

A few years back, Lindsay and I found ourselves wandering the streets of Stockholm, Sweden. I was bundled up in more layers than I owned at the time because May in Stockholm seemed colder than anything the Bay Area had to offer. We were there for part business and part pleasure, and by that, I mean that Lindsay was speaking at a conference, so she was the part business, and I was there just to enjoy Swedish meatballs and good coffee, so I was the pleasure.

It's actually somewhat of a regular occurrence as a large part of Lindsay's work as a research psychologist is that she gets the opportunity to travel and present her research in various cities, and every once in a while, we get to travel internationally. I'm a pretty good opportunist, so I tend to look at her schedule at the beginning of the year and say, "Yes, Stockholm sounds great; Detroit, I'll pass for now."

However, one of the things that I have learned over time is that while Lindsay is at her conference, I get a few days to wander the streets and explore the city. One of the habits that I've created is that whenever I land in a new city, there are two things I visit that allow me to see the scope and wide array of that particular city.

The first is coffee shops, partly because of the coffee, and then also that's where locals reside. It's located in neighborhoods where there's a confluence of people who exist within that place. It allows me to see different neighborhoods. The other places I visit are cathedrals. In old ancient city planning, the cathedral would be the hub of the neighborhood.

So, as I was wandering the streets of Sweden on this one trip, I brought up St. John's Cathedral on my maps app. Every time I enter a cathedral in a particular city, I have the same experience, and this one was no exception. As I approached the cathedral, I was on a busy street with cars and people milling about. I walked through this hustle and bustle, and then crossed the threshold and entered in. As I walked in, I noticed unfiltered sunlight shining through the windows. There was a foyer, or what they call the narthex. There's usually a water fountain. It's where you're supposed to, as a Catholic, dip your finger in the water and make the sign of the cross.

What is always so shocking is the busyness of the exterior in contrast with the serene, sacred quietness on the inside. When I walked into this cathedral, I was the only person in what seemed like the entire building, sitting there by myself. I sat there and was taken in by so much of the beauty. The walls lined with stained glass, telling the story of the gospel, one picture after

another. The altar sharply focused at the center of the building, with the crucified Jesus hanging above the arches.

The wonder, the spire, all of it is meant, very intentionally, to draw our eyes upward, to see and get caught up in things above. There's something about walking into these cathedrals that feels sacred. As I sat there, I watched people come in and experience it. I've experienced this in almost every cathedral I've been in. You watch people, and I don't know if they're believers or not, but they walk in, and it instantly evokes a sense of the sacred within them. They walk with slow respect and awe. They step into the place quietly, sheepishly taking pictures, trying not to disturb the sense of the sacred.

Cathedrals harken back to the concept of the temple in the Old Testament. It's meant to evoke a sense of awe. There's a sense in which the building itself is preaching. You walk into a cathedral, and you are caught up in what feels almost like heaven overlapping earth. A nucleus, a concentration of what feels like God's presence right there in the building.

Well, this morning, we're continuing our long series in the book of Exodus, and we have reached a point in which we are reading ancient blueprints of a temple. At this moment in the story, Moses is up on Mount Sinai. He's receiving these instructions because there's a turning point for the people of God. They've left slavery in Egypt. They're out in the wilderness, and they're going towards the promised land.

But in the meantime, they're wondering, "How are we going to get from here to there?" It's unknown. It's uncertain. They don't know what's before them. Certainly, the comfort of the God who sent the plagues could walk with them. And so they wonder how God will travel with them. Well, God offers what's called the Tabernacle.

The Tabernacle is essentially a mobile cathedral. It's a mobile tent. A place where God's very real presence would reside, right there in the tent. But it was meant to be packed up and carried along with them on their journey. The Tabernacle is both a reality and a shadow of a deeper reality. I will preach this sermon in four parts. First, the plan. Second, the pattern. Third, the place. And fourth, the person. But first up, let's begin with Exodus 25. This whole scene is God speaking to Moses up on the top of Mount Sinai.

The Plan

What begins here actually extends all the way to chapter 40, but I'm just going to cover the first nine verses. *"The Lord said to Moses, 'Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give'"* (Exodus 25:1-2). And just like that, Moses launched the first capital campaign in church history. God now gets very specific.

