

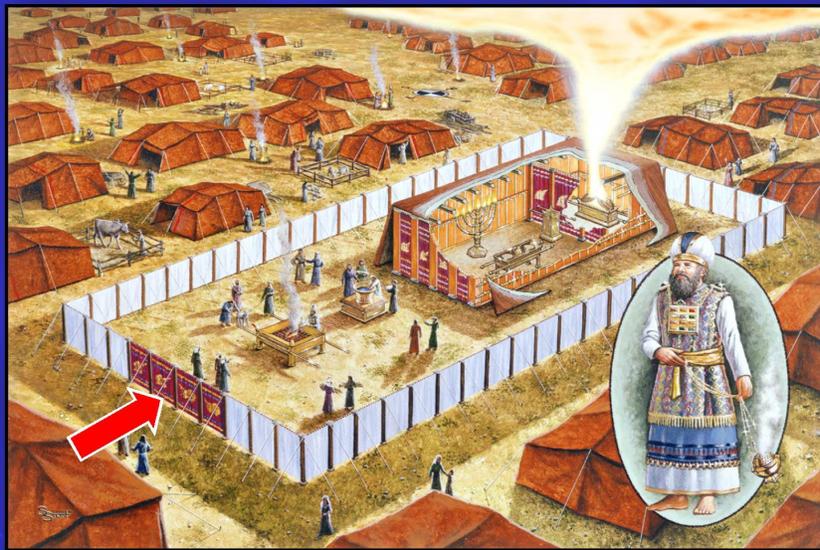
## TABERNACLE TRUTHS - II

A PATTERN FOR REVELATION & RELATIONSHIP WITH CHRIST THROUGH WORSHIP & PRAYER

### TABERNACLE PATTERN:

## ENTERING WITH THANKSGIVING & PRAISE

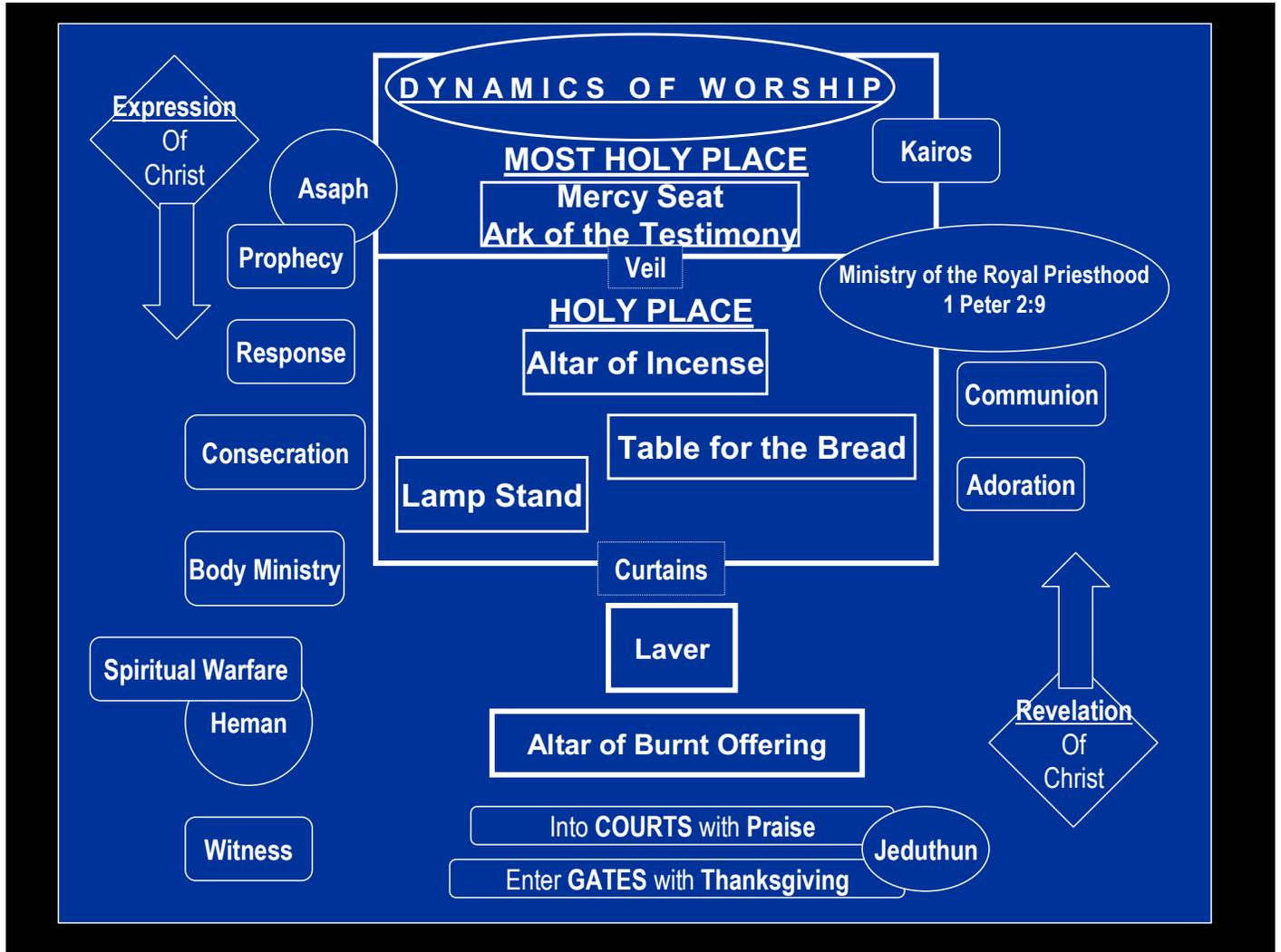
### The Gate



As we look at the patterns contained in the Tabernacle, we will be applying, as it were, each pattern firstly to the idea of growing in our Revelation of Christ and Relationship with Christ. We will also then apply the pattern to the activities (i.e. spiritual disciplines) of Worship and Prayer. The first Tabernacle pattern we will look at is that of “Entering”.

# TABERNACLE TRUTHS - II

A Pattern for Revelation & Relationship with Christ Through Worship & Prayer



## TABERNACLE TRUTHS - II

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### Revelation of Christ & Relationship with Christ: “Our Worship Leader”

What we see in the Tabernacle is God’s prescribed pattern by which we can approach God. Throughout the Book of Hebrews, we see the phrase “drawing near” to God<sup>1</sup> - an Entering into the presence of God. In the Old Covenant, it was the physical Tabernacle or Temple. In the New Covenant, Paul explains that “we have a building from God, not made with hands, eternal in the heavens”<sup>2</sup> – in other words, we draw near to God, and enter into His presence in the spiritual dimension.

The writer to the Hebrews says we can do this “with confidence”. The Greek word there means with “all out spokenness”<sup>3</sup>, in other words, we can come before God and talk to Him about anything.

The writer to the Hebrews also says that we are to do this “through Jesus”. The Greek word used there means “in” Jesus, “by” Jesus, “through the agency of” Jesus<sup>4</sup>, because Jesus is the Mediator of a “better covenant” with “better promises”.<sup>5</sup> We can now draw near and enter into God’s presence through Jesus – no

