

## Being Right

### *Testing the Ability to Think...*

Dowd's life proves that Sha'uw1, 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 his indiscretions, Yahowah continued to love Dowd, announcing for all the world that his Beloved son was "*tsadaq* – right," and thus "vindicated."

Dowd loved love. In Hebron, he fathered six sons with six different women in seven years. In Jerusalem, he fathered four sons, including Solomon by Bathshua, and then nine additional sons and one daughter with a variety of other women. This accounting does not include those born to his concubines.

Therefore, considering Yahowah's affinity for this lovable rascal, his life shatters the notion that God is a puritanical cosmic killjoy 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 mele*k), **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 (also appropriately transliterated Sholomoh)), **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* – is 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** (*gadowl* – 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** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **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 gentile 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 was no Dowd. He stumbled far earlier in life and far more egregiously than did his father. Based upon what we know, Solomon wasn't nearly as bright and yet he was far more conceited, a far bigger libertine, and a man of very poor judgment. And yes, I realize that the world has been conditioned to equate Solomon with wisdom, but the antithesis is more likely true.

If I may... **“For it came to pass when *Shalomoh* | Solomon was old, his wives turned his heart away such that he pursued other gods.**

**His judgment was not reconciled with Yahowah, his God, as was the heart and judgment of Dowd, his father. (*Melekym* / 1 Kings 11:4)**

Indeed, *Shalomoh* | Solomon walked away in pursuit of *'Ashtoreth* (the Phoenician goddess of love and wealth), the god of the *Tsydony* (the Hunters), and after *Malkam* (the Great Kings, god of the Ammonites to whom Israelites sacrificed their infants, also known as Molech)), the disgusting and idolatrous abomination of the *'Amowny* | Amonites. (*Melekym* / 1 Kings 11:5)

*Shalomoh* acted upon and engaged in that which was particularly evil, disagreeable and malignant, adversarial and injurious, in the eyes and perspective of Yahowah. He was not fully committed and abundantly satisfied and totally fulfilled by Yahowah as was, Dowd, his father. (*Melekym* / 1 Kings 11:6)

So then at this time *Shalomoh* | Solomon built a high place of worship and cultic platform for *Kamowsh* | Chemosh (the Subduer, the national deity of the Moabites, a god of the Ammonites, the god identified with *Ba'al-Peor* | the Lord of Light, *Ba'al-Zebub* | Satan as the Lord, Mars, and Saturn, whose worship was introduced into Yaruwshalaim by Solomon), the detestable and disgusting idolatrous abomination of *Mow'ab* | those of a Questionable Father upon the hill which appears before Yaruwshalaim, as well as for *Molech* (to Rule, the chief deity of the Ammonites), the disrespectful and repugnant atrocity of the children of *'Amown* | Ammon (the Tribes comprising Jordan and descendant of Lowt through Ben-Ammi). (*Melekym* / 1 Kings 11:7)

And likewise, he acted in a similar fashion for all of his foreign wives, burning incense and offering smoke while slaughtering animals and making sacrifices to their gods. (*Melekym* / 1 Kings 11:8)

And therefore, Yahowah was exceedingly disappointed to the point of being enraged with *Shalomoh* | Solomon, because his heart and judgment

was perverted such that they were inclined and extended away from Yahowah, God of Yisra'el, who had appeared twice as God to him. (*Melekym* / 1 Kings 11:9)

**And so Yahowah gave him direct and unequivocal instruction regarding this matter about which He was speaking, telling him that he should not pursue or approach other gods, but he did not consider that which Yahowah had directed.”** (*Melekym* / 1 Kings 11:10)

Solomon started out well but ended poorly. Life is better the other way around.

God, having designed it, has no issue with sexuality, but too much of a good thing distracts from more important things – and can even as was the case with *Shalomoh* | Solomon, cause a person to pursue the wrong agenda. 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 a 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*), gold for the things of gold, 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, 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 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 that are well beyond measure** (*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 wont 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** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **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 a “Home for Yahowah’s Name?”

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*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:17...)

