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Exodus 31, we have is our portion, the whole chapter. Which will seek by God's help to hear preached. So let us ask him for that help. Her father in heaven. If? The help of your spirit and the feeling of your spirit. Was necessary just for men to make. Things out of fabric and metal and wood correctly.

How much more do we need now? The help of your spirit. For him, who preaches lord. We'll have mercy by your spirit to give light. To the mind. Liberty. To preach correctly. I was boldness. And for all of us who hear O Lord give us the help of your spirit to hear with faith.

That we might give up our Hearts and thoughts unto you to be instructed by your word. Give us understanding. So that we may Apprehend. That which we hear? Give us the strength of our hearts towards you, that we would be moved. Give us conviction. Commitments to do what you instruct.

That you would be glorified. That your word would be preached and heard, even the way we heard about in the scripture this morning, A boldly and with reasoning. And with convincing and conviction. And that you would be glorified in producing. The fruit of Christ likeness in your people. By the work of your spirit with your word.

So, for all of these things, We ask unto your glory in Jesus name. Amen. Exodus 31. These are the words of God. Then you always spoke to Moses saying, see I have called my name, Bezalel, the son of Urie, the son of her of the tribe of Judah, and I have filled him with the spirit of god and wisdom and understanding and knowledge.

And then all manner of workmanship. To design artistic works to work in gold and silver and bronze. And cutting jewels for setting in carving wood and to work in all manner of workmanship. And I indeed I have appointed with him. A holy ab the son of a he's a math of the tribe of Dan.

And I have put wisdom in the hearts of all the gift to the artisans. That they may make all that. I have commanded you The tabernacle of meeting the ark of the testimony and the mercy seat that is on it. And all the furniture of the tabernacle, the table, and it's utensils.

The pure gold lamp stand with all, its utensils The altar of incense, the altar of burnt offering with all its utensils and the lavender and it's base. The garments of ministry, the holy garments for Aaron. The priest in the garments of his sons to minister as priests and the anointing oil and sweet incense.

For the holy place. According to all that. I have commanded you they shall do. And y'all always spoke to Moses saying. Speak also to the children of Israel saying, surely my sabbath's use of keep For it is a sign. Between me and you throughout your generations. That you may know that I am Yahweh who sanctifies you?

You shall keep the Sabbath, therefore For it is. Holy to you. Everyone who profains it shall surely be put to death. For whoever does any work on it? That person should be cut off. From among his people. Work shall be done for 6 days. But the 7th is the Sabbath of rest.

Holy to Yahweh Whoever does any work on the Sabbath day? He's all surely be put to death. Therefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, as a perpetual covenant. It is a sign. Between me and the children of Israel. Forever. Foreign 6 days y'all way made the heavens and the Earth.

And on the 7th day, he rested and was refreshed. And he made and he had. And when he had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the testimony tablets of stone. Written. With the finger. Of God. As far the reading of God's inspired and inherent word.

You look to him to add his blessing to the preaching. And the hearing of it. Well, verse 18 reminds us. That this passage this chapter is functioning. As a conclusion to something that began in chapter 25. When Moses went up the mountain by himself to receive instruction. That he would give and it has covered especially the instruction about the construction.

Of the tabernacle. This is the conclusion to the instructions, about all of those pieces of furniture about the tent itself. The things that are summarized here. From verse 7, through verse 11,

And as the conclusion of it, he gives us not just the conclusion of x's 25 through 31, but in a sense, A conclusion of the whole story of God's creation of and work among his people up until this point. And we see that and by combining verse 17 and verse 18, at the end of our passage, it is a sign between me and the children of Israel forever.

4 and 6 days, Yahweh, made the heavens and the Earth. And on the 7th day, he rested and was refreshed. And when he had made an end of speaking with him, on Mount Sinai, Etc. And so the story of God's working among humanity so far, is that he has created a people to be in his image.

He created as an act of work over 6 days. Even though many people who want to argue against how the Bible said that God created argue against it by talking about what God could have done, I believe, God could create everything just in a moment. Well. You're correct, he good.

But the question is, not what could you do? But what did you do? And the one who tells us about, what did he do is God himself. And so there's that begs a question. Well, why? Why didn't God just create everything in a moment? Why did he take six days?

Why did he sick take 6 days and use things that he made to make other things? Why have the ground bring things forth and the sea? Bring things for it. Why? When his his about to make man, does he fashion does he form man's body from the dust of the earth?

