

Yahowah Swore an Oath to Dowd...

Upon Yahowah's return, the offensive list of individuals delineated in the previous chapter of *Yasha'yah* | Isaiah, along with their unGodly religious garb, will be rejected and then removed from the earth. With the planet cleansed of all vestiges of religion and politics, the resulting 'Eden will be a treat for the senses.

A few pages ago, at the conclusion of *A Disappointed God*, we surmised that what is now presented as *Yasha'yah* | Isaiah 4:1, was more fitting as a summation of Yahowah's previous condemnation of religious dress up. It said: **"Nevertheless, let us be called by your name, with it upon us, to transfer and withdraw our reproach as a result of our taunting insults and blasphemous slurs, even our harmful statements and lowly status."** (*Yasha'yah* / Isaiah 4:1)

Yahowah will, indeed, withdraw their reproach as a result of Yisra'elites and Yahuwdym coming to their senses, ceasing to insult and taunt God with their absurd religious rhetoric. When that occurs, Yahowah will return to camp out with His children on Tsyown.

Immediately after removing and discarding the mess man has made, God will transform the earth such that it manifests the conditions experienced long ago in the Garden. It is only natural, because it would be inappropriate for the Creator of the universe and Author of life to camp out in man's squalor when He is capable of conceiving such beauty.

“In that day, which is His day (*ba ha yowm ha huw*), living vegetation will sprout and thrive, **branching out and growing (*tsemach*** – while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything which is required to support abundant life, enabling it to branch out and grow) **for Yahowah (*Yahowah*** – the proper pronunciation of YaHoWaH as *‘elowah* – God instructed in His *towrah* – guidance regarding His *hayah* – existence).

It shall be (*hayah* – and He will be manifest (qal imperfect)), **accordingly (*la*** – draw near approaching), **beautiful and splendidous (*tseby*** – spread out in an attractive and desirable manner and reach out in a valuable and honorable way), **and (*wa*) will therefore approach as a glorious manifestation (*la kabowd*** – drawing near as an abundantly significant, dignified, and rewarding presence attributed extraordinarily high status) **along with the majestic and eminently wonderful (*wa la ga’own*** – impressive and lofty, excellent and exalted; from *ga’ah* – rising up, lifted up, and growing up) **fruitful offspring (*pery*** – productive harvest including plentiful progeny) **of the Land (*ha ‘erets*** – of the realm), **also (*wa*) gloriously attractive and shining in appearance (*la tiph’areth*** – the beautiful adornment and ornamentation of the honor and renown) **as (*la*) the remnant of survivors (*pelytah*** – those having been delivered and who remain; from *palyth* – refugees who successfully escaped conquest) **of Yisra’el (*Yisra’el*** – Individuals who Engage and Endure with God) **and Yahuwdah (*wa Yahuwdah*** – and also those who relate to and are related to Yah [from 1QIsa not in the MT]).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:2)

Beautiful women reflect an aspect of Yahowah’s beauty. After all, He created woman in His image and likeness. And when beauty is analyzed, the more

symmetric the face, the more beautiful it is perceived. Symmetry is another way of saying “equivalence.” The right side is the same as the left side. From God’s perspective, nothing changes, our past in ‘Eden will be the same as the future during the *Shabat* celebration of *Sukah*. Yahowah’s Word remains consistent.

In this light, beauty is a manifestation of order. Ugliness is a product of disorder. The former is a product of light’s eternal nature while the latter is a reflection of the loss of order through the thermodynamics of aging in the material realm. Ugliness is brought to bear by the corruptive nature of sin. Beauty is the reflection of Yahowah’s perfect light.

The most interesting word in this statement is *tsemach*, which is typically used to describe a singular and important “branch” or “vegetation branching out and growing.” There are a number of places in prophetic passages like this one where *tsemach* is symbolic of *Dowd* | David. With the trunk of the tree being Yisra’el, and it splitting into twelve divisions, one being Yahuwdah, Dowd was the most important branch – one leading to his descendant, Yahowsha’.

Since context determines which translation is most appropriate, the most telling word in this statement becomes *tseby*, which was rendered “beautiful and splendorous.” It describes something which is “spread out in an attractive and desirable manner,” thereby reinforcing the appropriateness of translating *tsemach* as “vegetation branching out and growing.” However, *tseby*’s tertiary connotation, that of “reaching out in a valuable and honorable way,” could be used to support the idea of the “Branch” honoring Yahowah’s promises and serving His children in a most valuable way.

And yet when we turn to Daniel 11:45, just two chapters removed from the prophecy, establishing the day

Yahowsha' would arrive to serve in this manner, *tseby* is used to depict the “beauty and desirability” of Yahowah’s “Set-Apart Mountain.” Later in Ezekiel 20:6, we find *tseby* deployed to describe the “beauty and desirability” of Yisra’el. These references are especially important because, here, Yah is using *tseby* to describe Tsyown upon His return. Therefore, when used with *tseby*, there is little doubt that *tsemach* is addressing “the living sprouting and thriving, branching out and growing.”

But could it also serve as a subtle reference to “the Branch,” and thus to Dowd, primarily, and then to Yahowsha’, secondarily? Was each depiction intended?

To find out, let’s examine *tsemach* more closely. Its primary definition speaks of “plants growing, of living vegetation sprouting, branching out, and thriving, springing forth and increasing greatly, bringing the intended mission of florae to fruition.” At its heart, *tsemach* is used to describe “successfully completing everything which was required to support abundant life.”

While every aspect of what we have considered is principally horticultural in nature, we should not be surprised, especially based upon what we just read, that *tsemach* is one of Yahowah’s favorite metaphors for Dowd – the Branch, from whom Yahowsha’ would come to fulfill Pesach, the Doorway to Life, which achieves the same result. This connection is why *tsemach* appears in prophecies pertaining to Dowd, primarily, and Yahowsha’, secondarily, a dozen times – this being one of them.

Affirming the appropriateness of this association, *tsemach* is presented as a singular masculine noun in this context, indicating that it could rightly apply to Him. But some caution is still advised, because there is no disputing the fact that the primary definition of *tsemach* is “sprouting and growing.” The “branch” and “branching

out” aspects of the word are secondary, albeit directly related connotations.

Throughout the *Towrah*, *Naby’*, *wa Mizmowr*, *tsemach* is used symbolically to describe “living plants,” especially “grape vines and fruit trees” “budding and bearing fruit.” The verbal form of the word speaks of that which “causes or promotes growth.” To this we can add the ideas of “fulfilling and completing one’s purpose” and thus “to being abundantly fruitful,” thereby returning to the possibility that *tsemach* is also symbolic of Dowd and Yahowsha’.

This then begs the question: what is a “branch?” Where do we find them? What do they accomplish? What can we learn from this symbol that will help us better understand the words Yahowah used to communicate with us through Dowd and the role Yahowsha’ played in demonstrating their merit to us?

A branch is obviously part of a tree or vine. To live, to grow, to produce fruit, a branch must not only be connected to the main trunk of the vine or to the tree, the plant, itself, must be firmly rooted in the land, its roots established. For the branch to flourish, every aspect of the plant must work in harmony to support and nourish life. It must receive water and light. And to be healthy, pests must be kept at bay.

From this perspective, the Branch is either part of the vine that is Yisra’el or part of the Tree of Lives. Either way, both branch out from Yahowah. Both are rooted in His Land. Both nourish the recipient through His words. Both grow when exposed to His light. They both thrive on His living waters and bear the fruit of His testimony.

To view the Branch as somehow disconnected from Yahowah, from the *Towrah*, from Yisra’el, from the Tree of Lives, from Yahuwdah, from Dowd, is to miss the entire purpose of the metaphor. Dowd’s words and

Yahowsha's actions form the Branch upon which Yahowah will reaffirm the Covenant and restore the conditions found in the Garden. After all, it is in the Garden, a beautiful and desirable place, one devoid of religion, politics, government, and militaries, that the Covenant's children will grow and thrive, camping out with our Father.

In that these connections are vital to our understanding, in a moment we'll examine each of the other nine uses of *tsemach* in the midst of prophecies pertaining to either Dowd or Yahowsha'. But first, let's complete our analysis of Yahowah's declaration in Yasha'yah 4 so that we understand this one.

As we now know, there are two distinctly different and yet related ways we can interpret *tsemach* in Yasha'yah 4:2. Yes, it may well be an allusion to either Dowd or Yahowsha' as a Branch. But following Yahowah's scathing indictment of adversarial occupations and His decision to remove and discard those adorned in religious attire, it's hard to miss His commitment to clear away the trash and restore the environs of Tsyown to His liking – which we know from His statements in *Bare'syth* existed in the Garden of 'Eden.

Just as Yahowah doesn't want scum in His Heavenly Home, He does not want it in Yisra'el either. Just as Yahowah's Home in the spiritual realm is comprised of dazzling displays of light, we should expect life to flourish on earth upon His return.

Yahowah has consistently shown His displeasure with man's propensity to scar His world, and especially His Land, with churches, shrines, temples, and mosques, even military bases and academic institutions promoting the lies associated with Socialist Secular Humanism. So God is going to remove man's monstrosities and replace

these shrines to death and decay with life in all of its glory, turning His Land and world into a wondrous garden, vibrant, alive, and growing. While mankind has demonstrated a propensity to destroy life and pollute the planet, Yahowah created the perfect planet for life to take root and thrive.

I realize that most are prone to see *tsemach* as “Branch” rather than “plants flourishing” in this statement, but I would argue that the latter is actually more important than the former when it comes to understanding what Yahowah has been saying, what He is offering, and what He intends to do to fulfill His promises. In this regard, I have come to see God’s entire presentation from the Garden in *Bare’syth* to the Glorious Return in *Zakaryah* as one story – one which comes full circle and ends where it began – in the Garden of ‘Eden.

Yahowah created ‘Eden. He said that it was good. He enjoyed His time there with ‘Adam. He did not conceive religion or politics. He has declared such things bad. He does not appreciate what man has done to His world.

Based upon this perspective, the reason five days transpire between Yahowah’s return on *Yowm Kippurym* in Year 6000 Yah and the commencement of His *Shabat* celebration on *Sukah* is because our Heavenly Father does not want to Camp Out in a cesspool. Beginning with Tsyown on Mowryah, Yaruwshalaim in Yahuwdah, and the Land of Yisra’el on Earth, Yahowah is going to remove all traces of human corruption, especially those which are religious, political, and militaristic, replacing man’s rubbish with a flourishing garden conducive to life.

We will return to the conditions presented in the *Bare’syth* chapter of the *Towrah* pertaining to the Garden of Great Joy. This is Yahowah’s promise, His plan, His course of action, His desired result. Yahowsha’, as the Branch, is Yahowah reaching out to make everything

right so that this transpires as planned. And Dowd as the Branch is not only the prime beneficiary, but also the one whose words encourage our participation.

Therefore, while Yahowah may be referencing His Branch in this statement, there is no doubt that He is describing His desire to restore the earth. Life is His answer to the plague of death.

Next, after those who chose to promote religion, politics, and militarism, along with those who demonstrated their reliance on them, are rejected and then removed, enabling the conditions experienced in 'Eden to be restored, Yahowah declares...

“Then (*wa*) it will come to pass (*hayah* – it will come to be (qal perfect)) that he who remains (*sha 'ar* – he who survives, remains alive having escaped death, and is left behind, addressing the remnants of an elimination process (nifal passive – subject carries out and passively receives the action of the verb)) in Tsyown (*Tsyown* – Signs Posted Along the Way) along with (*wa*) the remnant spared (*ha yathar* – the remainder, the rest who remain, those left behind) in (*ba*) Yaruwshalaim (*Yaruwshalaim* – Source from which Guidance and Teaching Regarding Reconciliation Flow) will be called (*'amar* – will respond to and be spoken of as (nifal imperfect passive – the subject carries out and receives the action of the verb on an ongoing basis)) ‘Set Apart (*qodesh* – separated, unique and different from others)’ for all who approach Him (*la huw' kol* – because to come near Him, all) will be written and ascribed in the Book (*ha katab* – inscribed and engraved, recorded and permanently marked in a tablet or scroll (qal passive)) of Lives (*la ha chayym* – to approach the lives) in (*ba*) Yaruwshalaim | the Source from which Guidance and Teaching Regarding Reconciliation Flow (*Yaruwshalaim* – Jerusalem, the Place where Instruction and Direction Regarding Restoration Comes Forth).”

(*Yasha'yah* / Freedom is from Yahowah / Isaiah 4:3)

One thing follows another. With the leadership of these bastions of society that Yahowah disdained in *Yasha'yah* 3, rejected and removed, along with all of those who dressed in support of them, the only people who remain in *Yaruwshalaim* will be Covenant Members who are Set Apart unto Yah. This is the remnant Yahowah spared because they acknowledged the Signs Posted to Mark the Way.

Having been directed by *Tsyown* to read what Yahowah wrote about life in His *Towrah*, they find their names written in His Book of Lives. And here, I suspect that the second mention of *Yaruwshalaim* is designed to depict *Tsyown* and the *Towrah* as “the Source from which Guidance and Teaching Regarding Reconciliation and Restoration Flow.”

