

Commentary: "Way Back in the Long Ago"

ONE: The Nothing:

"Way back in the long ago, the maker spoke, and light exploded across the darkness. Energy radiated across the nothing. Time and space and order appeared from the nothing of the long ago."

"Now faith is the substance of things hoped for, the evidence of things not seen... Through faith we understand that **the worlds were framed by the word of God**, so that things which are seen were not made of things which do appear."
– Hebrews ch. 11

In Isaiah 55:11 God says,
"So is my **Word** that goes out from my **mouth**:
It will not return to me empty,
but will accomplish what I desire
and achieve the purpose for which I sent it."

"Seven billion of us are crammed onto a rock that circles an 11,000-degree fireball as it shoots through the nothing... at 52 times the speed of a rifle bullet."

This is true. The only parts of this statement that are variable are the population of the earth and the speed of the rifle bullet you choose. I think I chose a 22-caliber LR.

FOUR: The Mirror

"In the not-so-very long ago – only about three-and-a-half thousand years behind us – the maker chose a man with whom to make a mirror-agreement."

"The maker remembered giving the littlemakers the rock they lived upon, and the authority to rule that rock however they chose."

The idea of the authority of mankind over the earth is introduced in Genesis chapter one and reiterated throughout the Bible.

"Then God said, 'Let us make humankind in our image, according to our likeness; **and let them have dominion...**'"
– Genesis 1:16

"So God created mankind in his own image,
in the image of God he created them;
male and female he created them.
God blessed them and said to them,
'Be fruitful and increase in number;
fill the earth and subdue it. Rule over the fish in the sea and the birds
in the sky and over every living creature that moves on the ground.'"
– Genesis 1:27-28

"When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honor. **You made them rulers over the works of your hands; you put everything under their feet.**"

– Psalm 8, written by Zorek Avnim (David) about 3,000 years ago.

"Aba Gvoha then sealed their mirror agreement by slicing himself with a knife in the last place that any man would ever want to be sliced. Aba Gvoha believed the pain of that cut was the most terrible pain that any man could feel."

Then God said to Abraham, (Aba Gvoha) "As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you."

– Genesis 17:10-11

FIVE: He was Old, Old, Old

"Abraham was ninety-nine years old when he was circumcised."

– Genesis 17:24

The maker said to Aba Gvoha, "A son who is your own flesh and blood will be your heir."

But Abram (Aba Gvoha) said, "Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?" And Abram said, "You have given me no children; so a servant in my household will be my heir."

Then the word of the LORD came to him: "This man will not be your heir, but a son who is your own flesh and blood will be your heir." He took him outside and said, "Look up at the sky and count the stars – if indeed you can count them." Then he said to him, "So shall your offspring be."

**Aba Gvoha believed what the maker said to him.
This is what made Aba Gvoha special.**

Abram (Aba Gvoha) believed the LORD, and he credited it to him as righteousness.
– Genesis 15:2-6

Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for.
– Hebrews 11:1-2 (NIV)

By faith Abraham (Aba Gvoha,) when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God. And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise. And so from this one man, and he (was) as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country – a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

By faith Abraham (Aba Gvoha,) when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, even though God had said to him, “It is through Isaac that your offspring will be reckoned.” Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death.

– Hebrews 11:8-19 (NIV)

SIX: The Lamb on the Mountain

When the son of Aba Gvoha had grown to become a fine young man, the maker said to Aba Gvoha, his mirror-partner, "I need you to take your son to a mountain that I will show you."

Some time later God tested Abraham. He said to him, “Abraham!”

“Here I am,” he replied.

Then God said, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.”

Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. On the third day Abraham looked up and saw the place in the distance. He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, Isaac spoke up and said to his father Abraham, “Father?”

“Yes, my son?” Abraham replied.

“The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”

Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together.

When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son.

– Genesis 22:1-10

SEVEN: The Knife of Aba Gvoha

When the authority of the rockborn passed from Aba Gvoha to the maker, the bright light of that transfer showed Aba Gvoha a young male lamb whose horns had been caught in a thicket.

But the angel of the LORD called out to him from heaven, “Abraham! Abraham!”

“Here I am,” he replied.

“Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because **you have not withheld from me your son, your only son.**”

Abraham looked up and there in a thicket he saw a ram^[a] caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD Will Provide. And to this day it is said, “On the mountain of the LORD it will be provided.”

The maker told Aba Gvoha, "Because you have done this thing, every person born in this world will receive a gift more wonderful than words can tell."