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<sup>1</sup> Hebrews 4:16; 7:19, 25; 10:1, 22.

<sup>2</sup> 2 Corinthians 5:1

<sup>3</sup> Strong’s # 3954, (Greek): *parrhesia*. (Unless otherwise noted, all definitions of Hebrew and Greek words are based on Strong’s Hebrew and Greek Dictionaries.

<sup>4</sup> Strong’s # 1223, (Greek): *dia*.

<sup>5</sup> Hebrews 8:6; 9:15; 12:24.

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longer through the Levitical priesthood and their sacrifices, because Jesus fulfilled the law of the priesthood and sacrifices<sup>6</sup>, and has opened up to us a “new and living way” to draw near to God – a “new and living way” to enter into God’s presence”.<sup>7</sup> “Through Jesus”: he is the ultimate “worship leader” because He is our High Priest.<sup>8</sup>

This is revelation of Christ. We want to incorporate this revelation into our relationship with Christ, and relate to Him as our High Priest, our “Forerunner”, our “Worship Leader” Who brings us into the presence of God.

### A Pattern for Worship & Prayer: Thanksgiving & Praise

How does this pattern of “Entering” relate to Worship and Prayer? Psalm 100 instructs us to: “Enter His gates **with thanksgiving** and His courts **with praise**. Give thanks to Him, bless His name. For the Lord is good; His loving-kindness is everlasting and His faithfulness to all generations.”<sup>9</sup> Paul seems to indicate that “an attitude of gratitude” is the proper way to begin a time of collective worship or prayer when he writes to the

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<sup>6</sup> Matthew 5:17

<sup>7</sup> Hebrews 10:19-20; Cf. John 14:6.

