

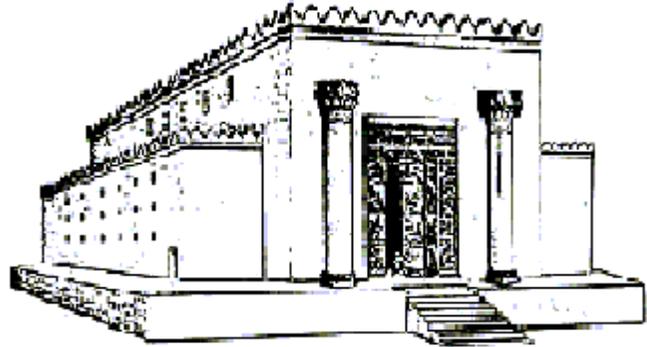


Worshipping in the Temple of God

"mine house shall be called an house of prayer for all people" (Isa 56:7)

So how are we supposed to worship God?
The Bible reveals fascinating details

concerning how mankind must learn to worship Him! The more that we get in tune with God's Holy Spirit, the more we realize that our very essence is closely associated with God's Holy Temple!



David, who set-up a tabernacle of worship and praise said, "But as for me, I will come into thy house in the multitude of thy mercy:

and in thy fear will ***I worship toward thy holy temple***" (Ps 5:7); yet, no holy temple existed at that time. His worship is a bit mysterious.

In this Bible Study we will learn and hopefully establish within our hearts important Biblical information and new revelation concerning the method through which we can effectively worship "toward thy holy temple!"

Our Basic Premise is: God's word reveals that we are priests serving in the temple of God, "Ye also, as lively stones, are built up a **spiritual house** (*temple*), an **holy priesthood** (*We are priests serving in the temple of God whose duty is*), to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). As a priest serving in the temple of God, you must understand that there is no difference between service and worship.

Collectively and individually the Church is the temple of God Almighty, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you . . . for the temple of God is holy, **which temple ye are**" (1 Cor 3:16-17). We not only serve in the temple of God, but we are the actual building blocks, which make up the temple! Is this a contradiction? How can we serve in a building that is actually part of our very being?

Let's begin by reviewing last week's Bible Study entitled, "Worshipping God;" (*If you do not have that study, you can obtain a copy form the World Wide Web at: <http://www.rivkah.org>*) we learned:

- information concerning the physical act of worship;
- specifics regarding how Abraham was part of that first act of worship that is clearly recorded in the Bible;





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- specifics regarding the location in the book of Genesis where we can find the first act of worship;
- how David set-up a tabernacle to worship God;
- what the seven categories of prayer are; and
- whose prayers God does and does not hear.

In this Bible Study we will learn that there are three distinct realms of prayer. We will relate these three realms of prayer to the tabernacle of Moses which "coincidentally," has three major sections. Similarly, we have learned in previous studies that there are three Biblically described divisions regarding the human being: Spirit, Soul, and Body! (*If you are not aware of the Rivkah Ministries Bible Study entitled "Spirit, Soul and Body" you can obtain a written copy and or sound file from <http://Rivkah.org> on the World Wide Web.*) Using all of these elements we will piece together a Biblical mosaic concerning worship. We will bring into focus all of these triads: the three realms of prayer; the three sections of the tabernacle; and the three components which make up the human being.

At this point, it is important for us to quickly review the concept of Biblical triads. The Bible repeatedly uses interrelated sets or groupings which regularly include three items:

- The Old Testament is divided into three divine sections
 - The Law
 - The Prophets
 - The Writings (Psalms)
- Three marks completeness of people groupings:
 - Abraham, Isaac, and Jacob
 - Shem, Ham, and Japheth
 - Gershom, Kohath, and Merari
 - Saul, David, and Solomon
 - Shadrach, Meshach, and Abednego
 - Peter, James, and John
- The three gifts of Grace are mentioned five (*grace*) times:
 - Faith
 - Hope
 - Love
- There is a three-fold nature of temptation (1 John 2:16):
 - "the lust of the flesh"
 - "the lust of the eyes"
 - "and the pride of life"
- Humanity battles three great enemies:
 - The world (*society*)
 - The flesh (*self*)
 - The devil (*satan*)
- Both the tabernacle of Moses and Solomon's Temple had three sections:
 - The Court
 - The Holy Place
 - The Sanctuary (Most Holy Place)
- There are three constituent partitions which make up human beings, (1 Thess 5:23):
 - Spirit
 - Soul
 - Body

