



MT. ROSE REFORMED
ORTHODOX PRESBYTERIAN CHURCH

God's Holy Tabernacle

Reverend Scott Johnson | May 31, 2026 | Exodus 26

Old Testament Reading

The Old Testament reading is Exodus chapter 26, and it is a long passage. We'll read the whole chapter. And as we do, we'll always keep in mind that this is the word of God. This is God's infallible and inerrant word.

So let's hear God's word this morning. Exodus chapter 26.

Moreover, you shall make the tabernacle with 10 curtains of fine twine linen and blue and purple and scarlet yarns. You shall make them with cherubim, skillfully worked into them, the length of each curtain shall be 28 cubits, and the breadth of each curtain four cubits. All the curtains shall be the same size. Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another. And you shall make loops of blue on the edge of the outermost curtain in the first set. Likewise, you shall make loops on the edge of the outermost curtain in the second set. Fifty loops you shall make on the one curtain, and fifty loops you shall make on the edge of the curtain that is in the second set. The loops shall be opposite one another, and you shall make 50 clasps of gold, and couple the curtains one to the other with the clasps, so that the tabernacle may be a single whole.

You shall also make curtains of goat's hair. For a tent over the tabernacle, 11 curtains shall you make. The length of each curtain shall be 30 cubits, and the breadth of each curtain 4 cubits. The eleven curtains shall be the same size. You shall couple five curtains by themselves, and six curtains by themselves, and the sixth curtain you shall double over at the front of the tent.

You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain that is outermost in the second set. You shall make fifty clasps of bronze, and put the clasps in the loops, and couple the tent together that it may be a single whole. And the part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. And the extra that remains in the length of the curtains, the cubit on the one side and the cubit on the other side, shall hang over the sides of the tabernacle, on this side and that side, to cover it. And you shall make for the tent a covering of tanned ram skins and a covering of goat skins on top.

You shall make upright frames for the tabernacle of acacia wood. 10 cubits shall be the length of a frame and a cubit and a half the breadth of each frame. There shall be two tenons in each frame for fitting together. So shall you do for all the frames of the tabernacle. You shall make the frames for the tabernacle. 20 frames for the south side, and 40 bases of silver you shall make under the 20 frames, two bases under one frame for its two tenons, and two bases under the next frame for its two tenons. And for the second side of the tabernacle on the north side, 20 frames, and there 40 bases of silver, two bases under one frame, and two bases under the next frame. And for the rear of the tabernacle westward, you shall make six frames, and you shall make two frames for corners of the tabernacle in the rear. They shall be separate beneath, but joined at the top, at the first ring. Thus shall it be with both of them. They shall form the two corners. And there shall be eight frames with their bases of silver, 16 bases, two bases under one frame, and two bases under another frame.

You shall make bars of acacia wood, five for the frames of the one side of the tabernacle, and five bars for the frames of the other side of the tabernacle, and five bars for the frames of the side of the tabernacle at the rear westward. The middle bar, halfway up the frames, shall run from end to end. You shall overlay the frames with gold and shall make their rings of gold for holders for the bars, and you shall overlay the bars with gold. Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain.

You shall make a veil of blue and purple and scarlet yarns and fine twine linen. It shall be made with cherubim, skillfully worked into it, and you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold on four bases of silver. And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the holy place from the most holy. You shall put the mercy seat on the ark of the testimony in the most

holy place. And you shall set the table outside the veil and the lampstand on the south side of the tabernacle opposite the table, and you shall put the table on the north side.

You shall make a screen for the entrance of the tent of blue and purple and scarlet yarns and fine twine linen embroidered with needlework. And you shall make for the screen five pillars of acacia, and overlay them with gold. Their hooks shall be of gold, and you shall cast five bases of bronze for them. That finishes our Old Testament reading.

New Testament Reading

We'll come back to that, but first let's hear from the New Testament, and that passage is Hebrews chapter 9, verses 1 through 10. Hebrews 9, 1 through 10.

