

Fren-03 Lelieu Le Plus Saint (The Holiest Place)

by Art Katz

Art Katz's sermon explores the profound significance of the tabernacle and the mercy seat as the ultimate meeting place with God, calling believers to deeper communion and reconciliation within the community.

Duration: 1:07:16

Scripture: Exodus 25:22, Exodus 40:34-35, Psalm 85:8-13, Psalm 89:14, Matthew 6:33, Acts 13:2-3, Hebrews 4:16

Topics: "Holiness"

Description

In this sermon, the speaker emphasizes the importance of communication from God in order to fulfill the calling of being His witness. The speaker warns that improper communication with God can lead to death. The sermon also highlights the need for believers to rise above fear, manipulation, ambition, lust, and national and cultural pride. The speaker emphasizes the power of breaking the darkness over nations through the presence of a people who are no longer victims of worldly wisdom. The sermon references the biblical story of building the Ark of the Covenant and the propitiatory as symbols of God's presence and the meeting place with Him.

Transcript

We ask of you great grace tonight that we might hear your voice that you would express to us your heart even through the dust that your servant is and through every problem of communication and language to drop a plumb line from heaven, a standard right into our deepest heart, our inmost being. We thank you that we can ask such things of you knowing that to whom much is given, much is required. But we have already established that issue with you last time that we desire to go all the way.

And therefore we need your deepest counsel a living word, granted tonight will give you the praise and the glory and every acknowledgement. In Jesus' name. Amen.

Now I need someone who is a good reader to read the text and save your voice. Very clear and concise French. Who is that one? Huh? This lady here? The book of Exodus.

Exodus. Chapter 25. From the first verse to the 22nd verse.

It's a long statement but we need to hear it all. It's a long statement but we need to hear it all. The Eternal spoke to Moses and said, Speak to the children of Israel that they bring me an offering.

You will receive it for me from every man who will do it with a good heart. Here is what you will receive from them as an offering, gold, silver, and herring, blue, purple, and gray stuff, thin linen and goat hair, red bellied skins and dolphin skins, acacia wood, oil for the candle, aromas for the ointment, and for the odoriferous perfume, Onyx stones and other stones for the effose and pectoral. They will make me a sanctuary and I will live among them.

You will make the tabernacle and all its utensils according to the model I will show you. They will make an acacia wood ark. Its length will be two and a half elbows.

Its width one and a half elbows. Its height one and a half elbows. You will cover it with pure gold.

You will cover it inside and outside. And you will make a gold border all around. You will make four gold rings for it.

And you will put them in these four corners, two rings on one side and two rings on the other side. You will make acacia wood bars and you will cover them with gold. You will pass the bars in the rings on the sides of the ark so that they serve to carry the ark.

The bars will remain in the rings of the ark and will not be removed. You will put in the ark the testimony that I will give you. You will make a propitiatory of pure gold.

Its length will be two and a half elbows. And its width one and a half elbows. You will make two gold rings.

You will make them of beaten gold at the two ends of the propitiatory. Make a ring at one end and a ring at the other end. You will make the rings coming out of the propitiatory at these two ends.

The rings will extend the wings above, covering the propitiatory with their wings and facing each other. The rings will have the face facing the propitiatory. You will put the propitiatory on the ark and you will put in the ark the testimony that I will give you.

This is the ark that I will meet with you. From the top of the propitiatory, between the two rings placed on the ark of the testimony, I will give you all my orders for the children of Israel. Trust that we recognize how holy this text is.

We are not approaching it as antiquarians who are interested in the antique things. That we have that kind of curiosity. How interesting.

Is that the way that it was made? If that's our mentality, we will lose it all. We will miss everything. This is not only a statement to Moses and to the children of Israel.

It's God's word to his people in every generation. And especially to the last. This is an enduring and eternal prescription of God.

It's an unvarying pattern. And God will not accept another. Do you understand how privileged we are? It's as if the Lord has lifted the veil that we can glimpse and look right into the holiest place of all.

