

The God of Re-Creation

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[0 : 00] Well, we're going to begin by talking about something people in Squamish are very familiar with, recreation. We're automatically experts on recreation here. So this is what the District of Squamish website has to say about recreation.

Squamish is recreation. There we go. It's just like God is love, Squamish is recreation. That's what we're about. And it continues. A strong and health-conscious community, Squamish is recognized as the outdoor recreation capital of Canada because of the never-ending outdoor activity options available here, made possible by the natural, physical attributes of our geography.

Whoever wrote that probably hasn't gone outside in a while. They're a little bit clunky. I've never heard anyone describe Squamish in those terms, but that's what it is.

That's what we are. So we're all experts here. I'm not going to do a full-on discussion like we did last week in the sermon, but I will sort of do a bit of a poll. So shout out your answers here.

What is the purpose of recreation? What is the purpose of recreation? Enjoyment? Sorry, renewal, relaxation, adjustment?

[1 : 17] Adjustment? I love that. Yeah, staying healthy? Fun?

Yeah? Hopefully. So some people, they go so intense into recreation, I wonder, are you really having fun? Are you really? You don't look like it.

One thing about that word recreation, if you just look at that word itself, you ever notice that it includes the word creation in it?

Has that ever kind of made you stop and think for a moment? Why does the word recreation look like it's saying re-creation? Like something is being created again?

A quick look in the dictionary showed me that the history of the word is that it originally comes from a Latin word. Like most English words, it's a long and arduous route to get to us.

[2 : 16] It comes from Latin and then through French and then to English. But it simply comes from a Latin word that does mean create again or renew. And so you can see how over time this word came to adopt its modern meaning.

You know, our culture has come to understand this recreation, this, you know, renewal. As something that happens, here's the way our culture thinks of renewal in our lives. Renewal is something that happens when you leave the office or the warehouse, you know, or your place of work or the home, and you find some sort of hobby or some sort of activity that brings you joy, that really gives you a sense of living, of being alive.

And Squamish has become a hub for people who are, to be honest, kind of militant about pursuing their recreational goals. You know, this is people who are like, I am going to get my recreation.

I'm going to get my renewal. This is important to me. So I'm going to move here to Squamish to get that for myself. Now, to be Christian means that we no longer settle.

We no longer settle for what our peers around us are settling for, settling for less than all that God has in store for us, less than the good life, the eternal life that he has to offer us.

[3 : 36] We no longer settle for recreation. Recreation is good. It has its place. But we're not just stopping there. We want nothing less than re-creation.

We want more than recreation. We want re-creation. We don't want to just feel new, a new feeling that is going to disappear. You and I want to be made new. Made new by the God of re-creation.

That's the way that a Christian thinks. And that's because you and I, we've learned this year from the book of Exodus in the Bible about this God of re-creation. We've learned that God is great as he overpowers the nation of Egypt and rescues his people from slavery.

We've learned that God is good as he provides for them along their desert journey, gives them his good laws on Mount Sinai. But you and I, we've learned from these laws, we've learned from his

Ten Commandments that God is great, but we are not great.

God is good, but we are not good. We don't have the power. And we don't have the persistent desire to do what is right, to do what is good, to love the Lord our God with all our heart, soul, mind, and strength.

[4 : 47] We don't have the power and the desire to love our neighbor as ourselves. No sooner had God's people, the people of Israel, received his law, confirmed a covenant relationship with him, than they immediately betrayed him.

They worshiped an image of a golden calf. They didn't, not even for 40 days did they have what it takes for a good and great God to be with them.

We aren't righteous enough either for a good and a great God to be with us. And that's a problem. And so what needs to happen is that you and I, we need to be made new.

We need to be recreated. That's what the tabernacle is all about, that we've been reading at the beginning of the service over the last few weeks and are continuing to read about the tabernacle and the priesthood in the book of Exodus.

The tabernacle is a royal tent and a courtyard that's built for the Lord. It's built for the Lord to be with his people. God has shown it to Moses as a place where he can dwell among his people, a holy God dwelling right there in the middle of a sinful people, a people who don't love what is good, a people who do what is wrong and rebel against God.

