

Purpose in Paradise



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Genesis 2:4–17

We woke up yesterday and it was just a beautiful day. We slept in a little bit and had a late breakfast. All the kids were around the table and I said, “Kids, guess what? Today is a day that you get to fulfill the purpose God puts you on this planet to do.” Immediately my kids are like, “Are we going hiking? Is that what this is, Dad?” “No, we’re not going hiking. We’re going to get to do the thing that God puts you on this planet to do, and do you know what that is? Work in the yard. We’re going to weed the flower beds. We’re going to mow the grass. We’re going to get all the flowers arranged how they need to be.” Of course, you know my kids, right? They’re all like, “What?” complaining, “No that isn’t...” I said, “Listen, this is why God puts you on this planet. He made you to work and to keep the world.”

What I want us to see this morning is the idea that one of our grand purposes to be here on this planet is to work. I don’t want you to see work as part of our pain from the fall; I want you to see work as our purpose in paradise. It’s what God made us to do.

Scripture

“The LORD God took the man and put him in the garden of Eden to work it and keep it.”

So Genesis chapter 2, we’re going to walk through this and what we see first is a completion of creation. Notice with me in verse 4. It says this,

"These are the generations of heaven and earth when they were created, and the day that the LORD God made the earth and the heavens." So we have this declaration, this is after chapter 1, everything's been made from heaven to earth and then from earth to heaven. That's everything is made and we have God on the seventh day who's resting. But what I want you to notice in this heading is we have a new name for God. All in chapter 1, we've seen in the beginning God, Elohim, created the heavens in the earth. Then we see "God said," "God said," "it was"—35 times, we have Elohim the name of God, which means sovereign, Creator, omnipotent. That's what God does; He creates. Here, we find a word added to God; we see that now it's "the LORD God" made the heavens and the earth.

So why the change? What's going on? Well, LORD, is that word Yahweh. Now it's Yahweh Elohim, and you have to understand that the people reading this book for the first time, they've just came out of slavery in Egypt. They know that name Yahweh. It's the covenant name of God. It's what God told Moses at the burning bush when he asked, who am I going to tell people you are? God said say I AM WHO I AM. That's Yahweh, and it's the God who showed up to Abraham and called him and made covenants and promises with him. It's a God who rescued the Israelites from the Egyptians. So why this change? We're going to see all through chapter 2 that it's no longer God; it's always LORD God. What's the point there? Moses wants them to know the sovereign, omnipotent, transcendent God who created all of the cosmos. He is the covenant God. They know He's Yahweh, He's personal, He's imminent, He's near, and He's with them. In other words, He's the God that we know; He's the Father of our Lord and Savior Jesus Christ. So it's not that Israel has a God named Yahweh and then there's like all these other gods who create all kinds of things. No, Moses is saying Yahweh is the Creator God who made all things. So we're going to see all throughout this chapter. It's no longer God. It is LORD God, Yahweh, Elohim, the God that you know, the God who made promises to you. The God who rescues you, the God who loves you. The God who knows you and made you is the one who slung out the stars. That's pretty cool. That's what God is communicating to us.

Now we're going to see a creation story of man chapter 2 verse 5. You might ask, haven't we already had this in chapter 1? This was day six, God made man in His image to subdue, to rule, to rule the earth, to multiply. We've already seen the creation of man, so why do we have another creation of man? Well, it's not a second creation; we're going to call this the book version. Have you ever watched a movie and scenes go by and you don't know what they're thinking? You don't know why this is happening; you can only see what you see. But then you read the book and it's like...oh, that's why they did that! You get into the head of the characters, you get into the mind of the narrator, and you get details of why this is happening. You don't just watch it; you get all the why's behind it. Well, I think what Moses is doing now is he's given us the book version of the creation of man, and what he's going to answer is why did God create man. First of all, He made him in His image, He made him for His glory...we know those things but we're going to see that one of the reasons God made man is because the world needed man. We're going to see that's a big theme all throughout chapter 2. The world, the place you inhabit, it needs you. The world we live in needs us. God created us to rule, subdue, and have dominion over the earth.

