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The Pattern on the Mount (1)

Exodus 24: 12 – 18 And Jehovah said to Moses, Come up to me into the mountain, and be there: and I will give thee tables of stone and a law, and commandments which I have written; for their instruction. And Moses rose up, and Joshua his attendant; and Moses went up to the mountain of God. And He said to the elders, Wait here for us, until we return to you: and behold, Aaron and Hur are with you: if any man has any matter, let him come before them. And Moses went up to the mountain, and the cloud covered the mountain. And the glory of Jehovah abode on Mount Sinai, and the cloud covered it six days; and on the seventh day He called unto Moses out of the midst of the cloud. And the appearance of the glory of Jehovah was like a consuming fire on the top of the mountain before the eyes of the children of Israel. And Moses went into the midst of the cloud, and ascended the mountain. And Moses was in the mountain forty days and forty nights.

Exodus 25: 1 – 9 And Jehovah spoke to Moses, saying, Speak unto the children of Israel, that they bring me a heave-offering; of every one whose heart prompts him, you shall take my heave-offering. And this is the heave-offering that you shall take of them: gold, and silver, and copper, and blue, and purple, and scarlet, and byssus, and goat's hair, and rams' skins dyed red, and badgers' skins; and acacia-wood; oil for the light; spices for the anointing oil, and for the incense of fragrant drugs; onyx stones, and stones to be set in the ephod, and in the breastplate; And they shall make me a sanctuary, that I may dwell among them. According to all that I shall show thee, the pattern of the tabernacle, and the pattern of all the utensils thereof, even so shall you make it.

Please pay attention to verses 8 and 9.

Hebrews 8: 5 (Who serves the representation and shadow of heavenly things, according as Moses was oracularly told when about to make the tabernacle; for See, saith He that thou make all things according to the pattern which has been shown to thee in the mountain).

We all know the background of this story. God called Moses to the mountain and He said to Moses, 'you will make Me a tabernacle for My sanctuary so that I may live among you. And the tabernacle and all the things in it shall be built according to the pattern that I showed you on the mount'. Why was it that Moses had to follow the pattern on the mount? It was because this sanctuary belonged to God. God is the one who initiated and revealed such a dwelling place to them. Not only had God initiated it but God also planned it Himself. This sanctuary was not for people to dwell in, but for God himself so He could dwell among man. And for this purpose, this tabernacle and all the belongings in it had to be built according to the pattern on the mount.

If today I have to build a dwelling place according to men's plan, or base on men's planning or a place for men to dwell in, then man can build this place according to their own plan. But because this tabernacle was the desire of God and it was for Him to dwell in, thus all had to be built according to the pattern on the mount. We know that all things that are related to God and all spiritual things have to be according to the pattern on the mount. With other things we can do according to our own will. But once we touch the things of God, we can see that in these things there is a law that cannot be changed. And that law said we need to do according to the pattern on the mount. Otherwise it will not be to God's satisfaction. And it will not be acceptable in God's sight. Thus each one of us has to pay attention to this matter. Regardless whether it is our personal Christian life or it is the church corporate life or it is our service or our worship, we see that in all these things God will not allow us to carry it out according to our own way. In all these things we need to do according to the pattern on the mount. If we do not follow the pattern on the mount, not only will it not be acceptable to God, but we will incur God's judgment on us. So brothers and sisters, this time when we gather together before our Lord, may He give us a very deep feeling inside that we are building a relationship with God. Today we come before Him and we touch the things of God so we need to be very careful. We must carry out everything according to the pattern on the mount.

How did Moses receive the pattern on the mount? We know that God had already given the Ten Commandments to the Israelites. Now God said to Moses, 'Come up to the mountain. I will give the two stone tablets – the ones where the laws are written on – to you'. So Moses went up to the mountain. He waited for six days on the mountain. On the seventh day God called him to the top of the mountain. And he was there in the midst of the clouds for forty days and forty nights. During those forty days and forty nights he received from God the pattern on the mount. We have to go up to the mountain top before we can receive the pattern on the mount. We cannot receive that pattern on the mount either at the foot of the mountain or among the crowd of people. We need to go before God alone before we can receive the pattern on the mount. We know that our God likes to reveal Himself to us. The bible tells us that God likes to reveal His Son in our heart. This is something that God likes to do. God likes to reveal Himself, His Son and the pattern of all heavenly things to us. Receiving the

pattern on the mount is the birthright of each of God's children. Every child of God has this right. We know from John 1 that everyone that believes on Him, He gives them the right to be the child of God. Each child of God before Him has certain rights. So we see that the pattern of the mount is the birthright of each child of God. We should not think that only a small number of people or only those people who are very spiritual can receive the pattern on the mount. We need to see that the pattern on the mount is what God likes to give to all His children because if we do not have this pattern on the mount we cannot please God. This is the right of every child of God. If you are a child of God, please remember this is your right. You should have the pattern on the mount because God is pleased to give us this pattern.