“Whereupon meeting these conditions (*'im* – because when decisions are predicated upon this) **the Upright One** (*'edown* – the Upright Pillar of the Tent of the Witness) **of Mine** (*'any*) **shall wash away** (*rachats* – shall cleanse, immersing in water which can be trusted so as to remove impurities and scum (qal perfect active – actually and genuinely once and for all)) **the excrement and filth** (*tso'ah* – the feces, human dung, foul organic matter, vaginal discharge, and immoral decrees) **of the daughters** (*bath*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **and** (*wa*) **by association** (*'eth* – accompanied with) **purge and rinse away** (*duwach* – be done with, casting away the rotten sickness and festering illness (hifil imperfect active – He will purge on an ongoing basis at the behest of Yah)) **the blood** (*dam* – the bloodstains and bloodguilt, the consequence of killing and the residue of death; from *damah* and *damam* – to be equated to those who grow dumb because they are apathetic and cease trying, are silenced and destroyed) **of Yaruwshalaim** (*Yaruwshalaim* – Source from which

Instruction and Direction Regarding Reconciliation Flow) **from her midst** (*min qereb hy* – out of her womb) **by way of** (*ba* – through and with) **the Spirit** (*Ruwach*) **of Good Judgment regarding the Means to Resolve Disputes** (*Mishpat* – the means to decide, to justly render sound decisions, and issue appropriate sentences; from *shaphat* – to decide, execute judgment, and discriminate, judging between right and wrong) **and by** (*ba* – through and with) **the Spirit** (*Ruwach*) **of Blowing Rage** (*ca'ar* – of blowing wind, of a storm, of being vehemently inflamed, of bristling wrath [from 1QIsa, in the MT we find: Purging by Burning (*ba'ar* – of removing through combustion, of eliminating by way of a blazing fire to the point it no longer exists]).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 4:4)

In Hebrew, *'im* is used as a conditional clause, and thus to reveal how a decision can lead to a particular consequence. Having made the decisions previously articulated regarding the removal of all traces of religion and politics, Yahowah is now in a position to clean up the mess they made.

We have wrestled with *'edown* many times now, so it is safe to say that we should be of one accord rendering it in a manner consistent with its use throughout the Towrah. Yahowah uses *'edown* to describe the “upright pillar” in the center of the Tent of the Witness. Set into its proper foundation, this “vertical post” serves to raise the roof of the Tabernacle, enlarge the protective enclosure, and make it more secure. It is also worth noting that an *'edown* can be comprised of the trunk of a tall tree or of a large, sturdy, and straight *tsemach* | branch.

From this perspective, Yahowah is our foremost *'Edown*. And then through their connection with Him by way of *tsemach*, so are Dowd and Yahowsha’.

'Edown and *tsemach* serve as metaphors to help us

better understand the nature and purpose of the Tree of Lives and the Tent of the Witness. With *'edown*, we can envision Dowd and Yahowsha' standing up for us, supporting us, as the *Ra'ah* | Shepherd and as the *Pesach 'Ayl* | Passover Lamb. And just as *tsemach* | branch is used to depict Dowd's contribution to our growth, *'ayl* is also symbolic of the upright pillar upon which this doorway to life opens.

When it comes to removing the filth of religion from His Land, Yahowah isn't going to be compassionate, negotiable, compromising, or tolerant – but He will be consistent and fair. He has stated that He will be judgmental and fierce. His standard has not and will not change. It remains the “*mishpat* – the means to exercise good judgment regarding the means to resolve disputes.” But not all disputes will be resolved favorably. Only those who have availed themselves of the Towrah's provisions in this regard will be vindicated. This is a topic of which Dowd waxes poetic. And it likely that he will perform this role on behalf of his people upon his return.

Time and time again we find that God is a proponent of righteous indignation. He sets an example we would be wise to follow. Hate is a virtue when properly directed. God is rightfully angry with the religious because they have caused billions to die unnecessarily. So, should you be interested in learning more about the *Ruwach Ca'ar*, this role is presented in Hosea 13:2-3 and again in Yownah 1:11-13.

Any time there is a mention of Tsyown, we ought to see Dowd's message on these signs. They are, after all, posted between his home and Yahowah's Temple, directing us from one to the other.

“Then (wa) Yahowah (*Yahowah* – an accurate transliteration of YaHoWaH, our *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* –

existence and our *shalowm* – reconciliation) **will create, initiating something cutting edge** (*bara'* – will conceive, cut, and carve, producing (qal perfect active)) **upon** (*'al* – over and with regard to) **every** (*kol* – all) **location and dwelling place** (*makowm* – site, area, basis for a foundation, and living place, in addition to spots which were burned as a result of a stigma; from *kuwn* – to be firm, stable, established, enduring, and unchanging, prepared to provide with everything properly arranged) **along the ridgeline** (*har* – the relatively high elevation and prominent formation, land mass that projects above its surroundings, hill country, range, and mount) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **as well as** (*wa*) **over** (*'al*) **her Miqra'** (*Miqra' hy'* – her Invitation to be Called Out and Meet, Coming Together to be Welcomed, to Read and Recite, and to be Summoned; from *qara'* – to call out, to call by name, to summon and invite, to proclaim, to read and recite, to meet, encounter, and greet) **by way of a cloud** (*'anan* – a visible, partially translucent airborne mass of suspended visible water vapor, mist, dew, fog, ash, or dust; from *'anan* – to make something appear which can be observed) **by day** (*yowm*) **along with smoke** (*wa 'ashan* – as well as airborne particulates formed as a result of combustion), **and with** (*wa*) **a brilliant shining radiance and majestic light** (*nogah* – enlightenment regarding what can be known and responded to, the splendor, brightness, and beautiful shining appearance of the physical presentation of light) **of a flaming fire** (*'esh lehabah* – blazing flames) **by night** (*laylah* – during the darkness; from *luwl* – the staircase or ladder).

For indeed (*ky*), **upon** (*'al* – over) **all** (*kol*) **of this manifestation of power and glory** (*kabowd* – splendor and honor, glorious presence and reward, great value and abundance; from *kabad* – of great significance and of a massive nature) **will be a sheltering canopy** (*chupah* – a protective covering, shield, bridal chamber, pavilion, and

tent for the wedding ceremony).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 4:5)

In the Mizmowr we will discover that upon his return with Yahowah, Dowd will be as brilliant as the sun. And while his light will continue to be the brightest, he will not be alone. Therefore, there is an aspect of this that I have recently come to appreciate. The circumstances surrounding the one-thousand-year celebration of Sukah, from Year 6000 to 7000 Yah, will be markedly different than during any other period of history. Every member of Yahowah’s Covenant Family who was adopted prior to His return will be transformed into light and come to exist as a seven-dimensional being. All the while, those who are part of this remnant, who accepted Yah just prior to His return, will continue to exist in three dimensions here on earth – remaining physical and mortal beings, albeit in a perfect world.

Therefore, the area “over the ridgeline of Tsyown” will be habitable by those who have been liberated from physical restraints. They will live in the midst of the living waters and brilliant radiance of Yahowah’s majestic presence. His family below will enjoy this marvelous spectacle from the vantage point of Mowryah.

A reference to the *Miqra’ey* was included here for two reasons. First, Yahowah is returning on the *Miqra’* of *Kippurym* and the scene being described will be manifest on the *Miqra’* of *Sukah* | Camping Out.

Second, a person’s willingness to observe the *Miqra’ey* serves as the determining factor regarding which souls will be removed and discarded, which will become part of the surviving remnant, and which will live in the midst of the light.

The souls of those who ignored or rejected Yahowah’s seven annual meetings will be rejected and then be annihilated or incarcerated. The souls of those

who accepted Yah's invitations, met with Him on these days, and who capitalized on what God was offering through them, will be among the clouds as light. And those who will finally come to accept Yahowah upon His *Yowm Kippurym* return, will be the mortals enjoying God's presence among them.

'*Anan*, rendered "by way of a cloud," is the word Yahowah chose to deploy eighty times to describe the visible manifestation of His presence which could be observed as an upright pillar during the Exodus to direct the Children of Yisra'el to the Promised Land. It was used to represent His presence over the Tabernacle of the Witness (*Shemowth* 13-16 and *Bamidbar* 9-16).

This same atmospheric sign was visible while Moseh was meeting with Yahowah on Mount Sinai to receive His Towrah (*Shemowth* 19:9-16, 24:15-18, and *Dabarym* 4:11 and 5:22). Water vapor is symbolic of the Spirit, and smoke is the product of combustion. A roaring fire warms and enlightens those near it while purifying and preparing food for consumption. And the rising smoke is symbolic of being lifted up into God's presence in heaven.

As an interesting aside, in Bare'syth, Yahowah expressly told us that there was a canopy of water vapor sheltering and watering the earth during the time of the *Gan 'Eden*. This may be yet another clue, suggesting that Yahowah will be replicating those conditions.

Five days after His return, once He and His son have removed all traces of religion and the religious, as soon as Yah has transformed the Land back into the beautiful environment enjoyed in the Garden of Eden, Yahowah will celebrate *Sukah*, camping out with His Covenant Family for one thousand years. Here's proof...

"Then (wa) there will exist (*hayah* – there will be (qal imperfect)) a temporary sheltered dwelling to camp out (*sukah* – a covered canopy serving as the

family home, a tent-like structure for camping, and a tabernacle) **serving as a representation of something manifesting greater dimensions** (*la tsel* – to create a shadow and to provide protection, addressing the idea of interposing something between an object and the source of light and serving as a restoring transition) **by the light of day** (*yowm*) **out of** (*min* – from and because of) **Choreb** (*choreb* – the mountain of God where the Towrah was revealed and also evaporation caused by the flame which burned brightly upon its summit).

It will be (*wa la*) **a protected place** (*machcah* – an area free from danger) **and a safe shelter** (*mictowr* – a place to dwell safely and be concealed) **from** (*min*) **the outpouring of floodwaters** (*zerem* – violent hailstorm, thunder and lightning, or pouring out of water leading to a sweeping flood; from *zaram* – to pour forth) **and from** (*wa min*) **the rain** (*matar*).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:6)

During the ultimate celebration of the seventh and final *Miqra’*, we will Camp Out with our Heavenly Father for one thousand years. And that is why we have been invited to *Sukah* – the word used here to depict this marvelous event. It is the natural progression of things; the final destination along the way to Yah. It is the result of the Towrah which was manifest on Choreb.

There is more to *tsel* than meets the eye. *Tsel* is the root of *tselem*, the word Yahowah used in *Bare’syth* 1:26-27 to reveal that ‘Adam had been made in the “image or likeness, the pattern or model,” of Yahowah. He was “*tselem* – a lesser dimensional representation of something greater.” At the very least, everyone participating in this magnificent celebration of life will exist in the image of God, some still in three, verging on four, dimensions, and others now as seven. Leading us toward this understanding, a shadow is a two-dimensional representation of a three-dimensional object.

Since this is especially revealing, let's reassess how *tselem* was initially used in *Bare'syth* 1:26-27. In the opening book of the Towrah, we read:

“And God said (*'amar* – spoke, thought, and promised), **Let us produce** (*'asah* – make, effect, bring about, fashion, observe, ordain, and celebrate) **the man** **‘Adam** (*ha 'adam*) **in our image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade), **after our likeness** (*damuwth* – similitude and manner; from *damah*, meaning comparable, resembling, and with imagination and thinking).” (1:26)

This was followed by: **“So** (*wa* – and now) **God** (*'elohym* – the Almighty) **created** (*bara'*) **for association** (*'eth*) **‘Adam** (*ha 'adam* – the man) **in His own image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade). **In the image** (*tselem*) **of the Almighty** (*'elohym* – God) **He created** (*bara'*) **him. Male and female, He created them.**” (*Bare'syth* / In the Beginning / Genesis 1:27)

God, thereby, explained how we were created and has now revealed what we will become. While it may not seem like much to grow from three dimensions to seven, each step along the way represents an infinite increase in capability. Just as three dimensions are infinitely greater than two, the transition from three dimensions to seven is Infinity to the fourth power, or I^4 . If that does not get your attention or sound impressive, the immense power of an atomic bomb is predicated merely upon $E=mc^2$, with the speed of light being a finite number.

This said, for the scientists and mathematicians among us, I acknowledge that I'm using the word “infinity” too loosely. In reality, infinity is not any number; it is a progression towards an ever-greater one without ceasing. By that definition putting a power onto

something that is growing without end is not something which can be calculated.

Therefore, to infer a calculated outcome, we should instead assign an extraordinarily large number, but still finite, to each dimensional change. From that perspective, we can use I^4 to convey the overall increase. This isn't an unreasonable approach because, when infinity is used colloquially, we generally mean an unimaginably large number.

Now that Yahowah has returned our attention to this topic, to better appreciate our place relative to God and His creation, let's also consider *Mizmowr* / Psalms 8:5-8. There, Yahowah inspired His son Dowd to write:

“Indeed (*ky* – surely), **I have examined and considered** (*ra'ah* – I viewed and sought to understand, I have observed and thought about, I have used the perception of sight and make judgments based upon what has been revealed regarding) **Your universe and spiritual realm** (*shamaym 'atah* – Your heavens). **It is the work** (*ma'asah* – it represents the labor and product, the undertaking and pursuit) **of Your fingers** (*'etsba' 'atah*).