[6 : 07] Now we've reached the point in the book of Exodus that the time has finally come to begin construction of that tabernacle. And so we're going to spend the next few weeks examining the tabernacle and examining the priest who served in it.

And from that, we're going to learn all about the God who is with us this day. We're going to learn about the God who's with us, and we're going to learn about how we live with God with us, this new life that God has given to us.

So today we're going to examine what we learn in Exodus chapters 35 and 36. And a lot of this material is going to be a repeat of what came earlier in the book.

The people of Israel are beginning here to act on the instructions that the Lord had given them in chapters 25 through 31. Now since we are reading those chapters 25 through 31, week by week at the beginning of our worship service, we're not going to repeat that.

I'm not going to do a full reading of chapters 35 and 36 right now. But what I am going to do is direct our attention to several key moments. Some key moments in this account that give us insight into how the Lord's people are being recreated.

[7 : 21] Through his grace and mercy, how they're being recreated so that they can live in his presence. Now our first hint of how the Lord's people are being recreated, it's found in the very first words that Moses speaks to the people of Israel after their relationship with the Lord has been restored.

So right there in the beginning of the tabernacle instructions in chapter 35 verses 1 through 3, we read this. Moses assembled all the congregation of the people of Israel and said to them, These are the things that the Lord has commanded you to do.

Six days work shall be done, but on the seventh day you shall have a Sabbath of solemn rest, holy to the Lord. Whoever does any work on it shall be put to death.

You shall kindle no fire in all your dwelling places on the Sabbath day. Now when we read that, that raises, immediately if you're like me, that raises two big questions. First of all, what does this Sabbath commandment have to do with the tabernacle?

What's this doing here? It seems really out of place. What's this doing here? Second of all, why the harsh penalty? Why the death penalty for working on the Sabbath, even for lighting a fire to cook some food on the Sabbath?

[8 : 38] So let's start in reverse order. We'll tackle that second question first. You know, why the harsh penalty? Now if you want to know more about the Sabbath commandment, to get it in its fullness, what is this all about?

What does it mean? How is it significant to you and me today? I'm not going to rehash the material, because that's on our church's website. So go to our church's website, find the sermons, and listen to the August 6th sermon.

That's titled, The God of Rest. So that is a sermon about the fourth commandment, the fourth of the ten commandments, about the Sabbath commandment, the God of rest. And so we're not going to

rehash that material.

What we're going to do is focus here on one particular aspect of the Sabbath, something that actually didn't come up in that sermon. And this aspect is revealed in the tabernacle instructions, the instructions the Lord originally gave to Moses in Exodus chapter 31.

And the Lord said to Moses, So here we have the same penalty, for breaking, for profaning the Sabbath commandment, for treating the Sabbath like it's just any other day, like it doesn't matter.

[10:16] But the Lord first explains why the penalty is so severe. Before he gives the penalty, he explains why it's severe. It's because the Sabbath is a top priority to the Lord.

He says it is above all, above all you shall keep my Sabbaths. And why? Because this is a sign between me and you throughout your generations that you may know that I, the Lord, sanctify you. That is, I, the Lord, make you holy. I set you apart as holy, as belonging just to me. Now we've talked about how these covenant relationships in the ancient world, this is something that is somewhat different from what we encounter today.

These covenant relationships in the ancient world, these bonds, they were formed with a sign or a seal. The sacrificing of an animal, you know, maybe the sprinkling of that animal's blood on the parties of the covenant.

Like any relationship, a covenant relationship has to also be maintained. So you not only need a sign and a seal at the beginning, you need a sign and seal throughout. A covenant relationship cannot endure without regular renewal.

[11:26] A covenant relationship needs rituals, it needs rhythms to maintain and deepen those covenant ties that bind people together. That's why under the new covenant that you who are believers here today, that you're a part of this, under this new covenant that we have with God, we take part in communion together in the Lord's Supper.

This binds us together, this regular repetition of it. It binds us together and maintains the covenant relationship that Christians have with God and with one another. It is a sign of the covenant.

That's why the Apostle Paul urges married couples, couples who are bound together in the covenant of marriage, to maintain a regular sexual relationship with one another. Even in our informal relationships, regular rituals and rhythms, even in relationships that aren't like a formal covenant, we still do this.

