



MISHKAN DAWID

PRAYER AND WORSHIP

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MISHKAN TEFILAH & SHACHAH

INTRODUCTION

Mishkan (Tabernacle) prayer and worship is the appointed gateway into the Shekinah (the Supernatural Presence of YHWH) and a Panayim-El-Panayim (Face to Face) audience with Abba YHWH. You cannot enter into the Presence of YHWH in any other way.

Mishkan (Tabernacle) prayer and worship are patterned after the Tabernacle and Temple of YHWH. See the references below.

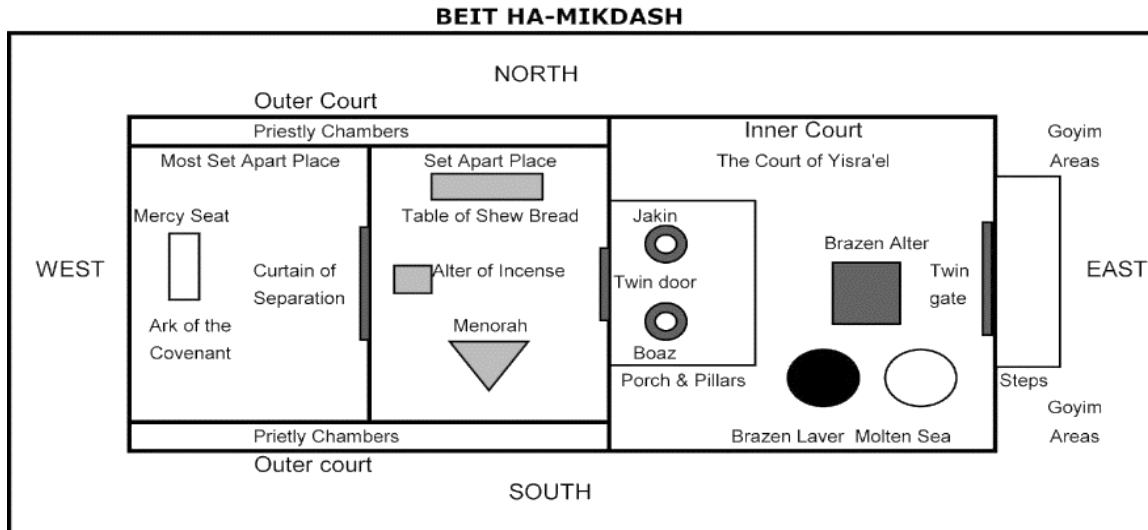
- *The Mishkan of Moshe* (Tabernacle of Moses) (Shemoth (Exodus); 25-40 Bamidbar (Numbers) 7-9).
- *The Hakel of Shlomo* (Temple of Solomon) (Melechim Alef (First Kings) 5-9; Divre HaYamim Bet (Second Chronicles) 1-7).
- *The Mishkan of Dawid* (Tabernacle of Dawid) (Yeshayahu (Isaiah) 16:5; Ahmos (Amos) 9:11, and Maaseh Shlichim (Acts) 15:16).

The Navi (Prophet) Moshe was given specific instructions to build a Tabernacle with specific furniture and priestly procedures (Protocols) so that the Shekinah of YHWH could physically abide among His people, Yisra'el forever. This Moshe understood it could only be possible when the Law of Presence was satisfied.

The Law of Presence

The Law of Presence states that YHWH's presence can only abide where His sacred Name abides and is revered. YHWH built into the design of the Temple the Gematria of His name (a system of assigning a numerical value to a word or phrase) and allowed the *Aron Ha-eh-dut* or *Aron Habrit* (Ark of the Testimony or Covenant) that was called by His Name to be placed inside the most esteemed compartment. The Ark, according to the book of Samuel, was called by the Name יהוה (YHWH) (Schmuel Bet (Second Samuel) 6:1-2).

Literally, the Ark of the Covenant was the throne and presence of YHWH on Earth from which He would speak to His people (Bamidbar (Numbers) 7:89). To maintain the presence of YHWH in the Tabernacle and Temple and in the land of Yisra'el, Moshe ordained the priesthood (kohanim) from the tribe of Levi. To these priests (kohen), He gave specific instructions (Protocols) to maintain an environment of set-apartness. In essence, when we speak about the Kohanim and Temple, we are speaking about Protocols. Before outlining these Protocols, it is essential we understand the various divisions of the Temple and its furniture and their meanings.



The Divisions of the Hakel

- The Outer Court - The Kingdom - Yisra'el (Israel).
- The Inner Court - The Son - Yeshua (Jesus).
- The Set-Apart Place - The Set-Apart Spirit - The Ruach HaKodesh (the Holy Spirit).
- And the Most Set-Apart Place - The Father - YHWH (Yahweh).

In the inner court, there were three articles of furniture, the Brazen Alter (Mizbach haOlah), the Brazen Laver (Mizbach haChitzona), and the Molten Sea (Musaq haYam). In the Set-Apart Place, there were three articles of furniture, the Golden Lamp Stands (haMenorah), the Table of Shew Bread (haLechem haPānīm Shulchan), and the Altar of Incense (Mizbach haKetoros).

In the Most Set-Apart Place (Qodes haQodasim), there was only one article of furniture, the Ark of the Covenant (the *Aron haEhdut* in Hebrew, literally meaning the Ark of Testimony or Witness). The area immediately outside the Temple was called the outer court, where the public gathered for prayer and teaching. It was here where the goyim or gentiles were confined.

Note: During the Millennium, the court of the Gentiles will be abolished. The prophets teach that the knowledge of YHWH will cover the Earth and that there will be one people in the land (Yeshayahu (Isaiah) 11:19; Chabakook (Habakkuk) 2:14).

During Temple times, these Protocols were duly performed by the Temple priests and Yisraelites entering the Temple courts.

Protocols

A Protocol is defined as a set of formalities or etiquette that is duly performed when approaching a person (a Sovereign) or thing of esteem or a place of importance. The purpose of Protocols in the Torah (the books of the Law) is to provide the Priesthood with the correct procedures to render Eloah the honor and reverence that is due to His Name and His manifest presence.

Under the Law of Presence, Protocols are factors of life and death and are not to be treated with disdain or ridicule. To disregard YHWH's Protocols was severely punished, and to treat them with disdain was reprimanded with curses. The godly king Uzziah, in a moment of presumption, moved from the inner court of the Temple into the most Set-Apart place and tried to offer incense and was smitten with leprosy (Divre (HaYamim Bet (Second Chronicles) 26). What did he do that was so grievous to Elohim; after all, he was merely trying to worship YHWH. The answer is he broke the Protocols of the Hakel, which disallowed a non-priest to offer incense.

Here are the Protocols:

The Ten Mandatory Protocols

1. The Protocol of Hudu (Thanksgiving).
2. The Protocol of Hallel (Praise).
3. The Protocol of Asereth haD'bharim (The Decalogue).
4. The Protocol of Tslav (Execution Stake - the Cross).
5. The Protocol of Dahm (Blood).
6. The Protocol of Tzedakah (Righteousness).
7. The Protocol of Brit (Covenant).
8. The Protocol of Ruach (Spirit).
9. The Protocol of Ketoret (Incense).
10. The Protocol of Avinu (the Father).

These Protocols are, in essence, the Secret of Tabernacle prayer and worship. In the Book of Hebrews, we are shown that the earthly Temple is patterned after a greater reality: the heavenly Temple (Ivrim (Hebrews) 8:4-5; 9:1-11). It is this Temple that we must enter with our prayers and requests. Almost everything that was shown to Moses (Shemoth (Exodus) 25:40) and Dawid (Divre HaYamim Alef (First Chronicles) 28:12-19) concerning the Tabernacle and Temple, respectively, have a purpose in revealing this gateway in the Shamayim (Heaven) that has its counterpart in our bodies as the Temple of YHWH.

The Sholiach Shaul (Apostle Paul), in his first Epistle to the Congregation in Corinth, had to remind the saints in Corinth of the importance of their bodies as the abode or the Temple of the Ruach haKodesh, *“Or do you not know that your body is a temple of the Holy Spirit within you, which you have from Elohim, and that you are not your own?”* Qorintyah Alef (First Corinthians) 6:19. Every believer in the Elohim of Yisra’el who has accepted the Covenant, the Brit Chadashah tells us, is now a priest in the order of Melchizedek (Kepha Alef (First Peter) 2:9).

Now, it is essential we understand that though the Temple has been transferred, the Protocols have not been removed or changed. The sacrifices, the system of sacrifices, and the procedures for preparing the offering were all set aside in the Brit Chadashah (Renewed Covenant), but the Protocols of approaching Eloah’s set-apart presence have not been rendered inactive. As long as there is a Temple in the Shamayim (Heavens), the Protocols will remain in force. These Protocols are now essentially spiritual because the presence now “potentially” abides in the spiritual Temple of our bodies when we meet YHWH conditions, i.e., repentance, new birth, and baptism.

The Protocols of Temple have been lovingly prepared here in this teaching into a prayer and worship model for you to personally experience the Shekinah of YHWH. It is set forth in the understanding that you (the Torah keeper), being kohen (priest) in the order of Melchizedek, are entering the Temple of YHWH in Shamayim Heaven), which is connected to the Temple of your body. We have, thus, personalized their application. When these Protocols are performed reverently and precisely, it will accomplish the desired objective of “you” entering into the presence of YHWH, where your prayers and requests can be heard and received. No other model of prayer and worship will bring you into the presence of YHWH other than what is patterned in this teaching.

MISHKAN

If you are saying Mishkan in the morning, please start here.

BIRKHOT HA-SHACRIT

El Melech ne'eman.

El my trustworthy King.

*Modeh Ani l'fanekha Melech chai v'kayam,
Shehechezarta bi nish'mati b'chem'lah. Rabah emunatecha.*

I give thanks to You my King, for returning my soul to me in mercy. Great is Your faithfulness.

Barukh Atah יהוה, Eloheinu Melech haOlam, Hama'aveer shaynah may'aynai ut numah may'afa'pai.

Praised are You YHWH, our Elohim King of the Universe, Who removes sleep from the eyes, slumber from the eyelids.

If you are saying Mishkan during the day. Proceed to start the Prayer (Outer Court).

Note: The information in the Boxes is for instruction only. It should not be read during your prayer session.

THE OUTER COURT (Yisra'el – The Kingdom)

Welcome to the Outer Court!

There are two Protocols to perform here.

1. The Protocol of Hudu (Thanksgiving).
2. The Protocol of Hallel (Praise).

These Protocols are about the Kingdom- Yisra'el and their calling to be YHWH's elect. We need to understand that we are part of a priesthood and set-apart nation - Yisra'el. We enter into the heavenly Yerushalem as Yisra'el.

"But you are a chosen generation, a royal priesthood, a kadosh nation (set-apart), and a peculiar people; that you should show forth the tehillot (praises) of Him who has called you out of darkness into His marvelous Light:" Kepha Alef (First Peter).

"For you are a kadosh (set-apart) people to יהוה your Elohim, and יהוה has chosen you to be a treasured possession, a people for Himself, above all the nations that are upon the Earth" (Devarim (Deuteronomy) 14:2).

Before starting, you must complete three things:

1. Cleanse and sanctify your prayer area with mayim (water) in the name of YHWH.
2. Anoint yourself.
3. Cover your head with a prayer tallit (prayer shawl or cloth).

The prayers for this are as follows:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu al mitzvat shemen ha'mishchah.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us concerning the commandment of the anointing oil.

The Prayer Tallit

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu lit'atayf batzitzit.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us to wrap ourselves in tzitzit (prayer shawl).

We begin Mishkan (Tabernacle) Worship and Prayer by praying the Shema.

The Shema

Shema Yisra'el: יהוה Eloheinu, יהוה Echad!
(Softly) *Barukh sheim k'vod mal'khuto l'olam va'ed!*

Hear, O Yisra'el: YHWH is our Elohim, the Eternal YHWH alone! (Devarim (Deuteronomy) 6:4).
Praised is YHWH's glorious majesty forever and ever!

Observe a moment of silence to clear your mind. Be aware of where you are - The outer courtyard.
You are standing before the steps and double gates into the Hakei (Temple)!

Adonai, s'fatai tifach, ufee yageed, t'hilatekah.

Sovereign Elohim open my lips that my mouth may declare Your praise.

Y'hiyu l'ratzon im'rei fi v'hegyon libi l'fanekha, יהוה tzuri v'goali. Amein.

"Let the words of my mouth, and the meditation of my lev (heart), be acceptable in Your sight, O יהוה, my strength, and my Redeemer" Tehillim (Psalm) 19:14.

You can sing a song here.

1. The Protocol of Hudu (Thanksgiving)

The double gates

The meaning of the double gates:

1. **Mercy** (rachamim).
2. **Truth** (emet).

"Chesed (mercy) and emet (truth) shall meet; tzedakah (righteousness) and shalom shall kiss each other" Tehillim (Psalm) 85:10.

“All the paths of יְהוָה are rachamim (mercy) and emet (truth) to such as keep His brit (covenant) and His testimonies” Tehillim (Psalm) 25:10.

We start by thanking YHWH for His mercy and truth.

It is written;

“Enter into His gates with hodu (thanksgiving), and into His courts with hallel (praise): be full of hodu (thanksgiving) for Him, and bless His Name” Tehillim (Psalm) 100:4.

Gracious Father, Melech Dawid (King David), a man after your own heart said,

“But as for me, I will come into Your Bayit (House) in the multitude of Your rachamim (mercy): and in Your fear will I worship toward Your kodesh Hekal (set-apart Temple)” Tehillim (Psalm) 5:7.

“O send out Your light and Your emet (truth): let them lead me; let them bring me to Your kadosh har (set-apart place), and to Your sukkot (tabernacle)” Tehillim (Psalm) 43:3.