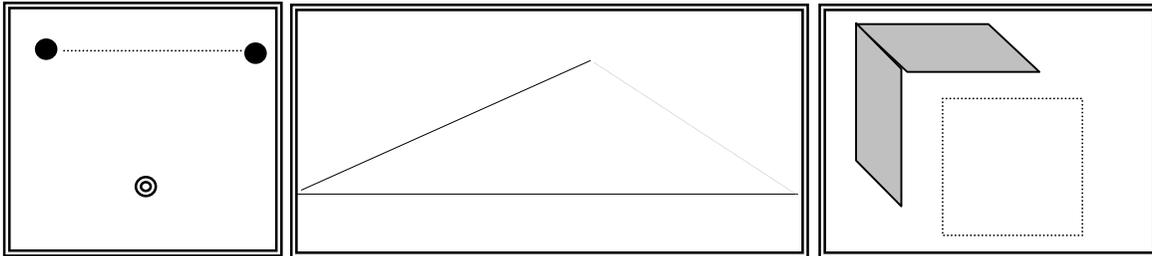


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The trinity, which we understand makes up the Godhead, is most certainly the original structure from which these Biblical triads were patterned. The natural world teaches

us that three is the quantity required to produce shape and form. Two points cannot possibly form a plane (*see picture below left*). Two straight lines cannot possibly enclose any space; notice that three lines are necessary to form a plane (*see picture below center*). Likewise, three dimensions are necessary to form a solid (*see picture below right*).

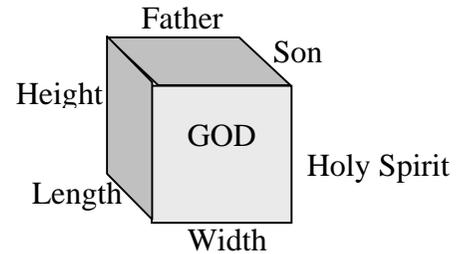


We can easily observe that three is the representation of the cube (*see cube below*). Three is representative of that which is solid, real, substantial, complete and entire.

Consider the following triad groupings as they form completion of each substance:

- Time (Past, Present, & Future)
- Construction/Building (Thought, Word, & Deed)
- Physical Creation (Animal, Vegetable, & Mineral)

For a more detailed study regarding triads, please review the **Rivkah Ministries Bible Study** entitled “Trinity Structure” you can obtain a written copy and or sound file from <http://Rivkah.org> on the World Wide Web.)



In the same fashion that three items are required to form that which is solid, real, substantial, complete and entire; so three distinct realms of prayer have been identified by our Lord. He said, “(1) *Ask*, and it shall be given you; (2) *seek*, and ye shall find; (3) *knock*, and it shall be opened unto you” (Matt 7:7). Through those words Jesus supplied us with this basic blueprint for prayer as he was sharing with the multitudes on the mountain. As Jesus was about to conclude His “Sermon on the Mount,” He taught concerning prayer, “when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matt 6:6). You may be aware that after those introductory remarks on the subject of prayer, Jesus delivered what is commonly referred to as “The Lord’s Prayer.” However, after that delivery Jesus seemingly deviated from His main subject of prayer and spoke concerning many differing and various subjects such as: fasting; laying up of treasure; the eye being the light of the body; His warning against trying to serve two masters; and His warning against anxiety pertaining to food, drink, and clothes; finally, Jesus focused on the subjects of judgment and being careful not to cast one’s pearls before swine. After His concluding remarks concerning those various topics, Jesus interestingly returned to the general subject of prayer. In Luke’s Gospel we recognize this transition back to prayer more clearly as Jesus shared a story about a man who at midnight had unexpected guests show up at his home, so he asked his neighbor for three loaves of bread. Jesus affirmed,



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"yet because of his importunity (asking) he will rise and give him as many as he needeth" (Luke 11:8). Luke and Matthew conclude this passage with the following words

of Jesus regarding prayer, "**Ask**, and it shall be given you; **seek**, and ye shall find; **knock**, and it shall be opened unto you: 8 For every one that **asketh receiveth**; and he that **seeketh findeth**; and to him that **knocketh it shall be opened**" (Matt 7:7-8). In using these expressions Jesus laid out for us a blueprint regarding the three realms of prayer: (1) the asking realm; (2) the seeking realm; and (3) the knocking realm.

