

Home Sweet Home

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Date: 24 November 2024

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[0 : 00] skill skill All right, Exodus 25.

Exodus 25, if you've got a Bible, while you're turning there, am I the only one that loved that laugh song? I don't know if that maybe was new to some of you, but I just so love the lyrics of that.

I mean, you're singing Psalm 84 is essentially what you're doing. In the doorway of my father's house, I'm home. I'm home. Well, if you got your Bible and you're in Exodus 25, we're continuing our series through Exodus.

And one of the things, we've been in this series for so long, you may have noticed that there's a little bit of pattern to my preaching as we go through the book of Exodus. What you may have observed is there's been times when I've just kind of stopped and preached a verse or two or maybe a small section.

That's why it's taken us 30 weeks and we're still in the book, right? But then there's times when I've preached like an entire section, like multiple chapters at a time. Just a couple of weeks ago, for example, I preached the book of the covenant.

[1 : 45] That's that section. Remember all the, like, don't boil your young goat in its mother's milk? Remember that one? And you're like, of course you remember that one, right? You're like, what are these rules?

They're so weird. And so had you gone rule by rule, you would have gotten lost and confused and all of it. But when you kind of scale back and look at the whole book of the covenant, all of the rules together, you begin to see some themes emerge that show you what God values, how God values his worship, and he values a community of grace and he values life.

And so here's the point I'm making. Sometimes as you're going through scripture, particularly sometimes the Old Testament, you need to narrow in on an individual tree.

Like there's something here in a few verses that you need to really focus down on. But sometimes if you're really going to get the point, you got to scale back and look at the forest. Is everybody with me?

Because sometimes you can lose the main point by getting caught up in all the details. The details are important. The details are inerrant. The details are God's word.

[2 : 55] But to get the main point, you got to step back. Everybody with me? Well, that's what we're going to do tonight because we come to another section. In fact, Exodus 25, 26, and 27 all deal with one thing.

And it's basically the instruction and the details related to the building of the tabernacle. And what I want to show you is what the main theme, the main point behind this is.

And I don't know if you can tell, but I'm very excited to preach because tonight's a little more teacher-less than preacher. You'll get it. The preacher will come out. Okay, don't worry. But I want to teach you some things and really show you how this fits in the totality of God's word.

Who's ready to get after it? Are we ready? Here we go. So we're just going to read chapter 25 down through verse 9, beginning of verse 1. If you're able to stand, please do so as we honor the reading of God's word.

And you'll see very quickly here why it would be very easy to get lost in the details. So the Lord says to Moses, Speak to the people of Israel that they may take for me a contribution.

[4 : 06] Every man whose heart moves him, you shall receive the contribution for me. And this is the contribution that you shall receive from them. Gold and silver and bronze, blue and purple scarlet yarns, and fine twine linen, goat's hair, tanned ram skins, goat skins, acacia wood, oil for the lamps, spices for the anointing oil and for the fragrant incense, onyx stones and stones for the setting, and the ephod for the breastplate, or breastpiece, and let them make a sanctuary that I might dwell in their midst, exactly as I show you concerning the pattern of the tabernacle and all its furniture, so you shall make it.

Nobody in here thinks that's going to change your life. Okay? Nobody's reading about goat skins and yarn and thinking, man, I'm really glad I came to church. So what in the world is all of this about?

Let's pray together. Lord, thank you for this opportunity to be gathered tonight in your house with your people to listen to your word. And we pray, God, that you would come and empower and speak to us, teach us, show us what we were made for, what our heart so longs for.

Lord, I pray tonight that every single person in this place would come home. In Jesus' name I pray. And God's people said, Amen. You can be seated.

If I said the phrase, I bet every one of you here would know it. It's the famous line from the 1938 classic movie that takes place on a farm in Kansas.

[5 : 51] You already know. It's there where a girl by the name of Dorothy and her little dog Toto are stuck in a place that they don't want to be.

It's because they live in the middle of nowhere. And even though Dorothy's family and friends are very caring and loving, Dorothy is bored out of her mind.

And this begins to get depicted in a lot of ways throughout the film, certainly early on. It's why, for example, Kansas is in black and white. It's why Dorothy keeps getting into trouble with her neighbor.