But why is it today most of God's children do not have this pattern on the mount? The problem is not with God. The problem is with us. Even though this is the right of a child of God, yet there are qualifications for receiving the pattern on the mount. If you meet these qualifications, then you can receive it. If you do not meet these qualifications, then you cannot receive it. We will use a few examples from the bible.

Take the example of Jacob. We all know Jacob desired and wanted to have the birthright of the firstborn. So he used deception to take the firstborn birthright from his brother, Esau. He not only seized the birthright of the firstborn from his brother but He also stole the blessings of the firstborn. We see that he had a desire in his heart. We know the birthright and the blessings of the firstborn were related to God. Jacob desired these things. His heart really focused on these things. But his deceptive ideas and guile were not pleasing to God. Although he got the birthright and the blessings of the firstborn from his father, we see that he had to escape. In a way he seemed to have gotten it, but then he lost it. When he was in the wilderness, he used a stone as a pillow and fell asleep. And in his sleep he saw a vision. He saw a ladder reaching up to the heavens from the earth. Angels were ascending and descending on the ladder. God was at the top of the ladder. And Jacob was sleeping at the bottom of the ladder. There God gave Jacob many promises. When he woke up, he was afraid. He said I did not know God is in this place. This indeed is the gate of heaven and the house of God. Jacob desired the firstborn birthright. And why did he desire this firstborn birthright? It was because he heard of the firstborn birthright and he desired it. In other words his pursuit of the firstborn birthright and blessings were based on tradition. Based on tradition he wanted it. He had not seen God. He had no revelations. And it is based on what he knew from tradition that he sought after it. The result was that he lost everything. But after he lost everything, God appeared to him. And when God appeared to him, you can see that what he desired is no longer based on what he knew from tradition. What he desired then was based on revelations. From that day on, we see how God worked on him and led him in his life. He no longer just heard of God, but now he touched God. He saw God with his own eyes. And God continued to lead him. In the end before he died he could lean on his staff and

worshipped God. So brothers and sisters, you can see that to have this pattern on the mount, there are qualifications. When we pursue based on what we know from tradition, we cannot get it. We get it only when we reached the end of ourselves. A lot of times our ideas and ways are too many, we think we can ask God to be the counselor. But in those situations we cannot see the pattern on the mount. Only when we lose everything, when we are at the end of ourselves, then God begins to work in us.

Moses was the same. When Moses was in Egypt for forty years, he learned all the education in Egypt. He was very eloquent and he had abilities. When he was forty years old, he had a desire to see his brothers. This desire was beautiful. But he relied on his ability and eloquence to save his people. As a result, he failed completely. So he passed his next forty years in the wilderness. In his forty years in the wilderness, he learned to know God. He learned to know himself. He learned God's own works. God revealed Himself to him in the burning bush. Moses saw the vision of the burning bush. From that point onward he had a way for his service. So we see if we are in Egypt, we cannot see the pattern on the mount. Only in the wilderness can we see the pattern on the mount. When we focus on our own ability and rely on ourselves we cannot see this pattern. It is only when we come to the end of ourselves then we can have the revelations. We also see this in the New Testament. We see the experiences of Paul. He was a Pharisee. His teacher, Gamaliel was very well known. He knew the Old Testament very well. He also received the traditions of the forefathers. He wanted to serve God. But we see that all that He did was in opposition to God. He thought He was serving God until that day on the road to Damascus. God let him walk to the last step of the road. God said 'you can only go that far' and then God stopped him. The Lord revealed to Paul from heaven. And Paul saw the heavenly vision. From that day on, he himself and his service to God greatly changed. When we are in Jerusalem and when we are bound by these traditions, we cannot receive this vision on the mount. Only on the road to Damascus can we see this vision. We see the same thing in John. He was the apostle that the Lord loved. But when he was busy working in Asian minor, he did not see the vision of Patmos. Only when he was exiled to Patmos, when he was alone and quiet, and it seemed that his work was going nowhere, then he received the vision of the island of Patmos.