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, cardiomegaly, and cardiomyopathy. There would be no reason for Yahowah to evaluate that which He was not offering to cure something 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 wont 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" versus "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 pursue 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 it is symbolic of not only exercising good judgment but of incorporating the lessons learned into our inner nature so 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 and 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 straightforward, 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 that makes 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 matsu’ 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 29:17)

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, and 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 matsu’ 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** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **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 to 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 29:18)

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 *shalowm*), **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 *shalowm*) **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 advice 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 29:19)

*Shalem* is “being devoted to accuracy, 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 *shalowm* – 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 shalowm* – 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 Migra'ey*. The Covenant's children receive: 1) eternal life during *Pesach*, 2) they are perfected on *Matsah*, 3) they are adopted during *Bikuwrym*, and 4-5) they are empowered and enriched on *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 are 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 advice 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*, so 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** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **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** (*efe i* ), **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** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **and to the king** (*wa la ha melek*).” (*Dabry ha Yowmym* / Words of the Time / 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, lowering 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 almost 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 worshiping 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 life form – 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 burp and contorted prostration be one too many, a total and complete embarrassment? And why would 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 (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) 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 (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) 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 they ate and drank (*wa 'akal wa shatah*) approaching the presence (*la paneh*) of Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) 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** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **as leader** (*la nagyd* – 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 29:22)

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 should, therefore, have been 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.

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 (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalom – restoration) 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 29:23)

To the extent freewill allowed, Yahowah honored Dowd's request. But Solomon was not Dowd. While one was brilliant and the other smart, 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 (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalown – restoration) 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 – a countenance conveying vigor and vitality) which had not existed (‘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 was 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 29:16-27)

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 decades. 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 *Beryth* on Mount *Mowryah* to 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 semicentennial 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), Noach 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 Mowryah. 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 campout 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 "*Chebrow*n – 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.

A longtime Covenant member and friend was intrigued by this timeline and sought to test it. His approach differed from mine in one respect. Based upon comparisons between ancient manuscripts, I concluded that scribal error led to overstating the time between 'Adam and Noach and then understating the duration between Noach and 'Abraham. He, however, took the genealogies at face value, using them as they are currently presented in the Masoretic Text. With his approach, the timeline from 'Eden and back to the Gan plays out similarly with regard to the essential 40-Yobel Events (Year 0 (Gan), 2000 (Beryth), 4000 (first 4 *Miqra'ey*),

and 6000 (last 2 Miqra'ey)). While years 1000 and 5000 Yah are nonessential dates, my friend's conclusion regarding Year 3000 Yah is sublime.

**Year 0 Yah:** 'Adam, who was created in God's image, was expelled from the Garden at 80 years of age (which is symbolic of infinity / eternity).

**Year 1000 Yah:** Yahowah introduces Himself to Noah at 24 years of age ( $24 = 3 \times 8$  symbolic of the three doors aboard the Ark, representing the three destinations for human souls, with eight being symbolic of eternity). The flood commences 1576 years from life commencing in the Garden. From this perspective, Yah's relationship with Noah and their collaboration on the Ark takes precedence over the deluge.

**Year 2000 Yah:** Precisely 40 Yowbel from the conclusion of the relationship Yahowah established with 'Adam in the Gan 'Eden, by acting upon Yahowah's instructions, 'Abraham and Yitschaq affirmed the *Beryth* | Covenant on Mount Mowryah. Yitschaq is 16 ( $2 \times 8$ ) years of age at the time, thereby celebrating the path to everlasting life by acting upon the five conditions of the Covenant in Year 2000.

**Year 3000 Yah:** Yahowah chooses Dowd at 8 years of age and instructs Shamuw'el to anoint the youngest of seven sons as the Messiah just as the Set-Apart Spirit came upon him. Yahowah is, therefore, celebrating the commencement of His relationship with His beloved son rather than laying the cornerstone for the Temple.

Continuing to rely on the genealogical tables in the Masoretic, Solomon in the fourth year of his reign, 480 years after the Children of Yisra'el were led out of Mitsraym by Yahowah, began construction of the Temple, completing the Home of Yahowah seven years thereafter, commencing in 3066 and finishing in 3037 Yah.

My friend did not calibrate his deductions with the Gregorian calendar – which can be tricky. And for good reason, neither he, nor I, attempted to resolve the issues with the Rabbinical Calendar in which 2019-2020 is 5780 rather than 5986 Yah. The reason is that the Rabbinical Year was established based upon Maimonides playing around with numerology, prime numbers, and new moons, and isn't correlated with the Masoretic.