“But as for me, my tefillah is to You, O יְהוָה, in an acceptable time: O Elohim, in the multitude of Your rachamim (tender mercies), You listened to me, in the emet (truth) of Your Yahshua (salvation)” Tehillim (Psalm) 69:13.

Abba Father, I acknowledge that it is through Your mercy and truth that I can enter into Your presence today.

2. The Protocol of Hallel (Praise)

It is at this point that we praise the 12 attributes of YHWH.

Abba Father, I hallel (praise) You for the Twelve *Sefirot* (Emanations-Attributes) of your Malchut (Kingdom):

1. Your divine Mercy (Tehillim (Psalm) 59:16, 106:1);

“But I will shir (sing) of Your power; yes, I will shir (sing) aloud of Your rachamim (mercies) in the morning: for You have been my defense and refuge in the day of my trouble” Tehillim (Psalm) 59:16.

2. Your divine Goodness (Tehillim (Psalm) 118:29, 135:3);

“O give hodu (thanks) to יְהוָה; for He is tov (good): for His chesed (goodness) endures le-olam-va-ed (forever)” Tehillim (Psalm) 118:29.

3. Your divine Greatness (Tehillim (Psalm) 145:3, 150:2);

“Hallel (praise) Him for His mighty acts: hallel (praise) Him according to His excellent greatness” Tehillim (Psalm) 150:2.

4. Your divine Faithfulness (Tehillim (Psalm) 54:6, 71:22);

“It is because of יְהוָה’s chesed (goodness) that we are not consumed, because His rachamim (mercies) fail not. They are new every morning: great is Your faithfulness” Echah (Lamentations) 3:22.

5. Your divine Power (Tehillim (Psalm) 21:13, 145:4);

“Be exalted, O יהוה, in Your own strength: so will we shir (sing) and hallel (praise) Your might”
Tehillim (Psalm) 21:13.

6. Your marvelous Works (Tehillim (Psalm) 9:1, 145:10);

“I will tehilla (praise) You, O יהוה, with my whole lev (heart); I will show forth all Your marvelous works” Tehillim (Psalm) 9:1.

7. Your divine Word (Tehillim (Psalm) 56:10, 119:89);

“Forever, O יהוה, Your word is settled in the shamayim (heavens)” Tehillim (Psalm) 119:89.

8. Your Loving-kindness (Tehillim (Psalm) 63:3-4, 117:2);

“Because Your loving chesed (loving-kindness) is better than chayim (life), my lips shall hallel (praise) You. So will I bless You while I live: I will lift up my hands in Your Name” Tehillim (Psalm) 63:3-4.

9. Your Elohim (Tehillim (Psalm) 147:1, 150:1);

“Hallel יהוה. For it is tov (good) to shir tehillot (sing praises) to our Elohim; for it is pleasant; and hallel (praise) is comely” Tehillim (Psalm) 147:1.

10. Your divine Righteousness (Tehillim (Psalm) 4:5, 119:164);

“Seven times a day do I give You hallel (praise); because of Your tzadik mishpatim (righteousness judgments)” Tehillim (Psalm) 4:5.

11. Your wonderful Works (Tehillim (Psalm) 26:7, 139);

“That I may publish with the voice of hodu (thanks), and tell of all Your wonderful works” Tehillim (Psalm) 26:7.

12. Your divine Name (Tehillim (Psalm) 69:30 99:3);

Above all, I praise and magnify your mighty Name YHWH, in the words of the Psalms;

“So will I shir hallel (sing praises) to Your Name le-olam-va-ed (forever), that I may daily perform my vows” Tehillim (Psalm) 61:8.

“I will hallel (praise) the Name of Elohim with a shir (sing), and will magnify Him with hodu (thanksgiving)” Tehillim (Psalm) 69:30.

“Let them hallel (praise) Your great and awesome Name; for it is kadosh (set-apart)” Tehillim (Psalm) 99:3.

“From the rising of the sun to the going down of the same יהוה’s Name is to be praised” Tehillim (Psalm) 113:1.

“Give to יהוה the tifereth (esteem) due to His Name: bring an offering, and come into His courts” Tehillim (Psalm) 96:8.

Barukh haShem YHWH! (X3).

Praised be the Name of YHWH!

Yitgadal v'yitkadash sh'meih rab, Amein.

B'alma di-v'ra khir'utayh, v'yamleekh mal'khutayh b'cha-yaykhon uv'yomaykhon uv'cha-yay d'khol bayit Yisra'el, ba'agala uviz' man kareev, vim'ru Amein.

Y'hay sh'meih raba m'vorach l'olam ul'al'may al'ma-ya.

Yitbarakh, v'yishtabach, v'yitpa'ar, v'yitronmam, v'yitnasay v'yithadar, v'yit'aleh, v'yithalal, sh'meih d'kud'sha, b'reekh hu, l'ayla min kol bir'khata, v'sheerata tush'b'chata, v'nechemata da'ameern b'alma v'imru. Amein.

Let the esteem of Elohim be extolled, Amein.

Let Elohim's great Name be exalted in the world Whose creation Elohim willed. May Elohim rule in our own day, in our own lives, and in the life of all Yisra'el, and let us say Amein.

Let Elohim's great Name be praised forever and ever. Beyond all praises, songs, and adorations that we can utter is the Set-Apart One, the Blessed One, Whom we praise, honor, and exalt. And let us say Amein.

Barukh ברוך ham vorakh l'olam va'ed!

Praised be YHWH to Whom our praise is due, now and forever!

Observe a moment of silence here to reflect on where you are and where you are entering next, and the meaning of this place.

THE INNER COURT **(The Son of the Kingdom)**

Welcome to the Inner Court!

There are four Protocols to perform here.

3. The Protocol of Asereth haD'bharim (The Decalogue).
4. The Protocol of Tslav (Execution stake - the cross).
5. The Protocol of Dahm (Blood).
6. The Protocol of Tzedakah (Righteousness).

These Protocols are about the Son of the Kingdom - Yeshua, and the work He accomplished on our behalf. We need to understand that every day we sin knowingly (sins of commission) and unknowingly (sins of omission), and we are in need of YHWH forgiveness and cleansing.

"But your iniquities have brought separation between you and your Elohim, and your sins have hid His face from you, that He will not hear" Yeshayahu (Isaiah) 59:2.

"For all have sinned, and come short of the tifereth (esteem) of ברוך " Romiyah (Romans) 3:3.

3. The Protocol of Asereth haD'bharim (The Decalogue)

The ten Brazen Lavers and Bases

The meaning of the ten Brazen Lavers and Bases (Mizbach haChitzona):

1. The Ten Commandments (Shemoth (Exodus) 20:2-17).
2. Repentance (Teshuvah).

“Come now, and let us reason together, says יהוה: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool” Yeshayahu (Isaiah) 1:18.

“See, for shalom (peace) I had great bitterness: but You have in Your ahava (love) for my being delivered it from the pit of corruption: for You have cast all my sins behind Your back” Yeshayahu (Isaiah) 38:17.

It is at this place that we apply the set-apart Commandments to examine the intents and thoughts of our hearts. Yaakov haTzadik (James the Righteous) likened the Torah to a mirror;

“For if any be a hearer of the Torah, and not a doer, he is like a man beholding his natural face in a mirror...” Yaakov (James) 1:23.

Abba Father,

“Who can understand his own errors? Cleanse me from secret sin” Tehillim (Psalms) 19:12.

“For You יהוה, are tov (good), and ready to forgive; and abundant in rachamim (mercies) to all those that call upon You” Tehillim (Psalms) 86:5.

Abba Father, thank you for Your righteous Commandments by which I can see my sin! Your precious Word tells me;

“The Torah of יהוה is perfect, returning the being: the testimony of יהוה is sure, making wise the simple. The chukim (commandments) of יהוה are right, bringing simcha (joy) to the lev (heart): the commandment of יהוה is pure, enlightening the eyes” Tehillim (Psalms) 19:17.

I now look into your perfect Law and examine myself;

It is written;

1. The Decalogue

We need to ask the following questions as we perform this Protocol.

1. **“You shall have no other elohim before Me”** – Have you worshiped another elohim beside the One true Elohim in the TaNaK? Are you a believer in any arrangement where YHWH is not Echad (one)?

2. **“You shall have no carved images or any likeness of anything”** – Do you have any carved images in your home or office that represent other gods? Have you praised other elohim?

3. **“You shall not use the Name of YHWH in vain”** – Have you blasphemed? Blasphemy means using the Name of YHWH or any of His esteemed titles in an unworthy manner.

4. **“You shall keep the Sabbath set-apart”** – Do you dishonor the Sabbath by not resting on the Sabbath day? This is the mandated day of rest that falls on the evening of the sixth day (Friday) and ends on the evening of the Shabbat day (Saturday).

5. **“You shall honor your father and mother”** – Do you remember and provide for the mother and father who begat you or raised you as an adopted child?

6. **“You shall not commit murder”** – Have you killed unlawfully or unethically? To kill someone one by deed (first-degree murder) or by reputation (slander) so that they are like the dead. See Yochanan Alef (First John) 3:15.

7. **“You shall not commit adultery”** – Have you laid with another in contravention to your matrimonial vows? This is physical adultery but can also be spiritual in the sense of worshipping other elohim. See Yirmeyahu (Jeremiah) 2:20 3:1-3, 6-10.

8. **“You shall not steal”** – Have you taken what is due to YHWH, and have you stolen from your neighbor? With respect to YHWH, this is not a money issue, but it is taking that which belongs to YHWH and giving it to Kaiser. See Mattityahu (Matthew) 22:21. And in a broader sense, it is taking our neighbor's money and goods.

9. **“You shall not bear false witness”** – Have you cheated or given false testimony about someone else or have I made myself to be what I am not? See Tehillim (Psalms) 51:6. YHWH desires truth in our inward parts.

10. **“You shall not covet”** – Have I desired something that is not mine or belongs to another person? This can be another man's wife or possessions, and if you are a woman, the husband of another or possessions.

2. Teshuvah

Abba Father, I confess my sins, and I forsake my sins (name the commandments you broke).

“Have mercy upon me, O Elohim, according to Your loving chesed (favor): according to the multitude of Your tender rachamim (mercies) blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me” Tehillim (Psalms) 51:1-3.

“Create in me a clean lev (heart), O Elohim; and renew a right ruach (spirit) within me” Tehillim (Psalms) 51:10.

S'lach lanu avinu ki chatanu, m'chol lanu Mal'keinu ki fasha'nu, ki El tov v'salach Atah. Barukh Atah ברוך, Chanun hamarbeh lisloach.

Forgive me, my Abba, for I have sinned; pardon me, my King, for I have transgressed; For you are eager to pardon and forgive.

I praise You, O YHWH, Who is merciful and always ready to forgive.

In the same spirit, I forgive others of their wrongs against me, and I release them.

In the words of Adonai Yeshua (Master Yeshua);

“Take heed to yourselves: If your brother trespasses against you, rebuke him; and if he makes teshuvah (repentance), forgive him. And if he trespasses against you seven times in a day, and seven times in a day turns again to you, saying, I make teshuvah (repentance); you shall forgive him” Luka (Luke) 17:3-4.

“For if you forgive men their trespasses, your heavenly Abba will also forgive you: However if you forgive not men their trespasses, neither will your Abba forgive your trespasses” Mattityahu (Matthew) 6:14-15.

I now receive Your pardon for my sins;

“I, even I, am He that blots out your transgressions for My own sake, and will not remember your sins” Yeshayahu (Isaiah) 43:25.

Barukh Atah יהוה, Eloheinu Melech haOlam, Zokef k'fufim.

Praised are You, YHWH, our Elohim King of the Universe, Who lifts up the fallen.

Thank you, Abba Father.

Take a moment to reflect on what you have received.

4. The Protocol of Tslav (Execution Stake - The Cross)

The Brazen Altar

The meaning of Brazen Alter (Mizbach haOlah):

Speaks about the *Tslav* (Execution Stake - Cross) of the Mashiach.

“In truth, He has borne our sicknesses, and carried our pain: yet we did reckon Him beaten, smitten of, Elohim and afflicted. But He was wounded for our transgressions, He was crushed for our iniquities: the chastisement for our shalom (peace) was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned each one to his own derech (way); and יהוה has laid on Him the iniquity of us all” Yeshayahu (Isaiah) 53:4-6.

“Neither by the dahm (blood) of goats and calves, but by His own dahm (blood) He entered in once into the Kadosh HaKedoshim (the most Set-Apart Place), having obtained eternal geulah (redemption) for us” Ivrim (Hebrews) 9:12.

It is at this place, we claim and apply the truths of the redemption Yeshua accomplished for us.

The Sholiach Shaul (Apostle Paul) wrote,

“But יהוה forbid that I should boast, except in the execution stake of our Master יהוה ha Moshiach (Yeshua the Messiah), through whom the olam hazeh (this world) is impaled (crucified) to me, and I am impaled to the olam hazeh (this world)” Galutyah (Galatians) 6:14.

Some of the relevant Scriptures that we can personally quote and apply here are:

The Redemption of the Tslav (Cross)

Through the Execution Stake (The Cross) of Yeshua:

- Qorintyah Alef (First Corinthians) 6:19-20 - I have been bought with a price, and I belong to YHWH.
- Ephsiyah (Ephesians) 1:7 - I have geulah (redemption) through the dahm (blood) and forgiveness of my sins.
- Ephsiyah (Ephesian) 2:8 - By unmerited favor, I am saved through emunah (faith) and not of myself.
- Romiyah (Romans) 3:24 - My geulah (redemption) is in Yeshua.
- Galutyah (Galatians) 3:13 - I have been set free from the curse of the torah (law) of sin and death because Yeshua took my curses.
- Teitus (Titus) 2:13-14 - I have been set free from every Torahless (Lawless) deed.

