

## Home

### *The Family of Yah...*

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

**“Then (wa) Dowd (Dowd – the Beloved) said (‘amar) to Sholomah (la Sholomah – Reconciliation and Restoration; from shalown (also correctly transliterated Sholomoh)),**

**‘My son (ben), I (‘any) had it (hayah – existing) in my thinking, judgment, and desire (‘im leb – with my way of evaluating things and taking them to heart) that I would build for the family (la banah – that I would construct, and establish to restore and procreate) a home (beyth – a house) to recognize and approach (la) the name (shem) of Yahowah (Yahowah – an accurate transliteration of the name YaHoWaH, our ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence and our shalown – reconciliation), my God (‘elohym ‘any). (Dabry ha Yowmym / Words of the Time / 1 Chronicles 22:7)**

**Then (wa) it came to exist with me (hayah ‘al ‘any) the Word (dabar) 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 shalown – restoration), to say**

(*la 'amar*), **“Too much blood (*dam la rab*) you have shed (*shapak* – you have caused and poured out), and a great many wars (*wa milchamah gadowl* – and so many conflicts and battles) you have engaged in (*'asah* – you have acted upon), so you shall not build (*lo' banah* – you will not construct for the family or establish) a home (*beyth* – a house, family, or household) for My name (*la shem 'any*) because (*ky* – for the express reason) of the substantial quantity of blood (*damym rabym*) you have spilled (*shapak* – you have caused, shed, and poured out) upon the Land (*'erets*) before My presence (*la paneh 'any*). (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 22:8)**

**Behold (*henah*), a son (*ben*) shall be born to you (*yalad la 'atah*) who shall exist (*huw' hayah*) as an individual (*'iysh*) of favor and tranquility, freedom and contentment (*manuwchah* – of harmonious relationships and fortuitous circumstances, of a fully satisfied state, of repose and calm composure, and of peace), and (*wa*) I will free him from conflict (*nuwach la huw'* – I will form a spiritual alliance to restore and secure him, providing freedom; from *ruwach* – spirit) from all of his enemies (*min kol 'oyeb* – from everyone who is adversarial in hostile opposition) from all around (*min cabyb* – from all sides who would surround and encircle), because (*ky*) ***Sholomah* | Reconciliation** (*Sholomah* – Restoration, Harmonious Relationship) shall be (*hayah*) his name (*shem huw'*).**

**So (*wa*) reconciliation and satisfying restoration (*shalowm* – salvation and contentment, prosperity and wellbeing, a complete cure from the danger of plagues, and a harmonious relationship) and (*wa*) freedom from unfavorable circumstances and conflict (*sheqet* – tranquility and peace) I will give (*nathan* – I will grant and bestow) to Yisra'el (*'al Yisra'el* – to Individuals who Engage and Endure with God) throughout his days (*ba***

*yomym huw'.*””” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 22:9)

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

It is telling that the home Dowd wanted to build for the family led to Yahowah's name. In fact, if you follow Dowd to Yah, you will find “*Shalown* – Restoration and Reconciliation.”

There is a statement made related to this father's provisions for his son to build a home for his Father which is intriguing.

“**Refined** (*zaqaq* – heated in a crucible to separate the pure and valuable from the dross) **gold** (*zahab*) **by weight** (*mishqal* – relative mass for comparison) **for the model and detailed plan** (*tabnyth* – the pattern for the replica and likeness representing something) **of the ceremonial chariots** (*merkabah* – the transport vehicles to be ridden) **of the Karubym** (*Karubym* – guardians of Eden who hover over Yahowah's throne and His Mercy Seat on the Ark of the Covenant; from *karowz* – heralds to make proclamations, *karah* – cottage, *kerah* – banquet and feast where an exchange is made as part of a bargain, and *karuwb* – to provide blessings), **gold** (*zahab*) **spread out** (*paras*) **to cover and adorn** (*cakak* – to clothe and protect) **the Ark** (*'arown* – the Chest; from *'arah* – to harvest and gather and *'aruwkah* – to heal and restore) **of the Covenant** (*beryth* – family-oriented relationship and marriage vow) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation),

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

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

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

in His Covenant, and answer the Invitations to His Meetings.