Today the revelations we have are based on this vision. This shows us a principle; God is pleased to reveal the pattern on the mount, because without this vision, there is no way to service in our spiritual life. But to receive the vision on the mount, there are qualifications. We need to separate ourselves from this earth and then we can see the vision on the mount. We need to break away from the people around us and then we can be alone with God to receive the revelations. We need to ask God to save us from ourselves before we can receive the pattern from God. We hope that before God, in the next few days, we ask God to make us not only to escape this earth, or the people around us but to save us from ourselves, our prejudice, all our old views, and all our own

ways. We ask God to help us cast all these aside. We just come before God like Moses went up to the mountain. We are to be forty days and forty nights before God. We know that forty means trials. Moses was tried by God so that he could totally renounce himself. Then he could receive God's desire. May every brother and sister in the next few days can receive the pattern on the mount.

What is the pattern on the mount? Before we talk about the pattern on the mount, I would like to talk about something first. We know in Hebrews 3:5 '*And Moses indeed was faithful in all his house, as a ministering servant, for a testimony of the things to be spoken after*'. Moses was God's faithful servant. Why was he God's faithful servant? Moses was a faithful servant because in all things he did according to the pattern on the mount. We know that in Egypt Moses learned all the things that were to be learned. The architecture in Egypt at that time was renowned. The pyramids were in Egypt. So we can say Moses was a builder. If God asked Moses to build Him a house, Moses would immediately build a house for God because he had the education and the ability. But on the mountain God gave Moses detailed instructions of everything in the tabernacle. If I was Moses, I would tell God not to be that troublesome. 'I will build you a tabernacle that is grand and glorious because I already saw the palace in Egypt. I can build you a very big and glorious house'. But God gave him a small tabernacle and instructions for the pattern of it; not only the material but even the color and even the small hooks that he had to use. I do not know whether Moses felt it annoying or not after what he heard God said. But luckily he was already tested for forty days and forty nights. If God would have given him right away after he went up to the mountain, he would have told God not to be so annoying. But after forty days of testing by God, Moses had already been placed in a position of abasement. He could do nothing. So whatever God told him to do he would do it. And He did not dare to change even a small thing. And his faithfulness was based on this. Moses was faithful in God's whole house. This was for testimony of the things that were to be said. You know when Moses built the tabernacle, it was not just a question of building the tabernacle. But this tabernacle testified the things that are to be spoken in the future. There was a testimony to be found in this tabernacle. It was not just to build a tabernacle. This tabernacle had representation. It represented what is to be said in the future.

And what things are to be said in the future? If you read the end of Revelation you will know that it is a representation of the New Jerusalem. It is because what God wants is a dwelling place. And God only has one dwelling place. Today the wealthy can have a house in the city and a house in the seaside. But our God has only one dwelling place. The tabernacle was His dwelling place. And this tabernacle represented the eternal dwelling place and that is the New Jerusalem city. So brothers and sisters, you see there is a representation here. It represents God's complete will and heart's desire. So you cannot change even one thing. If you change it, then the representation will be wrong. We know in the bible that it is a great sin if there is even a small misrepresentation. Do you

remember that Moses once lost his temper? Because of this one time, he could not enter into the land of Canaan. The people of Israel were always angry. But God let them entered. Moses just lost his temper once and his reason for losing his temper was justified. The people of Israel provoked him. So he had a reason to lose his temper. But because of this he could not enter into Canaan. Why? It is because Moses represented God before the people of Israel. And he misrepresented God when he lost his temper. So he could not enter in Canaan. When we touch the things of God, we touch the heart's desire of God. God's desired to prepare a dwelling place for Himself. God wants to dwell among men. When we touch this serious thing, we need to be very careful in every single thing because all these things have a representation. Each of our own personal life, our corporate church life, our service before God, our worship before God, all these are for one purpose – to prepare for the future house of God. So you need to see that when we touch all the spiritual things, when we touch the desire of God, all these things are to testify to the things spoken of in the future. So each item and each point cannot be wrong. We need to be careful when we build these things; every one thing has to be according to the pattern on the mount. We know that God desires to dwell among men. The heavens and earth and all the things that God created are not His house. God wants to find His dwelling place among men.

