

The Secret Place of the Most High

“He that Dwells in The Secret Place (Hiding/Covering) of the Most High (the Supreme one) shall abide under the Shadow (Protection/Provision) of the Almighty.” **Psalm 91:1**

𐤓𐤕𐤁, SaTaR (Strong’s 5643, Cether) a covering, hiding place, secrecy.

𐤕 (Samekh); Support, Prop, Grab, Protect.

𐤐 (Taw); Covenant, Mark, Sign, Signature, Monument.

𐤒 (Resh); Head, Person, First, Top, Beginning.

SaTaR is Support, Protection for those in Covenant, Mark or Sign with the Head, the First (1st), the Beginning.

We are to Dwell or Remain within the State or Condition of being within this Secret Place, and not merely to visit it from time to time. We are not to be a Stranger, or Visitor to this Place, but be one (1) who Lives there all day, every day, of one’s life. But even before we consider Dwelling there, we must recognize that such a Place exists. We must first (1st) recognize that this Place is not a fantasy, or the figment of someone’s imagination, but is a Reality. Each Believer must approach it from this perspective, if we are to Know the truth about this Secret Place.

This Secret Place belongs to 𐤏𐤕𐤁𐤌 (Yahuah) Alhym. All of this having been said, one is still left to wonder what this Place is; Where this Place is, and How to find this Place. We must begin the quest to know, and understand. Remember the words of **Matthew 7:7-8** Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

Seek 𐤏𐤕𐤁𐤌 (Yahuah) and His strength; Seek His Presence continually. **1 Chronicles 16:11**

If My people, who are called by My name, shall humble themselves and pray, and seek My Presence, and turn from their wicked ways then I will hear from Shamym (Heavens), and will forgive their Sin, and will Heal their land. **2 Chronicles 7:14**

𐤏𐤕𐤁𐤌 (Yahuah) opens the Treasures of His Secret Place to whom he Chooses, so that he might share information that will lead to greater Wisdom, and Understanding. The Secret Place of The Most High is that Place of which 𐤏𐤕𐤁𐤌 (Yahuah) will choose to use whomever he will to accomplish his purpose, and will choose which one of us will Recognize and Understand, then Answer the Call.

Each one of us has a “Secret Place” in 𐤏𐤕𐤁𐤌 (Yahuah); let this be clearly understood. The issue will be whether you will choose to enter into that Place that is found in his Shalum (Peace), Aahbah (Love), and Simcha (Joy), wherein you will receive of his Aahbah (Love), Hhesed (Mercy), and Hhen (unmerited Favor/Grace).

“But, if you will NOT hear it [The Word of 𐤏𐤕𐤁𐤌 (Yahuah)], my Soul shall weep in Secret Places for your Pride; and my eyes shall weep sore, and run down with tears, 𐤏𐤕𐤁𐤌 (Yahuah)’s flock is carried away captive.” **Jeremiah 13:17**

YeremiYahu (Jeremiah) says, “When you refuse to listen to, and do, the Word of 𐤏𐤕𐤁𐤌 (Yahuah), I will most assuredly weep when you enter into your “Secret Place” before your Alhym in prayer, because you are prideful, refusing to honor 𐤏𐤕𐤁𐤌 (Yahuah). I will cry for you, greatly, because you are blind and cannot see that 𐤏𐤕𐤁𐤌 (Yahuah) will send you away into captivity because of your many Sins.”

Can you see that YeremiYahu (Jeremiah) is doing exactly that of which 𐤏𐤕𐤁𐤌 (Yahusha) will speak many centuries later? **Matthew 6:6** But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in “Secret” will reward you. Understand that when you PRAY, you

actually enter into that “Secret Place”? This is why Prayer is always to be of genuine Purpose and Content **Matthew 6:7-8**.

“MY Face will I turn also from them, and they shall pollute MY Secret Place: for the robbers shall enter into it and defile it.” **Ezekiel 7:22**

“Now to him **אֱלֹהִים** (Yahuah) that is of power to Establish you according to my Message of the Mashyach, and just as my Good News declares about **וְיֵשׁוּעַ** (Yahusha) HaMashyach, according to The Revelation of the Mystery, which was kept Secret since the World began.” **Romans 16:25**

What is this Secret of which this verse speaks? What is this Secret that Shaul (Paul) declares, and **וְיֵשׁוּעַ** (Yahusha) taught, while he was with us upon this Earth? In order to find the answer to this question, let us turn to **Colossians 1:26** the mystery hidden for ages and generations but now revealed to his chosen believers.

As we begin, we see that there is something referred to as a “true Believer in **וְיֵשׁוּעַ** (Yahusha) HaMashyach. “To whom **אֱלֹהִים** (Yahuah) would make known what is the riches of the esteem of this Mystery among the Gentiles: which is Mashyach in you, the Hope of Esteem (Glory):” **Colossians 1:27**

Here we have our answer to the question: **וְיֵשׁוּעַ** (Yahusha) HaMashyach will come to Live within each Believer, which was never before done. It is a part of the New Covenant, for **וְיֵשׁוּעַ** (Yahusha), who is the Living Word of **אֱלֹהִים** (Yahuah), which is to be written in the Hearts (Minds) of those that love **אֱלֹהִים** (Yahuah), By Making it Real within the hearts i.e., within lives of the Believers.

Another word often rendered "Dwell" is Shakhnan ("to settle down"), from which is derived the word Shakhnanah (literally, "that which Dwells"), the light on the mercy-seat which symbolized the Divine Presence (**Exodus 25:8**, etc.). In order to avoid appearing to localize the Divine Being, wherever **אֱלֹהִים** (Yahuah) is said to "dwell" in a place, He "causes His Shakhnanah to Dwell (Abide)" there.

Believers are called to come "before the Presence (face)" of **אֱלֹהִים** (Yahuah). We are encouraged to "seek His Presence (face)". Yet many have no idea what this means.

The concept of being before the face of **אֱלֹהִים** (Yahuah) actually refers to being in His very Presence - to encountering him "face-to-face", so to speak.

There are numerous Scripture verses that speak about this, some rather indirectly. As you review them, you'll note that some of the connotations are not pleasant ones. Your relationship with **אֱלֹהִים** (Yahuah), whether you believe in Him or do not, seriously affects your experience when you are "before His face" – before (in) His Presence.