They renew our relationships, these regular rituals. You know, you have a father who takes his son out on a fishing trip every August, regularly, year after year. You have a father and mother and children, maybe a whole extended family who always eat an evening meal together.

A teenager always, you know, meets up with his friends after school, goes home, plays video games. A young woman visits her grandmother in the nursing home every Saturday morning, and they just repeat this again and again.

[12:48] It's this expectation. This is what maintains our friendship. I'm sure each one of us have relationships. You've got relationships in your life where you just have these rituals you do together, these things that you repeat over and over, and it means so much.

It maintains your friendship. It keeps you from drifting apart. It's these regular times that are set aside for one another. You could even say maybe in a way they're holy to one another.

You're set apart. You're setting apart these times for one another. These things tie our relationships together. They bind us together. So an Israelite who ignores the Sabbath, that's like a Christian who never bothers with communion, who doesn't think it's important, who never shows up.

It's like a married couple who abandon their sexual relationship with one another. Not important. What's going to happen to that marriage? To keep the Sabbath is to mark out their relationship with the Lord as holy.

To know the Lord as their God who makes them holy. To ignore the Sabbath is to dismiss and to reject the Lord as their God.

[14:04] What it's saying is, I don't want the Lord to be with us. I don't want the Lord to be with us. It's an act of high-handed rebellion against the presence of God.

And that's why the penalty is so severe. This is not just a casual forgetting. This is an act of rebellion, of dismissal of God. Of making a statement in the community.

That he is not great, he is not good, he is not with us. And I don't want him with us. And because the Sabbath is a covenant sign, it's a holy time.

A holy time that is set apart for the Lord. This helps us understand what the Sabbath has to do with the tabernacle. There's one commentator who explains it this way. The tabernacle is holy space. The Sabbath, by contrast, is holy time. By building the tabernacle and setting apart one day and seven, God is truly recreating heaven in space and time.

[15:09] He's recreating heaven in space and time. And so the tabernacle and the Sabbath, they are both ways in which God is recreating his people by renewing his relationship with them.

God is recreating his heavenly presence right there in the middle of the Israelite camp in the desert of Sinai. That's why the Lord emphasizes this creation account from the book of Genesis.

He tells Moses in chapter 31, Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the Lord.

Whoever does any work on the Sabbath day shall be put to death. Therefore, the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as a covenant forever. It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. This creation account, it's built on a backbone.

[16:15] A backbone of six days of work and one day of rest. And it's no coincidence that if you take a look at these chapters 25 through 31, all these tabernacle instructions that the Lord gives to Moses, you're going to see a phrase repeated.

And the Lord said to Moses. And the Lord said to Moses. And the Lord said to Moses. And it's repeated six times as God gives instructions for building the tabernacle. And then one more time, a seventh time as the Sabbath is introduced.

Even in the way it's structured. That's not a coincidence. It's no coincidence that the tabernacle and the priestly garments that we heard about at the beginning of the service last week, all of these include gold, precious stones that are like those found in the Garden of Eden where God first dwelt with man.

It's no coincidence that the curtains of the tabernacle are woven with patterns of angelic beings called cherubim. That the Ark of the Covenant, God's throne, it features two golden cherubim on top.

We're going to learn more about that next week. That's because the cherubim are described in the Bible in places like Ezekiel chapter 10, like Revelation chapter 4. They're these living creatures, these spiritual beings who stand in the presence of God.

[17:31] They're the gatekeepers to his throne room, the gatekeepers to his glory. They once guarded the entrance to the Garden of Eden so that sinful human beings could no longer return to the presence of God and find life there.

When God is commanding Moses to build this tabernacle, when Moses is issuing the command to his people, what God is saying, what Moses is saying is that God is bringing his new heavenly presence down to earth to be among them.

God is with us. And that the Lord is reforming his people into a new people. He is recreating them in the image of God.

The Lord has made his people into a new creation to live in his holy presence. The Lord has made his people into a new creation to live in his holy presence.

Now, a month ago, we learned how this tabernacle, how this temple that was the follow-up to the tabernacle, a temple built later in Jerusalem, these things, they're a shadow cast back in time.

[18:42] A shadow cast back in time by the man Jesus Christ. A man, someone who is fully God and at the same time fully man.