Why would God get down and dirty and do things like work? Well. In part because he's making people in his image. And he's going to give them to image him. By doing things. Like work. And so, when it comes to the tabernacle of this place, where God remakes, his dwelling among men recalls for us, even the the visual images of Eden.

With the with, you remember the tree lamp and the pomegranates that are embroidered and not just even Eden as it was. But that to which Eden looked forward with all of the gold overlay and the the candle lights that would shine and give that otherworldly, heavenly rich display. That even as God.

Is producing that. Tabernacle that is joining Eden from the beginning of his dealings with men in the Bible to the new Jerusalem. The the heaven that is to come the tabernacle holding on to those two things. God's dwelling place with man he dealt with man. Man, walked with him in the garden, the end of the Bible.

The The great announcement will be God's dwelling place is with men. And now in the tabernacle He has redeemed, the people, and he's dwelling in the midst of them, and in producing that tabernacle He gives his people, the privilege. Of working. And so we have in this passage, really it divides.

Fairly evenly in versus one through 11. Versus 1 through 11. We have the god's blessing, his people to image him in work and in verse 12 through 18, God's blessing his people to image him in worship First God's blessing, his people to image him in work. We've just considered and fault for a moment that God doesn't need our help.

He doesn't need our help creating everything in 6 days and he didn't need as it were Moses's, help either and making making the two-stone tablets. Did he? Did you notice children? Who wrote or who made the tablets? And it says, it was written with the finger of god. Now, I wonder if there are any well.

Enough instructed children in here, who can tell me whether God really has fingers. Can you see God? No, I cannot see God.

I cannot see God, but he always sees me. It was earlier in the children's catechism. What is God? And the children's catechism question is, God is a spirit and Has not a body like men, he doesn't have actual fingers. And yet he talks about how he made the tablets using, the imagery of finger, using the imagery of work almost as if to say, it wasn't Moses's fingers.

And it wasn't Moses's tools. God can make tablets with writing on them in stone, or by himself. He doesn't actually need us. And yet. He is pleased and gracious, and merciful. To employ us. Anyway. To give us the privilege of being used by him in the work that we do in this, he underlines in the very beginning of the passage by telling us What he has done for Bezalel and a holy ab, and the other ones who are with him, then you always spoke to Moses saying, see I have called my name, Bezalel, the son of Ori, son of her of the tribe of Judah, and I have filled him with the spirit of god, In wisdom.

Now, I think sometimes we have this almost insane idea. That spiritual things, things pertaining to that God's actions upon the solar or the actions of our souls that honor and please God. Those are things that you learn from the holy spirit. But earthly things, material things, things like planting, you know, when to till your garden and starting the seeds inside and all the sorts of things that Yeah, my wife and daughters are much better at than I am that.

Those are things that you learn from the creation. Now, you learn those things, by means of the creation. But there's no such thing as any wisdom, that doesn't come from God. Even in the creation itself. God communicates to us that the Holy spirit is the one who rules over and sustains all things at all times by giving us that image of God, creating the heavens and the earth and the spirit of god doing what hovering over brooding over, like a head over her chicks, hovering over the waters, Need someone at 4 tells us that if God withdraws his spirit.

Everything would just cease with perish immediately. Yes, it is the Holy spirit who must give us life to believe in Jesus Christ. And the Holy spirit, who comes and dwells in the heart of the one who believes in Jesus Christ, and convinces us. That god is our father, our abba and leads us to follow the Lord, Jesus Christ, as the spirit of Christ and being led by the spirit, we put to death, the deeds of the body, and all those wonderful things.

Such as we find in Romans chapter 8 about the Holy Spirit. But it is the Holy spirit from whom all life comes. There's not some generic abstraction of life out there that isn't given By the living. God and God the Holy spirit. It's from the holy spirit. That always wisdom comes.

And so in imaging god, to do this work. There was a dependence upon the Holy spirit and he tells us very specifically. See I have called by name Bezalel the son of Ori. The son of her of the tribe of Judah. You see there was once a man named Jacob.

And he got conned by his uncle into Marion two daughters instead of one. And the two daughters had this arms race of babies to try and compete. For which one could be more loved by the husband and in that arms race of babies. There were three disappointments. Named Ruben Simeon, and Levi, not because they were disappointing.