Now, even the first covenant had regulations for worship in an earthly place of holiness. For a tent was prepared, the first section in which were the lampstand and the table and the bread of the presence. It is called the holy place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the Ark of the Covenant covered on all sides with gold, in which was a golden urn holding the manna and Aaron's staff that budded and the tablets of the Covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties. But into the second, only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this, the Holy Spirit indicates that the way into the holy places is not yet open, as long as the first section is still standing, which is symbolic for the present age. According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

The grass withers, the flower fades, but the word of our God will stand forever.

The Profitability of Every Detail

So let's turn back to Exodus chapter 26 for our sermon text this morning. I doubt that many of you have memorized many verses from Exodus chapter 26. If you have, good for you. In fact,

this might be one of those Old Testament chapters that when you get to in your yearly or whatever your Bible reading plan is, when you get to it, you just kind of skim through it. Maybe you have a study Bible with a picture of the tabernacle in it, and you just look at the picture of the tabernacle and call that good and skip the chapter. You've got an idea of what it looks like.

You might even ask yourself when reading a chapter like this with so many precise details, you know, really, how important is it for me to know all of these details about the construction of the tabernacle, even to the length of the curtains that covered it? Well, this is where we need to remind ourselves that the scripture testifies of itself, that it is God-breathed, that all scripture is God-breathed, breathed out by God, profitable for teaching, for reproof, for correction, for training in righteousness. And we know that God has a good reason for including a chapter like this in the scriptures. It is for our good to build us up in faith, to point us to Jesus, and so for that reason, because it is part of the scripture that together makes us wise unto salvation, for that reason, we will spend some time considering the details of this chapter.

We won't go into great depth, but we will consider the construction of the tabernacle. But then we'll consider the significance of the tabernacle. What did it mean for the people of Israel? And what does it mean for us today as the people of God who belong to Christ?

As we begin to look more closely at this chapter this morning, I'm encouraged by what the author to the Hebrews wrote when he was writing to whatever congregation he wrote to about the tabernacle and the makeup of it and the details in it. He says in Hebrews 9:5, of these things we cannot now speak in detail. So if the inspired author of the Hebrews glossed over some of the details in his writing about the tabernacle, then I think we're on safe ground to at least skip over some of the details that are given to us in this chapter. But we do want to have a rough picture of what the tabernacle looks like, and that is provided for us in this chapter.

The Architecture of the Tabernacle

First of all, the structure was not a huge structure. It was about 45 feet long, 15 feet wide, and 15 feet high. So I think it would probably pretty easily fit in this sanctuary. Maybe a couple of them could. It was not that big.

The tabernacle was covered with four layers of coverings. The first covering was ornamental. It consisted of two sections of curtains that were joined together. And this curtain was made out of

a very high quality linen, what the scripture calls fine twine linen. And this curtain was decorated with blue, purple, and scarlet embroidery. Now those colors, blue, purple, and scarlet, these were made from very expensive dyes. In fact, the words are referring to the dyes themselves. But that's fitting. This is the tent of the great king. This is the tent of the Lord. It is only fitting that it should be made of the most exquisite material available.

The embroidery on this first set of curtains included images of cherubim. These cherubim were depictions of the real cherubim that are described in the scriptures as something like God's royal attendants, the angelic creatures who guard the place where God is or guard that which is holy. These are the same creatures that are depicted on top of the Ark of the Covenant who are, there's two cherubim on the mercy seats looking down upon the Ark of the Covenant.

One thing that I found interesting as I read about this description and what commentators have said about the tabernacle is that this first curtain, which would have been the one visible from inside the tabernacle, that it was probably predominantly white and a very pure, bright white color. And then the blue and purple and scarlet cherubim would have been embroidered into this white background. Most pictures that I've seen are the artistic renderings of what the tabernacle may have looked like. Most pictures that I've seen showed this curtain as being mostly blue or purple in color, but I think it's fitting that it should be white. White is the color of purity and holiness, and this would be the main color that the priest would see when he walked into the holy place, or the high priest would see when he went into the most holy place, this bright white surrounding the most holy place with cherubim, with bright red, blue and purple yarns embroidered into it.