In this regard, *tabnyth* confirms that the details matter. God is never careless or capricious. Every aspect of every instruction is precise, revealing, and reliable. The closer we look, the deeper we dig, the more connections we make, the more we think, the more we will learn, therefore, the greater the likelihood is that we will respond correctly.

This is especially reassuring for me, because I view everything God says symbolically. I'm devoted to providing comprehensive and fully amplified translations, uncovering every conceivable detail for our edification. And I am compelled to share every insight I've derived from His testimony along the way. And equally important, I have come to the conclusion that the best way to observe the Towrah is to view it from the perspective provided by the lyrics of Dowd's *Mizmowr* – especially the 91<sup>st</sup> and 119<sup>th</sup>, the 22<sup>nd</sup> and 88<sup>th</sup>, the 19<sup>th</sup> and 23<sup>rd</sup>.

I've been consistent throughout these many books, recognizing that while *mala'kah* means "work," since it is the feminine of *mal'ak*, the Hebrew word for "heavenly envoy and spiritual messenger," it should be rendered as the "work of the spiritual messenger and representative." In this discussion on developing an understanding regarding the details of God's plan, the blended translation becomes essential. Yahowah's Ark of the Covenant, with the Towrah beside it and the Ten Statements inside, serves to convey the way the *Miqra'ey*, especially *Pesach*, *Matsah*, and *Bikuwrym*, render God's children immortal and innocent so that as a result of His mercy and plan, they can be adopted in our Heavenly Father's Family and sit down beside Him. This beneficial outcome is the work of Yahowah's Spiritual Messenger

and Heavenly Representative, the Set-Apart Spirit and Yahowsha’.

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

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

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

There are five virtues on this list which pertain to Solomon, and thus mankind, and five characteristics which apply to Yahowah, and thus to God. All of which are inconsistent with the Christian perspective on God and are in direct conflict with Paul’s hypocritical and errant proclamation on “love” as he presented it in 1<sup>st</sup> Corinthians 13. Each statement of resolve is also incompatible with Socialist Secular Humanism. Dowd did not encourage his son to be loving or kind, to be tolerant or compromise, to be flexible or adaptable, to be forgiving or accepting, to be passive or accommodating.

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

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

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

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

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

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

5) "*Al chatat* – avoid confusion and corruption, misperceptions and misunderstandings, do not be



dismayed or discouraged, never panic, do not be confounded or broken, never become demoralized or downcast, and never allow terrorism to shatter your resolve.”

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

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

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

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

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

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

Every promise Dowd reaffirmed and offered to his son is available to each of us as Yah's sons and daughters. We are all part of the same family.

## e f e i

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

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

In that the sentences which comprise this presentation are long and filled with the signs of *Tsyown*, let's consider the entirety of Solomon's request in *Dabry ha Yowmym* / 2 Chronicles 1:1-10 before we contemplate Yahowah's response or dissect the parts which comprise this remarkable discussion.

**“And Sholomah embarked on a journey with the entire assembled community which had gathered together in response to the summons with him, to the elevated place which was on Gib'own, because that is where the brilliant Tent of the Appointed Meetings existed of the Almighty, which to beneficially show the way to the relationship, Moseh, the associate of Yahowah, had engaged to construct in the wilderness. (*Dabry ha Yowmym* / 2 Chronicles 1:3)**

**However, the Ark of the Almighty, Dowd had carried up from Qiryath Ya'arym upon making**

**preparations for its arrival, because Dowd had pitched and spread out a radiant covered shelter for it in Yaruwshalaim. (*Dabry ha Yowmym* / 2 Chronicles 1:4)**

**During that night, God appeared, approaching Sholomah. And He said to him, ‘Ask what I should give to you as a gift.’ (*Dabry ha Yowmym* / 2 Chronicles 1:7)**

**And Sholomah said to God, ‘You have acted and engaged, working collaboratively, with my father, Dowd, showing unfailing devotion, extraordinary mercy, and great affection, and You enabled me to reign as king in his place. (*Dabry ha Yowmym* / 2 Chronicles 1:8)**

**Thereby and henceforth, Yahowah, Almighty, may this serve as reliable and trustworthy verification of the word You conveyed in conjunction with Dowd, my father. Indeed, You have caused me to reign over a family as numerous as the dust of the Land. (*Dabry ha Yowmym* / 2 Chronicles 1:9)**

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

There is so much to learn from what has been said thus far. Let’s return to the beginning and consider why Yahowah asked Dowd to name his son “Reconciliation and Restoration.”