Let's look at verses 5–7. Here's what Moses writes, "When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for..." So it's a barren, desolate place. Why is that? Well, three reasons. Number one "for the Lord had not caused rain on the land," number two "and there was no man to work the ground." I'm going to say that's very important line. And then number three "and a mist was going up from the land and was watering the whole face of the ground." Verse 7, "then the LORD God formed the man of the dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature." So notice what we see is first Moses paints this picture of a barren, desolate land. There's no bush, there's no plants; it's just like desolate. And the reason is God hasn't made it rain yet, there's no man there to till the soil, and there's a mist on the earth. So the world is barren. Why? Because God hasn't caused it to rain and also because man, you and me, we're not there yet to till the soil. We're not there yet to work the ground. So there's a problem with the world and the problem is the world doesn't have its ruler,

the world doesn't have its subduer, the world doesn't have its cultivator, the world doesn't have the man yet. So the world needs rain, but it also needs cultivation. The world needs God, but it also needs Adam. Both of those things we're going to see all throughout chapter 2. Kent Hughes says this, "Thus the essential missing element was man. The untended creation needed man to rule and subdue it." There's nothing's happening yet because man is not there to cultivate it.

Now, I know some of you are like...hold on, I'm really confused because this makes no sense in light of Genesis 1. I thought the same thing all week and I read a ton of commentaries and tried to wrestle through because when you read Genesis 1, we get the creation narrative and on day three God creates dry land and vegetation plants. Then on day six, God creates man. But here in Genesis 2, it seems like there's no plant, there's no bush, and God makes the man first—and then through cultivation, God is bringing forth all the plants. So there seems to be a contradiction. I'm going to argue there's not a contradiction because I think the guy that just wrote chapter 1 remembers what he just wrote. He knows what he's doing. If you notice in Scripture, when something seems odd, or different, or out of place, it's usually there for a specific reason. I'm going to argue that Moses is doing something very theological here. He's not trying to give the chronology of creation, he's not trying to give the scientific perspective of creation; he is trying to give a theological reason for why Adam is here.

Now, there are several theories on this idea of no plant and no bush in chapter 2, so I'll just give you the two that I think could make sense. Number one, this idea of the bush and the plant of the field are actually from chapter 3 and Moses is alluding to them, he's not gotten there yet, but he is already alluding to when man sins there are bushes that come up, those are thorns, and there are also cultivated plants. So Adam's going to bring good and also ill to the world and Moses is kind of alluding to that before he gets to the main event. That's one theory, but I don't think that's what he's doing. The other theory is there is creation of the world but now there's the land, and the land is just Eden. In Eden, God's doing something a little different—He starts with dust and makes the man, and then He

causes vegetation to grow. It's a different arranging of Eden than the whole world. That's another theory of like why there are no plants here quite yet. I'm going to go with maybe on that one.

I have a different view on what I think Moses is doing. I don't think he's trying to give you a chronology of when plants got here; he already did that. It was day three. I don't think he's trying to give you a scientific rendering of how they grow; he's already done that. I think he's trying to give you a theological perspective of why nothing is growing, why it's a barren desert...and the reason is because there's no man there. In other words, what the world needs is someone to cultivate it. What the world needs is someone to plow it and take all that's there and cause it to grow. Derek Kidner, who agrees, says this in transitioning from chapter 1 to chapter 2:

Man is now the pivot of the story, as in chapter 1 he was the climax. Everything is told in terms of him: even the primeval waste is shown awaiting him, and the narrative works outward from man himself to man's environment (garden, trees, river, beast, and birds) in logical as against chronological order, to reveal the world as we are meant to see it: a place expressly prepared for our delight and discipline.

So in chapter 1 day six, man is the climax, and in chapter 2 man is the pivot, the center, the main event all the way through. And Kidner says the narrative works outward from man to his environment in logical, not chronological order. In other words, Moses is showing it out of order on purpose. What's the purpose of him making these things out of order? To show the world is made for our delight, but it's also made for our discipline. It's made to need us. God made a world that needs man. He did that for His glory. He wants the world to *have* to have a cultivator, a ruler, a subduer. That's why He put man, who bears His image, in the garden...to work it, to till it, to cultivate it, and do all the things that are needed for man to do. See, we can ask, why did God make a man? Why does He need a man? The world actually needs a man to cultivate it, to harness it, to complete it, to irrigate it, to tame it.