The Hebrew term that's typically translated as “face” is **פָּנִים** (panim), which means: Presence and before. Derives from **פָּנָה** (panah); a primitive root; to turn; by implication, to face, i.e. appear, look, behold, regard, (have) respect, to (re)turn.

In order to comprehend what Scripture intends, it's important to understand what the Hebrews understood the face to represent. When someone saw the face of another it meant they were “in the Presence” of that person. It was not merely a matter of looking at their physical face. When they “faced” someone they entered into the full experience of the Presence of that person.

This was especially true in one's relationship with **אֱלֹהִים** (Yahuah). What we fail to remember is that no one has ever seen the “face” of **אֱלֹהִים** (Yahuah). The following Scripture passages verify this.

Then I will take away my hand, and you shall see my back; but My face shall not be seen.” **Exodus 33:23**

No man has seen **אֱלֹהִים** (Yahuah) at any time. **John 1:18**

Therefore, we must recognize that whenever Scripture talks about the “face of **אֱלֹהִים** (Yahuah)” it is always referring to His Presence. Since it represents His Presence, to the Hebrew mind it also meant that His very

nature, His character, and His authority were also “Present”. For them, even the mention of His Name represented His actual “Presence” with them. It was as if He was standing right in front of them. With these things in mind let us review what His Word says about His “face”, His Presence.

Moreover, He said, I am the Alhym (God) of your father, the Alhym (God) of Abraham, the Alhym (God) of Yitshaq (Isaac), and the Alhym (God) of Ya'aqob (Jacob). And Mushah (Moses) hid his face; for he was afraid to look upon אַיָּהוָה (Yahuah). **Exodus 3:6**

And אַיָּהוָה (Yahuah) spoke to Mushah (Moses) face to face (meaning Presence to Presence - a direct encounter), as a man speaks to his friend. **Exodus 33:11**

And אַיָּהוָה (Yahuah) said to Mushah (Moses), I will do this thing also that you have spoken: for you have found favor in My sight, and I know you by Name. 18 And he said, I implore You, show me Your Magnificence. 19 And He said, I will make all My goodness pass before you, and I will proclaim the Name of אַיָּהוָה (Yahuah) before you; and will show favor to whom I will show favor, and will show compassion on whom I will show compassion. 20 But He said, "You cannot see My face (literally): for there shall be no human being that can see Me, and live." 21 And אַיָּהוָה (Yahuah) said, "Behold, there is a place by Me, and you shall stand upon a rock: 22 and it shall come to pass, while My magnificence passes by, that I will put you in a cleft of the rock, and will cover you with My hand while I pass by: 23 and I will take away My hand, and you shall see My back parts: but My face (literally) shall not be seen." **Exodus 33:17**

And he was there with אַיָּהוָה (Yahuah) forty (40) days and forty (40) nights. He neither ate bread, nor drank water. And he wrote upon the tables the words of the Covenant, the ten (10) Commandments. 29 And it came to pass, when Mushah (Moses) came down from Mount Sinai with the two (2) tables of testimony in Mushah's (Moses') hand, when he came down from the mount, that Mushah (Moses) did not know that the skin of his face shone (to send out rays/glowed) while he talked with Him. 30 And when Aharon (Aaron) and all the children of Yasharal saw Mushah (Moses), behold, the skin of his face shone; and they were afraid to come near him. **Exodus 34:28**

And אַיָּהוָה (Yahuah) spoke to Mushah (Moses), saying, 23 Speak to Aharon (Aaron) and to his sons, saying, "In this manner you shall Barak (Bless) the children of Yasharal (Israel), saying to them, 24 אַיָּהוָה (Yahuah) Barak (Bless) you and keep you. 25 אַיָּהוָה (Yahuah) make His Presence enlighten you, and show favor to you. 26 אַיָּהוָה (Yahuah) lift up His Presence over you, and give you total well-being.' 27 And they shall put My name upon the children of Yasharal (Israel); and I will Barak (Bless) them." **Numbers 6:22**

And Mushah (Moses) said to אַיָּהוָה (Yahuah), "Then the Mytsrym (Egyptians) shall hear it, (for You brought up this people in You might from among them;) 14 and they will tell it to the inhabitants of this land: for they have heard that You, אַיָּהוָה (Yahuah), are among this people, that You, אַיָּהוָה (Yahuah), are seen "face to face" (a euphemism), and that Your cloud stands over them, and that You go before them, by day time in a pillar of a cloud, and in a pillar of fire by night." **Numbers 14:13**

And Mushah (Moses) called all Yasharal (Israel), and said unto them, Hear, Yasharal (Israel), the statutes and judgments which I speak in your ears this day, that you may learn them, and keep, and do them. 2 אַיָּהוָה (Yahuah), our Alhym, made a Covenant with us in Horeb. 3 אַיָּהוָה (Yahuah) made this Covenant not with our fathers, but with us, even us, who are all of us here alive this day. 4 אַיָּהוָה (Yahuah) talked with you "face to face" (a euphemism) in the mount, out of the midst of the fire, 5 (I stood between אַיָּהוָה (Yahuah) and you at that time, to show you The Word of אַיָּהוָה (Yahuah): for you were afraid by reason of the fire, and did not go up into the mount;) saying, 6 "I am אַיָּהוָה (Yahuah), your Alhym, who brought you out of the land of Mytsrym (Egypt), from the house of bondage. 7 You shall have no other Alhym (gods) before me (literally - in My Presence). **Deuteronomy 5:1-6**

And **יְהוָה** (Yahuah) said to Mushah (Moses), "Behold, you shall sleep with your fathers; and this people will rise up, and go whoring after the Alhym (gods) of the strangers of the land, where they go to be among them, and will forsake Me, and break My Covenant which I have made with them. 17 Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My Presence (face) from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, have not these evils come upon us because our Alhym is not among us? 18 And I will surely hide My Presence (face) in that day for all the evils which they shall have wrought, in that they have turned unto other Alhym (gods). **Deuteronomy 31:16**

And when **יְהוָה** (Yahuah) saw it He despised them, because of the provoking of His sons, and of His daughters. 20 And He said, I will hide my Presence from them. I will see what their end shall be, for they are a very perverse generation, children in whom is no Amunah (Faith). **Deuteronomy 32:19**