But because the mama who thought that her husband would love her. Did not found that. Her husband did not see her and And love her. After having born him three sons. So when she bore the fourth son, She named him, praise saying she would just praise God. You're giving up on the affection of Jacob.

She's just going to praise God. And when a wonderful name, Judah is, but Judah doesn't turn out to be a wonderful guy. At first. And he does things like, Commit, adultery with his daughter-in-law. Because he thinks she's a prostitute. And yet God saves him. And God brings him to a place of leadership.

Among his brothers, where he ends up saving being an instrumental and saving Joseph's life. And then God gives this redeemed sinner the blessing. Of of being prophesied to be the one from whom. The Christ would come the one from whom Shiloh would come. And the scepter the rule of God on earth would end up.

Never departing from his house. And this guy named Judah had a whole bunch of descendants. And in his among his descendants. There was one named whore. And who had a boy named Orti and Ori had a boy named Bezalel. And God decided. From before the world began. That this bezel Elle from this family of this center that had been redeemed by this grace.

Would end up being. Bye by the feeling of the holy spirit. A master workman. To design, artistic works, and work in gold, and in silver, and bronze, and cutting jewels for setting and carving wood. It was the Holy spirit, who did that. Is the Holy spirit who filled bezel for that.

Now, God did not tell Moses and he has not necess, he hasn't told me not not, not necessarily and told me. My name. What part of his work in this world. He has called each of you two. But he has not any less called you to the part that he has given you and your family.

Whether you are the first in your family, whoever came to faith in Jesus Christ or whether he has been working by his grace to redeem sinners for generations in your family and the part that you're going to have in your household and the part that you're going to have in this church or other churches and the part that you're going to have and whom you're going to marry and what the Lord is going to bring from that.

And all those who are going to hear about him or see the the transforming power of Jesus Christ and the way that you live your life, But he has no less called you by name to all of those things. Is not no less called you by name to do your math, homework in the morning and your chores.

You know, fold the laundry tomorrow afternoon or whatever it is in your life. And it is no less by the ministry of the holy spirit to you. That you must do those things as it is by the ministry of the holy spirit that you must kill sin or grow in love, and joy, and peace, and patience, and kindness and goodness and faithfulness and gentleness.

What time kindness and gentleness and self-control.

He calls my name each one. To his specific work. And that's the case of course, in a very highlighted way here in the tabernacle with bezel, getting several verses of press from verse 2 to verse 5 and then a holy ab the son of a Houston map of the tribe of Dan, something similar and all the, why is wise ones or is it says here, gifted artisans, but it's just the name, the word for wisdom just appears something like three times over the space of six words here in different forms.

That they may make all. That I have commanded you. You see God? Worked. Because he was going to create those who bore his image to work. And we're only able to work. By his. Spirit. He sustains us in doing and making and working things and there are We're not going to go over all the instances of it but the primary verb that appears throughout this passage and is translated a bunch of different ways.

Both in versus one through 11 and in versus 12 through 18 is a verb for to do, or to make or to work. It's the same verb And as we do those things, he sustains us in that workmanship. To, which is called us, he sustains them very particularly in the making of the tabernac.

To that workmanship. At the end of verse 3 to that workmanship, at the end of verse 5, And those are not the the same form of the verb. The other verb is much more common, this one, is a little. A little less common, and it's a different word. And it's repeated at the beginning of verse 15 which where they translated work, Although it's that workmanship word or that word, that's translated workmanship at the end of verse 3 and the universe 5 and we'll get there.

You see God from all eternity is not working. God in and of himself is complete. When he creates. He does something outside of himself for the first time, And he gives us to image him. In working, first of all. All of these things. That he makes. And that he has ordained to be used for their fellowship with him.

To have God dwell among them by way of worship in his presence in the tabernacle and all the atonement and the consecration. Everything we've been hearing about for the last several months in Exodus 25. 3:30, we now hear an excess 31. He is feeling men with his spirit to do work.

Although he could have done it himself, he's giving men to image him. And the work that he, Calls them. To do. So imagine God didn't work but then there's this very interesting. Insertion. Of. The reminder about the Sabbath and it is in the context of the building of the tabernacle specifically And you always spoke to Moses saying.

Speak also to the children of Israel saying, surely my Sabbaths, you shall keep Verse 14, you shall keep the Sabbath. Everyone who profains it shall surely be put to death, whoever does any work? And that's the, the more common word on it, that person shall be cut off from among his people.