**“And (*wa*) Sholomah (*Sholomah* – Reconciliation and Restoration; from *shalowm*) embarked on a journey (*halak* – walked, venturing out, traveling) with the entire (*wa kol*) assembled community which had gathered**

**together in response to the summons** (*qahal* – the crowd having associated and congregated for a common purpose) **with him** (*‘im huw’*), **to** (*la*) **the elevated place** (*ha bamah* – the hill or mount) **which beneficially** (*‘asher* – which to show the way to the relationship) **was on Gib’own** (*ba Gib’own* – on the Hill; a location six miles northeast of Yaruwshalaim), **because that is where** (*ky sham*) **the brilliant Tent** (*‘Ohel* – the shining Dwelling and Household, the radiant Covered Shelter, Home, and Habitation; from *‘ahal* – to shine clearly and brightly) **of the Appointed Meetings** (*Mow’ed* – the Agreed, Authorized, and Designated Times to Meet for a Festival Feast; from *ya’ad* – the agreed upon and fixed appointments to assemble and meet for betrothal) **existed** (*hayah*) **of the Almighty** (*ha ‘elohym*), **which to beneficially show the way to the relationship** (*‘asher*), **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – to draw out), **the associate** (*‘ebed* – the partner and implement, the servant and coworker) **of Yahowah** (*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), **had engaged to make** (*‘asah* – had acted upon to fashion and create) **in the wilderness** (*ba ha midbar* – in the sparsely inhabited and openly desolate and barren wasteland; a compound of *ma’* – the who, what, where, when, why, and how of *dabar* – the word).” (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:3)

The purpose of the *Beryth*, and of developing a family-oriented relationship with Yahowah, is to embark on an eternal journey, exploring and discovering, experimenting and learning, sharing and growing, together. It is the embodiment of *‘asher*, of beneficially revealing the way of the relationship. Like the *‘Ohel*, we will be as light, shining Yahowah’s radiance clearly and brilliantly, which is the very catalyst that will enable these

voyages through space and time. By way of this transformation, we will be free to go anywhere and everywhere, and always doing so beside the One who conceived it all for our enjoyment – and His.

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

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

**“However** (*'abal*), **the Ark** (*'Arown* – the Chest; from *'arah* – to harvest and gather and *'aruwkah* – to heal and restore) **of the Almighty** (*ha 'elohym*), **Dowd** (*Dowd* – the Beloved) **had carried up** (*'alah* – had withdrawn to ascend, moving upward and rising) **from** (*min*) **Qiryath Ya'arym** (*Qiryath Ya'arym* – Establishing the Foundation for Building a Place to Walk through a Forested and Growing City; a town near the northern border of Yahuwdah) **upon making preparations for its arrival** (*ba kuwn la huw'* – in conjunction with preparing

for it, supporting and establishing it), **because (ky) Dowd (Dowd) had pitched and spread out (natah – outstretched an extended covering) a radiant covered shelter** (‘*Ohel* – the shining Dwelling and brilliant Tent, Home, and Habitation; from ‘*ahal* – to shine clearly and brightly) **for it (la huw’), in Yaruwshalaim (Yaruwshalaim – Source from which Direction and Guidance Regarding Reconciliation Flow).” (Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:4)**

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

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

conditions of the relationship being facilitated by the means to justly resolve disputes.

As we open Yahowah's Invitations, and read them, the instructions we find therein are not only manifest in the Ark of the Covenant, the Ark of the Almighty is our assigned seat in Heaven. Everything Yahowah and His Towrah have to say about our relationship and the means to it are portrayed in this one artifact. Yahowah's engraved Statements are set inside with His Towrah outside, all to explain the purpose of the Ark. It is comprised of a Mercy Seat, one affected by Passover and UnYeasted Bread, enabling the beneficiary to sit beside God as a son or daughter as a result of Firstborn Children.