And I will set My Presence against that man, and will cut him off from among his people; because he has given of his seed to Molech, to defile My sanctuary, and to profane My set apart Name. 4 And if the people of the land in any manner hide their eyes from the man, when he gives of his seed unto Molech, and do not kill him 5 then I will set My Presence against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. 6 And the being that turns after such as have mediums, and after wizards, to go a whoring after them, I will even set My Presence against that being and will cut him off from among his people. 7 Sanctify yourselves therefore, and be Set Apart: for I am **יְהוָה** (Yahuah), your Alhym. 8 And you shall keep My Statutes, and do them. I am **יְהוָה** (Yahuah), who Sanctifies you. **Leviticus 20:3**

And when Gideon perceived that He was the Malach (Angel) of **יְהוָה** (Yahuah), Gideon said, "Alas, **יְהוָה** (Yahuah) Alhym, for I have seen The Malach (Angel) of **יְהוָה** (Yahuah) face to face." 23 And **יְהוָה** (Yahuah) said unto him, "Shalum (Peace) to you; fear not: you shall not die." 24 Then Gideon built an altar there to **יְהוָה** (Yahuah), and called it **יְהוָה** (Yahuah) Shalum. **Judges 6:22**

And the king answered and said unto the man of **יְהוָה** (Yahuah), "Intreat now the Presence of **יְהוָה** (Yahuah), your Alhym, and pray for me, that my hand may be restored to me again." **1 Kings 13:6**

Give thanks to **יְהוָה** (Yahuah). Call upon His Name. Make known His deeds among the people. 9 Sing to Him, sing psalms to Him; talk of all His wondrous works. 10 Esteem in His Set Apart Name. Let the heart of them rejoice who seeks **יְהוָה** (Yahuah). 11 Seek **יְהוָה** (Yahuah) and His strength; seek His Presence continually. 12 Remember His marvelous works that He has done, His wonders, and the judgments of His mouth; 13 you seed of Yasharal (Israel) His servant, you children of Ya'acob (Jacob), His chosen ones. 14 He is **יְהוָה** (Yahuah), our Alhym. His judgments are in all the earth." **1 Chronicles 16:8-14**

Acquaint yourself with Him now, and be at Shalum (Peace): thereby good shall come to you 22 Receive, I pray, the Turah (law) from His mouth, and lay up His words in your heart. 23 If you return to The Almighty, you shall be built up. You shall put away iniquity far from your tabernacles. 24 Then shall you lay up gold as dust, and the gold of Ophir as the stones of the brooks. 25 Yes, The Almighty shall be your defense, and you shall have plenty of silver. 26 For then shall you have your delight in the Almighty, and shall lift up your face unto **יְהוָה** (Yahuah). 27 You shall make your prayer to Him, and He shall hear you, and you shall pay your vows. 28 You shall also decree a thing, and it shall be established unto you: and the light shall shine upon your ways. **Job 22:21**

He shall pray to **יְהוָה** (Yahuah), and He will be favorable to him: and he shall see His Presence (face) with joy: for He will render unto man His just action. **Job 33:28**

I will declare Your Name to my brothers: in the midst of the congregation will I Praise You. 23 You who fear **יְהוָה** (Yahuah), Praise Him; all you the seed of Ya'acob (Jacob), honor Him; and fear Him, all of you, the seed of Yasharal (Israel). 24 For He has not despised nor abhorred the affliction of the afflicted; neither has He

hidden his Presence (face) from him; but when he cried unto Him, He heard. 25 My Praise shall be of You in the great Assembly: I will pay my vows before those who fear Him. **Psalms 22:22**

Who shall ascend into the hill of אַיָּאֵל (Yahuah), or who shall stand in His Qadush (Holy) place? 4 He that has clean hands, and a pure heart; who has not lifted up his being unto vanity, nor sworn deceitfully. 5 He shall receive the Barakah (Blessing) from אַיָּאֵל (Yahuah), and justice from the Alhym of his Salvation. 6 This is the generation of them that seek Him, that seek Your Presence (face). **Psalms 24:3**

Hear, אַיָּאֵל (Yahuah), when I cry with my voice. Have compassion also on me, and answer me. 8 When You said, "Seek my Presence (face), my heart said to You, "Your Presence (face) אַיָּאֵל (Yahuah), will I seek." 9 Hide not Your Presence (face) far from me; put not your servant away in anger: You have been my help; leave me not nor forsake me, Alhym of my Salvation. **Psalms 27:7**

Make Your Presence (Face) to shine upon Your servant: Save me for Your compassion's sake. 17 Let me not be ashamed, אַיָּאֵל (Yahuah); for I have called upon You. **Psalms 31:16**

The eyes of אַיָּאֵל (Yahuah) are upon the Righteous, and His ears are open unto their cry. 16 The Presence of אַיָּאֵל (Yahuah) is against them that do evil, to cut off the remembrance of them from the earth. 17 The Righteous cry, and אַיָּאֵל (Yahuah) hears, and delivers them out of all their troubles. 18 אַיָּאֵל (Yahuah) is near to those who are of a broken heart; and Saves the crushed in ruch (spirit). **Psalms 34:15**

אַיָּאֵל (Yahuah) show favor to us, and Barak (Bless) us; and cause His Presence (face) to shine upon us; Selah. 2 that Your way may be known upon earth, Your Saving health among all nations. **Psalms 67:1**

Hear me, אַיָּאֵל (Yahuah), for Your kindness is good. Turn to me according to the multitude of Your compassion's. 17 And hide not Your Presence (Face) from Your servant, for I am in trouble. Hear me speedily. **Psalms 69:16**

Give ear, O Shepherd of Yasharal (Israel), You who leads Yoseph like a flock; You who dwells between the cherubim, shine forth. 2 Before Ephraim and Benjamin and Manasseh stir up Your strength, and come and save us. 3 Turn us again, אַיָּאֵל (Yahuah), and cause Your Presence (face) to shine, and we shall be delivered. 4 אַיָּאֵל (Yahuah), אַיָּאֵל (Yahuah) of Assemblies, how long will You be angry against the prayer of Your people? 5 You feed them with the bread of tears; and give them tears to drink in great measure. 6 You make us an object of contention for our neighbors, and our enemies laugh among themselves. 7 restore us אַיָּאֵל (Yahuah) of Hosts, and cause Your Presence (face) to shine; and we shall be delivered. **Psalms 80:1**

O give thanks to אַיָּאֵל (Yahuah); call upon His Name: make known His deeds among the people. 2 Sing to Him; sing psalms to Him: talk of all His wondrous works. 3 make your boasts in His set apart (Qadosh) Name: let the heart of them rejoice that seek אַיָּאֵל (Yahuah). 4 Seek אַיָּאֵל (Yahuah), and His strength. Seek His Presence (face) always. **Psalms 105:1**