Work or workmanship. That's the less common word shall be done for 6 days but the 7th is the Sabbath of rest. Holy to Yahweh. Whoever does any work and that's the doing making creating word? Whoever does any work on the Sabbath day? He shall surely be put to death.

He's talking about it in the context of the building of the tabernacle. Mean, if anyone could ever excuse themselves and say well you know I really believe that this is This is spiritual work. This is religious work. This is church work. After all, I'm working on. Don't, you know?

God told Moses. That I had been called by name and filled with his spirit to do this.

When he comes in verse 12 through 18, he says no There is something. Greater. There's a way. In which we image. God, that is greater than imaging him in work. And it's imaging him in worship. Here, they have the tabernacle, the ark, the mercy seat, the furniture of the tabernacle, the table, then it's utensils.

The lampstand, it's utensils. The altar of incense, the burnt offering loads utensils the labor, it's based the priestly garments. The anointing oil the sweet incense. And of none of those things does, God say it is a sign between me and you throughout your generations, that you will know that it is.

Your way is sanctifies you It's of the Sabbath that he doesn't. It's of the setting, aside of the work, any work whatsoever but even this work Of fashioning and constructing the tabernacle. Because, Adoration and fellowship and being joined one to the other. In this blessed unity that is something that exists in God.

And so it is of a higher order. You know, sometimes people who have discovered for the first time that working is something that we do in the image of God, they will fall off the other side of the horse, they'll say, see work is worship, just like anything else.

That's not what God says. God gives a special place. To his sabbath. To his assembly. To that acting directly upon him. That we do when we hear his word, when we sing his prayers, and we call upon him in prayer and we feed upon Christ together something at the table.

Or when he puts his mark on us, in baptism. There is a direct acting upon the creator rather than the creation and he did that, he gave them that. Even from the beginning, even from the creation, he reminds us of it in verse 17, doesn't he? In 6 days, Yahwe made the heavens and the earth and on the seventh day he rested.

Then he adds something, doesn't he? Cuz that's the way we're accustomed to hearing it. But he adds and was refreshed. Do you think God was tired? Was he worn out at the end of those 6 days? I need you. Oh man, I need to be refreshed. God hasn't tired.

Jesus tells us. Why doesn't he God rested. So the Sabbath was made for man. The Sabbath was made by god for man. He rested from creating all those other things. In order that he might give us to be refreshed by imaging him, not just in working. Which he did.

To make us and to give us the privilege of imaging him when we work. But by worshiping. Which is a way of imaging, how God is in himself. Father, Son and Holy spirit from all eternity. Adoring the father and the son and the spirit adoring one. Another delighting in one another and fellowship with one another.

And that's what we are being redeemed for, that's what we're created for. You know, there's something here that even the holy angels don't get Angels do work angels are moral angels, praise God. But there is not a mutual delighting in and being delighted in. There is not a fellowship with God, even the way that Adam had In the way that he was created.

And And that Christophanya in, which God forms his body out of the ground. But then a manifestation of God at a display of God himself, we called a Christophany because it's a pre-

incarnation appearance of of the Lord Jesus, breathed into his nostrils. The breath of life. And there is an intimacy and a fellowship in the way that man, interacts with God and God, interacts with men, that isn't even given to the holy angels.

They're not made in God's image.

And then a tightened by our redemption. Because the only way you can be saved is by what? Believing in Jesus Christ. And when you believe in him, the way that you are saved, is by him by being united to him, you're joined him through faith. And it's not just his righteousness as if something so infinite and marvelous, this is righteousness, you could say justice, right?

It's not just his righteousness that you receive. It's him and all that is his Yes, his righteousness is death, his life. His spirit whom he gives you to apply his character to you. And particularly that his joy. Might be in us. He came so that his joy. Might be in a stat joy.

That he has. From all eternity. In his divine nature. That is perfectly reflected expressed and experienced in this human nature.

And so, the Sabbath is a sign. The Sabbath is a sign, not the tabernacle, not any piece of the tabernacle. Speak also to the children of Israel saying, surely my Sabbaths, you shall keep for it as a sign between me and you throughout your generations, that you may know that I am your way.

Who sanctifies you? You're all these pictures of sanctification. There are all these actions that they are to do in their sanctification. But it's not the oil that sanctifies them and it's not the incense that sanctifies them. It's not the sacrifice of saying them and it's not the tabernacle that sanctifies them and it's not the box that the the ark of the testimony, the box that sanctifies them and it's not the lid, on the box, the mercy cover that sanctifies them.