These are the offerings you are to receive from them: gold, silver and bronze; blue, purple and scarlet yarn and fine linen; goat hair; ram skins dyed red and another type of durable leather acacia wood; olive oil for the light; spices for the anointing oil and for the fragrant incense; and onyx stones and other gems to be mounted on the ephod and breastpiece. vv. 3-7

This is a pre-monetized culture in which money wasn't necessarily a thing. It was much more of a trade economy. And so when God asks for this offering, he's asking to bring the resources they have, which were the raw materials. But what exactly is God doing here? Why is he asking for these particular things? Well, these resources were the very materials in which they built this Tabernacle, this tent of meeting place, and all of the furnishings that would go within it.

Two of these items stand out above the rest—gold and onyx. Now, the only other place where the onyx shows up, and the only place where gold and onyx show up together, goes all the way back to Genesis 2. Let's go back and look at that because biblical writers are wildly sophisticated. We have this modern bias that makes us think we're smarter and have come further than them and that they're just making do with what they had, but we discredit the sophistication and the brilliance of these authors.

A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good; aromatic resin and onyx are also there.) Genesis 2:10-12

We often think of the Garden of Eden as a particular garden, but Eden is actually a region in which there is a garden. So it'd be better to say the garden in Eden than of Eden. So the elements of gold and onyx that God is asking for, that the biblical writer makes explicit note of, are pointing back to the very materials that are in the soil of Eden.

What God is doing here with the creation of this Tabernacle is he's trying to recreate Eden. Do you remember the plagues when they were coming out of Egypt in which God began to de-create? We talked about how those were plagues of de-creation. It was as if evil and sin had been perpetuated at such a rate that creation was coming undone.

Well, God has brought the people to this point, and he says, now it's time to recreate. We're going to build something new, something that is similar to that which was in Eden. Because what

was the Garden of Eden? The Garden of Eden was an overlap of heaven and earth. It was the place in which God dwelt with the people. It was the perfect union of heaven and earth overlapping. Which is what was to come in the Tabernacle. Recreating what was there, the overlap of heaven and earth. *"Then have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you"* (Exodus 25:8-9).

God uses two descriptors as to what the people are going to build. They're going to build a sanctuary and a tabernacle. The word for sanctuary is *mikdash* in Hebrew, and it's the word that means holy place. It's why I prefer calling this space in which we are in a sanctuary. It's not an auditorium. It looks very similar to one, but it's a sanctuary. It's a place in which we come to encounter the presence of God. This word Tabernacle is *mishkan*, and it's the word that evokes the image of a dwelling place. There's an important play on words that's happening that's hard to see in the English. It's there at the end of verse 8 and into verse 9.

"I will dwell among them, make this Tabernacle and all its furnishings exactly like the pattern I see." The play on words is the verb dwell among them is the verb form of the noun tabernacle. So one way you could translate that is: *"Then have them make a sanctuary for me, and I will tabernacle among them. Make this Tabernacle and all its furnishings."*

The importance is not so much that they were meant to go into the Tabernacle and that's where God's presence resided only and exclusively. That wasn't it. The play on words is signaling the fact that there's something unique about the Tabernacle but God himself is tabernacled among them. Notice he said, "Bring the offerings for me, not for the Tabernacle."

See, all of this is about, yes, there's a local place. There's a space, a physical material place in which the presence of God will dwell in a unique way. But all of this is pointing to God saying not to constrict him to this. It isn't that God only resides in the Tabernacle, but rather, it is his presence that tabernacles among the people. The Tabernacle is a reality, but it's a shadow of a deeper reality. It's a reality in that inside the Tabernacle, which we'll look at in a second, God very much dwells, but it's also a much, much bigger picture.

We are in a sanctuary today, yet God inhabits the praises of his people. So, as we go from here, God dwells among the world in all the places that you and I go. It's why Jesus later would say, "Where two or three gather in my name, there I am with them." The Tabernacle was not meant to be the end. It was supposed to point to something greater, but that doesn't reduce what it was at the moment. Hopefully, you're tracking with me. I heard one pastor this week say, "Reading this part of Exodus is like trying to solve a Rubik's Cube." We're about to start turning the edges of the Rubik's Cube. That was God's plan.

