

Enter into the Presence of YAHUAH

Searching for Wisdom?

Seek **יְהוָה** (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 Heaven,

and will forgive their sin,

and will heal their land.

2 Chronicles 7.14

The Hebrew term that's typically translated as "face" is *panim*, which means: presence and before. Derives from *panah*, *paw-naw'*; 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 one 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.

The Hebrews view them as a vital life force with all of their individual character and significance.

This was especially **true** in one's relationship with **יְהוָה** (Yahuah). What we fail to remember is that no one has ever seen the "face" of **יְהוָה** (Yahuah).

The following Scripture passages verify this.

Ex. 33:23 then I will take away my hand, and you shall see my back; but My face shall not be seen."

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

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

The concept of being before the face of **יְהוָה** (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 **יְהוָה** (Yahuah), whether you believe in Him or do not, seriously affects your experience when you are "before His face" - in His presence.

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 you are invited to review what His Word says about His “face”, His presence.

Genesis 19.13: before the presence of אֱלֹהִים (Yahuah). For we will destroy this place, because the cry of them has waxed great ; and אֱלֹהִים (Yahuah) has sent us to destroy it. (in reference to Sodom)

Exodus 3.6: Moreover He said, I am the Alahym (God) of your father, the Alahym (God) of Abraham, the Alahym (God) of Isaac, and the Alahym (God) of Jacob. And Moses hid his face; for he was afraid to look upon אֱלֹהִים (Yahuah).

Exodus 33.11: And אֱלֹהִים (Yahuah) spoke to Moses face to face (a euphemism meaning presence to presence - a direct encounter), as a man speaks to his friend.

Exodus 33.17: And אֱלֹהִים (Yahuah) said to 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 אֱלֹהִים (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 can not see My face (literally): for there shall be no human being see Me, and live." 21 And אֱלֹהִים (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 34.28: And he was there with אֱלֹהִים (Yahuah) forty days and forty nights. He neither ate bread, nor drank water. And he wrote upon the tables the words of the covenant, the ten commandments. 29 And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses did not know that the skin of his face shone while he talked with Him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him.

Leviticus 17.10: And whatever man there is of the house of Israel, or of the strangers that sojourn among you, who eats any manner of blood; I will even set My presence against that being that eats blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the being.

Leviticus 20.3: 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 אַיָּהוָה (Yahuah), your Alahym. 8 And you shall keep My statutes, and do them. I am אַיָּהוָה (Yahuah), who sanctifies you.

Leviticus 26.14: But if you will not listen to Me, and will not do all these commandments; 15 and if you shall despise My statutes, or if your vital essence abhors My judgments, so that you will not do all My commandments, but that you break My covenant, 16 I also will do this to you; I will even appoint over you terror, consumption, and the burning fever, that shall consume the eyes, and cause sorrow of heart: and you shall sow your seed in vain, for your enemies shall eat it. 17 And I will set My presence against you, and you shall be slain before your enemies: they that hate you shall reign over you; and you shall flee when none pursues you.

Numbers 6.22: And אַיָּהוָה (Yahuah) spoke to Moses, saying, 23 Speak to Aaron and to his sons, saying, "In this manner you shall bless the children of 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 Israel; and I will bless them."

Numbers 14.13: And Moses said to אַיָּהוָה (Yahuah), "Then the Egyptians shall hear it, (for You brought up this people in Your 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."

Deuteronomy 5.1: And Moses called all Israel, and said unto them, Hear, 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 Alahym, 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 Alahym, who brought you out of the land of Egypt, from the house of bondage. 7 You shall have no other Alahym (gods) before me (literally - in My presence).

Deuteronomy 31.16 And אַיָּהוָה (Yahuah) said to Moses, "Behold, you shall sleep with your fathers; and this people will rise up, and go whoring after the Alahym (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 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 Alahym is not among us? 18 And I will surely hide My presence in that day for all the evils which they shall have wrought, in that they are turned unto other Alahym (gods).

Deuteronomy 32.19: And when אַיָּהּ (Yahuah) saw it He abhorred 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 faith.

Deuteronomy 34.10: And there arose not a prophet since in Israel like Moses, whom אַיָּהּ (Yahuah) knew "face to face" (a euphemism).

Joshua 5.13: And it came to pass, when OWHYAH (Yahusha/Yahushua (Joshua) was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and OWHYAH (Yahusha /Yahushua (Joshua) went to Him, and said to Him, "Are You for us, or for our adversaries?" 14 And He said, No; but as captain of the Assembly of אַיָּהּ (Yahuah) am I now come. And OWHYAH (Yahusha /Yahushua (Joshua) fell on his face to the earth, and worshipped, and said to Him, What says My Sovereign to His servant? 15 And the captain of אַיָּהּ (Yahuah)'s Assembly host said unto OWHYAH (Yahusha/Yahushua (Joshua), "Loose your shoe from off your foot; for the place on which you stand is sacred." And OWHYAH (Yahusha/Yahushua (Joshua) did so. (Joshua is virtually the same name as that given to The Messiah, (Yahusha/Yahushua (Joshua).