- Ivrim (Hebrews) 9:12 - Through His dahm (blood), I have obtained eternal geulah (redemption).
- Kepha Alef (First Peter) 1:18-19 - I have been bought with the precious dahm (blood) of the Mashiach (Messiah) a lamb without spot or blemish.
- Yeshayahu (Isaiah) 53:3-6 - He took my sickness, disease, and my torment.

The Victories of the Tslav (Cross)

The Execution Stake (The Cross) of Yeshua has:

- Qolesayah (Colossian) 2:14 - Wiped out haSatan's contract against me (and my family).
- Qolesayah (Colossians) 2:15 - It has disarmed every principality and power.
- Ephsiyah (Ephesians) 2:6 - I am now seated with the Mashiach (Messiah) far above principalities and powers.
- Kepha Alef (First Peter) 2:24 - I have victory over sickness and disease.
- Romiyah (Romans) 8:2 - I am free from the torah (law) of sin and death.
- Qolesayah (Colossian) 1:20 - I have shalom (peace) with YHWH.
- Yochanan Alef (First John) 1:7 - All my sins are forgiven.
- Qorintyah Bet (Second Corinthians) 15:57 - Thanks be to Eloah (Elohim) who gives us the victory through our Adonai Yeshua (the Master Yeshua).

5. The Protocol of Dahm (Blood)

The Molten Sea

The meaning of Molten Sea (Musaq haYam):

Speaks about the cleansing of the dahm (blood) of Yeshua through the Brit Chadashah (Renewed Covenant).

"As for You also, by the dahm (blood) of Your brit (Covenant) I have sent forth your prisoners out of the pit where there is no mayim (water)" Zechariah (Zechariah) 9:11.

"In whom we have geulah (redemption) through His dahm (blood), the forgiveness of sins, according to the riches of His unmerited favor;" Ephsiyah (Ephesians) 1:7.

It is at this place, we claim and apply the truths of the precious blood of Yeshua.

Abba Father, it is written;

"And almost all things are by the Torah (Law) purged with dahm (blood); and without the shedding of dahm (blood) there is no forgiveness" Ivrim (Hebrews) 9:22.

Some of the relevant Scriptures that we can personally quote and apply here are:

I do declare;

- Romiyah (Romans) 5:19 - I am justified (as if I never sinned) by His dahm (blood).
- Ephsiyah (Ephesians) 1:7 - I have been redeemed (bought back) through the dahm (blood) of Yeshua.
- Qorintyah Alef (First Corinthians) 6:19-20 - I have been bought with a price.
- Qolesayah (Colossians) 1:20 - I have peace through the dahm (blood) of His tslav (execution stake - cross).

- Ivrim (Hebrews) 9:14 - The dahm (blood) of Yeshua purges (cleanses) my conscience from dead works to serve the living Elohim.
- Ivrim (Hebrews) 10:19 - I enter in the Most Set-Apart Place by the dahm (blood) of Yeshua.
- Ivrim (Hebrews) 13:12 - I am sanctified (set-apart) by His dahm (blood).
- Yochanan Alef (First John) 1:7 - The dahm (blood) of Yeshua, His Son, cleanses me from sin.
- Gilyahna (Revelation) 1:5 - I am washed from my sin in His dahm (blood).
- Gilyahna (Revelation) 12:11 - I overcome haSatan by the dahm (blood) of Yeshua.

Apply the Dahm (blood) of Yeshua on yourself first. Then, if you have a family on your family, second and last on your home and properties.

6. The Protocol of Tzedakah (Righteousness)

The Porch, the two Towing Pillars, and the Door

The meaning of the Porch, the two Towing Pillars, and the Doors:

The two pillars speak about chesed (righteousness) and shalom (peace).

“Chesed (kindness) and emet (truth) shall meet; tzedakah (righteousness) and shalom (peace) shall kiss each other” Tehillim (Psalm) 85:10.

“All the paths of יהוה are rachamim (mercy) and emet (truth) to such as keep His brit (covenant) and His testimonies” Tehillim (Psalm) 25:10.

The pillar on the right is called **Yachin**, meaning “He will establish.”

The pillar on the left is called **Boaz**, meaning “strength.”

These pillars stand for the two Houses of Yisra’el, where Boaz is Yahudah, whose name is akin to strength, and Yachin is Yisra’el or Ephraim, which is akin to restoration.

The two doors speak of Mashiach ben Yosef and Mashiach ben Dawid, who is Yeshua the Roi (Shepherd) of Yisra’el.

“Then said יהוה to them again, Amein, amein, I say to you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enters in, he shall be saved, and shall go in and out, and find pasture” Yochanan (John) 10:7-9.

It is at this place we claim and apply the truths of the Kingdom.

Abba Father, you have commanded,

“With simcha (joy) and gilah (rejoicing) shall they be brought: they shall enter into the Melech’s (King’s) palace” Tehillim (Psalm) 45:15.

“They that sow in tears shall reap in simcha (joy). He that goes forth and weeps, bearing precious zera (seed), shall doubtless come again with gilah (rejoice), bringing his sheaves with him” Tehillim (Psalm) 126:5-6.

“They shall come with weeping, and with tefillot (praises) I will lead them” Yirmeyahu (Jeremiah) 31:9.

Look at the Two Towing Pillars and the Doors into the Set-Apart Place.

I declare what these pillars stand for; Your **rachamim** (mercy) and Your **emet** (truth) - symbols of the two Houses of Yisra'el.

Beit Yisra'el (House of Israel) and Beit Yahudah (House of Judah). The two arms of Moshe.

I come rejoicing through these pillars in Your mercy and truth, knowing I am of Yisra'el redeemed by the blood of the Messiah.

It is written;

*“Then said יהוה to them again, Amein, amein, I say to you, **I am the door of the sheep.** All that ever came before Me are thieves and robbers: but the sheep did not hear them. **I am the door:** by Me if any man enters in, he shall be saved, and shall go in and out, and find pasture”* Yochanan (John) 10:7-9.

Yeshua, I acknowledge you alone are the door into YHWH's presence (Shekinah).

Part of this protocol includes the acclamation of the Name and titles of Yeshua.

The Names and Titles of the Son

Abba Father, I declare that Adonai Yeshua (Master Yeshua) is;

- **Adon haKavod** The Master of The Shekinah Presence (Qorintyah Alef (First Corinthians) 2:8; Psalm (Tehillim) 24:8; Yeshayahu (Isaiah) 40:5).
- **Ben Avraham** Son of Abraham (Mattityahu (Matthew) 1:1; Luka (Luke) 3:34, 19:9).
- **Ben David** Son of David (Mattityahu (Matthew) 1:1, 20; 9:27; 12:23; 15:22; 20:30; 21:9, 15; 22:42; Marqus (Mark) 12:35; Luka (Luke) 3:31).
- **Ben Elohim Chayim** Son of the Living Eloah (Mattityahu (Matthew) 16:16; Yochanan (John) 6:69, Luka (Luke) 1:32).
- **Ben Elyon** Son of the Highest (Luka (Luke) 1:32).
- **Ben haAdam** The Son of Man (Mattityahu (Matthew) 8:20, 9:6, 26:2, 24, 45, 64; Marqus (Mark) 2:10, Luka (Luke) 5:24, 6:5, 24:7; Yochanan (John) 1:51, 5:27, 6:27, 53, 62, 8:28, 12:23, 34, 13:31).
- **Ben haAv** Son of the Father (Yochanan Bet (Second John) 1:3).
- **Ben haElohim** The Son of Eloah (Mattityahu (Matthew) 4:3, 6; 14:33; 26:63; 27:40, 43, 54; Marqus (Mark) 1:1, 3:11, 15:39; Luka (Luke) 1:35, 22:70; Yochanan (John) 1:34, 49, 5:25, 9:35, 10:36, 11:4, 27, 19:7, 20:31; Daniyal (Daniel) 3:25).
- **Ben Yachid** Only Begotten Son (Yochanan (John) 1:14, 18, 3:16, 18; Ivrim (Hebrews) 11:17; Yochanan Alef (First John) 4:9).
- **Beni Yedidi** My Beloved Son (Mattityahu (Matthew) 3:17; 17:5; Marqus (Mark) 1:11; 9:7; Luka (Luke) 3:22).
- **Chokhmat יהוה** The Wisdom of YHWH (Qorintyah Alef (First Corinthians) 1:24).
- **Devar haChayim** The Word of Life (Yochanan Alef (First John) 1:1).
- **Devar haElohim** The Word of Eloah (Gilyahna (Revelation) 19:13; Yochanan (John) 1:1; Beresheeth (Genesis) 1:1).
- **Ed haEmet v'haTzedek** The True and Righteous Witness (Gilyahna (Revelation) 3:14).
- **Ehyeh Asher, I AM** (Yochanan (John) 8:58).
- **Elyon leMalkhei Aretz** Prince of the kings of the Earth (Gilyahna (Revelation) 1:5).
- **Eved haKadosh** The Set-Apart Servant (Maaseh Shlichim (Acts) 4:27).
- **Even Ma'asu** The Rejected Stone (Marqus (Mark) 12:10; Tehillim (Psalm) 118:22).
- **Ha-Adam haAcharon** The Last Adam (Qorintyah Alef (First Corinthians) 15:45).

- **Ha'Adon** The Sovereign (Mattityahu (Matthew) 23:8; Romiyah (Romans) 10:9).
- **Ha-Aryei Mishevet Yehudah** The Lion of Judah (Gilyahna (Revelation) 5:5; Beresheet (Genesis) 49:9).
- **Ha-Bekhor hakam min hametim** First Begotten from the dead (Gilyahna Revelation) 1:5).
- **Ha-Bekhor** The Firstborn (Qolesayah (Colossians) 1:15; Ivrim (Hebrews) 1:6).
- **Ha-Chatan** The Bridegroom (Yochanan (John) 3:29).
- **Ha-Chayim** The Life (Yochanan (John) 14:6).
- **Ha-Derech** The Way (Yochanan (John) 14:6).
- **Ha'ed haNe'eman** The Faithful Witness (Gilyahna (Revelation) 1:5).
- **Ha-Elohim** Eloah (Yochanan (John) John 1:1; entire book of Ivrim (Hebrews)).
- **Ha-Emet** The Truth (Yochanan (John) John 14:6).
- **Ha-Gefen Emet** The True Vine (Yochanan (John) 15:1).
- **Ha-Go'el** The Redeemer; Kinsman Redeemer (Yochanan (John) 4:42; Yeshayahu (Isaiah) 49:7).
- **Ha-Kohen haGadol** The Great High Priest (Ivrim (Hebrews) 3:1; 4:14).
- **Ha-Mashiach** The Anointed (Yochanan (John) 1:41).
- **Ha-Rosh vaSof** The Beginning and the Ending (Gilyahna (Revelation) 1:8).
- **Ha-Mashiach Yeshua** Yeshua the Messiah (Mattityahu (Matthew) 1:1, 18; Marqus (Mark) 1:1; Yochanan (John). 1:17; 17:3).
- **Ha-Moshia l'chol Adam** The Savior of all men (Timtheous Alef (First Timothy) 4:10; Yeshayahu (Isaiah) 45:15).
- **Ha-Navi** The Prophet (Yochanan (John) 1:25, 6:14; Mattityahu (Matthew) 13:57; Devarim (Deuteronomy) 18:15).
- **Ha-Palat** The Deliverer (Romiyah (Romans) 11:26; Tehillim (Psalm) 18:2).
- **Ha-Rishon v'ha'Acharon** The First and the Last (Gilyahna (Revelation) 1:11, 17, 2:8, 22:13).
- **Ha-Ro'eh haTov** The Good Shepherd (Yochanan (John) John 10:11, 14; Ivrim (Hebrews) 13:20).
- **Ha-Ro'eh** The Shepherd (Yochanan (John) 10:11; Kepha Alef (First Peter 5:4; Zechariah (Zechariah) 13:7).
- **Ha-Sha'ar** The Gate, The Door (Yochanan (John) 10:9).
- **Ha-Tekumah v'haChayim** The Resurrection and the Life (Yochanan (John) 1:25).
- **Ish Makhovot** Man of Sorrows Yeshayahu (Isaiah) 53:3).
- **Kedosh haElohim** The Set-Apart One of Eloah (Luka (Luke) 4:34).
- **Kol Bakol** All in all (Ephsiyah (Ephesian) 1:23).
- **Aleph v'Tav** Alpha and Omega (Gilyahna (Revelation) 1:8, 11, 21:6, 22:13).
- **Lechem Shamayim** Bread of Heaven (Yochanan (John) 6:32-33).
- **Malakh Melitz** Advocate Intercessor (Yochanan Alef (First John) 2:1; Iyov (Job) 33:23).
- **Melekh ha'iYehudim** The King of the Yahudah (Mattityahu (Matthew) 2:2; 27:11, 29, 37; Marqus (Mark). 15:2, 9, 12, 18, 26; Luka (Luke) 23:3, 37; Yochanan (John) 18:33, 39; 19:3, 19, 21).
- **Melekh Yisra'el** King of Yisra'el (Marqus (Mark) 15:32).
- **Melitz Echad** One Mediator (Timtheous Alef (First Timothy) 2:5).
- **Kokhav haShachar** Morning Star (Gilyahna (Revelation) 22:16, 2:28).
- **Moshel** Governor (Mattityahu (Matthew) 2:6).
- **Ha-Kohen haGadol** The Great High Priest (Ivrim (Hebrew). 3:1; 4:14; the entire book of Hebrews).
- **Moshia haOlam** The Savior of the World (Yochanan (John) 4:42; Phylipsiyah (Philippians) 3:20; Yeshayahu (Isaiah) 45:15).
- **Ne'eman v'Yashar** Faithful and True (Gilyahna (Revelation) 19:11).
- **Notzri** Nazarene; One "Separated" (Mattityahu (Matthew) 2:23; Luka (Luke) 18:37; Yochanan (John) 19:19).
- **Or haOlam** Light of the World (Yochanan (John) 8:12; Tehillim (Psalm) 27:1).
- **Or Boker Mimarom** Dayspring from on High (Luka (Luke) 1:78).
- **Rabbi** "My Teacher" (Mattityahu (Matthew) 23:8).

