

Note to get:
**Jake Cooper's
Jerusalem
Schematic?**

*Observations for Our Time
Volume One: Perspective
Benefits of Being Observant*

8

Signs Posted Along the Way

Are you on the right path...

In the previous chapter, a promise was made to explain the reasons behind placing *Tsyown* / Zion upon the ridgeline of *Mowryah* / Mowryah revealing why the first sign along the way rises out of the ruins of the City of *Dowd* / David and why the last will be erected upon the barren summit of the world's most important place. But far more than just resolving a curiosity, I hope to explain the purpose of *Tsyown* revealing what the Signs Posted Along the Way mean to the God who established them, and what they say to us, for whom they were intended.

To do so, we will have to consider what Yahowah has had to say about *Tsyown*'s association with the City of *Dowd* / David while remaining cognizant of the special relationship that exists between Yahowah and His favorite son. Our perspective will be framed by the events that occurred on *Mowryah* / Moriah one thousand years earlier, between Abraham and his son, **Yitschaq / Isaac**, and their interactions with Yahowah and His Son, Yahowsha'. Along the way, we will consider what God had to say about His home, the one prepared by Dowd and built by Solomon, and its restoration as the Millennial Home – which Yahowah, Himself, will construct upon His return.

While we have a lot of new and fertile ground to plow, I'd like to begin by reviewing where we have been, with the prophetic statements that brought us to this place. If you recall, the first mention of *Tsyown* in *Yasha'yah* / Isaiah appeared in the eighth statement of the opening chapter. Yahowah was presenting His enduring solution to religious rebellion. In context, our prophetic introduction to *Tsyown* began...

“Listen, Spiritual Realm, and choose of your own accord to pay attention and respond, Material Realm, because Yahowah has spoken, ‘I reared My children, lifting them up, helping them grow, and enabling them to be great. I raised them, taking them to a higher place, but they have actually rebelled against Me. (1:2)

A cow, one who looks, sees what is around him, and views the world from the proper perspective, is aware and recognizes his creator as the one who gave birth to him but not an ass, a stubborn domestic beast of burden, regarding his Lord. Yisra'el, those who Struggle and Fight with God, does not know and remains unaware. My people have failed to consider this connection and thus they do not understand. (1:3)

Woe to an errant and blameworthy nation acting like Gentiles, severely stubborn and heavily laden, dulled and unresponsive with the corruptions and the guilt associated with perverted distortions. They are the offspring of errant and evil children who have become corrupt and destroyed because they lack integrity. They have rejected and abandoned Yahowah. They despise and actually revile, harboring contempt for the Set-Apart One of Yisra'el. They have become strangers, alienating themselves. Having gone backwards, they are headed in the wrong direction. (1:4)

For what reason, and on whose account, do you want to be continually afflicted and devastated over and over again, associating with and adding to your obstinate and hostile rebellion? The entire head is impaired with disease. The entire heart, and thus the ability to exercise good judgment, is cramped up and infirmed. (1:5) From the sole of the foot and all the way up to the top of the head, there is nothing in them that is healthy or sound. They are emasculated and castrated, battered and bruised. Their raw and rotten wounds from this devastating and deadly plague have not been cleansed, medicated, nor bandaged, not even soothed with olive oil. (1:6)

Your land will become lifeless and ruined. Your cities and towns will be consumed by fire. Your soil, conspicuously in your presence, will be devoured and destroyed by illegitimate foreign foes, the most nauseating of whores. They will bring devastating perversity and adversarial transformations, akin to being overthrown by alienated enemies. (1:7)

But the daughter of Tsyown, the Conspicuous Signs Posted to Mark the Way, will be preserved and left as a reminder. It will be like a sheltered place for living in a vineyard, like an overnight cottage for a watchman in a challenging, ill-treated garden filled with stubble and chaff, like an awakened encampment preserved by the observant.' (1:8)

Unless Yahowah, of the host of spiritual messengers, had not spared and preserved a remnant on our behalf, as a few survivors then, like Sodom, scorched and burning, we would have been, and approaching Gomorrah, a tyrannically manipulated depressed habitation, we would be likened and compared. (1:9)

Choose to listen to the Word of Yahowah, leaders of the Scorched and Burning, and listen intently, perceiving what is said and then respond appropriately to the Towrah Teaching, Guidance, Direction, and Instruction of our God, you people of the Tyrannical and Manipulated Habitation. (1:10)

‘By what means do you think that I can be approached by the great multitude, exalted aspects, and rabbinic nature of your sacrifices?’ asks Yahowah. ‘I have literally fulfilled, satisfied, and completed the uplifting offerings to rise associated with the male lambs. Moreover, the lipid tissue of overfed fatlings and the blood of bulls, lambs, and goats, I do not want or desire. (1:11) For if you try to approach to look upon My presence, who or what was it that sought this beggary from your hand, thereby to tread upon the blowing of My trumpets in My court? (1:12)

You should not increasingly and habitually come, continuing to bring devastatingly worthless, completely invalid, and deceptively futile tributes, gifts, and offerings. Incense is a detestable abomination to Me. I cannot comprehend, I cannot endure, nor can I overcome the deceptive and disastrous falsifications associated with your oppressive and lifeless religious assemblies because they hinder and withhold the benefits associated with the Time of Renewal, the Shabat, and the calling out of the *Miqra*’ – the Invitation to be Called Out and Meet. (1:13) Your monthly times of renewal and your designated meetings, My soul hates. They have actually become an annoying problem to Me. I am weary of enduring their duplicity. (1:14)

So when you spread out of the palms of your hands, I will hide My eyes, but also My presence, from you. Because you choose to make many worthless rabbinic prayers, abhorrent pleas, and repulsive petitions, I will not be listening. Your hands are full of the shedding of the blood of life, and your fingers are full of iniquity. (1:15) Choose to actually wash **yourselves and**, of your own freewill, remove the impurities, bathing yourself using an abundance of water, demonstrating a desire to be free of foreign sediment and impure substances, to be upright and acquitted. And then, of your own volition, reject and turn away from your evil and counterproductive rituals, these things you have done before My eyes, thereby preventing becoming invalidated or seen as unethical, improper, and errant. (1:16)

Desire learning, be receptive to being taught, and be open to instruction, to being right, to being better, and to prosper. Seek, choosing to enquire about the means to justly resolve disputes and to exercise good judgment. Live an upright life, walking the right way, serving as a guide for those who are oppressed by human institutions. Be judgmental, pleading on behalf of the fatherless child, especially those who are searching. Quarrel, verbally

contending with, even ridiculing the congregation of the bound, dumb, and forsaken. (1:17)

Please, let's go for a walk because I want to continuously engage in rational dialog,' says Yahowah. 'Even if your sins are as crimson, like snow, they shall be made white. Even if they are continually as ruddy red and as dirty as crimson, they shall be like wool. (1:18) If you are genuinely willing and listen, by way of the good and beneficial qualities of the Land, you shall be continually nourished. (1:19) But if you consistently refuse to agree and continually withhold your consent and are rebellious, by the sword, you shall be devoured, because, the mouth of אִיִּם has spoken it. (1:20)

How, and by what means, has this city, which was once filled with enduring truth, become like a whore? The fair, accurate, upright, and vindicating path to execute good judgment regarding the righteous means to justly resolve disputes had once dwelled in her, even through the darkest hours. But now, they have become murderers – causing many to die needlessly. (1:21)

Your silver, your money in general, and that which you yearn for, have become impure, worthless dross. Your alcoholic drinks are diluted in the sea. (1:22) Your political and religious officials are defiant in their rebellion, and they are closely associated, sharing a common agenda, with kidnappers, slave traders, and thieves. Every one of them adores a bribe and chases after illicit inducements to buy influence, for payoffs, and rewards. They do not bring justice to the fatherless child. Quarreling with the congregation of the bound, dumb, and forsaken is not pursued by them.” (*Yasha'yah* 1:1-23)

In the midst of the perversity, in the place where the whore of religion was running amuck, Yahowah posted His signs in the most conspicuous place and then encouraged us to consider their message. Their text, He said, would benefit those who were “willing to listen to the Word of Yahowah and respond to His Towrah's Guidance.” As such, *Tsyown* represents the signs Yahowah posted in His Towrah to lead us away from the corruption of man to His home – a Home He has and will establish upon *Mowryah* – Revere Yahowah.

The second time we see *Tsyown*, Yahowah is making the same point. The monuments were designed to guide the observant individual toward the means God has established to justly resolve disputes. *Tsyown*, thereby, directs our attention to the *Mow'ed Miqra'ey* and away from man's religious replacements and counterfeits.

Let's pick up the story of *Tsyown* right where we left off...

“Therefore, this is the prophetic announcement of the Upright One of Yahowah of the spiritual implements, the Mighty One of Yisra'el, ‘Woe, pay

attention to this warning. I will be relieved of My adversaries. I will take vengeance on My enemies. (1:24)

Then I will turn My hand upon you in My desire to remove your impurities in the manner of natural cleaning agents. Your repulsive rubbish, and your worthless divisions, all of which I will choose to remove. (1:25) And I will opt to restore your judges, as it was at the beginning, along with your counselors who provide advice and direction, as it was from the start. Thereafter, for you to approach, Yaruwshalaim will be called, the “City of Righteous Vindication” and the “City of Confirmed and Enduring Truth.” (1:26)

Tsyown – the Signs Marking the Way, by the means to exercise good judgment regarding justly resolving disputes, shall ransom and redeem those who change their attitude and return the right way causing them to become innocent and upright. (1:27)

Then the downfall and destruction of the revolting rebels who defiantly transgressed the agreement will occur, along with the errant, blameworthy, and sinful, all together at the same time with those who have rejected, abandoned, and forsaken Yahowah. For they will perish, be destroyed, and vanish from sight, ultimately being incarcerated.” (1:28)

According to God, and He ought to know since He wrote and posted the signs, *Tsyown* demarks the way to becoming redeemed and vindicated. These signs denote the dividing line between those God views as family and those He considers foes. *Tsyown* separates the saved from the damned, the living from the dead. As such, nothing may be as important as knowing where these signs are located, realizing what they have to say, and recognizing where they lead. If exploring those answers isn't worth our time, what is?

As I shared previously, based upon what Yahowah has to say about *Tsyown*, I am convinced that, rather than existing as a separate mountain, Zion actually runs the length of Mount *Mowryah* / Moriah from the City of *Dowd* / David through the Temple Mount and up to the summit above Golgotha. All three aspects of *Mowryah* are relevant to Yahowah's story: the City of Dowd, the Temple Mount above it, and the actual summit of the mountain where Yahowah met with Abraham and against which Yahowsha' fulfilled *Pesach*, *Matsah*, and *Bikuwrym*. This chapter, then, will be devoted in part to providing the reasons behind this conclusion.

The third reference to *Tsyown* in Yasha'yah appears shortly thereafter, and it is addressing events occurring at the same time, 2,777 years removed from Yahowah's initial warning to Yisra'el circa 745 BCE. Now Yahowah is revealing the final resting place for His Home on Earth.

“This is the Word that beneficially Yasha’yah – Salvation is from Yahowah, son of ‘Amowts – the Trustworthy and Steadfast, observed in the prophetic vision concerning Yahuwdah – Relate to Yah and be Related to Yah and concerning Yaruwshalaim – Source from which Guidance and Direction Flow Regarding Reconciliation and Restoration. (2:1) It shall come to pass in the last days, firmly established, completed and enduring, the House, Home, and Family of Yahowah, will come to exist in proximity to the summit of the first and foremost mountain of the mountains, lifted up, supported, and sustained as part of these elevated places.

So then every Gentile shall flow forth with a joyful countenance, beaming with happiness, and shining brightly. (2:2) And many people who are part of the family shall travel, and they shall say, ‘Walk because we can, of our own volition, ascend to the mountain of 𐤀𐤃𐤁𐤀, to the House and Family of the God of Ya’aqob, and therefore of Yisra’el and the Covenant, so that He can fulfill His will and teach and guide us by means of His ways in order for us to choose to genuinely and continually travel about in His manner.

For indeed, because from Tsyown, the Conspicuous Signs Posted to Mark the Way, shall be brought forth the Towrah – the Source from which Teaching, Guidance, Direction, and Instruction Flow – the Word of Yahowah from Yaruwshalaim – the Source of Guidance on Reconciliation. (2:3)

Then He shall execute good judgment, being discerning by making appropriate connections, regarding the Gentiles, and He shall reasonably conclude that the enriched and empowered people who are part of the family are right, deciding to vindicate them once and for all. Then they shall beat their weapons for plows and their spears for pruning hooks. And Gentile nations shall not rise up towards Gentile nations, deploying weapons of war. They will no longer train or teach conflict ever again. (2:4)

House of Ya’aqob, choose to walk this way because then we can genuinely and continuously journey throughout space and time of our own volition in the light of Yahowah. (2:5)

Except, your people have rejected and abandoned the house and family of Ya’aqob, because they are full of the ways of Eastern antiquity and of fortune tellers, magicians, and those who practice sorcery by attempting to communicate with dead souls and demonic spirits like the Palishty, the foreign foes who invade the Promised Land, invoking fear by terrorizing, and with the offspring of foreigners, they clasp hands and engage in the business of mockery and ridicule. (2:6)

Their realm is filled with silver and gold. And there is no end to their treasures. Their land overflows with swift stallions, and there is no limit to

their chariots of war. (2:7) Their land is overwhelmed with religious images and false gods, the work of their hands. They convey their intent by bowing down in homage and allegiance to that which they have made with their fingers. (2:8) So humankind bows down in submission and fear, each and almost every individual is humiliated and humbled. So do not accept them, support them, endure them, or respect them.” (*Yasha’yah 2:1-9*)

God has answered many of our questions. Yahowah’s focus remains on *Yahuwdah*, *Yaruwshalaim*. This is where He will return to build His Home and establish His Family – doing so on His own initiative. The specific location within Jerusalem was also foretold: the summit of His first and foremost mountain – which would be the highest point on Mount *Mowryah*. His family will be sustained because of what Yahowah has done for us upon these elevated places and, thus, by everything that transpired along the ridgeline from Dowd’s home to Yahowah’s Home with the Temple Mount in between.

Although we are in *Yahuwdah*, it is now home to Gentiles who have embraced Yahowah’s *Beryth* Covenant and who have answered His *Miqra’ey* Invitations. Those who are now included in the Family of the God of Ya’aqob shall be as light, enlightened by the greatest Teacher of all, embarking on **a lifetime** of discovery. What’s more, Yahowah will be providing the directions necessary to keep His children safe as they explore the universe He created for their entertainment and edification. It will be a perfect blend of parental guidance and volitional freedom.

Especially germane to our study, we have just been told that *Tsyown* brings us to the *Towrah*. The Signs point the way to Yahowah’s Instructions. And the Directions provided by the Word of Yahowah lead us to and through *Yaruwshalaim* because it is God’s Source of Guidance on Reconciliation

Using His *Towrah* as the basis for adjudication, Yahowah will exonerate every surviving Gentile who made the proper connections, vindicating, adopting, enriching, and empowering those who read the signs correctly. And as a result, conflict will be replaced by contemplation.

In the previous chapter, by using *‘acharyth* to depict the timing, we recognized that God was speaking about what He is going to do in “the last days preceding the end of a period of time” and, thus, during the five days between *Yowm Kippurym* and *Sukah* in Year 6000 Yah. That correlates, the best I can determine, to commencing at sunset **in Jerusalem** on Monday, October 2nd and concluding before sundown on Friday evening, October 7th, in 2033 on the Roman Catholic calendar in use today. That is when Yahowah, after incinerating all of man’s religious and political rubbish, will establish an Earthly home for His family on the summit of His favorite place. And while that is *Mowryah*, it is not upon the Temple Mount. It

is neither the summit of Mount *Mowryah* nor the place Yahowah initiated the Covenant.

“*Tsyown* – the Signs Posted Along the Way” therefore depicts all four events which have and will take place on *Mowryah* over the course of eighty *Yowbel* (4000 years). This story begins with the arrival of Abraham and Yitschaq to *Mowryah* / *Moriah* at Yahowah’s request. Like Noah before him, Abraham listened to God and followed His directions. The result of accepting and acting upon Yah’s guidance was to confirm the *Beryth* / Covenant in Year 2000 Yah (1968 BCE). So while the mountain was correctly identified as “*Mowryah* – Revere Yah,” the meeting which foreshadowed Passover on this day, in this place, and for this reason serves as one of the most important “Signs Posted Along the Way.” It affirmed the correlation between the Covenant, God’s directions, and the benefits Yahowah would provide by way of His *Miqra’ey* – Invitations to be Called Out and Meet. And like the example of Noah, it puts us on notice that we need not only listen to God but also act, doing what He has requested.

The next step on this journey includes the establishment of the Kingdom of Dowd on this same mountain, culminating with His son, Solomon, building Yahowah’s Home in Year 3000 Yah (968 BCE). According to God, the Kingdom of Dowd will be reestablished upon His return, so it is especially relevant to this story. God’s Home, and the home of His beloved son, share a common view and a similar address, seeing that both are set upon the ridgeline of the same mountain. Momentarily, we’ll turn back to *Shamuw’el* to verify these assertions.

Continuing to survey the four most important events depicted by *Tsyown*, indeed, the four most important events in human history, occurred exactly one thousand years after the cornerstone of the Temple was set into place, Yahowsha’ and the Set-Apart Spirit honored the promise Yahowah had made regarding Passover, UnYeasted Bread, Firstborn Children, and the Promise of the Shabat – fulfilling the *Miqra’ey* of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* – all on *Mowryah*, all in 4000 Yah (33 CE), thereby enabling the benefits of the Covenant. If one considers, as I do, the upright pillar upon which the Passover Lamb of God was affixed, a sign post, then these events serve as the ultimate *Tsyown*. Golgotha, the site of *Pesach*’s fulfillment, is located directly above *Yirma’yah’s* / Jeremiah’s Grotto where the Ark of the Covenant is currently stored, and it is directly below the summit of Mount *Mowryah* where Yahowsha’s body was taken at the conclusion of Passover.

And finally, in Year 6000 Yah (2033 CE), God will do as He foretold, and return to this place, just as Yasha’yah predicted, erecting His Home. He will personally prove that *Mowryah* is where the Signs Along the Way have been Posted. From this perspective, *Tsyown*, like Yahowsha’, is more a statement of purpose than an actual name.

Now that Yahowah has reaffirmed, restored, and reestablished His family, He tells us that His children will come home. And you'll notice that, not once or twice but three times, God speaks of them "*halak* – walking" which serves to augment the realization that He had previously asked His Covenant children to walk away from human entanglements and then walk to Him. Now that we are with Him, we are going to stroll through the universe He has created for us to enjoy. Also interesting, as we shall learn in a moment, there are two intersecting measurements of 777 strides that speak to the location and elevation of the two most important sites on *Tsyown*.

In this regard, you may have noticed that *Tsyown's* reappearance at the end of this text, reinforces the idea that the Covenant's children will walk along the path designated by *Tsyown* to the summit of *Mowryah*. Further embellishing this understanding, *Tsyown* and the *Towrah* are juxtaposed in the prophecy connecting them, just as we have done.

When we walk, Yahowah wants us to be upright and unwavering and, thus, supplanting our heels. That way we will not veer away nor be pulled off of the path. This is what Ya'aqob means, and it explains why Ya'aqob became a synonym for Yisra'el.

Our Heavenly Father's role as a parent, is to "*yarah* – guide and teach" His Covenant children. That is the purpose of His *Towrah* which is where we find the terms and conditions for participating in His Covenant Family. It is also where we find the path that we are invited to walk in conjunction with the *Miqra'ey*, beginning with Passover. *Tsyown* marks the way, with the *Towrah*, the Word of Yahowah, and *Yaruwshalaim* working as an integrated whole to provide the necessary guidance for the trip of a lifetime, to the seventh dimension and the home of God.

As I mentioned a moment ago, since there are three places where the *Tsyown* are posted on *Mowryah*, we should not be surprised that each provide a compelling affirmation relative to the length of a man's stride, both in distance and elevation. That is why the Hebrew word for walk, *halak*, was used three times in the previous statement regarding the enduring nature of the *Towrah's* guidance and the Signs Yahowah has Posted to Show us the Way.

The lowest outcropping of Mount *Mowryah* / *Moriah* rises 1970 feet above the Sea which is 600 meters, equivalent to 600 strides by the average man. That is telling because six is the number of man who was conceived on the sixth day and Dowd, whose home was built here, was Yahowah's most beloved man. This occurs at the south end of the junction between the Kidron and Hinnon Valleys.

The actual summit of Mount *Mowryah*, where Yahowah will build His Home, reaches 2549 feet above mean sea level which is 777 meters, comparable to 777

human strides. Seven embodies Yahowah's purpose in having created human kind. Man, who is represented by the number six, with God, who is one, equals seven. The creation story played out over seven days. There are seven days of the week with the seventh set apart as special. There are seven *Miqra'ey*, representing the seven steps along our walk to God. There are seven lights in the Menorah with six on the flanks and one in the middle.

The summit of Mount Mowrah is found directly above the Golgotha embankment which served as the backdrop for the crucifixion on *Pesach*. This location is exactly seven-hundred-seventy-seven paces (and thus also 777 meters) northwest of where the Second Temple was located by way of the Damascus Gate.

I don't suppose that any of this is per chance.

As for the Temple Mount, it sits in the midst of the ridge, situated directly between the City of *Dowd* / David below it and the Summit of Mount *Mowryah* 40 meters above it, with the foundation of the Temple established at 2,424 feet (737 meters or strides) above the Sea. Forty is the number of completion in Hebrew, and there are three locations associated with the ultimate embodiment of seven in this place, and therefore 737 strides. **And** as affirmation of forty, it rained forty days and nights during the flood. After spending 400 years as slaves in Egypt, the Exodus lasted forty years. And Yahowah devoted forty days to sharing His Towrah with **Moseh**.

It is thought-provoking to be sure that the home of the man Yahowah loved most of all, Dowd, is 600 human strides above the Sea, in that six is the number of man created on the 6th day, a carbon-based lifeform with an atomic number of 6 whose stride is one meter in length: 3.28084 feet. Likewise, in that a meter is equivalent to the distance we cover with each step we walk with Yahowah, the actual summit of Mount Mowryah where Abraham and Yahowah met to affirm the Covenant is 777 strides above the Sea.

Yes, I'm repeating myself, but aren't you? This is so Yah.

Equally intriguing, from the original location of the Ark of the Covenant in the Second Temple to its present location beneath the summit of Mowryah (and thus also directly below the *Golgotha* escarpment) is 2,353 feet or 777 strides. The summit area remains uninhabited and undisturbed. There are no shrines, monuments, or other forms of human clutter on *Mowryah's* rounded peak. The single best building site in the most coveted city in the world is as it was during the time of Abraham just seventeen years shy of 4000 years ago.

The highest summit in Jerusalem is actually the Mount of Olives which is due east of the Temple Mount across the Kidron Valley. Olives is comprised of three hills, the highest of which is 2,639 feet above sea level and thus 800 strides. That's

also relevant because Yah uses eight to depict eternity, and the Set-Apart Spirit, the Mother of eternal life, is consistently associated with the properties of olive oil. As it relates to olives, they are the longest living tree in the Land and their oil serves as a metaphor for the Set-Apart Spirit because it lights the darkness, provides nourishment and healing.

There is a hotel and a church on the highest point of Olives and a menagerie of graves along the western face, but it matters not because Olives is the mountain that will be severed upon Yahowah's return. An earthquake fault will separate it into two, running east to west through it. The resulting fissure will destroy the Temple Mount along with the shrines to Satan that have been erected upon it. Also, the Church of the Holy Sepulcher will be swallowed by the earth. And through this new valley, living waters will flow east and west cascading into the Mediterranean Sea over Yisra'el's primary seaport while giving life to the Dead Sea on the east. I suspect that Yahowah will build a bridge over this river connecting Dowd's home to His Home. That has been God's intent from the beginning.

The summit of what is called "Mount Zion" today lies an equal distance to the west and across the Central Valley. It claims an elevation of 2,510 feet and is actually the largest mountain in Yaruwshalaim / Jerusalem, albeit not the highest.

However, what is referred to today as "Mount Zion" is not the *Tsyown* of which Yahowah speaks. You see, during the second half of the First Temple period, Jerusalem expanded westward, and its defensive walls were extended to include the entire Western Hill now called Zion. But the lines of demarcation were blurred by Nebuchadnezzar II, who completely destroyed the city in 586 BCE, obliterating historical landmarks while significantly impairing the people's memory of them, especially following their long detention in Babylon. After successive periods of intermittent rebuilding, Jerusalem was destroyed a second and third time by the Romans, first in 70 CE and then again in 133 CE. The people who forgot their God also forgot what He had said about *Tsyown*.

The Jewish religious traitor turned Roman historian, Josephus, never used the term, *Tsyown* / Zion, but he wrongly wrote that the "Citadel of King Dowd / David" was "situated on the higher and longer hill." This implied that the Western Hill was the location of the City of David which is why it is called Zion today. The fact that it is a more prominent location than the ridgeline below the Temple Mount caused the myth to be perpetuated throughout the long chasms of time.

This misperception continued under Christian Byzantine, Muslim, Ottoman, British, and Jordanian rule over Jerusalem with the latter forbidding Jews from visiting any of the sites made famous by the *Towrah* / Torah and *Naby'* / Prophets between 1948 and 1967. Man has a long history of being wrong.

Tsyown, considering what Yahowah has just revealed regarding it through Yasha'yah, and what He previously conveyed in 2 **Shamuw'el** / Samuel 5:7, must be co-located with “the City of Dowd / David.” And this location is known because the buried ruins surrounding the site have been the focus of a number of recent archeological digs. They all place the City of David just south of the Temple Mount along the southern portion of the Moriah ridge.