The angel of the LORD called to Abraham from heaven a second time and said, “I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore... and through your offspring, **all nations on earth will be blessed, because you have obeyed me.**”

– Genesis 22:11-18

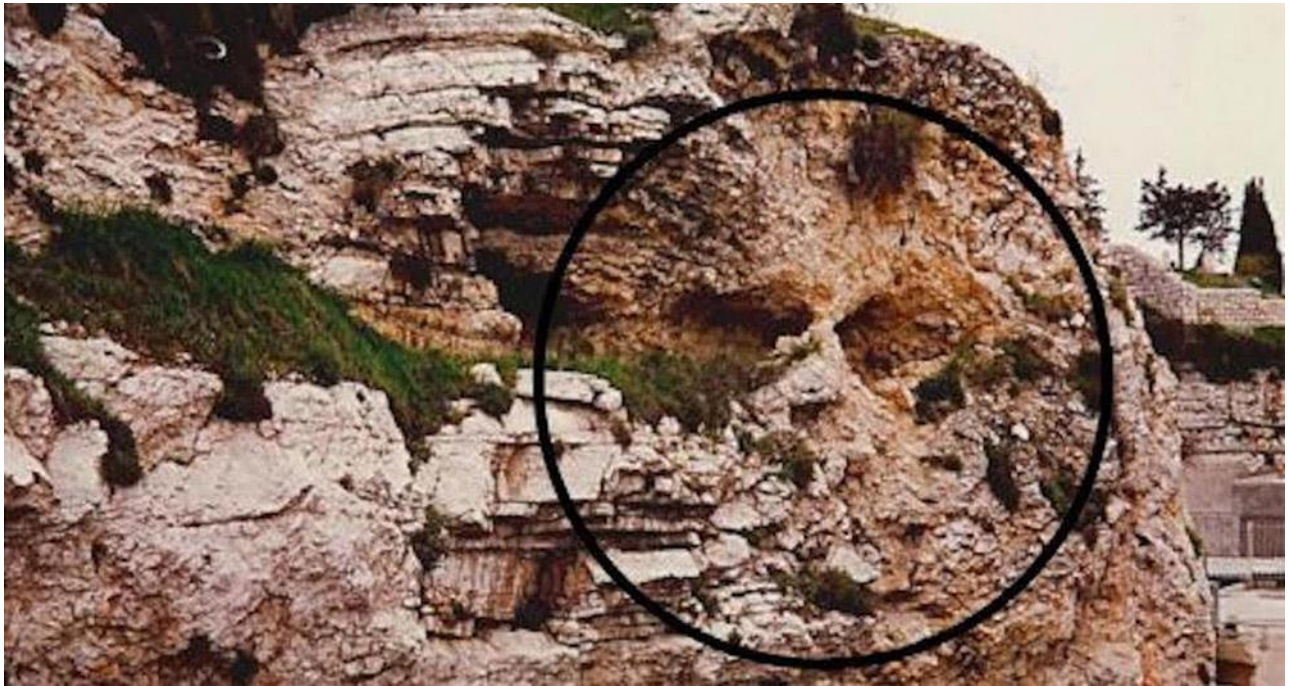
Jesus (Uhaa Shialom) was likewise crucified on a mount in Jerusalem.

The books of Matthew, Mark, Luke, and John all agree on this.

This mount is sometimes referred to as Golgotha, and sometimes as Mount Calvary.

Golgotha is derived from the Aramaic word **gulgaltā** which means "place of the skull"

Calvary is derived from the Latin word **calvaria**, which also means "skull"



EIGHT: Chutch Mim & The Princess

"Four hundred years after Aba Gvoha and his son killed the lamb on the mountain, a floating slave baby was lifted out of the water by the daughter of a king. She gave the slave baby fancy clothes, a fine education, and wealth. That slave baby's name was Chutch Mim."

"Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it. She opened it and saw the baby. He was crying, and she felt sorry for him. 'This is one of the Hebrew babies,' she said. Then his sister asked Pharaoh's daughter, 'Shall I go and get one of the Hebrew women to nurse the baby for you?' 'Yes, go,' she answered. So the girl went and got the baby's mother. Pharaoh's daughter said to her, 'Take this baby and nurse him for me, and I will pay you.' So the woman took the baby and nursed him. When the child grew older, she took him to Pharaoh's daughter and he became her son. She named him Moses, saying, 'I drew him out of the water.'"

