

Something for Himself - Part 1

by Jerry Aman

God's desire is to express all the fullness that is in his Son, Jesus Christ, and to dwell in the midst of his people through the church.

Duration: 53:25

Scripture: Exodus 25:2, Numbers 9:15-16, Psalm 132:4-5, Psalm 132:14, Ephesians 2:20-22, Hebrews 8:5, Hebrews 10:20, Revelation 21:3

Topics: "Tabernacle Theology", "Spiritual Worship"

Description

This sermon emphasizes God's desire to have a dwelling place among His people, focusing on the tabernacle and temple as representations of Christ and the church. It highlights the importance of being a willing offering to God, participating in His work for Himself, and becoming living stones in His spiritual house.

Transcript

Well, good morning, brothers and sisters. It's glorious, isn't it? It's going to even be more glorious tomorrow when the temperature drops another 10 degrees. Let's begin with a word of prayer this morning.

Lord, we come before your throne. Lord, we have to say thank you for this table that you've given to us to come in remembrance of thee. Lord, remembering that shed blood, that broken body on our behalf.

Lord, you're laying down of your life. Lord, I pray that we'll always be fresh in our hearts and never become a dull thing to us. And Lord, we come to thee today.

Lord, just on my heart, share this thought. I pray, Lord, that you will grant that through the power of the Holy Spirit, I may be able to express something of your heart and your passion for what I have to share. I ask your blessing upon us, Lord, that you open our ears to hear our eyes to see your glory.

We pray in Jesus' name. Amen. Well, normally I don't speak of a title for the message, but I have one this morning.

It's called Something for Himself. Something for Himself. And actually, let me share a little background to that.

A number of months ago now, before the conference, I shared on God's desire to dwell in the midst of his people. And I shared on Bethany, God's place of rest. I actually shared similar thoughts at the WCC, the West Coast Christian Conference, out there.

And while I was gone, there was a sharing time here, the once a month sharing time. And so when I got back, I listened to that sharing time, and I was particularly touched by a testimony. And I want to paraphrase the thing that really touched my heart at that time.

And it's a paraphrase, not exact words. God is doing something for himself. God is doing something for himself, something he greatly desires.

It's for him, not for us, but it includes us. It's for him, not us, but it includes us. It's for him, but he includes us.

Actually, it encouraged my spirit on what I'd been sharing. And I'm going to do something I've probably never done before, and that's to reshare a message from what I shared three months ago, but with a little different perspective. So you will hear some of what I shared before, but there will be some things new, and it'll be from a little bit different perspective.

It is on my heart that we would see the magnificent thing that God is doing for himself, the glory that will be expressed from what God is doing for himself, and how we are included in that, how God includes us in that out of his great love for us. I desire that we might have a fresh appreciation of what God has shown us for some of us over 40 years ago, something that sometimes you lose the preciousness of things, just like this table. You can come and take this table, and after many times, you may lose the preciousness of the table.

We don't want to do that, and so we want to be reminded this morning. I pray the Lord will remind us of how precious this something is that he has on his heart for himself, and that we might joyfully enter into this thing that he is doing, and has included us in it. Now, may our eyes be open this morning.

Only the Holy Spirit can do that. Only the Holy Spirit can really bring that freshness in, that life into what is shared, and I pray that that might happen this morning. Actually, God is very clear in his word on what he is doing for himself, and how we are involved in it.

In Ephesians 3.11, he refers to his great work, this thing that he is doing for himself, as his eternal purpose, and in Ephesians 1.9, he shares that with us. He says that in the fullness of time, he is to sum up all things in Christ. All things will be summed up in Christ.

It's all about Christ, this thing that God is doing, and it's God's great desire to express all the fullness that is in his Son, Jesus Christ. All the fullness of the Godhead dwells in Christ, and it's God's desire to express that, and God's heart is so passionate for his Son. I said, Lord, can you somehow touch that in my own heart, this passion you have for your Son, that we might too enter into that passion that you have for your Son? You know, when our Lord Jesus Christ was baptized, which is a foreshadowing, his baptism was a foreshadowing of his death on Calvary's cross, and his resurrection, the clouds just burst open.