After God created Adam and Eve, He placed them in the Garden of Eden. God could come into the garden to fellowship with them. But God could not live among them. So God put the tree of life in the middle of the garden. That is to say, if they could eat the fruit of the tree of life, God's life would enter into them. And when God's life entered into them, then God could dwell in them. God can dwell only in Himself. God can only dwell in what He is. He cannot live in His creation. He can only dwell in what He is. He is life and so He can only live in life itself. He is light so He can only live in light. He is love so He can only live in love. God cannot live in whatever is not of Himself. We are created by Him so He cannot live in us. He can come and go but He cannot dwell there. But if we receive His life, then He can live in this life because this life belongs to him. This life is Himself. So brothers and sisters, you can see that God's heart desire is to live among men. But sadly men sinned. Not only did man not eat of the fruit of the tree of life, but man ate the fruit of the tree of knowledge of good and evil. As a result, man was cast out of the Garden of Eden. Not only that God could not dwell in there, God could not have fellowship with them. Then God started to work. Our Lord said, *'My Father is working until now and I am working'*. And so God started to work. He first gained a few individuals. He gained Abel, Noah and Abraham. From Abraham, He got a family. From Jacob He gained twelve tribes. Then He gained a nation. And from a nation, He wants to gain many nations. And that many nations are the church. He saved a group of people from every nation over the world and He gathered them in His name. Just as it is said in Ephesians 2, *'in whom you also are being built together into a dwelling of God in the Spirit'*. This is the heart desire of God. This tabernacle represents God's heart desire. Thus the tabernacle and all the things in it have to be

according to the pattern on the mount. Today we are all building up this house. So we need to be very careful in all things because we are building God's eternal house.

What is the pattern on the mount? Here I want brothers and sisters to pay attention. There are a few words that you have to pay attention to. For example in Hebrews 8:5, it said *'who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, 'see,' He says, 'that you make all things according to the pattern which was shown you on the mountain'*. In the Hebrew language, we see three words here – representation (copy) is one, shadow is another and the third is pattern. In the Chinese version, these three different words are translated differently in different passages. And therefore sometimes the meaning is not clear. The English translation did the same thing. One word in the original language can be translated in many ways. And thus the meaning is not as clear. The word representation in the Hebrew language is 'that which is shown'. So the Chinese translated it different ways. I will read it in Chinese and brother will read in English. Sometimes it is translated representation (English translation), other times it was translated copy as in Hebrews 9:23. Sometimes it is translated as example (English translation) as in John 13:15. Or translated as example (English translation) in Hebrews 4:11. Or translated as example (English translation) in 2 Peter 2:6. So you can see that in the Chinese text, the same word is translated in many different ways. The second word is shadow. The meaning in the original language is when a light shines through an object it gives an image. It is caused by the interception of light. Again in the Chinese it is translated in many ways. In Mark 4:32 it is shadow. In both Acts 5:15 and Colossians 2: 7 it is translated differently in Chinese. The word pattern in the original language is 'the mark'. Examples are in Acts 7:43 which is image/form in English. In Romans 6:17, it is also form/mold. And in Acts 23:25 it is outline/form. And in 1 Corinthians 7:44 it is type/example. And in Philippians 3:17 it is example. In Romans 6:14 it is type/figure. But in the original language it is just one word translated differently as those mentioned above. So these three different words – example, shadow and pattern in the original language in fact are the same.

These things themselves are not the real thing. These are not the image of the real thing. These are just examples, shadow or pattern of the real thing. Although it is not the real thing but because the light shining through it results in a shadow you can see that there is a representation in it. So it is very important. The bible said when you do all these things you have to do it according to the pattern on the mount. Even though it is only a shadow and an example, yet it is important enough that you cannot change it because it is a representation. So brothers and sisters what if it is the real thing (reality), is it not more important? If the shadow is that important, God said you need to do according to the pattern on the mount, then the real thing itself will be much more important. The tabernacle was according to the pattern on the mount. But

this pattern was but a shadow of the real thing. Just like light intercepted by an object and produced a shadow. Therefore Moses built according to this pattern on the mount. Even though it was done according to the pattern on the mount, yet it was not the real thing. But Moses built exactly according to the pattern on the mount. And this was his faithfulness.