- **Rosh haEdah** Chief Shepherd (Kepha Alef (First Peter) 5:4; Qolesayah (Colossian) 1:18).
- **Rosh l'khol haEdah** Head over all things to the Kahal (Ephsiyah (Ephesians) 1:22).
- **Rosh Pinah** Chief Cornerstone (Marqus (Mark) 12:10; Tehillim (Psalm) 118:22).
- **Sar haChayim** The Prince of Life (Maaseh Shlichim (Acts) 3:15).
- **Seh haElohim** The Lamb of Eloah (Yochanan (John) 1:29, 36; Gilyahna (Revelation) 5:12).
- **Shoresh Dawid** Root of David (Gilyahna (Revelation) 5:5, 22:16).
- **Ha-Tsaddik** The Just; The Righteous (Maaseh Shlichim (Acts) 3:14; Tzephanyah (Zephaniah) 3:5).
- **Tselem Elohim** The Image of Eloah (Qolesayah (Colossian) 1:15).
- **Immanuel** Eloah with us (Mattityahu (Matthew) 1:23; Yeshayahu (Isaiah) 7:14).
- **Tzemach Tzedakah** Branch of Righteousness (Yirmeyahu (Jeremiah) 33:15; Yeshayahu (Isaiah) 4:2).
- **Yadid** The Beloved (Mattityahu (Matthew) 12:18).
- **Yeshua ben Yosef** Yeshua, son of Joseph (Yochanan (John) 1:45).
- **Yeshua haNotzri** Yeshua of Nazareth (Marqus (Mark) 1:24, 10:47, 14:67, 16:6; Luka (Luke) 4:34, 18:37, 24:19; Yochanan (John) 1:45, 18:5, 7, 19:19).

Observe a moment of silence to reflect on where you are and where you are entering next.

THE SET-APART PLACE (The Spirit of the Kingdom)

Welcome to the Set-Apart Place!

There are four Protocols to perform here.

7. The Protocol of Brit (Covenant).
8. The Protocol of Ruach (Spirit).
9. The Protocol of Ketoret (Incense).
10. The Protocol of Avinu (the Father).

These Protocols are about the Spirit of the Kingdom - The Word and its purpose and meaning in the life of the Yisraelite. We need to understand that Ruach HaKodesh is metaphorically the Word (the TaNaK (the Hebrew Scriptures) and the Brit Chadashah.

In a pinnacle passage in the Brit Chadashah, the Hebrew reveals that YHWH is synonymous with the Word. In other words, He is the Torah!

“Beresheeth (beginning) was the living Torah, and the living Torah was with יהוה, and the living Torah was יהוה” Yochanan (John) 1:1.

The Protocols of the Ruach are the acclamations of the Word. It is not the worship of the Ruach haKodesh. Yeshua did not command any of His followers to worship the Ruach haKodesh; on the contrary, He said, ‘When the Ruach haKodesh comes, He will esteem Him’ (Yochanan (John) 16:14). The Torah, the Prophets, and Psalms are about the Messiah. Indeed the Temple.

“And He said to them, These are the words that I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the Torah of Moshe, and in the Neviim (Prophets), and in the Tehillim (Psalms), concerning Me” Luka (Luke) 24:44.

7. The Protocol of Brit (Covenant)

The Golden Table of Shewbread

On this table (haLechem haPānīm Shulchan) are 12 loaves of unleavened bread and bowls and pitchers for the drink offering (Bamidbar (Number) 4:7, 28:7; Shemoth (Exodus) 25:29).

The meaning of 12 loaves of unleavened bread and bowls and pitchers:

The 12 loaves of unleavened bread speak of the twelve tribes of Yisra'el (Devarim (Deuteronomy) 33: 6-25), that is, the twelve gates of Malchut (Gilyahna (Revelation) 21:12) and the twelve sholiachim (apostles) (Gilyahna (Revelation) 21:14) the foundation of the heavenly Yerushalem. We read this of the Eternal City;

“And it had a great high wall, and had twelve gates, and at the gates twelve heavenly malachim (angels), and names written on the gates, which are the names of the twelve tribes of the children of Yisrael” Gilyahna (Revelation) 21:12.

“And the wall of the city had twelve foundations, and in them the names of the twelve shlichim (apostles) of the Lamb” Gilyahna (Revelation) 21:14.

There are many passages in the TaNaK (the Hebrew Scriptures) that show us that YHWH considers Yisra'el to be His beloved wife and bride (Hoshea (Hosea) 2:2; Yeshayahu (Isaiah) 54:1; Yirmeyahu (Jeremiah) 31:31-32).

It is at this place that we recite the names of the twelve tribes and the twelve apostles before the table of showbread as acknowledgment and praise of YHWH for His appointed gates and foundation of the Kingdom.

Note: There is no gate in the Eternal City for Gentiles, Christians, or Jews, and neither is there any other entry.

Look at the Table of Shewbread.

Abba Father, thank you for the Eternal City - The New Yerushalem my home. I declare and remember the names of the twelve tribes and twelve apostles who are represented in the twelve loaves on haLechem haPānīm Shulchan (The Golden Table of Shewbread):

The Twelve Tribes

1. **Reuven** (See a son).
2. **Shimeon** (Afflictions heard).
3. **Lewi** (Joined to me).
4. **Yahudah** (Praise of YHWH).
5. Dan (Judge). * (* replaced by **Manasseh**).
6. **Naphtali** (My wrestling).
7. **Gad** (Troop).
8. **Asher** (Happy).
9. **Yissacher** (He is hired).
10. **Zevulon** (Dwelling).
11. **Yosef** ** **Efrayim** (Fruitful). ** Yosef (He will increase).
Yosef Menashsheh (Made to forget).
12. **Benjamin** (Son of the right).

The Twelve Sholiachim (Apostles)

1. **Kepha** - Peter - Shimeon (Stone).
2. **Andri** - Andreas - Andrew (Man).
3. **Yaakov** - James (James son of Zavdi - Zebedee) (Surplanter).
4. **Yochanan** - John (YHWH is gracious).
5. **Filippos** - Philip (Friend of horses).
6. **Bartholomi** - **Bartholomew** - **Nathaniel** (Son of Talmai - Ptolemy).
7. **Mattityahu** - Matthew (Gift of YHWH).
8. **Tomas** - Thomas (Twin).
9. **Yahudah*** - Jude (Praise of YHWH). * (replaced by **Matthias** - Mattityahu).
10. **Shimeon** - Simon (Afflictions heard).
11. **Yaakov** - James (**James the son of Aphai** - **Alphaeus**).
12. **Lebai** - Theudas - **Thaddaeus** (Courageous heart).

"How tov (lovely) are your tents, O Yaakov, and your tabernacles, O Yisrael!" Bamidbar (Numbers) 24:5.

"How lovely are Your sukkot (tabernacle), O תְּזַוּאֹת Tzeva'oth (YHWH of Hosts)! My being longs, yes, even faints for the courts of תְּהִלָּה: my lev (heart) and my flesh cries out for the living El. Yes, the sparrow has found a bayit (home), and the swallow a nest for herself, where she may lay her young, even Your altars, O תְּזַוּאֹת Tzeva'oth (YHWH of Hosts), my Melech (King), and my Elohim. Blessed are they that dwell in Your Bayit (House): they will still be giving You tehilla (praise)" Tehillim (Psalms) 84:1-4.

Barukh shem k'vod Malkhuto l'olam va'ed. Amein.

Praised is the name of His mighty Kingdom forever and ever. Amein.

Barukh Atah תְּזַוּאֹת, Eloheinu Melech haOlam, She'asani Yisra'el.

Praised are You YHWH, our Elohim King of the Universe, Who has made me an Israelite.

Barukh Atah תְּזַוּאֹת, Eloheinu Melech haOlam, She'asani b'tzelem Elohim.

Praised are You YHWH, our Elohim King of the Universe, Who has made me in the image of Elohim.

This is the place where we begin to proclaim our new identity and our new position as outlined in the Brit Chadashah.

Some of the relevant Scriptures that we can personally quote and apply here are:

I declare my new Identity in the Brit Chadashah (Renewed Covenant):

- Romiyah (Romans) 8:17 - I am an heir of Eloah (Elohim) and a joint heir with Yeshua.
- Qorintyah Alef (First Corinthians) 6:19-20 - I am not my own; I have been bought with a price.
- Qorintyah Bet (Second Corinthians) 5:16 - I am a new creation.
- Qorintyah Bet (Second Corinthians) 5:20 - I am an ambassador for the Kingdom.
- Ephsiyah (Ephesians) 2:19 - I am a fellow citizen with the Yisraelite kidushim (Israelite brethren) and a member of Beit Yisra'el (the House of Yisra'el).
- Kepha Bet (Second Peter) 1:4 - I am a partaker of His Divine nature.
- Yochanan Alef (First John) 3:2 - I am a child of YHWH.
- Devarim (Deuteronomy) 28:13 - I am the head and not the tail, above only and not beneath.

I declare my new Position in the Brit Chadashah (Renewed Covenant):

- Qorintyah Alef (First Corinthians) 2:16 - I have the mind of Yeshua.
- Qorintyah Alef (First Corinthians) 6:19-20 - I am not my own; I have been bought with a price.
- Galutyah (Galatians) 2:20 - It is no longer I who lives but Yeshua's word that lives in me.
- Qolesayah (Colossians) 2:10 - I am complete in Him.
- Qolesayah (Colossians) 4:12 - I stand perfect and complete in all the will of YHWH.
- Ephsiyah (Ephesians) 1:3 - I am blessed with all spiritual brachot (blessings) in the Shamayim (Heavens) in the Mashiach (Messiah).
- Ephsiyah (Ephesian) 2:6 - I am raised up together and seated together in heavenly places in Yeshua the Mashiach (Messiah).
- Maaseh Shlichim (Acts) 17:28 - I live and move and have my being in Him (Chayim Echad).
- Devarim (Deuteronomy) 28:1-14 - I am blessed in all things.
- Yeshayahu (Isaiah) 26:3 - I have perfect shalom (peace) as I keep my mind stayed on YHWH.

The drink offering prepared on the table was never consumed but was poured out, which speaks of the dahm (blood) of the Mashiach that was to be poured out to consummate the Brit Chadashah that redeemed the 12 tribes of Yisra'el.

"And the drink offering of it shall be the fourth part of a hin for the one lamb: in the Kadosh-Place (Set-Apart Place) shall you cause the strong wine to be poured to יין for a drink offering" Bamidbar (Numbers) 7:28.

"I am poured out like mayim (water), and all My bones are out of joint: My lev (heart) is like wax; it is melted in the midst of My inward parts" Tehillim (Psalm) 22:14.

This table is also a reminder of the commission to preach salvation to the lost tribes and into Olam (world).

"And He sent them to proclaim the Malchut (Kingdom) of יי, and to heal the sick" Luka (Luke) 9:2.

"But go rather to the lost sheep that have strayed from Beit Yisrael (the House of Israel). And as you go, proclaim, saying, The malchut ha shamayim (the kingdom of heaven) is offered" Mattityahu (Matthew) 10:6-7.

All of the articles on the table of Shewbread are an everlasting reminder of the Renewed Brit (Covenant), which YHWH had promised through Yirmeyahu (Jeremiah) that He would make with both Houses of Yisra'el.

I am reminded at haLechem haPānīm Shulchan (The Golden Table of Shewbread) that it was the blood of Yeshua that was poured out to redeem both Houses of Yisra'el and that through His precious dahm (blood), the Covenant with our forefather's Avraham, Yitzchak, and Yaakov (Abraham, Issac, and Jacob) was renewed with Yisra'el. It is written;

"See, the days are coming, says יי, that I will make a Brit Chadasha-Renewed Brit with Beit Yisrael (House of Israel), and with Beit Yahudah (House of Judah): Not according to the brit (covenant) that I made with their ahvot (fathers) in the day that I took them by the hand to bring them out of the land of Mitzrayim; which brit (covenant) they broke, although I was a husband to them, says יי: But this shall be the brit (covenant) that I will make with Beit Yisrael (House of Israel) after those days, says יי, I will put My Torah (Law) in their inward parts, and write it on their levim (hearts); and will be their Elohim, and they shall be My People-Ami. And they shall teach no more every man his neighbor, and every man his brother, saying, Know יי: for they shall all know Me, from the least of them to

the greatest of them, says יהוה ; for I will forgive their iniquity, and I will remember their sin no more” Yirmeyahu (Jeremiah) 33:31-34.

Through Your Renewed Covenant, Your Word is now written on the tablets of my heart, wherefore I shall know You.

I am Your bride whom you promised to marry when You return (Gilyahna (Revelation) 19:6-9);

V'ayra'teekh lee l'olam. V'ayra'teekh lee b'tzadek, uv'mispat uv'chesaid, uv'rachameem. V'ayras'teekh lee be'emuna, v'yada'at et יהוה:

I will wed You to me forever. I will wed You to me with right and justice, with love and mercy. I will wed You to me with faith, and you shall know YHWH.

Kiddush and Birkhot haMotzi

We partake in this Protocol when we perform the ancient tradition of Yisra'el called *Kiddush* and *Birkhot haMotzi*. Kiddush (which means sanctification) is said over a cup of grape juice, and *Birkhot haMotzi* (the commandment to break bread) is said over *matzoth* (unleavened bread).