God dwelling with his people. And so, you and I who believe in Jesus Christ, we are now located in Christ.

That's the phrase that's often used in the New Testament. We're located in him, in Christ, in this holy place, this true tabernacle, this place where God is recreating us.

And so, the Apostle Paul writes in 2 Corinthians chapter 5, If anyone is in Christ, he is a new creation.

The old has passed away. Behold, the new has come. You're a new creation. You who are Christians, you have been made into a new creation.

[19:44] That's who you are. You are a new person now. God has made you new. That old person, the person you used to be, the person who belonged and fit into the world as it is now, that

person's gone.

Passed away. Dead. You're a new person. You're belonging to the world as it is going to be. The world as it will be when Christ returns. When heaven comes to earth. When God makes all things new. That's where you're at home.

That's where you fit in. That's your country. The Lord has made his people into a new creation to live in his holy presence.

And so, even now, you and I, we are being recreated. Since we are in Christ, we learned a month ago that we are being built together as the true temple.

[20 : 54] Christ is the true temple. And we're being built together as his body into the true temple, the true tabernacle. The Holy Spirit is dwelling in us in this temple. He's revealing to us the glory of God.

Just like Moses saw his glory. Just as we learned last week, how Moses saw the glory of God. His face became so radiant. So shining. So bright. That he had to hide it behind a veil.

And so, Paul writes in 2 Corinthians chapter 3 about you and me. He says this. And we all with unveiled face. There's no more veil anymore. Unveiled face.

Beholding the glory of the Lord. Are being transformed. Are being recreated into the same image from one degree of glory to another.

For this comes from the Lord who is the Spirit. So, you and I, we're being transformed. That's such a weak word. I mean, the literal statement is even better.

[22 : 00] We're undergoing a metamorphosis. We're undergoing a metamorphosis. This ugly, hairy caterpillar.

I'm sure that's the way you guys think of me. But guess what? I'm not going to stay that way. This ugly, hairy caterpillar is changing its form.

It's about to become something radiant. Something lovely. Just like the Lord whose presence we live in. We're going to be made like him.

We're transformed into his image. With his glory. Something better than you are. We are being recreated by God, the Holy Spirit. Who lives in us, his temple.

With greater and greater and greater degrees of glory. And even just in the couple of years I've gotten to know some of you, I've seen this happen. I know some of you by name. And I know, even just two years ago, what you were like.

[22 : 58] And I look at you now and I'm like, man, there's more glory there. You're undergoing a metamorphosis. You're changing. You're more like Jesus. There is a beauty there that wasn't there before.

The Lord has made his people into a new creation. To live in his holy presence. And that's been made possible. Because Jesus Christ has given us access to God our Father.

He's given us access to be in his presence. To behold his glory. Access to that inner throne room of heaven. Where the cherubim are. In the presence of God.

That inner throne room. It's represented by an inner room in the tabernacle. And the instructions that the Lord gave in Exodus chapter 26. Here's what he tells Moses. You shall make a veil of blue and purple and scarlet yarns.

And fine twined linen. It shall be made with cherubim skillfully worked into it. And the veil shall separate for you the holy place from the most holy.

[24 : 06] So the tabernacle has two rooms in it. You've got this holy place. This sort of rectangular entry area. There's going to be things there like the lamp stand.

A table with the bread of the presence. And the priests. All the priests can enter there. But there's an inner room. The most holy place. Often called the holy of holies.

The most holy place on the planet earth. And it's shaped like a cube. It's 15 feet long. 15 feet wide. 15 feet high. And in that most holy place.

There. There is the Lord's throne. There's the Ark of the Covenant. That's where it's located.

There's a later version of that most holy place.

In the temple. That stood in Jerusalem. The time when Jesus was crucified. And that most holy place also had a veil. That most holy place was also a big large cubic room.

[25 : 10] With a great veil in front of it. A great massive curtain. And only the high priest had access. To that most holy place. And only at one time of the year. But then Christ's death on the cross.

Brings a massive shift. In the way that God relates to his people. In Mark chapter 15. We read this. As Jesus is dying on the cross. Jesus uttered a loud cry.

And breathed his last. And the curtain of the temple was torn into. From top to bottom. Utterly torn apart. That inner curtain.