Does God dwell in a tabernacle built by man? Solomon built a glorious temple. Solomon was wise. He said the heavens were not enough for you to live in. Therefore, how could this little temple be enough for you to dwell in? God does not dwell in the tabernacle built by men. Then why do we build this temple? It is a place to put His name. Therefore brothers and sisters, here we see that God wants to dwell among men. He told men to build him a tabernacle. When the building of the tabernacle was finished, God's glory descended upon it. But does God really dwell in this tabernacle? God does not dwell in the tabernacle build by the hands of man. He just placed His name there at the tabernacle. And because of this, the tabernacle had to be built according to the pattern on the mount. The temple that Solomon built also had to be done according to the pattern given by God's own hand to David. If it was not built according to the pattern, God would not put His name there. And God's glory would not descend upon it. But these were only shadows of things. It was not the real thing itself.

Brothers and sisters, if you read the Old Testament, the tabernacle was one built according to the pattern on the mount. God's glory also dwelt in this tabernacle. But one day the people of Israel disobeyed God's law. They worshipped idols. Do you know what God did? He took away the tabernacle in Shiloh. We will look at a few verses. Psalms 78:60 – 61 *'and He forsook the tabernacle at Shiloh, the tent where He had dwelt among men, and gave His strength into captivity, and His glory into the hand of the oppressor'*. We know that the tabernacle was placed in Shiloh when they reached the land of Canaan. Because the Israelites disobeyed God, He forsook the tabernacle in Shiloh. He even allowed the tabernacle to be taken away by the Philistines. Jeremiah 7: 12 -14 *'for go now unto My place which was in Shiloh, where I caused My name to dwell at the first, and see what I did to it, for the wickedness of My people Israel. And now, because you have done all these works, says Jehovah, and I spoke unto you, rising up early and speaking, and you heard not, and I called you and you answered not; I will even do unto the house which is called by My name, wherein you trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh'*. Jeremiah 26:4 – 6 *'And thou shall say unto them, thus says Jehovah: if you will not hearken unto Me, to walk in My law, which I have set before you, to hearken unto the words of My servants the prophets, whom I have sent unto you, even rising early and sending them, but you have not hearkened, then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.'* So we see that God could forsake the tabernacle in Shiloh. The temple that Solomon built in Jerusalem even though the glory of God had once descended on it, but God said to the Israelites that if they did not keep His

law nor listen to the prophets, then He would do the same thing to this temple in Jerusalem as He did with the tabernacle in Shiloh.

So brothers and sisters, we see here that even though the pattern on the mount was very important, yet this was not the real thing itself. If there is only the pattern on the mount, but inside there is no spiritual reality, God will destroy the pattern on the mount. So today before God we need to take a step further. The first step we need is to see the pattern on the mount. This is important. We cannot change it. If not, it will be misrepresented. And misrepresenting it will be sinning against God. But even if we do according to the pattern on the mount, but lose the reality of the image inside, then God will destroy the pattern.

So what is the image itself of the things? We know that the shadow does not have its personality. The shadow is of the earth. The shadow belongs to the people. But the image itself of the things is of heaven. The image itself of the things is spiritual. The image itself of the things has personality. So what is the image itself of the things? That is Christ Himself. Only Christ is the image itself of the things in heaven. Colossians 1:15 said *'the beloved Son is the image of the invisible God'*. We know the word 'image' in the original language is 'eikona'. And what is the meaning of this word 'eikona'? It has two meanings. One is representation; the other is manifestation. This 'image' is representation. But this image is not the outside appearance representation. It is a character representation. So you see that our Lord is the complete representation of the Father because all the fullness of God dwells bodily in Christ. Our Lord totally manifested the Father because He truly is the image of the real thing. When our Lord came to the world, what did the bible say? John 1:14 said, *'and the word became flesh, tabernacled among men, full of grace and truth'*. He set up the tabernacle. He set up the tabernacle among men. So when our Lord Jesus became man, He was the tabernacle of God. The temple of Jerusalem was empty. The glory of God left the temple already. But when our Lord came to this world, God dwelt in Him and He was the tabernacle of God, full of grace and truth. He completed the salvation of God on earth. Therefore He expanded the tabernacle of God. Not only can God dwell in Him, but through Him God dwells among men. We who are the redeemed, we who have His life in us, we who walk in the light, we who love each other, God can now live among us. So you can see that God is building His own tabernacle among men. This is the real image. In the bible there is a term 'in Christ'. This 'in Christ' is very precious. We see that all the fullness of God not only dwells bodily in Christ. We see that God lives in Him, and He lives in God. Now He said I am in you and you are in Me. 'In Christ' we are perfected. All is in Christ and we are in Christ. In Christ we become the dwelling place of God. Therefore we can touch the real image.