It's why Kansas is full of all these problems for her because Dorothy does not want to be there. She wants to be somewhere else.

And that's why she's always dreaming of a better place. In fact, Dorothy will sing this. somewhere over the rainbow way up high there's a land that I heard of once in a lullaby.

[7 : 10] You'll be humming that the whole evening, all right? Somewhere over the rainbow there's a land I heard of once in a lullaby.

Dorothy wants to escape. And she gets her wish. She's taken from her home in Kansas. She embarks on this journey to the wonderful land of Oz.

But along the way throughout this journey she becomes disappointed at every turn. In fact, even the great anticipation to meet the great wizard turns out to be a disappointment.

And what is the lesson that Dorothy learns? The lesson she learns through all of this journey is this. There's no place like home.

There's no place like home. There's no place like home. There's no place like home.

[8 : 12] There's no place like home. Everybody say it with me. There's no place like home.

You see, the longing of Dorothy's heart becomes to home. Like she wants to be back in her own bed. She wants to be back with Auntie Elm and Uncle Henry.

Throughout all of her journeys, the lesson she learns about it all is no matter where you go, no matter where you are, there's no place like home.

It reminds me of one of my favorite country songs. I've mentioned this from time to time. Brad Paisley, Southern Comfort Zone. You'll understand why I like this song so much.

It talks about when your wheelhouse is the land of cotton. The first time you leave, it can be strange. It can be shocking. Why? Because not everybody drives a truck. Shame on you. And drinks sweet tea.

[9 : 11] Not everybody owns a gun or wears a ball cap, boots, and jeans. Not everybody goes to church or watches every NASCAR race. Not everybody knows the words of ring of fire or amazing grace.

Really shame on you, right? Like people are weird. And he begins to long for his Tennessee home. Biscuits and gravy. Oh, mercy.

Fireflies dancing in the night. Because it was there that he was saved by Billy Graham and Martha White. Home.

Home, Faith Family. There's no place like home. And everybody here tonight knows that feeling.

You know that feeling that there is nothing like the desire, the longing, and the security that comes with home. In fact, we even have a word for it.

[10 : 07] It's called homesick. You ever been homesick? Anybody? Anybody ever been homesick? It's that feeling that after a very long day of work, the one thing you cannot wait for is to walk through those doors and be home.

Or maybe you've been on a very long trip traveling to another country, and you just can't wait to get back to the good old U.S. of A. You are home. Or you've gone through a moving process, and you've been displaced, and you just cannot wait until you finally move into your new home.

Some of you were right on the verge of the holiday season, and right now you are getting very excited to go home. We as a church went through this after years of being in different locations.

Do you remember the excitement that first weekend when we finally had a home? Yeah, we're still kind of excited about that. Here's my point.

Is there is not a single person in this place tonight that doesn't know the feeling of home, sweet home. There's a reason for that.

[11 : 19] Do you know why that's true? Do you know why that's deep within us? It is because God has designed us to have a longing for a dwelling place.

God has given us the desire to long to dwell, but not just dwell anywhere. Listen to me, faith family. You were created with the desire and the ultimate purpose to dwell with your God.

That is exactly why you exist. God wants to dwell with his people, and he wants his people to dwell in his presence.

And that is exactly what God is establishing with the tabernacle. That's exactly what's going down here in Exodus 25 through 27. In fact, look at the main verse, I would say, of what this is all about in chapter 25, verse 8.

Let them make me a sanctuary that, say it with me, I may dwell in their midst. Exodus 25 through 27 is a very large section where God is essentially giving instructions about the building of the tabernacle.

[12 : 36] Now, when you read through all these details, and I gave you just a bit of a sample a few moments ago, you begin to notice some very weird things, things that sound very strange.

Tanned, ram skins, goat skins, goat hair, and you're immediately like, I'm turning to the Gospel of John and reading something relevant to my life. We dismiss this.

We think it's really not that significant for us. But do you realize that more Scripture is devoted to the tabernacle than any other thing in all of the Bible except the life and ministry of Jesus?

Do you realize that two chapters are devoted to the creation of the world and ten chapters are devoted to the tabernacle? I say those things to make the point that maybe this is a little more important than we realize.

Maybe there's something else going on here that we fail to see. And so why are all these instructions given about the tabernacle? And why are they so important to us?