<sup>8</sup> Hebrews 4:14; 6:19-20; 8:1-2; 9:11, 24.

<sup>9</sup> Psalm 100:4-5

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Ephesians: “Speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; **always giving thanks** for all things in the name of our Lord Jesus Christ to God, the Father”<sup>10</sup>; and similarly, to the Colossians: “You were called in one body; **show yourselves thankful**. Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another singing with psalms and hymns and spiritual songs **with thankfulness in your hearts** to God.”<sup>11</sup>

The writer to the Hebrews clearly indicates that praise is a distinguishing mark of the Church when he writes, “In the midst of the church I will sing praise to You”<sup>12</sup>, as does Peter when he writes: “You are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may **proclaim the praises** of Him who called you out of darkness into His marvelous light.”<sup>13</sup>

There is a wonderful scene of David’s tabernacle depicted 1 Chronicles 16. It contains a song of David, excerpts of which are found scattered throughout his psalms<sup>14</sup>:

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<sup>10</sup> Ephesians 5:19-20

<sup>11</sup> Colossians 3:15b-16 (A literal translation based on the NASB).

<sup>12</sup> Hebrews 2:12 (A quote from Psalm 22:22)

<sup>13</sup> 1 Peter 2:9

<sup>14</sup> e.g. Psalm 105:1-2; Psalms 103-106; Psalm 111; Psalm 136; Psalm 145:1-9

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1 *“And they brought in the ark of God and placed it inside the tent which David had pitched for it ....*

4 *He appointed some of the Levites as ministers before the ark of the Lord, even to celebrate and to thank and praise the Lord God of Israel:*

7 *Then on that day David first assigned Asaph and his relatives to give thanks to the Lord.*

8 *Oh give thanks to the Lord, call upon His name;  
Make known His deeds among the peoples.*

9 *Sing to Him, sing praises to Him;  
Speak of all His wonders.*

10 *Glory in His holy name;  
Let the heart of those who seek the Lord be glad.*

11 *Seek the Lord and His strength;  
Seek His face continually.*

12 *Remember His wonderful deeds which He has done,  
His marvels and the judgments from His mouth,*

24 *Tell of His glory among the nations,  
His wonderful deeds among all the peoples.*

25 *For great is the Lord, and greatly to be praised.*

28 *Ascribe to the Lord, O families of the peoples,  
Ascribe to the Lord glory and strength.*

29 *Ascribe to the Lord the glory due His name;  
Bring an offering, and come before Him;  
Worship the Lord in holy array.*

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*34 O give thanks to the Lord, for He is good;*

*For His loving-kindness is everlasting.*

*35 Then say, "Save us, O God of our salvation,*

*And gather us and deliver us from the nations,*

*To give thanks to Your holy name,*

*And glory in Your praise."*

*36 ....Then all the people said, "Amen," and praised the Lord."*

Although they are obviously related, it might be helpful to make a slight distinction between thanksgiving and praise. We can think in terms of **thanking** God for His **deeds** and **praising** Him for His **attributes**.

A good foundational scripture regarding thanksgiving and praise might be Hebrews 13:15: "Through Him then, let us continually offer up a **sacrifice of praise to God**, that is, **the fruit of lips that give thanks** to His name." A "sacrifice of praise" is "the fruit of our lips". The "fruit of our lips" is not mere lip service. The Scriptures refer to "people (who) draw near with their words and honor (the Lord) with their lip service, but they remove their hearts far from (the Lord)."<sup>15</sup> These are a people who are "fair-weather friends" of the Lord. Their hearts are not steadfast on the Lord. In their lip service, they are only willing to praise the Lord when everything is going nicely; but in adversity they are unable to offer

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<sup>15</sup> Isaiah 29:13; Matthew 15:8

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**a sacrifice of praise.** With a people whose hearts are steadfast on the Lord, **a sacrifice of praise** is offered “**continually**” – the Amplified Bible says “*constantly and at all times*” - even in adversity, because the “fruit of the lips” is the natural out-growth of steadfast hearts.