We have already established that through this Bible Study we are going to investigate those three realms of prayer which are directly related to the major sections of the tabernacle of Moses and to the three constituent divisions of the human being. Obviously then, prayer is the focus of our study. However, before we can even get to the prayer portion of this study we desperately need to have a revelation of exactly, "To whom is it that our prayers are directed?" God reveals Himself to us in the same fashion that He revealed Himself to the patriarchs of old. In our last study, "Worshipping God," we found in Genesis 17 that Abraham engaged in the first Biblically recorded act of worship. However, God initiated the process by revealing Himself to Abraham in a way that he had never previously known, "the LORD appeared to Abram, and said unto him, (*'aaniy Eel-Shaday*) **I am the Almighty God**; walk before me, and be thou perfect" (Gen 17:1). What we do not immediately realize is that God revealed Himself to Abraham through those words! The first time that the name "*Eel-Shaday*" appears in the scripture is right here in this very passage. The revelation of God's name began the worship process. However, "*Eel-Shaday*" is not the only name of God that the Bible reveals! He has many names; each of them reveals something more splendid about His character. Therefore, before we get into the three realms of prayer, we will invest some time to gain more knowledge about the One to whom our prayers are directed. Indeed, it was prophesied that there would be a people who would focus on God's name, "a book of remembrance was written before him for them that feared the LORD, and that **thought (mediated) upon his name**" (Mal 3:16).

"Jesus" is the greatest of all names, "the name of the Lord Jesus **was magnified**" (Acts 19:17). Paul added, "Wherefore **God also hath highly exalted him, and given him a name which is above every name**" (Phil 2:9). Of course, the only name above Jesus is the, "Father's," as Jesus said, "**I have manifested thy name** unto the men which thou gavest me out of the world" (John 17:6). When Jesus taught his disciples to pray He actually started out by revealing two of the names of God, "Our **Father** which art in heaven, **Hallowed** be thy name" (Matt 6:9). God's name is so powerful that whenever a name of God is revealed, an accompanying blessing follows, "And Jacob asked him, and said, Tell me, I pray thee, **thy name**. And he said, Wherefore is it that thou dost ask after **my name**? And he **blessed him there**" (Gen 32:29). Throughout history God has little by little or progressively revealed His names to humanity. Notice, "And God spake unto Moses, and said unto him, I am the LORD: 3 **And I appeared unto Abraham**, unto Isaac, and unto Jacob, by the name of God Almighty "*Eel-Shaday*," but **by my name JEHOVAH was I not known to them**" (Ex 6:2-3). We must understand that God has revealed Himself progressively.

God holds His own name in the highest regard, "For from the rising of the sun even unto the going down of the same **my name shall be great among the Gentiles**; and in every place **incense shall be offered unto my name**, and a pure offering: for **my name shall be**



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great among the heathen, saith the LORD of hosts" (Mal 1:11). God especially did not want his name profaned among unbelievers, "And **I will sanctify my great name**,

which was profaned among **the heathen**" (Ezek 36:23). Notice the **ONLY** thing that God esteems above his name, "for thou hast **magnified thy word above all thy name**" (Ps 138:2). If God were not to uphold His Holy word, then His name would have no meaning!

The Hebrew word for "name" is "*shem*;" it conveys *the idea of definite and conspicuous position; and implies a mark or memorial of individuality; by implication it means honor, authority, and character*. We will consider just three of the many meanings that Webster's Dictionary applies to the word "name"— (1) a word constituting the distinctive designation of a person or thing; (2) the embodiment of a reputation; (3) to nominate for office: to appoint. Notice that all of these concepts apply during the first naming by a human, "Adam called his wife's name Eve; because she was the mother of all living" (Gen 3:20).

Let's focus now on the Major Revelations of the name of this being whom we wish to worship. Lets study His major names in the same order they were revealed to humanity:

The Major Revelations of God's Name:				
#	Scripture	Name	Meaning	Verse
1.	Gen 1:1	Elohiym	Creator	"In the beginning God 'Elohiym' created the heaven and the earth"
2.	Gen 2:7	Jehovah, Yahweh, YHWH	(My) Father, To Exist, Been – Am – Will be	"And ' Yahweh Elohiym ' the LORD God formed man" Notice: We learn through Moses that God did not reveal this name to Abraham, Isaac or Jacob (Ex 6:2-3).
3.	Gen 14:18	El Elyon	The Most High God	"And he was priest of ' Eel Elyown ' the most high God" Melchizedek knew God's name as "The most high God!"
4.	Gen 17:1	El Shaddai	Supplier, Nourisher	" I am the Almighty God 'Eel-Shaday' "; walk before me, and be thou perfect"
5.	Gen 18:3	Adonai	(My) Master	"My Lord, 'Adonay' if now I have found favour in thy sight"
6.	Gen 21:33	El Olam	Everlasting God	"and called there on the name of the LORD, 'Yahweh Eel Owlaam 'the everlasting God' "
7.	Gen 22:14	Jehovah Jireh	Provider, (My) Vision	14 And called Abraham the name of that place ' Yahweh-yir'eh 'Jehovah-jireh ' — I have a Riddle for you! *
8.	Ex 15:26	Jehovah Rophe	(My) Healer	" I am 'Yahweh rop'ekaa 'the LORD that healeth thee. "
9.	Ex 17:15	Jehovah Nissi	(My) Victory	"And built Moses an altar, and called the name of it ' Yahweh-Niciy 'Jehovah-nissi '"
10.	Ex 31:13	Jehovah Maqadish	(My) Sanctifier	" I am the LORD 'Yahweh m'qadishkem 'that doth sanctify you. " Ex 31:13
11.	1 Sam 1:3	Jehovah Sabaoth	Lord of Hosts	3 And this man went up out of his city yearly to worship and to sacrifice unto ' la-Yahweh ts'baa'owt ' the LORD of hosts in Shiloh.
12.	Judg 6:24	Jehovah Shalom	(My) Peace	"Then built there Gideon an altar unto the LORD, and called it ' YAHWEH-SHAALOWM ' Jehovah-shalom"
13.	Psalms 23:1	Jehovah Rohi	(My) Shepherd	" The LORD 'Yahweh ro'iy 'is my shepherd; I shall not want"
14.	Psalms 28:7	Yahweh `uziy uwmaaginiy	(My) strength & (My) shield	"The LORD is my strength and my shield"
15.	Isa 44:24	Yahweh Go ^a lekkaa	The redeemer	"Thus saith the LORD, thy redeemer "