The moon (*yarach*) **and the stars** (*wa kowkab* – light of the heavenly powers) **show the way** (*'asher* – beneficially reveal the steps along the correct path to meaningful life) **to what You have fashioned and formed** (*kuwn* – You determined appropriate and arranged). (*Mizmowr* / Psalm 8:3)

What is (*mah* – why and how significant is) **mortal man** (*'enowsh* – humankind; from *'anash* – to be frail, weak, desperate, and incurable) **that** (*ky*) **You are mindful of him** (*zakar huw'* – that You consider, acknowledge, and relate to him), **even** (*wa*) **a son** (*ben* – a child) **of 'Adam** (*'adam* – of man) **that** (*ky* – truthfully) **You actually and continually choose to acknowledge**

him (*paqad huw'* – You consider his significance and attend to him)? (8:4)

You have somewhat deprived him of the dimensions (*wa chacer huw' ma'at* – You have withheld a little from him as it relates to something which is needed, thus pertaining to a relatively lower and diminished position) **compared to** (*min* – based upon) **Almighty God** (*'elohym* – the Almighty and spiritual beings), **and yet** (*wa*) **You have honored him** (*'atar huw'* – You have surrounded him, enveloped him, and even crowned him) **with a significant presence** (*kabowd* – an abundant capacity and capability, a tremendous reward associated with a manifestation of power [this is a reference to the *neshamah*, something man was given and Satan covets]) **as well as** (*wa*) **with the best qualities** (*wa hadar* – with an aura of nobility and high status out of respect, even a beautiful appearance). (8:5)

You have spoken proverbs to him (*mashal huw'* – You have shared relevant examples and insightful stories, creating parables and word pictures which have allowed him to exercise authority) **regarding the works** (*ba ma'asah* – pertaining to the undertakings and pursuits) **of Your hands** (*yad 'atah* – Your power and influence).

You have placed (*shyth* – You have established) **everything** (*kol*) **under** (*tachat* – beneath) **his feet** (*regel huw'* – his stance).” (*Mizmowr* / Lyrics / Psalms 8:6)

Simply stated, we are currently three-dimensional beings with many qualities similar to our Creator. And one day, those who follow the *Tsyown* through the *Towrah* and come to participate in the *Beryth* by way of the *Miqra'ey* will be elevated to seven dimensions. The consequence is mind-boggling.

This paragraph infers that Yahowah has given us knowledge and the ability to evaluate it logically. We were given the Word and the ability to understand what

He has done and why He has done these things by way of the “*neshamah* – conscience.” Intellectually, we were deliberately afforded similar abilities to our Creator so that we could relate to Him. Our understanding, however, is currently limited by our access to a complete and perfect copy of Yahowah’s Guidance and by the slower processing capability of our human brains – both of which He will rectify. Satan was not given freewill or a *neshamah* – conscience, and he must crave both.

In that the sixth verse concludes the fourth chapter of Yasha’yah, let’s review it before we pursue the full implications of *tsemach*. Yahowah revealed:

So in that day, seven belligerent and stubborn, hardened and harsh, women will be overpowering, aggressive, and assertive with one man, approaching while shouting, ‘Our own bread we will eat and our clothes we will wear!’

Nevertheless, let us be called by your name, with it upon us, to remove our reproach as a result of our taunting insults and blasphemous slurs, even our harmful statements. (*Yasha’yah* / Isaiah 4:1 (amplified at the conclusion of the previous chapter))

In that day, which is His day, living vegetation will sprout and thrive, branching out and growing while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything which is required to support abundant life, enabling it to branch out and grow for Yahowah.

He shall be, accordingly, beautiful and splendorous, reaching out in a valuable and honorable way, and will, therefore, approach as a glorious manifestation along with the majestic and eminently wonderful fruitful offspring of the Land, also gloriously attractive and shining in appearance as the

remnant of survivors of Yisra'el and Yahuwdah.
(*Yasha'yah* / Isaiah 4:2)

Then it will come to pass that he who remains in Tsyown, along with the remnant spared in Yaruwshalaim, will be called 'Set Apart' for all who approach Him will be permanently written and recorded in the Book for Lives in Yaruwshalaim.
(*Yasha'yah* / Isaiah 4:3)

Whereupon meeting these conditions the Upright One of Mine shall wash away the excrement and filth of the daughters of Tsyown and by association purge and rinse away the bloodstains and bloodguilt which is the consequence of killing and the residue of death of Yaruwshalaim from her midst by way of the Spirit of Good Judgment regarding the Means to Resolve Disputes and by the Spirit of Blowing Rage.
(*Yasha'yah* / Isaiah 4:4)

Then Yahowah will create, initiating something cutting-edge over every location and dwelling place along the ridgeline of Tsyown as well as over its Miqra' – her Invitation to be Called Out and Meet, by way of a cloud by day and smoke, then a brilliant shining radiance and majestic light of a flaming fire by night. For indeed, upon all of this manifestation of power and glory will be a sheltering canopy.
(*Yasha'yah* / Isaiah 4:5)

Then there will exist a temporary sheltered dwelling to camp out, a Sukah, serving as a representation of something manifesting greater dimensions by the light of day out of Choreb (the mountain of God where the Towrah was revealed) from the outpouring of floodwaters and from the rain.” (*Yasha'yah* / Isaiah 4:6)

Dowd's | David's last words were inscribed in 2 *Shamuw'el* 23:1-5 for our edification. Since this discussion concludes with the first of ten prophetic statements incorporating *tsemach*, let's turn to it now. It begins:

“Now (wa) these are (*'eleh* – here are; a derivative of *'el* and *'elohym* (from *'elowah*) demonstrating a perspective that is especially close to the subject) **the last** (*'acharown* – the final and concluding) **words** (*dabarym* – statements) **of the prophet** (*na'um* – prophetic declaration of; from *na'am* – to speak under Divine inspiration and influence as a prophet) **Dowd** (*Dowd* – of Beloved; from *dowd* – fervent boiling hot and extremely passionate love), **the son** (*ben* – child) **of Yshay** (*Yshay* – To Be and To Exist; from *ysh* – the substance of existence and being who stands out (the basis of *yashuw'ah* – salvation)).

So then declared (*wa na'um* – then prophetically announced, revealing under the influence and inspiration of God) **the one man** (*geber* – the individual who is part of a larger whole (sometimes indicative of a strong person with the ability to fight)) **who stood up, was raised up, and was established** (*quwm* – who took a stand and was lifted up by affirming that which is valid, who sought to confirm that which would be accomplished and fulfilled to encourage restoration (hofal perfect – a causative verb, whereby the object is very strongly influenced and put into action)) **by the Almighty** (*'al* – on High), **and anointed as the Messiah** (*mashyach* – the Mashyach, specifically designated, chosen for the specific task, and approved, while set apart from that which is common and authorized to serve as an agent, bequeathing greater responsibility regarding a specific function and mission)

of the God ('elohym) of Ya'aqob (*Ya'aqob* – One who Supplants, Digging in his Heels, a synonym for Yisra'el, the third heir to the Covenant; from '*aqab* / '*egeb* – a reward given as a consequence of having circumvented something), **the pleasantly melodious** (*na'ym* – the acceptable, favorable, and beautiful, sweet sounding, and musical, singer and songwriter) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).” (*Shamuw'el* / Listen to Him / 2 Samuel 23:1)

What a marvelous summation of the life and work of the most beloved of Yah. Dowd's legacy is comprised of his words, the *Mizmowr* | Psalms and *Mashal* | Proverbs he was inspired to write on our behalf. He was the son of a father named “To Exist,” which is profound considering the fact that Yahowah's name is based upon “*hayah* – to exist.” More importantly, Dowd became the son of God.

Dowd was special, literally one of a kind. No one understood Yahowah or His Towrah better than Dowd. And that is why he was beloved. But more than this, Dowd stood up for God no matter the consequence. In this regard, he was Yahowah's *Mashyach* | Anointed Messiah, specifically designated and chosen, approved and set apart from that which was common. Dowd was authorized to serve as an agent for the specific function and mission God intended.

While this is irrefutable and clear, there is an entire religion hell-bent on translating *mashyach* as “anointed” but not as “Messiah,” when associated with Dowd, but then translating and also transliterating the concept into Greek as “Christos,” which they transfer from Dowd to Yahowsha' without any prophetic support. Moreover, enamored with, and covetous of, Dowd's title, but despising Hebrew, Christians have named their god and religion after this irrational sleight of hand.

We have been hoodwinked into thinking of Dowd as

the boy who slung the stone, or as the king who reigned over ancient Israel, but seldom as the Messiah, the Son of God, the Shepherd, the Branch, or as a prophet. And yet his *Mizmowr* | Psalms, particularly the 22nd and 88th, provide the most accurate, compelling, and complete assessment of what occurred one-thousand years later in Yaruwshalaim while Yahowsha' was fulfilling *Pesach*, *Matsah*, and *Bikuwrym*. Simply stated, the Lamb quotes the Shepherd, not the other way around.

In this opening statement, Yahowah is presented as the God of Ya'aqob because Ya'aqob is not only the father of the twelve tribes comprising the Chosen People and became Yisra'el, he is the second child of the Covenant. And his voice was "*naym* – melodious, both pleasant and acceptable." You may be like me, and not be able to carry a tune in a bucket, but when reciting Dowd's lyrics, our voices are acceptable to Yah.

Dowd's extraordinary *Mizmowr* | Psalms and *Mashal* / Proverbs are quite literally the Word of God. We know this because...

"The Spirit (*ruwach*) 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) **spoke through me (*dabar ba 'any* – expresses Himself through Her in words with me, communicates in me (piel perfect – the Spirit actively engages Dowd and enables him to hear and convey the message for a finite period of time)).**

And His word, His statements, and His reasoning were (*milah huw'* – His answers conveying His focus and relevant content, His proverbs which characterize the truth, the affairs and matters most vital to Him existed) **upon ('al) my tongue (*lashown 'any*)." (*Shamuw'el* / Listen to Him / 2 Samuel 23:2)**

There are very few men who can make this claim. Moseh was the first followed by Shamuw'el and then Dowd.

But as marvelous as their experience must have been, as was that of the likes of Howsha', Yasha'yah, Yirma'yah, and Zakaryah, how is their experience materially different than our own when we read what they were told? Is hearing and repeating Yahowah's testimony superior to reading what He said while analyzing the implications? Aren't we actually in a better situation, blessed with a history of fulfillments and an appreciation of science, to trust and understand our Creator?

“The God (‘elohym) of Yisra’el (Yisra’el – of Those who Engage and Endure with God) has spoken (‘amar – has communicated and conveyed) to me (la ‘any), saying (dabar – stating in words (piel perfect)), ‘The Rock (tsuwr – the solid, permanent, unchanging, reliable, and firm stone) of Yisra’el (Yisra’el – of Those who Engage and Endure with God) is a word picture conveying symbolic meaning (mashal – is a proverb and parable, a vivid and easy to remember metaphor) for man (ba ha ‘adam – with regard to and on behalf of the descendants of ‘Adam), correctly and appropriately (tsadyq – in an upright manner which is in accord with the standard for vindication; from tsadaq – to justifiably vindicate those who are right) conveying a reverence and respect (yare’ – an appreciation for the awesomeness) of God (‘elohym).” (Shamuw’el / Listen to Him / 2 Samuel 23:3)

I had once thought that Yahowsha' was the “tsuwr – rock” grounded in Yisra’el. But now I realize that Dowd is the Rock and the Cornerstone upon which Yahowah's plans are predicated and intentions are revealed. Dowd is the one whose “mashal – proverbs and word pictures” help us understand our Maker. But more than anything else, the thing that distinguishes Dowd from the rest of us is that he was consistently “tsadyq – right” regarding

Yahowah.

We can trust his *Mizmowr* / Psalms and *Mashal* / Proverbs because they are “correct.” And when it comes to God, nothing is more important. When our assessment, perspective, and understanding of Yahowah is accurate, we grow to “*yare*’ – respect and revere” Him.

“So (*wa*) similar to (*ka* – comparable to) the light (*’owr* – illumination) of morning (*boqer* – of thought and consideration during the early part of the day, the prudent time to search and the best time to seek, inspect, and think; from *baqar* – to observe, consider, and reflect) when the sun rises (*shemesh zarah* – the sun appears and ascends, becoming visible and shining) during the early part of the day when it is best to observe, consider, and reflect (*boqer* – of thought and consideration during the morning when it is prudent to search and the best time to seek, inspect, and think; from *baqar* – to observe, consider, and reflect) without obscuring phenomena (*lo*’ *’ab* – devoid of visible moisture, fog, or clouds), out of (*min* – for the reason) this brilliant light radiates knowledge (*nogah* – the majestic appearance of the light enables the enlightened to know and respond, even shine intensely by reflecting the splendor).

From (*min*) the rain (*matar*), green and vibrant growth emerges (*deshe*’ – new and verdant vegetation grows) out of (*min* – from and out of) the Land (*’erets* – earth).” (*Shamuw’el* / Listen to Him / 2 Samuel 23:4)

Understanding is a product of enlightenment. Without light, we cannot be observant and thus cannot know. Light is not just electromagnetic energy, it also carries information. With these words, while poetic, Dowd is making an important point – one which leads to an understanding of God.

Life, however, is born of water. So it is from water that “*deshe*’ – vibrant growth emerges.”

While Dowd was “*tsadaq* – right,” he was not “*towb* – good.” By his own admission, he had more flaws than hairs on his head. For example, he had countless wives and concubines. Therefore, after considering everything the Light had revealed to him, he acknowledged...