That veil. Because access has now been granted. To the most holy place. To the presence of the Lord God Almighty. And we are no longer confined to the outer courts of the temple and tabernacle. We are no longer even confined to that first section. The holy place. In Hebrews chapter 9. We read. That the Holy Spirit indicates that the way into the holy places is not yet opened.

[26 : 12] As long as that first section is still standing. Which is symbolic for the present age. In other words. There is that most holy place. But there is. In this present age. There is still something in the way.

There is a first section still standing. That is the way the world is. Until God intervenes. And sends his son. And God is bringing into this world.

You know what. You know. I know that word. The word new age carries so many connotations to it. Because it means so many wrong headed. Wrong minded spiritual movements. But in the truest sense of the word.

We as Christians are new agers. Because God is bringing a new age to this world. A new heavens and a new earth. There is a present age.

But there is a better age coming. And it is brought by Jesus Christ. It is a new creation. A new world. And so we read further about how Jesus has done this.

[27 : 11] And brought this new creation. That is going to give us access to that inner room. When Christ appeared. As a high priest. Remember the one. The only one who has access to that inner room.

Christ appeared as a high priest. Of the good things that have come. Then through the greater and more perfect tent. So you know. Remember that the tabernacle of a tent.

It is a copy of something heavenly. There is a greater and more perfect tent. Not made with hands. That is not of this creation. He. That is Jesus. He entered once for all.

Into the holy places. Not by means of the blood of goats and calves. But by means of his own blood. Thus securing an eternal redemption. Jesus has died on the cross.

He shed his own blood. And he has made his way into that holy place. Secured an eternal redemption for us.

[28 : 10] And given us access to enter with him. Because we are in Christ. Because we belong to him. And now that relationship with God that we could not have before. That was impossible for us to have before.

Now we have it. Now we have that relationship with God. And we know that one day. That new creation. Is going to be.

We are just seeing glimpses of it now. Hints of it now. Little bits of it breaking into our present time. But one day this new creation.

Is going to be fully realized on the earth. It's going to come in its fullness. The book of Revelation talks about this. It uses this image of a gigantic city. This image of a city.

It calls the new Jerusalem. And the city is. Descending from heaven to earth. God's presence. Dwelling with his people on the earth.

[29 : 09] And the city is described in Revelation chapter 21. As follows. The city lies four square. Its length and width and height are equal. Now why is the city shaped like a cube.

In John's vision. His vision of future things. Because that's the shape of the most holy place. Because God's presence is finally.

With his people. And not just little glimpses of it. Not just glimmers. Not just little hints. It's there. In all of its fullness.

He is with us. In all of his fullness. He holds nothing back. The God who is great. The God who is good. Is finally going to be. The God who is with us.

And it won't be with us. Like he was with Moses. Where he's covering him. In a sort of a crevice in the rock. And hiding as much of his glory as he can. So Moses can survive. Will be made new.

[30 : 11] A metamorphosis. A new creation. So that God can be with us. In all of his glory. Holding nothing back. And we can see him as he is. Everything that God is.

The fully satisfying God. The great and good God. He is going to be present on earth. With you. With me. Forever. And ever. Forever. And that is why he announces. In Revelation chapter 21. Behold. I am making all things new. And that means you. And that means me. We who believe in Jesus Christ. I'm making all things new.

The Lord has made his people. Into a new creation. To live in his holy presence. So if God has done all of this. On our behalf. If Jesus has already made a way for us. Into the presence of God. Through the broken. In body. Through the shed blood of Jesus. Then all that work's already been done. Right? And it has.

[31 : 08] We might think then. We might make a mental error. And we might think. Well I've got not. There's nothing further. For me to contribute. To the work of God. I can just sort of like. Jesus has done all the work.

So I just sort of. Sit and keep living my life. The way that I always did. Well. No. God has given us access. Into his presence. Yes. He's given us a promise.

That someday we will experience. The presence of the Lord. In all its fullness. Yes. And at the same time. The author of Hebrews explains. This new access.

It doesn't leave us. To become passive. It doesn't lead us. To just do nothing. To just keep living the way. That we always lived. As though we belonged. To this world.

That's passing away. No. This new access. Spurs us on to action. It spurs us on to act. In Hebrews chapter 10. Here's what we read.