My friend did extrapolate past Solomon to Yahowsha':

**Year 4000 Yah:** Yahowsha' was 33 years of age when he, the Set-Apart Spirit, and Yahowah fulfilled the first four *Miqra'ey* – Pesach, Matsah, Bikuwrym, and Shabuw'ah – thereby enabling the Covenant's five benefits: receiving eternal life, being perfected, being adopted, being enriched, and being empowered.

**Year 6000 Yah:** Yahowah returns with Dowd, fulfilling the final two *Miqra'ey* – Kippuryim and Sukah.

It may be obvious, and it has been previously stated, but it is nonetheless prudent to share that my objective was not to date the flood, or even the expulsion from 'Eden. I sought to demonstrate that there was a pattern, that of 40 Yowbel separating the most important days in human history. My Covenant brother and I concur completely in this regard. But far more than this, my primary interest was in ascertaining the timing of Yahowah's return to fulfill the last of the *Miqra'ey* | Invitations to be Called Out and Meet of *Kippuryim* | Reconciliations and *Sukah* | Camping Out. I wanted to know, so that I could share with you, when that would occur.

Based upon Daniel's predictions, and based upon what transpired on Pesach, Matsah, Bikuwrym, and Shabuw'ah in Year 4000 Yah (which points to 33 CE), if I have miscalculated to Year 6000 Yah commencing on

Taruw'ah in 2033, it cannot be by more than a few years. While I'm admittedly neither a prophet nor infallible, based upon what we have learned over these many years, I'm expecting Yahowah to return with Dowd on *Kippurym* | Reconciliations: at 6:22 PM as the sun sinks below the horizon west of Yaruwshalaim on October 2<sup>nd</sup>, 2033.

As for the rest of it, I am fine either way, if Noah was 24 when he and Yahowah first met in 1000 Yah or if that was the year of the deluge. I am equally content with year 3000 Yah commemorating Yahowah choosing Dowd and anointing him at 8 years of age, or of it representing Dowd being acknowledged as the cornerstone of the Temple. And from this perspective, whether or not the waters beneath the Temple Mount were poisoned in accordance with the Towrah in 5000 Yah, or not, is essentially irrelevant.

What matters is what can be confirmed and is pertinent to our restoration and return. Year 0 Yah denotes the departure from the Garden of 'Eden. Year 2000 Yah represents the confirmation of the Covenant. Year 3000 Yah earmarks Dowd becoming the cornerstone of God's plan. Year 4000 Yah ushers in the fulfillment of Pesach, Matsah, Bikuwrym, and Shabuw'ah. And Year 6000 Yah signifies Yahowah's return of Kippurym and the beginning of the Millennial Shabat on Sukah.

e f e i

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'awl. 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 manifested 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 10<sup>th</sup> chapter of 1<sup>st</sup> Chronicles...

**“And the Philistines** (*Palishty* – illegitimate and adversarial foreign foes who terrorize) **attacked, fighting** (*lacham* – 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** (*muwc* – 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** (*chahal* – 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). (*Dabry ha Yowmym* / 1 Chronicles 10:1)

**Then the Philistines overtook** (*dabaq* – steadfastly and closely pursued, united and stubborn in their desire to plague) **Sha'uwl** (*Sha'uwl* – 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'uwl.** (*Dabry ha Yowmym* / 1 Chronicles 10:2)

**The ongoing battles** (*milchamah* – the continuous state of war) **against Sha'uwl 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). (*Dabry ha Yowmym* / 1 Chronicles 10:3)

**So Sha'uwl 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 un-harvestable) **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). (*Dabry ha Yowmym* / 1 Chronicles 10:4)

**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). (*Dabry ha Yowmym* / 1 Chronicles 10:5)

**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). (*Dabry ha Yowmym* / 1 Chronicles 10:6)

**When all of the individuals** (*'ysh*) **comprising Yisra'el who were associated with cunning and evil plans in the valley** (*'asher ba ha 'emeq* / *'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 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** (*'iy* – 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). (*Dabry ha Yowmym* / 1 Chronicles 10:7)

**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). (*Dabry ha Yowmym* / 1 Chronicles 10:8)

**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 object’s 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.** (*Dabry ha Yowmym* / 1 Chronicles 10:9)

**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)). (*Dabry ha Yowmym* / 1 Chronicles 10:10)

**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.** (*Dabry ha Yowmym* / 1 Chronicles 10:11)

**Therefore, all the physically strong** (*chayl* – the able, wealthy, twisted, and tormented) **individuals arose** (*quwm* – took a stand and rose up) **and 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** (*tachath* – 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.**" (*Dabry ha Yowmym* / 1 Chronicles 10:12)

While this was written of King Saul, it is intended to read as a warning to those who would choose to believe the Apostle Paul...