[13 : 39] Well, that's what we're going to look at for the next five hours. Chapter 25, verse 8 again. Oh, there's enough for that amount of time in here. Look at it again. Let them make me a sanctuary, this tabernacle, that I may dwell in their midst.

So the first thing that we should note is the tabernacle is the dwelling place of God. The tabernacle is the dwelling place of God. The whole purpose for this section of giving these instructions about the tabernacle is so that God can dwell with his people.

In other words, faith family, this is home. This is home. And you're going to notice something throughout this section that's very, very important.

In fact, you see it in verse 9. Notice it here, chapter 25 and verse 9. Let them make me a sanctuary that I may dwell in their midst exactly as I show you according to the what?

Pattern of the tabernacle. In other words, all this furniture and all this design is going to follow a specific pattern.

[14 : 51] And you'll notice it again in chapter 26 and verse 30. You shall erect the tabernacle according to the plan for it that you were shown on the mountain.

Listen, faith family. God is giving Moses and Israel a specific pattern to follow, a specific plan, and everything needs to be built according to plan.

Now, on the surface, you may think, well, that's just following a basic architecture design. Like, who would build anything that didn't have some type of a plan?

But if that's all you think this is, you're not going deep enough. There's more behind this than just following a pattern. The writer of Hebrews really gives us some insight as to what's going on here.

Look at what the writer of Hebrews says in Hebrews 9, 23. Thus, it was necessary for the copies of heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.

[16 : 00] For Christ has entered not into the holy places made with hands, that is, not a tabernacle, not a building that human beings have made, which are, say it, copies of the true things.

In other words, these things made with hands, referring to the tabernacle, it's a copy of something. What's it a copy of? It's a copy of heavenly things.

The pattern, the plan that Moses and Israel is to follow is to be followed exactly right. Why? Because it's a copy of heavenly things.

Everybody with me? Say yes. So what are these heavenly things? Or better yet, what is heaven? Heaven. And the answer to that is, it's the dwelling place of God.

Heaven is where God dwells. Heaven is life in the presence of God. And ever since the creation of human beings in Genesis, God's desire, now think about this thought, this is so amazing, God's desire from the very beginning of creation was to dwell with humanity.

[17 : 15] And let human beings be in His presence. You and I, that's what heaven is. Heaven is not gold streets and playing harps and eating grapes and singing how great thou art forever and ever and ever and ever.

Life, or heaven is life in the presence of God. That's why if you do a very close study of the tabernacle here, here's what you're going to discover. Remember, it's a copy, oh this is good, it's a copy of the first heavenly place.

The first place in which God created for Him to dwell with His people. It's a picture of Eden. In fact, if you did a very close study, which we don't have time to do, you would notice there are all kinds of parallels in the details of the tabernacle that fit the details of the Garden of Eden.

The Garden of Eden is where God dwelled with His people. The tabernacle is where God dwells with His people. Eden faced eastward. The tabernacle faced eastward.

God walked with humanity in the garden. God walks with Israel through the tabernacle. Adam is told to work the ground in Eden. The Levites are told to work the tabernacle.

[18 : 37] The Spirit is involved in the creation of the Garden of Eden. You have the Spirit that's involved in the creation of the tabernacle. Look at Exodus 31 in verse 3. I have filled Him with the Spirit of God, with ability, intelligence, with knowledge, and all craftsmanship to devise artistic designs.

In other words, the ability that these individuals had to build the tabernacle was through the Spirit of God. The Garden of Eden or all of creation comes through, listen, seven God-said sections.

The tabernacle goes through seven and God-said sections. Eden ends with a Sabbath rest. The building of the tabernacle ends with a Sabbath rest.

The Garden of Eden has a tree of life. The tabernacle has a lampstand like a tree. The Garden of Eden has cherubim that guard it. The tabernacle has cherubim guarding the Holy of Holies.

Should I go on? I think I've made the point. The point here is the creation of the tabernacle images the creation of Eden, where God dwells with His people.

[19 : 54] In other words, the tabernacle, just like Eden, is home. It's a copy of heavenly things. You still with me?

Say yes. I love this stuff. I may be the only one that's having a great time, but I'm having a great time. The tabernacle, listen, the tabernacle is not just a picture of Eden. It's also a picture of Sinai.