And it's not the lamp stand, and it's not the table and it's not the incense altar. It is the Lord himself. Who sanctifies them?

And then he repeats that sign language for 17. It is a sign. Between me and the children of Israel forever.

You see what you are to believe. Children is not merely. That you are holy and set apart. Because God has put you in his church. Yes. Is put a sign upon you, by making the water of baptism to be poured on you on earth. He's done that too. But it's the Lord himself, who sanctifies you.

The Lord himself, who sets you apart? Which means? That when we keep the Lord's day together and we keep the Sabbath together that sabbath. Keeping that remains Hebrews chapter 4 verse 9. It's in part God saying, All of the things that you have from me in the church, Are the point you to the fact that having me having God himself?

Is the one great necessary thing. You think without God himself any of the tabernacle and its furniture and the priesthood and the procedures, you think any of that would make any difference? Well, you must have got himself. You must trust in Jesus Christ and have his spirit joining you to joining you to Jesus by faith and working out the life and hard and mind of Jesus Christ in you because it's God who makes you, holy That's why one day a week still, we put everything else aside.

We don't say, well, I consider it church work or I consider it religious worker. This is for The building up of that or no, even the tabernacle was not to be constructed. So, you spend the

day. Worshiping God himself acting upon himself. How serious was God about this? That's, that's the other complaint, right?

You know, those who consider it, a burden, like the Israelites and Isaiah 58, considered a day set of parked to God to be a bird and look how miserable we are. Yeah. Now pay us back with the stuff we're asking for. He says, no. That's not. That's not the fact that God wants Isaiah 58.

So, so on the one hand, you get, the you mean, I don't get to and then fill in the blank. And whenever someone says that, Yeah, suppose that that a couple weeks ago when we were leaving in Florida, this didn't actually happen but suppose that dear Sophia was playing with something.

And and I had told her honey. You need to put that down and get in the car. We have to. That's not what happened. Is the whole family was in the car and I was still packing my my stuff in the cars is plural. But suppose I had said that and she said you mean, I don't get to play with my little plastic thing from China or you know, or whatever it is.

Your house foolish, we are That we take what the Lord's day is, set apart for that, we would image him. Now not just in working, which is a privilege imaging in the other six days. But image him in that fellowship with him, that draws upon something that is more inherent even to him himself.

And we get a whole day of that. And we see you mean I don't get to And whatever else we're going to fill in the blank with it's much worse by comparison. Then the plastic thing from China is to vacation in Florida.

And there'll be those who they don't, they don't just like, They don't just resist the commandment, they resist the intensity of the commandment. God's pretty serious about this one, isn't he?

Everyone who prefaces it you shall surely be put to death. Verse 14 4. Whoever does any work on it? That person should be cut off from among his people. Verse 14. Whoever does any work on the Sabbath day versus 15, he shall surely be. Put to death. Lord's pretty serious about it, isn't he?

Because it's a sign. Between him and his people. That it is he who sanctifies us? That we exist. In order to image him. And that even when we had fallen, He redeemed from among sinful humanity. A people by the blood of the Lord Jesus Christ. So that we might be restored to imaging him in enjoying him.

God gives, may God give us grace to image him in all of our work. As his spirit helps us in everything we do. But, especially that we would image him in adoring him. In the fellowship of our worship with him. I worship to him Fellowship with him of our worship to him.

And especially, On his holy day.

No, father, we have been So foolish. Living ignorantly, forgetting. That all of our working is an opportunity to image you To take delight and doing and making and creating That's those who. You made. So that we might be patterned after you and how we do those things. You do.

Pray. That in the six out of 7 days. You would give us this awareness. That it is your spirit who helps us and that it is you whom we imitate in all of our working. But Lord, we have been even more foolish when it comes. To your Sabbath. And the way that we have approached it, We have treated.

Your day as if it was all about the list of what we can do and what we can't do. And we have not. I received it as a gift of entering into fellowship. The fellowship that we have with you and worship. So that we may image you in a higher way even than work.

And so we pray that your spirit would bless us with. By the preaching of your word, which we have just read and which we have heard preached. And that you would grow us up into Christ that we would be conformed to his image. That even as he love to work because you were working.

So also we would love you and enjoy you. With the love and enjoyment. That christ has In you. Where we asking his name, amen.