Judges 6.22: And when Gideon perceived that He was The Angel of אַיָּהּ (Yahuah), Gideon said, "Alas, אַיָּהּ (Yahuah) Alahym (lit. - my God), for **I have seen The Angel of אַיָּהּ (Yahuah) face to face.**" 23 And אַיָּהּ (Yahuah) said unto him, "Peace to you; fear not: you shall not die." 24 Then Gideon built an altar there to אַיָּהּ (Yahuah), and called it אַיָּהּ (Yahuah) Shalom.

1 Samuel 26.20: Now therefore, let my blood not fall to the earth before the presence of אַיָּהּ (Yahuah): for the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains.

1 Kings 13.6: And the king answered and said unto the man of אַיָּהּ (Yahuah), "Intreat now the presence of אַיָּהּ (Yahuah), your Alahym, and pray for me, that my hand may be restored me again."

1 Chronicles 16.7: Then on that day David delivered first this psalm to thank אַיָּהּ (Yahuah) into the hand of Asaph and his brothers. 8 "Give thanks to אַיָּהּ (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 אַיָּהּ (Yahuah). 11 Seek אַיָּהּ (Yahuah) and His strength; **seek His presence continually.** 12 Remember His marvellous works that He has done, His wonders, and the judgments of His mouth; 13 you seed of Israel His servant, you children of Jacob, His chosen ones. 14 He is אַיָּהּ (Yahuah), our Alahym. His judgments are in all the earth."

2 Chronicles 7.14 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 will I hear from heaven, and will forgive their sin, and will heal their land.

Job 22.21: Acquaint yourself with Him now, and be at peace: thereby good shall come to you 22 Receive, I pray, the 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 defence, 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 33.28 He shall pray to **יְהוָה** (Yahuah), and He will be favorable to him: and **he shall see His presence with joy**: for He will render unto man His just action.

Psalms 22.22: 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 Jacob, honor Him; and fear Him, all of you, the seed of Israel. 24 For He has not despised nor abhorred the affliction of the afflicted; **neither has He hidden his presence from him**; but when he cried unto Him, He heard. 25 My praise shall be of You in the great congregation: I will pay my vows before those who fear Him.

Psalms 24.3: Who shall ascend into the hill of **יְהוָה** (Yahuah), or who shall stand in His 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 Baachah (blessing) from **יְהוָה** (Yahuah), and justice from The Alahym of his salvation. 6 This is the generation of them that seek Him, **that seek Your** presence.

Psalms 27.7 : Hear, **יְהוָה** (Yahuah), when I cry with my voice. Have compassion also on me, and answer me. 8 When You said, " Seek my presence , my heart said to You, "Your presence **יְהוָה** (Yahuah), will I seek." 9 Hide not Your presence far from me; put not your servant away in anger: You have been my help; leave me not nor forsake me, Alahym of my salvation.

Psalms 31.16: Make Your presence to shine upon Your servant: save me for Your compassion's sake. 17 Let me not be ashamed, **יְהוָה** (Yahuah); for I have called upon You. (We, as non-Hebrews, don't connect with the concept expressed in this verse. The concept is that of "the shekinah glory", the cloud by day and the fire by night, that was always with the Children of Israel in the wilderness - and was manifested to them numerous other times as this "shining presence" appeared in The Temple. It is this "shekinah glory" that is referred to here. That "light" represented the very presence of **יְהוָה** (Yahuah).)

Psalms 34.15: The eyes of **יְהוָה** (Yahuah) are upon the just, and His ears are open unto their cry. 16 The presence of **יְהוָה** (Yahuah) is against them that do evil, to cut off the remembrance of them from the earth. 17 The just cry, and **יְהוָה** (Yahuah) hears, and delivers them out of all their troubles. 18 **יְהוָה** (Yahuah) is near to those who are of a broken heart; and saves such as be of a contrite vital essence.

Psalms 67.1: **יְהוָה** (Yahuah) show favor to us, and Barak (bless) us; and cause His presence to shine upon us; Selah. 2 that Your way may be known upon earth, Your saving health among all nations.

Psalms 69.16: Hear me, אַיָּהּ (Yahuah), for Your kindness is good. Turn to me according to the multitude of Your compassions. 17 And hide not Your presence from Your servant, for I am in trouble. Hear me speedily.