– Exodus 2:5-10

"When he was 40, Chutch Mim (Moses) ran away from the palace of the king to become a shepherd in the wilderness far away."

"Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father's flock. Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.

When the girls returned to Reuel their father, he asked them, 'Why have you returned so early today?'

They answered, 'An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock.'

'And where is he?' Reuel asked his daughters.

'Why did you leave him? Invite him to have something to eat.'

Moses agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage. Zipporah gave birth to a son, and Moses named him Gershom, saying, 'I have become a foreigner in a foreign land.'

During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning, and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them."
– Exodus 2:16-25

"When he was 80, the maker told Chutch Mim to return to the palace of the king, gather up the slaves who were being held captive there, and lead them all to the beautiful land that the maker had given to Aba Gvoha, his mirror partner, 400 years ago."

"The LORD said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey – the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.'"
– Exodus 37-10

"The maker told Chutch Mim, the shepherd, that each slave family must kill their finest lamb, then splash the blood of that lamb onto the left and right door posts of their home. Each splash would be just above the height of a man's shoulder. The third splash would be in the middle of the doorframe, above the door, where it would drip down to the ground below."

"Then Moses summoned all the elders of Israel and said to them, 'Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, (a bush) dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning.'"
– Exodus 12: 21-22

"The family was then to cook the lamb and eat it with bread that had been made without yeast. The Bread of Escape was to have no yeast."

"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD—a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no

work at all on these days, except to prepare food for everyone to eat; that is all you may do."

"Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."

– Exodus 12:14-20

NINE: Powerful Curses

"Then Balak's anger burned against Balaam. (Balak is King of Moab.) He struck his hands together and said to him, 'I summoned you to curse my enemies, but you have blessed them these three times. Now leave at once and go home! I said I would reward you handsomely, but the LORD has kept you from being rewarded.'"

Balaam answered Balak, Did I not tell the messengers you sent me, 'Even if Balak gave me all the silver and gold in his palace, I could not do anything of my own accord, good or bad, to go beyond the command of the LORD – and I must say only what the LORD says'? Now I am going back to my people, but come, let me warn you of what this people will do to your people in days to come."

Then he spoke his message:

"The prophecy of Balaam son of Beor,
the prophecy of one whose eye sees clearly,
The prophecy of one who hears the words of God,
who has knowledge from the Most High,
who sees a vision from the Almighty,
who falls prostrate, and whose eyes are opened:

"I see him, but not now;

I behold him, but not near.

A star will come out of Jacob;

a scepter will rise out of Israel..." (A scepter is the symbol of kingship)

People would speak of this journey for thousands of years.

The Day of Escape. And wandering in the wilderness.

(I believe that our lives now – on this spinning rock that is out of control – is our time of "wandering in the wilderness." We are currently in the wilderness.)

All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.

– Hebrews 11:13 (NIV)

But Chutch Mim died just as they entered that land. The maker buried him in the same place that he had hidden the knife of Aba Gvoha.

Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho. There the LORD showed him the whole land—from Gilead to Dan, all of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, the Negev and the whole region from the Valley of Jericho, the City of Palms, as far as Zoar. Then the LORD said to him, “This is the land I promised on oath to Abraham, Isaac and Jacob when I said, ‘I will give it to your descendants.’ I have let you see it with your eyes, but you will not cross over into it.” And Moses the servant of the LORD died there in Moab, as the LORD had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is. Moses was a hundred and twenty years old when he died, yet his eyes were not weak, nor his strength gone. The Israelites grieved for Moses in the plains of Moab thirty days, until the time of weeping and mourning was over.

TEN: Zorek Avnim & the Migdal Eder

"Four hundred years later, a teenage boy was living happily in the land that the maker had given to his ancestor, Aba Gvoha. The name of the boy was Zorek Avnim."

**"The family of Zorek Avnim had been the protectors of the sheep...
Nobody wanted the job. Nobody really wanted it.
So it was perfect for Zorek Avnim because Zorek Avnim was Nobody."**

Then Jesse had Shammah come to Samuel. “The LORD has not chosen this one either,” Samuel said. So Jesse brought seven more of his sons to Samuel, but Samuel told Jesse, “The LORD has not chosen any of these. Are these all the sons you have?”

“There’s still the youngest one,” Jesse answered. “He’s tending the sheep.”

Samuel told Jesse, “Send someone to get him. We won’t continue until he gets here.”