The Pattern

Let's look at the pattern, "Then have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you" (Exodus 25:8-9). Why is God so particular about the pattern? Also note that at this point, it's both saying, I will show you, but there's a pattern in which Moses, I would imagine as he's hearing the next 13 chapters, is thinking, "Wait a minute, I'm beginning to see."

So the question I hope you're asking is, what is the pattern that God is showing? The answer is Eden. The very physical structure of the Tabernacle goes on to mirror the Garden of Eden itself. Going back to Exodus 25:1, this whole text began with this phrase, "The Lord said to Moses." This phrase, from this point to the end of Exodus, appears seven times. The Lord says:

Exodus 25:1 - build a tabernacle.

Exodus 30:11 fund the atonement practices

Exodus 30:17 bronze basin for cleansing,

Exodus 30:22 anointing oil

Exodus 30:34 spices for incense

Exodus 31:1 artisan work

Exodus 31:12 Sabbath

Let me summarize all that. Six instructions, six times God says the Lord said to Moses, do work. The seventh time, God says, Sabbath. Six days work, one day rest. Does that sound at all familiar? In the creation narrative the first six days, God builds and creates, and then on the seventh, what does he do? He rests. He Sabbaths. Right here in the literary structure of this book, which is utterly brilliant, God is saying that this is a new Eden. The pattern he set for them is Eden. They were creating, in the Tabernacle, a new Eden—a new overlap of heaven and earth.

On top of that, we talked about how God will dwell among them. That Word dwells among them is the exact word in Genesis. That is the location of the Tree of Life. See, the temple or the Tabernacle was a miniature Eden. It was the construction, the recreation of God's presence dwelling among the people.

There was an outer court, which was the furthestmost area where all people were welcome into the very presence of the Tabernacle. That second square, which is a bit larger, is called the Holy Place; this is where only the priests could enter. But then, even beyond that, in the Holy of Holies was the very place where the Ark of the Covenant would be, where the presence of God would reside, and only one person, once a year, could go into the Holy of Holies. It was the high priest who would go in and make atonement for all the people.

They would cross that threshold after doing all these cleansing rituals in which they would bring a perfect spotless lamb. What does that make you think of? They would bring this perfect, spotless sacrifice into the Holy of Holies. And then, they would kill

that animal and sprinkle the blood on the altar, which all feels very primitive.

We think that points to death, but it points to life because the blood of the lamb is bringing about new life into the people. The outer courts, the holy place, the holy of holies, three layers to the Tabernacle.

The region of Eden had four rivers flowing into it. Those were symbolic of all the nations, of everyone being able to enter into the space of Eden. It was the gateway to the rest of the world if you will. Within the middle of that, you have these gates of Eden. This is where the garden took place. So, the Garden in Eden is where Adam and Eve dwelt. This is where a few of the people dwelt. And then, of course, at the very center, the focal point, was the Tree of Life. Three layers, similar to the three layers of the Tabernacle, each with an opening up a deepening of God's dwelling and presence within the garden.

This three layers is also taking place on Mount Sinai back in Exodus. On the mountain of Mount Sinai, at the very bottom, God instructed all the people to hang at the base of the mountain. He told Moses and Aaron to go up a little bit on the mountain. There, you see Aaron and the priests and those residing partway there. At the top, where that cloud of God's most concentrated presence was, resided Moses. Three layers. All of it mirroring one another.

The Book of Exodus itself is broken into three sections: the very first part is about them in slavery, the second part is about them coming to Mount Sinai, and the third part talks about the place in which the most concentrated presence of God is in the book. Can you guess what section in Exodus we're reading? The third section. Wildly sophisticated. Utterly beautiful.

In all of this, I see the profound way in which God is pursuing his people, longing to reconnect with them. They are wandering in the desert, but he is doing all of this to reconnect, to bring his presence, to dwell among them. He wanted to recreate the presence that was in Eden. He wanted to build that in this Tabernacle.