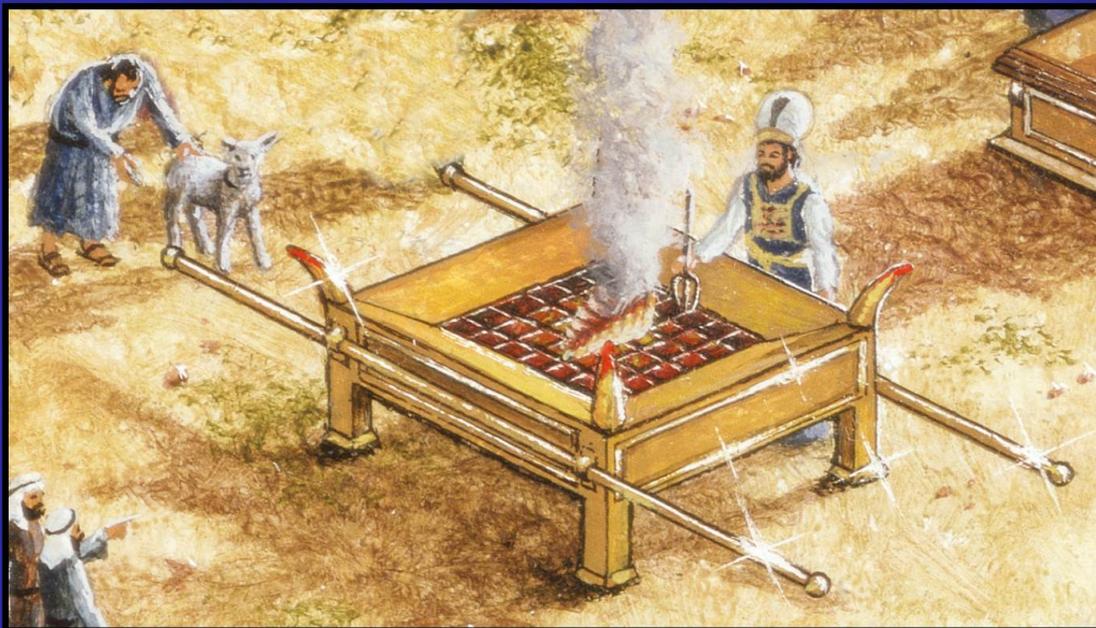
# TABERNACLE TRUTHS - II

A Pattern for Revelation & Relationship with Christ Through Worship & Prayer

## TABERNACLE PATTERN:

### **APPROACHING WITH CONTRITENESS & BROKENNESS**

# The Bronze Altar



ROSE  
PUBLISHING

## TABERNACLE TRUTHS - II

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### Exodus 27:1-8

“And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits. <sup>2</sup> You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze. <sup>3</sup> You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its fire pans; you shall make all its utensils of bronze. <sup>4</sup> You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners. <sup>5</sup> You shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar. <sup>6</sup> You shall make poles for the altar, poles of acacia wood, and overlay them with bronze. <sup>7</sup> Its poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar when it is carried. <sup>8</sup> You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make *it*.”