God could not hold back. He says, this is my Son in whom I am well pleased. That's his heart.

His Son, Jesus, is his heart, Christ. And again, on the Mount of Transfiguration, you know, you all may remember that. They were talking, and a couple of the prophets, Moses was there, and they were talking

one another, and Peter just burst out.

He said, hey, this is a little fleshly thought. He said, hey, let's make a tabernacle for all three here. And once again, God breaks through, and he said, wait a minute.

This is my Son. Hear ye him. The focus is on his Son, Jesus Christ.

And again, at the last Passover, as our Lord was among the crowds, you know, when they were shouting, Hosanna in the highest, and coming down, our Lord begins to share with them that he is going to die, and go to the cross of Calvary. And the Lord, while he's there, he prays to the Father. He said, Father, glorify thy name.

And once again, God breaks through heaven, and he says, I have glorified it, and I will glorify it again, speaking of his Son's death on the cross. So, we just need to be aware that everything God has created, everything that God has done, including you and me, has a purpose in it, and it is for his Son, the Lord Jesus Christ. Amazing, God's passion for his Son.

God had a great purpose for man. Man was going to be a vessel in some way that he was going to use to be able to express all the fullness of the Godhead, and to have a bride for his Son, a helpmate. And it was a great purpose.

Man was created in the image of God, and after his likeness, for this very purpose. The only part of the creation in the image and likeness of God himself. And we know that when he thought of man, he had something in mind.

When he thought of man and humanity that he was going to create, brothers and sisters, he had a pattern already there. That pattern was the Lord Jesus Christ. The Lord Jesus Christ was going to come on this earth as a perfect man, perfect humanity.

And that was his pattern for man, and that's why it says we were made after his image and in his likeness, Christ. Can you see where God is headed in creating you and me? Something marvelous, something for himself. But unfortunately, we know the story.

We know that Satan had rebelled, and had come, and had basically almost destroyed this earth. But Lord, in Genesis, we see this renewal that goes about, and in that renewal, we see man. He takes the dust of the earth, and he creates the man that he's after.

But we know, unfortunately, Adam fell in the garden under the guile of the enemy, Satan's. Adam fell. Adam sinned.

But brothers and sisters, something happened when Adam sinned that affected all of God's creation, all of the universe. All that God was after was affected by this one act of disobedience. It was more than an act.

It actually changed the nature of Adam. Adam was now a sinner, and all who would follow him, including in you and I, are born in sin. We are sinners at birth.

We don't sin. We're not sinners because we sin. We sin, first of all, because we're born that way.

We're born sinners. We're self-centered. We are selfish.

If you don't believe that, look at your little children. Now, we're no different than our children. We just know how to cover it up a little better.

Maybe sometimes we don't know how to cover it up. But basically, we realize that that's what we have become. And not only was there great damage done in mankind, but it said all of creation came under that and was affected by that.

And now there was death in creation, and death has entered in. And it says that all of creation is waiting for the manifestation of the sons of God that it might be released from this death. And we know that God, praise the Lord, had a lamb already prepared for man's sin to undo what man did in his disobedience, and that is the Lamb of God, the Lamb slain from the foundation of the earth.

He already had that in his plan to redeem man, to redeem this earth. And in judgment, he does it. You know, in the last day, it says there'll be a fire.

The judgment will come, and then we will have a new heaven and a new earth. And also, we know that the Lord Jesus Christ took my judgment upon him at Calvary's cross. God judged us at Calvary in his Son, Jesus Christ.

And he took our place in judgment, and God's wrath fell upon him. And therefore, we, by believing and accepting him as our Lord and Savior, are set free from the wrath of God, from the judgment. Thank the Lord.

The judgment has cleared up everything and has made available eternal life to us. Now, the earth will be redeemed, and so is mankind. In fact, it says in Romans 8, 29, whom he foreknew, speaking of you and me that are sitting here today, he has foreordained to be conformed to the image of his Son.