In any case, that was the first covering. The second covering over the tabernacle were curtains made of goat's hair that were laid on top of the first covering. And then, so you had the first covering, then you had goat's hair as a second covering, and then on top of the goat's hair curtains, there were two additional coverings, and these served to protect the inside of the tabernacle from the elements, from the rain and wind and so on. The first of this outer covering was a covering of tanned ram's skins, and then on top of that, the fourth covering was a covering that was made either from goat skins, as the English Standard Version renders it, or it was made from the hide of sea mammals, like sea cows or manatees. A few scholars don't know for sure exactly what kind of leather material this was.

What supported all these coverings and gave shape to the tabernacle were the upright frames. These were made of acacia wood, and acacia wood would have been accessible to the Israelites where they were in the wilderness. They were covered with gold and they were set upon silver bases. And the frames formed three walls of the tabernacle. And so there was a wall on the north, on the south, and on the west. The eastern side of the tabernacle had no wall. It would have a veil or a screen. And that's because that was the opening for the tabernacle. That's how the priest went into it. To strengthen this framing, Moses was told to make bars of acacia wood and these bars would run horizontally through the frames in the three walls of the tabernacle.

And then the Lord, after that, told Moses to make two additional curtains. The first was like the first covering of the tabernacle, it was made of fine twine linen, so very bright, pure white linen. It also had blue, purple, and scarlet embroidery worked into it, and it also included depictions of cherubim. This curtain was held up by four pillars of acacia wood, and these pillars were overlaid with gold. And it served, this first curtain, it served as a veil or a partition that separated the two rooms of the tabernacle.

So the room that was to the west, this was the innermost sanctum, the innermost room of the tabernacle, and this was called the most holy place. The most holy place contained the holiest of all the articles in the tabernacle, and that was the Ark of the Covenant. In this room, its dimensions were a perfect cube. It would have been 15 feet high, 15 feet deep, and 15 feet wide.

The second room that was created by this veil, this partition, was the holy place. And in the holy place, there were three items. First, there was the table for the bread of the presence. This was on the north side of the room. Opposite that, on the south side of the holy place, was the golden lampstand, which we looked at last time we were in Exodus. And then, against the veil that separated the most holy place from the holy place, against that veil, in the holy place was the altar of incense. And so the first curtain was the veil that separated the holy place from the most holy place.

The second curtain that Moses was commanded to make was the screen that was placed at the entrance of the tent on the east. And just like the veil inside the tent, it too was made of fine twine linen and it was embroidered with red scarlet and purple embroidery. However, unlike the veil, and this is one of the details that if you hear closely or read closely that you might catch,

unlike the veil that separated the Most Holy Place from the Holy Place, the screen that was at the entrance of the tabernacle, it did not include pictures of cherubim. And the reason for that is because it was further removed from the Most Holy Place. Only as you entered into the tabernacle did you see the cherubim guarding access to the most holy place and to the Ark of the Covenant because this is where God would make his presence be in that most holy place on top of the Ark.

Again, if you were listening closely to the chapter, if you have an ear for details, you may have noticed that the pillars that were holding up the outer screen of the tabernacle, they were placed not on bases of silver, but on bases of bronze, and this is because these pillars were further from the most holy place. And so the idea was, the closer you got to the most holy place, the closer you got to where God's presence was, the throne room of God, where the Lord would dwell there in his tent, the closer you got to that place, the more precious, the more valuable would be the materials that surrounded it. And so this gives you an idea, I hope, of what the tabernacle looked like.