We remember the purpose of this tradition and the warning that is given here;

“For I have received from יהוה that which also I delivered to you, that the Master יהוה the same night in which He was betrayed took lechem (bread): And when He had said the bracha (thanks), He broke it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the kiddush cup, after He had eaten, saying, This cup of geulah (redemption) is the Brit Chadasha (Renewed Covenant) in My dahm (blood): this do, as often as you drink it, in remembrance of Me. For as often as you eat this lechem (bread), and drink this cup, you do show יהוה's death until He returns. Therefore whosoever shall eat this lechem (bread), and drink this cup of the Master יהוה, unworthily, shall be guilty of the body and dahm (blood) of the Master יהוה. But let a man examine himself, and so let him eat of that lechem (bread), and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the body of the Master יהוה” Qorintyah Alef (First Corinthians) 11:23-29.

According to your conviction, there are three options here: 1) Take a cup of grape juice and bread here on a daily basis, 2) Take a cup of grape juice and bread on a monthly basis, 3) Spiritualize the tradition knowing that on the Shabbat you fulfilled the mitzvah.

I now partake in the Brit Chadashah (Renewed Covenant);

“And as they were eating, יהושע (Yeshua) took lechem (bread), and made the bracha (thanks), and broke it, and gave it to the talmidim (disciples), and said, Take, eat; this is My body. And He took the cup, and gave hodu (thanks), and gave it to them, saying, Drink all of it; For this is My dahm (blood) of the Brit Chadashah (Renewed Covenant) that is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine again, until that day when I drink it new with you in My Abba's malchut (Father's kingdom)” Mattityahu (Matthew) 26:26-30. Also, Marqus (Mark) 14:22-26.

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine.

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid'shanu b'Mitzvotav v'tzivanu al acheelat Matzah.

Praised are You YHWH, our Elohim, King of the Universe, Who sanctified us with mitzvot (commandments) and commands us to eat Matzah (bread).

Observe a moment of silence to reflect on the meaning of this tradition.

8. The Protocol of Ruach (Spirit)

The Menorah (The Golden Lamp Stand)

The most esteemed and widely recognized item of furniture in the Set-Apart Place was the haMenorah (The Golden Lamp Stand) (Shemoth (Exodus) 25:31-40; Bamidbar (Numbers) 8).

The meaning of the Menorah (The Golden Lamp Stand):

This speaks about the light of YHWH's Word and Him, Who illuminates the Word to us, Yeshua, our savior.

"Your word is a lamp to my feet and a light to my derech (path). I have sworn, and I will perform it, that I will keep Your tzadik mishpatim (righteous judgments)" Tehillim (Psalm) 119:103-106.

"Think not that I am come to weaken, or destroy the Torah (Law), or the neviim (prophets): I have not come to weaken, or destroy, but to completely reveal it in its intended fullness" (Mattityahu (Matthew) 5:17.

The Menorah had seven branches with lamps at the top of each branch, and the TaNaK tells us precisely what they mean. The seven lamps of the Menorah represent the seven ruachim (spirits) before the Kesay (Throne) of YHWH, which are the seven aspects of the Torah.

"And the Ruach Hakodesh of יהוה shall rest upon Him, the Ruach of chochmah (wisdom) and binah (understanding), the Ruach of counsel and might, the Ruach of da'at (knowledge) and of the fear of יהוה" Yeshayahu (Isaiah) 11:2.

"Yochanan to the seven Yisraelite congregations, which are in Asia: Unmerited favor be to you, and shalom (peace), from Him who is, and who was, and who is to come; and from the seven ruachim (spirits) which are before His kesay (throne)" Gilyahna (Revelation) 1:4.

It is at this place, we claim and apply the truths of the written TaNaK (the Hebrew Scriptures) and Brit Chadashah (Renewed Covenant) Who is the Word of YHWH - Yeshua.

Abba Father, it is written in Your Word;

"And the Ruach Hakodesh of יהוה shall rest upon Him, the Ruach of chochmah (wisdom) and binah (understanding), the Ruach of counsel and might, the Ruach of da'at (knowledge) and of the fear of יהוה" Yeshayahu (Isaiah) 11:2.

Your Word (the TaNaK) is the Set-Apart Spirit, the Spirit of Wisdom, the Spirit of Understanding, the Spirit of Counsel, the Spirit of Might, the Spirit of Knowledge, and the Spirit of the Fear of YHWH.

In the words of Melech Dawid (King David), a man after your own heart;

“How sweet are Your words to my taste! Yes, sweeter than honey to my mouth! Through Your precepts I get binah (Understanding): therefore I hate every false path. Your Word is a lamp to my feet, and a light to my derech (path). I have sworn, and I will perform it, that I will keep Your tzadik mishpatim (righteous judgments)” Tehillim (Psalm) 119:103-106.

We enter into this Protocol when we acknowledge our position in the Torah. Thus, we proclaim these Scriptures.

I declare in Your eternal presence;

The Word is light

“Your word is a lamp to my feet, and a light to my derech (path)” Tehillim (Psalms) 119:105.

The Word is Tikvah (hope)

“You are my hiding place and my shield: I tikvah (hope) in Your word” Tehillim (Psalms) 119:114.

The Word is sinless

“Your word is very pure: therefore Your eved (servant) loves it” Tehillim (Psalms) 119:140.

The Word is emet (truth)

“Your tzedakah (righteousness) is an everlasting tzedakah (righteousness), and Your Torah is the emet (truth). You are near, O יהוה; and all Your mitzvot (commandments) are emet (truth)” Tehillim (Psalms) 119:142,151.

The Word is le olam vaed (forever)

“Your words are true from Beresheeth (Genesis): and every one of Your tzadik mishpatim (righteous judgments) endures le-olam-va-ed (forever)” Tehillim (Psalms) 119:160.

The Word is tzedakah (righteousness)

“My tongue shall speak of Your word: for all Your mitzvot (commandments) are tzedakah (righteous)” Tehillim (Psalms) 119:172.

The Word is my heritage

“Your testimonies have I taken as a heritage le-olam-va-ed (forever): for they are the rejoicing of my lev (heart)” Tehillim (Psalms) 119:111.

The Word is good success

“This scroll of the Torah shall not depart out of your mouth; but you shall meditate on it day and night, that you may shomer (hear and obey) to do according to all that is written in it: for then you shall make your derech (way) prosperous, and then you shall have tov (good) success” Yahoshua (Joshua) 1:8.

The Word is prosperity

“But his delight is in the Torah of יְהוָה ; and in His Torah does he meditate day and night. And he shall be like an eytz (tree) planted by the rivers of mayim (water) that brings forth its fruit in its season; his leaf also shall not wither; and whatever he does shall prosper” Tehillim (Psalms) 1:2-3.

The Word is protection from error

“The Torah of his Elohim is in his lev (heart); none of his steps shall slide” Tehillim (Psalms) 37:31.

The Word is protection from temptation

“For the mitzvah (commandment) is a lamp; and the Torah is light; and reproofs of discipline are the derech (way) of chayim (life): To guard you from the evil woman, from the flattery of the tongue of a strange woman (seductress)” Mishle (Proverbs) 6:23-24.

The Word is rachamim (mercy)

“But the rachamim (mercy) of יְהוָה is from everlasting to everlasting upon them that fear Him, and His tzedakah (righteousness) to the children’s children; To such as keep His brit, (covenant) and to those that remember His mitzvot (commandments) to do them” Tehillim (Psalms) 103:17-18.

The Word is tov binah (good understanding)

“The fear of יְהוָה is the beginning of chochmah (wisdom): a tov binah (good understanding) have all those that do His mitzvot (commandments): His hallel (praise) endures le-olam-va-ed (forever)” Tehillim (Psalms) 111:10.

The Word is wealth and riches

“Hallel (praise) יְהוָה. Blessed is the man that fears יְהוָה, who delights greatly in His mitzvot (commandments). His zera (descendants) shall be mighty upon the earth: the generation of the tzadik (righteous) shall be blessed. Wealth and riches shall be in His bayit (house): and his tzedakah (righteousness) endures le-olam-va-ed (forever)” Tehillim (Psalms) 112:1-3.

The Word is protection and assurance

“What man is he that fears יְהוָה ? He teaches him in the halacha (ways) that he shall choose. His being shall dwell at ease; and his zera (descendants) shall inherit the earth. The secret of יְהוָה is with them that fear Him; and He will show them His brit (covenant)” Tehillim (Psalms) 25:12-14.

The Word is a good defense

“So shall I have something to answer him that slanders me: for I trust in Your word” Tehillim (Psalms) 119:42.

The Word is a buffet against evil

“They that forsake the Torah praise the wicked: but such as guard the Torah contend with them” Mishle (Proverbs) 28:4.

The Word is healing

“This is my comfort in my affliction: for Your word has quickened me (healed me)” Tehillim (Psalms) 119:50.

The Word is chokhmah (wisdom)

“You through Your mitzvot (commandments) have made me wiser than my enemies: for they are always with me” Tehillim (Psalms) 119:98.

The Word is prudence

“The Torah of the wise is a fountain of chayim (life), to depart from the traps of death.” Mishle (Proverbs) 13:14.

The Word is guidance

“Order my steps in Your word: and let not any iniquity have rule over me. Deliver me from the oppression of man: so will I keep Your precepts” Tehillim (Psalms) 119:133-134.

The Word is deliverance

“Consider my affliction, and deliver me: for I do not forget Your Torah. Plead my cause, and deliver me: quicken me according to Your word” Tehillim (Psalms) 119:153-154.

The Word is great shalom (peace)

“Great shalom (peace) have those who love Your Torah: and nothing shall offend them” Tehillim (Psalms) 119:165.

The Word is chayim (life)

“Keep my mitzvot (commands), and live; and my Torah as the apple of your eye” Mishle (Proverbs) 7:2.

The Word is long chayim (life)

“My son, forget not my Torah; but let your lev (heart) guard my mitzvot (commandments): For length of days, and long chayim (life), and shalom (peace), shall they add to you” Mishle (Proverbs) 3:1-2.

The Word is happiness

“Where there is no vision, the people perish: but he that guards the Torah, happy is he” Mishle (Proverbs) 29:18.

The Word causes me to triumph over my enemies

“By this I will know that You chose Me (or well pleased with me), because My enemy does not triumph over Me” Tehillim (Psalms) 41:11.

I declare;

*Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher banu mikol ha'ameen v'natan lanu et torato.
Barukh Atah יהוה, notayn haTorah.*

Praised are You YHWH, our Elohim, King of the Universe, Who chosen us from all people by giving us the Torah. We praise You YHWH, Giver of the Torah.

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher bachar b'nivi'im tovim, v'ratzah v'div'rayhem hane'emarim be'emet.

Praised are You YHWH, our Elohim King of the Universe, Who has called faithful prophets to speak words of truth.

Barukh Atah יהוה, habochayr batorah, uv'Moshay avdo, uv'Yisra'el amo uv' nivee'ay ha'emet vatzedek.

Praised be YHWH, for the revelation of the Torah, for Moses Your servant and Yisra'el Your people, and for the prophets of truth and righteousness.

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher diber-lanu k'Yeshua Hamasheeach asher d'var hacha-yim.

Praised are You YHWH, our Elohim King of the Universe, Who has spoken to us as Yeshua the Messiah, Who is the Word of life.

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher asah et d'varo or lagoyim v'yaysha l'Yisra'el.

Praised are You YHWH, our Elohim King of the Universe, Who has made His word a light to the nations and salvation to Yisra'el.

Part of this protocol includes the acclamation of the Name and titles of the Word.

It is written;

“Beresheeth (In the beginning) was the living Torah (Yeshua), and the living Torah was with יהוה, and the living Torah was יהוה. The same was in the beginning with יהוה ” Yochanan (John) 1:1-2.

Yeshua is the Word!

The Names and Titles of the Spirit (The Word)

Abba, I declare that the Word is;

- **Ha-Melitz** Comforter; Helper (Yochanan (John) 14:26; 15:26).
- **Ruach Olam** Eternal Spirit (Ivrim (Hebrews) 9:14).
- **Ruach HaKodesh** The Set-Apart Spirit, the Set-Apart Ghost (Luka (Luke) 3:16; 11:13; Ephsiyah (Ephesians) 1:13; 4:30; Tesloniqyah Alef (First Thessalonians) 4:8; Teitus (Titus) 3:5; Qorintyah Alef (First Corinthians) 6:9; Yahudah (Jude) 1:20).
- **Ruach HaKodesh ka'sher Dibber** The Set-Apart Spirit of Promise Ephsiyah (Ephesians) 1:13).
- **Ruach Adonai** Spirit of Adonai (Maaseh Shlichim (Acts 5:9).
- **Ruach Elohim** Spirit of Elohim (Mattityahu (Matthew) 3:16; 12:28; Romiyah (Romans) 8:9, 14; 15:19; Qorintyah Alef (First Corinthians) 2:11, 14; 3:16; 7:40; 12:3; Ephsiyah (Ephesians) 4:30; Yochanan Alef (First John) 4:2).
- **Ruach he-Chazon** Spirit of Revelation (Ephsiyah (Ephesians) 1:17).
- **Ruach Elohim Chayim** Spirit of the Living Elohim (Qorintyah Bet (Second Corinthians) 3:3).

- **Ruach Adonai** רוח Spirit of the Master YHWH (Luka (Luke) 4:18; cp. Yeshayahu (Isaiah) 61:1).
- **Ruach haMashiach** Spirit of the Messiah (Romiyah (Romans) 8:9).
- **Ruach haEmet** Spirit of the Truth (Yochanan (John) 15:26).
- **Ruach haChokhmah** Spirit of Wisdom (Ephsiyah (Ephesians) 1:17).
- **Ruach Yeshua** Spirit of Yeshua (Maaseh Shlichim (Acts) 16:7).
- **Ruach Yeshua Meshicheinu** Spirit of Yeshua our Messiah (Phylipsiyah (Philippians) 1:19).
- **Ruach Adonai** Spirit of YHWH (Maaseh Shlichim (Acts) 5:9).
- **Ha-Ruach** The Spirit wind; breath, soul, etc. (Maaseh Shlichim (Acts) 2:4; (Romiyah (Romans) 8:1; Qorintyah Alef (First Corinthians) 2:4, 11-12 10-12; (Qorintyah Bet (Second Corinthians) 1:22; 3:6; Galutiyah (Galatians) 3:2).