Further, once the First Temple was erected in Yaruwshalaim, *Tsyown's* name migrated there too – at least according to God. Also, in **Yasha'yah** 60:14, Yahowah affirms a second time that one of *Tsyown's* Signs was posted at the top of the hill, coterminous with the summit of *Mowryah*.

So there are three different, albeit closely related, locations for *Tsyown*, all of which are relevant, and each of which is located upon Mount *Mowryah*: Dowd's City, Yahowah's House / Temple, and the summit of the mountain where Yahowah met with Abraham, where Yahowsha' fulfilled *Pesach*, and where He will erect His Home for the celebration of *Sukah* from 6000 to 7000 Yah.



Yahowah's juxtaposition of *Tsyown* and the City of *Dowd* is fascinating. For those insights, we'll have to turn back the clock 300 years, and listen to what Shamuw'el had to say about Dowd circa 1008 BCE.

“Then all of the tribes of Yisra'el came to Dowd (*Dowd* – the beloved) at Chebrowm (*Chebrowm* – to associate and share) and said, ‘Behold, we are the very substance of your flesh. (2 Samuel 5:1) Even though yesterday, and heretofore, when Sha'uwl was king over us, you were the one who came out and led Yisra'el's return. Yahowah said to you, ‘You shall be shepherd of (*ra'ah* – you shall care about and tend to the needs of, lead, feed, enable, and protect) My family, of Yisra'el, and you shall exist as a leader and guide for Individuals who Engage and Endure with God.’ (2 Samuel 5:2)

And so all of the elders of Yisra'el came to the king at Chebrowm. And King Dowd cut for them a covenant (*karat beryth la hem* – established through separation for them to approach a family-oriented relationship agreement) at Chebrowm to approach the presence of Yahowah (אֲרָאָה).

They anointed (*mashach* – they applied olive oil to prepare and devote, setting apart to serve) Dowd as king over Yisra'el. (2 Samuel 5:3) Dowd was thirty years old at the beginning of his reign. He would reign for forty years. (2 Samuel 5:4) At Hebron he reigned over Yahuwdah for seven years and six months. And at

Yaruwshalaim, he reigned thirty-three years over all of Yisra'el and Yahuwdah. (2 Samuel 5:5)

And so the king and his men walked to Yaruwshalaim, towards where the Yabuwcy (*Yabuwcy* – Jebusites (Descendants of Jebus); from *buwc* – to tread upon and trample down) inhabited the land. And they said to Dowd, ‘You will not come here now. Because without a doubt, the blind (*‘iwer* – the unknowledgeable who are not observant and are thus ignorant and irrational) and the lame (*picach / pacach* – the permanently incapacitated who are crippled as a result of skipping Passover; akin to *pacyl* – as a result of religious worship and idolatry) shall cut you off, reject you, turn you away, and remove you (*suwr* – corrupt you, labeling you a dishonest, degenerate, fraud),’ they said, boasting that Dowd could not enter this place at the present time. (2 Samuel 5:6)

Nevertheless, Dowd captured the stronghold (*‘eth matsuwdah* – the mountain fortress serving as a defensive position as a result of a higher inaccessible hill or ridgeline) of Tsyown (*Tsyown* – Signs Posted to Mark the Way, a Monument to Identify the Proper Place and the Right Direction to Go Along the Path) which is (*hy’* – she is) the City of Dowd (*‘iyr Dowd*). (2 Samuel 5:7)

So Dowd said on that day, ‘Anyone striking the Yabuwcy should manipulate the water supply. And the lame and the blind (read: the ignorant, irrational, and religiously incapacitated) were shunned and detested (*sane’* – intensely disliked, viewed as adversarial, and unloved) by the soul of Dowd, therefore, and for this reason, it is said, ‘The blind and the lame (the ignorant, irrational, and religiously incapacitated) shall not come into the house. (2 Samuel 5:8)

And Dowd lived (*yashab* – established his dwelling place, settled, and remained) in the stronghold (*ba ha matsuwdah* – in the mountain fortress serving as a defensive position as a result of a higher inaccessible hill or ridgeline), and he called it (*wa qara’ la hy’* – and he called out with regard to her, summoning, inviting, appointing, and designating her), ‘the City of Dowd (*‘iyr Dowd*).’

And Dowd built (*banah* – established the home and restored the family) all around (*cabby* – on all sides of the surrounding area) from the terraces (*min ha milow’* – the system of retaining walls and supporting mounds used to level a parcel of undulating ground), including his home (*wa beyth*). (2 Samuel 5:9) And Dowd walked about, a walk through life which became greatly revered (*halak halak gadal* – traveled around growing great), because Yahowah (יהוה), the God of the spiritual implements (*tsaba’* – heavenly envoys), was with him.” (2 Shamuw’el / He Listens to God / Samuel 5:10)

We now have absolute and irrefutable confirmation that *Tsyown* and the City of Dowd are coterminous. And since we have unassailable archeological poof that


the “City of David” is on the lowest portion of the Mowryah ridgeline, directly below the Temple Mount, we know that this area is at least part of what *Tsyown* represents. And I say “part” because not only have we been told in Yasha’yah 1:8 that *Tsyown* would be preserved by Yahowah as a reminder, in Yasha’yah 2:3, we find Yahowah affirming a direct connection between *Tsyown*, His Home during the millennial celebration of *Sukah*, the highest summit of this mountain, His Towrah, and His Word. That makes *Tsyown* the most important set of signs posted anywhere in the universe.

Since there are nuggets here, bear with me a moment while I share a few of them (actually eighteen). Dowd’s name explains the kind of relationship Yahowah developed with His son, “Beloved,” and his name serves as a living metaphor for how He’d like to engage with us.

The meeting occurred at a place synonymous with Covenant: “*Chebrown* – to associate and share.” Those who attended, referred to Dowd as “the very substance of our flesh.” That was done to introduce the prophecy found two chapters hence, when we are told that Yahowsha’ will be a direct descendent of Dowd. Furthermore, since Pauline Christianity pivots on the Gnostic notion that the flesh is flawed, we see it used here as a compliment.

Long ago, the people choose Sha’uwl against Yahowah’s advice, and he failed miserably. Yahowah selected Dowd, and God’s choice succeeded long before he was king. Just as Moshe had led the Yisra’elites back home, and just as Yahowsha’ made it possible for Yisra’el to be restored into fellowship, Dowd led Yisra’el’s return to the Land, to the Towrah, to the Covenant, and to God.

Yahowah asked Dowd to “be a shepherd for His family” because this is God’s favored approach to leadership. It is how He, Himself, leads. A shepherd walks with his flock, speaks to and listens to his flock, sleeps and eats with his flock, and mends the ailments of his sheep. He protects and guides his flock, leading the sheep to shelter, food, and water. Yahowsha’ would also be a shepherd. But it would be Dowd’s failures in this regard that would cost many sheep their lives. It is what happens when a shepherd fails.

The covenant between Dowd and Yisra’el, Shepherd and Sheep, at “*Chebrown* – to associate and share,” mirrors the Covenant between Yahowah and His children. Yahowah guides us with His Towrah. It is the staff of the Shepherd. In this regard, the Hebrew word for God, ‘*el*’, consists of the head of a male lamb and a shepherd’s staff: , thereby showing the shepherd engaged with his sheep and leading by example.

Dowd’s life and lyrics provide a window to visualize Yahowsha’. This is the reason he was “*mashach* – anointed with olive oil in preparation to serve.” Yahowsha’ would be the “*Ma’aseyah* – the Work of Yahowah” as a result of being

anointed by the Set-Apart Spirit, represented by the olive oil. In this light, he like Yahowsha', began his mission at thirty. Yahowsha' would be tested forty days while Dowd was tested forty years. Dowd's reign in Yaruwshalaim concluded after thirty-three years, the age of Yahowsha' when He completed His calling.

Neither the blind nor lame find Yahowah, because He can only be known through observation and contemplation. That is why they are precluded from entering His home. It isn't that God has a problem with physical deformities, it's that He views an unwillingness to consider His Towrah and respond to it as handicaps that are too debilitating to overcome. This text is not about physical infirmities, but instead about a disabling attitude.

The religious are prone to oppose and demean those Yahowah has chosen. Those who are patriotic and militaristic are also inclined to be presumptuous, overly impressed with their prowess. The political pontificate, promising all manner of things they cannot deliver. But in the end, all of the noise is nothing more than an irritant to God, like scraping one's nails on a blackboard. He diverts the water supply and the parched of spirit wither away.

The word used to depict the "*matsuwdah* – stronghold" which is *Tsyown*, and which became "*iry Dowd* – the City of Dowd," is literally "the ridgeline of the mountain." Dowd's and Yahowah's homes are coterminous because God envisions camping out together. It is what *Sukah*, the culmination of the *Miqra'ey*, represents, with *Tsyown* pointing out the way to camp out with God.

We are told that Dowd "established the home and restored the family, building all around the surrounding area," an environment which ran from "the terraces to the home." The *milow'* describes the system of retaining walls that were used to level the ground along the western embankment of the lower ridgeline of the City of Dowd. Large sections have been unearthed by archeologists, verifying this depiction. The *beyth* is the "home" of Yahowah, a place where we find the foundations, floors, and walls of the City of the Beloved, today.

Dowd waked with Yahowah, and then he walked some more. So shall those of us who have similarly acted upon the terms and conditions of the Covenant. Yahowah conceived us to walk with Him. Dowd realized God's propensity for taking long strolls through life together, and came to respect Yahowah for it, which in part is why God revered His son. He made him extraordinary. No greater man has ever lived. And His legacy is recorded in his life and lyrics, the example and testimony of a man who was right about God.

Within moments of the time I translated this statement, I received a letter from a Covenant brother down under, in the land of Oz. A scientist by training, he explained why Yahowah constantly refers to Himself as the God of the *Tsaba'*. As a seven-dimensional being, Yahowah cannot fully enter the universe that He

created for us, so He uses His “*mal’ak* – messengers” to accomplish what He wants done. By way of example, Walt Disney, a three-dimensional being, cannot go into the two-dimensional world of his creation, Mickey Mouse. Walt’s capability and power infinitely exceed that of his cartoon, and yet the character he conceived cannot see him. The only way Walt can interact with his creation is to use implements: pencils, brushes, and pigments. Yah’s implements are *mal’ak*. They serve Him in as part of His *tsaba’*. So since this is how God interacts with His creation while we exist in lower dimensions, He introduces Himself to us as Yahowah of the *tsaba’* – spiritual implements.

There is more we can learn about the association between the City of Dowd, the Temple Mount, and the summit of *Mowryah* in conjunction with *Tsyown* from *Shamuw’el*, so let’s turn to the conclusion of the book. There is a story which reveals that even though Yahowah loved Dowd in spite of his flaws, when his poor judgment led people astray, there was a consequence.

After having sent his men out on a killing spree to fetch him a cup of water from a well in Bethlehem, only to pour it out on the ground, and then squandering the better part of a year counting the number of troops at his disposal, Dowd realized that he had damaged his relationship with Yahowah by failing to honor God’s request to shepherd His family. He had been called to guide and protect the flock, leading them to water. But he had done the opposite, using men to protect him and satiate his own desires.

“Now Dowd’s heart troubled him after he had counted the people, and Dowd said to Yahowah, ‘I have gone substantially astray with what I have done. So Yahowah, please forgive the guilt of your associate because I have acted very foolishly.’ (2 Samuel 24:10)

Then Dowd got up in the morning and the Word (*dabar* – statement and testimony) of Yahowah (𐤃𐤓𐤕𐤓) came to Gad (*Gad* – one who brings a brighter future and a more joyful state; from *guwd* – to overcome (also the name of the seventh son of Ya’aqob by Leah’s servant Zilpah)), the prophet, and the seer of Dowd, to say, (2 Samuel 24:11) ‘Walk, because you shall speak to Dowd, thusly, “Yahowah (𐤃𐤓𐤕𐤓) says three options I am providing for you to choose one of them which I will do to you.”’ (2 Samuel 24:12)

And Gad came to Dowd and he told him, asking him, ‘Shall you endure seven years of famine in your land, three months of yourself fleeing from the presence of your foes pursuing you, or the existence of three days of plague in your land? Now consider and decide what I should reply to the One sending me this communication.’ (2 Samuel 24:13)

Then Dowd said to Gad, ‘My distress is very great. Please, let us fall into the hand of Yahowah because His compassion and mercy is great, but not into the hands of humans.’” (2 Samuel 24:14)

Dowd wanted nothing to do with human institutions. He recognized that powerful men are universally bad – that they are his foes and God’s foes. But he, like Chawah three thousand years before him, misconstrued what God had said. Since it had been his own abuse of power that had led to this situation, as someone tasked with the mission of being shepherd and a role model, he should have chosen the second option, which was to personally flee from the presence of his foes as they pursued him for three months. No one else would be at risk – including Dowd. He had survived an onslaught of death threats from Sha’uwl for a much longer period of time. More importantly, he had written the 91st Psalm, and should have known that Yahowah’s promise to protect him was unconditional.

But that is not what he chose. And as a result, nearly one percent of the shepherd’s flock would meet a premature demise – seventy thousand of them. (Since we are told that 1.3 million men in Yisra’el and Yahuwdah were valiantly drawing their swords, there would be at least three to four times that many men, counting those too young, too old, too limited in capability, and too otherwise occupied, to fight courageously. With an equal number of women, the population would have exceeded seven million.)

My initial reaction to all of this was concern. Why would God be so disappointed and why respond so harshly? But then I thought about it some more. Dowd was special. Yahowah had facilitated his rise from an unknown shepherd to a level of success and fame no one else throughout time would ever experience – beginning with a single well-guided stone. Everyone knows his name. They know where he lived, what he did, and what he had to say in his psalms. He was chosen and he accepted the most important mission in the world – shepherding God’s family. And he blew it, big time. With each victory, with every accomplishment, he became more self-centered, more-absorbed, more self-assured, especially more self-indulgent. The boy who rose through reliance, having become Yahowah’s most beloved son, had now become so independent of the source of his enlightenment, empowerment, and enrichment, God wasn’t even talking to him any more – but was instead communicating through Gad.

Rather than lead Yahowah’s flock to living waters, he sent God’s sheep out on a deadly mission to fetch him a drink which he threw away. And then against the advice of everyone, he squandered his people’s resources to conduct a meaningless accounting of men who could be deployed to fight his battles, protect his interests, and defend him. He had become like Sha’uwl. He was acting like a Gentile king. And he had no excuse. He, of all people, knew better. And because he was the

chosen one, the implement and spokesman for the living God, he was tarnishing Yahowah's reputation and perverting His purpose.

So, Yahowah offered Dowd three options through Gad. That alone is revealing. Gad was Yahowah's prophet now that His counsel was no longer being sought by Dowd. And for all of those who have a conniption fit over translating *'elohym* as "God," Gad and God are written identically in Hebrew. Yahowah obviously didn't have an issue with the man's name.

Shepherds feed their flock. Dowd was derelict in this regard, so to convey the consequence of failing to appreciate this vital aspect of the job, there would be a seven-year famine if Dowd elected to remain self-indulgent. Since shepherds protect their flock from harm, and seek to heal them when they are injured or sick, Dowd's failure to put the safety and health of God's sheep ahead of his own, would result in a three-day pestilence, reflecting the way ungodly human institutions infect their societies with deadly plagues. And inexplicitly, Dowd chose this option, putting the lives of God's children at risk rather than be inconvenienced.

In a teachable moment, the most brilliant man who ever lived, missed the lesson. This was Adam eating from the wrong tree, Abraham promoting the wrong son, Moshe striking the rock. And since these men were all chosen by God, used by God, loved by God, this becomes an instructive situation for all of us. The reason so few people respond to the conditions of the Covenant and answer the invitations to the annual meetings, and thus live, is largely because the most influential members of society are vastly more concerned about themselves than they are God. Some grow thirsty, many become hungry, and most die, plagued by the self-indulgent religious and political schemes of their leaders.

God is offering to immortalize us, to perfect us, to adopt us, to enlighten us, to empower us, to enrich us, and most importantly, to work with us to assure our success. He asks very little of us in return, hoping that we accept His terms and benefit from what He is offering. And yet most squander this opportunity.

So in Dowd we see ourselves. In Dowd we see what happens when we fail to engage as shepherds. It cost Dowd nothing, save a nagging conscience, a stained reputation, and lost opportunities. But it cost seventy thousand sheep their lives. When we fail to listen to Yahowah or to respond appropriately once we are part of His family, our status within the Covenant does not change. His promises are unconditional. But our failure to use the time afforded to us and the resources He has provided to share what the Towrah says about His Covenant, can and will affect the lives of others who might have come to a knowledge of the truth had we done our part.

The other lesson is: listen carefully. Know and understand what God is saying before responding. Consider the options He has provided within the context of who

He is and what else He has said. Be thoughtful and considerate. Dowd's failure in this regard proved devastating. It is the same consequence endured by society at large, because very few people are observant, closely examining and carefully considering what God has to say.

The plague was "*shachath* – corrupting, blemishing, polluting, and sliming," which is to say it was designed to mimic the effect of religion. You will also notice that when Yisra'el was infected from Dan to Beersheba, the consequence was deadly, just as it is with religion. But since the remedy for religion resides in Yaruwshalaim, Yahowah would establish this place as such, preventing Dowd's failures from ruining His means to perfect the imperfect.

“So Yahowah caused a plague in Yisra’el from that morning until the time of the agreement. And the people died from Dan to Beersheba: seventy-thousand men. (2 Samuel 24:15)

Then the spiritual messenger stretched out his hand toward Yaruwshalaim to corrupt her (*shachath* – to mar and inflict ruin upon her, blemish and ravage her, pollute and slime her), but Yahowah (𐤆𐤃𐤅𐤃𐤁) grieved in regret (*nacham* – bemoaned and lamented the decision Dowd had made and as a result of His sorrow and compassion, He provided comforting relief (nifal imperfect passive)) regarding ('el) the shepherd's leadership (*ra'ah* – the one caring for the flock and those enabling disastrous and ruinous perversions, the personal advisor and the friends of wrongdoing, the associates of misery and suffering, the advocates of a bad attitude, the calamitous and misfortunate anxiety and distress advanced by those attending to the groom at a wedding), and He said to the heavenly envoy who was bringing the deadly and destructive condition (*mashchyth* – the circumstances which ensnare and corrupt, leading to rotting decay, death, and destruction) to the people, 'It is now ('*atah* – it has reached the point based upon the sequence of things and what follows) abundantly sufficient (*rab* – great enough). Pull down your hand (*raphah yad* – let your hand fall to your side, relent, lower your hand and leave them alone).'

Then the messenger of Yahowah (𐤆𐤃𐤅𐤃𐤁) appeared upon (*hayah 'im*) the threshing floor (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) of 'Arawnah ('*arawnah* – Light of the Ark; from '*arown* – ark of the Covenant, meaning informed freewill, akin to '*arukah* – to repair and restore a relationship and '*owr* – light), the Yabuwcy. (2 Samuel 24:16)

Yahowah realized that Dowd had made a mistake, and was looking for a way to accept responsibility, to make things right again between he and God so that he could once again shepherd His sheep. And since God is in the business of resolving problems, He was ready to vindicate the guilty.

“So Dowd spoke to Yahowah (יְהוָה) upon seeing His messenger crippling and condemning (*nakah* – afflicting and wounding, disabling and slaying, verbally criticizing) the people, saying, ‘Behold, I bear the blame for my mistakes (*chata*’ – I am culpable for erring and going astray, I have failed (qal perfect)) and I was wrong (*‘awah* – I was perverted, acting in a way that is contrary to the standard, bending, twisting, and perverting it), but these sheep (*‘eleh ha tso’n* – this flock), what (*mah*) have they done (*‘asah* – have they engaged in)? Please, let it be Your hand with me and with my father’s house.” (2 Samuel 24:17)

With God, it’s not about being good or bad, but instead right or wrong. And while good is never good enough, wrong can always be corrected and made right. Dowd acknowledged his mistake to be sure, but what won him favor with God was that he thoughtfully embraced the right approach. The same works for us. Once we refrain from that which is counterproductive, we are in a position to properly assess Yahowah’s guidance and make more appropriate choices.

“And Gad came to Dowd on that day and said to him, ‘Get up and ascend (*‘alah* – rise and be lifted up, climb to overcome), standing up, taking a stand (*quwm* – rising up, restored, and encouraged, becoming upright to build) to approach (*la*) Yahowah (יְהוָה), via a sacrificial altar (*mizbeah* – a place to make an offer of thanksgiving) in association with (*ba*) the threshing floor (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) of ‘Arawnah (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light), the Yabuwcy.” (2 Samuel 24:18)

“Dowd ascended (*‘alah* – stepped up, climbing up) consistent with (*ka* – in accord with) the word (*dabar* – statement and communication) of Gad because it was in accord with (*ka’asher* – consistent with the benefits of the relationship and according to) Yahowah’s (יְהוָה) instructions and directions (*tsawah* – guidelines, clearly communicated verbal message, teachings, and advice).” (2 Samuel 24:19)

This is a key element of the story. Dowd recognized that the message was from Yahowah because it was in accord with Yahowah’s previous instructions and directions, a.k.a., His Towrah. Yahowah continually asks us to stand up in His presence and to take a stand on behalf of what is right. He is ever ready to lift up those willing to step up. And our Heavenly Father has presented a series of sacrifices which are designed to vindicate those who step up and out to meet with Him during these occasions. Moreover, since separating grain from the chaff is one of Yahowah’s favorite metaphors to distinguish saved souls who are highly valued from that which is tossed aside and deemed worthless, a threshing floor next to his home was a perfect location. And lastly, the name of the man who owned this place,

'Arawnah – Ark of Light, described what would one day reside here: the Ark of the Covenant.

Dowd's respect for and familiarity with Yahowah's Towrah not only prepared him in advance to accurately discern that Gad was indeed speaking for God, his foreknowledge and prior experiences facilitated an appropriate response. A lifetime of devotion to the relationship, consistent scholarship, a continual willingness to listen and be discerning, combined with the desire to engage in a manner consistent with Yah's instructions, served Dowd's interests, and ours, as well as God's at this critical juncture in place and time.

Dowd did not have to be good, much less perfect. He had to be prepared and willing, capable of recognizing Yahowah's voice and predisposed to go where His words led. And that did not come without effort. Dowd was observant, closely examining and carefully considering Yahowah's Towrah. He was discerning, making the connections which led to understanding. And he was engaged, not only following Yahowah's advice, but sharing it with others.

There are three interesting metaphors associated with our salvation, all of which share something in common. Grain has to be milled to bake bread, grapes have to be crushed to create wine, and olives are pressed to make oil. The desired and useful product is separated from that which is tossed aside. Proper preparation requires effort. Life is akin to a threshing floor.

“Arawnah asked, ‘Why (*maduwa*’ – for what cause or reason, on whose account) has my lord (*‘adony* – my master) and king (*melek* – ruler) come (*bow*’ – arrived and returned) to his servant (*‘ebed*)?’ And Dowd said, ‘For the purpose of purchasing (*qanah* – buying and acquiring, creating a means to branch out and redeem, giving birth a means of recovery) your threshing floor (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) in order to (*la*) build (*banah* – establishing the home and restoring the family by erecting) a place to make an offer of thanksgiving (*mizbeah* – a sacrificial altar) to approach (*la*) Yahowah. So then (*wa*) the plague of death (*magephah* – the deadly pandemic associated with being wrong and resulting disapproval) will be continually held back (*‘atsar* – will always be restrained, detained, and constrained (nifal imperfect)) from the people (*min* *‘am* – away from the family).” (2 Samuel 24:21)

Humans are omnivores who thrive on the protein provided by meat. I say this because the animals being sacrificed served to nourish those who provided it. No animal was ever sacrificed to God, prepared for God, or given to God. But by using an essential element of our very existence, of life coming from life, of one animal being sacrificed for the benefit of others, God communicated an essential aspect of His plan. He would make the sacrifice required for us to live. This symbolism

facilitates our understanding and appreciation of Passover, causing it to be a celebration of thanksgiving. Yahowsha's body served as the Lamb of God, making the ultimate sacrifice for us on *Pesach*.

But Passover does not stand alone. When the blood of the *Pesach* lamb opens the door to eternal life, on this same day, and for the week which follows, we consume the purest meal the threshing floor can provide – grain baked into bread without yeast. Yahowsha's soul removed the sin which caused the plague of death from our souls on *Matsah*, carrying and depositing our rebellion into the one place Yahowah can never see it – *She'owl*.

Thereby, Yahowah paid the price to redeem His children, ransoming them from the same fate. That is why Dowd wanted to purchase the threshing floor. He understood how all of these things would work together to enable us to approach Yahowah. Our freedom came at a price. We were ransomed and redeemed, not stolen.

“Then ‘Arawnah said to Dowd, ‘I want Him to take it (*laqach* – of my own freewill, I want Him to accept it and receive it (qal imperfect jussive)) **because I want Him to lift up my lord the king, doing what is generous and good (*towb* – beneficial and pleasing) in His sight (*‘ayn* – from His perspective).**

Look, there are cattle for the uplifting offering (*‘olah* – the purifying means to become acceptable and rise), the threshing implements (*mowrag* – the sled comprised of heavy beams and stones used to separate grain from the chaff as part of the harvest), and the wooden yokes for the oxen. (2 Samuel 24:22)

All of this Arawnah gives, O King, to the king.’ And ‘Arawnah said to the king, ‘May Yahowah (יְהוָה), your God, choose to accept you, be pleased with you, and make amends with you (*ratsah* – may He desire to treat you favorably, mercifully reestablishing the relationship with you, delighting in you and approving of you because He is found of you (qal imperfect jussive)).” (2 Samuel 24:23)

Arawnah realized the significance of what was happening, that a means to cure the plague of death and approach the living God was being facilitated by what would transpire upon his threshing floor. And since he knew Yahowah, Arawnah recognized that God was not about to do any of this alone, and that Dowd, His favorite son, would play a significant role in the salvation of humankind. No doubt, he had listened to Dowd sing his psalms. That would have been sufficient.