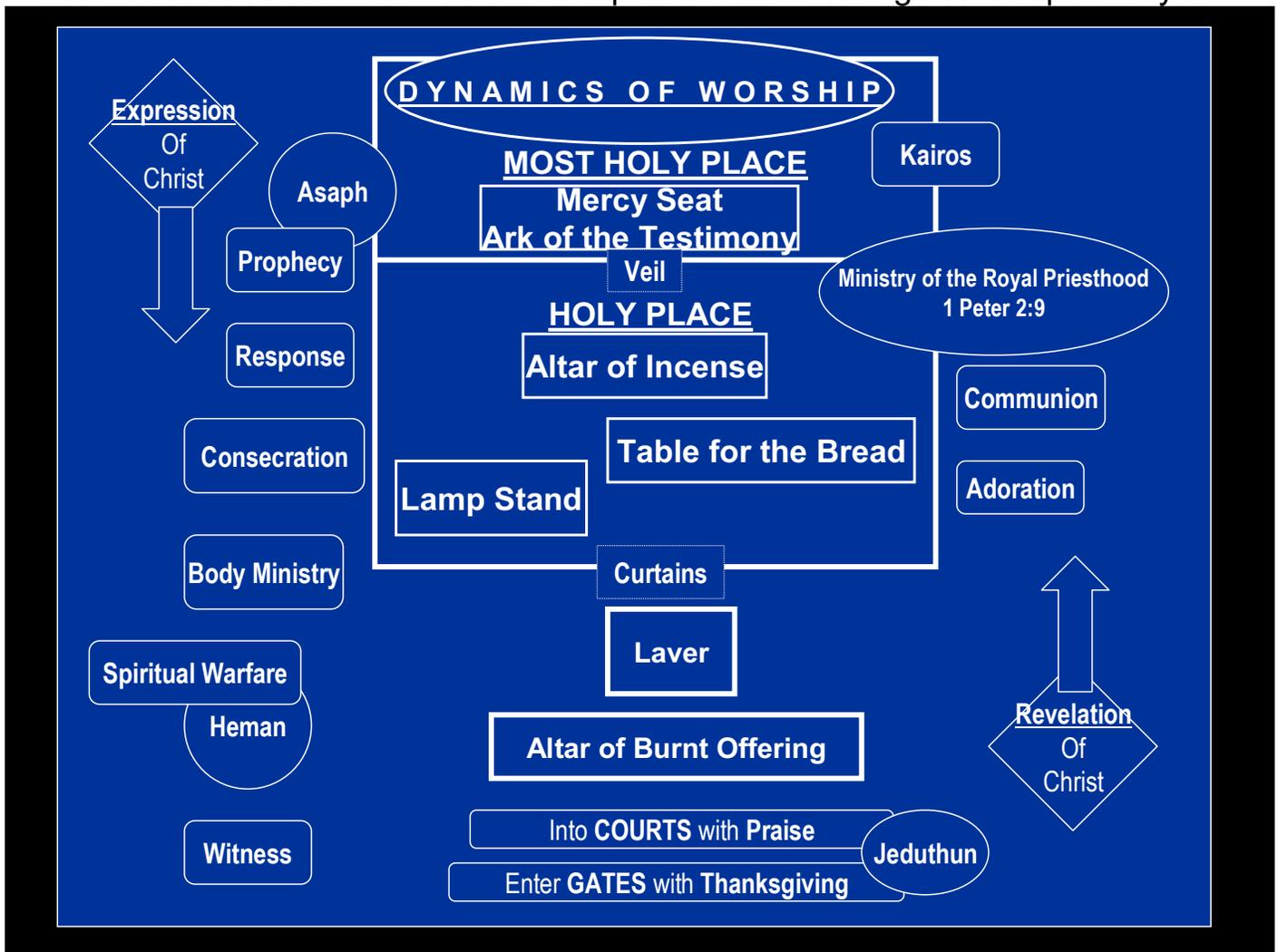
On the Altar of Burnt Offering, various offerings, including the sin sacrifice, were conducted. The blood of the sacrifice was sprinkled on the four horns of the altar, and also, once a year on the Day of Atonement, on the Mercy Seat.<sup>16</sup>

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<sup>16</sup> Leviticus 16:11-16

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## Revelation of Christ & Relationship with Christ: “The Lamb of God”

Moving on into the Tabernacle of God’s presence, there is an ongoing Revelation of Christ. The Altar reveals the Person of Christ; the offerings reveal Christ’s ministry of Atonement. The Old Testament Hebrew word translated “atonement” is *kaphar*, which means “to cover”. So, atonement is the sacrifice which “covers” sin.

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The idea is “covered” in the sense of “not to be seen”; but also “covered” in the sense of “canceled out”, as in a debt being “covered” or “canceled out”. And what is being “canceled out” is the debt of obedience sinful human beings owe to a holy God. **This is what Paul wrote about Jesus’ sacrifice:** “When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, <sup>14</sup> having **canceled out the certificate of debt** consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.”<sup>17</sup> Atonement is forgiveness – a “cancellation of our debt” owed to a holy God.

The scriptures teach that the essential aspect of the sacrifice that is required for Atonement is blood.<sup>18</sup> The writer to the Hebrews tells us that Jesus Himself is the sacrifice for sin.<sup>19</sup> Both the apostle Paul and the apostle John also tell us that Jesus was that **sacrifice or offering which covers** sin – that “propitiation” (or “expiation”) for our sins - that “atonement” for the sin that separates sinful human beings from a holy God.<sup>20</sup>

In the Book of Leviticus, five different offerings are mentioned which are symbolic of the one and final offering of Jesus Christ.

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<sup>17</sup> Colossians 2:13-14

<sup>18</sup> Leviticus 17:11 & Hebrews 9:22

<sup>19</sup> Hebrews 9:12, 14, 26

<sup>20</sup> Romans 3:24-25; 1 John 2:2; 4:10

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Each of these five offerings speaks of some aspect of "the offering of the body of Jesus Christ once for all"<sup>21</sup> for our Atonement.