Think about the animals. In chapter 2, God forms the animals and brings them to man, and it's almost out of order too. Why does He bring animals

to the man? Because the man needs to name the animals. Now, I'm going to go on a limb, I've never heard anybody say this, but I think in chapter 2 it's implicit that Adam is alone and he needs a helper. It's explicit, it's said, we know that, but I think what's implicit is that the world also is alone and the world also needs a helper. The world needs you and the world needs me—plants need us, animals need us. I know this against everything we're taught now, and yes, we do sin, we do exploit the planet—but I want you to see in our original design—we were made for the world. We were made to make it into a better world and that the animals and the plants would need their cultivator, they're one who's under God taking care of them.

It's like Sweet Pea, the sea turtle. Last week, Katie and I were on vacation at the beach, and one thing I knew that she would not want to do is go see Sweet Pea, the sea turtle. I love sea turtles so while she's napping I decided to see Sweet Pea. I go to the conservatory where she is and pay my dollar to go and hear them give a lecture about Sweet Pea, the sea turtle. This is a rescue center and she was a rescue turtle; she has a half a shell and three legs. They built this enclosure for her and she's in there doing her swimming thing but it's not that pretty, but hey, she's cute! They've got stuffed animals of her you can buy and posters and things. They told us this sea turtle will live there probably 80 more years. I'm thinking...80 years to keep a sea turtle with half a shell and three legs! I mean, we're the only creatures who do stuff like this, right? Do you know what an alligator does when it finds a turtle with half a shell in three legs? It doesn't build a cage and keep it for 80 years; it eats it really quickly.

We're the only ones that have an endangered list. No other animals keep track of endangered creatures. Just us. Why is that? Because it's stamped into who we are. We take care of the world. The world needs us because God put us in a world that needed us. And so, in chapter 2 we see this crying out, this desolate place that's crying out for a human being, which is what God then makes. Let's read it again, "Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life and the man became a living creature." We've already seen this but just revisit it. He forms him from the dust, so he's from the earth to care for the earth. This forming, it's the imagery of a potter. Think about a

potter taking a lump of clay and putting it on his wheel. With his foot, he makes the wheel spin while with his hands he's fashioning it just the way he wants to make exactly what he wants to make, for his pleasure, for what he wants. That is God, in a very real way, intimately making us just the way He wants us to be for His pleasure. And He doesn't just form us; He breathes into our nostrils the breath of life. It's this very intimate moment. It kind of reminds me of Jesus when He breathes the Spirit on the disciples, that new creation moment. It's this idea of being kissed by the maker, and now we become alive and animated. We are made from the earth but we are also breathed by the divine.

Now we see that God makes this place for this person He has made for the world to be—Eden. We're going to see Eden is going to be this temple-like place. In Eden, we are introduced as priests who work as worship and who take guardianship of the garden just like the priest did of the temple. We are supposed to keep it holy, that our work is worship, and our work is supposed to keep this place holy. Let's see how the writer does this in this text. Verse 8 says this, "And the LORD God planted a garden in the east..." We kind of glaze over "in the east," we think of it as just a direction. To the Israelite who's hearing that, they know about the east. The east is where God is. You go into the temple from the east; they're in the east in front of the temple to guard the temple. All this east language connects it to temple. Verse 8 continues, "...and there He put the man whom He had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the site and good for food. The tree of life was in the midst of the garden, and the tree of knowledge of good and evil."

First of all, you've got to imagine that the whole garden is not Eden. There's Eden, and then in Eden there's a garden. God is going to put the man in this garden that He planted. I'm going to argue the garden is different than you might think of it, and we'll get there in just a moment. But I want you to see is the garden is like a temple, a place where we are to worship and dwell with God. I'll point to Gordon Wenham who says this:

So it seems likely that this description of "the garden in Eden in the east" is symbolic of a place where God dwells. Indeed, there are many

other features of the garden that suggest it is seen as an archetypal sanctuary, prefiguring the later tabernacle and temples.