I've said this before, but I believe it bears repeating. The most remarkable thing about the tabernacle was not how imposing it was visually. It was not because it was so immense in size or because it was incredibly ornate. Now, it was not an unattractive structure. It was very elegant, very beautiful. It was made out of the finest materials, but it was relatively small and simple, relatively unadorned. And perhaps the reason for that is because the Lord knew, he anticipated that anything bigger than this, anything more decorative or ornate would have drawn the attention of the Israelites to the structure itself, to the beauty of the temple itself or the tabernacle and not to the Lord, the one who inhabits the tabernacle, the one who dwells there.

The Dual Realities: God's Presence and Holiness

This is the most important thing about the tabernacle. Not what it looked like, not how ornate it was or how small or how big it was. The most important thing about this tent was that this is where God dwelt among his people. In fact, the Hebrew word for tabernacle is mishkan. This means dwelling place. So this was literally God's dwelling place.

And this brings us to consider the significance of the tabernacle for the Israelites. What did the tabernacle mean for the people of God? Well, it signified two truths, at least two truths that we'll consider this morning, to the people of God, about God, and as we consider these truths, we'll

see that these two realities or truths may have been difficult for the Israelites to harmonize or to reconcile in their minds.

So the first truth is this. The first truth that's given with the tabernacle is this, that God is present among his people. Above all else, the tabernacle meant that the Israelites had the Lord God living among them. Every nation had their gods, their idols, their false deities, but Israel had the true God, the living God, the God of Israel, who created the heavens and the earth, the sovereign Lord of all things. And he was the God who entered into covenant with Abraham and his offspring. He promised Abraham and his offspring after him, I will be your God, you shall be my people. And so this was the covenant God who had made Israel his people.

He was the God who revealed himself to Moses at the burning bush. He was the God who made His name known to Moses and through Moses to the people of Israel, that He is Yahweh. He is the Lord, the Great I Am. He was the same God who heard the cries of His people as they called out to the Lord in the throes of their misery, as they suffered under the cruel hand of Pharaoh. He was the God who became their Savior. He led them out of Egypt with signs and wonders.

And this God made his presence known to the Israelites after he brought them out of Egypt. He was with them in the pillar of cloud by day, the pillar of fire by night. But now with this tabernacle, the Lord God, he was going to do something new and wonderful for his people. He was going to make his home with them. He would be with his people in a way, with the closeness that he had not been with them before. His tent would be in the midst of their camp, in the midst of their tents.

Earlier, as we have been going through Exodus, way earlier, back in chapter two, when the Israelites cried out to the Lord to deliver them from their bondage to Pharaoh, Exodus 2:23 says, their cry for rescue from slavery came up to God. And now God was coming down to them. God was going to come down to his people, to be with them, to live with them. Just as they dwelt in tents, so the Lord would dwell in his own tent, in his holy tabernacle.

In fact, one way to look at the tabernacle is to see it as God bringing heaven down to earth. As the Lord tells Moses over and over, the earthly tabernacle had to be built exactly to the pattern shown to him on the mountain. And the book of Hebrews tells us that this meant that there was a heavenly tabernacle. Hebrews 8:5 says this, they serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God saying, see that

you make everything according to the pattern that was shown you on the mountain. Now this doesn't mean that there was a physical tabernacle in heaven, but it means that just as heaven itself was the dwelling place of God, just as heaven itself was God's tabernacle, his cosmic tabernacle in heaven, so the earthly tabernacle would be his dwelling place on earth. So in that sense, it was a copy and shadow of the heavenly reality.

And this truth that the tabernacle was kind of piece of heaven that was brought down to earth was signified to the Israelites by the cherubim, the cherubim that were embroidered into the fine twine linen that covered the tabernacle, that were on the veil that separated the holy place from the most holy place, the cherubim that protected the Ark of the Covenant. These were depictions of God's heavenly attendants. And so here they were now on earth in picture form, guarding the place where the Lord dwelt among his people.