[32 : 01] Therefore brothers. Since we have confidence. To enter the holy places. By the blood of Jesus. By the new and living way. That he opened for us. Through the curtain.

That is through his flesh. And since we have a great high priest. Over the house of God. Let us draw near. With a true heart.

In full assurance of faith. With our hearts sprinkled clean. From an evil conscience. And our bodies washed with pure water. Let us hold fast. To the confession of our hope.

Without wavering. For he who promised. Is faithful. And let us consider. How to stir up one another. To love and good works. Not neglecting to meet together.

As is the habit of some. But encouraging one another. And all the more. As you see the day drawing near. The day of Christ's return. The day when. God makes all things new.

[33 : 03] Notice how that access. That special relationship with the Lord. That doesn't drive you and me. Into this sort of. Me and Jesus relationship.

Where we just sort of cloister ourselves. Like monks in a room. And it's just me. And Jesus. And I don't need anybody else. Far from it.

The exact opposite of that. It drives you and me toward one another. Not away from one another. Not away from God's church. Not away from God's family. But toward. That's what happens.

To people that God has recreated. We stir up one another to love. And good works. We don't abandon those regular.

Meetings of our church family. That rhythm and ritual. That shape our relationship with God. And with one another. We don't just abandon them. We don't just run off. When there's something better to do. We don't just show up in church.

[34 : 02] When you know. There's no snow in the mountains. So I guess I'll just come to church this morning. No. That's not who we are. We challenge each other.

We encourage each other. To draw near to the Lord. Because we know that if I just. If I'm just by myself. I lose sight of this. I forget that I'm a new creation.

I forget who I am. I need people in my life. Who can each Sunday. As we worship. And on my Wednesday night growth group. Who can remind me.

Dave remember who you are. Remember who God has made you to be. Remember the access. That he's given you to his presence. I need that. We need to encourage each other.

To draw near to the Lord. To hold fast. Our faith. And doctrine. And this shouldn't surprise us at all. That we need one another. That we are meant to encourage each other.

[35 : 02] Because as we learned a month ago. The true tabernacle and temple. It's not only Jesus Christ. It's also the church of the living God. It's the body of Christ. We are together.

The temple of God. We are together. The holy place. Where his holy spirit. Dwells. The Lord has made his people into a new creation. To live in his holy presence.

So we craft and contribute to his church. To reveal his glory. So we craft and contribute to his church. To reveal his glory. And that's what's happening in Exodus chapters 35 through 40. Through the remainder of the book of Exodus. Because the people of Israel. They've received all those instructions for the tabernacle from Moses. The instructions that we're reading about at the beginning of each Sunday worship service.

And so the people of Israel. They get to work on crafting the tabernacle. And contributing to its construction. There's a reason these chapters are containing so much repeated material.

[36 : 04] That came from chapters 25 through 31. Now to a modern reader. To someone like you and me. With modern expectations of what literature should look like. And what a story should look like.

You know. All this material seems. It might seem tedious. It might seem redundant. Like I've heard all this before. Why are we going to this excruciating detail over again? There's a point being made. God's not wasting a single drop of ink here. The point being made is this. The people of Israel are carefully. Studiously. Obeying every last instruction that the Lord has given to them.

You know what? After that whole golden calf fiasco. That's incredibly refreshing. Isn't it? What a refreshing response of obedience from God's people.

The book of Exodus ends in a high note. It ends in a good note. God's people are at work. Obeying him. Building the tabernacle. They're crafting and contributing.

[37 : 07] To his presence among them. Now we'll talk about the craftsmen. First let's talk about the contributions. Chapter 35 verse 29. Here's what we're told.

All the men and women. The people of Israel. Whose heart moved them to bring anything for the work that the Lord had commanded by Moses to be done. Brought it as a free will offering to the Lord.

And so first of all this is a response. It says from the entire community. This isn't something that's just limited to the priests. It's just limited to the Levites. They're the only ones doing the work.

They're the only ones doing the contributions. It's not something that's limited to the men or to the head of the households. This is everyone. Everyone.

Old and young. Male and female. They're all coming. They're all freely contributing. And they're bringing whatever they have to bring. No one person has it all. They're bringing, you know, this person has a few earrings they can throw in.