So Jesse sent for him. He had a healthy complexion, attractive eyes, and a handsome appearance. The LORD said, “Go ahead, anoint him. He is the one.”

Samuel took the flask of olive oil and anointed David in the presence of his brothers. The LORD’s Spirit came over David and stayed with him from that day on.
– 1st Samuel 16:9-13

"Zorek Avnim had seven older brothers, but one of the brothers had no name."

"Now David (Zorek Avnim) was the son of an Ephrathite named Jesse, who was from Bethlehem in Judah. **Jesse had eight sons**, and in Saul’s time he was very old."
– 1st Samuel 17:12

Eliab is David’s oldest brother (1 Samuel 16:6; 17:13, 28; 1 Chronicles 2:13).
The second born is **Abinadab** (1 Samuel 16:8; 17:13; 1 Chronicles 2:13).
David’s third oldest brother is **Shimea** (1 Samuel 16:9; 1 Chronicles 2:13).

Shimea is alternately spelled *Shammah* (1 Samuel 17:13) and *Shimeah* (2 Samuel 13:3). The fourth is **Nethanel**, the fifth **Raddai**, and the sixth **Ozem** (1 Chronicles 2:14–15). The chronicler also names two **sisters** of David: **Zeruiah** and **Abigail** (1 Chronicles 2:16).

Mysteriously, however, **one brother is missing** from this list of names, and **David** – again listed as the youngest in 1st Chronicles 2:25—is called “**the seventh.**”

One possibility for the missing brother could be Elihu, who is identified in 1st Chronicles 27:18 as the chief officer over the tribe of Judah and “a brother of David.” But most scholars tend to believe the name *Elihu* is a variant of *Eliab*, who was David’s oldest brother. Elihu and Eliab are the same person.

Biblical genealogies often did not include every ancestor in a family line. For example, when a child died without leaving any children, he or she was often omitted from the record.

So, David had seven brothers and at least two sisters.
One of his brothers most likely died before having children.

ELEVEN: The Monster in the Valley

**"Across the valley was the army of their enemy.
In the bottom of that valley stood a monster man whose arms
were longer and thicker than the whole body of Zorek Avnim."**

¹ Now the Philistines gathered their forces for war and assembled at Sokoh in Judah. They pitched camp at Ephes Dammim, between Sokoh and Azekah. Saul and the Israelites assembled and camped in the Valley of Elah and drew up their battle line to meet the Philistines. The Philistines occupied one hill and the Israelites another, with the valley between them.

A champion named Goliath, who was from Gath, came out of the Philistine camp. His height was six cubits and a span (9 feet 9 inches.) He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels (125 pounds,) on his legs he wore bronze greaves (leggings,) and a bronze javelin was slung on his back. His spear shaft was like a weaver’s rod, and its iron point weighed six hundred shekels (15 pounds.) His shield bearer went ahead of him...

⁴⁰ Then he (Zorek Avnim, David) took his staff in his hand, chose five smooth stones from the stream, put them in the pouch of his shepherd’s bag and, with his sling in his hand, approached the Philistine.

Meanwhile, the Philistine, with his shield bearer in front of him, kept coming closer to David. He looked David over and saw that he was little more than a boy, glowing with health and handsome, and he despised him. He said to David, “Am I a dog, that you come at me with sticks?” And the Philistine cursed David by his gods. “Come here,” he said, “and I’ll give your flesh to the birds and the wild animals!”

David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied. This day the LORD will deliver you into my hands, and I'll strike you down and cut off your head. This very day I will give the carcasses of the Philistine army to the birds and the wild animals, and the whole world will know that there is a God in Israel. All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD's, and he will give all of you into our hands."

As the Philistine moved closer to attack him, David ran quickly toward the battle line to meet him. Reaching into his bag and taking out a stone, he slung it and struck the Philistine on the forehead. The stone sank into his forehead, and he fell facedown on the ground.

– 1st Samuel 17:1-49 NIV (New International Version)

TWELVE: He Slips Quietly Away

"The enemy army began to run in panic when they saw the monster-man lying dead in a pool of blood at the feet of a narrow boy holding nothing but a leather strap."

And when the Philistines saw that their champion was dead, they fled. Now the men of Israel and Judah arose and shouted and pursued the Philistines as far as the entrance of the valley and to the gates of Ekron. And the wounded of the Philistines fell along the road to Shaaraim, even as far as Gath and Ekron. Then the children of Israel returned from chasing the Philistines, and they plundered their tents.