**"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. Concerning the Word of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **therefore, he was not observant** (*lo' shamar* – he did not closely examine nor did he carefully consider, never focusing upon, regarding, or caring about).

**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). (*Dabry ha Yowmym* / 1 Chronicles 10:13)

**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, and so he was put to death and destroyed** (*muwth* – he was killed, losing his life).”

When read with an eye to the future, as a prophecy, this is one of the most important ever recorded. One thousand years hence another Sha'uwl would arise, a man who was deliberately deceitful and misleading, a complete fraud, who also conversed with demons. He, too, would place himself and his claims above Yahowah. Demonstrating that he was not observant, on countless occasions he misquoted the Word of God. As a result, all who believe Paul, will die.

While Paul sought to take the promises Yahowah made to Dowd away from him and give them to his Dionysian ‘Jesus’ to create a pretense of credibility, Yahowah isn’t a fan of Replacement Theology. As such, Dowd will be restored. The Church age will end such that the Kingdom of Dowd can be reborn.

**“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 10:14)

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.

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 billions is observant, considering the Towrah or attending Yah's Feasts.

Then to add insult to injury, the Catholic claim of papal infallibility and 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 *Shamuw'el / He Listens to God / 2 Samuel 5:1-10* is repeated almost word for word over the course of the next ten statements in 1<sup>st</sup> 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 Yahowah's statement. Wasting no time, Dowd captured Tsyown, and built the City of Dowd on the lower ridgeline of Mowryah.

e f e i

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** (*maqom 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), **because** (*ky* – for the reason) **in this they** (*ba hem*) **were selected and chosen** (*bachar* – desired and preferred) **by Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **to approach, pick up, and carry** (*la nasa’* – to come near, lift up, and bear) **the Ark** (*‘eth ‘Arown*) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **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** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **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** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **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 that oxen had tread. This speaks volumes to open ears because it renders preposterous the perverse notion that God wants to be worshiped.

**“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 119<sup>th</sup> *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.

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 its 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 coworker, one who engages and acts on My behalf; from ‘abad – to act, engage, work, or serve), “This is what (koh) Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalom – restoration) 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 shrines 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 *Migra’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 do not consider what has transpired in the past and make the appropriate connections which causes us to misinterpret our current situation and misunderstand its implications regarding our future. Without a map or 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, 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.

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’ 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 a – a ram's head. Further, father, written, b a , shows the lamb living with his family in a home b . Yahowah also affirms His role as a shepherd in the title “*‘el* – God.” Scribbled, l a , the second letter, which was drawn in the form of a shepherd's staff l , 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 illustrate the kind of relationship Yahowah is seeking to develop with us. He wants to live with us, enjoying 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** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **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 have 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 am at home in it.

**“I have been with You (*wa hayah ‘im ‘atah*) in every one (*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).**

**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*).**

**Therefore, 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 back in the waning days of 2001. 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: *r s a* 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 have 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, rescued and made safe, stable and secure.” The three letters – r s a – graphically convey the leader of a flock speaking to and nurturing the sheep who are observant.”

Bringing it all together, this means that as 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* in late 2001, 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.

While it actually speaks more about Dowd than Yahowsha', at the time I saw one such predictions, 2 Samuel 7:14, as saying 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 – or so I thought at the time. I've since come to see the *Towrah* perfecting Yahowsha', just as it did Dowd.

Nonetheless, 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 those words 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' as the

Passover Lamb. 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 locale. 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 Migra'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.

Even after Sha'owl'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 stilled 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 your 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 (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) 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 *e*. This helps associate it with the “*beryth* – covenant family,” which is also feminine. Graphically, *banah* was written: *e n b*. 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, Solomon’s or Yahowsha’s, both being descendants of the aging king? Or neither, since Yah is insistent regarding the Second Coming of Dowd and the restoration of his Kingdom.