[38 : 05] This person has some ornaments. They've got precious metals and stones. This person has some fabric. They've got some dye. This guy happens to have some acacia wood. He probably got from a traveling merchant. This person has animal skins.

And they're all just bringing what they have. In fact, their generosity, it actually gets a little bit out of hand. As we read in chapter 36 verse 3. They still kept bringing him freewill offerings every morning.

So that all the craftsmen who were doing every sort of task on the sanctuary came. Each from the task that he was doing. And said to Moses, The people bring much more than enough. For doing the work that the Lord has commanded us to do.

So Moses gave command. And word was proclaimed throughout the camp. Let no man or woman do anything more for the contribution for the sanctuary. So the people were restrained from bringing.

For the material they had was sufficient to do all the work and more. So you know it's been a successful capital campaign. When you have to tell the people, Stop giving! Stop! We have too much!

[39 : 09] You're just making more work for our craftsmen. They can't handle all of this. Oh, that this would be the mindset of us as believers. Of our church family.

Whether it's financial resources. Whether it's our time or our energy. That we would be overflowing with generosity. Eager to support our church. Eager to support one another. As we build up God's house together.

Because we've been made new. We're a new creation. And this is what newly created people do. That's the way we live. Here's what I have. How can I use it?

How can I help? How can I contribute? It's not much. You know, there's an old saying in church ministries. I've heard this is true in non-profit ministries. Charity ministries in general.

That 20% of the people do 80% of the work. That's not the way the tabernacle was built. This is not the way that God intends for you and me to build his church.

[40 : 12] This is the work. This temple of the living God. This is a community project. And every last one of you has a part. You all have a part to play.

You all belong. Young and old. Rich and poor. Male and female. You know, some of us have a lot more money.

A lot of more disposable income. You've got a lot of wealth to give. Some of us don't have very much. But God loves a cheerful giver. In Luke chapter 21, Jesus shows us how God views you who give generously.

Even if you don't have a lot to give, here's how God views you. Jesus looked up and saw the rich putting their gifts into the offering box. And he saw a poor widow put in two small copper coins. And he said, truly I tell you, this poor widow has put in more than all of them. She's given more than all the rich people combined.

[41 : 13] For they all contributed out of their abundance. It didn't cost them that much. But she, out of her poverty, put in all she had to live on. It's not about the sheer quantity.

It's about the sacrifice that's made. It's about the cheerfulness with which the gift is given. The joy of giving to the work of the Lord.

We're all able to give generously to the Lord's work of recreation. So first, this is a response from the entire community that we all give. We all play a part. We all contribute. And second, this is a response that's empowered by the Holy Spirit.

In chapter 35, verse 30, here's what Moses tells the people. See, the Lord has called by name Bezalel, the son of Uri, son of Hur, of the tribe of Judah.

And he has filled him with the spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship, to devise artistic designs, to work in gold and silver and bronze, and cutting stones for setting, and in carving wood, for work in every skilled craft.

[42 : 23] And he has inspired him to teach both him and Oholiab, the son of Ahisamach, of the tribe of Dan. So the Holy Spirit picks out, calls by name, chooses, and empowers a man named Bezalel.

And that's, you know, if any of you are thinking of having more kids anytime soon, there's a good name. Bezalel. To lead the efforts. The Lord gives him, the Holy Spirit gives him an extra measure of ability to craft the tabernacle, to make it with skill, to teach others how to do the same, how to do all of the skilled art, skilled work of craftsmanship, artistic talent.

And Bezalel is empowered to serve as his craftsman, as an artist, as a teacher, as an administrator. Now in the church today, the Holy Spirit, he's empowered you and me, in a similar way, to do the same thing for his temple, for the local church.

In 1 Corinthians chapter 12, the Apostle Paul writes, Now there are varieties of gifts. He's talking about, you know, the ways that God has, the Holy Spirit has given us the ability to serve.

There are varieties of gifts, but the same Spirit. And there are varieties of service, but the same Lord. And there are varieties of activities, but it is the same God who empowers them all in everyone.

[43 : 48] To each is given the manifestation of the Spirit for the common good. So what he's saying is that the Holy Spirit has empowered each and every one of you who are believers to serve him here at Squamish Baptist Church.