9. The Protocol of Ketoret (Incense)

Mizbach haKetos (the Altar of Incense) and the Parochet (the Veil)

There are two items that were part of this protocol: Mizbach haKetos (the Altar of Incense) and the Parochet (the Veil).

The meaning of the Mizbach haKetos (the Altar of Incense) and the Parochet (the Veil):

This speaks about the lev (heart), and Parochet speaks about the Apartness of YHWH.

“Above it stood seraphim: each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one cried to another, and said, Kadosh, kadosh, kadosh, (Set-Apart, Set-Apart, Set-Apart) is רוח tzeva'oth (YHWH of Hosts): the whole earth is full of His tifereth (esteem)” (Yeshayahu (Isaiah) 6:2-3).

It is revealed in the Kitvei haKodesh (the Set-Apart Scriptures) that in the Shamayim (Heaven), there is a convocation of four living creatures and twenty-four Elders who day and night magnify the Apartness of Elohim.

“And the four creatures each had six wings around him; and they were full of eyes within: and they rest not day and night, saying, kadosh, kadosh, kadosh, (Set-Apart, Set-Apart, Set-Apart) יהוה El-Shaddai (YHWH Almighty), who was, and is, and is to come” Gilyahna (Revelation) 4:8.

The continuous burning of the incense represents the acclamations of these four creatures that surround YHWH's kesay (throne). Around these creatures were the 24 zechanim (elders) and their thrones, who would prostrate themselves and cast their seats before Him, whenever the creature cried *kadosh, kadosh, kadosh, (Set-Apart, Set-Apart, Set-Apart)* (Gilyahna (Revelation) 4:4, 10).

“And all around the kesay (throne) were twenty-four seats: and upon the seats, I saw twenty-four zechanim (elders) sitting, clothed in white raiment; and they had on their heads ketarim (crowns) of gold.... The twenty-four zechanim (elders) fell down before Him that sat on the kesay (throne), and worshiped Him that lives le-olam-va-ed (forever), and cast their ketarim (crowns) before the kesay (throne), saying, You are worthy, O יהוה, to receive tifereth (exaltation) and honor and power: for You have created all things, and for Your pleasure they are and were created” Gilyahna (Revelation) 4:4,10-11.

The Final Examination and Inspection

The Altar of Incense is the place where YHWH examines the inner recesses of our hearts— our motives and intentions. This Alter, in essence, represents the heart of man.

This truth is expressed in these words of Melech Dawid,

“If I regard iniquity in my lev (heart), יהוה will not hear me” Tehillim (Psalm) 66:18.

The Alter acts as a final checkpoint where we are asked to test or examine our own hearts. The Scriptures endorse self-tests.

“Examine yourselves, whether you be in the emunah (faith); test yourselves. Don’t you know yourself, that יהוה ha Moshiach (Yeshua the Messiah) is in you, unless you are rejects? But I trust that you shall know that we are not rejected” Qorintyah Bet (Second Corinthian) 13:5.

The purpose of this final protocol is beautifully expressed in this Beatitude, *“Blessed are the pure in lev: for they shall see יהוה”* Mattityahu (Matthew) 5:8.

“Follow shalom with all men, and set-apartness, without which no man shall see יהוה :” Ivrim (Hebrews) 12:14.

It is at this place we examine the intents of our hearts.

Abba Father,

Your servant Melech Dawid (King David), a man after your own heart, reminds me;

“If I regard iniquity in my lev (heart), יהוה will not hear me” Tehillim (Psalm) 66:18.

The prophet said;

“You are of purer eyes than to behold evil, and cannot look on iniquity:” Chabakook (Habakkuk) 1:13.

Therefore;

“Examine yourselves, whether you be in the emunah (faith); test yourselves. Don’t you know yourself, that יהוה ha Moshiach (Yeshua the Messiah) is in you, unless you are rejects? But I trust that you shall know that we are not rejected” Qorintyah Bet (Second Corinthian) 13:5.

Abba YHWH, show me please what I cannot see in my heart, for it is written;

“Blessed are the pure in lev (heart): for they shall see יהוה” Mattityahu (Matthew) 5:8.

“Follow shalom (peace) with all men, and set-apartness, without which no man shall see יהוה :” Ivrim (Hebrews) 12:14.

You need to wait here for YHWH to reveal to you what is inside your heart, after which you must confess and ask for forgiveness.

I confess the sin of.....(name the sin). Please forgive me.

I sprinkle and cleanse my conscience with the blood of YHWH (Yeshua).

It is written;

“Having therefore, Yisraelite brothers, boldness to enter into the Makom Kadosh (the Most Set-Apart Place) by the dahm of דָּמָה (Blood of Yeshua), By a new and living way, which He has set-apart for us, through the veil, that is to say, His flesh; And having a Kohen HaGadol (High Priest) over the Beit HaMikdash (The Temple) of דָּוָה; Let us draw near with a true lev (heart) in full assurance of emunah (faith), having our levim (hearts) sprinkled from an evil conscience, and our bodies washed with pure mayim (water)” Ivrim (Hebrews) 10:19-22.

You can now begin to praise the Father. The end goal of Tabernacle prayer and worship.

Abba YHWH, You are Kadosh, it is written;

“And the four creatures each had six wings around him; and they were full of eyes within: and they rest not day and night, saying, kadosh, kadosh, kadosh, (Set-Apart, Set-Apart, Set-Apart) אֱלֹהֵי שַׁדַּי (YHWH Almighty), who was, and is, and is to come” Gilyahna (Revelation) 4:8.

The twenty-four zechanim (elders) fell down before Him that sat on the kesay (throne), and worshiped Him that lives le-olam-va-ed (forever), and cast their ketarim (crowns) before the kesay (throne), saying, You are worthy, O אֱלֹהֵינוּ, to receive tifereth (exaltation) and honor and power: for You have created all things, and for Your pleasure they are and were created” Gilyahna (Revelation) 4:10-11.

Together with the Seraphim and the Elders of Yisra’el I extol;

אֱלֹהֵינוּ Kadosh, Kadosh, Kadosh! (x3).

YHWH Kadosh, Kadosh, Kadosh! (Set-Apart, Set-Apart, Set-Apart).

אֱלֹהֵינוּ Ensof m’lokhoh haAretz k’vodo. Ha’Ribbono shel Olam.

YHWH Eternal; all the Earth is full of His esteem. The Master of the Universe.

Mi Chamokhah ba’aylim אֱלֹהֵינוּ.

Mi Chamokhah ne’dar bakodesh nora t’hilot osay felay.

Who is like You, among the gods, YHWH.

Who is like You Set-Apart from all, awesome in praises, doing wonders.

Va’anachnu n’varaykh ya may’Atah v’ad olam. Hal’luyah.

Kol han’shama t’halel Yah. Hal’luyah.

I shall bless Elohim and forever. Halleluyah! (Tehillim (Palm) 115:18).

Let every soul praise Yah. Halleluyah! (Tehillim (Psalm) 150).

L’kha אֱלֹהֵינוּ, hag’dulah, v’hag’vurah, v’hatiferet, v’hanaytzakh v’hahod: kee khol bashamayim uva’aretz.

l’kha אֱלֹהֵינוּ hamamlakha v’hamitnasay l’khol l’rosh.

Yours O YHWH, is the greatness, the power, the esteem, the victory, and the majesty: for all that is in heaven and earth is Yours. You O YHWH are Sovereign and You are supreme overall.

Barahu, et יהוה hameevorakh.

Barukh יהוה hameevorakh l'olam va'ed.

Praise YHWH Who is to be praised.

Praised is YHWH Who is to be praised forever and ever.

Specifically, at this Altar, we are commanded to praise the Eternal Father. We do this by praising His Name and acknowledging His many titles.

The Name and Titles of the Father

My Abba Father, I declare that You are;

- *יהוה* The Tetragrammaton (YHWH) (Beresheeth (Genesis) 2:4).
- *יהוה Tzevaot* YHWH of the Hosts (Schmuel Alef (First Samuel) 17:45).
- *יהוה Yireh* YHWH will Provide (Beresheeth (Genesis) 22:13–14).
- *יהוה Rapha* YHWH that Healeth (Shemoth (Exodus) 15:26).
- *יהוה Nissi* YHWH our Banner (Shemoth (Exodus) 17:8–15).
- *יהוה Shalom* YHWH our Peace (Shophetim (Judges) 6:24).
- *יהוה Ro'i* YHWH my Shepherd (Beresheeth (Genesis) 6:13).
- *יהוה Tsidkenu* YHWH our Righteousness (Yirmeyahu (Jeremiah) 23:6).
- *יהוה Shammah* YHWH is Present (Yechezkel (Ezekiel) 48:35).
- *Abba Avinu* (Aramaic) Abba our Father (Romiyah (Romans) 8:15).
- *Adonai Elohim* The Master Eloah (Beresheeth (Genesis) 2:4 Maaseh Shlichim (Acts) 3:22).
- *Adonai Tseva'ot* The Master of Armies (or Hosts) (Schmuel Alef (First Samuel) 1:11; Qorintyah Bet (Second Corinthians) 6:18).
- *Adonai Elohim יהוה* The Master Eloah YHWH (Beresheeth (Genesis) 2:4; Maaseh Shlichim (Acts) 3:22).
- *Adonai Elohei Tseva'ot* Sovereign Eloah of Hosts (Gilyahna (Revelation) 15:3).
- *Adonai Elohei Yisra'el* Sovereign Eloah of Yisra'el (Yeshayahu (Isaiah) 17:6; Luka (Luke) 1:68).
- *Adonai ha-adonim* Sovereign of sovereigns (Timtheous Alef (First Timothy) 6:15; Gilyahna (Revelation) 17:14, 19:16).
- *Adon Olam* Master of the World (Iyov (Job) 41:11; Tehillim (Psalms) 24:1).
- *Avi'ad* Everlasting Father or Father of Eternity (Qorintyah Alef (First Corinthians) 8:6).
- *Avi khol* Father of all (Ephsiyah (Ephesians) 4:6).
- *Avi haKavod* Father of Majesty (Ephsiyah (Ephesians) 1:17).
- *Avi haMe'orot* Father of Lights (Yaakov (James) 1:17).
- *Avi haRachamim* Father of Mercies (Qorintyah Bet (Second Corinthians) 1:3).
- *Avi haRuchot* Father of Spirits (Ivrim (Hebrews) 12:9).
- *Avi Yeshua haMashiach Adoneinu* Father of Adonai Yeshua the Messiah (Qolesayah (Colossians) 1:3; Romiyah (Romans) 15:6).
- *Aravat* Father of Creation. Mentioned once in Second Enoch, “On the tenth heaven is El, in the Hebrew tongue he is called Aravat.”
- *Avinu Shebashamayim* Our Heavenly Father or “Our Father Who art in Heaven” (Mattityahu (Matthew) 6:9; Luka (Luke) 11:2).
- *E'in Sof* Endless or Infinite One. The Kabbalistic name of YHWH (Tehillim (Psalms) 147:5; Yirmeyahu (Jeremiah) 23:23–24).
- *Elah Avahati* Eloah of my fathers (Daniyel (Daniel) 2:23).
- *Elah Elahin* Eloah of Elohim (Daniyel (Daniel) 2:47).
- *Elah Yerushalem*, Eloah of Yerushalem (Ezrah (Ezra) 7:19).
- *Elah Yisra'el* Eloah of Yisra'el (Ezrah (Ezra) 5:1).