It's like God revealing his heart. This is what I am in myself. In the very quintessence of my being.

And there's hardly a way that I can express it to you. So I have to speak in terms of gold and pieces and things fashioned and formed. This was the tabernacle in the pattern that was given on the mount to

Moses.

He wasn't 40 days in the cloud of smoke on the top of that mount in idleness. It was such a communion of God with man and heaven with earth. That the mountain of that revelation was wreathed in smoke.

That if so much as an animal dared come up on it in that holy time, it was to be stoned to death. Only Moses, the great apostolic figure, the master builder, the one who would lead the people from bondage to ultimate freedom, from Egypt to the land of promise, only he could come up onto the mount and be there and receive this revelation which is recorded for us. It's holy, holy, holy.

God's tabernacle according to the pattern given on the mount. In every exquisite detail, so charged with ultimate meaning. We don't dare miss anything of it.

See to it, he said, that you make it according to the pattern. It's not see to it, just make it according to the pattern. And the pattern of the tabernacle subsequently became essentially the pattern of the temple.

These are earthly equivalents of heavenly things. And neither the tabernacle nor the temple yet remain on the earth today. But the thing of which they are, the pattern and the type, remains today in heaven.

It remains, it still is. It's eternal. And it is our headquarters.

It is the very throne of God. The place of his presence. Out of which his word yet comes to his people.

So this defies words and speaking. We need to approach this with great reverence. So we know that the tabernacle of God had essentially three divisions, three courts.

An outer court. An inner court. And yet one more inner than that.

The holy place. And the holy of the holies. Or the holiest place of all.

He says, there I will meet with you. In one place only. In the place that God himself has prescribed.

At the mercy seat. At the mercy seat. And it's that that we want to concentrate upon tonight.

You know that in the outward court, it was open to the sky. And there the natural light of day was sufficient for the purposes that were transacted there. When you came into that open court, there was the place of the washing and the altar of sacrifice.

And many priests busily working with making the sacrifice and the fire and so on. And it represents for us the initial place of our life in God. The water of the word and of washing and the blood of atonement.

It's the place of initial conversion or salvation. But it's not the final place. It's not the ultimate place.

But the majority of Christians today are yet in that place. And have not gone forever. They're content with initial basic salvation.

They're in the sanctuary of God. In the sanctuary of God. But they're not in the deepest place of that sanctuary.

There's yet a second place in which to enter. Through a veil. And that place is no longer open to the natural light.

The light in that place comes from the center of God. And the light in that place comes from the candlestick. The menorah of God.

It's a deeper seeing. And there's the showbread on the table. And an altar of incense.

And this corresponds to, I suppose, what we could call the charismatic dimension. The altar of incense is the altar of praise. Which comes from basic salvation to the place of worship in the spirit.

We see now by a much more profound light. And we're seeing beyond the issues of salvation. The kingdom of God.

Body of Christ. Relationship. Discipleship.

Various things that constitute our present understanding of vocabulary. It's a wonderful place. And many of us remain there.

It's so enjoyable. And the light is so much more productive. But there's yet a deeper place.

In the very heart of God. And there, there's no light at all. Either natural or artificial.

There's only one light. It's the ultimate light. It's the light of God's burning presence.

The Shekinah, the Shekinah glory of God. He says, there I will meet with you. And only one man is permitted there.

Once in the year. The high priest. You notice that as you pass through the tabernacle of God, there's less and less human activity.

In the outward court, many priests bustling about with sacrifice and so on. In the inner court, yeah, so fewer priests, but to bring the showbread, to put the oil in the lamp. To keep the altar of incense.

That required a daily ministrations. But in the holiest place of all. Only once a year.

Only one. In behalf of all Israel. Who had to come in by the blood.

And God forbid that that blood should not be acceptable to God. God would kill the priest. In Leviticus chapter 16.