Then enabling the benefits of the Promise of Seven, the Covenant's children are enriched and empowered by Yahowah, enabling us to do what Dowd has done – live to Trumpet the truth about God and His purpose. The back of the Mercy Seat is comprised of the golden wings of spiritual beings, which are being afforded to us, so that we can eternally travel through space and time, perfected and empowered by the light of Yah. We are thereby enhanced with the '*ohel yaruwshalaim* – the brilliant and radiant light which empowers, enlightens, perfects, and immortalizes as a result of the guidance regarding reconciliation and renewal that flows out of this place and things.

**“During that night (*ba ha laylah ha huw*'), God (*'elohym*) appeared (*ra'ah* – was revealed, seen, and observed), approaching (*la*) Sholomah (*Sholomah* – Reconciliation and Restoration; from *shalowm*). And He said to him (*wa 'amar la huw*'), ‘Ask (*sha'al* – make a request and inquire about) what (*mah*) I should give to you (*nathan la 'atah* – I should genuinely and continually provide, bestowing upon you as a gift).’ (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:7)**

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

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

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

The Mercy Seat of the Ark of the Covenant is *chesed*. It is the concept that Christian Grace corrupted because it is not free, unearned, faith-based, or religious. Yahowah



is devoted to the Covenant and to its children. The purpose of Yahowah, the plan presented in His *Towrah*, the result of the *Beryth*, the conclusion of the *Miqra'ey*, and the depiction of the *'Arown*, collectively and individually, demonstrate: “*chesed gadowl* – unwavering and unfailing devotion, extraordinary and unsurpassed mercy, great and unbridled affection. Remarkable and enduring love, being inordinately steadfast throughout the relationship, tremendously favoring and benefiting” those who would dare approach the Almighty and sit in His presence.

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

**“Thereby and henceforth** (*'atah* – as a result), **Yahowah** (*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), **Almighty** (*'elohym*), **may this serve as reliable and trustworthy verification** (*'aman* – by design this is real and dependable, firmly established, verified and true, unassailable proof (nifal imperfect jussive – the subject carries out and receives the action on an ongoing basis by its will and design)) **of the word You conveyed** (*'atah dabar* – of Your communication, statements, and pronouncements) **with Dowd** (*'im Dowd* – in conjunction with the Beloved), **my father** (*'ab 'any*).

**Indeed** (*ky*), **You have caused me to reign** (*wa malak 'any*) **over** (*'al* – beside and on account of) **a family** (*'am* – a group of related people who are kin) **as numerous** (*rab* – great) **as** (*ka*) **the dust** (*'aphar* – the dry ground or loose soil comprised of natural earthen material) **of the Land** (*'erets* – of the realm).” (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:9)

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

**“So then, therefore** (*‘atah* – now and henceforth), **the capacity to understand** (*chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa mada’* – information which prompts thinking; from *yada’* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **give to me** (*nathan la ‘any* – bestow and grant for me).

**Then** (*wa*) **I will want to go out** (*yatsa’* – I will be comfortable coming out to serve (qal imperfect cohortative – genuinely, continually, and by choice) **before this family** (*pane ha ‘am zeh*) **and** (*wa*) **come to** (*bow’* – including and returning to) **those who** (*ky my*) **make decisions, adjudicating matters, seeking justice** (*shaphat* – leading and defending, judging and vindicating by exercising good judgement by resolving disputes and controversies), **in association with** (*‘eth*) **this extraordinary family of Yours** (*‘am ‘atah ha zeh ha gadawl*).” (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:10)

When we know Yahowah, we come to appreciate and value the same things He cherishes and enjoys. As a result, we typically request that which He is prone to give. Therefore, we get whatever we request and God gets to do what He wants as well. It is always a win-win scenario. In this case, having been raised by a father who

engendered God's love by demonstrating a superlative aptitude for understanding His Word, while possessing an uncommon ability to explain what he had come to observe and perceive, Solomon wanted the same. It had worked for his father, and since Yah is reliable, it would serve him as well.