And indeed, that is what occurred. Through Dowd and his son, Solomon, Yahowah prepared the home for the Ark of the Covenant, a place for man and God to meet. And Dowd would write about it, conceiving lyrics that explained what was being offered in this place. Noteworthy in itself, the first to benefit was a Gentile, Arawnah. He not only provided the proper place for this to occur, he offered the

initial blessing: “May Yahowah, your God, choose to accept you, be pleased with you, and make amends with you.” Every word is a *Tsyown*.

“But the king said to ‘Arawnah, ‘Absolutely not (*lo’ ky* – surely no). I will purchase (*qanah qanah* – I will buy, acquiring the means to branch out and redeem, giving birth to restoration by creating a means to recovery) **it from you with you being compensated (*min ‘atah ba machyr* – from you for a price, for value, by exchanging goods and services, out of my earnings and for money). **I will not take up** (*wa lo’ ‘alah* – I will not go up carrying up or offering up) **to Yahowah** (𐤏𐤃𐤏𐤃), **my God, offerings** (*‘olah* – an unjust, incorrect, purifying and uplifting offerings) **without basis** (*chinam* – for free, without compensation, gratuitously or undeservedly, in vain and to no avail, for no reason; from *chanan* – to implore or show mercy, favor, and acceptance).’ **So Dowd acquired** (*qanah* – purchased the means to branch out and redeem, giving birth to restoration by creating the means of acquiring renewal by way of creating an exchange), **accordingly, the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **and the oxen for fifty** (*chameshym* – the number of days from Matsah to Shabuw’ah and the number of years in a Yowbel) **shekels** (*sheqelym* – a monetary unit of equal weight to 180 grains of barley (approximately 11 grams or 0.4 ounces) of refined and precious metal) **of silver** (*keceph* – of earnestly longing and desiring or metal coinage comprised of silver).” (2 Samuel 24:24)**

Our salvation isn’t without basis. A price was paid. *Pesach* and *Matsah* cost God more than we can possibly imagine.

Said another way, there is no salvation without Passover and UnYeasted Bread. And while we pay nothing, we are asked to invest some time, not only to attend these Invitations to Meet with God, but also to read about them in His *Towrah*, *Naby’*, and *Mizmowr* so that we understand what Yahowah is offering, as did Arawnah and Dowd.

Silver, like gold, has retained its value throughout the ages. So, if you’d like to know how much the threshing floor cost Dowd, compare the price he paid for the property to other things you could acquire today for around \$275. That is the value based upon the conversion of shekels to grams with silver is trading for \$0.50 per gram today. But that’s not quite right. The oxen, even if there were just two of them, would have been worth over thirty shekels. Their yokes, the grinding sled they pulled, and the preparation of the threshing floor to make the bedrock smooth, collectively would have cost at least ten shekels. And that means that the most costly, most coveted, and most contested place on earth was acquired for fifty dollars – the price of a pair of cheap shoes. To put this into perspective, one of Dowd’s sons, Solomon, purchased Egyptian chariots for six-hundred shekels a piece, paying an additional one-hundred-fifty shekels of silver for the war horses to

pull them. And he amassed 1,400 of these – at a price of over one million shekels – nearly six million dollars. It is a wonder with priorities like these, Solomon was considered wise.

But it wasn't the amount of money that mattered, instead that a price was paid for the benefits which would emerge from this place and its association with God. Yahowah gives; He does not take. Yahowah redeems; He does not steal. Yahowah ransoms; He neither kidnaps nor enslaves.

Even for God, there would have been no merit in making the sacrifices of Passover and UnYeasted Bread had He not conveyed what He was doing and why He was doing it. His podium would be this threshing floor and the Temple build on top of it. His dissertation had been written in the Towrah. And the proclamation would be declared by this man, a deeply flawed individual, telling all who would listen that Yahowah was providing the means to perfect the imperfect. In this way, we would be lifted up and approach God, reconciled and restored.

“So then and there (*wa shem* – and now at that time based upon the name and reputation) **he built** (*banah* – he established the home and restored the family (qal imperfect active)) **a place to make an offering of thanksgiving** (*mizbeah* – a sacrificial altar) **to approach** (*la*) **Yahowah** (𐤅𐤓𐤏𐤍). **He ascended, lifting up purifying offerings** (*'alah 'olah* – he climbed up, taking and carrying up to offer up that which cleans and makes acceptable to ascend) **in addition to** (*wa*) **affirming an alliance of friendship while promising to reconcile and restore the relationship** (*shelem* – to be devoted to an accurate assessment of the agreed proposition, committed to earnestly seeking an affectionate and friendly covenant, approving and consenting to the fulfilment of the Covenant via recompense and restitution).

So then (*wa*) **Yahowah** (𐤅𐤓𐤏𐤍) **responded to the request in a prolific and abundant fashion** (*'athar* – replied, speaking voluminously and lovingly, multiplying the request into something far greater). **On behalf of the land** (*la 'erets* – to approach the land), **the plague of death** (*magephah* – the deadly pandemic associated with being wrong and resulting disapproval) **was restrained** (*'atsar* – was held back and detained) **from upon** (*min 'al*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God and also Those who Struggle and Fight with God).” (2 Samuel 24:25)

Yahowah came up with the antidote for humankind's plague of death. It would serve as a vaccine in a way, in that the cure required Him to use the disease, taking it upon Himself to stop the infectious nature of religion from plaguing and killing all humankind.

We turned to this section of Shamuw'el simply to prove that Tsyown and the City of David were conterminous. Zion is not a separate mountain, but instead

serves as signs posted on Mount Mowryah by Yahowah and Abraham, by Yahowah and Dowd, by Yahowah and Yahowsha' to show us the way home. And by considering what we have just learned, the way to God has become considerably clearer.

The conclusion of this story, which is recorded in parallel, is found in 1 Chronicles 21:27-28. **“Then (wa) Yahowah (יְהוָה) spoke (‘amar – communicated) to the spiritual messenger (la ha mal’ak – the heavenly envoy, implement, and representative) and he returned (shuwv – he restored) his sword that lays desolate (chereb – his weapon and cutting implement; from charab – to waste, destroy, and make lifeless) into (‘el) its sheath (nadan – scabbard, a protective covering offered as a gift designed to influence without a quid pro quo). At that time (ba ha ‘eth) when Dowd saw (ha huw’ ba ra’ah Dowd) that indeed (ky) Yahowah (יְהוָה) had answered him (‘anah huw’ – had responded to him), on the threshing floor (goren – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) of ‘Arawnah (‘arawnah – Light of the Ark; from ‘arown – ark of the Covenant, meaning informed freewill, akin to ‘arukah – to repair and restore a relationship and ‘owr – light), the Yabuwcy, he offered a sacrifice there (wa zabach shem).”** (1 Chronicles 21:27-28)

I shared this conclusion for several reasons. First, Yahowah uses His *mal’ak* as messengers and envoys. They do as He commands. They are implements of His will. The *mal’ak* are deployed because Yahowah must either set apart and dispatch a diminished aspect of Himself to intervene in our three-dimensional world or use His *tsaba’* – regimen of spiritual representatives to do His bidding. And in this case, since the mission was to show that man’s way is a plague of death, He did not want Yisra’el to end up fearing Him as a result. When Yah intervenes personally, it is to serve His children, not destroy them.

Second, the tool the *mal’ak* was wielding was hardly a sword. But when raised against the people its gleaming nature may have caused it to appear as such. There would be no word in our vocabulary to describe it today, and there certainly wasn’t then. The term selected to depict it, however, *chereb* is telling, because it also describes the chisel which would have been used to engrave the Ten Statements Yahowah etched in stone. It is a cutting tool. Also, when scribed in verbal form it speaks of “laying waste, causing destruction and desolation.” The point being made is that the plan Yahowah articulated is cast in stone, and it is about separating ourselves from an alliance with man to one with God. It is the only way to avoid the plague of death that infects all others, cutting off and wasting their potential.

Third, this implement was placed back inside of a “*nadan* – a protective covering offered as a gift designed to influence without a *quid pro quo*.” We are adorned in a similar protective covering, one comprised of Yahowah’s Light by

way of the Set-Apart Spirit as a result of the sacrifice Yahowah made on our behalf – a gift designed to influence us in the most favorable way with nothing expected in return.

And forth, a sacrifice is required to redeem and to ransom. Our salvation isn't free. It cost our God more than we can possibly imagine. And that was the symbolism on display in this place, a threshing floor, where the grain was separated from the chaff.

דוד

Dowd's life proves that Sha'awl, both the wannabe king and the self-proclaimed apostle, were wrong. A person does not have to "obey the Torah" to be saved by it. In spite of this and other indiscretions, Yahowah continued to love Dowd, announcing for all the world that his Beloved son was "*tsadaq* – right, upright, righteous, and vindicated."

Speaking of indiscretions, in Hebron Dowd fathered six sons with six different women in seven years. In Jerusalem, he fathered four sons, including Solomon, by Bathshua, and then nine more sons and one daughter with a variety of other free women. This accounting does not include those born to his concubines. So considering Yahowah's affinity for this rascal, his life shatters the notion that God is a puritanical cosmic kill joy, preoccupied with punishing fornicators. Sorry, Christians, you got this one wrong too.

As the book of Chronicles archives the testosterone-fueled lives of the Yisra'elites, we ultimately stumble upon a trio of gems, the first of which reveals the purpose of the Home, the second, Yahowah's affinity for intellect, and the third affirms that Tsyown is Mount Mowryah.

“Then said (*wa ‘amar*) **Dowd** (*Dowd* – Beloved), **the King** (*ha melek*), **approaching the entire community** (*la kol ha qahal* – to everyone gathered together for a specific reason who were assembled in the crowd), **‘Solomon** (*Sholomah* – Reconciliation and Restoration; from *shalowm* – friendship, harmony, and contentment, peace and prosperity), **My son** (*beny*), **whom alone** (*‘echad ba huw’* – as one, unique, singular, and certain) **God** (*‘elohym*) **has chosen this one time** (*bachar* – selected, prefers, and desires for a limited period of time (qal perfect)), **is young** (*na’ar* – id a boy, a teenager, and a child) **and is soft, coddled, gentle, and inexperienced** (*rak* – is tender and not tough, timid and weak, untried, untested, and delicate, and thus incapable), **and the spiritual work** (*wa ha mala’kah* – the energy expended by the heavenly messenger and representative) **is of the highest order, extensive, and important** (*gadawl* – is massive, great, and

significant, intense and distinguished, powerful and magnifying, encouraging growth, even majestic, honorable, and empowering, exceeding anything previously experienced), **because, indeed** (*ky* – for the reason) **man cannot approach** (*lo' la 'adam* – there is no way for mankind to move toward the goal except by) **the covenant home built on the mount** (*ha byrah* – the elevated household, the fortified home for the family, the temple complex for the covenant; a blending of *beyth* – family and home, *beryth* – covenant relationship, and *banah* – to build and establish, to repair and restore a home for the family and its children) **except by** (*ky la* – unless indeed by way of and with regard for the direction of) **Yahowah** (אֱלֹהִים) **as God** ('*elohym*).' (Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:1)

I've long suspected that God has an affinity for men with strong personalities, men who are assertive and gregarious, who are willing to cast fear of failure aside and engage, who are driven to accomplish whatever goal is set before them, who are willing to invest the time, energy, and resources into succeed. He likes men who stand up against the crowd without concern for the ramifications. Yah is not timid. He is neither untested nor incapable. And since He had advised Dowd on the matter of succession, it would be reasonable to conclude that the boy's coddled and gentle nature was unacceptable. He would need to grow up and become a man to serve with God. That is not to say that Yah is unwilling to work with women, but only that this is His preference in men. There are differences between men and women and the Creator who orchestrated them appreciates those distinctions.

Yahowah chose Dowd because Dowd chose Yah. But more than this, Dowd had courage, superior intellect, a way with words, and a passion to engage. He was also deeply flawed, which made him the ideal individual to tout the Towrah's ability to perfect the imperfect – just as Moseh, with a speech defect, was chosen to communicate Yahowah's name and words to the world.

As for why God selected Solomon from Dowd's flock, we would be wise to assume that the same attributes were behind that decision. Although, Solomon may have been such an extreme version of Dowd that he stumbled earlier in life than had his father. Based upon what we know, Solomon was smarter, more conceited, a bigger libertine, and a more profuse writer than Dowd. But intellect, while highly valued and useful, can create a sense of self-reliance. Ego, which is nurtured by overtly focusing upon and overly valuing oneself, is injurious to any relationship. And while God, having designed it, has no issue with sexuality, too much of a good thing distracts from more important things. Then, of course, we have the issue of Solomon's writings compared to Dowd's. One spoke of what he knew, the other of what Yahowah knew. Dowd thoughtfully composed lyrics celebrating the insights he had discovered by observing the Towrah while Solomon spoke of his life and loves.

One of the more intriguing terms in the prior statement is *mala'kah*, which I translated “spiritual work” even though most lexicons ignore its spiritual context and simply render it “work.” It is the feminine of *mal'ak*, the word for “spiritual messenger and heavenly envoy,” so it is depicting the “energy expended by the heavenly messenger and spiritual representative” of Yah.

Another interesting word is *byrah*, which I translated based upon its root and obvious associations with “*beyth* – family and home,” *beryth* – covenant relationship,” and “*banah* – to build and establish, to repair and restore a home.” And since the word, itself, is defined as “constructing a palatial home upon an elevated and defensible place,” the most accurate rendering in this context becomes “the covenant home built on the mount, an elevated household, a fortified residence for the family, and a temple complex for the covenant.”

It then becomes evident that the “*mala'kah* – work of spiritual representative” is to facilitate our “*la* / approach to *byrah* / the covenant home built on the mount” on behalf of Yahowah.

And as is fitting, the home of the first family would be dazzling...

“So now (*wa*) to the extent I was able (*ka koach* – according to my ability, authority, and capability, consistent with my resources, and capacity to be firmly committed and consistent, even dependable), I have established (*kuwn* – prepared, provided, and appointed, deciding upon and making ready) for the house (*la beyth* – to approach the household and family) of my God (*'eloah* ‘any – my Almighty; from *'elowah*), the gold for the things of gold, the silver for the things of silver, bronze for the things of bronze, iron for the things of iron, wood for the things of wood, precious stones for mounting, and paints and pigments of various colors, as well as all kinds of magnificent and valuable stones, white marble and alabaster in abundance.” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:2)

Beautiful things are to be shared and enjoyed. God created them and Dowd appreciated Yahowah’s artistry.

There are two ways to read what follows. Dowd could have had a senior moment and restated once again that he had accumulated substantial amounts of gold and silver that he intended to donate to the construction of the House. Or, we can translate *nathan* as “I am given” as opposed to “I am giving,” *zahab* as “shimmering brilliance,” and *keceph* as “being highly desired.” Doing so thereby creates a statement that is true to the words while embellishing our understanding.

“And beyond what could be expected (*wa 'owd* – simultaneously and eternally, repetitively and continually), in my fondness and acceptance (*ba ratsah* – in my delight and favor, my pleasure and reception) in the household (*ba beyth*

– in the family) **of my God** (*'eloah 'any* – my Almighty; from *'elowah*), **for me** (*la 'any*) **there is the existence of** (*yesh* – there exists and remains substantive) **a treasure** (*cagulah* – personal and valued possessions, an accumulation) **of shimmering brilliance** (*zahab* – of golden and brilliant splendor) **and of a yearning, a sense of being tremendously wanted and desired** (*wa keceph* – of being longed for, chosen, and highly anticipated) **that I am given** (*nathan* – I am bestowed and offered) **by approaching** (*la*) **the house of my God** (*beyth 'eloah 'any*), **higher and greater dimensions, well beyond** (*ma'al* – greatly surpassing and extending upward in power and position past; from *'alah* – to go up, ascend, and meet, to be withdrawn and excel), **exceeding** (*min* – greater than) **anything** (*kol* – everything) **I have prepared or provided** (*kuwn* – established or appointed) **for** (*la* – concerning and to approach) **the set-apart** (*qodesh*) **Home** (*beyth* – family).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:3*)

This is a summation of what we are given as God’s children. Considering our foibles, it indeed “exceeds our expectations” to “be fondly accepted” into the “family of our God.” There “exists” no “personal treasure more valuable” than being transformed into the “shimmering brilliance” of Yah’s light as a result of Him expressing a “tremendous desire” to spend eternity with us. And since Yahowah lives in the seventh dimension, “by approaching the house of our God we are empowered to higher and greater dimensions.” The “gift God is giving” those entering His “set-apart home” “exceeds anything we have provided” on our account or His.

Although man is want to call it a “Temple,” you will note that Yahowah uses a much more mundane, albeit comforting, word to describe the building slated to be built upon the threshing floor just up the ridge from Dowd. He calls it a “*beyth* – family home” because it serves as a symbol of the “*beryth* – covenant.” It exists for the benefit of the relationship and to provide life in abundance.

“Yahowah (יהוה), our God ('elowah), all (kol) this abundance (ha hamown – this accumulation of possessions and riches, this commotion and clamor, even the populace and masses of people) **is from (min** – out of) **Your hand (yad** – your open and outstretched hand and influence) **that we have provided specifically for the benefit of the relationship (ha zeh 'asher kuwn** – that we have beneficially prepared and established to stand steadfast and upright, even by association as a confirmation (qal perfect)). **It is for building (la banah) You (la 'atah) a house (beyth** – a home) **for Your set-apart name (la shem qodesh 'atah), all to approach You (wa la 'atah ha kol).”** (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:16*)

The “family home” was built “to approach” Yahowah and as the place where His “set-apart” name resides. So why is this Wonder of the Ancient World called “Solomon’s Temple” or the “First Temple,” instead of “Yahowah’s Home?”

More important than any of this, and few things are as vital as acknowledging Yahowah's name and appreciating the merits of His Covenant Family, we were just told that the Home and Name provide the means to approach God. The only way to enter into Yahowah's presence and to live with Him in His Home, is to recognize that Yahowah alone is God and then engage in His Covenant.

“Since I know (*wa yada*’ – I recognize and acknowledge, I am cognizant and aware, I possess and have evaluated the necessary information to understand), **my God** (*‘elowah*), **that You** (*ky* – because truly) **test** (*‘atah bachan* – You probe and examine, You observe and respond to, You assess and scrutinize the watchfulness, alertness, focus, and observational nature of) **the ability to be rational and discerning** (*leb* – the heart as the seat of judgment, the ability to reason and be circumspect, the attitude and character of an individual, the will and ability to process information logically, to incorporate understanding into the fabric of one’s life, thereby framing a person’s perspective and formulating their innermost nature) **and continuously accept, agree with, and delight in** (*wa ratsah* – are always pleased with and favor, enjoy and esteem, strongly desire, thereby consistently making amends and restitution for, predisposed to mercifully accept (qal imperfect)) **being right** (*mysharym* – being upright and straight forward, on the level and correct, fair and equitable, showing integrity in agreement with the relationship; from *yashar* – to be right, to be straight and level, to be upright, acceptable, and agreeable, and thereby approved), **I** (*‘any*), **in the integrity and correctness** (*ba yosher* – in the straightforward, honest, and acceptable nature) **of my reasoning and judgment** (*leb* – my heart, genuine nature, capacity to think and form valid conclusions, my volition and attitude) **have willingly offered** (*nadab* – I have volunteered of my own free will and eager initiative to give) **all these things** (*kol ‘el-leh*).” (...17)

Let’s interrupt this message mid “verse” to consider the rather profound implications of what we have just read. “God tests our hearts.” In that such tests would have been incomprehensible to the audience at the time, we can rule out medical examinations for heart disease, including atherosclerosis, cardiac arrest, arrhythmia, high blood pressure, pericarditis, cardiomegaly, and cardiomyopathy. There would be no reason for Yahowah to evaluate that which He was not offering to cure, or that which does not matter as it relates to Him. Reason dictates, we can conclude that Yah is not much interested in the condition of our ticker. And that being the case, *leb* ought not be translated “heart,” but instead as what *leb* was understood to represent?

The faithful may claim that God somehow probes the content of a person’s heart, to determine who to save, but what do you suppose such “contents” might include – and is the criterion for such evaluations subjective or objective? Moreover, if the religious are want to imply that it is the “contents” of an organ that

only holds blood that is being considered, aren't we still in the realm of symbolism, thereby requiring us to render *leb* as other than "heart?"

As a result of the increased pulse rate in certain situations, many errantly associate their heart with their emotions. This is never more obvious than during the Roman Catholic observance of Saint Valentine's Day. But turning to God, do we have any reason to suspect that He is interested in our capacity to be emotional? And if so, what emotions would be considered "good" verses "bad?" And be careful not to say love over hate, because Yahowah hates those who harm His creation to demonstrate His love, as should we.

If it is "goodness" residing in one's heart that is being considered, what is the determining factor that would distinguish it from badness? What standard is being used? If we were to peruse this line of thinking rationally, wouldn't we come to see that the "content of a person's heart" and "having a good heart," is really nothing more than the deployment of a moral code on how to properly respond to God and treat others? And if that is the case, how would that be any different than simply exercising good judgment regarding His Towrah instructions?

When we ask a family member, friend, or associate to "take something to heart," aren't we asking them to consider the information that has been provided thoughtfully, accept it as appropriate, and then incorporate the resulting conclusion into their life so that it guides their thinking and responses? This is exactly how those listening to Dowd on this occasion would have understood his statement, moreover, this perspective has been valid throughout time. It is what Yahowah is communicating every time He speaks of our heart.

The *leb* is the seat of reason, and is symbolic of not only exercising good judgment, but of incorporating the lessons learned into our inner nature to that the resulting understanding guides our subsequent thinking and actions. The *leb* speaks of exercising our conscience to develop our character. Our eyes see, our ears hear, our brains process, and then our hearts guide.

Therefore, when we discover that Yahowah is "*bachan* – testing, probing, examining, assessing, and scrutinizing our willingness "to focus, to be alert, and to be observant," two things should resonate within us. First, since Yahowah does what He says, we ought to follow His example and be similarly *bachan*, testing, probing, examining, and assessing everything at our disposal. That would include His Word, but also the rhetoric of the opposition. Remember, not once but twice, Yahowah encouraged Shamuw'el to listen to the wayward and adversarial political ambitions of the people.

Second, we should be motivated to properly assess what God is probing to discover and then decide what criterion He is going to use to determine if we pass or fail His test. In this light, and based upon what we have just considered, by

scrutinizing our *leb*, Yahowah would be evaluating our willingness and ability to be rational and discerning, to be circumspect and judgmental, to exercise good judgment – the very things socialist secular humanists are trying to mitigate with political correctness.

In essence, *bachan*, to probe, consider, and examine, explains the aspects of our *leb* that Yahowah is evaluating. It's our capacity to be observant and circumspect, to closely examine and carefully consider all information at our disposal and then demonstrate a willingness to accept what is truthful, beneficial, and correct, and act upon these things, rejecting that which is false.

This conclusion is underscored by “*mysharym* – being right.” God is looking for us to be “upright and straight forward, to be on the level and equitable, showing integrity in our evaluation of the relationship.” And since *mysharym* is from *yashar*, more than anything, Yahowah wants us “to be right.” Correctly assessing and acting upon the acceptable, agreeable, and approved path provided by the Towrah through the Covenant to God is the objective criterion used to determine our fate.

And should you not be convinced that being right is what matters, *mysharym* was followed by *yosher*, a derivation of *yashar*. Yahowah is searching for integrity, for an honest approach to understanding the straightforward path to making us acceptable to Him. It is why He continually asks us to listen to Him and encourages us to be observant, closely examining and carefully considering His Towrah teaching.

With these things known and considered, the “verse” concludes with...

“And so now (*wa 'atah*) Your people (*'am* – Your family) who are found here at this meeting (*ha matsa' poh* – who are encountered at this place and who have experienced this harvest, who have discovered and learned the location and timing of the meetings taking place at this location) I have seen (*ra'ah* – I have perceived and viewed) gladly and joyously (*ba simchah* – cheerfully, rejoicing while fully entertained) approaching (*la*) by freely and eagerly showing initiative (*nadab* – by volunteering of their own free will, revealing their desire) concerning You (*la 'atah*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:1 Chronicles 29:17)

It serves to reason that those who chose to attend this meeting heard the invitation, considered the host and its purpose, came to appreciate the merits of the gathering, made a correct decision. All Yisra'el, including Gowym living therein, were invited to this celebration. But not everyone attended. It is the same with the *Mow'ed Miqra'ey* today. The invitations have been written, addressed, and sent out by Yahowah, but mostly, they are ignored. I suspect that fewer than one in seven Yisra'elites attended this commemorative feast. I suspect that as few as one in a million Gowym RSVP today.

But now, similar to what was reported then, those of us who choose to attend, do so *nadab* – eagerly of our own freewill. We take the initiative to read the invitation, consider its implications, and respond by participating in the feasts, celebrating them when and how God intended. We “*ha matsa’ poh* – can be found at the meetings God has arranged because we have discovered the location and timing of the events associated with the harvest and want to experience encountering His presence.” And by doing so, we are fully entertained by our Host, celebrating life and learning with the best and brightest.

What follows affirms our prior conclusions. This statement from Dowd to God encourages us to “*shamar* – closely examine and carefully consider” Yahowah and His role as God “*owlam* - forever.” The “*yetser* – purpose and intent” of our “*machashabah* – thinking and reasoning” should result in “*leb* – exercising good judgment” regarding the “*beyth* – family and home” of the “God of Abraham, Yitschaq, and Yisra’el,” of correctly assessing the role of the Merciful and Enriching Father who Encourages Laughter among those who Engage and Endure with God.