Verse 2. The Lord said to Moses, tell Aaron, your brother, not to come at simply any time into the holy place inside the veil. Before the mercy seat, which is on the ark. Lest he die, for I will appear in the cloud above the mercy seat.

16.2. It's good to be reminded of this. We're not speaking of any light thing. And there's a terrible paradox here.

There's no way that you can succeed in the calling that God has given you. To be his ultimate witness in this locality, in this nation. As the community of true believers.

Without the communication that comes from him in this place. Nothing less than this will suffice. And yet it is so holy that God will kill those who come improperly.

Impure. And yet in the book of Hebrews it says that Jesus entered into this place. Not by the blood of calves and lambs.

But by his own blood. Once. And for all.

Elsewhere in the book of Hebrews it says that we come into this place to find help. And in time of need. We're even enjoined to come boldly.

Into the place of grace. That we might find help in time of need. You are going to need that help.

For your need is going to be more intense and profound than any other. Because you have committed yourselves to God for ultimate things. So please believe that I'm not speaking poetically tonight.

But this is the most vital provision for you. And the question is, do you have the faith to enter? Have you come to that place to believe? That though only the high priest was admitted in times past, once in the year. You yourselves can come freely.

At any time. To find help in time of need. At the throne of grace.

At the mercy seat. In the holiest place of all. Not by any virtue that you have.

That any of us can have. But because Jesus came by his own blood. Having rent the veil.

Once and for all. It would be hard for me to speculate how many Christians there are in the world who have the faith equal to that coming. To that entering.

But faith comes by hearing. And hearing by the word of God. And my hope is that if you have not the faith before tonight.

You will have the faith because of tonight. Because of the very word that came. Gives you faith to believe that very thing.

That you might enter boldly. And find help. And help doesn't mean some kind of slapdash.

Band-aid. Momentary first aid. It's to receive the very counsel of God.

His wisdom. His express word. For your explicit and critical need.

Because you have not been there before. Because you have not been there before. So the heart of the text tonight is verse 22.

There I will meet with you. Not in any other place. There.

And from above the mercy seat. And from between the two cherubim that are upon it. Verse 22.

And keep your finger in that place. You're going to come back to it. I'm reading the Amplified English Bible.

It says there I will speak intimately with you. The King James says there I will have communion with you. This is beyond charismatic understanding.

This is not what we can do in the church. This is not what we can get from hearing men on tapes. And we can learn about the body of Christ and the kingdom of God.

God's purposes. This is a deeper word. A very life-giving word.

For those of us who will need it acutely. Acutely. But only in his presence.

In the place of intimate communion. And where is that place? Above the mercy seat. And between the wings of the cherubim.

Why there? Why does he dwell there? Why is that the locus of God? And that's what we need to understand. That's the heart of the matter. And where we need to come.

And this is where I need great grace from God. God describes to us the mercy seat. Where he dwells.

It is the most exquisite piece of furniture in the whole tabernacle of God. Man could not have conceived of it. It is contrary to what is of man.

It is a statement of God's heart itself. And it's made of gold. Pure gold.

Within and without. What a statement that is in itself. Give me the right word.

What a proclamation. Thank you. What does that say to us? Within and without.

Pure gold. The Lord is not satisfied with the mere outward appearance. The mere spiritual show.

This must be of him. That's what gold is. It's the statement and the symbol of deity.

Through and through. Within and without. It's the very basic requirements for the building of this piece of furniture.

The ark of God that contains the law of God. And even the wood poles that went through the rings to support it were made of wood completely covered in gold. It was all gold.

God would not allow wood to be exposed. But he allowed wood to be employed. That's us.

We are the wood. The human thing. Because that's the majesty of God.

That's the glory of God. That he permits the human thing into his very holiest presence. But not in its own nakedness.

But covered in gold. And that's a process. And it's not an easy process.

It's something which is hammered out. Beatenly. Beaten out.

Hammered. Are we willing for that? To be beat very thin. Out of one piece of gold.