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The Major Revelations of God's Name:				
#	Scripture	Name	Meaning	Verse
16.	Isa 45:18	Yahweh Bowree' hashamayim	. . . who created the heavens	"For thus saith the LORD" that created the heavens"
17.	Ezek 48:35	Jehovah Shammah	Presence He's There	"And the name of that city shall be from that day 'YAHWEH SHAAMAAH' The LORD is there.
18.	Jer 23:5-6	Jehovah Tsidqenuw	(My) Righteousness	"His name whereby he shall be called, 'Yahweh-Tsidqenuw' THE LORD OUR RIGHTEOUSNESS. "
19.	Dan 7:9	W ^a -`Atiyq Yowmiyn	Ancient of Days	"I beheld till the thrones were cast down, and the Ancient of days did sit"

Next, we will now focus on the various revelations of "I Am" in the order that they were revealed to humanity. The list is not exhaustive; there are many other forms of "I Am"

Revelations of (I am) "Aniy Yahweh "I am the LORD: that is my name"(Isa 42:8)!				
#	Scripture	Name	Meaning	Verse
1.	Gen 15:1	I am	Thy Shield & Exceeding Great Reward	"After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward "
2.	Gen 15:7	I am	The Lord that brought thee out	" I am the LORD that brought thee out "
3.	Gen 26:24	'Aanokiy (Yahweh) 'Eloheey 'Abraahaam	The God of Abraham	" I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."
4.	Ex 8:22	I am	The Lord in the midst of the earth	"I am the LORD in the midst of the earth."
5.	Lev 11:45	qaadowsh 'aaniy	Holy	"for I am holy"
6.	Num 18:20	I am	Thy Part and Thine Inheritance	"I am thy part and thine inheritance among the children of Israel."
7.	Isa 41:4	I am	The first and the Last	"I the LORD, the first, and with the last; I am he"
8.	Isa 44:24	'Aanokiy Yahweh `Oseh	The maker of all things	" I am the LORD that maketh all things "
9.	Isa 45:5	'Aniy Yahweh W ^a eeyn `owd	. . . and there is none else	" I am the LORD, and there is none else "
10.	Isa 45:19	'Aniy Yahweh dobeer tsedeq	I the LORD speak righteousness	"I the LORD speak righteousness"
11.	Isa 51:15	Yahweh 'Eloheykaa roga` hayaam wayehemuw	. . . thy God, that divided the sea	"I am the LORD thy God, that divided the sea"



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Revelations of (I am) "Aniy Yahweh "I am the LORD: that is my name"(Isa 42:8)!				
#	Scripture	Name	Meaning	Verse
12.	Jer 1:8	kiy- 'it ^a kaa ^a niy l ^h atsilekaa n ^a um-Yahweh	. . . with thee to deliver thee	"for I am with thee to deliver thee"
13.	Jer 3:12	kiy- chaaciyd ^a niy n ^a um- Yahweh	. . . merciful	"for I am merciful"
14.	Jer 3:14	Yahweh Kiy 'aanokiy Baa`altiy baakem	. . . married to you	"saith the LORD; for I am married unto you"
15.	Ezek 39:7 other variations Include: <i>Isa 43:3</i> <i>Isa 43:15</i>	Jehovah Kadosh b ^a Yisraa'eel <i>Mowshiy`ekaa</i> <i>Bowree'</i> <i>Yisraa'eel</i> <i>Malk^akem</i>	. . . The Holy One in Israel thy Saviour" <i>the creator of Israel, your King</i>	"So will I make my holy name known in the midst of my people Israel . . . and the heathen shall know that I am the LORD , " <i>Aniy Yahweh Qaadowsh b^a-Yisraa'eel</i> " the Holy One in Israel " - at times - ' <i>Aniy Yahweh Q^adowsh^akem</i> " <i>Mowshiy`ekaa</i> " (<i>The Messiah</i>) - at other times - ' <i>Aniy Yahweh Q^adowsh^akem</i> <i>Bowree'</i> <i>Yisraa'eel Malk^akem</i>