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 – at least up to a point. But Solomon was really never a stand-up guy. He was far more into personal indulgences than he was into restoring the relationship between Yahowah and Yisra'el. Fact is, Solomon led Yisra'el away from Yahowah. And that is perhaps why 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. He realized that Yahowah had already promised the Kingdom to Dowd. And therefore, the king of the promised Kingdom will be Yah's beloved, Dowd.

That said, let's hold off on our conclusions for a while. We are going to return to this prophecy again and again as we transition from *Observations* to *Coming Home*. It will eventually serve as a fulcrum upon which our relationship with Yah pivots.

While this is somewhat corroborated in Acts 1:5-7, it is with great caution that we should approach anything we find in the Christina New Testament. The Greek texts typically vary from completely inaccurate to mostly inaccurate. Nonetheless, the citation reads:

“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, to the degree that this is reliable, it reveals 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 on earth with his fathers from 6000 Yah to 7000

Yah 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 them 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.

(Using my friend's Masoretic-based accounting, Dowd was anointed as the Messiah, becoming Yahowah's son when immersed in the Set-Apart Spirit at age 8 on this date.)

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 about 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, as the Shepherd, was not Yahowsha’, the Lamb who came to honor His Father’s promises by fulfilling the first four *Miqra’ey*.

I consider Dowd to be the most extraordinary man who has ever 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. And trust me on this, we are just beginning to sing his praises.

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.

Moreover, we ought not want to be the Lamb come Passover. 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 seat 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 (*chesed* – 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'uwI at the conclusion of this statement. According to God, Sha'uwI's goodness was second to none, but he was wrong regarding the Towrah, so he was forsaken.

The Covenant is a father 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 be 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 (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration). And he asked (*wa ‘amar* – then he said), ‘Who am I (*my ‘any* – what am I), Almighty (*‘elohym*) Yahowah (*Yahowah* – the proper**

pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)?

**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. But I suspect that it is a legacy of the errors which were previously promoted in the King James Version: “**And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant’s house for a great**

while to come, and has regarded me according to the estate of a man of high degree, O LORD God.”

Both renditions have God choosing to favor the House of Dowd due to his elevated status among men when the opposite is true. Yah chose Dowd when he was a lowly shepherd hanging out with his sheep in a pasture, and Yah is the one responsible for elevating Dowd’s status. Moreover, *towr* is the masculine variation of *towrah* and means “towrah explorer” or “towrah teacher,” not “estate” or “standard.”

Recognizing that the subject of this discussion is rather important, in that it serves to explain why God loved and blessed this man more than any other, let’s see if we can more accurately convey that reason. Therefore, based upon the primary definition of each word, this is what 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 guidance of the Towrah, one who learns by gathering information and making associations so as to be a Towrah Explorer and Towrah Teacher) **for humankind (ha ‘adam), elevating their thinking and ascending the**

**steps to** (*ha ma'alah* – journeying upward by walking upon the stairway to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:17)

Dowd correctly assessed that it doesn't actually diminish Yahowah in the slightest in the seventh dimension, to enhance our lot here on earth or in the hereafter. While the process is complex and the enhancements infinite, that is the advantage of working in lower dimensions.

He's saying that while God has done far more for him than he deserves, it cost Yah nothing to do so. And that's true. In fact, God actually gains something (fellowship with a loved one) by empowering us. 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. Therefore, 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 the pages of the Towah, becoming a Towrah Explorer and Towrah Teacher.” 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 action, 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** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **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** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **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** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence

and our *shalowm* – reconciliation), **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 is 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** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **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** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **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 in the fall of 2033. 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 (*hitpael* 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, knowledgeably, 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 accepting 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** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **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 genuinely bewildering that all but one in a million people have exchanged our fun-loving Creator for a cosmic killjoy, one who sends people to hell to torture them, who expects to be worshiped, and one who wants to control everyone as Lord.

The list of good things afforded the beloved son is actually no different than that which 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 treat 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) bless (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 (Yahowah – an accurate transliteration of the name YaHoWaH, our ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence and our shalowm – reconciliation), 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?

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