And to have our humanity covered with this deity. It's a mystery beyond gold speaking. So I'm not trying to be clever tonight.

And use some esoteric text. And show you some cunning interpretation. This is the heart of the matter.

Absolutely fundamental to the true faith and call of God. So picture the Ark of God, this box of gold. This box covered with gold within and without.

And he says, in it you will place the testimony that I will give you. The Ten Commandments. The righteous requirement of God.

That goes in. But what goes over is something also made of gold from one piece called the Mercy Seat. And it's upon that seat that the blood of the sacrifice was sprinkled.

It's the place where justice and mercy meet. The righteous requirement of God which he will never ignore. He's not going to be some soft sentimental sap.

And look the other way. And let us get away with murder. Because he understands.

That may be a charismatic mentality. But it's not the divine mentality. God's righteous requirement will never be forsaken.

But praise God, that's not the whole of the matter. Exactly where his righteous requirement is there in that very place and even over it is the place of mercy where the blood is sprinkled. And that blood is Jesus.

The most precious blood in the holiest place of all which fulfills God's eternal requirement. God the Father so reveres that blood, so esteems that blood that on the basis of that blood he permits you to enter. If you have received the blood of Jesus to cover your naked humanity and that we ourselves are called to be a royal priesthood and to have frequent access as often as we will in that place for above that ark of God and that mercy seat and between the wings of those two angels he says, there I will meet with you.

Above and between. I'm going to be a priest and I'm taking Holy Ghost chill and I want to walk so carefully word by word in this What is God saying to us about this mercy seat where he will meet with us intimately in communion it's between two cherubim who it says in verse 20 shall stretch forth their wings and the wings touch each other they cover the mercy seat with their wings and they are facing each other it says their faces shall look one to another and it says toward the mercy seat shall the faces of the cherubims be how is that possible that they should look at one another and in the very next breath God says toward the mercy seat shall the faces of the cherubim be and that's the heart of the matter so look at one another and a place of mercy, and a place of righteous requirement, all at the same time. It's a remarkable kind of looking for which the world has not prepared us.

Because how many of you even know that when you turn your eyes away, if I look intently into you, yet that's what God is wanting. Face to face. And we have missed it historically.

And the very architecture of our church betrays it. Very comfortable pews by which we can hide in our little religious seclusion. And look at the back of each other's heads.

And never be required to turn around. And face each other. Face to face.

Little wonder that the Apostle Paul speaks later on in his epistle of moving from glory to glory, as beholding in each other's faces the glory of God. Even as by the Spirit of God. One translation says, even as by the Lord who is the Spirit.

You need to know how dear this is to God. You'll never move from glory to glory, except by beholding each other's face. Face to face.

These two cherubim were required to look at each other. And I want to suggest tonight that though they are both angels, they are different, contrary, opposite. For example, the Jewish angel and the Gentile

angel.

The prophet and the teacher. The Jew and the Gentile. Male and female.

French and German. Face to face. For the first time.

That's where I'll meet with you. When you'll come to that on earth. As I have it eternally in the heaven.

In that place. There I will meet with you. That's where my heart is.

But that's exactly where you've missed it. That's where you've turned away. That's where you've refused to see.

You don't want to look. Too painful. Too demanding.

The tension. The conflict. The contradiction.

Of opposites. That's where I am. It's not an accident that the first apostolic sending described in the scriptures takes place in chapter 13 of the book of Acts.

You don't have to turn to it now. Don't turn to it now. It says now they were at Antioch.

Certain prophets and teachers. And among them were Barnabas and Saul. A man from Cyrene.

A Mediterranean island. And one called Niger. Which is always the statement of a black man from Africa.

And one is called Manaen. Who was probably a gentile of a Roman kind. What a cosmopolitan church Antioch was.

What diversity in its members. Contrary to what the church of Jerusalem was. Which was all Jewish.

And I love it. It was the first church. And it was greatly blessed of God.