Make Your Presence (face) to shine upon Your servant, and teach me Your statutes. **Psalms 119:135**

Behold, אַיָּאֵל (Yahuah)'s hand is not shortened so that it cannot save; nor is His ear heavy, that it cannot hear: 2 But your iniquities have separated you from your Alhym, and your Sins have hidden His Presence (face) from you so that He will not hear. 3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness. 4 None calls for justice, nor any pleads for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. **Isaiah 59:1**

And there is none that calls upon Your Name, that stirs up himself to take hold of You: for You have hid Your Presence (face) from us, and have consumed us, because of our iniquities. **Isaiah 64:7**

וַיַּעֲנֵנוּ אֱלֹהֵינוּ (Yahusha) answered, "I am the way and the truth and the life. No one comes to the Father except through me. **John 14:6**

"No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day.

John 6:44

The Presence of **אֱלֹהִים** (Yahuah) is an awesome thing to encounter. If He grants you access into His Presence it is typically for the purpose of Barakah (Blessing) you. You have a role to play in which experience you have. It's all based on whether or not you choose willingly to believe in Him and repent (turn from your sinful life) and live according to his Commandments and his Sabbath's that you are allowed entrance into his Presence.

אֱלֹהִים (YAHUAH)'S ORDER OF ENTERING INTO HIS PRESENCE

Worship is important because it's the "key" to Qadushah (Holiness) and allows us to enter **אֱלֹהִים** (Yahuah)'s Presence and is the secret to true joy, happiness and his Shalum. What else could be more important? Without being Qadush (Holy), we cannot worship. Without being worshipers, we'll not be able to enter His Presence; without His Presence, we'll have no Joy; and, without Joy, **Nehemiah 8:10** tells us, we'll have no Strength ("the Joy of **אֱלֹהִים** (Yahuah) is our Strength)." **אֱלֹהִים** (Yahuah) you make known to me the path of life; in your Presence there is fullness of joy; at your right hand are pleasures forevermore. **Psalm 16:11**

I'm convinced that without these things, we won't be able to withstand the trials that **אֱלֹהִים** (Yahuah) allows in our lives. Worship truly is the most important thing a Chosen believer can learn to do.

Worship is the reason we were created in the first (1st) place. **Revelation 4:11** tells us that **אֱלֹהִים** (Yahuah) created us "for His pleasure." He yearns for our fellowship and our love. Therefore, our true relationship with Him is shown forth in our worship and praise.

SURRENDER IS VITAL

So, worship flows from love. We worship what we love. The word used in Scripture for the verb "to love" in Hebrew is Ahabah and in the Greek Agapao, which means "to totally give ourselves over to something" - to surrender all to it. **אֱלֹהִים** (Yahuah) desires that we give back to Him the life that He granted us in the first (1st) place. In other words, total relinquishment is a choice that we make out of our own free will and out of our love for Him.

Love for **אֱלֹהִים** (Yahuah), then, is not just an emotional feeling, but a complete surrender of ourselves, heart, mind and soul. We have "put off" our Sin and self, then we have "put on" Mashyach.

On the other hand, when we don't know how to love **אֱלֹהִים** (Yahuah), how to completely surrender our lives to Him, we'll not be able to truly worship Him. Love comes before worship. In summary, we can only worship **אֱלֹהִים** (Yahuah) to the degree that we love Him and to the degree to which we are surrendered, cleansed and Qadush.

THE TEMPLE IS A KEY

Speaking of being surrendered, cleansed and Qadush, let's turn back for just a moment, to the cleansing ceremony that **אֱלֹהִים** (Yahuah) ordained for the priests of Solomon's Temple.

When I first (1st) began to explore the intricacies of this fascinating temple - the Qadush (Holy) of Qadushah (Holies), the Qadush (Holy) Place, and the Inner and Outer Courts – I saw many parallels between the temple's blueprint and the interior architecture of man (i.e., spirit, heart, soul and body). I was fascinated by these similarities. Were they just a coincidence or rather **אֱלֹהִים** (Yahuah)'s clues to something much deeper?

With over 52 chapters in the Tanakh (Old Testament) mentioning this temple and its ceremonies, I figured there must be something very important here. As we proceed with this comparison, you judge for yourself. See if it validates to you the finger prints of **אֱלֹהִים** (Yahuah) and the divine connection between the architecture of man and Solomon's temple.

I'm convinced there are important principles that we can learn from studying Solomon's Temple and the ceremonies **אֱלֹהִים** (Yahuah) ordained for worship. **אֱלֹהִים** (Yahuah) tells us that everything in Scripture, from

the smallest detail to the greatest is there for our learning. (**Romans 15:4**) In other words, He has given us many visual word pictures in Scripture to help us understand His ways a little more clearly. Solomon's Temple is definitely one (1) of these.

THE PRIEST'S WORSHIP SERVICE

So how did the priests in this temple worship **אֱלֹהִים** (Yahuah)? What was their order of service like?

After the Levites opened the Outer Court gate for the people, they began to Sing and Praise **אֱלֹהִים** (Yahuah). Then, the priests entered the Inner Court and immediately went to the Lavers of Bronze where they washed their hands and feet. After that they approached the Brazen Altar, where they sacrificed their animals in order to purge the Sins of the people. Next, they immersed themselves bodily in the Molten Sea. And, finally, they took a censer full of hot coals from the Brazen Altar, went back into the Qadush (Holy) Place where they changed their clothes, took some incense and sprinkled it over the coals at the Golden Incense Altar where **אֱלֹהִים** (Yahuah) promised to "meet with them." **Exodus 25:22**

Approaching the Golden Altar of Incense, they took off their shoes, prostrated (Bowed down) themselves and Worshiped **אֱלֹהִים** (Yahuah) in the "Beauty of Qadushah (Holiness)."