“Indeed (*ky* – truthfully), my house (*beyth* ‘any – my family and household) is not appropriate, neither fitting nor proper (*lo’ ken* – is not correct) with (*‘im* – associating in a relationship, in company and together with) God (*‘el* – the Almighty (singular)).

And yet by contrast (*ky*) He has constituted and facilitated (*sym* – extended and enabled, appointed and established, decreed and assigned (qal perfect)) an everlasting (*‘owlam* – an eternal and never-ending) Family Covenant Relationship (*beryth* – a personal and contractual arrangement between us and household pledge) for me (*la* ‘any – for me to approach and come near and on my behalf).

It is properly ordered and suitably structured (*‘arak* – appropriately arranged, clearly formatted, aptly prepared, correctly organized, and befittingly positioned (qal participle absolute)) in every way (*ba ha kol* – with everything completely provided and all conceivable aspects totally covered) and (*wa*) readily observable (*shamar* – to be closely examined and carefully considered (qal participle absolute)), because (*ky*) this is the totality of (*kol*) my freedom and salvation (*yasha’* ‘any – my liberation and deliverance, my safety and welfare), in addition to (*wa*) everything (*kol*) I desire (*chephets* – I enjoy and delight in, I long for and take pleasure in).

Will He not cause it to branch out and grow (*ky lo’ tsemach* – will He not cause the relationship to stretch out and thrive, greatly increasing my outreach, bringing my life’s mission to fruition, completing everything

which is required to support abundant life by fulfilling the work of the Branch)?” (*Shamuw’el* / Listen to Him / 2 Samuel 23:5)

It is words like these that make Dowd special, a true prophet of Yahowah. Dowd served as the perfect example of how flawed individuals such as you and me can still become part of Yah’s Covenant Family by being observant.

Like Dowd, our homes and families are not perfect. Recognizing this, Dowd explains that this is precisely why God constituted and facilitated the conditions of His Covenant. They were expressly structured and thus suitable to resolve this problem. When we accept and act upon Yahowah’s provisions by observing the *Migra’ey*, we become immortal, perfect, adopted, enriched, and empowered children of the Covenant.

Dowd’s proclamation boldly states that the Covenant was constituted and structured expressly to allow improper and ill-fitting souls to live eternally in God’s home as part of His family. Further, he states that everything we need to know about the plan Yahowah has prepared for us to be part of His family is readily observable – and he said so at a time when Yahowah’s testimony was limited to the Towrah scribed by Moseh, the words of Yahowsha’ ben Nuwn as the Chosen People entered the Promised Land, and those of his friend, the prophet Shamuw’el.

Dowd’s words demonstrate that his salvation, and thus ours, is totally and completely predicated upon accepting the terms and conditions of the Covenant which Yahowah constituted and then facilitated. This is the sole basis of our salvation, just as it was for Dowd.

And as marvelous as it may seem to be saved, especially for those who are still uncertain of their relationship with God, there are far more desirable

aspects of the Covenant, such as being adopted into Yahowah's family, being enriched and empowered by Him, and living with Him. And that is why Dowd announced that Yahowah had indeed provided everything that we could ever desire.

When we are part of His family, we grow. And that, of course, is why *tsemach* was inserted into this discussion. It is what Dowd desired. It is the purpose of the Covenant.

After stating unequivocally that he had been saved in spite of himself, and expressly as a result of the plan Yahowah had provided and that he had observed, and in recognition that God had provided everything the aging prophet desired, Dowd asks a probing question using *tsemach*: "Will He not cause it to branch out and grow, greatly increasing my outreach, bringing my life's mission to fruition, while completing everything which is required to support abundant life by fulfilling the work of the Branch?"

In this case, in this context, we cannot incorporate any reference to plants, branches, trees, vines, fruit, verdant, green, or horticulture into our translation of *tsemach*. Dowd is not speaking about plants, but instead of his life.

And truthfully, Dowd isn't actually asking a question that he wants answered, but is instead trying to get us to realize that Yahowah wouldn't have done any of these marvelous things with Dowd had He not wanted and intended for him to branch out and grow, greatly increasing his outreach, bringing his life's mission to fruition, while completing everything which was required to support abundant life by fulfilling the work of the Branch.

Yahowah had already answered this question for Dowd. We find that answer in *Shamuw'el* / Listen to Him

/ 2 Samuel 7:12-16. So it is being asked for our benefit.

Represented without distraction, here are Dowd's final words...

“Now these are the last words of the prophet Dowd, the son of Yshay. So then declared the one man who stood up, was raised up, and was established by the Most High, anointed, specifically designated, chosen for this task, and approved, set apart from others and authorized to serve as an agent, bequeathing greater responsibility regarding a specific function and mission, of the God of Ya'aqob, the pleasantly melodious, acceptable, and musical, singer and songwriter of Yisra'el. (*Shamuw'el* / 2 Samuel 23:1)

The Spirit of Yahowah spoke through me. And His word, His statements, and His reasoning were upon my tongue. (*Shamuw'el* / 2 Samuel 23:2)

The God of Yisra'el has spoken to me, saying, ‘The Rock of Yisra'el is a word picture conveying symbolic meaning for man, correctly and appropriately conveying a reference and respect for God.’ (*Shamuw'el* / 2 Samuel 23:3)

So similar to the light of morning, the time to think and consider, the prudent time to search and the best time to seek, when the sun rises during the early part of the day when it is best to observe, consider, and reflect without obscuring phenomena, out of this brilliant light radiates knowledge. From the rain, green and vibrant growth out of the Land. (*Shamuw'el* / 2 Samuel 23:4)

Indeed, my house is not appropriate, neither proper nor fitting, with God. And yet by contrast, He has constituted and facilitated an everlasting Family Covenant Relationship for me.

It is properly ordered and suitably structured, appropriately arranged and clearly formatted, correctly organized and befittingly positioned, in every way, with every conceivable aspect totally covered, and readily observable, because this is the totality of my liberation and salvation, in addition to everything I desire.

Will He not cause it to branch out and grow, greatly increasing my outreach, bringing my life's mission to fruition, while completing everything which is required to support abundant life by fulfilling the work of the Branch?" (*Shamuw'el* / 2 Samuel 23:5)

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With this summation of Dowd's inspiration and conclusions considered, and in recognition that this was the first use of *tsemach* in prophetic testimony, let's go back in time to the 7th chapter of 2nd Samuel | *Shamuw'el*, because it is there that we find Dowd's connection to Yahowsha' – thereby providing us with an answer to the lingering question concerning *tsemach* in 2nd Samuel | *Shamuw'el* 23:5.

This testimony is part of one of the most revealing prophecies in the whole of Yahowah's revelation. Here, Yahowah is speaking to His most beloved son through the prophet, Nathan...

“Indeed, when (*ky*) your days (*yowmym* ‘*atah*) are complete (*male*’ – are fulfilled, come to a conclusion, and are thoroughly proclaimed (*qal* imperfect)) and (*wa*) you lie down (*shakab* – rest) with (‘*eth*) your fathers (‘*ab* ‘*atah* – your forefathers and ancestors), I will take a stand (*quwm* – I will arise, stand, and fulfill, bringing into fruition) with (‘*eth*) your offspring (*zara*’ – your

descendants) **after you** (*'achar 'atah* – following you), **which to show the way** (*'asher* – for the benefit of the relationship and as a blessing to those walking on the proper path) **shall come out** (*yatsa'* – be brought fourth) **from (min) your physical being** (*me'ah 'atah* – your internal organs).

I will establish (*kuwn* – I will fashion and form in an upright manner, prepare and appoint, support and sustain (hifil perfect)), **accordingly** (*'eth*), **his kingdom** (*mamlakah huw'* – his reign and realm, his royal authority).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:12)

Throughout this prophecy, all of what Yahowah revealed applies to Dowd, while some statements may apply to Yahowsha' or both. Much of this is literal, but portions are figurative. So then whose, we may naturally ask, kingdom is going to be established? I am of the conclusion that this is an allusion to the Millennial Shabat when, for one thousand years, Yahowah will reestablish the kingdom of Dowd. If so, it speaks volumes about Yahowah's nature and plan. He is the Creator of the universe, the Author of life, and yet He is going to empower a man rather than lord over anyone.

The reason that predictions regarding Dowd and Yahowsha' can be intermingled is that Dowd explained the Towrah and revealed how to correctly observe it, while Yahowsha' walked out of its pages to demonstrate how God fulfilled it. Both serve to exemplify the nature and purpose of the Covenant as well as reveal how to engage in it.

In this next statement we learn that the result of taking a stand to beneficially show the way will be the establishment of a family home for His name – and thus *Beyth Yahowah*. The implications of this are profound, far-reaching, and seldom considered.

“He shall build (*banah* – he will restore and rebuild

and as a son will establish on behalf of the family name, he shall structure in the form of a home and pattern in the manner of a household; from *ben* – son (qal imperfect)) **the family home** (*beyth* – house and household, a shelter, abode, and dwelling for descendants and heirs) **for** (*la* – on behalf of and to approach, with respect to and concerning, corresponding to and demonstrating the intent of) **My name** (*shem* ‘any – My personal and proper designation).

And (wa) I will establish (*kuwn* – I will fashion and form in an upright manner, prepare and appoint, support and sustain (polel perfect – object of the verb’s action is effected completely)), **accordingly** (‘*eth*), **the throne** (*kace’* – the seat and place of honor, the status and authority, the position where those who are empowered are entitled to sit) **of his kingdom** (*mamlakah huw’* – his / His reign and realm and his / His royal authority) **forever and ever as a continuing witness** (‘*ad* ‘*owlam* – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, perpetually into perpetuity, continuing forever).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:13)

This prophecy becomes invalid when “*beyth* – family home” is changed to “the Temple” in Christian translations because neither Dowd nor Yahowsha’ built a “temple.” Dowd would lay the cornerstone for the *Beyth Yahowah* in 968 BCE, and he would collect the materials needed for its construction, but what’s known as “the First Temple” would be built by his son, Solomon.

While Yahowsha’ opened the door to God’s Heavenly Home exactly one thousand years later in 33 CE, it is Dowd who serves as the symbolic cornerstone of the Temple. Therefore, the most rational interpretation of this statement leads us to consider the “*beyth* – family home” as the “Covenant Family” and not a building.

This being the case, the prophecy actually becomes more important because, while the Covenant has long been accessible, relatively few were afforded access to the First or Second Temples. And for the overwhelming preponderance of human history, there has not been a House bearing Yahowah's name on the Temple Mount. Today, a hideous shrine to Satan stands in its place.

The Covenant, however, has continued to be available from the moment its purpose was manifest through 'Adam in 'Eden, then tangibly demonstrated with Noach and the Ark, lived by 'Abraham, Sarah, and Yitschaq in Yisra'el, and then codified for the benefit of all humankind by Moseh in the Towrah. This royal Family, comprised of the children of God, has been and continues to be available to everyone, *Yahuwdym* and *Gowym*, throughout time, no matter where in the world one lives.

Entering the Temple would have been inspirational for the relatively few who were afforded access. However, entering the Covenant is transformational. Time in the building would have been fleeting. Time in the Family is never-ending.

Putting these impressions together, it would be hard to argue against the realization that Dowd's principal contribution to "*banah beyth* – building the family home" for Yahowah's name came by way of the lyrics now memorialized in his *Mizmowr* – Psalms and *Mashal* – Proverbs. His profound essays, on how to properly observe the *Towrah* and live in a relationship with God, lead us home, revealing the nature of the family Yahowah envisioned.

This perspective serves to explain one of the least understood and most errantly rendered statements in human history. Upon *Shim'own Kepesh's* | Peter's realization that Yahowsha' was the living embodiment of

the promises Yahowah had made to *Dowd* | David, Yahowsha' turned to him and said, **"Upon ('al) this rock (*tsuwr*) I shall build (*banah*) My Invitations to be Called Out (*Miqra'ey*)."** The Greek word, *ekklesia*, which means "to call out," wasn't used to translate *miqra'ey*, but to establish a new religion wholly distinct from Yahowah and His Towrah, rather than translate, or even transliterate, *ekklesia*, the Romans replaced it with "Church." And with that sleight of hand, a religious institution was born. A million buildings have come to bear this name, ignorant of the fact that God does not have a "church."

The *Miqra'ey* of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* open the door to Yahowah's home for those who accept His name. His children, now immortal, perfected, adopted, and empowered, are entitled to sit by His side forever – in absolute harmony with this prophecy.

However, there is a caveat. There isn't so much as a scrap of ancient authenticity for "Peter" claiming that Yahowsha' was "the Christ." The earliest reference to this purported conversation dates to the time of Constantine and his publicist, Eusebius, when the Christian Scriptures were edited and augmented to suit the Roman Catholic Church.

I particularly like the idea of the *kace'* in this regard, because it is a "place where those who have been empowered" by Yahowah are "entitled to sit" beside Him. Isn't that precisely what one would expect our Heavenly Father to do for His children, especially as He empowers and enriches us on *Shabuw'ah*. After all, the Covenant's children inherit everything their Heavenly Father has to offer.

It is also interesting that Yahowah has chosen to use the seat of honor afforded Dowd to convey His eternal

intent. This is addressing the Millennial Shabat, a time in which the beloved son and his Father will live together and ponder the meaning of life on *Tsyown*. The lyrics of Dowd's Songs reflect upon this relationship and comprise an enduring witness to God's eternal guidance, informing all, who will listen, the means to live forever in His presence. Above all, Yahowah wants to reach out to and lift up His children, raising them, teaching them, empowering, and enabling them.