- **Eloah Shemaya** Eloah of Heaven (Ezrah (Ezra) 7:23).
- **Ehyeh Asher Ehyeh** I Am that I Am (Exodus (Shemoth) 3:4).
- **Esh Okhlah** Consuming Fire (Devarim (Deuteronomy) 4:24; Ivrim (Hebrew) 12:29).
- **El Berit** The Eloah of the Covenant (Shophtim (Judges) 9:46).
- **El Elyon** The Most High Eloah (Beresheeth (Genesis) 14:20; Ivrim (Hebrews) 7:1).
- **El Elohe Yisra'el** The Most High Eloah of Yisra'el (Beresheeth (Genesis) 33:20).
- **El haGibbor Eloah** The Warrior (Yeshayahu (Isaiah) 9:6).
- **El Roi Eloah** Our Shepherd (Beresheeth (Genesis) 6:13).
- **El Shaddai** The All-Sufficient Eloah. Shad means "breast" in Hebrew (Beresheeth (Genesis) 17:1; Gilyahna (Revelation) 1:8).
- **Eloah** The singular of Elohim. Appears in the book of Iyob (Job) 41 times.
- **El Yisra'el** Eloah of Yisra'el (Tehillim (Psalms) 68:36; Mattityahu (Matthew) 15:31).
- **Elohei Avraham, Elohei Yitzchak v'Elohei Ya'akov** Eloah of Abraham, Eloah of Isaac, and Eloah of Jacob (Shemoth (Exodus) 3:15; Mattityahu (Matthew) 22:32).
- **Elohei Sarah, Elohei Rivkah, Elohei Lay'ah, v'Elohei Rachel** Eloah of Sarah, Eloah of Rebekah, Eloah of Leah and Eloah of Rachel (Beresheeth (Genesis) 29, 35, 49-50; (Shemoth (Exodus) 3:15).
- **Elohei Avoteinu** Eloah of our Fathers (Devarim (Deuteronomy) 26:7; Maaseh Shlichim (Acts) 7:32).
- **Elohei Avraham** Eloah of Abraham (Shemoth (Exodus) 3:15; Maaseh Shlichim (Acts) 7:32).
- **Elohim** The plural of Eloah (Beresheeth (Genesis) 1:1; Qorintyah Bet (Second Corinthians) 9:7).
- **Elohei khol Nechamah** Eloah of all Comfort (Qorintyah Bet (Second Corinthians) 1:3).
- **Elohei haKavod** Eloah of Majesty (Tehillim (Psalms) 29:3; Maaseh Shlichim (Acts) 7:2).
- **Elohei haShalom** Eloah of Peace (Ivrim (Hebrews) 13:20).
- **Elohei Ya'akov** Eloah of Jacob (Shemoth (Exodus) 3:15; Maaseh Shlichim (Acts) 7:32).
- **Elohim Avinu** Eloah the Father (Timtheous Bet (Second Timothy) 1:2).
- **Elohim Chayim** The Living Eloah (Yirmeyahu (Jeremiah) 10:10; Qorintyah Bet (Second Corinthians) 3:3; 6:16).
- **Elohim Echad v'hechakham** The Only Wise Eloah (Timtheous Alef (First Timothy) 1:17).
- **Ha-Av l'Yeshua haMashiach** The Father of Yeshua the Messiah (Qorintyah Bet (Second Corinthians) 11:31).
- **Ha-El Elohe Abika** Eloah the El of thy Father (Beresheeth (Genesis) 46:3).
- **Ha-Gedullah Bamaron** The Majesty on High (Divre HaYamim Alef (First Chronicles) 29:11; Ivrim (Hebrews) 1:3).
- **Ha-Gevurah** The Power (Marqus (Mark) 14:62).
- **Ha-Gaon** The Exaltation or The Excellency (Yeshayahu (Isaiah) 2:19; Kepha Bet (Second Peter) 1:17).
- **Ha-Rachaman** The Merciful One (Devarim (Deuteronomy) 4:31; Maaseh Shlichim (Acts) 17:11).
- **Ha-Shofet** The Judge (Shophtim (Judges) 11:27; Yaakov (James) 4:12).
- **Ha-Yotzer** The Creator (Romiyah (Romans) 1:25; Kepha Alef (First Peter) 4:9).
- **Hamvorakh** Potentate or Emperor or Sovereign or Supreme Ruler (Timtheous Alef (First Timothy) 6:15).
- **Ishi** My husband (Hoshea (Hosea) 2:16).
- **Kadosh Yisra'el** The Set-Apart One of Yisra'el (Yeshayahu (Isaiah) 30:12, 15).
- **Malbish Arumim** Clother of the Naked (Yeshayahu (Isaiah) 61:10).
- **Makom or haMakom** The Place (Shemoth (Exodus) 33:17-23).
- **Matir Asurim** Freer of the Captives (Yeshayahu (Isaiah) 61:6; Luka (Luke) 4:18).
- **Melekh haGoyim** King of the Nations (Gilyahna (Revelation) 15:3).
- **Melekh ha-melakhim** King of kings (Timtheous Alef (First Timothy) 6:15; (Gilyahna (Revelation) 17:14; 19:16).

- **Mechayeh Metim** Life-giver to the Dead (Melechim Alef (First Kings) 17:8-24); Maaseh Shlichim (Acts) 17:28).
- **Mechayeh haKol** Life-giver to All (Beresheeth (Genesis) 12:1-3; Zecharyah (Zechariah) 4:6).
- **Oseh Shalom** Maker of Peace (Romiyah (Romans) 15:33).
- **Pokeach Ivrim** Opener of blind eyes (Tehillim (Psalm) 148:6; Yeshayahu (Isaiah) 35:5).
- **Ribono shel Olam** Master of the World (Phylipsiyah (Philippians) 2:10-11); Qolesayah (Colossians) 1:16.
- **Ro'eh Yisra'el** Shepherd of Yisra'el (Yechezkel (Ezekiel) 34).
- **Rofeh Cholim** Healer of the Sick (Shemoth (Exodus) 15:26).
- **Somech Noflim** Supporter of the Fallen (Tehillim (Psalm) 145:14-21).
- **Shekinah** The Power and Presence of YHWH (Shemoth (Exodus) 24:16, 40:35).
- **Uri Gol** The New Sovereign for a New Era (Shophetim (Judges) 5:14).
- **Tzur Yisra'el** Rock of Yisra'el (Tehillim (Psalm) 78:34; Shmuel Bet (Second Samuel) 23:3).
- **Yah** The short form of YHWH (Tehillim (Psalm) 68:4).
- **Yotsehr Or** Fashioner of Light (Beresheeth (Genesis) 1:3).
- **Zokef kefufim** Straightener of the bent (Koheleth (Ecclesiastes) 1:15, 7:13).

Observe a moment of silence to reflect on where you are entering next– the Makom Kadosh (the Most Set-Apart Place).

THE MOST SET-APART PLACE (The Father of the Kingdom)

Welcome to the Most Set-Apart Place!

10. The Protocol of Avinu (the Father)

Aron haEhdut the Ark of Testimony or Witness

There is one Protocol to perform here.

10. The Protocol of Avinu (the Father).

This Protocol is about the Father of the Kingdom- YHWH. The Father is the goal and supreme purpose of the Temple. We need to understand we have entered into a place where only once a year the High Priest (the Kohen HaGadol) was permitted to enter (Wayiqra (Leviticus) 16:2-34).

The final piece of furniture in the Temple is the *Aron haEhdut*, the Ark of Testimony or Witness. The Ark of the Covenant represents the *Kesay Lavan* (White Throne) of YHWH in Heaven: the supreme seat of authority of the Universe (Shemoth (Exodus) 25:10-22).

The meaning of the *Aron haEhdut* the Ark of Testimony or Witness:

As the Mashiach of Yisra'el, Yeshua is **the Way (Derech)**, **the Truth (Emet)**, and **the Life (Chayim)**, but as the Abba of the Kingdom, Yeshua is YHWH.

“Toma said to Him, Master, we know not where You are going; so how can we know the derech (way)? הנה said to him, I am the Derech, the Emet (Truth), and the Chayim (Life): no man comes to My Abba, except through Me. If you had known Me, you would have known My Abba also: and from now on you know Him, and have seen Him” Yochanan (John) 14:5-7.

I now boldly enter into the Makom Kadosh (the Most Set-Apart Place) by the dahm (blood) of Yeshua.

It is at this place that we begin to acknowledge who the Eternal Father is.

It is revealed in Your Word;

“Toma said to Him, Master, we know not where You are going; so how can we know the derech (way)? הוה said to him, I am the Derech (the Way), the Emet (Truth), and the Chayim (Life): no man comes to My Abba, except through Me. If you had known Me, you would have known My Abba also: and from now on you know Him, and have seen Him” Yochanan (John) 14:5-7.

“Philip said to Him, Master, show us the Abba, and it will be enough for us. הוה said to him, have I been so long a time with you, and yet have you not known Me, Philip? He that has seen Me has seen the Abba; how then are you saying, show us the Abba?” Yochanan (John) 14:8-9.

“Do you not believe that I am in the Abba, and the Abba is in Me? The words that I speak to you I speak not from Myself: but the Abba that dwells in Me, He does the works. Believe Me that I am in the Abba, and the Abba in Me: or else believe Me because of the works” Yochanan (John) 14:10-11.

“I and My Abba are Echad (One)” Yochanan (John) 10:30.

YHWH Yeshua is the Derech, the Emet (Truth), and the Chayim (Life). HE IS THE ABBA YHWH!

We declare or read the Shema once more:

Shema Yisra'el: הוה Eloheinu, הוה Echad!
(Softly) *Barukh sheim k'vod mal'khuto l'olam va'ed!*

Hear, O Yisra'el: YHWH is our Elohim, the Eternal YHWH alone! (Devarim (Deuteronomy) 6:4).
Praised is YHWH's glorious majesty forever and ever!

Declare this seven times:

Echad Eloheinu gadol, הוה kadosh sh'mo (x7).

Our Elohim is One, great is our Sovereign YHWH Awesome is His Name.

Declare or read this once:

Barukh הוה Ham vorakh l'olam va'ed!

Praised be YHWH to Whom our praise is due, now and forever!

Barukh shem k'vod Malkhuto l'olam va'ed. Amein.

Praised is the name of His mighty Kingdom forever and ever. Amein.

The Master Yeshua revealed a mystery of the ages when He revealed the incumbent of the throne. As Messiah, Yeshua came to perform a task that no human being could accomplish. YHWH was the only person who could release Yisra'el from “the Torah of the divorced women” (Devarim (Deuteronomy) 24:1-4) that forbade a divorced woman from remarrying her former husband.

“When a man has taken a wife, and married her, and it comes to pass that she finds no favor in his eyes, because he has found some uncleanness in her: then let him write her a Get (divorce certificate),

*and put it in her hand, and send her out of his bayit (house). And when she is departed out of his bayit (house), she may go and be another man's wife. And if the latter husband hates her, and writes her a Get (a divorce certificate), and puts it in her hand, and sends her out of his bayit (house); or if the latter husband dies, who took her to be his wife; **Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; for that is abomination before יהוה** : and you shall not cause the land to sin, which יהוה your Elohim gives you for an inheritance” Devarim (Deuteronomy) 24:1-4.*

Yeshua, as the Abba, was the only person who could execute this protocol, which is symbolically played out in the role of the High Priest that he alone was separated and sanctioned to perform once a year. The Kohen haGodol was specifically authorized and empowered on the day of Yom Kippur to perform this task. On that Set-Apart Day, the High Priest entered the Most Set-Apart Place and sprinkled the dahm (blood) of a male lamb without a blemish on the *Aron haEhdut* (the Ark of the Testimony) prophetically showing what YHWH would Himself do to redeem His wife, Yisra’el (Ivrim (Hebrews) 10:11, 19-20).

YHWH memorialized that “future day” in a time capsule and called it Yom Kippur – a day in which Yahudah believes that YHWH forgives all sin when one performs the rituals of teshuvah.

We end the Protocols with the Apostles Creed– a statement of declaration of our faith and what we have discovered in this journey. You may put your own creed here.

The Apostles Creed

I declare;

“I believe in YHWH; Abba and husband of Yisra’el who became incarnate in the flesh through the Ruach haKodesh, born of the Almah Miriam (Virgin Mary) as Yeshua, Ben Ahdahm (Son of Adam), and as my Mashiah (the Messiah) He suffered according to the ratzon (will) of Elohim and was executed as YHWH in ransom for His Khala (Bride) Yisra’el and was buried. YHWH descended into Sheol (Hell) and on the third day at Havdalah (Shabbat evening); YHWH rose from the dead; He ascended into the Shamayim (Heaven) and made atonement for Yisra’el; and sitteth on the Kesay Lavan (the Great White Throne); From thence, YHWH shall come to rule the Malchut (Kingdom), wed His Yedid Khala (Beloved Bride) Yisra’el and appoint its melechim (sovereigns) who shall judge the living and order the Kingdom.”

Observe a moment of silence here to reflect on where you have entered! The Shekinah of YHWH! At this point, you should prostrate before Abba.

A truth that the prophet Yeshayahu had revealed some four hundred years earlier in these two pinnacle passages;

*“For to us a Child is born, to us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, The Mighty-El, **The Everlasting Abba**, The Sar Shalom (the Prince of Peace). Of the increase of His government and shalom (peace) there shall be no end, upon kesay Dawid (the crown of David), and upon his malchut (kingdom), to order it, and to establish it with mishpat (right ruling) and with tzedakah (righteousness) from now on even le-olam-va-ed (forever). The zeal of יהוה tzevaoth (YHWH of Hosts) will perform this. יהוה sent a Word into Yaakov (Jacob), and it has lighted upon Yisrael” Yeshayahu (Isaiah) 9:6-8.*

“Who has believed our report? And to whom is the Arm of יהוה revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He has neither form nor beauty; and when we shall see Him, there is no tifereth (beauty) that we should desire Him. He is despised and

rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. In truth He has borne our sicknesses, and carried our pain: yet we did reckon Him beaten, smitten of, Elohim and afflicted. But He was wounded for our transgressions, He was crushed for our iniquities: the chastisement for our shalom (peace) was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned each one to his own derech (way); and יהוה has laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a Lamb to the slaughter, and as a sheep before its shearers is dumb, so He opens not His mouth. He was taken from prison and from mishpat (judgment): and who shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people ami was He beaten. And they made His grave with the wicked, and with the rich people in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased יהוה to crush Him, and He made Him suffer; He has put Him to grief: when You shall make His being an asham (atonement) for sin, He shall see His zera (seed), He shall prolong His days, and the pleasure of יהוה shall prosper in His hand. He shall see the Light the result of the travail of His being, and shall be satisfied: And by His da'at (knowledge) shall My Tzadik Eved (righteous servant) justify many, for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the plunder with the strong; because He has poured out His being to death: and He was counted with the transgressors; and He bore the sins of many, and made intercession for their transgressions” Yeshayahu (Isaiah) 53.

Present your requests or needs in the order and understanding listed below!

CONCLUSION

At this point, you are now in the Presence of YHWH. This is where you can present your prayer needs and requests Face to Face to Abba YHWH. There are some rules here we must observe.

Rules about requests

1. **Be prepared.** Limit your request to seven short-term requests and seven long-term requests.
2. **Be current.** (i.e., in the short term) and not in the distant future (long-term).
3. **Be specific.** Avoid vague requests.
4. **Be realistic.** Request real possibilities.
5. **Be short.** Get to the point.
6. **Be diplomatic.** Know how to negotiate when He asks you.
7. **Be yourself.** Talk naturally and be yourself.

Remember always;

*“Be anxious for nothing; but in everything by tefillah (prayer) and supplication **with hodu (thanks)** let your requests be made known to יהוה ”* Phylpsiyah (Philippians) 4:6.

You may praise, worship, sing, dance, and read the Scripture or the Psalms in His presence for as long as you desire.

When you have finished, thank Abba YHWH for His audience.

Ani hoev otkha, Abba.

Todah rabah leha, Abba.