Greek References to God's name:

#	Scripture	Name	Meaning	Verse
1.	Matt 1:23	Theos	God	"shall call his name Emmanuel, which being interpreted is, (<i>Theos</i>) God with us.
2.	Matt 1:20	Kurios	Lord	"the angel of the (<i>Kurios</i>) Lord appeared unto him in a dream"
3.	Matt 5:16	Pater	Father	"glorify your (<i>pater</i>) Father which is in heaven"
4.	Mark 14:36	Abba	Father	"Abba, Father, all things are possible unto thee"

So who is this God before whom we are wanting to come and worship? God is Creator, (*My*) Father, The one who Exists, The Most High God, (*My*) Supplier, (*My*) Nourisher, (*My*) Master, Everlasting God, (*My*) Provider, (*My*) Vision, (*My*) Healer, (*My*) Victory, (*My*) Sanctifier, the Lord of Hosts, (*My*) Peace, (*My*) Shepherd, (*My*) strength & (*My*) shield, the Redeemer, who created the heavens, He who speaks righteousness, (*My*) Presence, the One Who is There, (*My*) Righteousness, Thy Shield & Thy Exceeding Great Reward, The Lord that brought thee out, The God of Abraham, The Lord in the midst of the earth, Holy, Thy Part and Thine Inheritance, The first and the Last, The maker of all things, and there is none else, who created the heavens, thy God, that divided the sea, with thee to deliver thee, merciful, married to you, The Holy One in Israel, "thy Saviour," the creator of Israel, the Ancient of Days, your King Jesus! That is merely a small part of His name!



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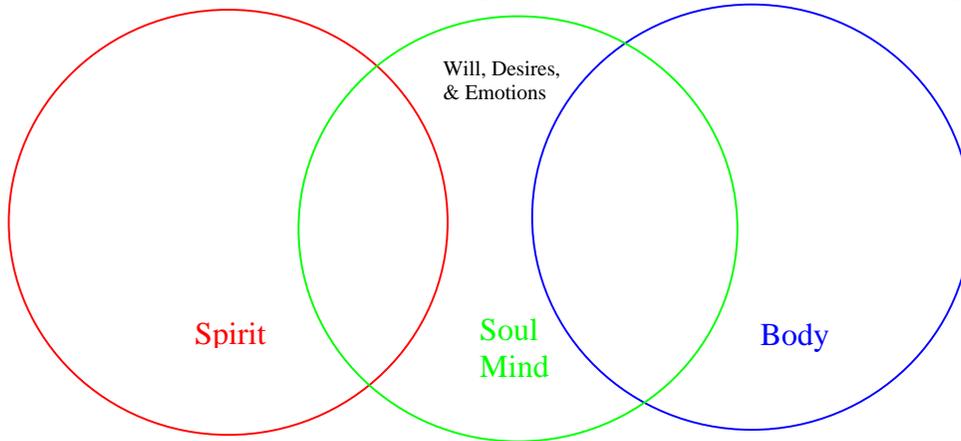
In whom do you place your trust? David wrote, "some trust in chariots, and some in horses: but **we will remember the name of the LORD our God**" (Ps 20:7). Let's grasp

the same understanding Jeremiah the prophet expressed, "Forasmuch as there is none like unto thee, O LORD; thou art great, and **thy name is great in might**" (Jer 10:6).

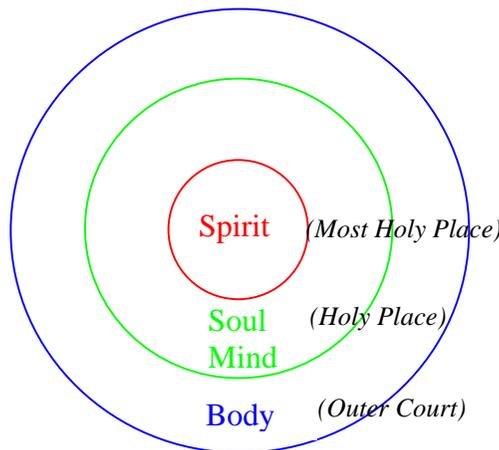
Realize that man is himself a trinity! We have already noted the **Rivkah Ministries** Bible Study entitled "Spirit, Soul and Body" (*you can obtain a written copy and or sound file from <http://Rivkah.org> on the World Wide Web.*) We remember Paul's clear, concise and foundational statement concerning the human makeup, "And the very God of peace sanctify you wholly; and I pray God your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess 5:23). Paul clearly states that we are made-up of three differing aspects or components, (1) Spirit; (2) Soul; and (3) Body. Now we can begin to make the link between the Holy Temple of God and our inner temple.