The purpose of the Covenant, and its benefits for both man and God, are this simple and profound. Simple, because who among us cannot appreciate a father and son relationship? The Covenant is simply a family. And yet it is profound because this perspective affirms a loving, nurturing, and uplifting relationship, while simultaneously obliterating any notion of God as a Lord who wants to be worshiped.

But there is even a more profound implication. Just as a father is enriched by his children, likewise our Heavenly Father's existence is enhanced by His children. And when we consider what the Covenant does for Yahowah, we become more relaxed around Him, knowing that it's in His interest, not just our own, for Him to lavish beneficial blessings upon us.

There is yet another significant, albeit related, implication underscored by what God is revealing to us. The manner in which Yahowah would fulfill His promises and enable the benefits of the Covenant serves to model the nature of the Covenant Family.

Our Heavenly Father set apart and then diminished an aspect of Himself in conjunction with the Set-Apart Spirit, representing God's Maternal nature, to make it possible for us to become part of His Family. And He used His Father – son relationship with *Dowd* | David to make this point.

Yet even though Christians constantly proclaim that their “Jesus” is “the Son of God,” they do not make this connection. And without this association, there is no understanding. Without understanding, there can be no relationship with God.

“I will actually and always be (‘*any hayah* – I will continually and literally exist (qal imperfect)) **for him / Him** (*la huw’* – towards him so that he can approach and by way of Him to draw others near) **as a Father** (*la ‘ab* – drawing near as a concerned Parent) **and (wa) he shall always and actually exist** (*huw’ hayah* – he / He will literally and continually be) **for Me** (*la ‘any* – to move toward Me and on My behalf) **as a son** (*la ben* – drawing near as a child),...” (*Shamuw’el* / Listen to Him / 2 Samuel 7:14)

The Covenant is God’s eternal family. Yahowah is our Father, the Set-Apart Spirit is our Mother, the son is our brother and sibling. When we are in one accord with them, we are given the opportunity to be part of their Family. This is the reason that the remnant who embrace Yahowah upon His return were called, “Set Apart.”

The second half of this statement flows out of the beginning. We know this because ‘*asher* is a relational conjunction, creating an association between “*ben* – son” and the action depicted in the verb which follows. This alliance reveals that Yahowah would fulfill the *Miqra’ey* by acting as a Father.

By gradually coming to understand what God actually said to Dowd on this occasion, my life was transformed. This occurred partly as a result of what God predicted, but also because of man’s abhorrent alterations of His testimony. Connecting these statements as Yah has done, the words He set before us read...

“I will actually and always be (‘*any hayah* – I will continually and literally exist (qal imperfect)) **for him** (*la*

huw' – towards him) **as a Father** (*la 'ab*) **and** (*wa*) **he shall always and actually exist** (*huw' hayah* – he will literally and continually be) **for Me** (*la 'any* – to move toward Me and on My behalf) **as a son** (*la ben* – drawing near as a child) **which, through this association and to show the way** (*'asher* – because as a benefit to reveal the proper path to walk to give life meaning and to reveal the relationship, conditionally to take a stand regarding the restrictive and correct way to live an upright life, to lead and to guide, and to make an important connection) **B, with him becoming burdened with perversity** (*ba 'awah huw'* – in regard to distortions weighing him down (hifil infinitive construct – a possessive verbal noun where the subject, Yahowah, causes the object, Yahowsha', to endure this, with Yahowsha' participating as if he were Yahowah), (*wa*) **I will resolve the dispute by judging him, accusing him so as to manifest vindication through him** (*yakah huw'* – I will chastise and correct him, openly presenting the means to dismiss all of the allegations, clearly conveying the evidence and reason to make things right (hifil perfect – with the Father causing the son to engage in this manner for a finite period of time)) **because of** (*ba* – with respect to and for the reason of) **the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes** (*shebet* – the symbols, scepters, goads, and herding implements of authority used to beat, mislead, and enslave the family through misdirection, chastisement, punishment, improper use of authority, and deadly force) **of mankind** (*'ishym* – of individual human beings) **and because of** (*ba* – in association with, with respect to, and for the reason of) **the assault and plague that has fallen** (*nega'* – the trauma and pestilence that has wounded, destroying through an infectious pandemic of affliction and disease bringing a bothersome condition, even stumbling blocks before and a fungus) **upon the children** (*ben* – the sons) **of 'Adam** (*'adam* – man born

in the image of God and thus like ‘Adam with a *neshamah*).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:14)

When this prophetic pronouncement is translated based upon the primary connotations and full implications of each word Yahowah selected to share with His son, and through him with us, it is breathtaking in its scope and implications. Let’s consider it once again as a whole and then look closer to examine each word for greater clarity.

“I will actually and always be (‘*any hayah*) for him (*la huw*’) as a Father (*la ‘ab*) and (*wa*) he shall always and actually exist (*huw’ hayah*) for Me (*la ‘any*) as a son (*la ben*) which, through this association and to show the way (‘*asher*), with him becoming burdened with perversity (*ba ‘awah huw*’), (*wa*) I will resolve the dispute by judging him, accusing him so as to manifest vindication through him (*yakah huw*’) because of (*ba*) the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes (*shebet*) of mankind (‘*ishym*) and because of (*ba*) the assault and plague that has fallen (*nega*’) upon the children (*ben*) of ‘Adam (‘*adam*).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:14)

‘*Any* reveals that Yahowah is speaking to us in first person. Unlike Paul’s letters, unlike the Qur’an, unlike the claims of the Roman Catholic Church, these are actually the words God spoke, in the context He presented them, unchanged by man. ‘*Any* tells us that the speaker was “I Am,” the Architect of the universe, the Creator of life, the Author of the Towrah, and the Father of the Covenant. Written right to left as, i n a , ‘*any* depicts a father conceiving a child and then reaching out to his son or daughter, leading his child by the hand.

Hayah is the verb which lies at the heart of

Yahowah's name. It even reveals how to pronounce His name. And since *hayah* means "to exist" in the language where all verbs are liberated in time and thus are relevant and true for all time, when united with 'any, *hayah* means: "I was, I am, and I will be."

When *hayah* is scribed in the qal stem, we know that a genuine relationship is literally being formed between Father and Son. And in the imperfect conjugation, this relationship is never-ending. *Hayah* is written e i e to reveal two individuals – perhaps a mother and father (I suspect 'Abraham and Sarah) who represent children in the Covenant – standing with, looking up to, and reaching out for Yahowah's hand.

By using 'ab, the Hebrew word for "father," Yahowah is presenting Himself as Dowd's Father, and by implication, as our Father. He is, therefore, describing His relationship with Dowd and with us in familial terms, and thus as part of the Covenant Family. He did not refer to Himself as his Lord or his King. This means that Yahowah is accessible and approachable, uplifting and nurturing, caring and protective, someone we can listen to, be guided by, and follow alongside, walking in our Father's footsteps.

To be a Father, there must be a Mother. For there to be a Father and Mother, there must be a child. And unto us, that child was born, and for our benefit, that son was given. His name, however, isn't 'Jesus,' but instead, Dowd.

Especially in this context, never discount the benefit of the beloved son, Dowd. Without the Psalms and Proverbs Yahowah inspired him to write on our behalf, the process of coming to understand and thus capitalizing upon the work Yahowsha' performed by fulfilling Yahowah's Towrah promises would be exceedingly difficult. Moreover, Dowd's life invalidates Paul's

letters.

There are two additional aspects of 'ab to consider. Alphabetically, 'ab is the first word in the first alphabet used by man. It is comprised of the first two letters of the Hebrew alphabet: a – Aleph and b – Beyth, from which we derive “alphabet.” The a depicts a ram’s head, the leader and protector of the flock. It reveals that God wants to protect and lead us, walk with us, and live with us. As a ram leading His flock, He does not ask anything of us that He is unwilling to do Himself.

The male lamb is also symbolic of Yahowsha’ serving as the *Pesach* | Passover Lamb. The ram’s head conveys the realization that Yahowah is manifesting part of Himself as one of us to lead us to perfect pastures in His Heavenly Home. And that is why the second letter, the b, was drawn to depict a family home. This home has a solid foundation, four protective walls and a roof, revealing but one way inside.

This brings us to n b – *ben*, the Hebrew word for “son.” The letters which comprise it were ingeniously drawn to show a sperm, taking root and growing, within the context of a home. You’ll even notice that the child is headed toward the light, in the direction of the opening in the roof of the home.

There are many reasons that Yahowah chose the symbolism inherent in “son” to reveal Himself to us. First, it is impossible to be a Father without a child. Second, the purpose of creating the universe and conceiving life in the first place was to conceive a family. Third, since the Covenant is based upon a Father / child relationship, this is the ideal way for God to model His intent. And fourth, sons are given and perpetuate their father’s name. In this regard, Dowd is the Son of God. And that is important because while we cannot and should not want to follow in the footsteps of the Passover Lamb,

we can follow Dowd home, becoming part of Yah's family in the process.

'Asher is the word that brought us together, the term that brought me to Yahowah, and as a consequence, perhaps you to me. It communicates many wonderful ideas, all of which are germane to this discussion. For example, this association may reveal that Yahowsha' was "*'awah* – burdened by our propensity to pervert" Yahowah's instructions because our "*'awah* – depravity" was "*'asher* – associated with" Him. God did so to "*'asher* – show us the way" to "*yakah* – resolve this issue."

By modeling this "*'asher* – relationship," Yahowah "*'asher* – revealed the proper path to walk to give life meaning and to reveal the benefits of the relationship" He is both offering and facilitating. And He is telling us that He, Himself, "*'asher* – took a stand to guide us to the correct way to live an upright life, leading us to make this important connection."

'Asher is written ר ש א in paleo Hebrew. It reveals that God's Word ש and the words spoken ש by the Lamb of God א provide the proper perspective ר to enhance our understanding ר .

While it may be a bit premature at this point for us to more emphatically determine how much of this prophecy applies to Dowd rather than Yahowsha', *'asher* nonetheless isn't just making the essential connection regarding the way God would go about resolving mankind's religious perversity, it is being used to convey that this is "*'asher* – for our benefit, revealing the proper path to walk to give life meaning." It affirms that Yahowah "*'asher* – took a stand to lead and to guide us to the restrictive and correct way to live an upright life."

Dowd wanted us "*'asher* – to make this revealing connection." It may even convey the realization that our

sin was “associated with” the Passover Lamb, which is to say: “*ba ‘awah huw’* – he was burdened with [our] perversity.”

Also interesting, *‘awah* was written in the hifil infinitive construct, which as a possessive verbal noun reveals that the subject, Yahowah, will be causing the object to endure this burden as a substitute for Himself. This may help to explain the name Yahowsha’ – Yahowah Saves.

Yahowah defines *yakah* in the word’s first appearance in the Towrah. In *Bare’syth* / Genesis 31:36, Ya’aqob tells Laban to set all of the evidence out before the family so that they “*yakah* – can decide, judging the facts for themselves.” It is about resolving disputes, discriminating between right and wrong.

Therefore, in this context, after burdening the Passover Lamb with mankind’s distortions and perversity, and in association with the Father resolving the mistakes of His children, Yahowah is revealing, “*yakah huw’* – I will present all of the evidence regarding what I am doing through him so that you can examine it and discern the means I am using to resolve this dispute, thereby manifesting vindication through this process.”

In *yakah* we come to see how God was able to justly resolve wrong and make us right. Further, written in the hifil stem and perfect conjugation, we once again discover that the Father is causing the son to engage in this manner as if the son becomes more similar to the Father for a finite period of time.

Keep in mind that *shaphat* is the Hebrew word for “judge” and “exercising good judgment.” It is distinguished from *yakah* in that the latter addresses the presentation of evidence which allows an informed and rational individual to render an appropriate verdict. With *yakah*, condemnation and vindication are both

permissible as long as they are in accord with the facts of the case.

To my mind, the most challenging word to translate in this statement is *shebet*. That is not because it is difficult to understand, but because there are so many connotations, all of which seem to apply. A *shebet* can be a rod used for beating and punishing, a weapon used for controlling and killing, a staff used for herding or directing, or an implement used to force a slave or non-compliant person into submission. It is from an unused root which means “to branch off or away (from Yahowah is the implication),” and it is related to *shaby*, which speaks of “slaves in captivity.” Beyond this, *shebet* is often rendered: “race and ethnicity, tribe and clan, ruler and nation.”

Therefore, rendering *shebet* “rod,” as is the case in virtually every English bible, isn’t so much wrong as it is wholly inadequate. It ignores the realization that *shebet* is also used to depict: “the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control races and tribes.” *Shebet* denotes “the symbols, scepters, goads, and herding implements deployed by governments, militaries, and religious establishments to beat, mislead, and enslave victims through misdirection, chastisement, punishment, improper use of authority, and deadly force.” Every aspect of this contributes to our understanding, because *shebet* describes the nature of the perversions which needed to be resolved.

Also telling, the Romans used whips, not rods, to beat Yahowsha’. And since the rods of men played no part in the fulfillment of *Pesach* or *Matsah*, we have to question whether this may actually apply to Dowd, God’s beloved son.