Psalms 80.1: Give ear, O Shepherd of Israel, You who leads Joseph 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, אַיָּהּ (Yahuah), and cause Your presence to shine, and we shall be delivered. 4 אַיָּהּ (Yahuah), אַיָּהּ (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 a strife unto our neighbours: and our enemies laugh among themselves. 7 Turn us again, אַיָּהּ (Yahuah) of Assemblies, and cause Your presence to shine; and we shall be delivered.

Psalms 105.1: O give thanks to אַיָּהּ (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 Glory in His set apart name: let the heart of them rejoice that seek אַיָּהּ (Yahuah). 4 Seek אַיָּהּ (Yahuah), and His strength. Seek His presence evermore.

Psalms 119.135: Make Your presence to shine upon Your servant, and teach me Your statutes.

Isaiah 59.1: Behold, אַיָּהּ (Yahuah)'s hand is not shortened so that it cannot save; no is His ear heavy, that it cannot hear: 2 But your iniquities have separated between you and your Alahym, and your sins have hid His presence 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 64.7: And there is none that calls upon Your name, that stirs up himself to take hold of You: for You have hid Your presence from us, and have consumed us, because of our iniquities.

וַיֹּאמֶר (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 אַיָּהּ (Yahuah) is an awesome thing to encounter. If He grants you access into His presence it is typically for the purpose of Barachah (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 his commandments/ Sabbaths that you are allowed entrance into his Presence.

אַיָּהּ (Yahuah)'s Order of Worship

Worship is important because it's the "key" to Kadoshness (holiness) and אַיָּהּ (Yahuah)'s presence and the secret to true joy and happiness. What else could be

more important? Without being Kadosh (holy), we cannot worship. Without being worshippers, 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." **Psalm 16:11**) And 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 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.

Surrender is Key

So, worship flows from love. We worship what we love. The word used in Scripture for the verb "to love" is the Greek word 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 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 and have "put on" Messiah. 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 Kadosh (holy).

The Temple Revisited

Speaking of being surrendered, cleansed and Kadosh (holy), 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 began to explore the intricacies of this fascinating temple - the Kadosh (Holy) of Kadesh (Holies), the Kadosh (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 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 hand print 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 of these.

The Priest's Worship Service

So how did the priests in this temple worship אֱלֹהֵינוּ (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 אֱלֹהֵינוּ (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 Kadosh (Holy) Place where they changed their clothes, took some incense and sprinkled it over the coals at the *Golden Incense Altar* where אֱלֹהֵינוּ (Yahuah) promised to "meet with them." (**Exodus 25:22**) Approaching the Golden Altar of Incense, they took off their shoes, prostrated themselves and worshiped אֱלֹהֵינוּ (Yahuah) in the "beauty of Kadoshness (holiness)."

"Give unto אֱלֹהֵינוּ (Yahuah) the Esteem (glory) due unto His name; bring an offering, and come before Him; worship אֱלֹהֵינוּ (Yahuah) in the *beauty of Kadoshness (holiness)*." (**1 Chronicles 16:29**)

"Give unto אֱלֹהֵינוּ (Yahuah) the Esteem (glory) due unto His name; worship אֱלֹהֵינוּ (Yahuah) in the *beauty of Kadoshness (holiness)*." (**Psalms 29:2**)

"Oh, worship אֱלֹהֵינוּ (Yahuah) in the *beauty of Kadoshness (holiness)*; fear before Him, all the earth." (**Psalms 96:9**)

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

"אֱלֹהֵינוּ (Yahuah) Barak (bless) you, and keep you; אֱלֹהֵינוּ (Yahuah) make His face shine upon you, and be gracious unto you; אֱלֹהֵינוּ (Yahuah) lift up His countenance upon you, and give you Shalom (peace)." They repeated this entire ceremony twice a day, once in the morning and once at night.

Now, let's explore each of these areas and each of these ceremonies in a little more detail.

The Outer Court

All of Israel had access to the Outer Courts and, thus, could freely come in and out.

Whereas, only the priests could enter into the Kadosh (holy) sanctuary.

The first thing that occurred in the Outer Court was that the Shaofar were 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 ascended the platform that faced the outer altar and they, too, began to sing.

“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**; see also **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 times during their song, they would pause while the priests sounded their silver trumpets 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 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.

The Kadosh (Holy) Place

Fire, incense, tapestry and gold all led the priest higher and higher up to the Kadosh (Holy) Place and the Incense Altar where he worshiped אֲיָהוָה (Yahuah). Following the offering of the sacrifices in the Inner Court, one of the priests gathered some hot coals in a brass carrier from the Brazen Altar and carried them into the Kadosh (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 priest took the incense in the palms of his hands and after the first two 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 Kadosh (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 heaven and called upon the Name of **יְהוָה** (Yahuah). The head priest then Baruch (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 **יְהוָה** (Yahuah).