But it was not the place of apostolic sending. The genius of God and what he is about is the ministry of reconciliation. The bringing together of opposites.

Not by some kind of cheap ecumenism. Some diktat. Some political issue of men.

But that which is beaten out. Hammered. Out of gold.

Are we willing for that? For the issues that need to be hammered out. Everything that is in us that is human and natural shrinks from exactly that thing. We want to be with people like ourselves.

Who speak our language. Share our vision. Who are like us.

But God is not content with that. He brings the irritant. The contradictory thing.

The opposite thing. And he says, look face to face. Don't turn away from the issues of righteousness and truth.

Because they've got to kiss. With mercy. In that place.

And all glory will break through. I was very interested to hear from Peter a statement about a long standing problem in Switzerland. Here I was in my naivety complimenting the Swiss.

Unlike the Canadians. In their two cultures and languages of French and English they are each other's thoughts. Threatening even the political stability of Canada.

Because of that national ethnic cultural pride. So I said to Dick, how wonderful about Switzerland. They have three cultures and languages.

And look how beautifully they get along. Outwardly. Superficially.

Technically. But the glory of God has not come in Switzerland. Dear, dear children.

Paul says, we wrestle not against flesh and blood. But the principalities and powers of the air. The rulers of this world's darkness.

Which even tonight. Broods over Neuchatel. Yes, broods.

And all Switzerland. And all nations. Uncontested.

They've had no obligation to be moved out of their orbit. From which place they exploit and manipulate and dominate societies. There's only one thing that can displace them.

The church. But what kind of church? A church of a particular kind. Who has risen above and contradicts what the powers of the air represent.

Who has risen against and contradicted this power of the air. The powers of the air are those that have provoked all the great wars of this continent. National rivalries.

And national pride. Superiority. Which needs to be demonstrated on the battlefield.

To the destruction of entire generations. And almost very civilization itself. Nations have been manipulated and jerked from the powers of the air.

And the churches have gone along with it. Rather than contradicting that filthy wisdom. By which the powers have manipulated entire nations.

Do you know what it is that will liberate men to really consider the gospel for the first time? When the power of darkness is broken over nations and over cities. By the very presence of a people. Who themselves are no longer victim of that wisdom.

Who themselves are no longer victim of that wisdom. They have risen above fear. Above manipulation.

Above ambition. Above lust. Above pride.

National pride. Cultural pride. But how shall they come to that place? By beating it out.

By hammering it out. Out of gold. Blow by blow.

Face to face. And yet at the same time look to the place of mercy. And the righteous requirement of God.

It's not going to be a false unity. With the three kisses in the French style. But a true kiss.

Where righteousness and mercy meet. That's what it says in the 85th Psalm. Verse 8 through the end of the chapter.

Psalm 85 verse 8 begins. I will listen to what God the Lord will say. I will keep that.

God is waiting for something. Not just to bless the church. But to bless the earth.

To bless the land. That's what verse 9 says. That he may teach us.

That his glory may tabernacle and abide in our land. His glory. That his glory may tabernacle and dwell in the land.

But what's the condition? What is he waiting for? Where mercy and truth are met together. Where righteousness and peace have kissed each other. Not a little cordial peck on the cheek.

But ultimate intimacy. Contrary and contradictory things. The severe requirements of righteousness.

And truth. Meeting together with mercy. There in that place.

The glory of God is released. Which is the place where he is. And where he will meet with us.

And give us all that we need. In requirements. To speak commandments.

Unto the children of Israel. All things which I will give. You're going to need all these things.

As well as the commandments. And the authority. To speak them.

For that word of speaking will be an event. That will bring something into the land. By those who have obtained it in that one place.

There I will meet with you. Only there. Above.

And between. In that place of ultimate tension. And contradiction.

Of opposites. There and only there. Will I meet with you.

But what cowards we are. How many of us have. How many of us have fled.

From exactly that place. The divorces in the body of Christ are a scandal. Because we can't take the tension.

We can't get along. We're no longer compatible. He doesn't understand me.