Next, Yahowah introduces us to two, entirely different words for man. *Ish*, and in the plural, *ishym*,

means “masculine individuals” and thus *‘ishym* is addressing “mankind.” Therefore, it is the *shebet*, “the weapons and staves wielded by rulers of nations to injure, kill, and control the human race” that Yahowah finds perverse. And He views the “rods used by men to beat and punish men, the weapons wielded by men to control and kill men, even a staff carried by a designated individual to force non-compliant individuals into submission” as wrong, because of their influence on the *‘ben ‘adam* – children of ‘Adam.

God calls their effect *“nega’* – a plague that has befallen” them, an “assault which has traumatized” His children, “a deadly pestilence.” *Nega’* denotes the effect of human institutions, particularly political, religious, and military establishments. The result is *“nega’* – an infectious and destructive pandemic which afflicts, creating menacing stumbling blocks” for the unwary. *Nega’* is a “fungus which corrupts” the children of ‘Adam.

Whether you look at this as a profound prophecy or a corroborating eyewitness account of the who, what, where, why, or how of *Pesach*, *Matsah*, and *Bikuwrym*, Yahowah’s message is enlightening and inspiring:

“I will actually and always be (*‘any hayah*) for him (*la huw’*) as a Father (*la ‘ab*) and (*wa*) he shall always and actually exist (*huw’ hayah*) for Me (*la ‘any*) as a son (*la ben*) which, through this association and to show the way (*‘asher*), with him becoming burdened with perversity (*ba ‘awah huw’*), (*wa*) I will resolve the dispute by judging him, accusing him so as to manifest vindication through him (*yakah huw’*) because of (*ba*) the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes (*shebet*) of mankind (*‘ishym*) and because of (*ba*) the assault and plague that has fallen (*nega’*) upon the children (*ben*) of ‘Adam (*‘adam*).” (*Shamuw’el* / Listen

to Him / 2 Samuel 7:14)

That was indeed, revealing, but Yahowah was not finished talking with His son about His intentions. And based upon what follows, we must draw our focus back to Dowd, and keep it there because this would be true of him and not of Yahowsha’.

“Therefore (wa), My steadfast love and enduring mercy (*chesed* ‘any – the devoted and unfailing relationship of Mine which is built upon delivering the benefit of unending favor and reveals My abiding affection and kindness, My commitment to being good, doing the right thing for the right reason) **will not be removed from him nor be diminished** (*lo’ cuwr min huw’* – will not capriciously come and go from him nor be corrupted, will not turn away from him, will not be separated from him, nor will it be denigrated, reconfigured, cut back, or pruned (qal imperfect)) **as** (*ka* ‘*asher* – according to the manner) **I turned away from and completely rejected** (*cuwr min* – I totally cut off and viewed as corrupt, separating Myself from (hifil perfect)) **associating with** (‘*im* – being among or near the company of) **Sha’uwl** (*Sha’uwl* – Question Him, the king and general, leader and spokesman chosen by the people who rejected Yahowah, bearing the same name as Paul, the founder of the Christian religion) **whom** (‘*asher*) **I forsook and totally removed** (*cuwr* – I cast off, completely ridding Myself of, I damned and abolished, eliminating) **from your presence** (*min la paneh* ‘*atah* – from before you).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:15)

This comparison is between King Dowd and King Sha’uwl. It is one we shall endeavor to understand as we continue to study Yahowah’s prophetic testimony. Over time we will come to see this conflict shaping our world to such a degree, Dowd will return to resolve it.

There is a pervasive myth in Christianity that the “Old Testament” presents an unforgiving and wrathful God whereas in the “New Testament” the new and improved god is merciful, loving, and gracious. And yet here in Shamuw’el, we find Yahowah telling His beloved son Dowd that His love is enduring and His mercy is steadfast. He even says that His devotion to the relationship and affection for this man will never be diminished nor denigrated.

Such was not the case, however, with King Sha’uwl, and that should blow the crosses off Christian churches. Their Paul was Sha’uwl, too. Not only was the wannabe king a prototype for the self-proclaimed apostle, it was the king’s desire to govern God’s people in opposition to Yahowah and the apostle’s endorsement of government in opposition to God in Romans that caused Him to reject both of them.

And therein is the ultimate contrast between beloved and damned. Dowd observed and explained the Towrah and Yahowah responded with unrelenting devotion and mercy. Both Sha’uwls rejected and opposed the Towrah and Yahowah rejected them.

The reason that Dowd’s family, his position as Shepherd, Messiah, and King, and his enduring witness as a prophet were deemed trustworthy and dependable is simple: they were all based upon the Towrah. Dowd’s *Mizmowr* | Psalms and *Mashal* | Proverbs not only sought to describe how to properly observe Towrah, they were written to explain Yahowah’s Word in such a way that we might better understand it.

“And so (wa) your family (beyth ‘atah – your house, home, and household) and (wa) your position of authority (malak ‘atah – your realm and reign, your sovereignty and empowerment) is totally trustworthy and dependable, firmly established, credible and

enduring (*'aman* – is verifiable and thus reliable, is true and thus credible, is nurturing, evoking lasting confidence (nifal perfect – the subject, which is the family and kingdom of Dowd is trustworthy making it dependable, is firmly established causing it to endure)) **forever and ever as a continuing witness** (*'ad 'owlam* – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, continuing perpetually into perpetuity) **concerning your approach and presence** (*la paneh 'atah* – for you to draw near, appear, and be present face to face).

Your throne and position where the empowered are entitled to sit (*kace' 'atah* – your seat and place of honor, your status and authority) **shall be** (*hayah* – shall come to be and will exist (qal imperfect – genuinely and continuously)) **established** (*kuwn* – prepared and appointed, supported and sustained (nifal – subject contributes to and is influenced by this support)) **forever as a witness** (*'ad 'owlam* – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, continuing forever).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:16)

As part of Yahowah's *Towrah* | Teaching, Dowd's *Mizmowr* | Psalms and *Mashal* | Proverbs are Yah's greatest gifts to humankind. Everything we need to know about the *Towrah*, its God and Covenant, are explained, therein. The 19th Psalm is declarative, boldly presenting the *Towrah*'s purpose. The 23rd famously depicts Yahowah as our Shepherd. The 119th Psalm was explicitly compiled to explain the *Towrah* and tell us how to observe it. The 91st Psalm is Yah's promise to those who expound upon it. Psalms 22 and 88 provide the most accurate and complete eyewitness account of Yahowsha's fulfillment of Passover, UnYeasted Bread, and Firstborn Children.

And let us not forget how effectively Pauline

Christianity was exposed and condemned in Proverbs 6 and 7. Then consider how much we have learned about Yahowah by reading about Dowd in Shamuw'el. There has never been, nor will there ever be, a more effective or enduring witness – and that includes Yahowsha'. (I say this because apart from what has been translated out of Hebrew and into Greek, and then very poorly preserved, we know very little about what Yahowsha' actually said. But Dowd is not only the subject of much of Samuel and Chronicles, he authored 25 Proverbs and 100 Psalms.)

Tens of billions of people have come and gone and only one can claim to be God's most beloved: Dowd. The more we learn about him, the more we learn from him, the more likely it becomes that we will get to sit next to him on his seat of honor.

By way of review, this magnificent prophecy reads:

“Indeed, when your days are thoroughly proclaimed, and you lie down and rest with your fathers, I will take a stand with your offspring after you, which to show the way and for the benefit of the relationship, shall come out from your physical being. I will establish, accordingly, his kingdom. (*Shamuw'el* / 2 Samuel 7:12)

He shall build the family home on behalf of My name. And I will establish, accordingly, the throne, place of honor, and position of empowerment, of his kingdom forever and ever as a continuing witness. (*Shamuw'el* / 2 Samuel 7:13)

I will actually and always be for him as a Father and he shall always and actually exist for Me as a son which, through this association and to show the way, with him becoming burdened by the revolt, I will resolve the dispute by exercising good judgment regarding him, so as to manifest vindication because of the rods, weapons, and staves wielded by rulers of

nations to punish, kill, and control the races and tribes of mankind and because of the assault and plague that has fallen upon the children of ‘Adam. (*Shamuw’el* / 2 Samuel 7:14)

Therefore, My steadfast love and enduring mercy will not be removed from him nor be diminished as I turned away from and completely rejected associating with Sha’uwl whom I forsook and totally removed from your presence. (*Shamuw’el* / 2 Samuel 7:15)

And so your family and your position of authority is totally trustworthy and dependable, firmly established, credible and enduring, verifiable and thus reliable, true and thus credible, evoking confidence forever and ever as a continuing witness concerning your approach and presence.

Your throne, place of honor, status and authority, as well as the position where you are empowered and entitled to sit, shall be established forever as a witness.” (*Shamuw’el* / 2 Samuel 7:16)

e f e i

In *Mizmowr* 132:17, we find yet another instance of “*tsemach* – branching out” being used in association with Dowd. This time it occurs in reference to a lamp Yahowah has anointed. But rather than jump into Dowd’s song at its conclusion, let’s not miss any of the insights God provides along the way.

Dowd began...

“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), **choose to remember**

(*zakar* – of Your own volition assert and proclaim the truth regarding and remind us to respond in an appropriate manner to, electing never to forget (qal imperative – genuinely choose)) **when approaching** (*la* – drawing near unto) **Dowd** (*Dowd* – the Beloved; from *dowd* – boiling and thus fervent and exuberant love), (*‘eth* – accordingly by way of emphasis and association) **all** (*kol* – the totality) **of his responsive answers and declarations** (*‘anah huw’* – his replies, the questions he answered, even his actions on occasion, which were communicated verbally through the lyrics of his songs (pual infinitive construct – a verbal noun whereby the object passively endures the effect of the response)).” (*Mizmowr* / Lyrics to Songs / Psalms 132:1)

‘Anah is the operative word throughout the *Migra’ey*. We are encouraged to “*‘anah* – answer” Yahowah’s Invitations to be Called Out and Meet. Those who “*‘anah* – respond,” Yahowah “*zakar* – chooses to remember.”

So now in typical Dowd fashion, Yah’s prophet explains the purpose and meaning of the word so many are prone to misrepresent. For example, here and elsewhere, the religious are wont to render *‘anah* “affliction.”

But how is it that Dowd would want Yahowah to recall his most painful and degrading experiences. That is the last thing we would want and certainly not something God would find pleasure in doing. Likewise, how is it that the religious have managed to beguile the faithful into believing that God wants us to afflict, which is to debase and injure, our souls on the Day of Reconciliations?

God has invited us to attend His seven annual Meetings. They exist to enable the five benefits of the Covenant. Dowd wants Yahowah to remember that he answered His Invitations and is thus a beneficiary of the

stated benefits.

In conjunction with our attendance, there are five conditions which must be accepted to participate in the Covenant. Knowing this, Dowd said...

“To show the right way (*‘asher* – beneficially taking a stand, being a guide to being correct and upright, revealing the proper path to walk to give life meaning by making connections) **he swore an oath** (*shaba’* – he affirmed the truth, solemnly swearing, while affirming the promises associated with seven (nifal perfect – for a time the subject not only declares this oath but is also affected by it)) **to** (*la* – to approach and draw near to) **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), **making a binding promise** (*nadar* – making a vow (qal perfect)) **to** (*la*) **the Almighty One** (*‘abyr* – the Almighty; from *‘abar* – to enable flight) **of Ya’aqob** (*Ya’aqob* – One who Supplants his Heels, one who will not be detoured or denied, who cannot be pulled aside; father of and a synonym for Yisra’el and second child of the Covenant).” (*Mizmowr* / Lyrics to Songs / Psalms 132:2)

The conditions of the Covenant include: 1) walk away from your country, your father’s house, and societal customs, 2) trust and rely on Yahowah, 3) walk to God to become perfect (by answering His Invitations to the Miqra’ey), 4) observe, closely examining and carefully considering the terms and conditions of the relationship, and 5) accept circumcision as the sign of the Covenant, circumcising your sons.

This next statement must have been written prior to Dowd meeting with the messenger of Yahowah on the threshing floor of ‘Arawnah the Yabuwcy and subsequently negotiated with him to purchase the site just

up the ridgeline from his home on Mowryah.

“Even though (‘*im* – although and whether or not) **I enter** (*bow*’ – I come) **into** (*ba*) **the temporary shelter** (‘*ohel* – the dwelling place and bright shining light) **of my family home** (*beyth* ‘*any* – of my house and household), **although** (‘*im* – even though) **I climb unto** (‘*al* – am upon) **my couch and bed** (‘*eres yatsuwa*’ ‘*any* – my furniture or floormat used for reclining and resting), **even though** (‘*im* – although) **I give** (*nathan* – I provide) **sleep** (*shenah* – an altered state of inactivity) **to** (*la*) **my eyes** (‘*ayn* ‘*any*) **and to my eyelids** (*la* ‘*aph* ‘*any* – to my ability to observe and gaze) **slumber** (*tanuwmah* – drowsiness through reduced awareness), **meanwhile and without ceasing** (‘*ad* – eternally and forever, continuously until the point in time the goal is reached and the mission is accomplished) **I will actually find** (*matsa*’ – I will locate and attain, I will discover through an unfolding process (qal imperfect)) **a site** (*maqowm* – a place to take a stand and dwell and a source of direction to the office and abode; from *quwm* – to rise up and take a stand, to stand up, endure, be validated, and established) **for** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **a tabernacle** (*mishkan* – a tent dwelling place; from *shakan* – to settle and abide) **for** (*la*) **the Almighty One** (‘*abyr* – the Almighty) **of Ya’aqob** (*Ya’aqob* – of the One who Supplants his Heels, the one who will not be detoured or denied, the one who cannot be pulled aside; father of and a synonym for Yisra’el and second child of the Covenant).” (*Mizmowr* / Lyrics to Songs / Psalms 132:3-5)

What’s interesting about this is the realization that Dowd’s home was built long before Yahowah’s. God has His priorities. But similarly, one of the reasons these two got along so famously is that Dowd was focused on Yahowah. Doing the right thing on behalf of God was the

driving force in his life.