"Give unto **אֱלֹהִים** (Yahuah) the Esteem (glory) due unto His Name; bring an offering, and come before Him; Worship **אֱלֹהִים** (Yahuah) in the Beauty (Splendor) of Qadushah (Holiness)." **1 Chronicles 16:29**

"Give unto **אֱלֹהִים** (Yahuah) the Esteem (glory) due unto His Name; Worship **אֱלֹהִים** (Yahuah) in the Beauty (Splendor) of Qadushah (Holiness)." **Psalms 29:2**

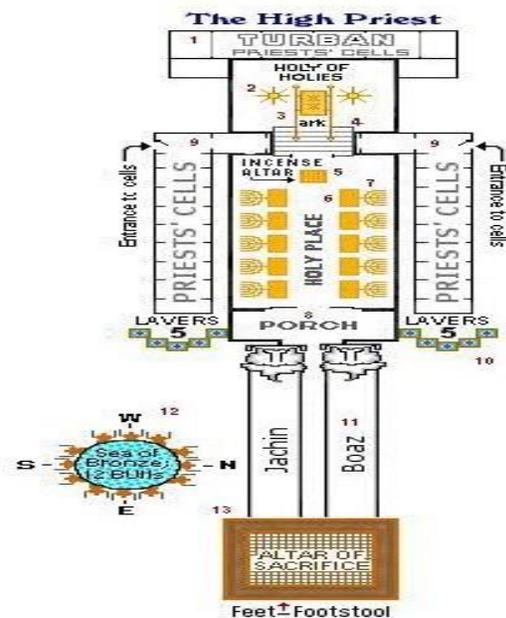
"Oh, Worship **אֱלֹהִים** (Yahuah) in the Beauty (Splendor) of Qadushah (Holiness); fear before Him, all the earth." (**Psalms 96:9**)

Upon leaving the Qadush (Holy) Place, the Priests then shared of the fullness of **אֱלֹהִים** (Yahuah) (or the anointing) that they had received at the Golden Altar by addressing all the people who had gathered in the courtyard. One (1) of the passages they recited was **Numbers 6:24-26**

"**אֱלֹהִים** (Yahuah) Barak (Bless) you, and Guard (keep) you; **אֱלֹהִים** (Yahuah) make His face shine upon you, and show favor (be gracious) unto you; **אֱלֹהִים** (Yahuah) lift up His face (countenance) upon you, and give you Shalum (Peace)." Thus, they shall put my Name on the Children of Yasharal (Israel) and I myself shall Barak (Bless) them. They repeated this entire ceremony twice (2) a day, once in the morning and once at night.

THE TEMPLE

Matthew 4:1-25 Then **וַיְהוֹשֻׁעַ** (Yahusha) was led up by the Ruch (Spirit) into the wilderness to be tempted by HaSatan (the devil). And after fasting forty (40) days and forty (40) nights, he was hungry. And the tempter came and said to him, "If you are the Son of **אֱלֹהִים** (Yahuah), command these stones to become loaves of bread." But he answered, "It is written, "Man shall not live by bread alone, but by every word that comes from the mouth of **אֱלֹהִים** (Yahuah)." Then Ha Satan (the devil) took him to the Qadush (Holy) city and set him on the pinnacle of the Temple ... Pinnacle: a little wing, (**Matthew 4:5; Luke 4:9**). On the southern side (Right Side) of the temple court was a range of porches or cloisters forming three (3) arcades.



THE OUTER COURT

All of Yasharal (Israel) had access to the Outer Courts and, thus, could freely come in and out. Whereas, only the Priests could enter into the Qadush (Holy) Sanctuary.

The first (1st) thing that occurred in the Outer Court was that the Shofar was sounded and the Levites opened the gates for the people to enter. **Psalm 118:19-23** describes this scene: “Open to me the gates of Righteousness.” These are the gates that lead to the Presence of אֲיָהוָה (Yahuah). Other Levite priests also began to sing with the people.

“O come, let us Sing unto אֲיָהוָה (Yahuah): let us make a Joyful noise to the rock of our Salvation. Let us come before His Presence with Thanksgiving, and make a Joyful noise unto Him with psalms.” (**Psalm 95:1-2; Psalms 100:2 & 4; 118:19**). The Levites were commissioned not only to guard all the temple gates, but also to sing a new song each day. These songs were as important to the service as were the priestly duties themselves. Three (3) times during their song, they would pause while the priests sounded their shofars and all the people in the courtyard would fall down and prostrate themselves before אֲיָהוָה (Yahuah). They did this both at the beginning and at the end of the service.

THE ALTAR OF SACRIFICE (FOOTSTOOL) AND THE TWO (2) PILLARS

The Yachin pillar (meaning Yah establishes), and the Boaz pillar (meaning strength), were two (2) copper, brass or bronze pillars. Taken together, the names were a reminder that אֲיָהוָה (Yahuah) would establish the Temple and the Worship of His Name in strength.

THE INNER COURT

The Official Priests - only those who were direct descendants of Aaron - would then enter the Inner Courtyard, wash their hands and feet at the Lavers of Bronze and await the time for the slaughtering of the sacrifices.

When the time arrived, the priests moved to the Brazen Altar where they sacrificed their offerings in order to symbolically remove the Sins of the people in order that they could be reconciled to אֲיָהוָה (Yahuah). Finally, the Priests bathed in the Molten Sea by complete bodily immersion as a symbol that אֲיָהוָה (Yahuah) had, indeed, washed away their Sins. Thus, the Inner Court was known as the cleansing and atoning area. King Daud (David) relates to the Bronze Altar (mizbeach, meaning to slay, slaughter), for it is here that Sin – the true enemy – is Slain, i.e., expiated through bloodletting. The altar Daud (David) made after he Sinned was the basis for the Temple’s Bronze Altar, **2 Samuel 24:18**, and the site (Mount Moriah) where the Temple was afterwards

built, **2 Chronicles 3:1**. King Solomon must have remade the Bronze Altar from the bronze gotten at Tibbath (**1 Chronicles 18:8**) a name meaning a place of slaughtering. Tibbath means slay, slaughter or butcher and may even refer to a cook as one who butchers animals for food. However, the root meaning itself refers to the slaughtering of animals or men. In **2 Samuel 8:8** Tibbath is rendered as Betah* Tibbath was derived from the name Tebah (thus, Betah), a nephew of Abraham listed in **Genesis 22:24**.

Solomon himself relates to the Sea of Bronze whose water symbolizes the Ruch (Spirit) of אֱלֹהִים (Yahuah) that makes plants (i.e., people) grow – become established, flourish and develop in אֱלֹהִים (Yahuah). And this also is why people are likened to fruit trees and plants, a king’s garden through which אֱלֹהִים (Yahuah) walks, **Genesis 3:8**.