- (1) Most Holy Place
- (2) Inner Court (Holy Place)
- (3) Outer Court

(The three locations (above) represent the realms of Temple Worship.)



The spirit and the body are not connected. The soul (*our mind*) acts as the conduit between of the spirit and the body!

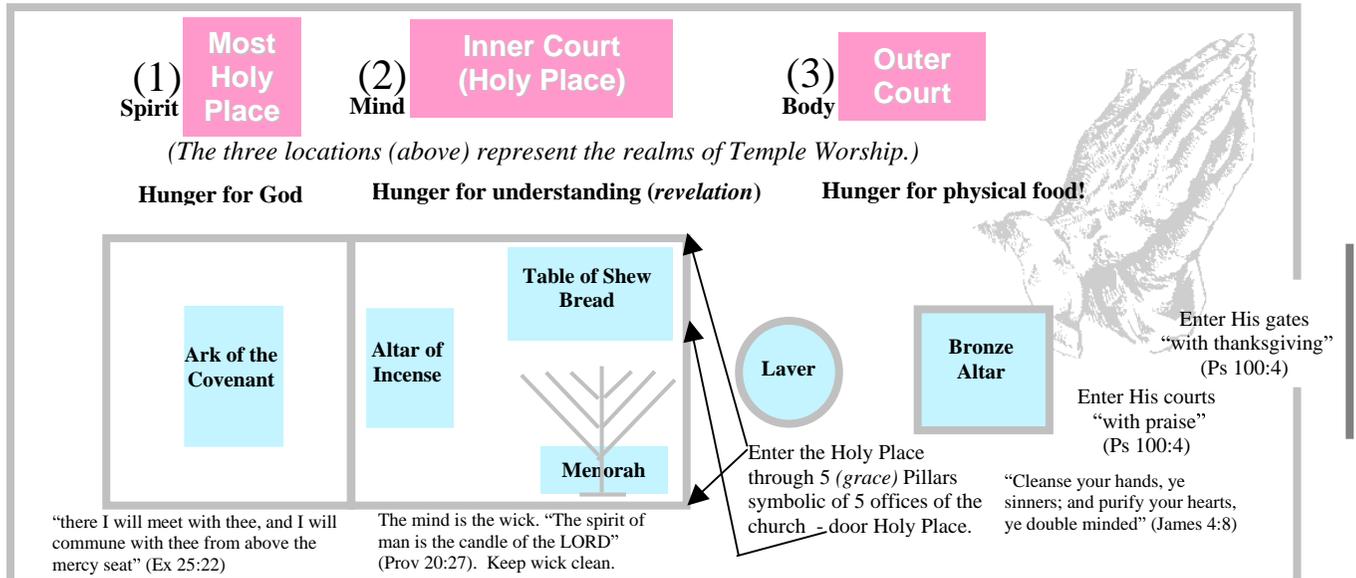


The three constituent partitions, which make up the human being: Spirit, Soul, and Body, represent the three realms of worship within the Temple of God

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Now, let us put it all together as we observe the structure and other elements within the Holy Temple. Through this process we will begin the association process.



Knocking Realm –says, "Lord Where are you?"
realm of knocking heavenly and divine

Audible words are not necessary; tears, groaning & utterances become one's language. We will not regularly move heaven until we enter into the Holy of Holies. This is spirit-to-spirit communing "I in them, and thou in me" (John 17:23). Others naturally recognize when we have been in this place!

Seeking Realm –says, "enter Holy Spirit!"
realm of the unknown

Words and thoughts commingle. This realm is seeking God (*in the soul - mind!*) We seek through satisfaction of Bread (*word on the table*); revelation of Light (*menorah*); the presence of the incense (*prayers*).

As we leave this realm the heart cries out for Jesus; our major goal is to be in the presence of God!

Asking Realm –says, "Get it off my shoulder"
realm of the known

Audible words are most common as we use words to ask. We will have prayer lists and prayer reminders. However, the war in the spiritual realm exists in this natural realm of prayer. In prayer, our mind wanders, we yawn and even doze off. Demons can influence evil thoughts in the outer court. So we need the altar of sacrifice and the laver to cleanse us. The voice of God is never heard in the outer court; however, God does hear our prayers. In this realm we need to bring our bodies into subjection.