And the reason the Holy Spirit has given you ability, has empowered you, has given you some way to contribute and to serve others and to care for others, is so that we can not only contribute financially, but we can also serve one another for the common good.

That's why God has given you spiritual gifts. Not out of an act of sort of self-expression and self-fulfillment, but he's done it so that you can serve one another. So you can build up God's temple.

It's a community building gift. Your spiritual gifts, whether they're serving, whether they're teaching or administration or showing mercy or generosity or any other gift, it's given by the Holy Spirit specifically so that you can help craft Squamish Baptist Church as the temple of God, as a place where his glory is revealed to the town of Squamish.

That's what God the Holy Spirit has done for you and done for his church. You are a gift to his church. Some of you may think that your gifts aren't valuable.

[45 : 08] Some of you think that the way that you serve, it's not as important as the way that, you know, the pastor or the elders serve. It's, you know, it's not as important as, you know, the musician. It's not as important as the visible leaders of our church.

You're wrong. You're wrong. Just as God loves a generous giver, even if that giver doesn't have much to give, God loves a willing servant.

Even if that servant can't contribute the time that others can contribute, even if you've got a hectic and busy life and you can only give a little bit, then give that little bit. That's okay. Even if your gift doesn't put you in a position of prominence that others have, that's okay.

God loves a willing servant. And Paul writes in 1 Corinthians chapter 12, the eye cannot say to the hand, I have no need of you, nor again the head to the feet, I have no need of you.

But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another.

[46 : 13] If one member suffers, all suffer together. If one member is honored, all rejoice together. Now you are the body of Christ and individually members of it.

So he's saying, stop thinking of yourselves in individual terms, as though what happens to you doesn't affect anybody else in the church. When you hurt, everybody hurts.

Just like, you know, if I walk off stage and stub my big toe, my whole body hurts. Okay? It's not like my head's thinking, oh, well, that's nice, that happened to my big toe, but the rest of me is fine.

No, your whole body feels it. If somebody gives me a nice back rub after the service, that feels good everywhere. You know, we all suffer together.

We rejoice together. And he's saying, you know, so we serve together. We share our lives with one another. And we honor one another. We don't look down on other people because, you know, oh, well, you just do that in the church.

[47 : 11] You're easily replaceable. Anyone can do that. No. No. What you do is honored. What you do is good. And it's precious in the sight of God.

The Lord has called us all to serve together as one body. We're craftsmen. Each and every one of you is a craftsman. Constructing his tabernacle, his church, here at SBC.

And just as the weavers who wove the tabernacle curtains, they were just as important as the metal workers who formed the ark. Those, you know, those who make coffee, those who greet guests, those who visit hilltop residents.

I could just list off one thing after another that I know many of you do. Many of you do behind the scenes. Nobody knows you're doing it. But you're doing it faithfully. That's wonderful. That's lovely. And you're just as important as the preacher. You're just as important as the guy leading worship. The Lord is recreating his people through the work of craftsmen and contributors to his house, the church.

[48 : 12] So God has made you a new creation, not only to live in his holy presence, but to live in his holy presence as a community, as a family, as the family of God.

We are a single building built on the foundation of Jesus Christ together. The Lord has made his people into a new creation to live in his holy presence, so we craft and contribute to his church to reveal his glory.

Our God, we thank you. I thank you that you haven't just saved me. And not only that you haven't just saved me, but that you haven't saved me as an individual, as though it's just me and Jesus, off on our own.

Thank you for giving me this family. Thank you for making me part of this church. And I thank you that each and everyone who belongs to this church is here, is a part of us.

And oh, for those who feel that they haven't, they don't contribute much and what they do isn't valuable, would you show that their labor is not in vain, the work they do is good.

[49 : 30] Encourage them. For those who are, who want to find ways to pitch and contribute and are looking for them, to give them the boldness to ask for help, to ask for opportunities, give them opportunities, bring them their way, Lord.

Show us how we can care for one another. Not for the sake of our own glory, not for the sake of our own self-empowerment or pride, but so that we can be built together and undergo a metamorphosis.

Make us a new creation so that we can live with you forever and ever. Amen. Amen. .

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