It's a reality, but it was pointing to a deeper reality. So, the plans evoke the context, the materials of Eden. The pattern, the very structure, the layout, the design, the blueprints, all of it points and mirrors God's presence in the Garden of Eden.

The Place

The title of John Steinbeck's most famous novel, *East of Eden*, lets us know what direction they were in. That's the imagery throughout the biblical text. East has this motif of walking away from God, of leaving and departing God, which would mean then that going west is a return to God. There are explicit instructions in the Book of Exodus that tell them which way the Tabernacle was to face—always west. They were walking west with the Tabernacle. The way back to Eden.

A people lost from their sin, their brokenness, and their choosing to rebel against God caught in the systemic sin of slavery in Egypt in which the empire had taken over, and they had been dehumanized. God said that here was a tabernacle that they were to put it in this particular place because he wanted them to see, unquestionably, that the Tabernacle was the way back to Eden, the path back into the presence of God.

Imagine you're an ancient Israelite looking at the diagram of the Tabernacle; if you finally turned west and moved toward the presence of God, what would you see as you looked all the way through? Well, you'd see all those barriers. You'd see all those things in between. You'd see the way in which you'd have to navigate the outer courts to get into the holy place. And then what I didn't mention is there'd be these cherubim, and they would be guarding the entrance to the Holy of Holies. The very cherubim and the flaming sword that was blocking the path back to Eden.

God was concerned that in our broken state, if we partook of the Tree of Life, we would live forever in a broken, sinful state. That is not how he wanted us to live. As those Israelites looked through the Tabernacle, they saw the presence of God and the Holy of Holies, and what they found were barriers.

I would imagine the prayer is if only there was one person who could pass through the sword, who was perfect and blameless and spotless, just like the lamb that the high priest would bring. If only there was someone who could do that. And, of course, throughout Exodus and Leviticus, we see the high priest.

One person designated within the people of God would go through all this cleansing ritual. Only once a year, they could walk through those gates. They could walk past the swords. They'd take that blameless, spotless lamb. They'd slay it on behalf of the people, and they'd go in, and there'd be this reunification, reconciliation with God that would take place. The Tabernacle was a reality. It's very much where God's presence dwelt in the Old Testament, but it was a shadow of a deeper reality.

The Person

I've talked about this a little bit already, but there was that one high priest who would do this on behalf of the people. John, the gospel writer, was brilliant. John's gospel is steeped in the ancient text, steeped in the Book of Exodus, the understanding of the Tabernacle.

He picks up on this theme of tabernacles, the way back to God, the way back to Eden. In John 1 is John's Christmas narrative. John, amongst the four gospel authors, was the poet; he was the artsy one. So he gets at everything in a bit of a slant. He gets at it from a side angle, and so here is John's depiction of the Christmas story.

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). There isn't just the spoken thing, and

we get confused a little bit; the Word is the word *logos* in Greek. That concept means like the organizing principle for all of reality. It's the best way to see it.

So, the Word here is pointing to Jesus, the human manifestation of God's presence. When you read this, don't exchange the *logos* there, the word, because that's really beautiful, but I want you to be thinking of Jesus. In the beginning was Jesus. And Jesus was with God. And Jesus was God.

He was with God in the beginning. Through him, all things were made; without him, nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it. vv. 2-5

"The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (v. 14). The Greek word for dwelling is the translation of the Hebrew word for Tabernacle. This means John here is literally saying, "The Word Jesus became flesh and tabernacled among us." How incredible is that? God is literally saying, "Jesus is here." It's saying the very Tabernacle, that way back to Eden, the way back to God that we pointed to all the way into Exodus.

Jesus shows up on the scene, and John says that he's the Tabernacle. He's the deeper reality. What was Eden, what was the temple, and what was the Tabernacle? It was the overlap of heaven and earth, which means that there was the belief that it was both divine and human. It was material and sacred.

What is Jesus but fully human and fully divine? It is Jesus who is that very Tabernacle. Do you see it? But even more so, here's what's so profound, and John plays this out, and the rest of the New Testament writers do as well, is it isn't just that Jesus is the Tabernacle. Jesus is the sacrifice. Jesus is the high priest. Jesus is the Tabernacle itself.