How Does All of This Apply to Us?

Again, the question: Does this Hebrew Tanahk (Old Testament), Old Covenant temple service have anything at all to do with us Gentile, 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 am fully aware that we are not under the Old Covenant, but under unmerited Favor (grace) and the New Covenant. (**Romans 6:14**) So, 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 **יְהוָה** (Yahuah). That's not what I am saying at all. However, I do believe that by this service **יְהוָה** (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 Barachah (blessing) to us. The most important thing we, as New Testament believers, can do is allow the Ruach HaKodesh the freedom to direct us. Because, of course, only He knows the "perfect" way for us to worship.

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

Let's briefly explore what the Word of **יְהוָה** (Yahuah) has to say about worshipping 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 **יְהוָה** (Yahuah)" and that the "Ruach (Spirit) of **יְהוָה** (Yahuah) dwells in us," just as He did in Solomon's Temple. Paul is making an analogy or a word picture here by saying that our body is a temple and the Ruach HaKodesh dwells in us. Remember that in the Old Testament the Ruach haKodesh dwelt in the Kadosh (Holy) of Kodesh (Holies) of Solomon's Temple.

Scripture tells us that now **יְהוָה** (Yahuah)'s Ruach (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 Kadosh (holy) priesthood, [should] offer up spiritual sacrifices, acceptable to **יְהוָה** (Yahuah) by **וְיֵשׁוּעַ** (Yahusha) Messiah." And, **Revelation 1:6** which says, "**וְיֵשׁוּעַ** (Yahusha) Messiah has made us kings and priests unto **יְהוָה** (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 New Testament Believers

having “boldness to enter the Kadesh place and worship.”

Psalm 27:4 validates all of the above: “One 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 Ruach (spirit) and truth,” (**John 4:23**), and the priests of Solomon’s Temple who worshiped אֱלֹהִים (Yahuah) “in the beauty of Kadoshness (holiness)” at the Incense Altar. Again, the latter was under the Old Covenant without Messiah, and the former, under the New Covenant with Messiah. But, the comparison is there and Scripture seems to suggest that it is important.

Out of the same mouth come praise and cursing. My brothers and sisters, this should not be. **James 3:10**

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 Alahym. **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 Ruach (spirit), and his worshipers must worship in the Ruach (Spirit) and in truth. **John 4:24**

You, אֱלֹהִים (Yahuah), are my Alahym (God), 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**

How great you are, Sovereign אֱלֹהִים (Yahuah)! There is no one like you, and there is no Alahym (God) but you, as we have heard with our own ears. **2 Samuel 7:22**

There is no one Kadosh (holy) like אֱלֹהִים (Yahuah); there is no one besides you; there is no Rock like our Alahym (God). **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 Alahym (God) in his holy dwelling. **Psalm 68:4-5**

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

Shout joyfully to אֱלֹהֵינוּ (Yahuah), all the earth; Sing the glory of His name; Make His praise glorious. **Psalms 66:1-2**

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

For giving grateful praise. Shout for joy to אֱלֹהֵינוּ (Yahuah), all the earth. **Psalm 100:1**

Thus all Israel brought up the ark of the covenant of אֱלֹהֵינוּ (Yahuah) with shouting, and with sound of the horn, with trumpets, with loud-sounding cymbals, with harps and lyres. **1 Chronicles 15:28**

Moreover, they made an oath to אֱלֹהֵינוּ (Yahuah) with a loud voice, with shouting, with trumpets and with horns. **2 Chronicles 15:14**

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

They sang, praising and giving thanks to אֱלֹהֵינוּ (Yahuah), saying, "For He is good, for His lovingkindness is upon Israel forever." And all the people shouted with a great shout when they praised אֱלֹהֵינוּ (Yahuah) because the foundation of the house of אֱלֹהֵינוּ (Yahuah) was laid. **Ezra 3:11**

Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! 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 Alahym (God) of 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**

יְהוָה (Yahuah), you are my Alahym (God); 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 Israel were bringing up the ark of יְהוָה (Yahuah) with shouting and the sound of the trumpet. **2 Samuel 6:15**

Praise יְהוָה (Yahuah), my soul; all my inmost being, praise his Kadosh (holy) name. **Psalms 103:1**

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

Give praise to יְהוָה (Yahuah), proclaim his name; make known among the nations what he has done. **Psalms 105:1**

I say to יְהוָה (Yahuah), "You are my Master; apart from you I have no good thing." **Psalms 16:2**

I spread out my hands to you; I thirst for you like a parched land. **Psalms 143:6**

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

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