In other words, he is going to bring us into what he had planned in the beginning. He is doing something marvelous for himself, and he's including us in that, but he had to redeem us, and he had to conform us into that image of Christ. Now, in saying that, I'm talking about conforming us to his deity.

We'll never become gods in that sense. But his perfect humanity, that is what we're coming into, the perfect humanity of our Lord Jesus Christ. The great work that he is doing for himself is to manifest all the glory that is in his Son, Jesus Christ.

That is what pleases him. That's what pleased him at the baptism. This is my Son in whom I'm well pleased.

Now, how are we involved in all of this? God having something for himself, because God needed a vessel not only to contain the fullness of Christ, but to be able to express it. Not only to contain it, but to be able to express it. In Ephesians 1.22, we find God's provision and how he meets this need.

In verse 22, speaking of Christ, he says, God has put all things under his feet, speaking of Christ, and has given him to be head of all things to the church, which is his body, the fullness of him that fills all in all. Now, a lot of times we have our conception of the church as just an organization. It's just meetings, and that is absolutely not true.

Brothers and sisters, it is to be a vessel to contain the fullness of him, speaking of Christ, and it says who fills all and in all. Now, that is quite a purpose that God has for his church. Now, in Revelation 21, we see

the completed and perfect vessel, the church.

It has come into its maturity, and what do you see? Well, let me read what we see. Revelation 21. Let's go ahead and read it.

This is the vessel that God needed. I saw a new heaven and a new earth for the first heaven, and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. This is eternity future, brothers and sisters. The holy city, that is the vessel that God is after.

That's something that is going to please him. It's for him. It is this city, as you read through it, you begin to realize that it is a full expression of Jesus Christ.

What you see first, it says, is the holy city adorned as a bride for the son. This speaks of the church of which you and I are being in complete union with Christ, complete union of life, eternal life. He's given you eternal life.

It is his life, and that is union life, and that's the only life that can be in union with our Lord Jesus Christ. It is union life. It is union in life, union in purpose, and union of will, union of heart.

It's a complete union, total harmony between the church and our Lord Jesus Christ, total harmony between all the members of the church. Amazing, complete union, and praise the Lord, his life, and no self-life. What an amazing thing that we see here, this bride.

Well, not only that, but we see what God has longed for. He has longed for this bride for his son. But you know, I was taken back a little bit in verse 3. As the city is coming down out of heaven, we see an announcement made.

Now, an announcement is made in order to get your attention. He's gaining the attention of all heaven and earth here. It is similar to, I guess, you see some of these events where dignitaries are invited to, and when they begin to enter the room, they announce the name of the dignitary.

You know, they make this great announcement. Well, here we see an announcement in heaven made. As the city is coming down, there's a great declaration made.

It kind of indicates how important this is to God himself. He has an announcement made by a strong angel, and it says, the tabernacle of God is with men, and he will dwell with them. That's the announcement.

God didn't want anybody to miss this announcement. The tabernacle of God is with men, and he will dwell with them. I hope you get a sense.

This is the hard part, for you to get a real sense of how important this is to God, how much pleasure this brings to God, to be able to make this announcement. This thing that he had in mind from eternity past has now come to pass in time, and he shares his excitement, and he says, I don't want anybody to miss this, and so he brings our attention through this announcement to this city, and he says of this city, the tabernacle of God is with men. A tabernacle is a place of dwelling, brothers and sisters, and he says, this

is where I will dwell in the midst of men.

All through eternity future, God will have his dwelling place, this great tabernacle of which the church is to become. This is what pleases him. This city is perfectly suited for a dwelling place for God.

You know, God isn't just going to dwell anywhere. He has to have a suitable place. Now, I know when I go places, I like to have a suitable place to sleep at night.

You know, a lot of you people love to camp, but I tell you, a tent is not suitable for me. It just isn't. When I was 12 years old, I thought it was the greatest thing in the world, but now I have to say, when I go somewhere, I want lights, electricity, refrigeration, air conditioning, and a comfortable bed.