And because the tabernacle was portable, it meant that everywhere that God led the Israelites, he would be there with them. And so before all else, the tabernacle meant that God was with his people. And this was their hope, this was their comfort, this was their strength. As long as God was with them, as long as the Lord was with them, he would protect them from their enemies. As long as the Lord was with them, he would fulfill every promise he has made to them, especially that promise that he would bring them into the promised land.

Later in Exodus, as we'll see as we move on, when the Israelites sinned against the Lord, when they made the golden calf and worshiped it, the Lord's judgment against his people was that he would not go with them into the promised land. And Exodus describes this word from God to the people of Israel, this judgment that he would not go with them. Exodus describes this as a, quote, "disastrous word." It was a disastrous word for the people of Israel because they knew that if God did not go with them into the promised land, that they would fail.

Now, thanks to the mercy of God, thanks to the intercession of Moses, he did go with his people into the promised land. But then later in the history of Israel, when the Lord had to cast his people out of the promised land because of their unbelief and idolatry and sin, sent them into exile into Babylon, what made that exile in a foreign country so terrible for the Israelites was not just that they were living in a foreign land, but it was that they were cast out of the land in which the Lord himself dwells. And so exile from the land of Israel was exile from God's presence.

And so the promise that the Lord gave to his people that he would return them to the land, this was more than just a promise that they would return to the land that they love, that they grew up

in, that their fathers grew up in, but it was a promise that he would bring them to the place where he would be with them once more, that he would dwell among them once more in the promised land. And so one of the defining characteristics of the nation of Israel was that God was in their midst, that God lived among them. Psalm 46:7 says the Lord of hosts is with us. The God of Jacob is our fortress. Isaiah the prophet said, shout and sing for joy, oh inhabitant of Zion, for great in your midst is the Holy One of Israel. And so that reality that the Lord dwelt among his people, that began with the tabernacle.

But at the same time, so that's one truth, one reality that the tabernacle meant for the people of Israel, but at the same time, there was another reality that was communicated to the people of God that was just as true, and that is that the God who lived among them was a holy God. And so the tabernacle communicated the holiness of God.

Now what do I mean by the holiness of God? The holiness of God, first of all, means that God is set apart from all that he has created. That God, because he is uncreated, because he is eternally existing, he is no part of his creation whatsoever. He is absolutely distinct from what he has made. Our confession puts it this way: God is a most pure spirit. This is the holiness of God, that He is absolutely distinct from all that He has made. He is not bound by time or space. He cannot be seen. He is eternally existing. He is infinite in His being. He is holy. He is holy.

Why are the cherubim, these angelic creatures, why are they looking down at the ark of the covenant? Why are they not looking up towards God? It's because even though they are pure angelic creatures without any sin or unrighteousness, nevertheless, because they are creatures, they are not worthy to look up into the face of God. That is the holiness of God. They must bow before him.

And so whatever else we say about God, the one thing that is supremely true about him is that he is holy. He is holy. And one aspect of the holiness of God that the tabernacle signified was his perfect righteousness. He is morally pure. He is infinitely pure. There is no unrighteousness or sin in God. It is contrary to his very nature. And therefore scripture says that God is of purer eyes than to behold evil. He cannot look at wrong.

And so, because God is holy, because he transcends his creation, because he is righteous, and because man is unrighteous, the very tabernacle in which God dwelt among his people was also a constant reminder to them that there was a great distance between God and them, that

there was this immense gulf between an almighty, infinitely holy God, and they, a sinful and unrighteous people.

And the tabernacle reminded them of that in many ways. Because God was holy, the tabernacle was holy. Only the consecrated priests could even go into the tabernacle, and most of them could only go into the holy place, the first room. Only one man, the high priest, could go into the most holy place, into the very presence of God, and he could only go into that holy place once a year. And he could only enter into that most holy room with the blood of an animal sacrificed, blood to atone for his own sin and to atone for the sin of the people of Israel.