The full Atonement can be seen as consisting of these five aspects:

- 1) Burnt Offering: "Propitiation"
- 2) Grain Offering: "First Fruits"
- 3) Peace Offering: "Reconciliation"
- 4) Sin Offering: "Justification"
- 5) Trespass Offering: "Redemption"

In Leviticus 1 is mentioned the Burnt Offering which reveals Christ Who "gave Himself up for us, an offering and a sacrifice to God, as a fragrant aroma".<sup>22</sup> This is known as "Propitiation", which is represented by the Greek word, *hilasterion*, meaning the act of appeasing – a holy God.<sup>23</sup>

The Grain Offering is mentioned in Leviticus 2. This reveals Christ as "a grain of wheat which falls into the earth and dies in order to bear much fruit", which Jesus spoke about Himself.<sup>24</sup> He was the "First Fruit"<sup>25</sup> of those who would also be raised from the dead through His resurrection.<sup>26</sup>

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<sup>21</sup> Hebrews 10:10

<sup>22</sup> Ephesians 5:2

<sup>23</sup> Hebrews 2:17; 1 John 2:2; 4:10

<sup>24</sup> John 12:24

<sup>25</sup> Leviticus 2:12

<sup>26</sup> 1 Corinthians 15:20; James 1:18

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In Leviticus 3 is mentioned the Peace Offering which reveals Christ Who is “our peace”.<sup>27</sup> By making peace with God on our behalf,<sup>28</sup> He accomplished “Reconciliation”, which is represented by the Greek word, *katallaga*, meaning the act of changing enmity to friendship.<sup>29</sup>

The Sin Offering is mentioned in Leviticus 4. This was a sacrifice for general, unspecified sin that is the sinful nature of the human heart. humanity’s universal sin nature. As Jeremiah said: “The heart is more deceitful than all else and is desperately sick; who can understand it?”<sup>30</sup> It was for this universal sin nature that Jesus accomplished Justification on our behalf. The Greek term, *dikaiesis*, means the act of pronouncing an acquittal.<sup>31</sup> It was for this that the Father made Jesus “who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”<sup>32</sup>

Whereas in Leviticus 5, where the Trespass Offering is mentioned, it is specific acts of sin that are in need of redemption – not our sin nature, but our sinful behavior, the fruits of the sin nature, as it were. It was for this that Jesus accomplished our Redemption. The Greek term, *apolutrosis*, means the act of

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<sup>27</sup> Ephesians 2:14

<sup>28</sup> Romans 5:1

<sup>29</sup> Romans 5:11 (“atonement” in the KJV is translated “reconciliation” in NKJV & NASB; 2 Corinthians 5:18-20

<sup>30</sup> Jeremiah 17:9

<sup>31</sup> Romans 4:25; 5:1-2, 9, 18

<sup>32</sup> 2 Corinthians 5:21

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forgiveness which liberates from guilt by making restitution.<sup>33</sup> So this sacrifice reveals Christ as our Trespass Offering.<sup>34</sup> In the Old Covenant, the bodies of the animals sacrificed as Trespass Offerings were burned “outside the camp” pointing to the fact that sin creates a distance between us and a holy God, as well as, estranges us from His people who have been made holy.<sup>35</sup> Therefore, for our Redemption, Jesus suffered “outside the gate” of Jerusalem on the hill of Calvary.<sup>36</sup>

### **A Pattern for Worship & Prayer: Repentance-Returning-Refreshing**

How does the Altar of Burnt Offering relate to our practice of Worship and Prayer? I would like to suggest that when we come into the presence of God, one of the things that happens is that we become conscious of our sin, and are motivated by God’s grace to acknowledge our sin – a bitter-sweet experience.

The fact that when we see God we also see in contrast our sinfulness, is evident from many scriptures: In the Old Testament, Isaiah recorded: “I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.... Then I said, “Woe is me, for I am ruined! Because I am a man of unclean lips,

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<sup>33</sup> Ephesians 1:6-7; Colossians 1:14; Hebrews 9:15

<sup>34</sup> Colossians 2:13-14

<sup>35</sup> Leviticus 4:21, 13:46, 16:27, 24:14 & 23

<sup>36</sup> Hebrews 13:11-13

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and I live among a people of unclean lips; for my eyes have seen the King, the LORD of hosts.”<sup>37</sup> During times of worship and prayer, we can “see” the Lord, and the consequence may be a conviction of our sinful state.

In the New Testament, Peter is recorded in the Book of Acts as saying: “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.”<sup>38</sup> Also in New Covenant worship, our response should be repentance – an acknowledgment and confession of our sin, followed by receiving God’s forgiveness, and enjoying the refreshing of revival.