You with me? It's a picture of Eden, and it's also a picture of Sinai. In fact, if you want to think of a really helpful way to think about what the tabernacle is, it's a portable Sinai.

It's what happens in Exodus 19 when Israel encounters God at Mount Sinai, and they simply just take that with them through their wanderings.

Look at Exodus 19 and verse 9. And the Lord said to Moses, Behold, I am coming to you. So God is coming down in a thick cloud, that the people may hear when I speak with you, and may also believe you forever.

[20 : 55] When Moses told the words of the people to the Lord, the Lord said to Moses, Go to the people and consecrate them today and tomorrow, and let them wash their garments and be ready for the third day.

For on the third day the Lord will come down on Mount Sinai in the sight of all the people. Now you notice that language here.

God is coming down. He's coming to dwell with His people. So not only is God dwelling with His people at Sinai, just like Eden, so essentially what I'm arguing is what happens at Sinai is a reenactment of Eden.

Eden is on a mountain. And God is coming down and meeting and dwelling with His people, and Sinai illustrates that. It's a reenactment of that.

And then the tabernacle is simply Sinai on wheels. It's Sinai carried with them. And the tabernacle, or Sinai rather, is going to have specific sections.

[21 : 58] So watch this in Exodus 24 and verse 1. Then he said to Moses, Come up to the Lord. You and Aaron and Nadab and Abihu and the 70 of the elders of Israel and worship from afar.

Now notice Moses went what? Alone. Moses alone shall come near to the Lord. But the others, that is Aaron, Nadab, and Abihu, shall not come near, and the people shall not come up with him.

So I want you to think about what happened at Sinai like this. This is really important. Are you still with me? Okay, we're going to connect some dots in a moment. Think of it this way. You've got God at the top of the mountain that is meeting specifically with who?

Moses. Only, some of you will know where I'm going with this, only one person gets to enter the top of the mountain. And it's the mediator, Moses.

Moses gets to go to the top of the mountain. Nadab, Aaron, and Abihu, where do they have to stay? Kind of the middle section of the mountain. They can't go all the way up.

[23 : 02] That's as close as they can get. And who is at the bottom of the mountain, or the foot of the mountain? All the rest of Israel. And then beyond that is all the other nations.

Is everybody with me? You've got the place where the presence of God is. Only Moses can go into that. The next section is you have some can come, but not everybody. And then you have the rest of the people at the mountain.

That is exactly the blueprint of the tabernacle. In the tabernacle, you have the Holy of Holies, where God's presence dwells, and only one person can go in, the high priest.

Beyond that, you have the holy place. All the rest of the priests can enter here, but they can't go into the Holy of Holies. And then you have the outer court.

Who gets to go into the outer court? But all the rest of Israel. And what is Israel surrounded by? All the rest of the nations. It is Sinai on wheels.

[24 : 08] The tabernacle is the very design of God coming down at Sinai and dwelling with His people. So think of it this way. Eden...

Oh man, I'm getting excited. I may be the only one. But Eden was home. The Garden of Eden was our home. Where we dwelled with our God in His presence.

God with His people. This was God's creation. That He would be with His people and walk with them. And humanity sinned.

And because of our sin, we were banished from Eden. But God in Exodus is reestablishing another Eden-like experience on another mountain.

A mountain called Sinai. And there at Sinai, God dwells with His people. But they can't stay at Sinai. They've got to get to the promised land. So God gives them a portable Sinai, which is called the tabernacle.

[25 : 11] Where God would dwell with His people. So when Israel, by the way, when they stop all their wandering, what do they do? They establish the temple. And where do they establish it?

On a mountain. Called Mount Zion. You see this theme. The mountain of Eden. The mountain of Sinai. The tabernacle is the Sinai on wheels.

Until they finally come to a place where they are established. And then what do they do once again? Establish the temple on Mount Zion. And you say, why all these mountains?

It's because we're heaven and earth meets. This is where God is coming down. And dwelling. And meeting. And living in community with His people.

Let me say it simply. It's home. It's home. Where humanity is finally coming home to where they belong.

[26 : 15] Namely, the presence of God. Now, if that doesn't excite you, I can't help you. Alright? That's good preaching there.