And so that curtain, that veil that separated the most holy place from the holy place, this was not merely a partition to make two rooms, but this was a barrier, a shield to protect the holiness of the inner sanctum where God dwelt, but it was also to protect the Israelites from the holiness of God, lest they should be destroyed by it. And so for the average Israelite, though it was a wonderful thing that the Lord dwelt among them, that his tabernacle was in the midst of their camp, nevertheless, there was something forbidden about it. They could not enter into it. They definitely could not enter into the most holy place. They weren't even able to lay their eyes upon the articles that were in the tabernacle. They were covered up when they were carried so that they could not be seen. And so the tabernacle was something that was unapproachable for the average Israelite. Only the high priest could see that one most holy room once a year. This was not like the White House, where you can have a tour of it and see some of the rooms of the White House. This was always off limits to the average Israelite.

And so, yes, the tabernacle meant to the people of Israel that God was living among them, that His dwelling was with them, but it also communicated to them that they could not come into his presence because of his holiness, because of their unrighteousness. So it also was a standing reminder to the people of Israel of this distance between a holy God and a sinful people. And so you can see how these two truths may have been difficult for the Israelites to harmonize or to reconcile in their minds.

And so put yourself in their position. Here in the very middle of all the tents in the camps, you were blessed to have the tent of Almighty God right there with you. This is your God. He has taken you to be his people. This was his dwelling place. He's always with you. And at the same time, everything about the tabernacle communicated to you as an Israelite, that you had to keep your distance, that there was, you could only go so far to approach God and no farther.

In the passage from Hebrews that we heard earlier, as the author is describing the layout of the tabernacle and how the high priest could only enter into the most holy place once a year, the author of Hebrews says this, this is from chapter nine, verse eight, he says, by this, and he's referring there to the law that the high priest could only enter to the most holy place once a year, he says, by this, the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing. Then in parentheses, which is symbolic for the present age, or another way to translate that would be, which is symbolic for the age then present.

And so what these verses in Hebrews mean is this. The fact that the most holy place where God dwelt in the tabernacle, the fact that it was forbidden to the Israelites, the fact that it could only be accessed once a year by the high priest with the blood of a sacrifice with him, this was God's way of teaching the Israelites that he was going to do something even greater than dwell in a tent among his people. As Hebrews says, the way into the holy places was not yet opened, not yet opened.

In other words, for those who had faith to see, for those who had understanding, whom God had given eyes to understand and see, the tabernacle, the worship at the tabernacle, it testified to the truth that all of that was just a temporary arrangement, that one day, there was a promise implied in it, that one day God would open up that most holy place, that one day he would welcome his people into his presence in a way that they could not come to him at that time. And it would be not just for the high priest and not just once a year, but the day would come when that most holy place would be open for all. And then the tabernacle would no longer be necessary. It would be obsolete, a thing of the past.

The Tearing of the Veil and the Access in Christ

And of course, that day came. That day came with the coming of Jesus Christ into the world, the son of God. And specifically that day came when that place where God dwelt was opened up to his people. That day came, that moment came when Jesus was crucified upon the cross.

In his gospel, Matthew tells us that when Jesus died on the cross, the very moment that he yielded up his spirit to God, the very moment when he had completed that atoning work of suffering and dying for sinners such as us, that very moment when he had made reconciliation between God and us, Matthew tells us that, behold, the curtain of the temple was torn in two from top to bottom. Now, of course, by this time, the tabernacle had been replaced with the

permanent temple in Jerusalem, but the basic layout of the two structures was the same. But this curtain that God caused to be torn in two, this was the very curtain that separated the holy place from the most holy place.