– 1st Samuel 17:51-53

"...he began to write down his thoughts."

The 23rd Psalm of David (Zorek Avnim)

The LORD is my shepherd;
I shall not want.
He makes me to lie down in green pastures;
He leads me beside the still waters.
He restores my soul;
He leads me in the paths of righteousness
For His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
For You are with me;
Your rod and Your staff, they comfort me.
You prepare a table before me in the presence of my enemies;
You anoint my head with oil;
My cup runs over.
Surely goodness and mercy shall follow me
All the days of my life;
And I will well in the house of the LORD
Forever.

THIRTEEN: Four Young Men Appear

He greeted them by name as they approached him.

"Elhanan!"

"Sibbecai!"

"Jonathan, son of my brother Shimeah!"

"Abishai, son of my sister Zeruiah!"

Once again there was a battle between the Philistines and Israel.

David went down with his men to fight against the Philistines, and he became exhausted.

And **Ishbi-Benob**, one of the descendants of Rapha, whose bronze spearhead weighed three hundred shekels and who was armed with a new sword, said he would kill David.

But **Abishai son of Zeruiah** came to David's rescue; he struck the Philistine down and killed him.

In the course of time, there was another battle with the Philistines, at Gob.

At that time **Sibbecai** the Hushathite killed **Saph**, one of the descendants of Rapha.

In another battle with the Philistines at Gob, **Elhanan** son of Jair the Bethlehemite killed **the brother of Goliath** the Gittite, who had a spear with a shaft like a weaver's rod.

In still another battle, which took place at Gath, there was a huge man with **six fingers on each hand and six toes on each foot**—twenty-four in all.

He also was descended from Rapha. When he taunted Israel,

Jonathan son of Shimeah, David's brother, killed him.

These four were descendants of Rapha in Gath,

and they fell at the hands of David and his men.

– 2nd Samuel 21:18-22

"In the months that followed, **Lahmi and Saph and their six-toed brother and Ishbi-benob who – the biggest and the angriest of the monster-men – each fell to the ground with a deep red spot on their head.**"

Some time later, Israel fought a battle against the Philistines at Gezer. During this battle,

Sibbecai from Hushah killed Sippai (Saph,) a descendant of the Rephaim, and the Philistines were defeated.

In another battle against the Philistines, **Elhanan** the son of Jair **killed Lahmi** the brother of Goliath from Gath, whose spear shaft was like a weaver's beam.

Another one of the Philistine soldiers who was a descendant of the Rephaim was as big as a giant and had **six fingers on each hand and six toes on each foot**. During a battle at Gath, he made fun of Israel, so **David's nephew Jonathan killed him**.

David and his soldiers killed these three men from Gath who were descendants of the Rephaim.

– 1st Chronicles 20: 4-8

FOURTEEN: The Living Voice

"We speak by creating vibrations in the air, but the maker's voice is alive."

"Ushaa Shialom is the living voice of the maker."

(Ushaa Shialom is Jesus, the peacemaker)

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. **All things were made by him (the Word;)** and without him was not anything made that was made... **And the Word was made flesh, and dwelt among us...** He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name..."

– John's Good News (Gospel), Ch. 1

"For the Word of God is **living** and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intentions of the heart. And there is no creature hidden from **His sight (the Word's,)** but all things are naked and open to the eyes of Him to whom we must give account. Seeing then that we have a great High Priest who has passed through the heavens, **Jesus the Son of God**, let us hold fast to the faith we profess..."

– Hebrews 4:12-14

"He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation, for **in him all things in heaven and on earth were created**, (when God spoke our universe into existence) **things visible and invisible... all things have been created through him and for him.** He himself is before all things, and in him all things hold together."

Colossians, ch. 1

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True... His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called **The Word of God.**"

– Revelation, ch. 19

"Nine months later, when she was far from home, her Kairos moment occurred.

The only shelter that Ama Tala could find was inside the Migdal Eder.

Ushaa Shialom was born inside the Migdal Eder. The shepherds of the lambs were told about baby Ushaa Shialom. They were the first to see him."

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is

born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.'"