As we leave this realm the heart begins to cry out for satisfaction, revelation, and *presence* (see below). The Holy Spirit helps (*intercedes*) for us.

Prayer is a form of exhaling us and inhaling the Lord! God is always exhaling; however, His breath will merely pass us by, if we are not inhaling. Here is a key to prayer: The heart without words is far superior to words without the heart!

Where specifically in the Temple of God are you worshipping? Do you know? This Bible Study is intended to help all of us find the location where we worship in the Temple of God, so we can progress.





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We will study this table by rows. Through the process we will work from the Outer Court into the Most Holy Place.

Parts of all Mankind	How bread (the word) nourishes?	Prayer Condition?	Where in the temple?	What is the source of light?	Speaking to and Hearing God
<p>Body</p> <p><i>This is the Asking Level!</i></p> <p>These believe that God answers prayer.</p>	<p>Needs</p> <p>“Ask, and it shall be given you” (Matt 7:7)</p> <p>“ye have not, because ye ask not” (James 4:2).</p> <p>“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil 4:6)</p>	<p>Trust</p> <p>“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.” (Matt 6:31-32)</p>	<p>Outer Court</p> <p><u>Brazen</u> Altar (Blood Sacrifice) or at the <u>Bronze</u> Laver (Washing of Water). Brass implies Trials! Bronze=Fire</p>	<p>Natural Light</p> <p>In the Outer Court the <u>physical sun is the only source of light.</u> Here, vision is limited to only those things that are natural. These must learn that there is more intense and powerful light available from God.</p>	<p>God hears the prayers that we utter while in the outer court. However, God’s voice is never heard in the outer court!</p> <p>These begin to sense an ear in their heart as they draw deeper into God’s word. This initiates a seeking process for more revelation.</p>
<p>Soul (Mind)</p> <p><i>This is the seeking level!</i></p> <p>These know that God is Good!</p>	<p>Mind (Revelation)</p> <p>“seek, and ye shall find” (Matt 7:7)</p> <p>This level is only in part – “But when that which is perfect is come, then that which is in part shall be done away” (1 Cor 13:10)</p>	<p>Renewal</p> <p>“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Rom 12:2-3)</p>	<p>Inner Court (The Holy Place)</p> <p>These must realize that they still need to advance to the next level!</p> <p>These know that they are hungry. They have advanced beyond milk and they are continually eating shew bread but not yet ready for spiritual meat!</p>	<p>This level is merely a transition to the next. We must move from the Holy to the Divine! Priests would maintain and light the Menorah. Oil and fire correspond to spirit filled Christianity! However, in the Holy Place, it takes both flesh and spirit to produce light! Often, when light comes, flesh gets confused about who produced the light!</p>	<p>Those who worship here learn to depend on their inner ear. This is the ear of the heart. The written word of God is the primary voice heard while in this Holy Place. These learn to hear with their hearts as (<i>rhema</i>) words occur more regular.</p>
<p>Spirit</p> <p><i>This is the knocking level!</i></p> <p>These know God!</p>	<p>Communion</p> <p>“knock, and it shall be opened unto you” (Matt 7:7)</p> <p>“there I will meet with thee, and I will commune with thee from above the mercy seat” (Ex 25:22).</p> <p>God’s priorities become ours “My meat is to do the will of him that sent me, and to finish his work” (John 4:34)</p>	<p>Fellowship</p> <p>“our <u>fellowship</u> is with the Father, and with his Son Jesus Christ” (1 John 1:3)</p> <p>These have reached the level where angels carefully listen to their words. They often use the “Word of God” in their requests, “ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word” (Ps 103:20)</p>	<p>Sanctuary (Most Holy Place)</p> <p>These have penetrated beyond the veil! They have arrived at the very Mercy Seat – Ark of God!</p> <p>By intercessory prayer these focus on others and operate in the Love of God, “Keep yourselves in the love of God,” (Jude 21)</p>	<p>Shekina Glory</p> <p>These get their light from God. From the Most Holy Place, There is no physical light in this section of the Temple. All light in the Most Holy Place comes directly from God! “God is light, and in him is no darkness at all” (1 John 1:5).</p> <p>Jesus said, “I am the light of the world” (John 8:12)</p>	<p>God is constantly speaking! Those who have pierced beyond the veil into the Most Holy Place commune with Him continually! The resulting (<i>rhema</i>) words from the Almighty constantly guide worshippers in their walk with the LORD!</p>

There is an increasing and sustaining quality associated with prayer and worship. What this means is that increase in spiritual ability is never lost. Once a person goes into the Holy Place they can get back to that same location with increasing ease. Indeed, once a person goes into the Most Holy Place, they ought never leave God’s presence; rather, they will look forward to their next private opportunity to worship before Him that His Spirit



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"mine house shall be called an house of prayer for all people" (Isa 56:7) might renew them! The point is that the three realms of prayer and worship are clearly distinguishable; however, once an individual becomes a Holy Place worshipper they

really won't need to spend much time in the outer court in future prayer sessions. Likewise, once a person becomes a worshipper in the Most Holy Place they will grow to attain that same level of worship more quickly in future worship meetings with the LORD.