And so with the death of Jesus Christ then, God has brought about what he promised all along with the tabernacle, and that is that you and I, ordinary sinners, that we can now come into the presence of God by faith in Jesus Christ, through his blood shed for us, that we can come to be in his very presence in a way that no Israelite could in the past. As the book of Hebrews explains, Jesus was the greater high priest. He entered into the greater tabernacle, the tabernacle of God's presence in heaven. He offered up a greater sacrifice than the blood of bulls and goats. He offered up the blood of his own body, his own self, a perfect sacrifice to take away sin forever. And because Jesus accomplished that on the cross, he has forever opened up the way for you and me to come into the presence of God.

In one way, it's ironic that this morning we are spending an entire sermon on Exodus chapter 26 on the tabernacle. It's ironic in one way because the best thing about the tabernacle is that it no longer exists, that it's completely obsolete. It's no longer necessary. It's a thing of the past. Instead, we have something much greater. We have Christ. He is the true tabernacle, and he is the one through whom we come into the presence of God.

Of course, God is still as holy as he ever was. That's one lesson of the tabernacle that we ought to still take to heart today. But the difference is this, that as a believer in Jesus Christ, you know that your sin, your unrighteousness has been taken away from you because Jesus bore it at the cross. The holiness, the righteousness, the perfect purity of the Son of God himself has been given to you, imparted to you, imputed to you, so that you, though you in yourself are still a sinner, still unrighteous, nevertheless, clothed with the perfect righteousness and holiness of Jesus, you can come into the presence of a holy God, because in Jesus Christ, you are holy. And so there is no more barrier. God is no more this unapproachable God to whom sinners such as you and I cannot come near. He is no longer that, but he calls us into his presence.

Drawing Near with Confidence

And so as a Christian, you have a privilege that even the high priest did not enjoy. You can go into the presence of God every day of the year, not one day of the year. You don't have to take the blood of a sacrificial animal with you. You only have to go to God in the name of the one

whose blood was shed for you, whose sacrifice is sufficient to take away all your sin forever. And part of the glory, the beauty of all of this is that as we come into the presence of God through Jesus Christ, we come not just as a servant of God. We come not just as a worshiper of God, and that is what we are. We are God's servants, we are his worshipers, but we are so much more than that. We come into God's presence as his beloved child, as his son, as his daughter. And so now you and I, through Jesus Christ, come to God as our heavenly father.

What an amazing blessing, what an amazing privilege we have as those who belong to Jesus Christ. But do we use this privilege? Do we take advantage of this blessing that God has given to us? Do we come to Him always when we have need? Do we take advantage that God is there waiting for us to come into His presence to seek His grace, to seek His favor and blessing?

We worry about our lives. We fret and are concerned about our circumstances. How will God take care of us? What are we gonna do about this or about that? But instead of worrying, we can go to our Heavenly Father in prayer. We can lift up our needs and concerns to Him. We can cast our burdens upon Him. He promises that He will care for us.

Instead of being driven by fear, fear of the unknown, fear of life's possibilities, we can go to God for courage, for hope, knowing that He is watching over us, He will care for us.

Instead of relying on our own limited resources of strength and wisdom to be faithful as Christians, to live life in this world as God would have us, to fight sin, why do we not go more often to the Lord, to find in Him that infinite, inexhaustible supply of strength and grace and wisdom that we need for living faithful lives as followers of Christ?

Instead of seeking our happiness, our contentment, our significance in the things of this world or what we might accomplish or do in this world, why do we not go to the one, come into the presence of the one who alone can fill our hearts from the limitless abundance of the riches of peace and joy that he will give to us when we come to him?

And so we have this amazing privilege that we can come to God anytime and be filled with the light that he gives us and with every blessing that we need. But how often do we forego that out of our own unbelief?

Listen to what Hebrews says again. This is from Hebrews chapter 10. Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way

that he opened for us through the curtain, that is through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart and full assurance of faith.

As a Christian, you can draw near to God with full assurance of faith. And Christ, he is your assurance that God is there. He is with you. You can come into his presence. He promises that he will never leave you nor forsake you. Christ is your assurance that God will receive you to himself, into his gracious and loving presence when you come to him by faith in the name of Jesus.

Let's pray.