But, since we must read the Old Testament in light of the New Testament so that our worship will be of the New Covenant order, and not of an Old Covenant order, we must think very exactly about these things. That is, we must consider the in Spirit and truth.

From the shedding of the blood at the Altar of Burnt Offering, right on through the Tabernacle, to the sprinkling of the blood on the Mercy Seat, Tabernacle worship has all to do with dealing with the reality of sin. If there were no sin, Tabernacle worship would never have been instituted in the Old Covenant. But what about under the New Covenant? Is there a place in our worship for the

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<sup>37</sup> Isaiah 6:1 & 5

<sup>38</sup> Acts 3:19

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consciousness of sin, after Christ's completed redemption? I believe so.

While God certainly is worthy of worship by virtue of the fact that He is our Creator, we cannot ignore the fact that we also worship Him as our Redeemer.

When one approaches, as it were, the Altar of Burnt Offering in Spirit and truth, one should be reminded of two things: Firstly, I am sinful; and secondly, God has provided a sacrifice for my sin – under the Old Covenant, it was an animal; under the New Covenant, is “the Lamb of God Who takes away the sin of the world”<sup>39</sup>. As we have discussed, the offerings of the Old Testament and the Offering of Christ accomplished atonement – propitiation, reconciliation, justification, and redemption – all dealing with the removal of the guilt of sin. But because the guilt of sin has been removed in Christ, it does not mean that sin has been removed in the Christian. So, when we come to the Altar of Burnt Offering in Spirit and truth, we are reminded that we have “the righteousness of God through faith in Jesus Christ” and His completed work of atonement. But we are also reminded that “the heart is more deceitful than all else and is desperately sick”; and we may also be reminded of specific acts of sin which we need to acknowledge, confess and receive forgiveness for – a “bitter-sweet” experience.

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<sup>39</sup> John 1:29

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To be clear, in New Covenant worship there no longer remains a need for a sacrifice for sin. The Book of Hebrews repeatedly indicates this, particularly in chapter 10: “We have been sanctified through the offering of the body of Jesus Christ **once for all**.... (and because) He has offered **one sacrifice for sins for all time**.... **there is no longer any offering for sin**.... (and we can) draw near with a sincere heart in **full assurance of faith**, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.”<sup>40</sup>

But, again, we must understand that because Christ’s “once and for all” sacrifice has justified us from the guilt of sin, it does not mean that we have no sin in need of consideration. The apostle John is clear: “If we walk in the Light... the blood of Jesus His Son cleanses us (present continuous tense<sup>41</sup>) from all sin (not every single sin, but sin in all its various forms<sup>42</sup>).” John goes on to say, “If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”<sup>43</sup>

I am suggesting that we are to have a “sin-consciousness” along with a “righteousness-consciousness”. I don’t think the two are mutually exclusive. I believe we can have a “sin-consciousness”

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<sup>40</sup> Hebrews 10:10, 12, 18, 27.

<sup>41</sup> Vincent’s Word Studies

<sup>42</sup> Vincent’s Word Studies

<sup>43</sup> 1 John 1:7-9

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without having an “evil conscious”. It will be helpful to clarify what the writer to the Hebrews means by an “evil conscious”.<sup>44</sup> The Greek word translated “evil” here is *poneros*, meaning evil that causes hurt and pain. In other words, a conscious that causes the hurt and pain of condemnation. Paul says, “There is now no condemnation for those who are in Christ Jesus.”<sup>45</sup> “We’ve been justified by faith, we have peace with God through our Lord Jesus Christ”<sup>46</sup> – we’re reconciled and redeemed – we’re not under condemnation.

For these very reasons, we should be quick to acknowledge our sin in God’s presence. Unlike Adam and Eve in the Garden, who ran from God’s presence, we should run into God’s presence. As David said, “Where can I go from Your Spirit? Or where can I flee from Your presence?”<sup>47</sup> This is spiritual reality: Why hide from God’s presence because of sin? He’s the only One Who can help us with sin.<sup>48</sup>

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<sup>44</sup> There is a hyper-faith teaching abroad that promotes “righteousness-consciousness” as opposed to “sin-consciousness”, equating “sin-consciousness” with “an evil conscious”. I believe this perspective to be a misunderstanding and a misuse of the scriptures. I believe we are to have a sin-consciousness along with a “righteousness-consciousness”.