Abraham's life is expressive of this deepening journey into worship. Let's observe this increasing and sustaining quality associated with prayer and worship in the life of Abraham, "Now **the LORD had said unto Abram**, Get thee out of thy country, and **from thy kindred**" (Gen 12:1). Here Abram is just a brand new convert to the whole concept of worshipping God. In his obedience he did obey; however, he did not completely follow the directions as were given, "Abram departed, as the LORD had spoken unto him; **and Lot went with him**" (Gen 12:4). Not only did Lot go but the whole family went along, "and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and **they came unto Haran, and dwelt there**" (Gen 11:31). The word spoken to Abram was that he should depart his country, "and **from thy kindred.**" Abram was supposed to go all the way to Canaan; however, he tarried with his family in Haran, "and they came unto Haran, and **dwelt there.**" Abram (75 years old!) remained there until the death of his father. The next few decades were a period in his life of trouble and turmoil; however he was always preserved and even prospered! *Coincidentally*, it was during this period that God made a covenant with Abram and confirmed the covenant with the blood of animals. Abram's prayer life was in the "asking realm," "And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir" (Gen 15:3). Abram's spiritual act of worship during this period could be likened to priests who worship/serve in the outer court at the altar of sacrifice and bronze laver of washing.

Twenty-four years later, "when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God *"Eel-Shaday;*" walk before me, and be thou perfect" (Gen 17:1). Here we find Abram receiving new revelation from Almighty God. This is indicative that his worship life had moved beyond the outer court and into the Holy Place. We discover that his name was changed as the Hebrew, "*hey*" **H** (*which represents the breath of God*) was added to his name. He was also introduced to a new covenant through circumcision in his flesh. It was not long before the new man Abraham was ready to move to an even higher level of worship!

The account of Abraham's move toward the Most Holy Place of worship begins with Almighty God making a request of him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen 22:2). Abraham proved obedient; he even began the process of sacrificing Isaac, "And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: **for now I know that thou fearest God**" (Gen 22:11-12). We know that Abraham actually began to commune spirit to spirit with God Almighty, "And Abraham called the name of that place Jehovah-jireh (*my vision; my provider*)" (Gen 22:14). Abraham said, "In the mount of the LORD it shall be seen" (Gen 22:14). This was a deep and profound prophecy concerning Jesus; however there was even more!

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"mine house shall be called an house of prayer for all people" (Isa 56:7)

Now here is a powerful aspect of the story that was only hinted at earlier. Here is the answer to the riddle that was noted on page 5, number 7. Abraham's act of obedience and worship brought him to a heightened level of worship and understanding that overshadowed anything he had previously experienced. Abraham named the place according to the vision of provision that he had received from God! Abraham became confident in the understanding that when God guides He provides! He experienced at the deepest level the idea that where God gives vision, He also gives provision! In naming this place "Jehovah-jireh," Abraham actually prophesied as he spoke of the Eternal characteristics of Almighty God. These characteristics had not yet been revealed to mankind! Remember Moses recorded, "**by my name JEHOVAH was I not known to them**" (Ex 6:2-3). Abraham's act of faith in naming the place was proof that he had earlier been propelled beyond the veil into the highest realm of worship and prayer; you might remember that we earlier noted, "Others recognize when we have been in The Most Holy Place!"



This same concept is observable in the life of Jacob, Joseph, Job, and many others. As an example notice that Job received direct revelation through the audible voice of God as he said, "I have heard of thee by the hearing of the ear: **but now mine eye seeth thee.** (*Jehovah-jireh meaning my vision; my provider*) 6 Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6). After that Job interceded for his "friends" and he was blessed with double what he had previously enjoyed.

What have we learned in this Bible Study? **We must enter into that Most Holy Place of God!** For He says, "And there **I will meet with thee, and I will commune** with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony" (Ex 25:22). Notice the wings extended over Abraham in the picture (*above*)! Like Abraham, we too must dwell between the wings of the Almighty, "He that **dwelleth** (*as in to settle or to marry*) in the secret place of the most High shall **abide** (*stay permanently*) under the shadow of the Almighty" (Ps 91:1)

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