, that like the Hebrews, in Egypt, God will not, leave us, in our sin, but he will bring us, out of that slavery, to make us a people, for his own possession, so that he can, dwell with us, and be our God, and we can serve him, and enjoy his presence, and his providence, and his protection, and his glory, and his grace, and mercy, and loving kindness, so that we can be forgiven, and made holy, and have a God, so near to us, whenever we call on him, do you see, how the entire book, of Exodus, is telling us, of the gospel, of how God, will not leave us, in slavery to sin, with a destination, of darkness, and death, he will not leave us there, but he will do, everything necessary, to save us, every sacrifice, needed, to save us, that he might bring us, out of that, and make us holy, and that we might dwell, with our God, in his glory, and so as much, as it would have been amazing, to see this glory, on the tabernacle, at the time, consider where we are now, what does this point towards, for us now, consider this, because sometimes, sometimes we think, that our eyes, need to see,

God has shown us, in a most glorious, and public way, that he is more than willing, to do, what is necessary, to dwell with us, how did he show us, in Exodus, he demonstrated, very publicly, and clearly, that he was the true, and living God, to overthrow Pharaoh, and the great power, of Egypt, to rescue, the slaves, and judge that nation, and bring a group, of slaves, out from under the hand, of the greatest superpower, he showed that, very publicly, in history, it's an embarrassment, for Egypt, that this group, of slaves, would come out, but God showed, that visibly, physically, palpably, gloriously, and he dwelt, with them, in the tabernacle, throughout their entire time, in the wilderness, he demonstrated, that he was not, a distant God, but he is living, and present, and powerful, yet willing, to dwell with his people, and make a way, for that to be possible, that's how he showed, in a most glorious, and public way, that he's willing, to dwell with his people, that's how he showed them, can you imagine,

God living, in your neighborhood, can you imagine, being able to look out, your window, and see God's house, across the street, and being able to say, hey God lives with us, look, we have our God, living with us, yet as incredible, as it would have been, to see that in Exodus, God has shown the world, in a more excellent, and glorious, in public way, that he has come, to rescue us, and dwell with us, and how has he shown that, John notably, uses the same language, to describe God, dwelling with man, through Jesus, John, was an eyewitness, of this, John saw, God coming down, and moving into town, and he writes this, the true light, which gives light, to everyone, was coming into the world, and the word, became flesh, and tabernacled, among us, he dwelt among us, and we have seen, his glory, glory, as of the only son, from the father, full of grace, and truth, this point, in history, real history, the living God, came down, and dwelt among sinners, he actually, came down, living, and breathing, walking, talking, visible, physical, historical, the creator, of all things, stepping into his creation, to make himself known, and as you can see, on the screen, our subtitle, for this entire series, in the book of Exodus, is that all the earth, may know his name, and now, consider where we are now, compared to the Israelites, and Exodus, now, consider how far, and wide, the name of Jesus, has been made known, in all the earth, he came to make himself known, he came to rescue us, from slavery, he came to dwell with us,

Jesus, the son of God, came down, as the radiance, of the glory of God, and the exact imprint, of his nature, he came down, in the tabernacle, of his flesh, to dwell among us, God, walked among man, he enters in, as our great high priest, to make atonement for us, and he bears our names, before his father, he came down, in mortality, to make a perfect sacrifice, for our sins, in his body, God has shown, the world, through Jesus, in the most public, visible, palpable, glorious, and historical way, that he will do, everything necessary, to save us, rescue us, redeem us, and dwell with us, is that not true, it has happened, in history, it cannot be undone, it is undeniable, and so, while we might not, be able to look out, at a tabernacle, covered in glory, we can look, to Jesus Christ, we can look, to the cross, we can see, the living God, dwelling with us, rescuing us, redeeming us, and preparing us, and now, we live, in a wilderness, experience, we live somewhere, between Egypt, and Canaan, somewhere, between the land, of slavery, to sin, and the promised, land of rest, we are strangers, in a strange land, yet like, the Israelites, we are not alone,

God is in our midst, perhaps not, in a physical manifestation, like the tabernacle, but in a different way, God did come down, in a physical, visible way, for the whole world, to know, we might think, that it would be easier, with a physical manifestation, but as I've said before, faith is not a matter, of the eyes, it's a matter, of the heart, the Israelites, saw, day after day, the glory of God, in their midst, and yet, they still rebelled, if you see God, in Jesus, and you trust, in Jesus, God's spirit, will dwell, within you, who has a God, like yours, who is so near to us, how is it, that we, as a people, don't rebel, how is it, that we can be faithful, even though, we do not lay eyes, on his glory, day and night, how is that possible, except by the spirit of God, and you'll experience that, if you trust in Jesus, and you know God, through Jesus, and you've been rescued, out of your sins, by Jesus, then as Peter said, in his first letter, though you have not seen him, you love him, do you feel that, is that not the strangest thing, it's not Canaan, that we're headed towards, it's not some country, on this corrupt earth, it is the heavenly city, and because of Jesus, we will actually, be able to enter, the father's house, in which there are many rooms, he's preparing for us, a place, with him, in his father's house, and he's preparing us, to be with him, and so, as we close our time, in Exodus, seeing a moment, of God's blinding, and awesome glory, in the midst of the people, it gives us a glimpse, of our own future, as Jesus said, in John 17, in his high priestly prayer, he said, father I desire, that they also, that's you and me, whom you have given me, may be with me, where I am, to see my glory, that you have given me, because you loved me, before the foundation, of the world, and John, the apostle, got a glimpse of this, in Revelation chapter 21, and he recorded, what he saw, and so consider, what we are headed towards,



[ 37 : 27 ] John writes, then I saw, a new heaven, and a new earth, I saw the holy city, the new Jerusalem, coming down, out of heaven, from God, and I heard, a loud voice, from the throne, saying, behold, the dwelling place, of God, is with man, he will dwell, with them, and they will be, his people, and God himself, will be with them, as their God, he will wipe away, every tear, from their eyes, and death, shall be no more, neither, shall there be mourning, nor crying, nor pain, anymore, for the former things, have passed away, and he, who was seated, on the throne, said, behold, I am making, all things new, and he said to me, it is done, I am the alpha, and the omega, the beginning, and the end, and I saw, no temple, in the city, for its temple, is the Lord God, the almighty, and the lamb, and the city, has no need, of sun, or moon, to shine on it, for the glory, of God, gives its light, and its lamp, is the lamb, by its light, while the nations, walk, and the kings, of the earth, will bring their glory, into it, and its gates, will never be shut, by day, and there will be, no night there, they will bring, into it, the glory, and the honor, of the nations, but nothing, unclean, will ever enter it, nor anyone, who does, what is detestable, or false, but only those, who are written, in the lamb's book, of life, don't you want that, just, as God, has shown us, that he did not, make us, merely for slavery, to sin, he shows us, that he did not, save us, to wander, in the wilderness, he is with us, throughout this wilderness, and he is preparing us, to be with him, in his glory, and without Jesus, without Jesus, we are left, in Egypt, in darkness, enslaved to sin, and destined, for death, but when you trust, in Jesus, you will behold,

God's glory, and by grace, through faith, in Christ alone, we will enter, and we will be, with our God, forevermore, amen, let us pray, oh God, our great God, these things, are true, your word, is true, may your spirit, impress your word, on our hearts, that we might trust you, for our hope, in Jesus, will not disappoint us, he has done it, and we thank you, that he is reigning, and he is preparing, for us a place, with him, that we might, see his glory, and be with you, forevermore, may we give you, all the praise, and glory, through Jesus Christ, our Lord, and Savior, amen, amen, amen,