Or he's contrary. Or she is. And that's enough reason.

Believe me. It's not why we change churches. We can't stand the tension.

Of contradiction and opposition. And yet that's the heart of where that is. And the very place where he says he'll meet with us.

And give us all that we need. In that place. I call this the epicenter of God.

We must come to it. In the ingredients that are inherent in our situation. As God himself will give them.

In Acts 13. In that church of such diverse national and ethnic men. Now there was in the church of Antioch. Certain prophets and teachers. Not only were they different and contradictory in their racial and ethnic makeup. Their cultural origins.

Jew and Gentile. Black and white. But they were also prophets and teachers.

The two most contradictory callings in God. Yet both given by God. Just like the two cherubim.

God always gives it in twos. Male and female. Jew and Gentile.

You think that's a picnic? Try and live with one for over 20 years. Even as a believer. Talk to my wife about that.

I didn't know what a Jew was. Really. Until I lived with a Gentile.

My God what a different mentality. A whole way of viewing things. I'm the man of the tent and the altar.

I'm ready to pick up and go. Like my father Abraham. But my wife has a different mentality.

She likes to collect things. Bric-a-Brac and antiques. And put things on walls.

She likes the permanence. The security. The visible enduring things.

Which to me mean nothing. And the very thing that delights me. Paralyzes her with fear.

For her it's very insecurity. Where will we go? What will we do? What's it matter to me? I'll follow Him in the land. He will show me.

But I can't go. There's a wife there. You see the genius of God.

And what is a prophet and a teacher? A prophet is a visionary. He sees the larger purposes of God. And he has little patience for the teacher.

Who has line upon line and precept upon precept. Who says, but where do you see that in the Word? And the prophet says, my dear. I know it.

It's in my spirit. I have revelation. Now there were in the church at Antioch certain prophets and teachers and men of ethnic and racial difference.

And when they ministered unto the Lord and fasted, the Holy Ghost said, not a committee on evangelism or a church with a sense of religious responsibility, the Holy Ghost said, at that moment, when he found those men in all of their differences ministering unto the Lord together, he said, okay now. Separate unto me. Paul and Barnabas for the workmen to have called them.

So after the rest had fasted and prayed, they laid hands upon them and they being sent forth by the Holy Ghost went. And what a going that was. It was the beginning of everything.

These are they that turned the world upside down. Two men. These are they which turned the world upside down because they are contrary to the world and the spirit of the world and the wisdom of the world that loves to celebrate its differences and the superiority based upon that.

We French. Those Germans. We Jews.

Those Gentiles. We prophets. Those teachers.

We would like to do it by ourselves but God says no. Two cherubim. Not one.

Whose wings touch face to face and yet at the same moment looking down. At the Ark of God and the Ten Commandments and the Righteous Law of God whose not willing to forget the real issues. This is not some cheap reconciliation which is, oh forget it brother, bygones be bygones.

No, this is where truth and mercy meet. Let's examine the issues and let's examine what is the purpose of this. Why do we feel this way? What kind of history have we shared? Why this resentment and irritation? Why this fear? There I will meet with you and in no other place and there I will give you all.

Male and female. Black and white. French and German.

Fathers and sons. Logos and rhema. Structure and spontaneity.

Family interest and community interest. Young and old. Your generation and an older.

All of the elements that make up for difference and contradiction. And tension is where God is. In that place.

Above and between. Wherever opposites and contradictions meet in the place of ultimate tension and seeming irreconcilability irreconcilability seeming, hearing. That's where he is.

But are we there? Or are we dreamers? Vain men. Idealists. Romanticists.

Projecting our image of what we think the church ought to be. This new community that we want. Like us.

Our vision. What is it is? Are we willing to welcome and receive the elements of contradiction and irritation that the flesh wants to shrink from and not merely just tolerate these differences but face them. Face to face until we have beat them up out of the one piece of gold.