We're going to see there are even more things throughout this text that point to this, but I just want you to think about the temple and the tabernacle for a minute. When people walked into the tabernacle, do you know what they saw? They saw colors of blue, they saw paintings of floral designs, and they saw a candelabra that looked like a tree of life. In other words, when the priests walk into the tabernacle to meet with God, they're back in a little garden, a garden they once dwelt in with God—a garden that has been lost but is coming back in a garden city in Revelation 21 and 22. The temple has all sorts of garden imagery. There's onyx stone and there's gold, which we're going to see in a minute is all over the garden. So this garden is this place where man is to work as worship towards God, and it is pointing to this idea of a temple place. I just want to point out God's goodness for a minute. God, in this temple-type garden, plants some trees and says He plants these trees to be delightful to see and delightful to eat.

I just want to think for a moment about how good our God is. Our God made trees that are beautiful; our God is a God of beauty. When you see beauty, when you see a sunset, a sunrise, an ocean, a mountain, and it takes your breath away, that's because we have a beautiful God who is showing His beauty to us. He makes things beautiful so that we will look at Him and be caught up in beauty and will love Him. Not only that, it says He makes these trees that are good to eat. I think that implies that God is making taste. I remember a professor took us down this rabbit hole one time and I thought it was fascinating. He said imagine if God, in order to keep us alive, put gray paste on trees, and in order to stay alive we had to scrape this gray paste off a tree and eat it three times a day. It would give us all the caloric intake we need, all the protein, everything we needed, but it had no taste, just completely bland. Think about how different your life would be. Just think about how much you love food. Think about how excited you are for lunch—at lunch you're going to order something that you think tastes great. It's going to be tasty because you have taste buds. God has made food to taste and He gave us taste buds for our pleasure, so

that even eating would be an experience that we do for the glory of God, because we're thankful that God gave us taste and made food tasty. He is a good God, and the things we experience that are good in this world are all good gifts from our Father who is from above.

Then, it tells us there are two specific trees in the garden. There's a tree of the knowledge of good and evil and there's a tree of life. Now, just hearing the names of these trees, you should probably go to the tree that says life and you should probably stay away from the tree that has evil in the title, I mean, just looking at the signage there. ☺ We aren't told why yet, but in just a moment, we'll learn why you should choose one and not the other. First, I want us to look at this flowing river that comes out of Eden. It's found in verse 10. It says this, "A river flowed out of Eden to water the garden..." Now, if it's flowing out of Eden, it means Eden has to be the highest point. So Eden is on this mount-like place, reminiscent of the temple that's on a mount. You always go *up* to the temple. I'm not going to read the text but just notice a few things about Eden. There's land with gold in it and the gold is good. There are onyx stones, there are all these raw materials, and there are these four rivers that are going through the various parts of the land. Now, why does Moses tell us these things about the raw materials and rivers in Eden? I think he's trying to tell us that God made the world with all sorts of untamed potential, and it needs someone to tame it, to cultivate it, to shape it, to make it into something great.

See, I think what we see is in this garden picture moment is garden that's different than my little child books that show me the garden. So I wonder if maybe we see the garden differently than what it really was. I think of the garden as this perfect place with these little paths with little lights that show the beautiful trees and the beautiful shrubs, and Adam and Eve are supposed to walk around on these paths, saying oh that's pretty! There are little signs that say, DO NOT TOUCH, and DON'T STEP OFF THE PATH. And God says...*I made it great so don't mess it up. You can water a few things, here's a hedge trimmer, you can chop a few things, but just don't mess with it—it's a garden and it's perfect.* That's how I kind of see Adam and Eve in this perfect garden, and they're just picking apples. That's their life. They're apple pickers. But I think we're about to see this is not the garden

scene. God doesn't put them in the garden to chill and pick apples; He puts them in the garden to work, to till, to tame, and to by force make it into something different. He wants them to take the gold and do something cool with it. He wants people to use their imagination and see all that He has put on this planet, and see how we can make it into something great and grand, so that we make the world into a world. What I'm getting at is Adam was always supposed to make a house. He was always supposed to chop down some trees. He was always supposed to take some gold and melt it, and fashion it and make culture and art, and all sorts of things. All of those things, Adam was supposed to do in the very beginning. And so we see this untamed wild river, this land filled with gold and onyx, and all these raw materials at man's disposal.