So if you're lost, wake up. Listen, it's not only the tabernacle that is a copy of these heavenly places. But there's specific furniture that's in the tabernacle that represents why God can even dwell with sinful people.

How many of you show of hands? How many of you have a home? Whether it's an apartment or a home or a condo. How many of you show of hands? Don't be bashful. Raise it up. You got a home. How many of you have furniture in that home?

Okay? And your furniture represents different things. Probably nothing too deep or theological. But they represent things. Like you have a bed. And that represents sleep and rest.

You have a TV. And that represents, you know, entertainment. You have a table. And that's where you probably eat or have fellowship. Okay? Nothing too deep. But still, these different pieces of furniture represent different things.

[27 : 25] You with me? Well, even in a much deeper theological way, all of the furniture in Israel's home represents the very reason why they are able to dwell with God.

In fact, let me take you this evening on a virtual tour of Israel's home. If you entered into their home, you would first notice the outer court.

And again, this is where all of Israel could go, just like at the foot of Mount Sinai. You'll notice some furniture in this section of their home. First, you have a bronze altar. This is described in Exodus chapter 27.

And this is where the people would bring their offerings, their sacrifices, their burnt offerings. And then there was another piece of furniture in this section of their home.

And this was the basin of water. It was used for cleaning. Obviously, when you're sacrificing animals, there's a lot of blood. And so you've got a lot of blood on your hands.

[28 : 26] Talked about that last week. And so you have to wash. You have to cleanse your hands from all this blood. Right? Now let me take you into the next section of Israel's home.

This is called the holy place. And this is where only the priest could go, just like Aaron, Nadab, and Abihu at Sinai. In this room, you're also going to find some furniture.

You're going to find a lampstand here on the left. This is described in Exodus chapter 25. It was the source of light for this room because there's no windows.

Another piece of furniture, you'll notice the table of bread. This is described in Exodus chapter 25 as well. It's a sign of fellowship with God, of breaking bread, of communion with God.

And then you also have the altar of incense where God is showing his invisible nature through this symbolic incense, the spirit of God that is filling the room.

[29 : 23] Everybody with me? Now, you go into the final part of their home. This part of their home was called the holy of holies. And in this section, you'll notice that it was guarded on the curtain by cherubim.

And once you enter in, only the high priest could do that. You're going to find furniture, like the ark of the covenant. It's described in Exodus chapter 25 as well. It's this wooden box covered in gold.

Inside it are all the symbols of disobedience from Israel. You've got manna that represented their grumbling and not trusting God. Aaron's staff that represents their questioning God.

The law of God is there because they had broken the law of God. And then you'll notice right here on the top of the ark of the covenant, surrounded by these two cherub, are where the blood was sacrificed by the high priest.

Wasn't that fun, walking through someone else's home? What in the world does all that mean? Listen, are you with me? Come on, tell me you're with me. Listen, listen, listen, listen. The tabernacle was a copy of heavenly things.

[30 : 32] It's a copy of Eden. It's a copy of Sinai. It has to be followed by a specific pattern because it's imaging God dwelling with his people.

But not only that, every single piece of furniture matters. Why? Why does every single piece of furniture matter? Because every single piece is preparing you for why sinful human beings can even dwell with a holy God in the first place.

As you walk through the home, what are you reminded of? You cannot enter into the presence of God unless there is a sacrifice for sin because the wages of sin is death.

You cannot dwell in the presence of God unless you have been washed and cleansed and forgiven of your sins. Then, when you have had a sacrifice offered for you and you have been washed and cleansed and forgiven, then you can enjoy table fellowship with God.

Then you can see the light of God. Then you have the Spirit of God represented in the incense within you. Then you are able to boldly enter into the final room that is the throne room of God and experience His everlasting and life-changing mercy.

[31 : 56] All because you have a great high priest whose name is Jesus. Every piece of furniture specific in its order ending at the very throne of God is a picture of the gospel of Jesus Christ.

In other words, faith family, Exodus 25-27 is not a boring list of furniture. It's not a boring pattern. No, no, no.

It's a copy of heavenly things. The furniture is reminding you how you're even able to be in the presence of God in the first place. It's all a picture of home.