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, 'Let us now go and see this thing which is come to pass, which the Lord hath made known unto us.'"
– Luke 2:7-16 KJV

(The King James translation of this passage – **above** – is the one you hear most often hear during Christmas plays about the birth of Jesus, such as the recitation of Linus in that famous Christmas television special, ["A Charlie Brown Christmas."](#))

Here is that same passage in the New International Version:

And she (Ama Tala, Mary) gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them. And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David (Zorek Avnim) a Savior has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find the baby wrapped in cloths and lying in a manger." Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, "Glory to God in the highest heaven, and on earth peace to those on whom his favor rests." When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."
– Luke 2:7-16 NIV

Did you ever wonder how the shepherds knew exactly where to find the newborn Ushaa Shialom (Jesus) when their only clue was that they would find him, "wrapped in swaddling clothes, lying in a manger?"

These shepherds, "abiding in the field, keeping watch over their flocks by night," were the very shepherds who birthed lambs in the Migdal Eder - "the tower of the flock" - then swaddled (bundled) the newborn lambs in rags and laid them in a manger, a depression in the stone beneath the tower (the Migal Eder.) It is likely that Jesus was wrapped in the same cloths that were regularly used to wrap the newborn baby lambs.

The Migdal Eder near Bethlehem is where the Passover lambs were born.
(The lambs of the Day of Escape.)

"Ushaa Shialom had authority because he was rockborn."

Let's start at the beginning: The sheep pen is the earth. We are the sheep.

This is what Jesus was talking about when he said,

"Very truly I tell you... anyone who does not enter the sheep pen by the door, but climbs in by some other way, is a thief and a robber. The one who enters by the door is the shepherd of the sheep. The doorkeeper (God) opens the door for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out...."

(There are two different doors in this story.

The first door is the door into the sheep pen, and God is the doorkeeper.

The second door is "the door of the sheep," and Jesus said that he is that door.)

"Therefore Jesus said again, "Very truly I tell you, I am the door for the sheep.

All who have come before me are thieves and robbers, but the sheep have not listened to them. I am the door; whoever enters through me will be saved. They will come in and go out, and find pasture. (Jesus is the door back to God. My belief is that "going in and out and finding pasture" refers to our access to God through prayer. We leave this world and enter the realm of God when we pray.) The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. I am the good shepherd.

The good shepherd lays down his life for the sheep."

– John ch. 10

Humans are in charge of the earth.

"Entering the sheep pen by the door" is to be born of a woman.

"The door of the sheep" is Ushaa Shialom (Jesus.)

Jesus came on a rescue mission.

He has given us a way of escape from this planet spinning out of control.

We live in a world of war, hatred, injustice, disease, and death.

Again, Humans are in charge of the earth.

Again, **"Entering the sheep pen by the door"** is to be born of a woman.

In the Bible, Jesus rarely refers to himself as the son of God, but calls himself **"the son of man"** 81 times:

30 times in Matthew,

14 times in Mark,

25 times in Luke,

12 times in John.

Jesus did this because he knew that his authority to come into our world

was based entirely on the **mirror-promise** the maker made with Aba Gvoha (Abraham).

"If you can give me your son, then I can give you my son."

As a human on our planet, born of a woman, Jesus had full access to the authority that God had given to mankind in Genesis chapter 1.

FIFTEEN: The Astronomers Arrive

"In the same moment that the shepherds of the Migdal Eder were told about Ushaa Shialom,

A new star appeared in the sky.

A new star appeared in the sky.

A new star appeared in the sky.

Seven hundred miles away in a tall tower in Babylon, astronomers saw the star and rejoiced. They had been waiting to see that star for five hundred years. The astronomers packed their clothes and grabbed some food and gathered their things and rode their horses seven hundred miles. And all along the way, they spoke every day of what Belteshazzar said five hundred years ago.

Belteshazzar said that when the King of every King was born, a new star would appear in the sky. "And be sure to follow that star, so that you can meet him."

Five hundred years earlier, it had been written in the book of Daniel...

"Then the king placed Daniel (Belteshazzar) in a high position and lavished many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men."
– Daniel 2:48

Many years later, Daniel was called for by a different king. That different King was told by his counselors:

"Your father, King Nebuchadnezzar, **appointed him chief of the magicians, enchanters, astrologers and diviners.** He did this because Daniel, whom the king called Belteshazzar, was found to have a keen mind and knowledge and understanding, and also the ability to interpret dreams, explain riddles and solve difficult problems. Call for Daniel, and he will tell you what the writing means."
– Daniel 5:11

The Book of Micah was written 100 years before Daniel (Belteshazzar) was born.

"Ushaa Shialom was rockborn inside the Migdal Eder."