While understanding trumps knowledge, the former is built upon the latter. We observe, closely examining and carefully considering, Yahowah's Word to know, and then we thoughtfully ponder the implications, discerning how everything fits together to form a complete picture which we then explore from the proper perspective for comprehension.

This is what Solomon wanted, so that he could be comfortable, competent, consistent, confident, and correct when shepherding Yahowah's family. At this time, the Judges knew more than he, and were likely wiser as well, but since understanding fortified by knowledge is the most powerful commodity in the universe, he would be able to do the job God had asked of him – no matter the subject or circumstance.

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

But keep in mind, Solomon didn't ask to understand the universe or the composition of the atoms which comprise it. He did not inquire about the nature of man, the ways of war, the elixir of politics, the myths of religion, or the means to establish a thriving business. He wasn't trying to succeed in some athletic endeavor, win the affection of a pretty girl, or pass some sort of academic test. He did not seek to become a brilliant scientist, an acclaimed general, a revered leader, an esteemed theologian, or an accomplished businessman. He sought understanding and knowledge of one thing and

for one reason. Solomon wanted to go out before God's extraordinary family, making decisions, adjudicating matters, and seeking justice by resolving disputes and controversies in a manner consistent with the guidance Yahowah has provided regarding the Covenant through his father, Dowd.

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

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

**God said to Sholomah, 'Because for the benefit of the relationship and to show the way, it came to exist that this was in your best judgment, and you have not requested wealth through the accumulation of material possessions, the glory of power, or the accompanying soul of those who hate you, or even a long or great life you did not request, but you have inquired about for yourself the capacity to understand and attain knowledge for the benefit of the relationship and to show the way so that you can consistently make decisions, adjudicating matters to resolve disputes, and seek justice, in association with My family, whom to beneficially show the way I enabled you to lead them, (11) the capacity to understand and knowledge are granted to you, and wealth, and accumulation of material possessions, even the glory of power, I will give to you beneficially**

**as a result of the relationship such that no king will exist before you or after you who will be similarly upright or correct, right, honest, or proper.”** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:12)

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

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

**“God** (*‘elohym*) **said** (*‘amar* – answered and promised) **to** (*la* – on behalf of) **Sholomah** (*Sholomah* – Reconciliation and Restoration), **‘Because** (*ya’an* – since as a demonstration of cause and effect) **for the benefit of the relationship and to show the way** (*‘asher*), **it came to exist** (*hayah* – it was, is, and will be) **that this** (*zo’th*) **was in your best judgment** (*‘im lebab ‘atah* – was your desire after thoughtful consideration, taking this to heart and incorporating it into the fabric of your life), **and** (*wa*) **you have not requested** (*lo’ sha’al* – you have not asked for, inquired about, or begged on behalf of) **wealth** (*‘osher* – more money than is needed and an abundance of societal status symbols giving the pretense of being rich; from *‘ashar* / *‘asar* – to be enriched by taking a tithe) **through the accumulation of material possessions** (*nekacym* – through the ownership or control of things including property and possessions), **the glory of power** (*wa kabowd* – the attribution of high status, an honored

and respected reputation, the manifestation of power or a reward, to be important), **or the accompanying soul of those who hate you** (*wa 'eth nepesh sane' 'atah* – or the life of those who dislike, shun, or oppose you), **or even a long or great life** (*wa gam yomym rab* – an abundance of days), **you did not request** (*lo' sha'al* – you did not inquire about, ask or plead for, nor beg), **but (wa) you have inquired about** (*sha'al* – you have requested) **for yourself** (*la 'atah*) **the capacity to understand** (*chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and attain knowledge** (*wa mada'* – obtain information which prompts thinking; from *yada'* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **for the benefit of the relationship and to show the way** (*'asher*) **so that you can consistently make decisions, adjudicating matters to resolve disputes, and seek justice** (*shaphat* – lead by defending, judging, and vindicating, exercising good judgment by resolving conflicts and controversies), **in association with ('eth) My family** (*'am 'any*), **whom to beneficially show the way ('asher) I enabled you to lead them** (*malak 'atah 'al huw'* – I facilitated your reign over them), (11) **the capacity to understand** (*ha chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa ha mada'* – information which prompts thinking; from *yada'* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **are granted to you** (*nathan la 'atah* – are bestowed upon you), **and (wa) wealth** (*'osher* – money in abundance and societal status symbols), **and accumulation of material possessions** (*wa nekacym* – ownership or control of things including property and possessions), **even the glory of power** (*wa kabowd* – the