So, Solomon made all the vessels that were in the house of אֱלֹהִים (Yahuah): the golden altar, the tables for the bread of the Presence, **20** the lampstands and their lamps of pure gold to burn before the inner sanctuary, as prescribed; **2 Chronicles 4:19-20 19**

He also restored the altar of אֱלֹהִים (Yahuah) and offered on it sacrifices of Shalum (Peace) offerings and of Thanksgiving, and he commanded Yahudah (Judah) to serve אֱלֹהִים (Yahuah), the Alhym (God) of Yasharal (Israel). **2 Chronicles 33:16**

THE QADOSH (HOLY) PLACE

Fire, incense, tapestry and gold all led the priest higher and higher up to the Qadush (Holy) Place and the Incense Altar where he worshiped אֱלֹהִים (Yahuah). Following the offering of the sacrifices in the Inner Court, one (1) of the priests gathered some hot coals in a brass carrier from the Brazen Altar and carried them into the Qadush (Holy) Place, where he promptly changed his clothes. Once he had “put off” his dirty clothes and “put on” his clean ones, he picked up the hot coals and placed them on the Incense Altar. Another priest stood by, holding the incense. A third (3rd) priest took the incense in the palms of his hands and after the first two (2) left, scattered the incense over the hot coals. The fire and the smoke from the incense rose up toward the ceiling, spread out and filled the entire sanctuary **1 Kings 8:10-11**. The last priest then prostrated himself on the ground. While all this was going on, the other priests came to the Qadush (Holy) Place to witness the offering of incense and they too prostrated themselves.

Upon leaving the temple sanctuary, the head priest stood upon the steps facing the congregation in the Outer Court. The rest of the priests joined him there and they all extended their hands towards Shamym (Heavens) and called upon the Name of אֱלֹהִים (Yahuah). The head priest then Baruk (Blessed) the people and recited Scriptures. At this reading, the rest of the priests and all the people again fell on their faces and Worshiped אֱלֹהִים (Yahuah).

HOLY OF HOLIES

Entrance to this sacred room was strictly forbidden with one exception. One (1) person, the high priest, would enter the room once a year on Yom Kippur (the Day of Atonement). What did he do once he was inside?

You shall make a curtain of blue, purple, and crimson yarns, and of fine twisted linen; it shall be made with cherubim skillfully worked into it. You shall hang it on four (4) pillars of acacia overlaid with gold, which have hooks of gold and rest on four (4) bases of silver. You shall hang the curtain under the clasps, and bring the Ark of the Covenant in there, within the curtain; and the curtain shall separate for you the Qadush (Holy) place from the Qadosh (Holy) of Qadushah (Holies). You shall put the mercy seat on the Ark of the Covenant in the Qadush (Holy) of Qadushah (Holies). **Exodus 26:33**

Interestingly, the phrase “Holy of Holies” is not the only term used for this inner sanctum in Scripture. More commonly, Scripture calls this space the Devir (דְּבִיר), which is usually translated as “Inner Sanctuary” for example:

The inner sanctuary he prepared in the innermost part of the house, to set there the Ark of the Covenant of **אֱלֹהִים** (Yahuah). The interior of the inner sanctuary was twenty (20) cubits long, twenty (20) cubits wide, and twenty (20) cubits high; he overlaid it with pure gold. He also overlaid the altar with cedar. Solomon overlaid the inside of the house with pure gold, then he drew chains of gold across, in front of the inner sanctuary, and overlaid it with gold. Next, he overlaid the whole house with gold, in order that the whole house might be perfect; even the whole altar that belonged to the inner sanctuary he overlaid with gold. **1 Kings 6:19-22**

But a more accurate translation would be the “inner speechuary” or the “speech shrine”. This is because the word devir comes from the root דבר DBR which means “to speak”. It is here that the high priest spoke directly to **אֱלֹהִים** (Yahuah). This happened once a year on Yom Kippur, the Day of Atonement.

THE VEIL WAS TORN

When **וְיֵשׁוּעַ** (Yahusha) had cried out again in a loud voice, He yielded up His ruach (spirit). 51. At that moment the veil of the temple was torn in two (2) from top to bottom. **Matthew 27:51**

Then he adds, “I will remember their Sins and their lawless deeds no more.”¹⁸ Where there is forgiveness of these, there is no longer any offering for Sin.¹⁹ Therefore, brothers, since we have confidence to enter the Qadush (Holy) places by the blood of **וְיֵשׁוּעַ** (Yahusha),²⁰ by the new and living way that he opened for us through the curtain, that is, through his flesh,²¹ and since we have a great Priest over the house of Alhym,²² let us draw near with a true heart in full assurance of Amunah (Faith), with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.²³ Let us hold fast the confession of our hope without wavering, for he who promised is faithful. **Hebrews 10:17-23**

The veil is symbolic of the incarnate life of **וְיֵשׁוּעַ** (Yahusha), and the tearing of the veil was His death on the stake. The death of **וְיֵשׁוּעַ** (Yahusha) opened a new and living way into the presence of **אֱלֹהִים** (Yahuah). At the same time, the purpose of the physical Temple in Yarusalym (Jerusalem) ended. Since **וְיֵשׁוּעַ** (Yahusha) had offered up to **אֱלֹהִים** (Yahuah) the Father the perfect sacrifice for Sin, it was no longer needed.

"Since we have a great priest over the house of **אֱלֹהִים** (Yahuah), let us draw near with a sincere heart in full assurance of Amunah (Faith), having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" **Hebrews 10:21-22**.

Something happened in the Temple in the very moment that **וְיֵשׁוּעַ** (Yahusha) died on the stake. **Mark 15:37-38** tells us when He died, "**וְיֵשׁוּעַ** (Yahusha) uttered a loud cry, and breathed His last. And the veil of the temple was torn in two (2) from top to bottom" (**Matthew 27:51**). Luke says, "The veil of the temple was torn in two (2)" (**Luke. 23:45**). The act was complete the moment **וְיֵשׁוּעַ** (Yahusha) died. The Veil was rent, symbolically revealing that the entrance to **אֱלֹהִים** (Yahuah) presence was now open, and that it required nothing short of the death of **וְיֵשׁוּעַ** (Yahusha).