The book of Micah was written seven hundred years before the birth of Jesus.

Micah 4:8

"And thou, O tower of the flock, the stronghold
of the daughter of Zion, unto thee shall it come,
even the first dominion; the kingdom shall
come to the daughter of Jerusalem.
Now why dost thou cry out aloud?
Is there no king in thee? is thy counsellor perished?
for pangs have taken thee as a woman in travail."

**Let's turn that into modern English,
so that we can see it was a prophecy
about the birth of Ushaa Shialom (Jesus)**

"And you, **Tower of the Flock**, the stronghold of the daughter of Zion,
to you it shall come; your original dominion (over the earth) will be
restored. The kingdom will come through you, Daughter of Jerusalem.

Why do you cry out? **Isn't there a King in you?**

Isn't there a counselor in you?

You are a woman in labor."

Could "the daughter of Zion" and "the daughter of Jerusalem" be anyone but **Mary**
(Ama Tala) the mother of Jesus? And for what possible reason would the **Migdal Eder**
be named, "The hill of the daughter of Zion" if it were not going to be the future birthplace
of the Messiah, the Christ, the Savior of the World?

Notice that Micah wrote, "**You are a woman in labor**" 700 years before Jesus was born.

In **Genesis 35:21**, the Migdal Eder is named as a nearby landmark to
identify where Rachel, the wife of Jacob, was buried on the road to
Bethlehem. Jacob pitches his tent "beyond the Tower of Eder."

We know for certain that David was from Bethlehem and that he tended the sheep there.

This is why Mary and Joseph had to travel to Bethlehem to pay their taxes.

We also know that there was "no room in the inn" so Mary was forced to have
her baby in "a stable." **Do you believe that all of this was just a coincidence?**



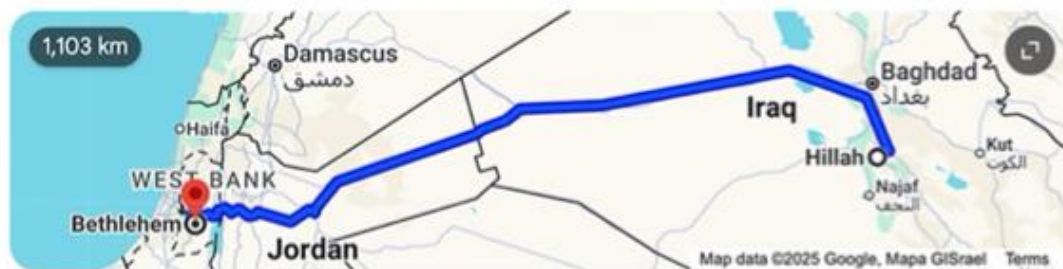
The Migdal Eder: Rachel's tomb in Bethlehem is less than 6 miles from Jerusalem.

Look South and East of Rachel's tomb on the map and you will see Shepherd's Field.

Jesus was likely born somewhere near there.



The Journey of the of the Babylonian Magi – the Wise Men – from Babylon to Jerusalem. The ruins of Babylon are in Hillah, Iraq.



In **Genesis 35:21**, the **Migdal Eder** is named as a nearby landmark to identify where Rachel, the wife of Jacob, was buried on the road to Bethlehem. Jacob pitches his tent "beyond the Tower of Eder." As you can see in the Google map, the location of the tomb of Rachel is known to this day.

SIXTEEN: Dinner with Friends

"Why do we leave out the yeast when we make the bread?
Why do we make sure there is no yeast in the bread,
No yeast in the bread, the bread of the Good News?"

This is the bread of what the maker said.
This is the bread of the maker's living voice, his living voice.

The yeast is the traditions of men.
The yeast is the personal beliefs of men.
The yeast is what a man would do if he was the maker.
The yeast is what men will tell you the maker said ,
that the maker never said.

Ushaa Shialom said, "Beware the yeast, beware the yeast, beware the yeast!"
There is great danger in the yeast! Even the tiniest bit you choose
will ruin the good news."

When they went across the lake, the disciples forgot to take bread.
"Be careful," **Jesus** said to them. "Be on your guard against the **yeast**
of the Pharisees and Sadducees."

They discussed this among themselves and said,
"It is because we didn't bring any bread."

Aware of their discussion, **Jesus asked**, "You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don't you remember the five loaves for the five thousand, and how many basketfuls you gathered? Or the seven loaves for the four thousand, and how many basketfuls you gathered? How is it you don't understand that I was not talking to you about bread? **But be on your guard against the yeast of the Pharisees and Sadducees.**"

Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.