“Yahowah (יהוה), God (‘elowah) of Abraham (‘Abraham – Enriching and Merciful Father), Yitschaq (Yitschaq – Laughter), and Yisra’el (Yisra’el – Individuals who Engage and Endure with God), our fathers (‘aby ‘anah), I genuinely and emphatically want You to choose focus upon and highly regard this (shamar zo’th – my overwhelming desire is for You to want to closely examine, carefully consider, and actually care about this occurrence (qal imperative paragogic cohortative – second person and emphatic first person volition)) forever (la ‘owlam – throughout eternity) concerning the purpose, inclination, and intentions (la yetser – with regard to the desire and motivation, the will and intent, the contemplation and aspirations, the framing of the issue and tendency) of the thinking (machashabah – the reasoning, rational thought, designs and purposes, the calculations and computations) and judgment (lebab – the attitude and nature, the conscience and thinking, the consideration and motivation) of Your family (‘am – Your people), and prepare (kuwn – fashion and form, establish and sustain, appoint and authenticate, entrusting) their ability to think, reason, and respond (lebab – their minds and rational, core attitude, motivation, and consideration) to You (‘el ‘atah).” (Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:1 Chronicles 29:18)

Should any doubt remain regarding the test Yahowah will apply to determine our fate, listen to what God’s favorite son asks his Heavenly Father on behalf of his son...

“And (wa) to my son (la beny) Solomon (Sholomah – Reconciliation and Restoration; from shalown), give (nathan – provide and bestow, granting) the good judgment (lebab – the ability to reason) to be reconciled and completely

devoted to accurately (*shalem* – to fully, zealously, and effectively; the root of *shalown*) **observing** (*shamar* – closely examining and carefully considering) the **conditions of Your covenant** (*mitswah* – the instructive terms of Your relationship agreement), **Your enduring and restoring testimonies** (*'eduwth* – Your witness to and stipulations for the Covenant agreement; a compound of *'ed* – testimony and witness and *'uwd* – which eternally restores), **and Your inscribed prescriptions for living** (*choq* – engraved thoughts regarding how to be accepted and cut into the relationship), **and act upon them all** (*wa la 'asah* – so as to engage in the whole of them), **so as to build** (*wa la banah* – and then to construct) **the covenant home on the mount** (*ha byrah* – the elevated household, the fortified residence for the family, the temple complex for the covenant; a blending of *beyth* – family and home, *beryth* – covenant relationship, and *banah* – to build and establish, to repair and restore a home for the family and its children) **for which** (*'asher* – beneficially for the benefit of the relationship) **I have provided and prepared** (*kuwn* – I have arranged and entrusted, firmly established, and decided upon).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:1 Chronicles 29:19*)

Shalem is “to be devoted to accuracy, to being resolved to zealously, effectively, and fully pursuing being right.” Such is the legacy of Dowd. He was declared “*tsadaq* – right, and thus righteous and vindicated” by Yahowah. He wanted the same for his son. Dowd did not ask God to give Solomon victory in battle, success in governing, fame, a loyal following, health, wealth, or a happy marriage. He wanted his son to be right regarding God.

This is the basis of the test, as it should be for any evaluation. Learn the material and then when queried, provide the correct answer. Right will get you going in the right direction. Wrong will leave you on the wrong side of the door. This is a test you do not want to fail.

Passing should not be difficult, because God’s test is open book. Yahowah has provided the answers in His Towrah to every question He is going to ask. He has not and will not take it away. In fact, when He returns He is going to write a perfect and complete copy of His Towrah guidance on our hearts. So it is not just open book, but actually a book that opens the door to God’s home.

More than this, *shalem* is from *shalown* – telling us that we ought to invest the time required to correctly assess the means of reconciliation. This was so important to Dowd, He named His son, Sholomah.

Handing us the answer as to what it means to “*shalem shalown* – be right regarding the means to reconciliation,” Dowd pointed directly at the “*mitswah* – the terms and conditions of the relationship.” There are five such requirements which must be known, accepted, and acted upon to be part of Yahowah’s family, to live in God’s home, indeed to be saved.

These *Mitswah* are as follows: 1) walk away from the politics of your country, from the *babel* of religion, and from the institutions of man, 2) trust and rely on Yahowah, instead, 3) walk to Yahowah along the path He has provided so that He can perfect you, 4) closely examine and carefully consider the terms and conditions of the relationship agreement, and 5) as parents, circumcise your sons as a sign that you are committed to raising them to be part of Yahowah's family.

There are five benefits afforded those whom embrace the *Beryth*. But they are only bestowed upon those who read the invitation, consider its implications, understand its purpose, accept its conditions, and then respond by attending the first four *Mow'ed Miqra'ey*. The Covenant's children receive: 1) eternal life at *Pesach*, are perfected on *Matsah*, are adopted during *Bikuwrym*, and they are empowerment and enrichment through *Shabuw'ah*.

But that was not the end of Dowd's request on behalf of his son. The sentence which began with **“And to my son, Solomon / Reconciliation, bestow upon him the good judgment to be reconciled and completely devoted to accurately, completely, passionately, and effectively observing, thereby closely examining and carefully considering, the conditions of Your covenant,”** concludes by adding the provisos that he also observe and understand: **“Your enduring and restoring testimonies (*'eduwth*) and Your inscribed prescriptions for living (*choq*), and then act upon them all (*wa la 'asah*), so as to build (*wa la banah*) the covenant home on the mount (*ha byrah*) for which (*'asher*) I have provided and prepared (*kuwn*).”**

The only way to really understand and genuinely appreciate the *mitswah* is to consider Yahowah's “*'eduwth* – everlasting witness and restoring stipulations. Cognizant of Dowd's request for complete and accurate knowledge, *'eduwth* is a compound of “*'ed* – testimony and witness” and “*'uwd* – eternal restoration.” These insights are found in only one place, God's *Towrah* / Torah, *Naby'* / Prophets, and *Mizmowr* / Psalms – the everlasting and restoring testimony God communicated to us in Hebrew through the likes of Abraham and Moseh, Shamuw'el and Dowd, Yasha'yah and Yahowsha'. The amplified translations found in these pages is my commitment to *shelem 'eduwth* for you, for me, and for my sons as well. Since it was appropriate for Dowd and his son, Solomon, I suspect it's wise for us as well.

Everything Yahowah had to say to us He had written down, “*choq* – inscribed,” so that we would “*choq* – understand His thoughts regarding how to be accepted and cut into the covenant relationship.” He actually “*choq* – engraved” in stone” a ten-statement summation of these inscribed instructions and placed them inside of the Ark of the Covenant, beneath the Mercy Seat, where they remain today.

It is one thing, a rare thing no doubt, to seek to fully understand and correctly assess Yahowah's *mitswah*, *'eduwth*, and *choq*, but it is for naught unless we act

upon Yahowah's guidance and engage in the relationship. Viable relationships are active, not passive. Heaven isn't about lounging around and taking long naps.

This is now the second time we have encountered *byrah*, and are now cognizant that it speaks of the "covenant home on the mount." We derived this definition by recognizing that *byrah* is a compilation of "*beyth* – family and home," "*beryth* – covenant relationship," and "*banah* – to build and establish, to repair and restore a home for the family and its children." Affirming this, *banah* is the word which precedes *byrah* in this statement.

Everything that Dowd requested for his son led to this place, to the Covenant, to a comprehensive and accurate understanding of the *mitswah*, *'eduwth*, and *choq*.

It would be easy to misrepresent the intent of the declaration which follows if it is removed from what preceded it. But in context, the only way to be accurate is to account for the fact that this entire discussion has been focused upon developing a complete and correct assessment of Yahowah's enduring and restoring testimony.

“Then Dowd said (*wa Dowd 'amar*) to all those who had gathered for the meeting (*la kol ha qahal* – to the entire crowd and community which had assembled for a specific purpose), ‘Please (*na'* – I implore and encourage you, emphasizing my overwhelming and urgent desire and exhortation to) **bless, choosing of your own accord to greet and commend (*barak 'eth* – electing to appreciate and adore, kneeling down in love to (*piel* imperative – a volitional statement in second person whereby the object, God, receives the benefit of the verb's action)), **Yahowah** (𐤆𐤃𐤆𐤇𐤍), **your God** (*'elowah*).”**

And all those in the community who had gathered for this reason (*wa kol ha qahal*) approached and greeted, commending while continually appreciating and adoring (*barak la* – blessed, kneeling down in love to (*piel* imperfect)) **Yahowah (𐤆𐤃𐤆𐤇𐤍), **the God of their fathers** (*'elowah 'aby*). **And so they were inclined to be set apart** (*qadad* – to incline oneself; from *qadash* – to be set apart) **and they made a declaration to this effect** (*chawah* – they verbally explained and announced this in a speech to inform by showing this (*estafel hitpael* imperfect – rarely used stem is reflexive, whereby the subject, those gathered, act with respect to themselves, and by themselves, to influence the subject, who is God, on a continual basis with ongoing implications)) **to approach** (*la*) **Yahowah** (𐤆𐤃𐤆𐤇𐤍) **and to the king** (*wa la ha melek*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:1 Chronicles 29:20)**

By beginning this statement with *na'*, this is being presented as a request and not a command, something kings seldom offer their subjects. Further, the initial verb was scribed in the volitional mood, revealing that this was a matter of individual choice. An edict was not being imposed. An order was not issued.

Since Yahowah told us on the sixth day of creation that He “*barak* – got down on His knees, lowing an aspect of Himself in love to lift us up so that we could stand with Him,” it would be counterproductive and contrary to His plan for us to return to our knees in His presence. Moreover, the notion of God creating an inferior being to “bow down and worship” Him is demeaning to God and perverts His intent relative to the Covenant Family. Children should never under any circumstance bow down to their fathers. As our Heavenly Father, Yahowah never instructs us to bow down to Him or to worship Him. Further, considering the disparity in our relative size, good luck lifting God up. As a result, I’ve translated *barak* “greet and commend,” which is to “meet with and to recommend,” rather than either “bow down” or “lift up.”

The rendering of *qadad* in this context as “they were inclined to be set apart” also requires some explanation. Most every lexicon I considered defines it as “kneeling down, bowing down, or to be inclined.” It is almost always used in conjunction with *chawah*, as it is here. Therefore, *chawah*’s primary definition, which is “to make a verbal declaration or announcement,” is essential to our understanding of *qadad*. We can be inclined to make a declarative statement, but bowing to make an announcement is nonsensical in most every setting and inappropriate following *na’* – please and when scribed in the volitional mood.

Additionally, since *chawah*’s secondary connotation is also to “bow down,” having it follow *barak* and *qadad* would be ridiculously redundant and verbose if translated as such – something we would not expect from the most impressive linguist and inspired lyricist of all time. Using three different words in succession which can be rendered “bow down,” *barak*, *qadad*, and *chawah*, would read “bow down, bow down, and bow down,” if thoughtlessly translated. In this case, the bibles published by Christian businesses render “*barak* – bless” and then ignore *chawah*’s primary meaning and render it “worship” without etymological support.

This begs the question, how is one supposed to observe Yahowah’s *mitswah*, *’eduwth*, and *choq* if their nose is in the dirt as a result of repetitively prostrating themselves? And what king or god would say, “please, of your own freewill, choose to bless me by bowing down and worshipping me?”

Imagine for a moment being imminently more capable and creative, indeed, being so much more brilliant and powerful than you currently are that you could create an inferior lifeform – something the brightest men using the most sophisticated equipment have not accomplished. How insecure and perverted would you have to be with such capacity and intellect, to want the likes of a garden slug to repetitively “bless you by bowing down to worship you?” Wouldn’t the first slimy burb and contorted prostration be one too many, a total and complete embarrassment? And why is that be any different than the disparity that currently exists between us and God. The slug, while inferior, is still an animal existing in

the same dimensional construct – things that cannot be said of the comparison between mankind and our Creator.

With this in mind, and striving to accurately translate *qadad*, recognize that Yahowah consistently implores us to be set apart unto Him. So, since the most similarly written word to *qadad* is *qadash*, “to be set apart,” I chose to translate *qadad* as “they were inclined to be set apart.” Then as for *chawah*, I simply rendered it in accord with its primary definition. So now that you know my reasoning, and are aware of the thought process involved, you are free to agree or disagree.

Lastly, since this statement was based upon Dowd’s urging, keep in mind that Yahowah and Dowd were somewhat incommunicado at this point due to king’s selfish and inappropriate decisions. It was Gad who was communicating on behalf of Yahowah, and he asked for no such thing. Nor do we find God complimenting the people for blessing, bowing down to, or worshipping Him.

That said, while Dowd was prone to error on his own initiative, no one knew Yahowah’s Towrah better than he, nor was anyone more in sync with the Covenant. He had not forgotten the lyrics to his songs, what he had learned and been inspired to share. He wanted for his son what his Heavenly Father wanted for him, and there should be no doubt that he wanted the same for the sheep he was shepherding.

In the context of the community gathering together to meet with Yahowah, it makes perfect sense for them to show their appreciation by adoring and commending God, and by verbally declaring their inclination to be set apart unto Him. So that is how and why this translation was compiled in this way. This was, after all, a gathering to dedicate the construction of the home of Yahowah upon *Mowryah’s* threshing floor.

So they celebrated a feast unto God...

“And they prepared by slaughtering and butchering for the purpose of dining with (*wa zabach la*) Yahowah (𐤅𐤏𐤃𐤁) sacrificial offerings for the feast (*zebach*). And they were lifted up (*alah* - they ascended, rising and growing) by offerings which elevate (*olah* – doing what is acceptable to move upward) to Yahowah (𐤅𐤏𐤃𐤁) the next day (*la machorath ha yowm*): 1,000 bulls (*par ‘eleph*), 1,000 rams (*‘ayl ‘eleph*), 1,000 lambs (*kebes ‘eleph*), and their libations (*necek* – beverages) and animals prepared to be eaten (*zabach*) in abundance (*la rab*) for all Yisra’el (*la kol Yisra’el*). (21) So the ate and drank (*wa ‘akal wa shatah*) approaching the presence (*la paneh*) of Yahowah (𐤅𐤏𐤃𐤁) on that day (*ba ha yowm*) with great gladness (*ba simchah gadawl* – having an amazingly good time, tremendously joyful, particularly cheerful, and overwhelmingly happy, growing, being nourished, and being magnified as a result).

And they conducted a coronation (*wa malak*) **for** (*la*) **Solomon** (*Sholomah* – Reconciliation), **the son of Dowd** (*ben Dowd*), **a second time** (*sheny*). **Then they anointed** (*wa mashach* – they consecrated ascribing the symbolism of olive oil) **Yahowah** (𐤏𐤃𐤏𐤃) **as leader** (*la nacyd* – as their worthy, proper, and true ruler; from *nagad* – to make known and conspicuous by announcing, publishing, acknowledging and avowing) **and as Rightful** (*wa la tsadowq* – as just and vindicating, righteous and upright; from *tsadaq* – right and just) **Priest** (*kohen* – minister and mediator).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:1* *Chronicles 29:22*)

The Covenant relationship with Yahowah is a celebration of life. God loves to party and He wants us to enjoy being in His presence. His seven annual meetings are “*chag* – festival feasts.”

It is interesting to note that while Solomon was being anointed king, the people, having learned from Dowd, acknowledged that Yahowah was their rightful leader. Solomon’s constitution would be the Towrah, thereby delineating his authorizations and limitations.

This gathering in the City of Dowd was not a massive sacrifice to God, the needless slaughtering of animals. A while back we determined that the population of Yisra’el at the time would have been around seven million – with approximately one million individuals living in Yahuwdah on the outskirts of Yaruwshalaim. So while butchering 3,000 animals may sound excessive for a feast, it’s not. On average, there are just over 1,000 meals per cow and 250 per lamb or ram. This number of animals would have fed 1,500,000 adults, about twenty percent of the overall population. It was a feast. The people ate and drank as they celebrated this occasion with God. There was an abundance of food and plenty to drink and yet God didn’t so much as take a sip or a bite. Although, everyone had a great time, including Yah.

When our words and deeds are rooted in the Towrah, when Yahowah’s testimony provides the perspective from which we consider the world around us, we will be successful and prosper. But this was a different time and place. Yisra’el is no longer listening, nor is most of the world.

“And so then (*wa*) **Solomon** (*Sholomah* – Reconciliation) **resided on** (*yashab* ‘*al* – dwelled upon and inhabited, settled down and sat upon, lived, inhabiting) **the throne** (*kice’* – seat) **of Yahowah** (𐤏𐤃𐤏𐤃) **as king** (*la melek*), **succeeding** (*tachat* – under in relation to and after in the orderly flow of time) **Dowd** (*Dowd*), **his father** (*‘am*). **And he was successful and prospered** (*tsalach* – by being assertive, quick to respond, and energetic, he turned a profit, demonstrating a strong personality, he thrived through accomplishments, allowing others to succeed and prosper). **All Yisra’el** (*wa kol Yisra’el*) **listened to him** (*shama’ huw’* – paid attention, hearing

what he said).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:1 Chronicles 29:23*)

Yahowah honored Dowd’s request to the greatest extent possible, considering Solomon was not Dowd. While both were brilliant, and both were flawed, it was their focus which separated them. Dowd studied and spoke about what Yahowah had said and done while Solomon wrote about his own life. As such, Dowd provides a window through which to view the home of Yahowah while Solomon provides a look inside his palace. “Vanity of vanities, everything is vanity...”

“And (wa) Yahowah (יהוה) exalted (gadal – elevated the merit of, reared and raised, nurtured and promoted growth in) Solomon (Sholomah – Reconciliation) tremendously (ma’al – above and beyond what would be expected) in the sight of (la ‘ayn) all Yisra’el (kol Yisra’el), and bestowed on him (nathan ‘al huw’ – gave and granted, appointing and causing on him) a reign and realm (malkuwth – a kingdom) with a majestic appearance (howd – authority, strength, and glory, a countenance conveying vigor and vitality) which had not exited (‘asher lo’ hayah) with any sovereign leader (‘al kol melek – upon any king or kingdom) before him in Yisra’el (la paneh huw’ ba Yisra’el). (25)

The nation of Yisra’el was no doubt impressive from a human perspective. The kingdom of Solomon appeared grand. The king is considered the wisest of all sovereigns, and may well have been. But if I may, Yahowah exalted Solomon in the sight of man, while Dowd facilitated the elevation of man in the sight of God.

So Dowd (wa Dowd), the son of Jesse, the One who Exists (ben Yshy – He exists, stands out, and is substantive), reigned over (malak ‘al) all Yisra’el (kol Yisra’el). (26) The days (yowmym) he reigned over (malak ‘al) Yisra’el (Yisra’el) were forty years (‘arba’ shanah). In (ba) Chebrowm (Chebrowm – to associate and form an association) he reigned (malak) seven years (sheba’ shanah), and in Yaruwshalaim (wa ba Yaruwshalaim) he reigned (malak) thirty-three years (shalosh and shalosh shanah).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:1 Chronicles 29:16-27*)

We’ve discussed this before, but since Yahowah has reemphasized these facts, it bears repeating. Dowd reigned over all those who Engaged and Endured with God for forty years. Forty is the duration of a time of testing. Those aboard the Ark endured forty days and nights of rain. Yisra’el was enslaved in Egypt for forty centuries. The walk away from human religious and political oppression to the freedom and blessings of the Promised Land transpired over forty years. The Towrah was revealed over the course of forty days, during which time, many Yisra’elites returned to idol worship.

This is important because forty Yowbel transpired between the expulsion of Adam and Chawah from the Garden of Eden to the time the means to return was

established with Abraham through the Covenant. And forty Yowbel separate the time when Abraham affirmed his willingness to act upon Yahowah's instructions regarding the Covenant on Mount Mowryah from the time Yahowsha' enabled the Covenant's benefits on the same mountain. Further, forty Yowbel from Yahowsha's fulfillment of the first four *Miqra'ey* will transpire before He returns, when He will build His home on the summit of Mowryah.

While forty is the universal multiple of time with God, the Yowbel are special in their own right. Every seven times seven years plus one, all debts are forgiven, all slaves are freed, and the Land is returned to Yah. The Yowbel is a bicentennial observation of the annual celebration of *Shabuw'ah* – the Promise of Seven whereby Yah's children are empowered and enriched.

These dates, correlated the best I am able to the Roman Pagan/Catholic calendar in use today are as follows: In the *Yowbel* Year 0 Yah (3968 BCE) Adam and Chawah were expelled from the Garden. In the *Yowbel* Year 1000 Yah (2968 BCE) Noah and his family were saved from the flood by acting upon Yahowah's instructions. In the *Yowbel* Year 2000 Yah (1968 BCE) Abraham and his son Yitschaq affirmed the Covenant with Yahowah on Mount Mowrah. In the *Yowbel* Year 3000 Yah (968 BCE) Dowd was succeeded by Solomon and the Home of Yahowah was built on the threshing floor of *Mowryah*. Then in the *Yowbel* Year 4000 Yah (33 CE), Yahowsha' facilitated the benefits of the Covenant by fulfilling the first four *Miqra'ey* on *Mowryah*. Forty Yowbel later, in the *Yowbel* Year 6000 Yah (2033 CE) Yahowah will return to this place, transforming the Earth into Eden, so that He can camp out with His children until the *Yowbel* Year 7000 Yah, at which time there will be no Roman Catholic Pagan calendar remaining to correlate.

Beyond the reference to forty, Dowd reigned in “*Chebrown* – to Form an Association” for seven years. And it is over seven thousand years that Yahowah will consummate His relationship with humankind. As we affirmed previously, Yahowsha's mission on earth lasted as long as Dowd lived in Yaruwshalaim – thirty-three years.



Considering how Yahowah, as a result of the relationship with Dowd, turned tragedy into triumph has been instructional. But it does not always happen that way. Sometimes there is no recovery and life ends badly. Such was the case with Dowd's adversarial predecessor, King Sha'uwl. What began as ill-advised, ended deadly.

Yahowah is in the business of relationships and will do everything within His nature and ability to extend, empower, edify, enhance, and enrich the lives of the

Covenant's children. He elevates His family, lifting them up, raising them by loving, nurturing, and protecting them. But these parental aspirations are afforded exclusively to family, leaving those outside of the Covenant to their own devices.

While what follows isn't uplifting or edifying, it is nonetheless critical that we appreciate the fact that God isn't to be trifled with. No matter how good, no matter how popular or powerful, no matter how well connected or courageous, apart from Yahowah everyone dies. No one in all of human history manifest a higher degree of the aforementioned than Sha'awl, but having chosen to negate and augment aspects of the Towrah to suit his ambitions, he and his sons went from annoying to adversarial. And because the people foolishly respected and fatefully followed their leaders, they suffered the same fate, losing their freedom, possessions, and lives.

This tragic tale of woe is told in the 10th chapter of 1st Chronicles...

“And the Philistines (*Palishty* – illegitimate and adversarial foreign foes who terrorize) **attacked, fighting** (*lachim* – deployed their military, engaging in battle, in opposition, attempting to conquer and control, waging war) **against Yisra’el. And the people** (*iysh*) **of Yisra’el were driven away and forced to flee** (*nuwc* – were denied and deprived, departing and disappearing, becoming exiles escaping a state that was ceasing to exist) **as a result of the presence of the Philistines. And they fell dead** (*naphal* – they were attacked, conquered, and killed), **slain and ritualistically defiled** (*chalal* – pierced and treated reprehensibly by a deadly religious force) **upon Mount Gilbo’a** (*Gilbo’a* – to seek out and question the means to be rolled away). (1)

Then the Philistines overtook (*dabaq* – steadfastly and closely pursued, united and stubborn in their desire to plague) **Sha’awl** (*Sha’awl* – Question Him) **immediately thereafter and from behind** (*’achar* – subsequently and from the direction of the setting sun) **and also his sons. The Philistines struck down** (*nakah* – beat and afflicted, defeated and destroyed) **Yownathan** (*Yownathan* – Yahowah Gives and Bestows or Yields and Designates), **‘Abynadab** (*’Abynadab* – Father who Incites and Impels), **and Malkyshuwa’** (*Malkyshuwa’* – Royalty Cries Out for Opulence), **the sons of Sha’awl.** (2)

The ongoing battles (*milchamah* – the continuous state of war) **against Sha’awl caught up with him** (*matsa’* – found him, came to control him, and possessed him), **and the archers** (*yoreh yarah* – those who hurl, cast out, and destroy) **lay in wait, turning against him** (*yachal ba* – whirled and danced, writhing, the strength and force of the military was opposed to him). (3)

So Sha’awl said to the one carrying his weapons (*nasa’ kaly* – the one holding his utensils, carrying his supplies, and taking his possessions), **‘Draw** (*shalaph* – remove and brandish) **your sword** (*chereb* – your dagger and weapon) **and pierce me** (*daqar ba* – drive it through me, thrusting it into me) **lest** (*pen* –

otherwise) **the uncircumcised** (*'arel* – the unacceptable and forbidden, the unharvestable) **will arrive** (*bow'* – will come) **and abuse me** (*'alal ba 'any* – inflict pain, harshly mistreating me, burying me alive).'