A perfectly suitable dwelling place for God. And why? Why is this so suitable? Because, brothers and sisters, in this dwelling place, everything speaks of Christ. The foundation of this city is with garnished stones.

They are precious stones. They show forth the beauty of Christ. The gates of the city, y'all might remember those 12 gates, they're made of pearl, one singular pearl on each gate.

Pearl speaks of the beauty of Christ that has come out of His sufferings at Calvary's cross. Can you think of anything that is more beautiful than to look at our Lord Jesus Christ and see those scars in His hands and the wound in His side? Brothers and sisters, that's beauty. That shows forth the suffering of our Lord Jesus Christ.

The light, the light of the city, it says very plainly, it's Christ. He is the light. The river of life, it is for the thirsty.

A man cannot live without water very long. It provides life to the whole city, to the whole creation, to the whole whatever's out there in the new eternity. It's the water of life.

It is Christ. It is the tree of life for subsistence. The tree of life.

Christ is the tree of life. It says there's 12 fruits. My wife will love that.

She's a fruit lover. And I think most of my brothers and sisters that are Chinese are really into fruit. At least that's been my experience.

Unfortunately, Americans are into red meat. But fruit, 12 fruits. It says for the healing of the nations.

Amazing. Don't understand that totally, but it's there in the Word. It's Christ.

The living stones, brothers and sisters, you and I, the living stones have been built together into this magnificent city. It is the church in all of its fullness and glory. It's for Him.

And we're included. Praise the Lord. Now, in Ephesians 1.23, it says Christ is head of the body, the fullness of Him that fills all and in all.

Excuse me. Ephesians 2.20-22, it says Christ Himself being the chief cornerstone in whom all the building fitly framed together grows into a holy temple in the Lord. In whom ye also are built together.

Listen for this. Ye also are built together for a habitation of God through the Spirit. You know God is serious about this tabernacle, this habitation, this church.

And the Word of God said, Him who destroys my house, Him will I destroy. He's very serious about His habitation, His house. In Revelation 22.3, it says that the throne of God and the Lamb are in the midst.

That's their dwelling. Thank goodness. He has the place He has desired in all of His life.

Brothers and sisters, only the Holy Spirit can do this. But what my heart is this morning is we can get a taste of God's passion for something for Himself, this something that He's after. A passion for this tabernacle that He's after, for this temple that He's after, for the church that He's after.

And in so getting a taste, we will not be satisfied until God is satisfied. That in our hearts we will become committed to what God is committed to. To what Christ is committed to.

You know in John 2.17, the Lord Jesus says, the zeal for my Father's house consumes me. That is the passion of our Lord Jesus for this house. And not only that, but in Ephesians 5.25, it's very clear.

It says, Christ loved the church and gave Himself for it. Now, thank the Lord Christ loved us and gave Himself for each one of us. But here it says, He loved the church.

Do you see where your real value comes in? In satisfying the Lord. How much we need that personal union life and expression with our Lord Jesus Christ. And out of that union life, the stone begins to be shaped and purified and polished into what God is after.

But it's real value is when it's fitted in with the other stones to become the house of God. Now, the Christ is committed, fully committed, even to the giving of His life, for God to have what satisfies Him. My question for myself, for you and me, is are we committed to what God is committed to, to what Christ is committed to? Is it an active, living part of our life? I'd like to just take a moment to reconsider God's desire for a dwelling place.

That's what I shared on before. I'd like to share a scripture once again in view of God having something for Himself. Exodus 25 verses 2 and then verse 8 and 9. In verse 2, the Lord is speaking to Moses.

He says, Speak to the children of Israel that they bring unto me an offering of every man that gives willingly with his heart you shall take an offering. Verse 8 and 9. Let them make me a sanctuary that I might dwell among them. See, it's on his heart, that tabernacle.

You know, when they left Egypt, brothers and sisters, they went to Mount Sinai. That's the first place they really encamped for a while. And we know that Moses went up on the mountain and he spoke with God.

And we know about how he came down and the people were in rebellion and God dealt with that through judgment. And after all of that, God shares his heart through Moses to the people. I want you to willingly bring an offering.