attribution of high status, an honored and respected reputation, the manifestation of power or a reward, to be important), **I will give to you** (*nathan la 'atah* – I will place upon you, producing on your behalf) **beneficially as a result of the relationship** (*'asher* – to show the way) **such that no king will exist** (*ken lo' hayah la ha melek*) **before you or after you** (*'asher la paneh 'atah wa 'achar 'atah*) **who will be similarly upright or correct** (*lo' hayah ken* – who will be as right, honest, or proper).” (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:12)

This is a remarkable affirmation that the lone means to participation in the Covenant is by way of knowing and understanding its conditions to the extent we respond appropriately and engage correctly. It serves to explain why Yahowsha’ began His affirmation of the Towrah during His Instruction on the Mount by saying that there is no reason for us to ask anything of the Father because He not only knows what is in our best interests, He is predisposed to grant us everything we need to enjoy the Covenant’s benefits.

And along this line of thinking, it’s fascinating to note that Yahowsha’ used the Towrah’s unpopular Doorway to Life, a.k.a., Passover, as the portal which facilitates our Father’s purpose, insinuating that this was the reason not a single Yad or Stroke of the Towrah and Prophets would be annulled or negated as long as the heavens and earth exist. It is the lone means to Yahowah and to life.

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

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

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

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

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

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

As a result...

**"Then** (*wa*) **Solomon** (*Sholomah* – Reconciliation and Restoration; from *shalowm* – complete reconciliation of the relationship, delivering restoration in full, providing tranquility and peace, to be rewarded with prosperity and contentment, making amends to restore friendship, to provide recompense) **proceeded** (*chalal* –



to pierce and penetrate a wound, and thus to initiate the process by taking the first steps) **to build** (*banah* – to establish the home and restore the family) **by way of** (*'eth*) **a Home** (*beyth* – a house and family) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **in Yaruwshalaim** (*ba Yaruwshalaim* – Source of Guidance and Instruction Regarding Reconciliation and Restoration) **on the mountain of Mowryah** (*ba har ha Mowryah* – the mount for teaching about revering Yahowah's means to change us based upon an exchange which separates grain from the chaff; a compound of *mowra'* (from *yara'*) – to revere, *mowrah* – to teach, *mowr* – to change based upon an exchange, *mowrag* – the threshing sledge, and Yahowah) **where beneficially to show the way to the relationship** (*'asher*), **Dowd** (*Dowd* – the Beloved), **his father** (*'ab*), **had been revealed** (*ra'ah* – had viewed, seen, shown, and perceived) **that as a result of the relationship** (*'asher*), **he, Dowd, had firmly established and prepared** (*kuwn* – he had decided upon, fashioned, and formed, secured, set up, and stabilized, appointed and made ready (hifil perfect)) **the place for the home to stand** (*maqowm* – the directions for dwelling in the household and standing place, the location of the office where the business is run; from *quwm* – to arise and stand up, to be established and endure) **upon the threshing floor** (*ba goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **of 'Arawnah** (*'arawnah* – Light of the Ark; from *'arown* – ark of the Covenant, meaning informed freewill, akin to *'arukah* – to repair and restore a relationship and *'owr* – light), **the Yabuwcy.** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 3.1)

It is fascinating to note that the primary meaning of *chalal*, which was rendered “proceeded,” is “to pollute, defile, and profane, and to treat with contempt and to

dishonor as reprehensible.” The Home for the Covenant Family of Yahowah “commences the process of resolving our propensity to dishonor” the things of God, which in turn separate us from our Father. So it is by “piercing and penetrating the wounds” inflicted by *babel*, that allow them to drain and heal as we initiate our journey home.

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

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

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