But the one carrying his weapons (*nasa' kaly* – the one holding his utensils, carrying his supplies, and taking his possessions) **was unwilling** (*lo' 'abah* – he would not consent or submit, he was not obedient) **because** (*ky* – indeed rather) **he was overwhelmed with fear and reverence** (*ma'od* – of his great admiration, his unabated respect, and because he was completely terrified). **So Sha'awl grasped hold of** (*laqal* – accepted, received, and obtained) **the sword** (*chereb* – the cutting implement and weapon) **and fell, prostrating himself upon it** (*naphal 'al* – lowered himself to die upon it, having been cast down on it). (4)

When the one carrying his weapons (*nasa' kaly* – the one holding his utensils, carrying his supplies, and taking his possessions) **saw** (*ra'ah* – inspected and perceived) **that Sha'awl was dead** (*muwth* – absent of life and destroyed as a result of a plague and pandemic disease), **he also** (*gam* – in turn and as a concession) **fell, prostrating himself upon** (*naphal 'al* – he lowered himself to die upon) **the weapon** (*ha chereb* – the dagger which cuts and separates) **and died** (*muwth* – was destroyed by the plague). (5)

Sha'awl (*Sha'awl* – Question Him) **died** (*muwth* – became absent of life and was destroyed as a result of a plague which killed like a pandemic disease), **and his three sons comprising his entire family** (*kol beyth huw'* – including all who were part of his household) **were plagued and died** (*muwth*) **all together at the same time** (*yahdaw* – alike, altogether, and completely, unified and in one accord). (6)

When all of the individuals (*'iysh*) **comprising Yisra'el who were associated with cunning and evil plans in the valley** (*'asher ba ha 'emeq l 'amoq* – who were in accord with the moral deviance and mysticism in depression between elevated areas) **observed and perceived** (*ra'ah* – saw and examined) **this result** (*ky* – this contrast in cause and effect), **they fled** (*nuwc* – they sought to escape, taking flight, ceasing to exist and disappearing), **because indeed** (*ky* – as a result and consequence of) **the plague of death that had killed him** (*muwth*) **and his sons.**

Then they abandoned (*'azab* – deserted and left, rejected and forsook, ending their relationship with) **their cities and towns for fear of the wild asses terrorizing them** (*'iyr* – the wrathful terror and anguish of the donkeys (a common metaphor for Muslims) harassing them and their religious compounds), **fleeing in haste** (*nuwc* – driven away and being deprived, ceasing to exist). **So the Philistines** (*Palishty* – the adversarial and terrorizing foreign invaders) **came** (*bow'* – arrived) **and occupied them** (*yashab ba hem* – lived in and dwelled in them). (7)

And it came to exist (*hayah*) **as part of what followed** (*min machorath* – as a result of what occurred the following day and into the future, exposing the scheme), **when the Philistines came as a raiding party to strip** (*pashat* – as militants remove the clothing so as to plunder) **the slain, to pierce, and wound them** (*ha chahal* – the dead and defiled, the profane who are reprehensible), **they found** (*matsa'* – they discovered and came to possess) **Sha'uwl and his sons who had fallen** (*naphal* – who were lying prostrate) **on Mount Gilbo'a** (*Gilbo'a* – seeking to question the means to be removed). (8)

The raiding party stripped him, removing his clothing (*pashat* – as militants, they undressed and plundered him). **And they lifted up and carried away** (*nasa'* – deceived and beguiled, they desired and seized) **his head** (*ro'sh*) **and his possessions** (*kaly* – his utensils and weapons, his jewelry and supplies), **sending it throughout the realm of the Philistines / Palestinians / Illegitimate and Adversarial Foreign Invaders who Terrorize** (*Palishty*), **taking a circuitous route** (*cabyb* – encircling it with the objects position in multiple places and contexts) **to proclaim the news** (*basar* – to bring the good news, conveying the message and tidings) **to the gods of their religion** (*'atsab* – their idols and objects of worship which were fashioned to vex, the lamentable things they revered, their harmful religious imagery and the offensive relics they believed in) **and to their people.** (9)

And they placed his possessions and weapons in the home of their gods (*beyth 'elohym*). **After sounding a trumpet and clapping, they joined hands in a pledge, violently fastening** (*taqa'* – they drove and secured, thrusting) **his skull** (*golgoleth* – bones comprising the cranium (the basis of Golgotha)) **to the house of Dagown** (*Dagown* – the fish god, symbolizing fertility (the basis of the Pope's pointed hat and that of Santa Claus)). (10)

So all of Yabesh, Gile'ad (*Yabesh* – the Dried Up Stubble in *Gile'ad* – a region east of the Jordan River conquered and occupied by the Ammonites (in Howsha' 6:8, it is a place of pollution and iniquity)) **heard about everything the Philistines had done to Sha'uwl.** (11)

Therefore, all the physically strong (*chayl* – the able, wealthy, twisted, and tormented) **individuals arose** (*quwm* – took a stand and rose up) **carried away the corpse** (*guwpah* – the carcass of the dead body) **of Sha'uwl and the carcasses of his sons and brought them to Yabesh where they buried their bones beneath the place of** (*tachat* – beneath and on behalf of) **the big tree called Allah** (*ha 'alah* – the god Allah, the curse of the deified large oak associated with Esau, who is associated with Ishmael, who represents Muslims; and as the feminine of *'el*, *'elah* / *'Alah* is invocative of the moon-god Sin, the symbol of Islam, as well as the Qur'anic goddesses Alat, Manat, and al-Uzza, also reminiscent of "Allahu-Akbar –

Allah is Bigger and Greater) **in Yabesh. And they fasted** (*suwm* – abstained from food, depriving themselves of nutrition) **for seven days.** (12)

So therefore, Sha’uwl (*Sha’uwl* – Question Him) **was plagued and died** (*muwth* – was deprived of life as a result of a deadly pathogen which destroys) **for placing himself above the relationship, for being untrustworthy and unreliable** (*ma’al* – for being a fraud, treacherously deceitful, misleading others regarding the agreement, for having transcended beyond the standard, being unfaithful and severing the relationship, and committing adultery relative to the covenant) **whereby** (*‘asher*) **he was a fraud, treacherously deceitful and misleading** (*ma’al* – for placing himself above the relationship, for being untrustworthy and unreliable, severing the agreement) **with regard to Yahowah** (𐤆𐤃𐤆𐤌𐤁). **Concerning the Word of Yahowah** (𐤆𐤃𐤆𐤌𐤁), **therefore, he was not observant** (*lo’ shamar* – he did not closely examine nor did he carefully consider, never focusing upon, regarding, or caring about). **Moreover, in addition** (*wa gam* – and furthermore), **he approached and consulted with** (*la sha’al* – he made inquiries and enquired about) **the spirits of the dead** (*‘owb* – communicating with spiritualists, mediums, necromancers, and ghosts), **seeking to have a relationship with them** (*la darash* – investigating and trying to learn from them, resorting to taking them into account). (13)

And he did not seek a relationship with, consult with, or care about (*lo’ darash ba* – he did not look to, learn from, ponder, or petition) **Yahowah** (𐤆𐤃𐤆𐤌𐤁), **and so he was put to death and destroyed** (*muwth* – he was killed, losing his life). **And therefore the kingdom** (*maluwkah* – the position of authority and dominion) **turned in the direction of** (*cabab* – came full circle, changing over to) **Dowd, the Beloved, son of Yshy, the Substance of Existence.”** (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 10:1-14*)

This is as clear as words allow. Sha’uwl was not Towrah observant, he did not listen to God, and in fact had no regard for Him. Death was the result. Neither weapons nor soldiers could forestall the onslaught of the plague. And in this case, as it is with almost all human conflict, the opposing sides both believed that god was on their side. Militarism, patriotism, religion, and the political schemes of man exacerbated the threat they had been conceived and deployed to prevent. The same remains true today.

For Roman Catholics, this is a dire pronouncement. The religion and its leadership are frauds, treacherously and deceitfully misleading. They have so little regard for Yahowah, they will not even allow His name to be spoken in their churches. And not one Roman Catholic among the billion is observant, considering the Towrah or attending Yah’s Feasts. Then to add insult to injury, the Catholic claim of papal infallibility in the canonization and beatification of saints is designed to create a relationship with and communicate to the spirits of the dead. All such things are the plague of death for which there is no cure.

It is interesting to note that from a chronological perspective, the discussion we considered in 2 Shamuw'el / He Listens to God / Samuel 5:1-10, is repeated almost word for word over the course of the next ten statements in 1st Chronicles. In it, the Yisra'elites immediately recognized that even when Sha'uwl was king, Dowd served as their leader, savior, and shepherd. As a result, they immediately entered into a covenant with him, in accordance with the Yahowah's statement. Wasting no time, Dowd captured Tsyown, and built the City of Dowd on the lower ridgeline of Mowrah.

אָרֹנָה

Dowd realized that the intent of the Covenant was for man and God to live together. And he recognized the Ark of the Covenant was the enduring symbol of what brought us together.

“He (Dowd) engaged to build (*‘asah* – acted by fashioning and forming) **houses** (*beyth*) **for himself in the City of Dowd. And he firmly established** (*kuwn* – arranged and appointed, producing) **a place for the Ark of God to stand** (*maqowm la ‘arown ha ‘elohym* – a site, dwelling place and home for the Almighty’s Ark of the Covenant and Mercy Seat), **pitching and spreading out a tent for it** (*natah la ‘ohel huw’* – stretching out and extending a covered and protected dwelling place and home for it). (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 15:1*)

Then Dowd said, ‘No one may approach or carry (*lo’ la nasa’* – no one may come near, raise, or lift up) **the Ark of God** (*‘arown ha ‘elohym*) **except** (*ky*) **the Lowyym** (*Lowyym* – those who Unite by Attending to; from *luw* – if only we’d god on the delightful adventure), **because** (*ky* – for the reason) **in this they** (*ba hem*) **were selected and chosen** (*bachar* – desired and preferred) **by Yahowah** (אָרֹנָה) **to approach, pick up, and carry** (*la nasa’* – to come near, lift up, and bear) **the Ark** (*‘eth ‘Arown*) **of Yahowah** (אָרֹנָה) **and render assistance to Him** (*sharath* – to minister on behalf of, attending to and serving Him) **forever and ever** (*‘ad ‘owlam* – continually and eternally, for an unlimited duration of time). (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 15:2*)

Dowd was Towrah observant so he did as God instructed. He is alive and living with Yahowah as a result. This is not complicated.

Then Dowd gathered (*qahal* – summoned to assemble, calling together) **all Yisra’el to Yaruwshalaim** (*kol Yisra’el ‘el Yaruwshalaim* – everyone who engages and endures with God to the Almighty’s source from which guidance and instruction regarding reconciliation and restoration flow) **to bring up** (*‘alah* – to

ascend, taking up and lifting up) **the Ark of Yahowah (אֲרֹן יְהוָה) to its standing place and home (maqom – established location and dwelling place) which relationally and beneficially (‘asher) he had prepared (kuwn la huw’ – he had confirmed and established for it to stand).” (Dabry ha Yowmym / Words of the Time / 1 Chronicles 15:3)**

As we turn the page, once again we find that Yahowah was no longer speaking directly to the man He inspired to write the world’s most inspiring psalms. And yet, as a result of the wonderful time they had spent together, Dowd remained close, vitally interested in the purpose of His God. So it was at this time that the King of Yisra’el came to realize how inappropriate it was for him to live in a permanent home while the symbol of Yahowah’s purpose and presence sat beneath the fluttering fabric of a tent.

“And it came to exist (hayah), when (‘asher – beneficially and relationally) Dowd (Dowd – the Beloved) was settled and living (yashab – was established and dwelling) in his home (ba beyth – within his house), Dowd said (‘amar) to Nathan (‘el Nathan – to give, to entrust and bestow, to grant, permit, and ascribe), the prophet (ha naby’ – one who proclaims the message of God, providing His insights into the past and future), ‘Look (hineh – behold), I am living (yashab – I am settled and dwelling) in a house (ba beyth – home) constructed from large cedar trees (‘erets – of cedar; from ‘araz – to be firm and strong), but the Ark of the Covenant (‘Arown Beryth) of Yahowah (אֲרֹן יְהוָה) is under (tachat – is beneath in the ordinary flow of time) a tent (yarya’ah – the cover of a cloth shelter).” (Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:1)

One of the most interesting aspects of God’s persona is a surprising lack of ego. He is the antithesis of “Allahu-Akbar – Allah is Greatest.” It did not bother Him in the least to have the most vital artifact in the universe hanging out in the breeze on a rocky outcropping oxen had tread. This speaks volumes to open ears because it renders preposterous the perverse notion that God wants to be worshipped.

“And so (wa) Dowd said to Nathan (Dowd ‘amar ‘el Nathan), ‘Act upon (‘asah – engage in, do and perform, expend the energy and effort to accomplish) everything (kol – all) that relationally and beneficially (‘asher) is in your best judgment (ba leb – is reasonable and appropriate after evaluating and considering the evidence, is in your heart, and thus in harmony with your inner nature, perspective, and conclusions), because (ky – for the express reason) the Almighty (ha ‘elohym) is with you (‘im ‘atah).” (Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:2)

After having studied Dowd’s dissertation, the 119th Mizmowr / Psalm, I have come to appreciate the author’s action-based approach to the Towrah and its

Covenant. He observed to know, exercised good judgment to understand, and then he engaged, acting in the most reasonable and rational way based upon what he had learned. Dowd recognized that the Covenant was conceived as a relationship, and that as such, for it to have any value, for it to fulfill its purpose, both parties would have to engage and invest in it, not only with their heart, soul, and mind, but also with their eyes, ears, hands, and feet. Yah did. So did Dowd.

So Dowd, knowing that Nathan had come to the same conclusion, simply asked the prophet to do what he thought best. He didn't have to lecture Nathan, query Nathan, or limit Nathan. Dowd and Nathan were equals, they were family, brothers, both children of Yah. They shared the Towrah in common and were thus motivated by the standard.

There are those I work with as well who are also children of the Covenant. We don't question one another, limit one another, or lecture one another. We know and serve the same God and have come to know Him the same way...by reading His Towrah.

As we approach the next statement, I want you to know that the most common translation of *'ebed* is "servant," and yet that is not how I've rendered it. The reasons are many. First, in Hebrew, nouns are defined by their verbal roots. The basis of *'ebed* is *'abad*, the lexicon's most used word for "work." In common practice, it means "to expend considerable energy." When it's deployed with regard to man's response to God, especially the Covenant relationship, it is most accurately rendered "partner, associate, coworker, or implement."

Work is noble. It creates value and builds character. It benefits a family and enriches a community. It builds things, creates things, feeds us, protects us, enlightens us, and brings us together. Coming to know Yahowah by studying His Towrah requires work. And for the resulting relationship to have value, for it to bear fruit, we must be willing to engage by acting upon it's guidance.

Speaking from experience, the best possible occupation is to work with Yahowah, conveying His message. Dowd epitomized this endeavor. If Yahowah ever had a partner, he is Dowd.

Also relevant in this regard, the Covenant is a family. Sons and daughters do not serve their fathers. They act upon their advice, and they work at the business of living as a family.

“Then (*wa*) it happened (*hayah*) during that same night (*ba ha laylah ha huw*) that the word (*dabar* – the statement and declaration) of God (*'elohym*) came to Nathan (*'el Nathan* – to Give) to say (*la 'amar*), (3) **‘Walk (*halak* – go) and convey to (*wa 'amar 'el*) Dowd, the Beloved (*Dowd* – Beloved), My associate (*'ebed* – My co-worker, one who engages and acts on My behalf; from *'abad* – to**

act, engage, work, or serve), **This is what** (*koh*) **Yahowah** (יְהוָה) **says** (*'amar*): **You, yourself, will not build** (*lo' 'atah banah* – you will not construct or restore (qal imperfect)) **for Me** (*la 'any*) **the home** (*ha beyth* – the house) **to approach and live** (*la yashab* – to meet, be restored, and settle down, to dwell and abide (qal infinitive construct – serving as a possessive verbal noun, whereby the action and influence of the verb is intensified, interpreted literally and seen as genuine).” ((*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:3-4)

It is as I would have expected, but is nonetheless thought provoking that this house wasn't for Yahowah to reside in, but instead it was to serve as a home “to approach and live, to meet and be restored, to settle down and abide” with God. In other words, the Home of the Covenant would serve the Children of the Covenant. The Christian bible translations which have published “build Me a house to live in” are not supported by the text, because the preposition “*ba* – in” wasn't included in the sentence. This is important because it properly reflects the realization that God's home is in heaven and that the only purpose of having a home on earth is to campout with His creation. Those who would build lavish cathedrals, churches, mosques, and shines to God are wasting their time and embarrassing themselves. Those who call their church “a house of God” are delusional.

While God is not omnipresent, there are various manifestations of Yahowah's presence which abide in very specific places. These include the Towrah and Prophets, the Ark of the Covenant, the Tent of the Witness, His fiery light, His heavenly envoys, His Set-Apart Spirit, in Yahowsha', and attached to the souls of His Covenant children.

There was another reason for Yah's preference for the tent. It speaks of the conclusion of the *Miqra'ey*, of *Sukah*, of Camping Out with God. It expresses the purpose of Yahowah's plan.

Yahowah saw to it that His son would live in a beautiful home set upon the most important parcel of land on earth. He would have a commanding view of God fulfilling the promises he had predicted in the lyrics of his songs. But He did not want His son to build a home for Him. God gives. He does not take. Even the materials Dowd had amassed for its construction came from God, per Dowd's own admission.

The least pretentious being in the universe said...

“For indeed (*ky* – for the express reason), **I have not inhabited or remained in** (*lo' yashab ba* – I have neither settled, dwelled, nor lived in) **a house** (*beyth* – a home) **since** (*min* – from) **the day** (*ha yowm* – the time) **beneficially and relationally to show the way** (*'asher*) **I lifted up** (*'alah* – I ascended, leading and elevating) **Yisra'el** (*'eth Yisra'el* – those who engage and endure with God), **even up to** (*'ad* – continuously, without end, and for an unlimited period of time) **this**

discussion (*ha zeh* – serving as a reference to and regarded as part of the current discourse). **And** (*wa*) **I have been** (*hayah* – I have come to exist and therefore have gone) **from** (*min*) **tent to tent** (*'ohel 'el 'ohel* – portable and transient habitation to temporary dwelling; from *'ahal* – to be clear and to shine by pitching a tent) **and out of** (*wa min*) **a tabernacle** (*mishkan* – a relatively large and portable communal habitat comprised of woven fabric or hides, an upright pillar, and tent pegs; from *shakan* – to settle and abide, to establish and dwell).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:5*)

Just as the tents and tabernacle were temporary, so is our planet, indeed, the universe. God’s eternal home is in the seventh dimension. Everything beneath his level will, in a little more than a thousand years from now, cease to exist. He will create an entirely new universe, this time with His Covenant children as witnesses and participants.

Sometimes, often, usually, we don’t think. We don’t consider what has transpired in the past, making the appropriate connections causing us to misunderstand our current situation and its implications regarding our future. Without a map or an operating compass, without the Towrah or a functional conscience, we become hopelessly disoriented and lost. So while it is said, those who do not learn from the past are destined to repeat it, I’d suggest that a failure to consider Yahowah’s prior guidance forecloses a person’s ability to know Him. The fact is, God is predictable because He is consistent. His prior guidance remains dependable. Consider Exhibit A:

“During the entire relationship when (*ba kol 'asher*) **I walked** (*halak* – I moved and traveled) **with Yisra’el** (*ba kol Yisra’el*), **did** (*ha* – as an interrogatory) **I speak a word** (*dabar dabar* – utter a single statement) **with so much as one** (*'eth 'echad*) **of the Judges** (*shaphat* – of those who adjudicate and lead by executing good judgment to render reasonable decisions) **of Yisra’el** (*Yisra’el*), **with whom** (*'asher*) **I instructed** (*tsawah* – I directed and appointed), **to approach** (*la*) **by shepherding** (*ra’ah* – by caring for, meeting the needs of, taking care of, leading and feeding, guiding and protecting) **My family** (*'eth 'am* – My people), **to ask** (*la 'amar* – to mention or request), **Why haven’t you built for Me** (*la mah lo’ banah la 'any* – what is the reason you have not established on My behalf) **a house** (*beyth* – a home) **constructed from large cedar trees** (*'erets* – of cedar; from *'araz* – to be firm and strong)?” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:6*)

Case in point: *ra’ah* – shepherd. This is what Yahowah asked of the Judges, telling us that their role wasn’t to act like lawyers or authority figures. A shepherd lives with his sheep and cares about them. A shepherd guides his sheep by walking before them. A shepherd nourishes his sheep, leading them to the best pastures and eats with them. And a shepherd protects his sheep, risking his own life to keep them safe. This is what Yahowah asked of the Judges and of Dowd, the king who was to

lead as a shepherd. This is why Yahowsha' referred to Himself as a Shepherd and then served as the Sacrificial Lamb. It is what Yahowsha' asked of His Disciple, Shim'own Kephas during their final meeting, repeating Himself over and over again. This is why Yahowah's favorite titles, "'ab – Father" and "'el – God" both begin with 𐤁 – a ram's head. Further, father, written, 𐤁 𐤅 , shows the lamb living with his family in a home 𐤁 . Yahowah also affirms of His role as a shepherd in the title "'el – God." Scribed, 𐤁 𐤅 , the second letter, which was drawn in the form of a shepherd's staff 𐤅 , shows the lamb serving as a shepherd. Remarkable, because in this way, God is not asking anything of us that He, Himself, isn't willing to do.

These realizations are essential because they explain the nature of relationship Yahowah is seeking to develop with us. He wants to live with us, enjoy long strolls, exploring the universe, caring for us by tending to our needs, protecting us and keeping us safe while showing us the most magnificent sights along the way. Shepherds are not worshipped by their sheep. Sheep are never seen bowing down before them. A shepherd, unlike a rancher, camps out with his flock and does not live in a separate home. No lamb ever built a house for his shepherd. God just underscored each of these points because He wants us to be at ease with Him, to trust Him, and to follow Him. In this simple dialog about houses, we are being regaled with earth-shattering insights regarding the character of our Creator.

Since we have already discussed the reasons Yahowah never requested a permanent home, no Acropolis or Pantheon, no Mecca or Vatican, I'd like to share something amiss with Christianity. It is not only based upon their churches serving as houses of god, but more importantly, Christians are woefully ignorant of what Yahowah has said. They do not unfold the map He has provided. By viewing life from the perspective of their New Testament, the map is inverted. They have been beguiled into believing that God's initial testimony and example isn't reliable or relevant. So I would ask them, if their god could not be relied upon then, why trust him now?

Dowd, of all people ought to have known this. When he and God first met, he, like Moseh before him, was a shepherd. Before he had been asked to shepherd God's family, he had tended sheep.

“So then (*wa 'atah* – therefore now, and in relation to this discussion) **this is what** (*koh*) **you should say to** (*'amar la* – you should discuss with) **My associate and coworker** (*'ebed*), **Dowd, the Beloved** (*Dowd*), **thus says** (*koh 'amar*) **Yahowah** (𐤁 𐤅 𐤇 𐤅) **of the spiritual envoys** (*tsaba'* – heavenly representatives), **I took you** (*'any laqah* – I grasped you by the hand and led you) **from** (*min*) **the pasture** (*ha naweh* – the grazing a flock, living and abiding in beautiful encampments along the way), **from following after** (*'achar*) **the sheep** (*tso'n* – the flock), **to be** (*la hayah* – to exist as) **a leader** (*nagyd* – a worthy individual whose words are proper and true) **unto** (*'al* – toward and near) **Yisra'el** (*Yisra'el* –

Individuals who Engage and Endure with God), **My family** (*'am 'any* – My people).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:7*)

It was consistent, straight forward, and true. Not only did God describe the role of the Judges in terms of a shepherd, the role of a leader was similarly defined. Yahowah wants those who represented Him to think like Him. And frankly, why not? I’ve come to replace most every aspect of what I once believed with Yah’s perspective on the matter. As a result, my vision has improved. And I am at peace, knowing exactly where I stand with God. Our relationship has been defined, and I’m at home in it.

“I have been with You (*wa hayah 'im 'atah*) **in everyone** (*ba kol*) **of the steps which beneficially gave meaning to life as a result of the relationship** (*'asher*) **you have walked** (*halak* – you have traveled and gone). **And I have cut off** (*karat* – I have separated) **all of your foes** (*kol 'oyeb* – each of your adversaries and enemies) **from your presence** (*min paneh*). **So I will engage, acting to create** (*wa 'asah* – I will do what is required, working to make) **for you** (*la 'atah*) **a name** (*shem* – reputation and renown) **akin to and consistent with** (*ka*) **the name** (*ha shem*) **of the most set-apart ones** (*gadowlym* – of those who become known by separating and devoting themselves) **of the Land** (*la ha 'erets* – of the earth or region).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:8*)

I have translated *'asher* a thousand times, properly conveying its relational and beneficial attributes. In fact, *'asher* was the first Hebrew word I translated. But this time, fifteen years later, I felt a tug on my heart, one that suggested that I examine the full slate of Hebrew terms that are written using these same three letters: א ש ר to see where the evidence would lead. And that is how I arrived at: “of the steps which beneficially give meaning to life as a result of the relationship.” As I’ve noted in previous books, *'asher* is used primarily to “refer to a relationship between things.” As such, it is commonly rendered “which, where, when, whoever, wherever, or whenever.” But far more than this, I discovered that *'asher* addresses “a positive state of mind and a joyful attitude,” in addition to a “blessed and fortuitous outcome,” and thus “to a beneficial result.” Particularly revealing in this context, *'asher* depicts “certain, specific, and correct arrangement of steps to be walked along a path to give meaning to life and upon which to stand to be properly established, recued and made safe, stable and secure.” The three letters – א ש ר – graphically convey the leader of a flock speaking to and nurturing the sheep who are observant.”

Bringing it all together, this means that so long as Dowd was walking along the steps which lead to the *Beryth* and which comprise the *Miqra'ey*, Yahowah was with Him all the way. When he stumbled in a different direction, the relationship suffered. But it did not end. A relationship with Yahowah mirrors Yahowah’s nature in that it is eternal.

If I may indulge your patience a moment longer. ‘*Asher* isn’t an ordinary word, at least for me. ‘*Asher* is the reason I am here, translating Yah’s testimony and sharing the thoughts as part of the Covenant Family. As I was writing *Tea with Terrorists* fifteen years ago, I realized that one of many things that distinguished Allah from Yahowah is that Allah offered no prophecies to validate his credentials and Yahowah provided thousands of them. So since I was coming out of Christianity at the time, I decided that I’d run the odds on the chance fulfillment of twenty of the most interesting predictions Yahowah made of Yahowsha’ in the *Towrah / Torah, Naby’ / Prophets / Mizmowr / Psalms*.