Right there in John 1:14, as we talk about, Jesus tabernacled among them. In John 1:29, it says, *"The next day, John the Baptist saw Jesus coming toward him and said, "Look, the Lamb of God who takes away the sins of the world."* There's Jesus, the sacrifice.

A little bit later in John 2. John, quoting Jesus, would say, *"If you tear down this temple, I will rebuild it in three days."* No wonder the religious leaders at the time freaked out about that. He said that about the temple he was standing right in front of, one that would take generations to build. Think of that cathedral in Stockholm. It took generations to build, but Jesus showed up on the scene and said the temple was but a shadow of the deeper reality. He said they could destroy that temple, but because he was the Tabernacle, the temple, he would rebuild it in three days.

This was, of course, talking about what would come in the Book of John of his death and his resurrection. The temple was the

way back to Eden, but Jesus is the way back to God. He said, "I am that very presence." Beyond that, Hebrews 8 talks about how Jesus is the high priest.

Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true Tabernacle set up by the Lord, not by a mere human being. Hebrews 8:1-2

Here's where it all comes together. Jesus is the Tabernacle himself, but go in one layer deeper. He's the very high priest. Go into the deepest level. He's the high priest who's presiding over the sacrifice, which is himself. Jesus, Tabernacle, High priest, and Lamb of God, all offered to us. So that when you would look through the Tabernacle and you'd see all those barriers and think, "How could I possibly go into the Holy of Holies, the deepest presence of God?" Jesus, my friends, Jesus is the way back to Eden.

He's the one who says, "I am blameless, I am spotless, just like those lambs, I will walk through the barriers, I will take the sword on myself, I will go to the cross." As you read the crucifixion narratives, this is why Jesus says things like, "No one takes my life. I lay it down willingly." He is saying that he is presiding over his own offering of a sacrifice. He is laying down his life on his own accord. Jesus laid down his life for you and me. Peter, later in the New Testament, would get this. He wrote:

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. 1 Peter 1:18-21

John, later in one of his letters in 1 John 4, wrote:

This is how we know that we live in him and he in us: He has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in them and they in God. And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them. 1 John 4:13-16

Do you see it? The Tabernacle is a reality, but it's a shadow of a deeper reality. I don't think Jesus is down on the temple and the Tabernacle; he just wants to order it properly and in the right context. Where the Tabernacle was the way back to Eden, the way back to that overlap of heaven and earth, you and I are now that overlap. And here's what's so stunning and beautiful is even more so the what.

The What

What Jesus has done through his work is what Paul and Corinthians would say, "You, brothers and sisters, are a temple of the Holy Spirit." Do you see it? It's Paul now saying that, yes, the temple pointed to Eden. Jesus points to God. But how do we know that we are in him? As John says here in 1 John 4, he's given us the Spirit, and you and I become the Tabernacle as the Spirit indwells within us. We are a shadow of a deeper reality.

We aren't the deepest reality, that's Jesus, but as you come to faith and begin to entwine your life, laying down, seeking the forgiveness of Jesus, who was that sacrifice, the Spirit dwells within us. You and I become an overlap of heaven and earth as we learn the ways of Jesus in the very same way. And Moses, after receiving the instructions of this, would receive those commandments and the law and everything up there, saying that this is how they were to live as his people.

Jesus would ascend the mountain in Matthew 5 and give this sermon on the mountain in which he'd give instruction for what it meant to live, not to earn the love of God. That had been handled. Jesus already did that. Rather, as we submit to Jesus, we learn the ways to operate in this world that become the overlap in heaven and earth. Where the world longs for reconciliation, we are a people of reconciliation. Where the world operates out of power dynamics, fear and hate, you and I operate from a love of neighbor because that is heaven on earth.

Is it any wonder that when the disciples asked Jesus, "Lord, how do we pray?" It was, "Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done on earth as it is in heaven." I opened with the story of a cathedral. But I want to tell you a different story of a different cathedral in a different city.

Years and years ago, before Lindsay and I wandered the streets of Stockholm, we had the opportunity to go on a trip to Saguapeque, Honduras. It was a mission trip in which we worked with coffee farmers, and we spent a lot of time out in these villages with these small communities.