“Behold (*hineh* – look up and pay attention) **we heard of it** (*shama’ hy’* – we listened to this) **in** (*ba*) **‘Ephrathah** (*‘Ephrathah* – to Branch Off and Bear Fruit, also known as Bethlehem, the place near Beyth‘el (Family Home of God) where Rachel died and issued her warning regarding Benjamin).

We found it (*matsa’ hy’* – we discovered it) **in** (*ba*) **the open environs** (*sadah* – country conducive to life) **of Ya’ar** (*Ya’ar* – of the forests and where honeycombs are found).” (*Mizmowr* / Lyrics to Songs / Psalms 132:6)

While Yahowah actually had a tabernacle at this time, essentially a nice tent, I don’t think Dowd is encouraging those listening to visit it – even if we could. This is more about choosing to live with Yah in His home. And the way we accomplish this is to “*chawah* – choose to consistently and independently make an informative verbal announcement regarding life.” If we want God to accept us, we should “*chawah* – of our own volition communicate using words which convey our intent in an explanatory manner” regarding the conditions of the Covenant.

“Let’s choose to go (*bow’* – of our own volition, we should elect to enter (qal imperfect cohortative – choosing to genuinely and continually go)) **into** (*la*) **His tabernacle** (*mishkan huw’* – His tent dwelling place; from *shakan* – His dwelling to settle and abide).

Let’s choose to consistently and independently make an informative verbal announcement regarding life (*chawah* – of our own volition we should communicate with words which convey our intent in an explanatory manner (hishtafel hitpael imperfect cohortative jussive – the subject, which is all of those listening, acts upon and with respect to itself without any outside influence, doing so consistently on an ongoing

basis and as an expression of individual freewill in the first and second person)) **at His footstool** (*hadom regel huw'* – place to rest His feet).” (*Mizmowr* / Lyrics to Songs / Psalms 132:7)

In what follows, the cohortative mood was used to convey Dowd’s desire. He wants God to “*quwm* – come onto the scene, take a stand, fulfill His promises, and accomplish the mission.” The fact that he knows, having read the Towrah, that Yahowah can be relied upon to do these very things is the reason he is expressing his enthusiasm, along with the realization that, when He does so, Dowd will be the greatest beneficiary. So the cohortative, as an expression of first-person volition, isn’t a message of hope, but instead a product of choice and an affirmation of desire.

Similarly, it’s important to recognize that the imperative mood is seldom used to issue a command, in that it would be wholly inappropriate for Dowd to demand that Yahowah obey one of his orders. The imperative mood is typically used as an expression of second-person volition, which is how it is deployed in this next statement. Dowd is acknowledging that Yahowah actually wants to do as He has promised – that it is in God’s interests to do so because it benefits His children.

And the greatest thing Yahowah has done for His children was to endure *Pesach* and *Matsah* on our behalf so that we could celebrate *Bikuwrym*, *Shabuw’ah*, *Taruw’ah*, *Kippuryim*, and *Sukah* together.

“I want You to rise up, actually take a stand, and choose to fulfill Your vow (*quwm* – please come onto the scene and accomplish Your mission to restore, bringing it to a successful conclusion in harmony with Your will, confirm Your stand as valid and correct, rising up to keep Your promise to establish and empower (the *qal* stem establishes a genuine relationship between

Dowd and Yahowah while affirming that Dowd expects this to actually occur, the imperative mood conveys second-person volition which tells us that this is Yahowah's will and decision, the paragogic he serves as an honorific and to sweeten the sound of the request, while the cohortative mood affirms that this is also the desire and choice of the speaker, Dowd)), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **on behalf of** (*la* – concerning) **You, Yourself, establishing a tranquil and serene dwelling place to rest** (*manuwchah* 'atah 'atah – in a calm and harmonious way, in complete control and command of Your capabilities, compose a resting place and habitation for) **the Ark** ('arown – the Mercy Seat, Ark of the Covenant, and Chest inside which the Ten Statements are carried and beside which the Towrah is placed) **of Your power** ('oz 'atah – of Your might, capability, protection; from 'azaz – ability to prevail, establish, strengthen, and empower).” (*Mizmowr* / Lyrics to Songs / Psalms 132:8)

In the midst of this prophecy, Dowd recognizes that Yahowah, Himself, will be the One who “*quwm* – comes unto the scene, takes a stand, fulfills His promises, and accomplishes the mission.” He is speaking to Yahowah, because Yahowah's name is the only one which appears in this text. He does not mention Yahowsha' – nor does Yahowah. And that is because Yahowsha' is nothing more or less than Yahowah *quwm*.

This means that one thousand years before this prophecy was fulfilled, Dowd recognized something Christians still haven't figured out two thousand years after He came onto the scene to take this stand on Passover and UnYeasted Bread. Yahowah is our Savior. That is even what Yahowsha' means.

There is a subtle inference here that may provide more information than first meets the eye. Yahowah has

emphatically stated that the “‘*arown* – Ark” is a tangible symbol of His Covenant. He has explained how in conjunction with Passover, its Mercy Seat serves to exonerate His children. So in this context, we now see Yahowah serving as the Passover Lamb whose sacrifice provides life.

We can therefore conclude that the Ark of the Covenant had to be directly beneath the Pesach ‘Ayl as he was taking a stand to fulfill this promise. It is the reason the earth parted beneath him as he hung from the upright pole that provided the doorway to life on *Pesach* in 4000 Yah (33 CE). His blood dripped upon the Mercy Seat, fulfilling Passover.

And there it remains, protected by a *mal’ak* in Yirma’yah’s grotto beneath the Golgotha escarpment, which is cut into the summit of Mount *Mowryah*. Also fascinating, in the midst of this discussion of “*kece*’ – the seat of honor and place of empowerment,” we should be envisioning the Mercy Seat of the Ark of the Covenant serving as our throne as well as Dowd’s.

And that is perhaps why this next statement was so important to Dowd. He wanted the *kohen* to reveal what we have just learned.

“Let those who minister by explaining Your intent (*kohen* ‘*atah* – Your mediators and counselors devoted to reconciliation and priests who serve during the Miqra’ey to provide advice) choose to be clothed and arrayed (*labash* – elect to be dressed, covered, and adorned; from *laban* – to become white (qal imperfect jussive – actually, continually, and as a matter of choice (third-person expression of volition)) in what is right, honest, and accurate, correct, proper, and vindicating (*tsadaq* – in what is just, fair, and required to acquit, in righteousness leading to innocence, equitable and straightforward), and (*wa*) let those who are devoted to

You (*chacyd* ‘*atah* – those who are dedicated and loyal to You) **elect to sing joyfully** (*ranan* – choose to convey joyous words melodiously (piel imperfect jussive – the object chooses to be continually influenced by and act on behalf of the subject in this way)).” (*Mizmowr* / Lyrics to Songs / Psalms 132:9)

The purpose of these “*kohen* – ministers” was twofold. They carried out Yahowah’s instructions during the seven *Mow’ed Migra’ey* on behalf of the community and answered the people’s questions regarding them. The Yisra’elites were not required to know when or how to celebrate the Feasts, but instead to acknowledge that they had been invited to attend while seeking to understand what God was offering through them. And that is why Dowd’s request is that these priests be adorned in that which is “*tsadaq* – correct and thus proper, resulting in vindication.” He wanted them to be as he was, “*tsadaq* – right” about God.

No one was more loving or sang more beautifully than Dowd. And yet, by reciting the lyrics to his songs, we are filled with the same passion and joy.

Yahowah chose Dowd. He also chose Noah, ‘Abraham, and Moseh. He chose Yirma’yah and Yasha’yah, too – indeed, all of the prophets. Yahowsha’ chose his disciples. In fact, I’m unaware of anyone who chose to engage in a relationship with God that God did not choose first, introducing Himself to them. So doesn’t that reveal something interesting about God and developing a relationship with Him? It certainly seems to suggest that there was something about these individuals that Yahowah found interesting, even endearing, or at the very least, useful.

If we then consider what these individuals had in common, the following characteristics stand out: 1) They listened to God. 2) They accepted His offer and engaged

per His instructions. 3) They were willing to disengage from whatever they were doing and focus on what God wanted said or done. Beyond this, some were brilliant and others not so much. Some had melodious voices and others stuttered. Some were beloved within their community while others were despised. Not one set themselves up as a moral paradigm. And while they were all imperfect, when it came to conveying Yahowah's testimony, there isn't a false statement or contradiction among them.

“On behalf of (*ba ‘abuwr* – for the benefit of, on account of, and for the sake of, for the purpose of achieving the expected result with regard to) **Dowd** (*Dowd* – Beloved; from *dowd* – fervent boiling hot and extremely passionate love), **Your associate and coworker** (*‘ebed ‘atah* – Your representative, servant and designated and authorized subordinate), **never** (*‘al*) **remove Your presence from** (*shuwb paneh* – turn Your face away from) **Your anointed Messiah** (*mashyach ‘atah* – an adjective depicting one who is declared to be set apart, prepared, and shown to be authorized and approved by You for a particular leadership role and important function through an application of olive oil (symbolizing the Set-Apart Spirit); from the verb *mashach* – to apply oil).” (*Mizmowr* / Lyrics to Songs / Psalms 132:10)

As we have come to realize, when *mashyach* is used as a title, none bear it more often than Dowd. *Mashyach* is used to affirm that a person “has been chosen and prepared, authorized and approved, to work as an agent or to complete a particular mission.” The means to this end is often, but not exclusively, a small application of olive oil – the symbol of the Spirit.

But to ignore the fact that many were anointed, including the pagan king Cyrus, and pretend that the term applies exclusively to “Jesus” or to “Jesus” at all, is

ignorant. There is no justification for calling Yahowsha', much less "Jesus" *ha Mashyach* or the Messiah. And the notion that He was "the Christ" is as preposterous as calling Him "Jesus Christ." There is and was no such person.

Dowd, however, was Yahowah's *mashyach*. Derived from the verb, *mashach*, meaning "to apply olive oil," it was an adjective used to affirm that God had "declared him to be set apart and to be properly prepared." By using it, Yah was saying and "demonstrating that He had authorized and approved him for a specific leadership role and for a particular and important function." And the fact remains: there is no other basis for Messiah other than Mashyach – a title Yahowah gave to Dowd and did not bequeath to Yahowsha'.

When we consider God's sworn oath, we are confronted by one of the most troubling aspects of Christianity, even Islam if it is to be taken seriously. Both require Replacement Theology and thus necessitate God reneging on His promises, thereby becoming a liar. This presumption begs the questions: Why would God lie? Why would anyone trust a dishonest deity? And why haven't more Christians and Muslims come to their senses and realized that Paul and Muhammad promoted their religion by projecting their dishonest nature on the god they created?

God is not going to change. He will never accept, much less inspire, a "New Testament," a "Talmud," or a "Qur'an." These are man's attempts to change the nature of God, not God's attempt to change what He has already communicated.

"Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **swore an oath** (*shaba'* – affirmed the truth, solemnly swearing, while confirming the

promises associated with seven (nifal perfect – for a time the subject not only declares this oath but is also affected by it)) **to (la) Dowd** (*Dowd* – Beloved) **which is trustworthy and reliable** (*'emeth* – honest and true, certain and sure, dependable and enduring; from *'aman* – supportive, upholding, nourishing, and confirming). **He will not change it nor turn away from it** (*lo' shuw'b min hy'* – He will not go back on it or create a second variation of it).

‘That which comes from (*min* – out of) the fruit (*pery* – the valued harvest produced, conceived, and resulting from) of your innermost being (*beten* ‘*atah* – your heart’s desire and passion, even your mental faculties) I will place (*shyth* – I will appoint, direct, and set (qal imperfect)) upon (*la*) Your seat of honor (*kece* ‘*atah* – your throne and place of empowerment).’” (*Mizmowr* / Lyrics to Songs / Psalms 132:11)

If I may be so bold, I am the fruit of Dowd. My introduction to Yahowah came by way of his 91st *Mizmowr* / Psalm. I learned to observe and came to understand the Towrah by reading Dowd’s Songs. If it were not for what Yahowah inspired Dowd to write, I would not be part of the Covenant. And I am certain that I am not alone. Many have been invited to sit upon Yahowah’s throne as a direct result of God anointing and inspiring him.

That said, this is clearly prophetic of Yahowsha’. He, more than anyone, is the fruit of Dowd.

Throughout time, parents have worked to create a better life for their children. God is no different in this regard. He is offering us His kingdom, allowing us to rule the universe at His side.

While Yahowah’s promises to Dowd throughout his life were unconditional and unalterable, the promises He makes to those interested in joining His Covenant Family

are conditional. To enjoy the benefits, we must be aware of and accept His conditions. The only way to accomplish this remains “*shamar* – being observant.”