One of those predictions was that Yahowsha’ would be a descendent of Dowd / David. And while that was fine, God’s statement went on to say, at least in every popular Christian Bible translation, “when he sins I will not spare the rod.” But if Yahowsha’ sinned, He would have been disqualified from being God’s perfect Passover lamb, negating His sacrifices on our behalf. So I pulled a seldom-used *Strong’s Exhaustive Concordance of the Bible* off a dusty shelf and discovered some of what you’ve been reading, learning that ‘*asher* addresses a beneficial relationship between things. Therefore, the statement properly translated actually states: “when sin is beneficially associated with Him, revealing the specific and correct steps to be walked along the path to give meaning to life and to rescue those with the proper perspective, I will not spare the rod.” Rather than a mistake, it was brilliant.

How was it possible, I asked myself, that the religious scholars employed by the publishing houses responsible for the KJV, NKJV, ASB, NASB, IV, NIV, and NLT could all get this wrong, making their god out to be a liar who was punished for his sins? Yes, ‘*asher* can be translated “when,” but not in this context. And all they had to do to get it right, was to do what I did a few moments ago: consider the meaning of every word written the same way and select the most appropriate option, rejecting what is not. But they didn’t, so from that moment on, I devoted myself to learning what Yahowah had to say in His own words. And it is those words that have led me to this place.

Moving on to the next salient insight, God did not say that He had harmed, killed, or destroyed Dowd’s enemies, only that He had separated them from His Beloved, keeping them away from his presence. In this light, *karat* is the verb that describes how the *Beryth / Covenant* was conceived, telling us that God “cut an agreement with us for the purpose of separation.” Also telling, since Yah is protecting this man from his foes, the Christian notion of “turning the other cheek and of loving one’s enemies” becomes highly suspect.

The great ones of the Land would include Abraham, Ya’aqob, Moseh, Yahowsha’ ben Nuwn, Shamuw’el, Dowd, Yasha’yah, Yirma’yah, and Yahowsha’ ben Yahowah. However, since as few as one in a million actually knows Yahowsha’

by name, or the correct name of these prophets, Dowd's / David's renown can be counted among the most famous individuals in human history. Promise made. Promise kept. Regarding this, it is vital to think it through because there are greater implications.

“I will appoint and bring about (*wa sym* – I will give, locate, and make) **a place to dwell and take a stand** (*maqowm* – a home, an office, a place which provides a sense of direction, a site to offer perspective; from *quwm* – to rise and stand up) **for My family** (*la ‘am* – for My people to approach), **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God). **And I will plant them** (*nata’* – I will firmly embed them as seeds in fertile ground so that they can grow) **so that they might live, inhabiting this place** (*shakan* – camping out, abiding, dwelling, and remaining) **under him** (*tachat* – succeeding him in an orderly and planned arrangement of time and space). **And he will not be agitated or anguished** (*wa lo’ ragaz* – so he will not be provoked or astonished, will not be shaken or tremble in anxiety) **ever again** (*‘owd* – any longer). **So the sons** (*wa beny*) **of injustice** (*‘awlah* – of evil intent who are wrong, dishonest, criminal, harmful, fraudulent, and wicked) **will not continue** (*lo’ yacaph* – will no longer increasingly nor ever again add to, joining together) **to wear him down** (*balah* – to oppress him) **as it was in the beginning** (*ka ‘asher ba ha re’shown* – like at the start when this began).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:9)

Yahowah is a God of promises. He routinely tells us what He is going to do and then does what He has vowed. He carved out a place for His people and rooted them in fertile land. He tended to them because this would be no ordinary local. Yisra’el is “*maqowm* – a place to take a stand, to rise up and stand up to show the way, to provide direction and perspective on the proper way to live.” And as *maqowm*, Yisra’el is both God’s “home” and His “office,” the place He “abides” with man and “works” with humankind.

Yahowah is fond of agricultural metaphors. Throughout time they have resonated with those willing to listen to His stories. Planting seeds in fertile ground, tending to them, removing weeds and pruning vines, watering them so that they grow and are fruitful, all provide tangible insights into His nature and purpose. He is in the business of growing good things and of harvesting the most valued crop, whether it be barley, grapes, olives, or human souls. But not everywhere is *maqowm*, so make sure you are rooted in the proper place.

While *tachat* in the third person masculine singular is accurately rendered “under him,” it also addresses the fact that the things which matter most to God “would play out in this place according to His plan in an orderly and proper arrangement of time” and in harmony with the songs His Beloved has written. There would always be music in the background, with lyrics which call us home.

And so they have and will, especially during the *Mow'ed Miqra'ey* every forty *Yowbel*, marking time on Yah's calendar.

Dowd's young life was inspired but not easy. His later life was easy, but not inspired. He began by preventing a giant of a man, a warrior, from humiliating and expelling his people. For doing so, the king these same people had chosen to make their decisions for them, sought to kill him. And even after Sha'uwl's death, Dowd would have to fight to keep the Philistines away. But it was during this time, the most challenging and aggravating in his life, that Dowd was inspired to write his songs. The more he strived, the more he thrived, putting him in a position to explain how to properly apply the Towrah to our daily lives because he was living it. When life was hard, full of challenges, and everyday brought both obstacles and opportunities, Dowd was dependent upon Yahowah for guidance and answers. He shared what he learned and experienced for our benefit. And while his insights are of value to anyone, anywhere, at any time, they are treasured by those willing to engage and work with Yah as did Dowd.

But once Dowd's life became comfortable and easy, once he became consumed by transient pleasure and routine occurrences, once he became rich, powerful, self-indulgent, and self-reliant, while Yahowah still loved him, God could no longer work through him. There would be no more inspired lyrics or great accomplishments. Therein is a lesson for all of us.

In this light, some things have to be agitated and pressed, even crushed to maximize their value. Grain is ground into flour and then baked in an oven to make bread. Grapes are crushed and then fermented to create wine. Olives must be crushed to extract their oil. These three agricultural products serve as metaphors for saved souls, which is why we ought not be surprised that our souls become more valuable when they are challenged, tried and tested, pressed, annoyed, and aggravated. Similarly, muscles atrophy when not worked, just as our ability to think rationally and communicate effectively wanes when inadequately exercised.

Successful individuals typically succeed because they were willing to take a calculated risk, they have prepared in advance, they have learned from their prior experiences, and they are willing to accept a challenge, knowing that their understanding, attitude, and fortitude provide the courage and will to prevail. Combine this approach with a reliance upon Yahowah's guidance, and the results change the world.

“Appropriately, from the time (*wa la min yowmym*), when to show the way to the beneficial relationship (*'asher* – provide the proper perspective) I appointed and instructed (*tsawah* – I assigned and provided directions to) the Judges (*shaphat* – those who execute good judgment and render reasonable and rational conclusions to resolve disputes) on account of (*'al* – on behalf of) My

family (*'am* – My people), **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God). **Moreover** (*wa*), **I have humbled and subdued** (*kana'* – I belittled, imposing a lowly status upon, silencing the pretentious and noisome (in the hifil perfect, God is saying that He worked with Dowd to accomplish this result, but that His intervention would not continue much beyond the present time)), **accordingly** (*'eth*), **all of your rancorous adversaries** (*kol 'oyeb* – every one of you enemies who were threatening in open and hostile opposition).

Furthermore (*wa*), **I declare unambiguously before you** (*nagad la 'atah* – I am continuously informing you, providing a message, while reporting My verdict and warning before you and right out in the open (hifil imperfect – revealing that the message will influence those who hear it and that the consequences will be ongoing with unfolding results throughout time)): (*wa*) **'The house** (*beyth* – the home) **for you** (*la 'atah* – so that you can approach and come near) **Yahowah will build to establish His family** (*banah* – He will construct as a home to restore His children and for them to abundantly prosper; from *ben* – son or child (qal imperfect dictates a literal interpretation of something that will have enduring consequences)).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:10*)

Having found the meaning of life with *'asher*, I decided I'd play along with *banah*, a word that I've translated many hundreds of times. And while there were no surprises in any of the lexicons, it is what none of them said that needs to be known. *Banah* is from “*ben* – son,” a masculine noun which becomes feminine with the concluding ♀. This helps associate it with the “*beryth* – covenant family,” which is also feminine. Graphically, *banah* was written: ♀ 𐤁 𐤍. Its letters depict the floorplan of a family home comprised of a single doorway, a sperm, symbolic of the conception of life between husband and wife in a marriage, and a person, standing up, looking up, and reaching up to God. *Banah* speaks of a family living in a home.

These realizations are hinted at in Hebrew dictionaries, but not stated overtly. They acknowledge that *banah* means: “to build or rebuild, to create or form, to procreate, making a family, restoring and establishing the means to prosper and live life abundantly.” Therefore, rendering it simply as “build” is woefully inadequate.

Yahowah is speaking about building a home for His family – a house for us to live in and enjoy. It is why He says that He will lift up Dowd's offspring, encouraging and restoring his descendants by way of his sons and their sons.

“And it will occur (*wa hayah* – it will happen and come to exist) **at another time when** (*ky* – indeed, surely, providing a contrast and implying an alternative, for this express reason when) **your days** (*yowmym* – your time) **are fulfilled** (*male'* – are completed and fully proclaimed, wholly satisfied, and everything is totally accomplished), **toward the time** (*la* – to the point in time and place that) **you walk**

(*halak* – you travel and journey through life) **with** (*'im* – in the company of and together, accompanying) **your fathers** (*'aby* – male progenitor of offspring, originator and forefathers). **I will cause your offspring to rise and stand up** (*quwm 'eth zara'* – I will encourage and restore your descendants, and I will establish and keep your posterity and family) **after you** (*'achar 'atah*) **who** (*'asher* – beneficially and relationally to show the way and provide perspective) **will be** (*hayah*) **from your sons** (*min beny*). **Then** (*wa*) **I will establish** (*kuwn* – I will fashion and form, appoint, build, and support, making steadfast) **his kingdom** (*'eth malkuwth huw'* – his realm and reign, his royal residence and authority as sovereign).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:11*)

So the question lingers in our minds: at what point were or will these two promises be fulfilled? Are the days of Dowd over, completely finished, and done? Have the promises regarding him all been fulfilled? Is Dowd currently walking with his forefathers? This does not say “when you are succeeded on the throne or when you die and go to the grave like your fathers.” Also, since “*zara'* – seed” is always singular, regardless of whether it is addressing one or many descendants, this could be addressing Solomon, Yahowsha', or Yisra'el. Further, whose kingdom is going to be established, Dowd's, Solomon's, or Yahowsha's, both being descendants of the aging king.

While I could be wrong, here is my take on this. We have a partial fulfillment of both promises, albeit in a very limited way, with Yahowah supporting Dowd's son Solomon and of God supporting the son's kingdom. But Solomon was really never a stand-up guy. He was far more into personal indulgences that he was into restoring the relationship between Yahowah and Yisra'el. The books attributed to him contain no prophecy and are personal, focusing on Solomon's life, not the life Yahowah intended.

A much more compelling argument can be made that God is promising to have Yahowsha', a descendent of Dowd, stand up for us so that Yahowah can lift us up and restore the relationship, giving us life in abundance. This could well be what Yahowsha' was declaring when He read the citation from Yasha'yah / Isaiah 61:1-2 regarding His fulfillment of the restoring promises associated with the *Yowbel* as recorded in Luke 4:14-21.

However, Yahowsha' spoke of the kingdom to come, as in “Your Kingdom come, Your will be done, on Earth as it is in Heaven.” That is to say, He did not establish the Kingdom nor was He sovereign over it. Corroborating this, in Acts 1:5-7, we read: “For Yahowchanan immersed with water, but not many days from now (on Shabuw'ah) you will be immersed with the Set-Apart Spirit. (5) So when they came together, they asked Him, ‘Yahowsha', will You at this time restore the Kingdom to Yisra'el?’ (6) Yahowsha' replied, ‘It is not for you to know times or epochs the Father has fixed by His own authority. (7) But when you receive power

when the Set Apart Spirit has come upon you, then you shall be My witnesses both in Yaruwshalaim, in all of Yahuwdah and Samaria, and even to the remotest part of the earth.’ And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.” (Acts 1:5-8) This, therefore, affirms two things. First, Paul lied when he limited Yahowsha’s Disciples to Yahuwdah, claiming the rest of the world for himself. And second, the eternal kingdom was going to be established at a time so remote from Yahowsha’s departure, there was no reason for the Disciples to know the era in which it would occur.

That leads us to a third possibility, one which is affirmed in Chronicles and Samuel. The Kingdom of Dowd will be celebrated during the one-thousand-year observation of *Sukah* upon Yahowah’s return. The fact that it will be eternal and everlasting, means that Dowd is symbolic of the kind of relationship Yahowah envisions developing with all of His Covenant children. Thank God, God loves rascals.

Before we move on, while I think that there are shadows of the fulfillment with Solomon and brilliant reflections with Yahowsha’, ultimately, Dowd will be walking with his fathers from 6000 Yah to 7000 Yah on earth and thereafter in a new universe and in heaven. I strongly suspect that this represents the promised Kingdom of Dowd that is being addressed, a time which runs coterminous with the celebration of the millennial *Sukah Shabat*. Also, what he was inspired to write on our behalf will continue to play a significant role in the ultimate restoration of the Covenant.

As we approach this next statement, especially considering that Yahowah just vowed to enable Dowd’s offspring to rise, helping them stand up, in the process of restoring His family, combined with what we have just learned regarding *banah*, we can foreclose on the misstatement found in most bible translations (about Dowd / David building the House for God) and discover something quite remarkable in the process.

“He (*huw*) shall procreate a son to approach Me by building (*banah la any* – he shall build for Me that which restores children, reestablishing and developing that which prospers abundantly, fortifying the procreation of sons and daughters by erecting; from *ben* – son or child (qal imperfect – interpret this relationally and literally, recognizing the ongoing influence over time)) a family and home (*beyth* – a house and household) and I will establish (*wa kuwn* – I will form and fashion, I will arrange and shape, I will appoint and support (polel perfect – the process will be completed in a finite period of time whereby the object is being influenced by God)) his seat of honor (*kice*’ – his throne) for all time (‘*ad owlam* – even throughout eternity, forever, everlasting).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:12*)

Dowd did not build Yahowah's house on the threshing floor he had purchased, even though he had accumulated many of the materials which would be used. The actual construction was begun under Solomon, his son, with the cornerstone laid in year 3000 Yah, 968 BCE. That said, since the previous statement spoke of God establishing the kingdom of one of Dowd's sons, the initial declaration in the twelfth verse could still be referring to Solomon. But if that is the case, we would have to eliminate Dowd or Yahowsha' from consideration relative to the promises found in the eleventh verse. And should we conclude that "he" is Solomon, we would have to read the reference to "his seat of honor" also applying to Solomon, which is preposterous, when one compares Yahowah's relationship with the father and son.

However, if we consider what we have learned thus far about *banah* to render the clause "*huw' banah la 'any* – he shall procreate a son to approach Me by building," then all of the profound implications associated with the previous statement remain valid, and the seat of honor rightfully remains Dowd's to occupy. His home and his seat shall always remain adjacent to the Father who loved him most of all. Underscoring this, Dowd's life and lyrics are second only to the Father's Towrah with regard to procreating the Covenant's children, to restoring and reestablishing a family fit to occupy the home of God.

There are few things I have come to appreciate more than Yahowah's relationship with Dowd. God called a flawed man "*tsadaq* – right, righteous, and vindicated," thereby negating the premise of Pauline Christianity while liberating the Covenant's children to live enjoyable and productive lives without fretting our indiscretions. Beyond this, Dowd's approach to God focused on being right, on correctly understanding the essential elements of Yahowah's Towrah guidance. He literally read and reasoned his way into the relationship. And the lyrics to his songs inspire us to approach Yahowah the same way.

Dowd was not Adam, enjoying a perfect relationship with God in Eden. Dowd was not Noah, building an ark by listening to and acting upon Yahowah's instructions, thereby saving his family and humankind. Dowd was not Abraham, the man through whom the Covenant was established. Dowd was not Ya'aqob, the individual Yahowah used to establish Yisra'el. Dowd was not Moseh, through whom the Towrah was given. And Dowd was not Yahowsha', the diminished manifestation of Yahowah who came to honor His Father's promises by fulfilling the first four *Miqra'ey*. And yet I consider Dowd the most extraordinary man whoever lived. While he was an ordinary fellow, albeit extraordinarily brilliant, Dowd more than anyone revealed how to engage in a relationship with Yahowah, observing, thinking, saying, and doing what matters.

God responded to and interacted with Dowd the same way Dowd engaged with Yahowah. They were on the same page. They spoke the same language. They

enjoyed and valued the same things. Tsyown, therefore, encompasses both homes, Dowd's and Yah's. It is Tsyown that brings us together.

But more than anything, the life and lyrics of Dowd prove that you don't have to be good, much less perfect, to be saved by God, just right. And the only way to be right is to do what Dowd did: observe the Towrah, ponder its implications, come to understand Yahowah's approach, especially the five conditions of the Covenant and the seven-step path home provided by His annual meetings, and then act upon them.

I cannot be Yahowsha'. He was perfect. Any attempt to follow His example comes up woefully short. But I am capable of knowing and understanding much of what Dowd came to learn, because of what he shared. And so I'm able to follow him through the *Towrah*, into the *Beryth*, along the *Miqra'ey* to Yahowah. And while that will not earn me a set of honor or a home next to Yah's, I'll be living in their proximity forever, and that's more than good enough for me. God has more than enough to offer His Covenant children, even the most impoverished of us, to keep us entertained throughout time. Dowd earned his seat of honor. I do not covet the esteem Yahowah affords him. In fact, I'm in Dowd's debt. His life and lyrics led me home. Thanks to what I learned from him, his Father, is my Father.

The "*beyth* – home for the family" being discussed here, and between our Heavenly Father and His children, can be summarized as...

"I ('any) will be (*hayah* – am and will be, existing as (qal imperfect – genuinely and literally, continually and always)) for him (*la huw'*) accordingly (*la* – to approach), a Father ('*ab*), and (*wa*) he (*huw'*) will be (*hayah* – will genuinely and always be (qal imperfect)) to Me (*la 'any*) therefore (*la* – to come near), a son (*ben*). And (*wa*) My ('any) unfailing and unwavering love (*cheched* – steadfast affection and devotion, mercy and favor, dependable kindness in the relationship) I will not withdraw, turn aside, nor remove (*lo' suwr* – will not alter nor change, will not cut off nor reject, will not diminish nor negate (hifil imperfect – God is facilitating the ongoing and enduring benefits enjoyed by Dowd)) from being with him (*min 'im huw'*) as (*ka 'asher*) I removed and withdrew it (*suwr*) from him who was before you (*min 'asher hayah la paneh 'atah*)." (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:13*)

Yahowah is, of course, speaking of His renunciation of Sha'uwl at the conclusion of this statement. According to God, Sha'uwl's goodness was second to none, but he was wrong regarding the Towrah, so he was forsaken.

The Covenant is a Farther and child relationship. We are family. And in a home, there is no place for fear or worship, and no merit to politics or religion. Families demonstrate their love and affection for one another, they work together and support each other. Children are protected and instructed, nurtured and guided.

They are led by example. Parents are wont to make sacrifices on behalf of their children, knowing that the more they give, the more they receive in return.

So it all boils down to this. Within the Covenant, Yahowah, the Creator of the Universe and Author of Life, becomes our Father. We are adopted into His family as His children.

In the Covenant, Yahowah's love is unconditional and eternal. It is unfailing and unwavering. It is what God is offering. It is what God wants.

“And (wa) I will stand up and present him (*'amad huw'* – I will enable him to stand upright, remaining and enduring (hifil perfect)) **in My home** (*ba beyth* ‘any – in My family, house, and household). **And in My realm** (*wa ba malkuwth* – and in My dominion and kingdom) **throughout all eternity** (*'ad ha 'owlam* – for the duration of time, forevermore) **his seat of honor** (*kice' huw'* – his throne, demonstrating the respect to which he is entitled) **shall be established** (*kuwn* – will arranged, appointed and upheld (nifal – the subject passively receives and carries out the action)), **forevermore, throughout the whole of time** (*'ad 'owlam*).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:14*)

It is fascinating to note that the eternal realm or kingdom, is Yahowah's, not Dowd's, as we would expect. But in it, Dowd is not only given a seat of honor next to his Father, Yahowah will get up to greet His son, presenting him standing upright during their welcoming embrace. This is actually how I expect Yahowah to greet all of the Covenant's children. God will stand up to embrace and then present each new arrival, each of whom will remain standing in His presence. Then after we have all been introduced and welcomed into Yah's home, we will be given a seat of honor, each of us sitting beside a God big enough for everyone to be positioned right next to Him.

The example of Dowd is the exemplar for all mankind. Through the lyrics of Dowd's songs, we are shown the way to God. Yahowah's means to perfect the imperfect is dramatically portrayed throughout the life of His Beloved. If you want God to stand up to welcome you into His home, observe His Towrah and act upon it. Even better, share what you have learned with everyone who is willing to listen. The more the merrier.

Let's take a moment to visualize a room comprised and adorned in light, filled with radiant members of the Covenant family, all beaming with joy, with the most brilliant, and yet inviting, individual in the universe standing in its midst, smiling, a twinkle in His eye, while soaring music plays in the background. This may well depict our initial encounter with our Heavenly Father as we enter His home for the first time. He will embrace us, introduce us, demonstrating His love for us. I also expect that every member of Yah's Covenant family will be as happy for their God and their brothers and sisters as they are for themselves. In fact, for many of us,

standing in the back of the room as Yahowah greets someone we may have helped in some way, will be the most enjoyable and satisfying moment of our lives.

“In accordance with every one of these words (*ka kol ha dabarym ha ‘eleh*), and consistent with every aspect (*wa ka kol*) of this revealing communication regarding the relationship agreement (*ha chazown ha zeh* – of this prophetic announcement and vision; from *chazah* – to be observant, perceptive, and intelligent through close examination and careful consideration), therefore (*ken*), Nathan (*Nathan* – One who Gives) spoke to (*dabar ‘el*) Dowd (*Dowd* – the Beloved).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:15*)

Those who speak for God are specifically instructed not to add anything to nor subtract anything from Yahowah’s testimony. That is not to say that we shouldn’t seek to expound upon it, sharing insights we discover along the way. But any attempt to annul or invalidate anything God has said will render an individual unacceptable. No one bears more guilt in this regard than the wannabe apostle Sha’uwl / Paul, whose entire message was predicated on rejecting everything Yahowah said and did.

Having received these marvelous reassurances, Dowd realized that Yahowah was not holding his recent past against him. The most favored son went home...

“So then (*wa*), King (*ha melek*) Dowd (*Dowd* – Beloved) entered into (*bow*’ – came to) and settled down (*wa yashab* – and remained, restored and seated, living and dwelling) before the presence of (*la paneh* – approaching and coming face to face with) Yahowah (𐤆𐤃𐤁𐤇). And he asked (*wa ‘amar* – then he said), ‘Who am I (*my ‘any* – what am I), Almighty (*‘elohym*) Yahowah (𐤆𐤃𐤁𐤇)? And what (*wa my*) is my home and family (*beyth ‘any* – is my house and household) that (*ky* – indeed) You have brought me (*bow*’ *‘any* – You have come here with me) here (*halom* – to this place in Your presence) forever (*‘ad* – eternally)?” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:16*)

In this way, Dowd continues to speak for all of us. He is, in large degree, the voice of mankind. We have no idea what Yahowah sees in us that would cause Him to choose to have us spend an eternity in His presence. Why is it that someone as magnificent as Yah, would want someone flawed and inadequate to live next to Him forever?

The answer, of course, is found in *beryth*, and its root, *beyth*, and in *‘ab* and *ben* – in home and family, in father and son. There is great joy in investing in the life of someone you love, of raising children. Dowd was a source of satisfaction and happiness for God. Most of all, Yahowah wants to share His life and universe with His children, raising us to be more like Him every moment throughout endless time.

As I approached the next statement, I found that the words led me in an entirely different direction than what others had published. According to the NASB, David said: “**And this was a small thing in Thine eyes, O God; but Thou hast spoken of Thy servant’s house for a great while to come, and hast regarded me according to the standard of a man of high degree, O LORD, God.**” I do not know what their concluding clause even means.

So, based upon the primary definition of each word, this is what I think the son said to his Father...

“Moreover (wa), this (zeh) was insignificant (qaton – was a small thing, was not unlike lifting Your little finger) from Your perspective (ba ‘ayn ‘atah – in Your eyes), God (‘elohym). And yet (wa), You have spoken (dabar – You have expressed in words) concerning (‘al – about) the home (beyth – the house and family) of the one in Your service (‘ebed ‘atah – of Your associate and coworker, Your partner and implement) from the perspective of long ago and from far away (la min rachowq – from a great distance) and (wa) have looked upon me (ra’ah – have seen, viewed, considered, and perceived me) akin to (ka – similar to and in the manner of, in accord with) an explorer of the Towrah (towr – one who investigates, seeking to discover information by traveling through the teaching and guidance, one who learns by gathering information and making associations) for humankind (ha ‘adam), elevating their thinking and ascending the steps to (ha ma’alah – journeying upward by walking upon the stairway to) Yahowah (יהוה), Almighty (‘elohym).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:17*)

Dowd correctly assessed that it doesn’t actually take much for Yahowah, in the seventh dimension, to enhance our lot here on earth or in the hereafter. So he’s saying that while God has done far more for him than he deserves, it cost Yah nothing to do so. In this way, Dowd is providing a valuable perspective on where we are as opposed to where God intends to take us.

The son also realizes that time isn’t the same for us as it is for his Father. He recognizes that Yah’s perspective from beyond our universe enables Him to view things that are yet to be as if they already were. So Dowd knows that God sought to enhance the lives of His Covenant children as He was creating the universe.