<sup>45</sup> Romans 8:1

<sup>46</sup> Romans 5:1

<sup>47</sup> Psalm 139:7

<sup>48</sup> While my confession of sin and receiving forgiveness of sin may involve my going to the person I sinned against, still I must deal with this sin firstly with God during worship or prayer. David said in Psalm 51:4, “I have sinned against you, **especially you**. I have done what you consider evil.” (*God’s Word Translation*) When we have sinned against someone, we have firstly sinned against God, and we should straighten it out with Him first. Also, acknowledgement and confession of my own sin before God makes it much easier for me to forgive others.

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The apostle John said we only need to acknowledge and confess our sins to be forgiven.<sup>49</sup> The reason why the Father is faithful and righteous to forgive our sin is not because of the quality of our prayers or our ability to convince Him of heart-felt repentance. He is forgiving us only because He is being faithful and righteous to honor the atoning blood sacrifice of the “Lamb of God Who takes away the sins of the world” – Whom we see revealed in the Altar of Burnt Offering and the various offerings.

So, I trust that you understand that when we come into God’s presence and see God in Spirit and truth, it is quite likely that we will see our sin in contrast. And I hope you can agree that an essential part of prayer and worship in Spirit and truth is repentance – acknowledgement, confession, and receiving forgiveness of sin. Repentance is not only an initial step in the salvation process, it should be an on-going experience for the Christian, as well as, for the Church. The apostles Paul, James and John all called the Church to repentance.<sup>50</sup> So this pattern of the Altar of Burnt Offering can be found in the individual Christian’s devotional life, as well as, in the collective worship of the Church in the form of **prayers of repentance**.<sup>51</sup> And, as Peter indicated, when

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<sup>49</sup> 1 John 1:9

<sup>50</sup> 2 Corinthians 7:9; 12:21; 2 Timothy 2:25; James 5:16; 1 John 1:9; Revelation 2:5, 16: 3:3, 19.

<sup>51</sup> **I understand the following to be a reality in Worship in Spirit and Truth:** Under the Old Covenant law, the ministry of the priesthood would need to follow the prescribed order of approach in the tabernacle. e.g. First the Altar of Burnt Offering, then the Laver, etc. Since Christ fulfilled (He did not do away with, but fulfilled – Matthew 5:17) all the aspects of the tabernacle pattern, now in Worship in Spirit and Truth, the Holy Spirit can freely focus the church on any given aspect of the pattern. The Holy Spirit is also capable of leading the church into a given aspect, e.g. Entering with Thanksgiving and Praise, while at the same time, focusing a given

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we **repent** and **return** to the Lord, we experience a **refreshing** from the presence of the Lord.<sup>52</sup> **Repentance** leads to **returning**, and these lead to **refreshing** in the presence of the Lord. This is a bitter-sweet experience.

I've chosen the phrase "bitter-sweet" in an effort to try to communicate the experience which is difficult to put into words, but clearly understood by those who have experienced it. There is the dichotomy of being faced with the depravity of sin and the goodness of God's grace and love - both in the same moment. This is an experience that all the great servants of God were familiar with. I think of Paul, whom the Holy Spirit was able to use to teach about these things in New Covenant terms. But even under the Old Covenant, David was able to write and sing of this bitter-sweet experience. He wrote Psalm 51 when Nathan the prophet came to him<sup>53</sup>, after he had sinned with Bathsheba and arranged the murder of her husband Uriah.<sup>54</sup> The psalm is a prayer of acknowledging the depravity of his human condition, the seriousness of his sin, and his need of cleansing, renewal and restoration. And near the end of his prayer he speaks out this realization: "You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; a broken and a

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individual in the midst of the church on a different aspect, e.g. Repentance, if it is needful in his life at the moment.

<sup>52</sup> Acts 3:19

<sup>53</sup> From the subtitle of the psalm in the *New American Standard Bible*, Reference Edition.

<sup>54</sup> 2 Samuel 11-12

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contrite heart, O God, You will not despise.”<sup>55</sup> Amazingly, David knew that the sacrifices at the Altar of Burnt Offering were a “shadow” of worship in Spirit and truth<sup>56</sup>, but what the Father is seeking in prayer and worship is “a broken spirit and a contrite heart”. The Hebrew word translated “contrite” is *dakah*, meaning humbled – a humbled heart, humbled by the realization of one’s sin. The Hebrew word translated “broken” is *shabar*, meaning burst open, like a flower blooming or as a womb giving new birth – a spirit that has surrendered and opened up in response to the presence of God. These are the sacrifices God desires in worship and prayer.

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<sup>55</sup> Psalm 51:17

<sup>56</sup> Hebrews 8:5; 10:1