Brothers and sisters, the problem today is the pattern on the mount. Today the pattern we follow is not according to the mount. The first point is that we need to be able to see the pattern on the mount. But even if we have the pattern on the mount, we should not be satisfied. We cannot say we already have it.

Brothers and sisters, if it were not for Christ, if it is not 'in Christ', even this pattern on the mount will be destroyed because God is not satisfied. So today before God, we indeed need to seek after that pattern on the mount. I said again we need to be careful. Whatever we do, we need to do it according to the pattern on the mount. We cannot change one thing. But even if we follow the pattern on the mount, we should not be satisfied just because of it. If we did not touch the real image, we still will be destroyed just like the tabernacle in Shiloh and the temple in Jerusalem.

I do not know whether I can say this. Has God reveal the pattern on the mount to us? I can say, yes. Where did He reveal it? In the bible especially in the New Testament, we see the pattern on the mount. Do you know what the bible is? The bible is the word of God. Where did this word come from? It is the light intercepted by an object and a shadow is cast. It is God's light through Christ that became the word of God. The word of God is the pattern on the mount. Whether it is a Christian's personal life, there is the pattern on the mount for it in the bible. Whether it is a corporate church life, there is the pattern on the mount for it in the bible. Whether it is our service, our worship, there are teachings and examples in the bible. Can we change these teachings and examples in the bible? I am sure brothers and sisters know that we cannot change them. God's word 'yes is yes, no is no'. If we say more than that, we sin. We know that the word of the bible cannot be changed. The examples in the bible cannot be changed. We need to follow and we need to do according to them. But brothers and sisters, this is but the pattern on the mount. You can have the most precious teaching, the most accurate doctrine and the best idea in the bible. But if it is not Christ, if there is no life, no light and no love, what good is that? This cannot satisfy God. Therefore we need to touch the real image. If we cannot know that real image is Christ Himself, then our whole living and service are but wood and stubble. One day when we see Christ, all will be burnt up. Not only do we fall short of God, we fall short of ourselves too. Brothers and sisters, this is a serious matter. And it is a very heavy burden in my heart. I asked God for grace so I can fellowship this matter with brothers and sisters. In Christianity, the pattern is changed so much that it is not recognizable. Many people thought they are following the pattern on the mount. But in them, there is no Christ. This is hypocrisy. This is something that our Lord hates. Therefore we need to pursue Christ. In our own spiritual experience we need to touch Christ. In our church life we need to touch Christ. Our service must be Christ. And our worship has to be Christ. Otherwise all will be vanity. Brothers and sisters, there is not much time left. The Lord will return soon. We cannot do things according to our own will. The sin of presumption is as sinful as the sin of rebellion. The sin of presumption is exactly like the sin of rebellion. But today God's children are really without restraint. We are not concerned about these things at all. I do not know how the heart of God is. May God give us grace and mercy.

These few days we are here not to have a good time but a difficult time. Each one of us should come before God and ask him to enlighten us; to show us our true situation before Him. Have we deviated from the pattern? Even if we have taken hold of the pattern, is there a reality in us. May the Lord forgive us. If the Lord is willing, for next four mornings, I would like to fellowship with you four points: the personal life of a Christian according to the pattern on the mount, the corporate life of the church according to the pattern on the mount, the spiritual service according to the pattern on the mount and the spiritual worship according to the pattern on the mount. May the Lord be merciful to us.

Our God and our Lord, before You we admit that so many times we are so careless and so casual. We treat touching Your things and Your heart desire as if we are touching the earthly things. Lord, we admit that we have greatly sinned against You. And we greatly hurt Your heart. Today we have the opportunity to gather before You; we look to You that you will give us another chance, and make us repent and return to You, to come and submit before You with a contrite heart. Our Lord, we do feel we misbehave, and we are doing all things in vain. We so little touch Your beloved Son. Father, have mercy on us. Make us be serious before You during these few days. Lord what You want is the honesty inside us. So we give You our heart. Search our heart, and have mercy on us. Lord, please reveal to us the pattern on the mount, reveal Yourself to us. Our Lord we do not need anything else on this earth, we do not seek after other things. The only thing we need is You. If You do not satisfy us Yourself, then forever we are in vanity. Lord, please have mercy on us. You know that we have wasted many years before you. Lord, you know us, so please be merciful towards us. Hear our prayer. In Jesus' name we pray. Amen.