But far more than this, a literal rendering of these words shows that Dowd actually understood the reason the Creator of the universe was so enthralled with him. Dowd did something no one else had done, something God wanted most of all. Dowd was “an explorer of the Towrah, one who investigated God’s teaching, seeking to discover His guidance, by traveling through its pages.” Dowd “made the connections mankind needed to elevate our thinking so that we could ascend the

stairway to Yahowah,” from three dimensions to seven, from flawed and inadequate to perfected and empowered.

Dowd is Tsyown. He inscribed the signs along the way he walked to Yahowah.

Having provided everything mankind needed to understand to enter our Heavenly Father’s Home, but realizing that his contribution in this regard was the reason Yah singled out him for acclaim, the favored son asked...

“What more can Dowd contribute and testify as a witness (*mah yacaph ‘owd Dowd* – how much beyond this can Dowd add to help others, repeat. do over, correct, or teach now and again into the future (hifil imperfect)) **for You, God** (*‘el ‘atah*), **as Your coworker** (*la ‘ebed*) **to manifest Your glorious reward and acknowledge the significance of Your manifestation of power** (*la kabowd* – Your status and reputation, Your abundance and importance, Your beautiful nature, magnificent presence, and distinct riches), **Your devoted and dedicated associate** (*‘eth ‘ebed ‘atah*) **wants to know** (*yada’* – to acknowledge, reveal, make known, to be shown and understand).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:18*)

The man who had done more than anyone in human history to lead us through the Towrah, into its Covenant, and to God, wanted to do more. He was a witness to the manifest glory of God and had a lifetime of personal experiences to share.

“Yahowah (יהוה), **along with and for the benefit of** (*ba ‘abuwr* – in, on behalf of, along with, and for the sake of) **Your partner** (*‘ebed ‘atah* – Your coworker and associate; from *‘abad* – to work, expending considerable energy and intensity toward the mission), **and according to Your good judgment** (*wa ka leb* – and consistent with Your disposition, inclination, and determination as a result of rationally considering the evidence and rendering an appropriate decision, and according to Your conscience and moral standard, Your thoughts, heart, character, and inner nature), **You have accomplished** (*‘atah ‘asah* – You have performed and done, You have engaged in and acted upon, and You have brought about (qal perfect)) **accordingly** (*‘eth*) **all** (*kol*) **of these great things** (*geduwlah ha zo’th* – of these recognizable and honorable manifestations of Your ability, dignity, importance, and power, even majesty; from *gadal* – to grow and magnify, to promote and empower) **to** (*la* – to approach, to move toward the direction of, with the goal of) **make known** (*yada’* – to show and convey information leading to understanding of our close association and friendship, to reveal and acknowledge through proper instruction and teaching, through observation and comprehension to make aware (hifil infinitive construct)) **everything** (*kol*) **worthy and empowering, honorable and great** (*ha geduwlah* – that fosters growth and magnifies, that is magnificent and majestic).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:19*)

Yahowah enriched and enlightened, empowered and energized the life of His son because through him we come to realize what our Heavenly Father wants to accomplish with all of His children. If we are willing to engage, after exploring the Towrah, and serve as witnesses for Yah, this is precisely what we should expect.

“Yahowah (אֱלֹהֵינוּ), there is no one like You and without You there is nothing (*‘ayn ka ‘atah* – without You, accordingly, it would all be for naught, empty, and non-existing). (*wa*) **There is no** (*‘ayn*) **God** (*‘elohym*) **except** (*zuwlah* – besides or apart from) **You** (*‘atah*), **which is consistent with** (*ba*) **every one of** (*kol*) **the steps which beneficially have given meaning to life as a result of the relationship which** (*‘asher*) **we have heard** (*shama’* – we have listened to, proclaimed, and reported) **with our ears** (*ba ‘ozen ‘anah*).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:20*)

We listen to God by reciting His testimony. In doing so, we discover that there is only one God, who has but one name, who has provided a singular path to life. We also discover that He is consistent, never changing, and always reliable. He alone provides everlasting meaning and purpose to our existence.

Also, while God is unique, so are His people. It is what we should expect.

“And (*wa*) **who** (*my*) **is like** (*ka*) **Your people** (*‘am ‘atah* – Your family), **Yisra’el** (*Yisra’el* – individuals who engage and endure with God), **the only nation** (*gowy ‘echad* – the one and only, certain and unique group of related people) **on the earth** (*ba ha ‘erets* – in the land and realm) **that makes known the steps which beneficially give meaning to life as a result of a relationship** (*‘asher*) **the Almighty** (*ha ‘elohym*) **walked** (*halak* – journeyed and led), **approaching to** (*la* – for the purpose to) **redeem and ransom** (*padah* – liberate from servitude, slavery, and bondage to freedom, rescuing and delivering) **for Himself** (*la huw’*), **a family** (*‘am* – a people) **for the purpose of confirming** (*la sym* – to place and set, to appoint and assign, to establish and affirm for the purpose of examination) **Your great and empowering** (*la ‘atah geduwlah* – Your honorable and esteemed, worthy and magnificent) **name** (*‘atah shem* – personal and proper name, reputation and renown). **And it was awesome** (*yare’* – and it engendered respect and appreciation) **to remove** (*la garash* – to drive out) **from the presence** (*min paneh*) **of Your family** (*‘am ‘atah*) whom for the benefit of the relationship (*‘asher* – whom to show the way to life) **You redeemed and ransomed** (*padah* – You liberated from servitude, slavery, and bondage to freedom, rescuing and delivering) **from the Crucibles of Human Oppression** (*min Mitsraym* – away from Egyptian political, religious, military, and economic subjugation) **the Gowym nations** (*Gowym* – non-Yisra’elites).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:21*)

Yahowah talked the talk and then walked the walk. He did both for the benefit of His family, revealing and providing a way home. And that path leads away from all forms of human control, religious and political, militaristic and economic.

Redemption is an interesting concept in that it requires a price to be paid to ransom a slave from captivity. The only way God could remain just and forgive us, was to accept our penalty personally. This is the express purpose of *Pesach* and *Matsah*.

“So (wa – also) You appointed and gave to (nathan – You placed as a gift upon, causing) Your people (‘am ‘atah – Your family), Yisra’el (Yisra’el – individuals who engage and endure with God), to be a family for the purpose of approaching You (la ‘atah la ‘am – as a people to direct and guide toward the goal of nearing You) forever and ever (‘ad ‘owlam – throughout the duration of time, unending and eternally). And (wa) You (‘atah), Yahowah (יְהוָה), shall exist as (hayah – were, are, and will be, existing as) God (‘elohym) for them (la hem la).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:22*)

It’s pretty hard to reconcile Christian replacement theology with this assertion. The promises made to Yisra’el remain in full effect. They are eternal. They were not usurped by any church. Moreover, Yahowah is not the Christian god.

“So now (wa ‘atah – so then), Yahowah (יְהוָה), the word (ha dabar) which You have beneficially spoken regarding the relationship to show the way (‘asher dabar) before and concerning (‘al) Your coworker (‘ebed – Your associate, servant, and one who works with you, expending considerable energy to accomplish the work), and concerning his family (wa ‘al beyth huw’ – and regarding his household), may it be trustworthy and true (‘aman – I would like it to be established and enduring (nifal imperfect jussive – the subject carries out and receives reflexive action on an ongoing basis under the auspices of freewill, expressing volition) forevermore (‘ad ‘owlam – eternally) engaging and happening (‘asah – acting and performing) in accord with what (ka’asher – consistent with the way) You have said (dabar – You have stated).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:23*)

Dowd is certain of a great many things, one of which is that God does what He says. He follows through and fulfills His promises. The fact that the reward is nearly incomprehensible, can at times, however, cause even the most confident among us to speak in this way. But we should be careful here in expressing the influence of the jussive mood. Rather than pleading with his Father, the son is demonstrating his choice to be with his Father.

Another thing Dowd recognized that is sparsely understood today, is that the single most important thing to know about God is His name. If you do not know it, you do not know Him.

“Your name (*wa shem* – Your reputation and renown) **will endure, verified and true** (*aman* – confirmed and enduring, reliable and dependable, established and lasting) **and also** (*wa*) **it will be revered as great** (*gadal* – honored and promoted) **throughout eternity** (*ad ‘owlam* – forevermore, for all time) **by saying** (*la ‘amar* – on account of affirming), **‘Yahowah** (יְהוָה) **of the spiritual implements** (*tsaba’* – of the divisions of heavenly envoys and vast array of messengers) **is the God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – individuals who engage and endure with God), **a God** (*‘elohym*) **for Yisra’el** (*Yisra’el*).’ **And** (*wa*) **the family of Dowd** (*beyth Dowd*), **Your implement** (*‘ebed* – Your associate, coworker, servant, and assistant), **will be established and sustained** (*kuwn* – will be prepared, steadfast, ready, and supportive) **by Your presence** (*la paneh ‘atah* – before and facing You).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:24*)

While this is not true at the moment, in that *Ha Shem* is the g-d of Israel and of Judaism, it will ring true again seventeen years from now. And it will remain so for all time thereafter.

“Because indeed (*ky*), **You** (*‘atah*), **my God** (*‘elowah*), **have revealed and made known by opening the ears** (*galah ‘eth ‘ozen* – have audibly and vocally communicated so as to clearly hear) **of Your partner** (*‘ebed* – associate and coworker, implement and servant) **to build a home for him** (*la banah la huw’* – to construct a home and procreate a family for him to approach). **Therefore, and for this reason** (*‘alken*), **Your implement** (*‘ebed* – Your servant and coworker) **can continue to investigate, approach by anticipating intervention, and render thoughtful decisions** (*la palal* – can come near and ask questions, exercise good judgment, request mediation and intercession, speaking out regarding (*hitpaal* infinitive – Dowd is acting on his own initiative to deliver all of the verb’s implications, becoming the living embodiment of *palal*)) **about coming into Your presence** (*la paneh ‘atah* – arriving face to face).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:25*)

Palal is almost always rendered as “pray” in bibles published by religious institutions, but that is not what it means. It actually speaks of “exercising good judgment by making comparisons, thereby discriminating fact from fiction after a thorough investigation.” It is “to decide by cutting through the evidence that is observed so as to discern what is trustworthy.” *Palal* is not only a “thinking” verb, it addresses the idea of “asking questions, receiving answers, then requesting intervention.” As a result of what is understood, to *palal* is “to speak favorably, intelligently, knowledgably, and persuasively about the expected reconciliation of a relationship, making declarations which advocate and promote a particular and anticipated consequence based upon the circumstance.”

Dowd had come to realize that his bad behavior was not being held against him, that Yahowah had forgiven him, and more importantly, that God was devoted to honoring the great contributions he had made to help all humankind understand the Towrah and its Covenant. His statement reflects the overwhelming sense of confidence he had in the liberty we all experience as children of the Covenant. It conveys our overwhelming desire to share what we have come to know. *Palal* is the catalyst, the means to excite our passion to speak out in favor of Yahowah. Nothing is more satisfying than encouraging those whose eyes, ears, and minds are open to exercise good judgment in favor of accepting the conditions established to become part of God's family. Our response is not only active, informed, thoughtful, and rational, it is one of advocacy, using sound arguments to persuade others into accept the truth based upon the insights that have been derived from being observant.

As it is with Dowd, my relationship with Yahowah is *palal* – I investigate His Word and learn by exercising good judgment by making reasonable connections, thereby forming a proper perspective from which to know and approach Yah. As a result, I'm passionate and make every attempt to be persuasive, encouraging others to take advantage of the greatest offer ever made.

“So (wa) now ('atah), Yahowah (יהוה), You, as God ('atah huw' ha 'elohym) have spoken (dabar – declared and promised, communicating) about Your coworker ('al 'ebed 'atah – concerning Your associate, partner, and implement) regarding these good and generous, pleasing and joyful things (ha towb ha zo'th – these valuable, moral, festive, beautiful, productive, favorable, and enjoyable things).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:26*)

Is it any wonder the first child of the Covenant was named “*Yitschaq – Laughter?*” Is it any surprise Yahowah's seven annual meetings are “*chag – festivals?*” And yet it is a genuinely bewildering that all but one in a million people have exchanged our fun-loving Creator for a cosmic kill joy, one who sends people to hell to torture them, who expects to be worshipped, and one who wants to control everyone as Lord.

The list of good things afforded the beloved son are actually no different than those Yahowah is offering every child of the Covenant who seeks to explore His Towrah and act upon its promises. Our Heavenly Father through His Son paid the price on *Pesach* and *Matsah* to ransom and redeem us, as He has already done for His Beloved. Yah will stand up and greet Dowd upon his arrival in heaven, but He will do the same for us. Dowd will endure forever, perfected and established in Yahowah's presence, but so shall we. Dowd's home will be built by God and sit beside His, but so shall it be with ours. Yahowah will always be Dowd's Father, but He is ours as well the moment we are adopted into His family. Yah will treat Dowd as a beloved son, as He will every child of the Covenant. And Yah will make

Dowd's name great, and He will share His with His beloved, but the same is true of everyone who promotes the Towrah and embraces its Covenant. And we will all do as Dowd is doing now, curiously and thoughtfully observing all God has conceived for our edification and enjoyment, our empowerment and enrichment.

Dowd is not only the living embodiment of Tsyown, he is symbolic of the Covenant, and of everything Yahowah is offering His creation. And all that is expected and required of us is to be explorers of the Towrah, choosing to be sons and daughters of Yahowah by embracing His “*beryth* – family covenant relationship.

“Henceforth (*wa ‘atah*), be willing to boldly, continuously, and confidently (*ya’al* – continue with determination toward the conclusion, content and pleased to accept, the agreement resolved) **bles (*la barak* – to kneel down to greet in love and to lift up, invoking favor upon, demonstrating a positive disposition toward) **the family** (*‘eth beyth* – the home and household) **of Your implement** (*‘ebed* – Your associate and partner, Your coworker and servant) **so that they may approach and continue to exist** (*la hayah*) forever (*la ‘owlam* – eternally) **in Your presence** (*la paneh*), **because You** (*‘atah ky*), **Yahowah** (אֱלֹהֵינוּ), **have kneeled down in love to lift them up and favor them** (*barak* – to bless, demonstrating a positive disposition) **and so** (*wa*) **they are blessed, favored, and lifted up** (*barak*) **forever** (*‘owlam* - eternally).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:27)**

What more could anyone possibly want than this?

אֱלֹהֵינוּ

Have you ever wondered why Solomon, not Dowd, built the Home of Yahowah and His Covenant on Mowryah? I was surprised to learn that God told us not once, but twice. Turns out, life does not come from death and conflict does not lead to reconciliation.

“Then (*wa*) **Dowd** (*Dowd* – the Beloved) **said** (*‘amar*) **to Sholomah** (*la Sholomah* – Reconciliation and Restoration; from *shalownm*), **‘My son** (*ben*), **I** (*‘any*) **had it** (*hayah* – existing) **in my thinking, judgment, and desire** (*‘im leb* – with my way of evaluating things and taking them to heart) **that I would build for the family** (*la banah* – that I would construct, and establish to restore and procreate) **a home** (*beyth* – a house) **to recognize and approach** (*la*) **the name** (*shem*) **of Yahowah** (אֱלֹהֵינוּ), **my God** (*‘elohym ‘any*). **Then** (*wa*) **it came to exist with me** (*hayah ‘al ‘any*) **the Word** (*dabar*) **of Yahowah** (אֱלֹהֵינוּ), **to say** (*la ‘amar*), **“Too much blood** (*dam la rab*) **you have shed** (*shapak* – you have caused and poured

out) **and a great many wars** (*wa milchamah gadawl* – and so many conflicts and battles) **you have engaged in** (*‘asah* – you have acted upon), **so you shall not build** (*lo’ banah* – you will not construct for the family or establish) a home (beyth – a house, family, or household) **for My name** (*la shem ‘any*) **because** (*ky* – for the express reason) **of the substantial quantity of blood** (*damym rabym*) **you have spilled** (*shapak* – you have caused, shed, and poured out) **upon the Land** (*‘erets*) **before My presence** (*la paneh ‘any*). **Behold** (*henah*), **a son** (*ben*) **shall be born to you** (*yalad la ‘atah*) **who shall exist** (*huw’ hayah*) **as an individual** (*‘iysh*) **of favor and tranquility, freedom and contentment** (*manuwchah* – of harmonious relationships and fortuitous circumstances, of a fully satisfied state, of repose and calm composure, and of peace) **and** (*wa*) **I will free him from conflict** (*nuwach la huw’* – I will form a spiritual alliance to restore and secure him, providing freedom; from *ruwach* – spirit) **from all of his enemies** (*min kol ‘oyeb* – from everyone who is adversarial in hostile opposition) **from all around** (*min cabyb* – from all sides who would surround and encircle), **because** (*ky*) **Sholomah** (*Sholomah* – Reconciliation and Restoration, Harmonious Relationship) **shall be** (*hayah*) **his name** (*shem huw’*). **So** (*wa*) **favorable reconciliation and satisfying restoration** (*shalowm* – salvation and contentment, prosperity and wellbeing, a complete cure from the danger of plagues, and a harmonious relationship) **and** (*wa*) **freedom from unfavorable circumstances and conflict** (*sheqet* – tranquility and peace) **I will give** (*nathan* – I will grant and bestow) **to Yisra’el** (*‘al Yisra’el* – to Individuals who Engage and Endure with God) **throughout his days** (*ba yomym huw’*).””” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 22:7-9*)

It was God who chose Solomon’s name, basing it on His intent through the *Beryth* and *Miqra’ey*. The home for those who are reconciled and renewed would be built by the son of the Beloved, an individual named “Reconciliation and Renewal.” Yahowah was offering the cure for the plague of death.

There is a statement made related to this father’s provisions for his son to build a home for his Father which is intriguing. **“Refined** (*zaqaq* – heated in a crucible to separate the pure and valuable from the dross) **gold** (*zahab*) **by weight** (*mishqal* – relative mass for comparison) **for the model and detailed plan** (*tabnyth* – the pattern for the replica and likeness representing something) **the ceremonial chariots** (*merkabah* – the transport vehicles to be ridden) **of the Karubym** (*Karubym* – guardians of Eden who hover over Yahowah’s throne and His Mercy Seat on the Ark of the Covenant; from *karowz* – heralds to make proclamations, *karah* – cottage, *kerah* – banquet and feast where an exchange is made as part of a bargain, and *karuwb* – to provide blessings), **gold** (*zahab*) **spread out** (*paras*) **to cover and adorn** (*cakak* – to clothe and protect) **the Ark** (*‘arown* – the Chest; from *‘arah* – to harvest and gather and *‘aruwkah* – to heal and restore) **of the Covenant** (*beryth* – family-oriented relationship and marriage vow) **of Yahowah** (יהוה),

everything (*kol*) **in writing, inscribed** (*kethab* – communicated in a language through alphabetic characters; from *kathab* – to record in writing, engraving and inscribing using letters) **by the hand** (*yad*) **of Yahowah** (יהוה), **He provided insights and understanding** (*sakal* – He conveyed comprehension through effective teaching and instruction leading to an appropriate response) the entire (*kol* – the whole and totality) **plan** (*tabnyth* – the detailed pattern for the replica, imagery, and likeness representing the construction of something; from *banah* – to build and establish the family home) **of the work of the spiritual messenger and representative** (*mala'kah* – business and service of the *mal'ak* – heavenly representatives, messengers, and envoys).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 28:18-19)

The implications are tantalizing. While it’s obvious that everything Yahowah says and does is designed to illustrate important aspects of His plan, and that by making comparisons between His Word and His symbols we come to understand what He is offering, I’m thrilled to read that Yahowah spelled this all out for Dowd in writing. Wouldn’t you love to have a copy of that detailed report?

But in a way, we do have access to it, or at least to the insights it provides, which is why Yahowah wanted to insure that the lyrics to Dowd’s psalms would be precisely accurate, right down to the smallest details. The *Mizmowr* Yahowah inspired His Beloved to write on our behalf “*sakal* – provide understanding through effective teaching and instruction, leading to an appropriate response” regarding how to observe His Towrah, engage in His Covenant, and answer the Invitations to His Meetings.

In this regard, *tabnyth* confirms that the details matter. God is never careless or capricious. Every aspect of every instruction is precise, revealing, and reliable. The closer we look, the deeper we dig, the more connections we make, the more we think, the more we will learn, therefore, the greater the likelihood is that we will respond correctly. This is especially reassuring for me, because I view everything God says symbolically. I’m devoted to providing comprehensive and fully amplified translations, uncovering every conceivable detail for our edification. And I am compelled to share every insight I’ve derived from His testimony along the way. And equally important, I have come to the conclusion that the best way to observe the Towrah is to view it from the perspective provided by the lyrics of Dowd’s *Mizmowr* – especially the 91st and 119th, the 22nd and 88th, the 19th and 23rd.

I’ve been consistent throughout these many books, recognizing that while *mala'kah* means “work,” since it is the feminine of *mal'ak*, the Hebrew word for “heavenly envoy and spiritual messenger,” it should be rendered as the “work of the spiritual messenger and representative.” In this discussion on developing an understanding regarding the details of God’s plan, the blended translation becomes essential. Yahowah’s Ark of the Covenant, with the Towrah beside it and the Ten

Statements inside, serves to convey the way the *Miqra'ey*, especially *Pesach*, *Matsah*, and *Bikuwrym*, render God's children immortal and innocent so that as a result of His mercy and plan, can be adopted in our Heavenly Fathers Family and sit down beside Him. This beneficial outcome is the work of Yahowah's Spiritual Messenger and Heavenly Representative, the Set-Apart Spirit and Yahowsha'.

When we understand the plan and know the architect, we exude confidence. Dowd wanted to share this assurance with his son.

“Then (wa) Dowd (Dowd – the Beloved) said ('amar) to Sholomah (la Sholomah – Reconciliation and Restoration; from shalown), his son (ben), ‘Choose to be resolved, firm, and strong (chazaq – make the choice to be intense, even harsh, hard to distract or dissuade, seeking every opportunity to repair and restore the relationship by being overpowering and persistent, always going beyond what might be expected, actually inflexible, engaging with a sense of urgency (qal imperative – genuinely and of your own volition)) and (wa) courageously ('amets – be obstinate and stubborn, established and determined, intensely persistent, mustering the strength to (qal imperative – genuinely and of your own volition)) act and engage ('asah – doing what should be done, working at accomplishing the mission (qal imperative – genuinely and of your own volition)).

Do not be timid or afraid ('al yare' – never fear or show distress, even when the circumstances appear unfavorable (qal imperfect jussive – literal interpretation and ongoing behavior, where the jussive, rather than conveying third-person volition, underscores the negating of timidity and fear)) and avoid confusion (wa 'al chatat – do not be dismayed or discouraged, avoid corruption and misperceptions, misunderstandings and muddled thinking, never panic, do not be confounded or broken, never become demoralized or downcast, and never allow terrorism to shatter your resolve), because Yahowah (אלהים) Almighty ('elohym), My God ('elowah 'any), will not be feeble or falter with you (lo' raphah – will never let go or hang limp, slack off in the work, lacking the power or force you require, and He will never relent or relax with you) or abandon you (wa lo' 'azab – forsake you, leave you or release you, reject or desert you, negating the relationship with you), ever, always and eternally ('ad – for an unlimited duration of time) finishing and completing (la kalah – showing determination to conclude and fulfill; from kol – in all things and in everything, and kalal – perfectly and to perfection, so as to perfect through the totality of) all of (kol – every aspect of) the work of the spiritual messenger and service of the heavenly representative (mala'kah – business and service of the mal'ak – heavenly representatives, messengers, and envoys) for the tasks and efforts ('abodah – for the considerable energy that will be expended to do the work; from 'abad – to work and serve on behalf) of the Home (beyth – family and household) of Yahowah (אלהים).” (Dabry ha Yowmym / Words of the Time / 1 Chronicles 28:20)

There are five virtues on this list which pertain to Solomon, and thus mankind, and five characteristics which apply to Yahowah, and thus to God. All of which are inconsistent with the Christian perspective on God and are in direct conflict with Paul's hypocritical and errant proclamation on "love" as he presented it in 1st Corinthians 13. Each statement of resolve is also incompatible with Socialist Secular Humanism. Dowd did not encourage his son to be loving or kind, to be tolerant or to compromise, to be flexible or adaptable, nor to be forgiving or accepting, to be passive or accommodating.

Dowd, having served as Yahowah's most beloved and brilliant shepherd for the past forty years, drove to the heart of the matter, delineating the most important virtues any of us will ever manifest relative to our Creator. And then he explained how this attitude and approach meshed with Yahowah's character and nature, His purpose and plan.

Therefore, if we want to work with God, if we want to maximize the value of our relationship with Him, if we want our lives to actually matter, it is incumbent upon us to consider what the man Yahowah loved more than any other, the man Yahowah declared was His son, the man who accomplished more than anyone in human history, the man God called "*tsadaq* – right," encouraged of his son:

1) "*Chazaq* – make the choice to be intense, even harsh, hard to distract or dissuade, seeking every opportunity to repair and restore the relationship by being uncompromising and tenacious, always going beyond what might be expected, being inflexible while engaging with a sense of urgency, resolved to be firm, strong, and overpowering."

2) "*Amets* – be obstinate and stubborn, established and determined, intensely persistent and persevering, mustering the capacity to be courageous, daring, gutsy, and brave."

3) "*Asah* – engage and act, expending considerable energy and resources doing what should be done, working at accomplishing the mission."

4) "*Al yare*' – never fear nor show distress, even when the circumstances appear unfavorable, and do not be timid or afraid."

5) "*Al chatat* – avoid confusion and corruption, misperceptions and misunderstandings, do not be dismayed or discouraged, never panic, do not be confounded or broken, never become demoralized or downcast, and never allow terrorism to shatter your resolve."