That you might build a tabernacle that I might dwell in the midst of you. I need a suitable place to dwell in your midst. I need the tabernacle.

A sanctuary where I can dwell and be satisfied to dwell in your midst. Now, let me ask you something. When Moses went up on the mountain, what did he receive? What did God give him? Gave him the Ten

Commandments, didn't he? I think that's the answer most people give.

I've already hinted enough for you to know there's another answer. But he did. He gave him the Ten Commandments.

But have you ever wondered why it took 40 days to get to the Tabernacle? To get those Ten Commandments. That's four days per commandment. You know? Was he just really trying to emphasize every commandment with Moses? Well, brothers and sisters, in those 40 days, Moses had a tremendous task before him.

I don't know whether it was all God just recorded it in Moses' mind and heart or where he did it on some kind of parchment. But in those 40 days, God gave Moses the exact pattern for this tabernacle he wanted to make. Everything had to be exact.

He gave very specific details, didn't he? As you read, everything was specific. You know, even the measurements of the Ark, for instance. Everything was specific.

All the measurements, the color of things, the way they were to be built, the materials they were to be built of, it was all had to be specific. Moses was not allowed any liberty to build it any other way. In other words, God didn't just say, I have this concept in my mind, Moses.

It's this tabernacle where I'm going to dwell in and, you know, I want it to be something that I'll be pleased with. Now, Moses, I want you to come up with it, you know, and figure it out. No.

I mean, that's what we use architects for, right? We go to them, we give them our concepts, and they start drawing things. And it comes out, and we look at it, and we either say, yeah, that's good. Well, God didn't do that.

When it came to the tabernacle, everything, every dimension, every color, every material, every utensil was made of a certain material, and it had to be exactly as God made it. In fact, in Exodus 25, 9, it says, According to all that I show thee after the pattern of the tabernacle, in all its instruments even so make it. In Hebrews, it's very clear.

Hebrews 8, 5, it says, Moses was admonished of God when he was about to make the tabernacle. He said, See that thou make all things according to the pattern shown thee in the mount. Now, that's verification that that's where Moses received the pattern.

It was up on those 40 days on the mount. Everything had to be exact. No deviations, no artistic liberty was given.

That's why it took 40 days. Brothers and sisters, we know Moses recorded those first five books of the Bible. Forty-six chapters are devoted to the tabernacle, the instruments in the tabernacle, the furnishings, the priest's clothing, the service in the temple, and all the feasts associated with the tabernacle.

Thirteen chapters in the book of Exodus, eighteen chapters in the book of Leviticus, thirteen in the book of Numbers, and two in the book of Deuteronomy. Everything spoke of Christ. And let me give you a few examples.

I'm going to have to move along. The ark itself, now we all, most of us here know that ark represents Christ himself, the very person of Christ. It was made of acacia wood, or shirem wood, which is a family of

the acacia family.

They say that they call this ironwood. It's almost indestructible. And it represents the perfect humanity of our Lord Jesus Christ.

And it was overlaid with gold. Gold speaks in the Bible of the nature of Christ, of God. So we have this gold overlaying wood.

In other words, we have what? The Son of God and the Son of Man represented here. Christ in all, he and his deity as well in his perfect humanity. The dimensions of the ark, two and a half cubits long, one and a half wide, one and a half high.

Two and a half cubits is three units. I mean five units. One and a half cubits is three units.

Five in the Word of God represents grace. Three represents trinity. So what do you have? We see the grace of God.

The grace of God expressed in this ark. He is full of grace and truth. We see Christ.

What's inside the ark? Stone tablets, the ten commandments, God's measurement, God's standard. Well, brothers and sisters, we know today that God's standard is Jesus Christ himself. That is the standard.

What a standard. But it speaks of Christ. There's the pot of manna, and that's pretty clear.

It was the manna given in the desert, the bread of life. Which we've been sharing on out of the book of John. He is the bread of life, isn't he? Aaron's rod that budded was put in there.

And that speaks of resurrection life. Life out of death. Surely that speaks of our Lord Jesus Christ.