As we were finishing our trip, our leader, Dave, said, "Hey, we need to make one more stop." We were all exhausted. It had been a long week of ministry, and it was the last day of this particular trip. But our group of eight piled into this van with Herman. He was our trusty driver, who had driven us around the whole week. And we found ourselves winding down this, what is generously called a road, in between these bushes that were so high they blocked the view out the window. At some point, similarly to me walking up that hill and seeing the cathedral and the steeple, we turn a corner, and we saw a little bit of a different cathedral.

I began to notice the scene, and what I saw was there were 12 kids running around, all on this little property. What we came to find out was those 12 kids all lived in this facility. They lived in a very small building. At this point, my mind is spinning. I've been on a lot of mission trips. I've been to a lot of places in which

poverty is striking the area. But this was different. We learned the story about how these 12 kids, every time it rained, have to run outside and take mud from the ground and slap it on the walls because those walls are made of adobe, which doesn't hold up to rain very well. So they'd go out and re-stick the mud, trying to fight off the erosion of rain hitting these walls.

We go inside this tiny room where 12 people live, plus two parents, that's probably smaller than the shape of your garage, and I learned that the floor we were standing on was put in just one year earlier, even though they'd been living there for over a decade because a group had come in and supplied the floor for them.

I was talking to this woman through a translator and taking in this scene, and I could feel, I still can feel, the anger within me, thinking, "God, how could this be the reality? How is this how they live? How would you allow this to be possible?"

As my mind was spinning and I was tired and caught up in the injustice of it all, Dave, our trip leader, said, "Hey, let's gather, and start our program." So he gathered the 12 kids, and we sat in the middle of this room, which was like a sanctuary. The pastor of the community grabs this guitar, and I'm sitting in the back. The kids funnel in with joy and excitement, sitting in the front. I'm sitting in the back with our group, and my mind is racing. I'm trying to take in all of this experience, knowing that the next day we'd hop on a plane, and I'd drive to a home in which the garage was larger than their church and their sanctuary.

I sat there, and as this was happening, the pastor started offering prayers as the service began. Then he says, "Hey, let's sing a few songs." He began taking song requests from the kids. There's this outpouring of noise when all the kids start talking at once. But at some point, one song rose above the others called "Dios Está Aquí." Now, my Spanish was pretty broken, but I did know enough to know that *Dios está aquí* means "God is here." I sitting there, tears now streaming down my face, thinking, "God, you are not here. How could this possibly be?"

Then I watched as these kids stood and sang with joy, their voices filled with life, singing *Dios está aquí*, over and over. I didn't have theological categories for what I was watching. There was no chance that the well-trained doctrines I had gone to school for were going to make any sense at this particular moment because God is much bigger than that.

What I found in that moment was a shadow of a deeper reality. What I found, looking back, was it's at that moment, "Dios Está Aquí" was the very Tabernacle. It was the overlap of heaven and earth because of that collection of believers, not the building,

not the opulence in Stockholm, not the shanty tower place in Saguatepeque, Honduras. It's within the collection of believers, the voices of children who had submitted to the love of Jesus who said, "He is our high priest. He is our sacrifice. Jesus is our Tabernacle." Those children understood something far more complex than I could understand, and they said, "If we are in Jesus, then that's all we need."

Heaven touched earth in that moment, not through what we brought, thinking we knew everything or had something to offer, but rather through the voices of those children. "Dios Está Aquí" proclaimed a gospel that I could not wrap my head around.

Church, the invitation is what it's always been. All of this tabernacle language in which God in the wilderness went to these people and said, "I will walk with you if you abide in me." It's the same thing Jesus said in the New Testament, "Abide in me like a branch abiding in a vine," and, "That is there for whoever lives in me; I live in them."

May we come to understand the very overlap of heaven and earth is on offer for you and me through the work of Jesus Christ alone. He is our high priest, our sacrifice, and our Tabernacle. All we have to do is willingly enter in by asking Jesus, "Would you reside here?" Jesus has already done the work.

This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.

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Catalog No. 1484-19FC