I love you, Father.

Thank you so much, Father.

Barukh haba b'Shem יהוה, Halleluyah!

Praised is He who comes in the Name of יהוה

HALELU B'SHEM

It is the solemn duty of every emet follower (Tzadik) of YHWH to praise the Name of YHWH. Both the TaNaK and Brit Chadashah teach that it is the responsibility of the Tzadik to praise His Name daily. Consider the following, which are only a few examples;

“At that time יהוה separated the tribe of Lewi, to bear the Ark of the Testimony of יהוה, to stand before יהוה to attend to Him, and to bless in His Name, to this day” Devarim (Deuteronomy) 10:8.

“Give hodu (praise) to יהוה, call upon His Name make known His deeds among the nations” Divre Hayamim Alef (First Chronicles) 16:8.

“The sons of Amram; Aharon and Moshe: and Aharon was separated, that he should sanctify the most kadosh (Set-Apart) things, he and his sons le-olam-va-ed, to burn incense before יהוה, to attend to Him, and to bless in His Name le-olam-va-ed (forever)” Divre Hayamim Alef (First Chronicles) 23:13.

“And in that day shall you say, BARUCH HA-SHEM יהוה, (Bless The Name) call upon His Name, declare His doings among the nations, make mention that His Name is exalted” Yeshayahu (Isaiah) 12:4.

“Give to יהוה, O you sons of the mighty, give to יהוה tifereth (esteem) and strength. Give to יהוה the tifereth (esteem) due to His Name; worship יהוה in the beauty of set-apartness” Tehillim (Psalms) 29:1-2.

“Sing forth the honor of His Name: make His hallel (praise) beautiful” Tehillim (Psalms) 66:2.

“Sing to Elohim, shir tehilot (sing praises) to His Name: extol Him that rides upon the shamayim (heaven) by His Name YAH, and gilah (rejoice) before Him” Tehillim (Psalms) 68:4.

“I will hallel (praise) the Name of Elohim with a shir (song) and will magnify Him with hodu (thanksgiving)” Tehillim (Psalms) 69:30.

“Give to יהוה the tifereth (esteem) due to His Name: bring an offering, and come into His courts. O worship יהוה in the beauty of set-apartness: fear Him, all the earth” Tehillim (Psalms) 96:8.

“Hallel (praise) יהוה ; for יהוה is tov (good): shir tehilot (sing praises) to His Name; for it is pleasant” Tehillim (Psalms) 135:3.

“Let them hallel (praise) the Name of יהוה : for His Name alone is excellent; His tifereth (esteem) is above the earth and the shamayim (heaven). O magnify יהוה with me, and let us exalt His Name together” Tehillim (Psalms) 148:13.

“Let them hallel (praise) His Name in the dance: let them shir tehilot (sing praises) to Him with the tambourine and harp” Tehillim (Psalms) 149:3.

“By Him, therefore, let us offer the sacrifice of tehilla (praise) to יהוה continually, that is, the fruit of our lips giving hodu (thanks) to His Name” Ivrim (Hebrews) 13:15.

What follows is a Tefillot Kohanim (Priestly prayer) for praising the great Name of YHWH.

BIRKAT SHEM GADOL

The Blessing of the Great Name

Face Yerushalem and say:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu, Halelu b'Shem.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us to Praise His Name.

Adonai, s'fatai tifach, ufee yageed, t'hilatekah.

Sovereign Elohim open my lips that my mouth may declare Your esteem.

Aleinu l'shabay-ach la'adon hakol, latayt g'dula l'yotzayr b'raysheet, shelo asanu k'goyay ha'aratzot, velo samanu k'mishp'chot ha'adamah; shelo sam chelkaynu kahem, v'goraleinu k'chol hamonam.

Va'anachnu korim umishtachavim u'modim lif'nay Melech mal'khay Ham'lakhim, hakodosh Barukh Hu.

We must praise the Elohim of all, the maker of heaven and earth, Who has set us apart from the other families of the Earth, giving us a destiny unique among the nations. Therefore, we bow in awe and thanksgiving before the One Who is Sovereign over all, the Set-Apart Blessed One.

Mi Chamokhah ba'aylim יהוה.

Mi Chamokhah ne'dar bakodesh nora t'hilot osay felay.

Who is like You, among the gods, YHWH.

Who is like You Set-Apart from all, awesome in praises, doing wonders.

Shehu notay shamayim v'yosayd aretz umoshav y'karo bashamayim mima'al, ush'chinat zob'gov'haym'romim. Hu Eloheinu ayn nod. Emet malkaynu efes zulato, kakatuv b'torato

"V'yada'ta hayom v'hashayvota El l'vave'kha, ki יהוה hu ha'Elohim bashamayim mima'al v'al ha aretz mitachat, ayn nod."

Kakatuv b'torahte'kha. יהוה yimloch l'olam va'ed. V'ne'emar: v'hayah יהוה yimloach l'Melech al kol ha'aretz; bayom hahu yihyeh יהוה echad, ush'mo echad!

"You stretched forth the shamayim, and laid the foundations of the Earth" (Yeshayahu (Isaiah) 51:13); You are our Elohim; there is none else. In truth You alone are our Sovereign Elohim, as it is written: "Know therefore this day, and consider it in your lev, that יהוה He is Elohim in the shamayim above, and upon the earth beneath: there is none else" (Devarim (Deuteronomy) 4:39). And it has been said; "And יהוה shall be Melech over all the earth: in that day shall there be יהוה echad, and His Name echad" (Zecharyah (Zechariah) 14:9).

Mal'kut'khara'u vanekha, bokay'a yam lif'nay Moshay;

"Zay ayli!" "anu v'am'ru; יהוה yimlokh l'olam va'ed!"

Your children saw your sovereign might displayed as you split the sea before Moshe. "This is my Elohim" they cried. " יהוה shall reign le-olam-va-ed!" (Shemoth (Exodus) 15:2, 18).

V'ne'emar: ki-fadah יהוה et-Ya'akov ug'alo miyad

Chazak mimenu. Barukh Atah, יהוה ga'al Yisra'el.

And it has been said; “For יהוה has redeemed Yaakov, and ransomed him from the hand of him that was stronger than he” (Yirmeyahu (Jeremiah) 31:11).

Praised is YHWH, Redeemer of Yisra’el.

Y’hay sh’meih raba m’vorach l’olam ul’al’may al’ma-ya.

Yitbarakh v’yishtabach v’yitpa’ar v’yitronmam v’yitnasay v’yithadar v’yit’aleh v’yit’halel sh’meih d’kud’sha, b’reekh hu, L’ayla min kol bir’khata v’sheerata tush’b’chata v’nechemata da’ameern b’alma v’imru. Amein.

L’ayla min kol bir’khata, v’sheerata, tush’ b’chata v’nechemata da’ameeran b’alma v’imru, Amein.

Let Elohim’s great Name be praised forever and ever. Beyond all praises, songs, and adorations that we can utter is the Set-Apart One, the Blessed One, Whom we magnify, honor, and exalt. And let us say Amein.

Beyond all blessings, hymns, adoration, and praises, which are uttered in the Universe, and they shall say Amein.

Gad’lu la Adonai itee, un’rom’mah sh’mo yachdav.

Proclaim the greatness of Elohim with me, and let us elevate Elohim’s Name together (Tehillim (Psalm) 34:4).

1. *Barukh Atah יהוה, El Shaddai magayn Avraham v’ezrat Sarah.*

Praised are You YHWH, the all Powerful Mighty One, Shield of Avraham, Protector of Sarah.

2. *Barukh Atah יהוה, Elyon, ha’El hakadosh.*

Praised are You YHWH, the Most High Mighty One, Who is Set-Apart.

3. *Barukh Atah יהוה, El Olam, Shehakol nihya bid’varo.*

Praised are You YHWH, the Mighty One of Eternity, Whose Word caused everything to be.

4. *Barukh Atah יהוה, El Dauth, Shekocho ug’vurato malay Olam.*

Praise are You YHWH, the Mighty One of Knowledge, Whose power and might fill the World.

5. *Barukh Atah יהוה, Mekadishkhem, chonayn hada’at.*

Praised are You YHWH, our Sanctification, gracious Giver of knowledge.

6. *Barukh Atah יהוה, El Gibor, Zokhayr hab’reet v’ne’eman biv’reeto v’kaiyom b’ma’amaro.*

Praised are You YHWH, our Mighty Elohim, Who remembers His Covenant and is faithful to His covenant and fulfills His Word.

7. *Barukh Atah יהוה, Tzemach, Matzmeeach keren yeshua.*

Praised are You YHWH, the Branch, Who causes the light of salvation to dawn for all the world.

8. *Barukh Atah יהוה, Yehoshua, M’cha-yay hamaytim.*

Praised are You YHWH, Our Saviour, Who resurrects the dead.

9. *Barukh Atah יהוה, Avinu, Harotzeh bitshuvah.*

Praised are You YHWH, Our Father, Who delights in repentance.

10. *Barukh Atah יהוה, Rhoi, Chanun hamarbeh lisloach.*

Praised are You YHWH, Our Shepherd, Who is merciful and always ready to forgive.

11. *Barukh Atah יהוה, Ropheka, cholay amo Yisra'el.*

Praised are you YHWH, our Healer, Healer of the sick of His people Yisra'el.

12. *Barukh Atah יהוה, Shaphat, ohayv tz'dakah u'misphat.*

Praised are You YHWH, our Supreme Judge, Who loves righteousness and justice.

13. *Barukh Atah יהוה, Tseba'ot, Mish'an umiv'tach la'tzadikim.*

Praised are You YHWH, of Hosts, Staff, and Support of the righteous.

14. *Barukh Atah יהוה, Melech, She'ot'kha l'vad'kha b'yir'ah na'avod.*

Praised are You YHWH, our King, Whom alone we serve.

15. *Barukh Atah יהוה, Tzidkenu, Goayl Yisra'el.*

Praised are you YHWH, of Our Righteousness, Redeemer of Yisra'el.

16. *Barukh Atah יהוה, Nissi, m'kabaytz nid'chay amo Yisra'el.*

Praised are You YHWH, Our Banner, Who gathers the dispersed of Your people Yisra'el.

17. *Barukh Atah יהוה, Yireh, M'varaykh hashanim.*

Praised are you YHWH, our Provider, for You bless earth's seasons from year to year.

18. *Barukh Atah יהוה, Shammah, haTov v'hamayteev.*

Praised are You YHWH, Who is there, Who is Good and does good.

19. *Barukh Atah יהוה, Tzur, Dayan haEmet.*

Praised are You YHWH, our Rock, Who is Judge of truth.

20. *Barukh Atah יהוה, Shalom Asah, Boneh Yerushalem.*

Praised are You YHWH, Maker of Peace, Builder of Yerushalem.

21. *Barukh Atah יהוה, El Roi, Shomayh tifilah.*

Praised are You YHWH, the All Seeing Elohim, Who hearkens to prayer.

יהוה Kadosh, Kadosh, Kadosh!

YHWH Kadosh, Kadosh, Kadosh!

יהוה Ensof m'lokhoh haAretz k'vodo. Ha'Ribbono shel Olam.

YHWH Eternal; all the Earth is full of His esteem. The Master of the Universe.

*Va'anachnu n'varaykh ya may'Atah v'ad olam Hal'luyah.
Kol han'shama t'halel Yah Hal'luyah.*

We shall bless Elohim now and forever Halleluyah! (Tehillim (Palm) 115:18).

Let every soul praise Yah. Halleluyah! (Tehillim (Psalm) 150).

*L'kha יהוה; hag'dulah, v'hag'vurah, v'hatif'eret, v'hanaytzakh v'hahod, kee khol bashamayim
uva'aretz.
L'kha יהוה hamamlakha, v'hamitnasay; l'khol l'rosh.*

Yours O YHWH, is the greatness, the power, the esteem, the victory, and the majesty, for all that is in heaven and earth is Yours. You O YHWH, are Sovereign; You are supreme overall.

*V'ayra'teekh lee l'olam. V'ayra'teekh lee b'tzadek, uv'mispat uv'chesaid, uv'rachameem.
V'ayras'teekh lee be'emuna, v'yada'at et יהוה.*

I will wed You to me forever. I will wed You to me with right and justice, with love and mercy. I will wed You to me with faith, and you shall know YHWH.

*Barahu, et יהוה hameevorakh.
Barukh יהוה hameevorakh l'olam va'ed.*

Praise YHWH Who is to be praised.
Praised is YHWH Who is to be praised forever and ever.

Sing or read this part:

*Shema Yisra'el: יהוה Eloheinu, יהוה Echad!
(Softly) Barukh sheim k'vod mal'khuto l'olam va'ed!*

Hear, O Yisra'el: YHWH is our Elohim, the Eternal YHWH alone! (Devarim (Deuteronomy) 6:4).
Praised is YHWH's glorious majesty forever and ever!

Declare this seven times:

Echad Eloheinu gadol, יהוה kadosh sh'mo.

Our Elohim is One, great is our Sovereign YHWH Awesome is His Name.

Declare this once:

Barukh יהוה Ham vorakh l'olam va'ed!

Praised be YHWH to Whom our praise is due, now and forever!

Barukh shem k'vod Malkhuto l'olam va'ed. Amein.

Praised is the name of His mighty Kingdom forever and ever. Amein.

ABOUT NO MANS ZONE

NO MANS ZONE was founded on the 70th Jubilee year 2009, the Jewish year 5769.

The Purpose of NMZ is set forth in these Scriptures:

NMZ Vision: Yeshayahu (Isaiah) 40:1-9; Yechezkel (Ezekiel) 37.

NMZ Mission: Yeshayahu (Isaiah) 61; Yirmeyahu (Jeremiah) 31.

NMZ Goal: Mattityahu (Matthew) 10:5-10; Marqus (Mark) 16:15-18.

All Scripture reference is from the RSTNE version



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