He even said, I am the resurrection and the life. The mercy seat. Praise the Lord is a mercy seat there.

If Christ is our standard, we certainly need a mercy seat. And the mercy seat was a plate of solid gold sitting on top of the ark. It was beaten gold.

Speaking of the suffering of our Lord Jesus Christ at Calvary. And it speaks of mercy. Mercy to man.

God's mercy to man in Jesus Christ. The cherubim. It was also a beaten gold, the cherubim.

They were mounted, one on each end of the mercy plate. And actually, I am told, and I'm not sure, they weren't two separate items that were stuck on. They were all beaten out as one work.

It's amazing how they were able to do it. It's God, is all I can say. But anyway, the cherubim.

And we know they're guardians of holiness. And who is holy but Christ. Who is holy but Christ.

The veil between the holies of holies. Men couldn't enter through them. Only the high priest once a year.

Brothers and sisters, Hebrews 10, 20 makes it very clear what that veil represents. He says, we have come in by a new and living way through the veil of Christ, which is his flesh. Represents the flesh of our Lord Jesus Christ.

That flesh that was ripped and torn at Calvary that we might enter in. We now have access to the holy of holies, to God himself, to the Father, because of the rent body of our Lord Jesus Christ, his flesh. And we know it was made of linen, the righteousness.

Linen speaks of righteousness. Christ is God's righteousness. Christ is our righteousness.

It is that imputed righteousness why you can come before God and stand before God today. Because when he looks at you and me, he doesn't see us in the flesh. He sees us in Christ.

And Christ's righteousness has been imputed to us. That's an amazing thing, brothers and sisters. We've learned it as doctrine for so many years.

We probably don't appreciate what it means to have Christ's righteousness. But it is an amazing thing. But you see, we see the righteousness of Christ.

There's a golden lamp stand. And we know what the golden lamp stand represents. The church which comes out of Calvary's cross.

And the work of the cross in Pentecost. It's Christ. That whole thing is Christ.

And the light on the candlestick, of course, is Christ. He is the light of life. The altar of incense.

There's prayers. But, brothers and sisters, the prayers that count for God are the prayers of the high priest, our Lord Jesus Christ. The altar of incense.

The brazen altar outside in the outer court where all the sacrifices were made. That's very obvious. Brass stands for judgment.

And it's through this judgment on our Lord Jesus Christ in which we have been saved. The brazen altar speaks of Christ and His sacrifice on Calvary's cross. The golden lather.

The water in it they had to wash. But it was made of brass. It speaks of judgment.

Clarifies everything. Judgment ends everything that isn't Christ. The anointing oil was put on everything in the tabernacle.

It is the Holy Spirit. I've got to move along. The materials in the tabernacle.

Gold speaks of deity and the nature of God. Silver, the atonement. Brass, judgment.

Wood, the humanity of Christ. The fine linen, the righteousness of Christ. The colors were blue.

It means heavenly. Purple for royalty. Scarlet for the blood of Christ.

The boards that the tabernacle was made out of. They were all joined together by rods. They were unified together by these rods.

And it's interesting about these boards. It is, of course, wood. It's humanity.

It's us. But it's ten cubits long. Ten speaks of responsibility.

We have a responsibility before God. Garments for the priests. The sin offerings.

The burnt offering. The Passover. The unleavened bread.

The feast of tabernacles. All speak of Christ. Do you see the immensity of Christ in God's heart? It's just Christ.

That's why the tabernacle so suited God. That's where he wanted to dwell in the midst of his people. It was Christ.

All Christ. In fact, in Numbers 9, 15, and 16, the tent is called the tent of testimony. That's why it's called the tent of testimony.

It was a testimony of Christ himself. That's where God desired to dwell. And I think it's interesting, as we read in Exodus 25, 2. God wanted everyone to participate.

You know, I mentioned that he has something in mind for himself, but he's included us. He wanted everybody to participate. He wanted everybody to make an offering.

But he would only accept the offering if it was from a willing heart. He did not want anything in the tabernacle, any materials, anything that was done to be from an unwilling heart. Everything about that tabernacle had to come out of an offering of a willing heart.