That's where Grant's heart is. What is faith? What does it mean to be a saint? What's my definition? One who is willing to live in the tensions of the faith and not run not flee but stay face to face until we are broken through into a transcendent place beyond nationality beyond culture, beyond language until the glory fills the land because there he will meet with us and through us and give all that's necessary. Are you willing to beat this up? With your husband or wife from whom you are presently separated and if the truth is known you prefer to have it remain so because something new is so much more attractive.

Isn't that what the world says? If you don't succeed, try and try again. Well, we didn't make it the first time. Well, we'll try a second time and a third time.

We keep running we keep fleeing we don't want to face the very situation that God himself has given us and we are more inspired by the wisdom of the world than the wisdom of God. We ask just like the world are we compatible? Sexually and we need to try it out first because isn't that the condition for successful marriage?

God is not in the business of compatibility but incompatibility Jew and Gentile French and German younger generation and older generation prophet and teacher it's the very heart of the matter it's God's

heart it's where he is and where he's waiting for us to come if we'll not turn away and look at each other in the light of truth in the place of mercy he'll meet with us and give us all that we need that his glory might break forth from us that's the heart of the message now had come to Antioch the now that God had waited for men in all their diversity worshipping God together really together this is more than singing charismatic choruses the scripture does not tell us how they came to that relationship I know with all my heart it was not easy it was not cheap it was painful there was a

hammering out but they were men who would not turn away they looked at each other face to face in the place of mercy and God met them there it may well be that for the young men in the kingdom of God in Switzerland this is the heart of the matter this unspoken tension between the French and German speaking Swiss by which you have worked out a workable mode of operation sufficient for your political and economic purposes but not sufficient for his purposes maybe your severest challenge to my knowledge there has never been a Christian body in this land who has undertaken it will you will you actually encourage and welcome German speaking believers to be part of your community you know how irritating they are they are so clinical and antiseptic technical in their mentality they have no

feeling for the nuances of life nuance the French word for the nuances of life it's completely over their heads what can you expect they are German they are German and how shall they look at me oh you are so exquisite but impractical and you waste your time and your whole mentality is so contrary to us the king of God will never come through your kind of attitude and spirit you luxuriate you luxuriate in feeling from the word luxury to luxuriate what a formula for disaster and yet God is waiting to meet you in that place in that tension of seeming irreconcilability is the heart of God's tabernacle his heavenly headquarters the place of his presence and glory and enablement that he will give you when you meet him there for all that you need so I trust that you will welcome and receive

every condition that God brings to you contrary to your own taste and desire a romantic concept idealism is the last refuge of our human rebellion to God even when it's supposedly is occupied with spiritual things it's the final and most subtle expression of that which is yet human what man wants to establish in his image what we think community ought to be but I invite you to open your hearts and to receive all that God gives and all that is presently here in the situations of your own life if you will not flee from it but see it through trusting God for all that he will give in that place we must stop running and start trusting that heaven might come to earth and the unchallenged powers of the earth may at last be broken through to the release of the captives and the glory of God coming

into the land I have said enough we need only to pray Lord we are willing to meet you in that place of ultimate tension contradiction and difference because we believe your word that there and there only you will meet with us intimately in communion and give us out of your presence all that we need all that we need let's pray if you have been an escapist until now a religious or spiritual romantic an idealist who wanted the ideal conditions and did not understand where God's heart is where his presence is break that tonight repent of your escapism and tell God I'm willing in all of the conditions of my life that you have established not to flee from it but to see it face to face though it seems to be hopeless I'm going to believe you for the grace that will be given in that place that

truth and mercy might kiss and your glory will flood the situation and the land let's transact with God he has given us his very heart tonight not just a message it's an invitation to meet him in the holiest place of all where we can come freely if we choose to come because there is one who came before us who did not turn away from the issues of truth and gave his blood once and for all just pray out of your heart and

establish something with him in that place

Audio: <https://sermonindex1.b-cdn.net/23/SID23470.mp3>

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