And I'm not just talking about Israel's home. I'm talking about your home. Because listen, what was seen in Eden and then reduplicated at Sinai and then modeled through the tabernacle was only preparing to show you the ultimate heavenly place or better said, the ultimate heavenly person where God and man would dwell, namely Jesus Christ.

Listen to the language that John uses. I told you I was going to be excited about tonight. Listen to the language John uses in John 1, verse 14.

[33 : 35] And the Word, in the beginning was the Word, and the Word was with God. The Word was God. Well, this Word became flesh, and everybody say it, dwelt among us.

Do you know what that literally reads? It literally reads, the Word became flesh and tabernacled among us. God is dwelling with humanity not in a portable place, but in a real person.

The Word made flesh. You see, not only did the tabernacle of Exodus point to the heavenly tabernacle of God's presence, it points you to Jesus because in Jesus we find the true tabernacle of God, namely where God dwells with His people.

We're about to celebrate Christmas. Tell me what Emmanuel means. God with us. Listen to John 2, verse 18. The Jews said to Jesus, Hey, what sign do you show us for doing these things?

And Jesus answered them, Hey, destroy this temple, and in three days I'll raise it up. The Jews said, You crazy. It's taken 46 years to build this temple, and you're going to raise it up in three days.

[35 : 05] But Jesus was speaking about the tabernacle of His body because He's the temple.

He's the tabernacle. Colossians 2, verse 9. For in Jesus, the whole fullness of deity, what?

Dwells bodily. Faith family, hear me tonight. Please lean in and listen. Your ultimate home is not made of drywall, siding, and hardwood floors.

Your true home is the person of Jesus Christ. Because it is Jesus where God and man dwell.

Let me say it this way. Notice it on the screen. You are never more at home than when you're in the presence of Jesus. That's when you're home.

[36 : 13] Not when you walk through the door, but when you walk through by faith the door of Christ. That's when you're home.

And if you say, Okay, I get that Jesus is the fulfillment of the tabernacle. That's clear. He clearly makes reference to the fact that the Word came flesh and tabernacled among us.

But don't we need furniture in this home? Well, guess what? Jesus is not only the tabernacle. He's the furniture in the tabernacle. You say, I need a lampstand.

John 8, 12. Jesus said, I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.

Pastor, I need a table of showbread. John 6, verse 35. Jesus said, I am the bread of life, and whoever comes to me shall not hunger.

[37 : 10] But I need an altar where I can do a sacrifice. 1 John 1, verse 29. Behold the Lamb of God who takes away the sin of the world.

But if I'm going to have a tabernacle, I need not just a lampstand and a table of showbread and an altar with sacrifice. I've got to have a basin of water. I've got to have a mercy seat. And I've got to have an altar of incense.

Well, Titus 3, verse 5 says that Jesus saved us, not because of the works done by us in righteousness, but according to His own what? Mercy. There's your mercy seat.

By the washing of regeneration, there's your cleansing and the renewal of the Holy Spirit. There's your incense. You have the tabernacle in Jesus, and you have all the furniture.

Amen. He fulfills it all, which means this faith family. Notice it on the screen. There's only one way home, and that is through faith in Jesus Christ.

[38 : 16] He's the home. He's all the furniture in the home, and no one comes to the Father except through Him. Now, I'll end with two questions, and the two questions are this.

What does that look like now? What does that look like now for us? Okay, we get the fact if we're stringing all this together, we've got Eden, and then that's imaged in Sinai, and then the tabernacle is an exact copy of that even with its very sections.

It's now on wheels. Then we come to another mountain, and that's Mount Zion, but then Jesus comes along, and He says, I'm not talking about that temple. I'm talking about the temple that is my body. That's where the fullness of deity dwells.

Well, then what would that mean now for us? Oh, my. Oh, my. How much time I got? I don't even care.

All right? Listen. Listen. Just look around. Look around where you are because this right here is home.

[39 : 28] This is home. You say, what do you mean? Look. I love this verse. This connects so many dots if you've been listening. Like, lean in and listen to this language that Paul uses to describe the church.

He's writing to a local church in Ephesus. We're a local church in Burnsville. And listen to what he says. Look. Through Jesus, you both have access in one spirit to the Father.

So because of Jesus, guess what you get to do? You get to dwell with God. You get to dwell with the Father. So guess what? You're no longer strangers and aliens.