The Veil was rent at the very hour of the evening sacrifice. At the very hour the Pesach (Passover) lambs were being slain the Veil was torn from top to bottom, and at that moment **וְיֵשׁוּעַ** (Yahusha) cried, "It is finished" (**John. 19:30**). "**וְיֵשׁוּעַ** (Yahusha) our Pesach (Passover) is sacrificed for us" **1 Corinthians 5:7**.

Only **אֱלֹהִים** (Yahuah) could do that because the top of the veil was beyond man's reach. A way was opened into the presence of **אֱלֹהִים** (Yahuah), who no longer occupied the Holy of Holies in the Temple, but heaven, itself. There was nothing behind the veil in the Holy of Holies in Herod's Temple! The Ark had been destroyed when the Babylonians destroyed Solomon's Temple. The death of **וְיֵשׁוּעַ** (Yahusha) takes us into the presence of **אֱלֹהִים** (Yahuah) Himself. The shadows and types of the Tabernacle and Temple were turned into substance.

THE GREAT HIGH PRIEST

Therefore, since we have a Great High Priest who has ascended into Shamym (Heaven), **OWYAZL** (Yahusha) the Son of **AYAZL** (Yahuah), let us hold firmly to the Amunah (Faith) we profess. ¹⁵ For we do not have a High Priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not Sin. ¹⁶ Let us then approach **AYAZL** (Yahuah)’s throne of grace with confidence, so that we may receive Mercy and find Grace to help us in our time of need. **Hebrews 4:14-16**

Every High Priest is selected from among the people and is appointed to represent the people in matters related to **AYAZL** (Yahuah), to offer gifts and sacrifices for sins. ² He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. ³ This is why he has to offer sacrifices for his own sins, as well as for the sins of the people. ⁴ And no one takes this honor on himself, but he receives it when called by **AYAZL** (Yahuah), just as Aaron was. ⁵ In the same way, Mashyach did not take on himself the glory of becoming a High Priest. But **AYAZL** (Yahuah) said to him, “You are my Son; today I have become your Father.” ⁶ And he says in another place, “You are a Priest forever, in the order of Melchizedek.” ⁷ During the days of **AYAZL** (Yahuah)’s life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. ⁸ Son though he was, he learned obedience from what he suffered ⁹ and, once made perfect, he became the source of eternal Salvation for all who obey him ¹⁰ and was designated by **AYAZL** (Yahuah) to be High Priest in the order of Melchizedek. **Hebrews 5:1-10**

HOW DOES THIS APPLY TO US?

Again, the question: Does this Hebrew Tanakh (Old Testament), Old Covenant temple service have anything at all to do with us, Brit Hadashah (New Testament), New Covenant believers? In other words, can we apply what we have learned here to our own daily devotional times? Yes, it seems we can.

I do not mean to imply that there’s some sort of ritual or ceremony that we must do in order to work our way towards **AYAZL** (Yahuah). That’s not what I am saying at all. However, I do believe that by this service, **AYAZL** (Yahuah) has given us a “set of guidelines” and that by following these suggestions not only will our devotional times be acceptable to Him, but also, they will become an incredible Barakah (Blessing) to us. The most important thing we can do is allow the Ruch Qadush the freedom to direct us. Because, of course, only He knows the “Perfect” way for us to Worship.

Again, **AYAZL** (Yahuah) made the rules; we must simply carry them out. However, in order to carry them out, we must first (1st) understand what they are.

Let’s briefly explore what the Word of **AYAZL** (Yahuah) has to say about Worshiping and see if there is any connection to Solomon’s Temple and its priests. A couple of obvious Scriptural connections are: **1 Corinthians 3:16** and **2 Corinthians 6:16**, which both tell us that “we are the temple of **AYAZL** (Yahuah)” and that the “Ruch (Spirit) of **AYAZL** (Yahuah) dwells in us,” just as He did in Solomon’s Temple. Shaul (Paul) is making an analogy or a word picture here by saying that our body is a temple and the Ruch AhQudesh dwells in us.

Remember that in the Tanakh (Old Testament) the Ruch AhQudesh dwelt in the Qadush (Holy) of Qadushah (Holies) of Solomon’s Temple. Scripture tells us that now **AYAZL** (Yahuah)’s Ruch (Spirit) dwells in “temples not made with hands” - i.e., us. **Acts 17:24**

1 Peter 2:9 also tells us that: “[We] are...a royal priesthood...that should show forth the Praises of Him who has called [us] out of darkness into His marvelous light.” And verse 5 of that same chapter says, “...[We] also, ...a Qadush (Holy) priesthood, [should] offer up spiritual sacrifices, acceptable to **AYAZL** (Yahuah) by **OWYAZL** (Yahusha) HaMashyach (The Messiah).” And, **Revelation 1:6** which says, “**OWYAZL** (Yahusha) HaMashyach (The Messiah) has made us Kings and Priests unto **AYAZL** (Yahuah)...” And, **Revelation 5:10** which says, “He has made us Kings and Priests that we should reign upon the earth.” And, finally, **Hebrews 10:19-24** and **Revelation 5:8** talk about Believers having “boldness to enter the Qadush place and worship.”

Psalm 27:4 validates all of the above: “One (1) thing have I desired of אֱלֹהִים (Yahuah), that will I seek after; that I may dwell in the house of אֱלֹהִים (Yahuah) all the days of my life, to behold the beauty of אֱלֹהִים (Yahuah), and to inquire in His temple.”

Thus, there seems to be a valid Scriptural comparison between the true worshipers of אֱלֹהִים (Yahuah) who “Worship אֱלֹהִים (Yahuah) in Ruch (spirit) and truth,” (**John 4:23**), and the priests of Solomon’s Temple who worshiped אֱלֹהִים (Yahuah) “in the beauty of Qadushah (Holiness)” at the Incense Altar. Again, the latter was under the Tanakh (Old Covenant) without Mashyach (Messiah), and the former, under the New Covenant with Mashyach (Messiah). But the comparison is there and Scripture seems to suggest that it is important.

Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in אֱלֹהִים (Yahuah), I will be joyful in אֱלֹהִים (Yahuah) my Savior. **Habakkuk 3:17-18**

Why, my soul, are you downcast? Why so disturbed within me? Put your hope in אֱלֹהִים (Yahuah), for I will yet Praise him, my Savior and my Alhym. **Psalm 42:11**

It is written: ‘As surely as I live,’ says אֱלֹהִים (Yahusha), ‘every knee will bow before me; every tongue will acknowledge אֱלֹהִים (Yahuah).’ **Romans 14:11**

אֱלֹהִים (Yahuah) is Ruch (spirit), and his worshipers must worship in the Ruch (Spirit) and in truth. **John 4:24**

You, אֱלֹהִים (Yahuah), are my Alhym, earnestly I seek you; I thirst for you, my whole being longs for you, in a dry and parched land where there is no water. **Psalm 63:1**

There is no one (1) Qadush (Holy) like אֱלֹהִים (Yahuah); there is no one (1) besides you; there is no Rock like our Alhym. **1 Samuel 2:2**

Sing to אֱלֹהִים (Yahuah), sing in Praise of his Name, extol him who rides on the clouds; rejoice before him — his Name is אֱלֹהִים (Yahuah). A father to the fatherless, a defender of widows, is Alhym in his Qadush (Holy) dwelling. **Psalm 68:4-5**

Let them shout for Joy and Rejoice, who favor my vindication; And let them say continually, אֱלֹהִים (Yahuah) be magnified, who delights in the prosperity of His servant." **Psalms 35:27**

Shout Joyfully to אֱלֹהִים (Yahuah), all the earth; Sing out the splendor of His Name; Make His Praise esteemed. **Psalms 66:1-2**

Shout for joy to אֱלֹהִים (Yahuah), all the earth, burst into jubilant song with music; **Psalm 98:4**

For giving grateful Praise. Shout for Joy to אֱלֹהִים (Yahuah), all the earth. **Psalm 100:1**

Thus, all Yasharal (Israel) brought up the Ark of the Covenant of אֱלֹהִים (Yahuah) with Shouting, and with Sound of the Horn, with Shofars, with loud-sounding cymbals, with harps and lyres. **1 Chronicles 15:28**

Moreover, they made an oath to אֱלֹהִים (Yahuah) with a loud voice, with Shouting, with Shofars and with Horns. **2 Chronicles 15:14**

O' clap your hands, all peoples; Shout to אֱלֹהִים (Yahuah) with the voice of Joy. **Psalms 47:1**

They Sang, Praising and Giving Thanks to אֱלֹהִים (Yahuah), saying, "For He is good, for His Loving Kindness is upon Yasharal (Israel) forever." And all the people shouted with a great shout when they Praised אֱלֹהִים (Yahuah) because the foundation of the house of אֱלֹהִים (Yahuah) was laid.

Ezra 3:11

Rejoice greatly, O daughter of Zion! Shout in Shofar, O daughter of Yarusalym! Behold, your King is coming to you; He is just and endowed with Salvation, Humble, and Mounted on a Donkey, Even on a colt, the foal of a donkey **Zechariah 9:9**

Sing to Him a new song; Play skillfully with a shout of joy. **Psalms 33:3**

Sing for joy to **אֱלֹהֵינוּ** (Yahuah) our strength; Shout joyfully to the Alhym of Yaacob (Jacob). **Psalms 81:1**

O come, let us sing for joy to **אֱלֹהֵינוּ** (Yahuah), Let us shout joyfully to the Rock of our Salvation **Psalms 95:1**

But let all who take refuge in You be glad, let them ever sing for Joy; And may You shelter them, that those who love Your Name may exult in You. **Psalms 5:11**

אֱלֹהֵינוּ (Yahuah), you are my Alhym; I will exalt you and Praise your Name, for in Perfect Faithfulness you have done wonderful things, things planned long ago. **Isaiah 25:1**

So, David and all the house of Yasharal were bringing up the ark of **אֱלֹהֵינוּ** (Yahuah) with Shouting and the Sound of the Shofar. **2 Samuel 6:15**

Praise **אֱלֹהֵינוּ** (Yahuah), my Soul; all my inmost being, Praise his Qadush (Holy) Name. **Psalm 103:1**

My mouth is filled with your Praise, declaring your splendor all day long. **Psalm 71:8**

Give Praise to **אֱלֹהֵינוּ** (Yahuah), Proclaim his Name; make known among the nations what he has done. **Psalm 105:1**

I say to **אֱלֹהֵינוּ** (Yahuah), “You are my Master; apart from you I have no good thing.” **Psalm 16:2**

I cried out to him with my mouth; his Praise was on my tongue. **Psalm 66:17**

Then you will call on me and come and pray to me, and I will listen to you. **Jeremiah 29:12**

אֱלֹהֵינוּ (Yahuah) intended that they would seek Him and perhaps reach out for Him and find Him, though He is not far from each one of us. **Acts 17:27**

Draw near to **אֱלֹהֵינוּ** (Yahuah), and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. **James 4:8**

For I know the plans I have for you, declares **אֱלֹהֵינוּ** (Yahuah), plans for welfare and not for evil, to give you a future and a hope. 12 Then you will call upon me and come and pray to me, and I will hear you. 13 You will seek me and find me, when you seek me with all your heart. **Jeremiah 29:13**

But from there you will seek **אֱלֹהֵינוּ** (Yahuah) your Alhym and you will find him, if you search after him with all your Heart and with all your Soul. 30 When you are in tribulation, and all these things come upon you in the latter days, you will return to **אֱלֹהֵינוּ** (Yahuah) your Alhym and obey his voice. 31 For **אֱלֹהֵינוּ** (Yahuah) your Alhym is a merciful Alhym. He will not leave you or destroy you or forget the Covenant with your fathers that he swore to them. **Deuteronomy 4:29-31**

I love those who love me, and those who seek me diligently find me. **Proverbs 8:17**

אֱלֹהֵינוּ (Yahuah) is good to those who wait for him, to the soul who seeks him. **Lamentations 3:25**

And those who know your Name put their trust in you, for you, O **אֱלֹהֵינוּ** (Yahuah), have not forsaken those who seek you. **Psalm 9:10**

Seek **אֱלֹהֵינוּ** (Yahuah) and his strength; seek his Presence continually! **Psalm 105:4**

The more we seek him, the more we find him waiting for us. May the Presence of **אֵלֹהִים** (Yahuah) be crystallized in our consciousness. **אֵלֹהִים** (Yahuah)'s Name signifies His Presence, so let us awake and rise up in awareness to the esteem of **אֵלֹהִים** (Yahuah) through his only begotten son, **וְיֵשׁוּעַ** (Yahusha) HaMashyach and begin to Praise, Honor and Esteem his Qadush (Set Apart Name). HalluYahuah, Barak his Qadush (Set Apart) Name today and forevermore! HalluYAH!