“**If** (‘*im* – upon the condition) **your children** (*beny atah* – your sons) **continue to actually observe** (*shamar* – closely examine and carefully consider, genuinely focusing upon and consistently pay attention to (qal imperfect) **My Covenant** (*beryth* ‘any – My Family Agreement and Relationship) **and** (*wa*) **My enduring testimony** (‘*eduwth* ‘any – My restoring witness and the evidence I’ve repeatedly provided), **by referencing this** (*zow* – by regarding this) **I will teach them how to respond appropriately** (*lamad hem* – I will provide them with the information and impart the instruction to facilitate their acceptance (piel imperfect – the object, which is the observant individual, is influenced and affected by the subject, Yahowah, with ongoing implications)), **as well as** (*gam* – moreover, also) **their children** (*beny hem*), **with them always and forever living and remaining upon** (‘*ad* ‘*ad yashab* – continually being restored and renewed, eternally dwelling and staying (qal imperfect)) **in proximity to** (*la* – approaching, near, and upon) **Your seat of honor** (*kece* ‘*atah* – your throne and place of empowerment).”
(*Mizmowr* / Lyrics to Songs / Psalms 132:12)

This statement not only presents the purpose of the Covenant, which is to be empowered by God and to be authorized to live next to His beloved son, Dowd, for all time, it explains the purpose of Yahowah’s testimony while affirming the reason we should closely examine and carefully consider it. By observing Yahowah’s “*beryth* – Covenant Family Relationship Agreement” and His “*eduwth* – Enduring Testimony and Restoring Witness,” consisting of the evidence God has repeatedly provided in His Towrah, our Heavenly Father “*lamad* – will teach us how to respond appropriately, providing the

information and instructions which enable us to accept” the terms and conditions of the Covenant and receive its benefits.

If we learn nothing more from this venture into the lyrics of the 132nd *Mizmowr*, Yahowah has already richly rewarded us. If we observe, He will teach.

It’s bewildering that Christians have the audacity to ask God for His will for their lives considering the fact that He has clearly articulated His wishes. And if we want to be useful to Him, His priorities should take precedence over our own.

“For (*ky* – it is true and right that indeed) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **has chosen and prefers** (*bachar* – has selected, desiring and entering into a covenant on the basis of, and subsequently testing the merits of (qal perfect)) **Tsyown** (*ba Tsyown* – in accordance with the Signs Posted Along the Way).

It is His desired and marked out (‘*awah hy*’ – the boundaries have been measured, laid out, and delineated depicting where He wants and yearns to (piel perfect)) **dwelling place for the members of His household** (*la mowshab la huw*’ – location to manifest His power and authority and the place to live for an interval of time with His home being part of a settlement; from *yashab* – to dwell, remain, and abide).” (*Mizmowr* / Lyrics to Songs / Psalms 132:13)

There are millions of signs, big and small, along our roads and highways. We can choose to ignore or follow any of them, and go wherever they may lead. Yahowah has chosen His own set of signs, calling them, *Tsyown*, and has placed them on Mount *Mowryah* to show the way to His home. With *Tsyown*, He has “‘*awah* – clearly delineated and marked out, establishing the limits on

what He desires.” He yearns “*la mowshab* – to establish a dwelling place for the members of His household” there.

This, of course, means that if you are looking for God and you want to live with Him you should follow *Tsyown* home. Should you desire being part of Yahowah’s Covenant Family, you’ll find that He has built homes for His children in this place – right next to Dowd’s home, His most beloved son.

As such, no church is a “house of God.” Yahowah does not live in the Vatican or in Mecca, neither in Washington nor Moscow. Further, He is not asking us to build Him a home, and most certainly not a church or mosque. He is instead building a home for us.

And that is as it should be. We could not build a suitable home for God if we tried. He does not need nor want us to do so. But He can build one that is perfect for each of us.

“This is My resting place (*zo ’th manuwachah* ‘any – this is the place I intend to occupy, free of domination and oppression, a place to compose one’s thoughts when the work is done; from *nuwach* – where the *ruwach* – spirit abides and remains, settling down to provide a rest) **until a distant future time** (‘*ad* ‘*ad* – as far as and up to the extent of My witness in the foreseeable future).

Here, in this place (*poh* – in the location near where we are conversing, and with a view to many more dimensions) **I will abide and remain** (*yashab* – I will dwell (qal imperfect)) **because** (*ky* – truthfully) **I desire it** (‘*awah hy*’ – I yearn for it and I want this, I’m enthralled by it and have thus delineated and established the limits on what I’ll accept as fitting and desirable).” (*Mizmowr* / Lyrics to Songs / Psalms 132:14)

It is perhaps telling that this “*manuwchah* – resting

place” is being associated with the location Yahowah has delineated for His family to settle down and live with Him at the conclusion of our journey, during *Sukah*, where we camp out with our Heavenly Father. And that is why it shares the restful purpose of the *Shabat*.

This will not, however, be Yah’s permanent home. And He will not build it until Year 6000 Yah, which is three thousand years after this was revealed to Dowd. And while He will live there with His Covenant Family for a thousand years, that is the blink of an eye compared to eternity.

Just as we cannot build a home for Yah, we cannot lift Him up. In fact, the idea is not only ridiculous, it defeats His purpose. This is one of the many reasons Yahowah is so dismayed by Christians who promote worship services, wherein they get on their knees to lift up their god in praise. Yahowah is far bigger and more capable than we are. And He enjoys helping His children. So...

“I will kneel down in love to lift up (*barak barak* – I will embrace and invoke favor, blessing (piel infinitive imperfect – a verbal noun where the object is put into action in an exponential way on an ongoing basis)) her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu (*tsyd hy’* – what is provided on her behalf for her protection, assuring that she is completely satisfied and properly nourished while also providing sustenance in preparation for a long journey), completely satisfying (*tsaba’* – abundantly supplying to the point of complete contentment) those among her who are open and receptive to (*‘ebyown hy’* – those who live sparingly and who may have been subject to abuse, oppression, and/or subjugation and are seeking deliverance; from *‘abah* – demonstrating their consent by showing a willingness to accept) the Feast (*lachem* – fighting for the provisions

and the feasts with bread and nourishing food).””
(*Mizmowr* / Lyrics to Songs / Psalms 132:15)

The Feast is *Sukah*. Yahowah will be providing the venue and menu. I can only imagine how marvelous this party will be. It's for certain that everyone will be beautifully attired and that we will all be singing joyfully. We know this because...

“**Also** (*wa* – in addition) **I will clothe and array** (*labash* – I will cover, dress, and adorn; from *laban* – to make white (hifil imperfect – God is adorning His ministers such that they will continue to resemble Him) **her ministers** (*kohen hy'* – her mediators and counselors devoted to reconciliation and her priests serving during the *Migra'ey* to provide advice) **with salvation** (*yesha'* – with freedom and deliverance, liberation and liberty) **and** (*wa*) **those who are devoted in her** (*chacyd hy'* – those who are dedicated and loyal to her) **will rejoice, singing joyfully** (*ranan ranan* – will convey their exuberance with words melodiously expressing their happiness and jubilation for having overcome every challenge (piel imperfect infinitive – those who are devoted are continually influenced by and sing on behalf of the Yahowah)).”” (*Mizmowr* / Lyrics to Songs / Psalms 132:16)

While we have discovered even more than I anticipated by turning to this *Mizmowr*, our original goal was to better define *tsemach*. And we are about to encounter it again, this time as a verb (*tsamach*). It comes at the conclusion of the song. And while it does not comfortably align with either the idea of the Branch or of plants flourishing, it once again speaks of growth – something Yahowah cares passionately about. Further, it is once again associated with Dowd, even with anointed, leaving us enlightened, while closing in on a definitive answer.

“**Here is where** (*sham* – behold, look now and see how I will express the renown and reputation of the personal and proper name, so pay close attention and note the location of the speaker and the context of this discussion) **I will enable growth from the source** (*tsamach* – I will produce vibrant and abundant life, branching out and growing, enhancing the shining influence (hifil imperfect – God will cause the light to become brilliant and continuously grow)) **of the radiant light** (*qaran* – the brilliant supernatural and shining appearance, the ram’s horn and trumpet comprised of brilliant rays of light) **on behalf of** (*la* – in accord with and to approach) **Dowd** (*Dowd* – Beloved).

I have prepared and arranged (*‘arak* – having thoughtfully planned everything out I have formulated a certain pattern for My particular task and ordained purpose, setting forth a valuable (qal perfect)) **a lamp** (*ner* – a luminary demonstrating the existence of light and life) **for My anointed Messiah** (*la mashyach* ‘any – to approach My specifically designated, on behalf of My chosen for My specific task, and My approved who is set apart from that which is common and authorized to serve as My agent, bequeathing great responsibility regarding the approach of My specific mission).” (*Mizmowr* / Lyrics to Songs / Psalms 132:17)

Since Yahowah has chosen *Tsyown* as the place where He will accomplish these things, I’m grateful that we devoted a chapter of *Observations* to assessing its location and purpose. After learning that Yahowah will establish His Home for His Family on the summit of *Tsyown*, we are now discovering the other things He is going to accomplish here, including encouraging the growth of His children. It is here that we will be transformed into light. It is here that we will find the lamp Yahowah has prepared to illuminate the Signs He Posted Along the Way. It is here that we, too, will be “*mashyach*

– anointed with olive oil, be approved by God, set apart unto Him, and be afforded the authority to sit on His throne.”

I suspect that we have found the answer to our question regarding the meaning of *tsemach*. While it may refer to the Branch in certain circumstances, and thus to Dowd, that is not the word’s primary purpose – even in prophetic passages such as this one. *Tsemach* speaks of growth, something essential to life. Growth is required to be infinite – and thus to being God as we know Him. Growth is near and dear to Yahowah’s heart, demonstrated by the fact that it is the purpose of *Shabuw’ah*, where the Covenant’s children are enriched, empowered, and enlightened – growing exponentially where it matters most.

In our world, growth has its limitations. We grow up and then we grow old. Our days are limited. In our youth, we gain knowledge through new experiences, but as we age our eyesight and hearing deteriorate, as does our cognitive ability. With time, most of us lose mobility. But with Yahowah, and as part of our transformation from physical to spiritual beings, growing as we will from three dimensions to seven, our increased capacity will be infinite. We will *tsemach* in every conceivable way, as will our Father.

In fact, as a result of these Lyrics to Dowd’s Song, our growth has already begun. So to reinforce what we have just learned, and to transfer some of it from short- to long-term memory, let’s consider this marvelous song once again, this time without all of the analysis, which is more like it would have been sung.

“Yahowah, choose to remember when approaching Dowd all of his responsive answers and declarations. (*Mizmowr* / Psalm 132:1)

To show the right way, he swore an oath to

Yahowah, making a binding promise to the Almighty One of Ya'aqob. (*Mizmowr* / Psalm 132:2)

Even though I enter into the temporary shelter of my family home, although I climb unto my couch and bed, (132:3) even though I give sleep to my eyes and to my eyelids slumber, (132:4) meanwhile and without ceasing I will actually find a site for Yahowah, a tabernacle for the Mighty One of Ya'aqob. (*Mizmowr* / Psalm 132:5)

Behold, we heard of it in 'Ephrathah | Bethlehem. We found it in the open environs of Ya'ar. (*Mizmowr* / Psalm 132:6)

Let's choose to go into His tabernacle. Let's choose to consistently and independently make an informative verbal announcement regarding life at His footstool. (*Mizmowr* / Psalm 132:7)

I want You to rise up, actually take a stand, and choose to fulfill Your vow Yahowah on behalf of You, Yourself, establishing a tranquil and serene dwelling place to rest the Ark of Your power. *Mizmowr* / Psalm (132:8)

Let those who minister by explaining Your intent choose to be clothed and arrayed in what is right, honest, and accurate, correct, proper, and vindicating, and let those who are devoted to You elect to sing joyfully. (*Mizmowr* / Psalm 132:9)

On behalf of Dowd, Your associate and coworker, never remove Your presence from Your anointed, the one you have set apart, prepared, and authorized. (*Mizmowr* / Psalm 132:10)

Yahowah swore an oath and affirmed the truth to Dowd which is trustworthy and reliable.

He will not change it nor turn away from it. 'That which comes from the fruit of your innermost being I

will place upon Your seat of honor. (*Mizmowr* / Psalm 132:11)

If your children continue to actually observe My Covenant and My enduring testimony, by referencing this I will teach them how to respond appropriately, as well as their children, always and forever living and remaining upon in proximity to your seat of honor.’ (*Mizmowr* / Psalm 132:12)

Indeed, Yahowah has chosen and prefers Tsyown. It is His desired and marked out dwelling place for the members of His household, (*Mizmowr* / Psalm 132:13)

‘This is My resting place, the place I intend to occupy, free of domination and oppression, a place to compose one’s thoughts when the work is done, until a distant future time.

Here, in this place I will abide and remain because I desire it.’ (*Mizmowr* / Psalm 132:14)

‘I will kneel down in love to lift up her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu, completely satisfying those among her who are open and receptive to the feast. (*Mizmowr* / Psalm 132:15)

Also, I will clothe and array her ministers with salvation and those who are devoted in her will rejoice, singing joyfully. (*Mizmowr* / Psalm 132:16)

Here is where I will promote growth from the source the radiant light on behalf of Dowd.

I have prepared and arranged a lamp for My anointed, for My specifically designated, My chosen, and My approved who is set apart and authorized to serve as My agent.’” (*Mizmowr* / Psalm 132:17)