Here's what you are. You're fellow citizens with the saints and you're members of the, oh, my, household of God. And this household of God is built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure being joined together grows.

You've got to be kidding me. Into a holy tabernacle in the Lord. In Jesus, you, church, also are being built together into a dwelling place for God by the Spirit.

[40 : 58] Spirit. So, oh, my, oh, my, oh, my. Am I excited tonight? What it means is, listen, what started in Eden, reappeared at Sinai, was then copied in the tabernacle, established in the temple, found its ultimate fulfillment in Jesus, and now it's experienced in the church.

church. And that means every single time you walk through these doors and we gather together to sing songs and break bread and hear the preaching of God's Word and the fellowship with one another, no matter how your week has gone, no matter what the issues you may have with one another, the very words that should ring forth from your lips every time you walk through these doors is home, sweet home.

Because the church right now is where God dwells with His people for in Christ we have been built together into a dwelling place for God by the Spirit of God.

So you have a tabernacle. His name is Jesus. And He has brought us together in a local expression of His body for us to experience home.

And one final question, not just what does this look like now, but what does this mean for the future? And you know I have to end here, right? How could you preach this and not end with Revelation 21, verse 1?

[42 : 44] Oh man. Then I saw a new heaven and a new earth. For the first heaven and the first earth had passed away and the sea was no more.

And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

And I heard a loud voice from the throne saying, Behold, the dwelling place of God God is with man. And He will dwell with them.

And they will dwell with them. And they will be His people. And God Himself will be with them as their God.

And He will wipe every tear from their eyes. And death shall be no more. Neither shall there be mourning or crying or pain anymore.

[43 : 49] For the former things have passed away. On that day, family, you will finally be home. Do you see it?

Do you see it? From the very beginning in Eden, you were made for home. God wants to dwell with you.

And He wants you to dwell with Him. But because of sin, we were cast out. So in Sinai, and in the tabernacle, and in the temple, it's all getting us ready for Jesus.

Where we're finally brought home. And right now, that gets experienced right here. When we gather on a Saturday night, or a Sunday morning, with all of our problems, and all of our issues.

But in this place, we find home. And we're waiting for that day. When we will all together, with every tribe and nation, finally be home forever.

[45 : 08] So faith family, this present life, with all of its suffering, will one day pass away. And death will be no more. And all of that is because of what Jesus did through the cross and resurrection.

And it's because of that, we will dwell with God forever and ever. Listen to me as I'm done. Listen, listen. All those tears you've cried, and all that sorrow you've known, and all the death that you've faced, will be no more.

And we're going to look in the beautiful face of our King Jesus.

And he's going to wipe away every tear. And you're going to say, there's no place like home.

Let's pray. Heads are bowed, eyes are closed. Listen just a moment. Nobody looking around. Just bow your heads, close your eyes for a moment.

[46 : 22] There are some of you here tonight that you need to come home in Jesus. You are restless. You are spiritually homeless. You are lost.

You have a mortgage, but you don't have a home. Tonight, you can find your true home in Jesus Christ. Others of you need to find a home at Faith Family.

You've been bouncing from church to church, and it's time to settle in and make yourself at home in a local church. Some of you, you need to come home to grace.

You've been running away from God, just like the prodigal son. And today is the day that you turn and return home.

God, our home is with you. You are our home. You created us and made us to dwell with you. And what started in Eden has been this long redemptive plan.

[47 : 31] And the tabernacle is a picture of our final home where we will dwell in your presence forever because of the sacrifice of Jesus, because of the forgiveness we have in Jesus.

We have fellowship with Jesus. He's the light of our life. We have the Spirit of God living in us. And because of the mercy of our high priest who offered himself on the cross, we will enjoy you forever.

I pray the glory of this would overshadow any suffering we may be going through right now. And I pray the glory of this would be so beautiful that if there's someone here tonight that knows in their heart they do not have a spiritual home, that they would find it tonight in Jesus.

We take a moment now, Lord, to remember the price to build this home. It cost the very Son of God who gave his life and died for our sins that he might bring us to God.

The only way home is through Jesus and what he did on the cross. Help us in these moments to remember what Christ has done for us.

[49 : 07] In his name I pray. Amen. Amen.