In other words, brothers and sisters, a willing heart is what God is seeking from us. A willing heart to satisfy him, to please him, that he might have a place to dwell in the midst of his people. And then we know from Numbers 9, 15, that on the day that it was erected, the cloud covered the tabernacle, and it so covered it.

And by day it was a cloud, and at night it had the appearance of fire. It was Christ's presence. It was God's presence in the midst of his people.

We go on to the temple. Boy, I'm running out of time. We go on to the temple.

Remember David. Let's get right on to David and the temple. David had in his heart to build a temple.

Brothers and sisters, when he finally became king, the first thing he did was to take Jerusalem. And once he took Jerusalem, he built a tent for the ark, and then he went and got the ark, and we know that story. But the point is, that was on David's heart to build a temple.

Now the tabernacle represents the church on earth, but the temple represents the heavenly one, the heavenly temple, the permanent temple, and our permanent temple. The other one's a tabernacle. Well, anyway, I won't.

You want me to break it up? I can see, John. All right. Well, let me get through David's heart.

Let me at least... I'm with you. I'm not rushing. I only have half a book left.

Okay. Okay, I'm with you, John. I submit to my brothers.

They're smarter than I am, for one thing. The temple was going to be even more glorious. It was still Christ.

How could it be more glorious? But it was. You see, the vision has expanded now. It's gone from a tabernacle to a temple, a permanent place.

David had such a heart for the Lord. We know that. He's the one that wrote that 23rd Psalm, the good shepherd.

The Lord is my shepherd. Psalm 132, verses 4 and 5. I'm working you out today, aren't I? Psalm 132, 4 and 5, David's heart. David's heart was, I will not give sleep to my eyes until I find a place for the Lord, a habitation for the mighty God of Jacob.

And in verse 14, we have the Lord's response. This is my rest forever. Here will I dwell for I have desired it.

It's the Lord's desire. You see why David was called a man after God's own heart? Pretty obvious. God had something that he was doing for himself and David saw it.

And David responded. And David saw that all the materials were collected for the building of the temple. Now, we know that Solomon, his son, was the one that actually saw through the building of the temple, but David made all the preparations.

Brothers and sisters, our Lord Jesus Christ died on Calvary's cross to collect all the material. The Holy Spirit's building that temple today. He's doing something for himself.

And he wants us to be a part of it. I'm going to stop here, John. A willing part.

Remember that. God is doing something for himself, but he includes us. But for us to be included, he desires a willing part.

A willing offering. Here's the bottom line. If we want God to have what he is after, we have got to be a free will offering.

We, me, you and I, we have to be the free will offering. I think we find a lot of times we have other thoughts in mind for our life. The Lord understands that.

But he's doing something for himself. And amazingly, he wants to include us. He could have done it all without us.

Except he needed some living stones, which we'll get into next time. To have what he really wanted, humanity, after the pattern of Christ, to become the living stones in which he would build the permanent house for God. The spiritual house for God.

Often we talk of the church as being the spiritual house. It is. But somehow we relegate that to something mystical that all of a sudden it's going to appear in Revelation 21 coming down out of heaven.

No, it's being worked out today on earth with a free will offering of living stones. Well, let's just end there for today and we will continue next time. Lord, we, I just thank you, Lord Jesus that you're making us a part of this great thing you're doing.

Lord Jesus, you have this something for yourself that you're doing. Please your son, a place for you, a bride for your son. Lord, it's amazing the great purpose that you've given us.

You've relegated for the church. Lord, I pray that we can just get a glimpse of how exciting this is to you, how thrilling this is to you, how precious this is to you, how much it's a part on your heart to have this, how you desire to dwell among men in a suitable place for thyself. Lord, we ask that you really bless.

We want, Lord, to be revived in what we've seen, the revelation that you've given to us. We want to see that revelation expanded into its fullness. We pray in Jesus' name.

Amen.

Video: <https://sermonindex2.b-cdn.net/RQ1QcHpjB4.mp4>
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