This man who knew Yahowah better than anyone who has ever lived, after declaring that Yahowah was, is, and always will be his God, informed his son that his Heavenly Father:

1) “*Lo’ raphah* – would never be feeble nor falter, never let go nor hang limp, always retaining a firm grasp and an upright attitude, never slacking off in the work, never hesitating or wavering, never lacking the power or force required to complete the plan, never relenting or relaxing with those who do His bidding.”

2) “*Lo’ azab* – will not abandon or forsake His children, will never leave them nor release them, will never reject or desert His sons, will never negate nor deny the relationship with them, never forgetting them.”

3) “*La kalah ad* – will throughout time fulfill, eternally completing, and always finishing His plans, showing everlasting determination to conclude every last promise right to the end without fail, regarding all things perfectly and to perfection, so as to perfect through the totality of the mission.”

4) “*Mala’kah* – doing the work of the spiritual messenger and service of the heavenly representative, investing the required effort and resources to achieve and complete the business and the service of the supernatural envoys, heralds, and emissaries.”

5) “*Abodah beyth Yahowah* – expending the effort to serve, dedicating the considerable energy associated with the work and tasks associated with the home, family, and household of Yahowah.”

Yahowsha’ is the living embodiment of all ten attributes.



We now know what Dowd sought for his son. But are you aware of what Solomon sought from God?

The answer is found amongst a flurry of activity. As Solomon engaged to commence work on the Home for which he had been appointed, advised, and named, the Chosen People gathered around him and embarked upon the journey that would lead them from the Tent of the Meetings, through the Ark of the Covenant, by way of Moseh’s contribution to the relationship, unto the Threshing Floor of Tsyown, and then upward to their God.

In that the sentences which comprise this presentation are long and filled with the signs of *Tsyown*, let’s consider the entirety of Solomon’s request before we contemplate Yahowah’s response or dissect the parts which comprise this remarkable discussion.

“And Sholomah embarked on a journey with the entire assembled community which had gathered together in response to the summons with him,

to the elevated place which was on Gib'own, because that is where the brilliant Tent of the Appointed Meetings existed of the Almighty, which to beneficially show the way to the relationship, Moseh, the associate of Yahowah, had engaged to construct in the wilderness. (1:3)

However, the Ark of the Almighty, Dowd had carried up from Qiryath Ya'arym upon making preparations for its arrival, because Dowd had pitched and spread out a radiant covered shelter for it in Yaruwshalaim. (1:4)

During that night, God appeared, approaching Sholomah. And He said to him, 'Ask what I should give to you as a gift.' (1:7)

And Sholomah said to God, 'You have acted and engaged, working collaboratively with my father, Dowd, showing unflinching devotion, extraordinary mercy, and great affection, and You enabled me to reign as king in his place. (1:8)

Thereby and henceforth, Yahowah, Almighty, may this serve as reliable and trustworthy verification of the word You conveyed in conjunction with Dowd, my father. Indeed, You have caused me to reign over a family numerous as the dust of the Land. (1:9)

So then, therefore, the capacity to understand and knowledge give to me. Then I will want to go out before this family and come to those who make decisions, adjudicating matters, seeking justice by resolving disputes and controversies in association with this extraordinary family of Yours.' (1:10)

There is so much to learn from what has been said thus far, let's return to the beginning and consider why Yahowah asked Dowd to name his son "Reconciliation and Restoration."

“And (wa) Sholomah (Sholomah – Reconciliation and Restoration; from *shalom*) embarked on a journey (halak – walked, venturing out, traveling) with the entire (wa kol) assembled community which had gathered together in response to the summons (qahal – the crowd having associated and congregated for a common purpose) with him ('im huw'), to (la) the elevated place (ha bamah – the hill or mount) which beneficially ('asher – which to show the way to the relationship) was on Gib'own (ba Gib'own – on the Hill; a location six miles northeast of Yaruwshalaim), because that is where (ky sham) the brilliant Tent ('Ohel – the shining Dwelling and Household, the radiant Covered Shelter, Home, and Habitation; from 'ahal – to shine clearly and brightly) of the Appointed Meetings (Mow'ed – the Agreed, Authorized, and Designated Times to Meet for a Festival Feast; from ya'ad – the agreed upon and fixed appointments to assemble and meet for betrothal) existed (hayah) of the Almighty (ha 'elohym), which to beneficially show the way to the relationship ('asher), Moseh (Mosheh – One

who Draws Out; from *mashah* – to draw out), **the associate** (*'ebed* – the partner and implement, the servant and coworker) **of Yahowah** (יהוה), **had engaged to make** (*'asah* – had acted upon to fashion and create) **in the wilderness** (*ba ha midbar* – in the sparsely inhabited and openly desolate and barren wasteland; a compound of *ma'* – the who, how, what, and why of *dabar* – the word).” *Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:3*)

The purpose of the *Beryth*, and of developing a family-oriented relationship with Yahowah, is to embark on an eternal journey, exploring and discovering, experimenting and learning, sharing and growing, together. It is the embodiment of *'asher*, of beneficially revealing the way of the relationship. Like the *'Ohel*, we will be as light, shining Yahowah’s radiance clearly and brilliantly, which is the very catalyst that will enable these voyages through space and time. By way of this transformation, we will be free to go anywhere and everywhere, and always doing so beside the One who conceived it all for our enjoyment – and His.

There are seven *Mow'edym* – Appointed Meetings established by God. These Festival Feasts are called *Miqra'ey* – Invitations to be Called Out and Meet with God. Conceived by Yahowah and proclaimed by Moseh, they not only work hand in hand with the conditions of the Covenant, symbolized by the Ark of the Almighty, they lead to the place where they began – to camping out with God. It is as Eden leads to Sukah over seven thousand years through the design and fulfillment of Passover, UnYeasted Bread, Firstborn Children, the Promise of the Shabat, Trumpets, Reconciliations, and Shelters.

I have always been, and continue to be, intrigued by the meaning of “*midbar* – wilderness.” It speaks of “a sparsely inhabited place,” yet it is predicated upon *dabar*, the very “Word” of life. So I suspect that our answer to the question posed by *ma' / mah*, preceding *dabar*, serves as the determining factor as to whether we are among the few or many, the living or the dead. Whose word do we consider valid, man’s or God’s? Are we a product of Moseh’s Towrah or Paul’s New Testament? Are we a member of the Covenant or a Humanist?

“However (*'abal*), **the Ark** (*'Arown* – the Chest; from *'arah* – to harvest and gather and *'aruwkah* – to heal and restore) **of the Almighty** (*ha 'elohym*), **Dowd** (*Dowd* – the Beloved) **had carried up** (*'alah* – had withdrawn to ascend, moving upward and rising) **from** (*min*) **Qiryath Ya'arym** (*Qiryath Ya'arym* – Establishing the Foundation for Building a Place to Walk through a Forested and Growing City; a town near the northern border of Yahuwdah) **upon making preparations for its arrival** (*ba kuwn la huw'* – in conjunction with preparing for it, supporting and establishing it), **because** (*ky*) **Dowd** (*Dowd*) **had pitched and spread out** (*natah* – outstretched an extended covering) **a radiant covered shelter** (*'Ohel* – the shining Dwelling and brilliant Tent, Home, and Habitation; from *'ahal* – to shine clearly and brightly) **for it** (*la huw'*) **in Yaruwshalaim** (*Yaruwshalaim* – Source from

which Direction and Guidance Regarding Reconciliation Flows).” (*Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:4*)

We began this chapter trying to properly assess the location of *Tsyown*. And while that was established early in our review, the conversations between Dowd and Yahowah have served to suggest that *Tsyown* isn't actually a place, but instead the life and lyrics of a person, the beloved son of God. No matter how often Dowd stumbled, no matter his failings or flaws, Yahowah's love was unwavering and steadfast. Dowd, therefore, reveals that the way to God isn't by being good, isn't by being religious, isn't through any human institution, isn't by way of confession or repentance, and isn't by way of obedience to an arcane and limiting set of laws.

Yahowah is in the business of perfecting the imperfect by way of His *Towrah* – Guidance, it's *Beryth* – Covenant Relationship, and His *Miqra'ey* – Invitations to be Called Out and Meet with God, all of which are manifest in the Ark of the Almighty, which is why Dowd brought it home. These four things are akin to Russian *Matryoshka*, whereby dolls of similar construction and appearance are nested one inside of the other. Yahowah is introduced, conveyed, and represented by the *Towrah*. Inside, and as part of the *Towrah's* Directions, we find the *Beryth* Relationship. As we open it up and consider its requirement, the path to our Heavenly Father's Family is found in the *Miqra'ey* Invitations. Dowd would refer to these things as the *mitswah* and *mishpat*, the terms and conditions of the relationship being facilitated by the means to justly resolve disputes.

As we open Yahowah's Invitations, and read them, the instructions we find therein are not only manifest in the Ark of the Covenant, the Ark of the Almighty is our assigned seat in Heaven. Everything Yahowah and His *Towrah* have to say about our relationship and the means to it, are portrayed in this one artifact. Yahowah's engraved Statements are set inside with His *Towrah* outside, all to explain the purpose of the Ark. It is comprised of a Mercy Seat, one affected by Passover and UnYeasted Bread, enabling the beneficiary to sit beside God as a son or daughter as a result of Firstborn Children. Then enabling the benefits of the Promise of Seven, the Covenant's children are enriched and empowered by Yahowah, enabling us to do what Dowd has done – live to Trumpet the truth about God and His purpose. The back of the Mercy Seat is comprised of the golden wings of spiritual beings, which are being afforded to us, so that we can eternally travel through space and time, perfected and empowered by the light of Yah. We are thereby enhanced with the '*ohel yaruwshalaim* – the brilliant and radiant light which empowers, enlightens, perfects, and immortalizes as a result of the guidance regarding reconciliation and renewal that flows out of this place and things.

“During that night (*ba ha laylah ha huw'*), **God** (*'elohym*) **appeared** (*ra'ah* – was revealed, seen, and observed), **approaching** (*la*) **Sholomah** (*Sholomah* – Reconciliation and Restoration; from *shalom*). **And He said to him** (*wa 'amar la*

huw'), **Ask** (*sha'al* – make a request and inquire about) **what** (*mah*) **I should give to you** (*nathan la 'atah* – I should genuinely and continually provide, bestowing upon you as a gift).' (1:7)

And Sholomah (*Sholomah* – Reconciliation and Restoration) **said to God** (*'amar la 'elohym*), **You have acted and engaged, working collaboratively with** (*'asah 'im* – You have expended considerable effort and energy to create and bring about, endeavoring to perform and get things accomplished with) **my father** (*'ab 'any*), **Dowd** (*Dowd* – the Beloved), **showing unfailing devotion, extraordinary mercy, and great affection** (*checed gadowl* – demonstrating remarkable love, being enormously steadfast throughout the relationship, tremendously favoring and benefiting him), **and You enabled me to reign as king** (*wa malak 'any*) **in his place** (*tachat huw'* – succeeding him on his behalf)." (*Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:8*)

It was a rather simple choice of words, but telling nonetheless. Solomon stated the Yahowah *'asah 'im* with his father. That is to say, they acted and engaged together, working in conjunction with one another, expending considerable effort and energy to accomplish the mission in unison. Yahowah conveyed *Tsyown* through Dowd, with Dowd, by Dowd, and for Dowd. It was a collaborative effort.

There is, to my knowledge, no time that God has acted alone. Even at the conclusion of *Pesach*, and throughout the duration of *Matsah*, when the *Ruwach* – Spirit of Yahowah forsook the *nepesh* – soul of Yahowsha', He was laden with my sins and yours. We were there with Him. He was doing it for us, because Yahowah seeks our company. He desires companionship. He loves being a Father. His purpose is to live and grow, experiencing and sharing life with the Children of the Covenant. Dowd is the prime example.

The Mercy Seat of the Ark of the Covenant is *Checed*. It is the concept that Christian Grace corrupted because it is neither free, unearned, faith-based, or religious. Yahowah is devoted to the Covenant and to its children. The purpose of Yahowah, the plan presented in His *Towrah*, the result of the *Beryth*, the conclusion of the *Miqra'ey*, and the depiction of the *'Arown*, collectively and individually demonstrate: "*checed gadowl* – unwavering and unfailing devotion, extraordinary and unsurpassed mercy, great and unbridled affection. Remarkable and enduring love, being inordinately steadfast throughout the relationship, tremendously favoring and benefiting" those who would dare approach the Almighty and sit in His presence.

This is the truth which has been verified for our benefit. The means to God has been established and presented. It is reliable and dependable, unassailable and trustworthy.

“Thereby and henceforth (*‘atah* – as a result), **Yahowah** (יהוה), **Almighty** (*‘elohym*), **may this serve as reliable and trustworthy verification** (*‘aman* – by design this is real and dependable, firmly established, verified and true, unassailable proof (nifal imperfect jussive – the subject carries out and receives the action on an ongoing basis by its will and design)) **of the word You conveyed** (*‘atah dabar* – of Your communication, statements, and pronouncements) **with Dowd** (*‘im Dowd* – in conjunction with the Beloved), **my father** (*‘ab ‘any*). **Indeed** (*ky*), **You have caused me to reign** (*wa malak ‘any*) **over** (*‘al* – beside and on account of) **a family** (*‘am* – a group of related people who are kin) **numerous** (*rab* – great) **as** (*ka*) **the dust** (*‘aphar* – the dry ground or loose soil comprised of natural earthen material) **of the Land** (*‘erets* – of the realm).” (1:9)

Yes, indeed, Dowd is *Tsyown*. The words Yahowah conveyed to Dowd, which are now expressed these Writings and throughout his Psalms, and therefore through Him to us, serve as “*‘aman* – reliable and trustworthy verification by design which is real and dependable, firmly established, confirmed and true, serving as unassailable proof” that by observing the Towrah in the manner prescribed by Dowd, we, too will come to know Yahowah and live with Him.

“So then, therefore (*‘atah* – now and henceforth), **the capacity to understand** (*chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa mada’* – information which prompts thinking; from *yada’* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **give to me** (*nathan la ‘any* – bestow and grant for me). **Then** (*wa*) **I will want to go out** (*yatsa’* – I will be comfortable coming out to serve (qal imperfect cohortative – genuinely, continually, and by choice) **before this family** (*paneh ha ‘am zeh*) **and** (*wa*) **come to** (*bow’* – including and returning to) **those who** (*ky my*) **make decisions, adjudicating matters, seeking justice** (*shaphat* – leading and defending, judging and vindicating by exercising good judgement by resolving disputes and controversies) **in association with** (*‘eth*) **this extraordinary family of Yours** (*‘am ‘atah ha zeh ha gadawl*).” (*Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:10*)

When we know Yahowah, we come to appreciate and value the same things He cherishes and enjoys. As a result, we typically request that which He is prone to give. Therefore, we get whatever we request and God gets to do what He wants as well. It is always a win win scenario. In this case, having been raised by a father who engendered God’s love by demonstrating a superlative aptitude for understanding of His Word, while possessing an uncommon ability to explain what he had come to observe and perceive, Solomon wanted the same. It had worked for his father, and since Yah is reliable, it would serve him as well.

While understanding trumps knowledge, the former is built upon the latter. We observe, closely examining and carefully considering, Yahowah Word to know, and then we thoughtfully ponder the implications, discerning how everything fits together to form a complete picture which we then explore from the proper perspective for comprehension. This is what Solomon wanted, so that he could be comfortable, competent, consistent, confident, and correct when shepherding Yahowah's family. At this time, the Judges knew more than he, and were likely wiser as well, but since understanding fortified by knowledge is the most powerful commodity in the universe, he would be able to do the job God had asked of him – no matter the subject or circumstance.

This is the product of understanding. It is the very thing Yahowah most wants to impart. It is the key which opens Heaven's Door.

But keep in mind, Solomon didn't ask to understand the universe or the composition of the atoms which comprise it. He did not inquire about the nature of man, the ways of war, the elixir of politics, the myths or religion, or the means to establish a thriving business. He wasn't trying to succeed in some athletic endeavor, win the affection of a pretty girl, or pass some sort of academic test. He did not seek to become a brilliant scientist, an acclaimed general, a revered leader, an esteemed theologian, or an accomplished businessman. He sought understanding and knowledge of one thing and for one reason. Solomon wanted to go out before God's extraordinary family, making decisions, adjudicating matters, and seeking justice by resolving disputes and controversies in a manner consistent with the guidance Yahowah has provided regarding the Covenant through his father, Dowd.

Also worth considering, is that "*shaphat* – making rational decisions, adjudicating matters, seeking justice, defending what is right, judging and vindicating by exercising good judgement through the resolution of disputes and controversies" is the antidote for "*babel* – confusion and corruption." Man's way is *babel*. It is the sum and substance of religion and politics. God's way is *shaphat*. It is the sum and substance of understanding. One leads to *She'owl*, the other to *Shamaym*.

Now that we have contemplated Solomon's request, let's consider Yahowah's reply, initially without the distraction of the details, and then using the details to complete the picture and bring it into focus.

God said to Sholomah, 'Because for the benefit of the relationship and to show the way, it came to exist that this was in your best judgment, and you have not requested wealth through the accumulation of material possessions, the glory of power, or the accompanying soul of those who hate you, or even a long or great life you did not request, but you have inquired about for yourself the capacity to understand and knowledge for the benefit of the relationship

and to show the way so that you can consistently make decisions, adjudicating matters to resolve disputes, and seek justice in association with My family, whom to beneficially show the way I enabled you to lead them, (11) the capacity to understand and knowledge are granted to you, and wealth, and accumulation of material possessions, even the glory of power, I will give to you beneficially as a result of the relationship such that no king will exist before you or after you who will be similarly upright or correct, right, honest, or proper.” (*Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:12*)

I suspect that Yah is offering Solomon the exact same thing He is giving to each and every child of the Covenant who seeks to understand the ways and words of the extraordinary family of God. It is our inheritance. It is the sole reason that this discussion between God and this man has been preserved for our consideration.

So let's dive in and see if this is so. When the son of Dowd named Reconciliation asked Yahowah for **“the capacity to understand and knowledge”** because **“I will want to go out before this family and come to those who make decisions, adjudicating matters, seeking justice by resolving disputes and controversies in association with this extraordinary family of Yours,”** God replied...

“God (*'elohym*) **said** (*'amar* – answered and promised) **to** (*la* – on behalf of) **Sholomah** (*Sholomah* – Reconciliation and Restoration), **‘Because** (*ya'an* – since as a demonstration of cause and effect) **for the benefit of the relationship and to show the way** (*'asher*), **it came to exist** (*hayah* – it was, is, and will be) **that this** (*zo'th*) **was in your best judgment** (*'im lebab 'atah* – was your desire after thoughtful consideration, taking this to heart and incorporating it into the fabric of your life), **and** (*wa*) **you have not requested** (*lo' sha'al* – you have not asked for, inquired about, or begged on behalf of) **wealth** (*'osher* – more money that is needed and an abundance of societal status symbols giving the pretense of being rich; from *'ashar / 'asar* – to be enriched by taking a tithe) **through the accumulation of material possessions** (*nekacym* – through the ownership or control of things including property and possessions), **the glory of power** (*wa kabowd* – the attribution of high status, an honored and respected reputation, the manifestation of power or a reward, to be important), **or the accompanying soul of those who hate you** (*wa 'eth nepesh sane' 'atah* – or the life of those who dislike, shun, or oppose you), **or even a long or great life** (*wa gam yomym rab* – an abundance of days) **you did not request** (*lo' sha'al* – you did not inquire about, ask or plead for, nor beg), **but** (*wa*) **you have inquired about** (*sha'al* – you have requested) **for yourself** (*la 'atah*) **the capacity to understand** (*chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa mada'* – information which prompts thinking; from *yada'* – to recognize and acknowledge, to discern and

distinguish, to reveal and perceive, to be acquainted and know) **for the benefit of the relationship and to show the way** (*‘asher*) **so that you can consistently make decisions, adjudicating matters to resolve disputes, and seek justice** (*shaphat* – lead by defending, judging, and vindicating, exercising good judgement by resolving conflicts and controversies) **in association with** (*‘eth*) **My family** (*‘am ‘any*), **whom to beneficially show the way** (*‘asher*) **I enabled you to lead them** (*malak ‘atah ‘al huw’* – I facilitated your reign over them), (11) **the capacity to understand** (*ha chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa ha mada’* – information which prompts thinking; from *yada’* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **are granted to you** (*nathan la ‘atah* – are bestowed upon you), **and** (*wa*) **wealth** (*‘osher* – money in abundance and societal status symbols), **and accumulation of material possessions** (*wa nekacym* – ownership or control of things including property and possessions), **even the glory of power** (*wa kabowd* – the attribution of high status, an honored and respected reputation, the manifestation of power or a reward, to be important), **I will give to you** (*nathan la ‘atah* – I will place upon you, producing on your behalf) **beneficially as a result of the relationship** (*‘asher* – to show the way) **such that no king will exist** (*ken lo’ hayah la ha melek*) **before you or after you** (*‘asher la paneh ‘atah wa ‘achar ‘atah*) **who will be similarly upright or correct** (*lo’ hayah ken* – who will be as right, honest, or proper).” (*Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:12*)

This is a remarkable affirmation that they lone means to participation in the Covenant is by way of knowing and understanding its conditions to the extent we respond appropriately and engage correctly. It serves to explain why Yahowsha’s began His affirmation of the Towrah during His Instruction on the Mount by suggesting that there is no reason for us to ask anything of the Father because He not only knows and has already stated what is in our best interests, but also because He is predisposed to grant us all of the Covenant’s benefits. And along this line of thinking, it’s fascinating to note that Yahowsha’ used the Towrah’s unpopular Doorway to Life, a.k.a., Passover, as the portal which facilitates our Father’s purpose, insinuating that this was the reason not a single Yad or Stroke of the Towrah and Prophets would be annulled or negated so long as the heavens and earth exist. It is the lone means to Yahowah and to life.

This is, however, a wholesale reputation of Pauline Christianity. Save understanding and knowledge, there is no reason to ask God for anything, including one’s salvation. And even in the case of the aforementioned, they are all guaranteed, afforded to anyone and everyone who closely examines and carefully considers the Towrah, it’s Covenant, the Invitations, and the Ark, and responds appropriately. It

is therefore insulting, even foolish, to ask God to provide that which He is already committed to give.

The only thing worse than asking God for money or possessions, health leading to a long life, prevailing at love, deliverance from a trying ordeal, succeeding as part of some human endeavor, winning a game, or becoming victorious in battle, is to credit Him when one prevails.

With knowledge and understanding of the Covenant, which is afforded by observing the Towrah and answering the Miqra'ey, Yahowah is ready, willing, able, and committed to lavishing all of the benefits of being heirs to the One who created the universe upon His children. That makes us abundantly rich, as we inherit the universe and are adorned in His glorious manifestation of power.

The five benefits of the Covenant are echoed in these gifts: eternal life which is given to those who are right with regard to the Covenant, perfection which is to be correct regarding God's offer, adoption which is to become part of the extraordinary family, enrichment which is to become abundantly wealthy, inheriting the universe, and empowerment beyond anything any human ruler has or will ever experience.

The concluding word of the previous statement was *ken*. It means "to be right, to be correct, to be honest, and to tell the truth." It is the purpose of *Tsyown*.

As a result...

“Then (wa) Solomon (Sholomah – Reconciliation and Restoration; from *shalowm* – complete reconciliation of the relationship, delivering restoration in full, providing tranquility and peace, to be rewarded with prosperity and contentment, making amends to restore friendship, to provide recompense) proceeded (*chalal* – to pierce and penetrate a wound, and thus to initiate the process by taking the first steps) to build (*banah* – to establish the home and restore the family) by way of ('*eth*) a Home (*beyth* – a house and family) of Yahowah (אֱלֹהֵינוּ) in Yaruwshalaim (*ba Yaruwshalaim* – Source of Guidance and Instruction Regarding Reconciliation and Restoration) on the mountain of Mowryah (*ba har ha Mowryah* – the mount for teaching about revering Yahowah's means to change us based upon an exchange which separates grain from the chaff; a compound of *mowra* (from *yara*') – to revere, *mowrah* – to teach, *mowr* – to change based upon an exchange, *mowrag* – the threshing sledge, and Yahowah) where beneficially to show the way to the relationship ('*asher*) Dowd (*Dowd* – the Beloved), his father ('*ab*), had been shown (*ra'ah* – had viewed, seen, and perceived) that as a result of the relationship ('*asher*), he, Dowd, had firmly established and prepared (*kuwn* – he had decided upon, fashioned, and formed, secured, set up, and stabilized, appointed and made ready (*hifil* perfect)) the place for the home to stand (*maqowm* – the directions for dwelling in the household and standing place, the

location of the office where the business is run; from *quwm* – to arise and stand up, to be established and endure) **upon the threshing floor** (*ba goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **of ‘Arawnah** (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light), **the Yabuwcy**. (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 3.1)

It is fascinating to note that the primary meaning of *chahal*, which was rendered “proceeded,” is “to pollute, defile, and profane, and to treat with contempt and to dishonor as reprehensible.” The Home for the Covenant Family of Yahowah “commences the process of resolving our propensity to dishonor” the things of God, which in turn separate us from our Father. So it is by “piercing and penetrating the wounds” inflicted by *babel*, that allows them to drain and heal as we initiate our journey home.

This would be just a beginning, the initial first steps to building a home for God’s Covenant Family. Solomon would deploy timber and stone and apply gold and jewels, to erect and emblazon the Tsyown his father’s life had represented. It would be the ultimate wonder of the ancient world, a shining beacon on the most coveted place on earth. While Yahowah would have it torn down by Babel and built anew, and then destroyed by the Beast of Rome, becoming a shrine to Satan, these simply served as signs, directing those who would observe them away from the work and purpose of man to the way of God.

The Home of Yahowah on Earth, and the Household known as the Covenant, will be built upon the summit of Mowryah by no less than God, Himself. And this time it will be comprised of that which is indestructible: light.

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