So, what does this place need? It needs a cultivator. It needs someone to take it and shape it. Which brings us to the next line. I love this, verse 15 says, "The LORD God took the man and put him in the garden of Eden and said" *...don't touch it. Just keep out, enjoy, eat an apple—not the wrong apple, the right apple—but don't do anything else.* That's not what God says. No, it says He put him in the garden of Eden to work it and keep it, or to guard it. It's like the internet in the nineties. Do you remember the internet in the nineties? It was like this weird thing that when you connected you heard this dial tone, and then it would like light up, and we thought 'cool' but what in the world could this ever be useful for? We didn't know how this could ever be useful, but now, years later...wow! The internet is a pretty big thing and it changed all of human history and life. That's what this garden is...*Look at all this stuff Adam! You can't even imagine what you and civilization can do as you build culture from all these things I put out!* This was the original intent. Now, things went really bad, because in chapter 3 we see that we sinned and messed it all up, but in the original intent, we were supposed to build work, do, cultivate, and make it into something better. God gave us a world and He wants us to make a world. It's part of who we are; that's part of what we do.

Then, I want you to notice these words of work and keep, "...to work it and keep it." Work and keep means the toil, to serve, and it can also mean to worship. This idea of keeping it can mean to guard, to protect, and we're

going to see is this idea of work is really closely related to worship. Adam was supposed to work in the garden as an act of worship to God. I'll read this lengthy quote from Gordon, but I think it's very helpful on these two Hebrew words. He says this:

...to serve, till" is a very common verb and is often used of cultivating the soil. The word is commonly used in a religious sense of serving God and in priestly texts, especially of the tabernacle duties of the Levites. Similarly, "to guard, to keep" has the simple profane sense of "guard," but it is even more commonly used in legal texts of observing religious commands and duties and particularly of the Levitical responsibility for guarding the tabernacle from intruders. It is striking that here and in the priestly law these two terms are juxtaposed, another pointer to the interplay of tabernacle and Eden.

What is Gordon trying to point out? God's not just saying be a worker and a guarder; He's saying be a priest in God's temple, who as you work, it is an act of service to God. It is an act of worship to God, and as you work, keep God's place holy by your work. This is our great purpose—we're put here to work as worship, and through our work, keep God's place holy. Keep it on earth as it is in heaven, or on earth as it was in the garden, or on earth as it will be in the garden city. That is our great task, to use our work as worship to our God. That's why in the New Testament in Colossians and Ephesians, Paul says to bond servants, "work heartily" to the Lord. Did you get that? To the Lord as a service unto the Lord. That your work is worship. Your work is how you worship the Lord because He puts you here to make His world into a world. He puts you here to find all the untapped resources.

See, we typically think work is because of the fall. Yeah, Adam sins and now we all have to work, and we just work to live. That's not true. Work was before the fall. I told you I was on vacation to Florida. Man, I love vacations! It was four days of just literally doing nothing. I didn't make the bed; I didn't cook a meal. We went out every night, and it's just chill in a chair, watch the ocean, just doing nothing. Do you know what? In my brain, I'm thinking this is life! If I could just find a way to win a bunch of money and just not have to work anymore, I would grab a beach chair and

just look at the ocean forever, or hike a mountain forever...that would be awesome! But you've been on vacation, right? About day five you're kind of ready to go back home. We get weary of vacations, which is really odd. Why is that? Because you were made to work. You were made to take this world and cultivate it into a world that God intends it to be. See, true life is not me sitting on the beach. That's a great part of life but true life is gathering around the breakfast table and saying, "Hey kids, today we're going to weed the lawn." That's life. That's what God wants us to do. That's where fulfillment and joy is actually found, in cultivating and doing what God has said. I love Tim Keller's definition of work. He says this about what work is:

It is rearranging the raw material of God's creation in such a way that it helps the world in general, and people in particular, thrive and flourish.

That's what work is. And you don't have to have a job to work; you can be retired and still work. What are you doing? You're taking all the raw material that God has put around you and you're taking it to help the world and to serve people for the glory of God. That's why we're here, that's our mission, to make this world and make it into a world.

This morning, I want you to see that your work is actually an act of worship, and in working, you are to keep God's place holy. You don't just have to work, you get to work; it's a joy and it's what God has put us on this planet to do. So as we think about our work, we also have to balance it, because at the beginning of chapter 2 God rests on the seventh day, that's the Sabbath. We're not slaves; we don't work seven days and never rest. No, we are sons and daughters of the King, so we work six and we rest one. We Sabbath, we vacation, we do things that break from work, but we don't lose our identity in this idea that God has made us to work.

We'll close with verses 16–17. God actually gave two commands in the garden. Verse 16 says, "And the LORD God commanded the man, saying, 'You may surely eat of every tree in the garden...'" Pretty cool, right? Any tree you want, go get it. Eat it. It's all good. That life tree is really good. All these other trees are really good, just go have fun, eat, cultivate, build, do, have a blast! But then He says this, verse 17, "...but of the tree of

knowledge of good and evil you shall not eat, for in the day that you eat it of it you shall surely die.” Now, we're going to touch a lot on this next week as we look at the fall of man, but I just want you to see this is a pretty generous command. I think we're always thinking why did God give us rules? But this one is pretty generous. It's like God says...*Hey, I've got 27 flavors of ice cream that I just brought for you after lunch. You can have any one, but the 27th flavor is called Black Death, and if you eat it, it's poison so just stay away from that one.* I mean, that's pretty generous, right, you get 26 flavors! But as people, we are like...*Hmm, did He say Black Death? Yum, I bet that's good!* I mean, that's who we are, right? We don't really see the commandment is not that bad. He says eat whatever you want, explore, do, go, take this world, make it something great, but just don't do this one thing. But we're like, why did God tell us not to? I mean, man, it wasn't that bad, it's literally poison and you're going to die; that's why you shouldn't.

So why did God put a 'do not' in the garden? Well, I think the main reason is because God created us to rule over the world under Him. We're supposed to rule, we're supposed to subdue, we're supposed to build, and twist, and make culture, and art, and all the awesome things that humans have been able to do. We're supposed to do those things, but we're supposed to do them under God's Word in God's ways because God is holy and we are to be holy and the world is to stay holy. The question is how do you know if man is ruling under God's Word? Well, there has to be a 'do not.' That tree will tell the story. If Adam and Eve don't eat of the tree, then they're ruling the world under God's Word. If they eat of the tree, they're ruling the world over God's Word according to their own thoughts and desires and inclinations and the way they want. The tree is there to tell the story. Will man obey? We're supposed to rule the world under God, not above God. Do you know what? That comes to us every single moment of our lives. That same thought comes to us...will you rule the world that God has put you over under God's Word, or above God's Word? See, the one is living out your created purpose. If you're living in a world and working in a world under God's Word as worship to Him, as protecting, keeping holy, then you are doing what God created you to do. But if you don't care what God says, or that He says 'do not' and you're going to do what you want to

do, then you're not ruling the world under God, you're ruling the world over God.

So how are you doing when it comes to working here on God's planet? Are you ruling the things that God's put in your care under His Word, or are you going above His Word? We're going to see in chapter 3 that our parents go above God's Word and it messes everything up. But we still have that choice today. Will we rule in good ways by obeying God, let our work be worship, let our work keep our family, our heart, our workplace, and our home holy, on earth as it is in heaven? In this part of the story, we have God's people in God's place under God's blessing and they're in Eden. They have His Word, they're God's very people, and they are created to do something in this place, not just to watch it and eat some apples. No, they're supposed to take it, cultivate it, twist it, build it, and make it into something great. Take all this raw material and fashion and then move it and do it. They are supposed to be workers who make God's world into a world that is going to be filled with culture. Because do you know what we see at the end in Revelation? Redemption doesn't get us just back to a garden where we have a bunch of trees; redemption gets us to a garden that is also a city, a city with walls and culture and music and art and gold and diamonds. And the kings of the world are bringing their glory into that place where we have our inventions and our culture and the things that we've done. It's contributing to this new garden city where we will live forever. That's what you and I get to do right now today; we get to be people that point to that garden city and use our work to make this world more like it will be in the future. I want to close with a quote from John Mark Comer. He says this:

You are a modern day Adam or Eve. This world is what's left of the Garden. And your job is to take all the raw materials that are spread out in front of you, to work it, to take care of it, to rule, to subdue, to wrestle, to fight, to explore, and to take the creation project forward as an act of service and worship to the God who made you.

That should change your tomorrow. When you go to work tomorrow, or when you go out in your yard and pull some weeds, that should change things. Because you're not just working because you have to, you're

working because God made you to do it, and your work is worship and your work is keeping this place holy. So let's work for the glory of God.