(The Pharisees and Sadducees were the religious leaders.)

– Matthew 16:5-12

The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus and saw some of his disciples eating food with hands that were defiled, that is, unwashed. So the Pharisees and teachers of the law asked **Jesus**, "Why don't your disciples live according to the tradition of the elders instead of eating their food with defiled hands?"

Jesus replied, "Isaiah was right when he prophesied about you hypocrites;
as it is written:

'These people honor me with their lips,
but their hearts are far from me.

They worship me in vain;
their teachings are merely human rules.'

"You have let go of the commands of God and are holding on to human traditions."
And he (**Jesus**) continued, "You have a fine way of setting aside the commands of God in order to observe your own traditions!
– Mark 7:1-9

Meanwhile, when a crowd of many thousands had gathered, so that they were trampling on one another, **Jesus** began to speak first to his disciples, saying: "Be on your guard against the **yeast** of the Pharisees, which is hypocrisy."
– Luke 12:1

In Matthew chapter 23, Jesus really rips into the religious leaders:

"Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean."

"Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness."

"Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. And you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.'..."

"You snakes! You brood of vipers! How will you escape being condemned to hell?"
– Matthew 23:25-33

**And then they asked him the meaning of the blood on the doorposts,
the blood that was splashed left and right on the wood around the door,
just above the height of a man's shoulders.**

**And then they asked him the meaning of the blood on the doorposts,
the blood that was splashed in the center of the doorpost above the head,
where it dripped upon the ground.**

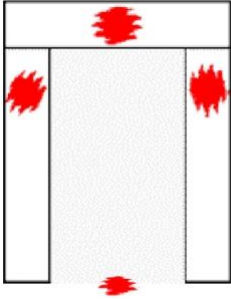
When they asked Usha Shialom about the blood, he said,

"I will show you."

On the night before the King (Pharaoh) released
the descendants of Ava Gvoha (Abraham,) we read,

"...each man is to take a lamb for his family, one for each household... slaughter them at twilight. Eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Take a bunch of hyssop (a bush), **dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe.** When the angel of death goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway... the destroyer will not enter your houses and strike you down."

– Exodus ch.12



SEVENTEEN: Why Do You Look So Surprised?

The friends of Ushaa Shialom said this when he came home:

"You cannot be here," they said. "We saw you die. We know that you are dead."

Ushaa Shialom smiled at them and shook his head.

Ushaa Shialom smiled, turned his palms upward and said,
"Why do you look so surprised? Didn't I tell you I would rise?"

"While everyone was marveling at all that Jesus did, he said to his disciples, **"Listen carefully to what I am about to tell you: The Son of Man is going to be delivered into the hands of men."** But they did not understand what this meant. It was hidden from them, so that they did not grasp it, and they were afraid to ask him about it."

– Luke 9:43-45 NIV

Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?" They replied, "Some say John the Baptist; others say Elijah; and still others, that one of the prophets of long ago has come back to life."

"But what about you?" he asked. "Who do you say I am?"

Peter answered, "God's Messiah."

Jesus strictly warned them not to tell this to anyone. And he said, **"The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life."**

Then he said to them all: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it. What good is it for someone to gain the whole world, and yet lose or forfeit their very self? Whoever is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and in the glory of the Father and of the holy angels."

– Luke 9:18-26

EIGHTEEN: You Will Have Your Own Bedroom

Ushaa Shialom said, "I go to prepare a place for you. That where I am, you might be, too. In my father's house are many bedrooms. If it were not so. I would have told you."

"Do not let your hearts be troubled; believe in God, believe also in Me. In My Father's house are many rooms; if that were not so, I would have told you, because I am going there to prepare a place for you. And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, there you also will be. And you know the way where I am going." Thomas said to Him, "Lord, we do not know where You are going; how do we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father except through Me."

– John 14:1-6 (NAS New American Standard)

"Eyes cannot see, and your mind cannot imagine all the things that we will do. We'll have adventures, and build things, and mealtimes will be glorious."

We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written,

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

– 1st Corinthians 2:7-12 (1611 King James Version)

TRIVIA: the KJV was translated into English during the lifetime of Galileo, Shakespeare, and Miguel de Cervantes.

Tell them the Good News, "Ollie Ollie All-in-Free."

"For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life."

– John 3:16 (New American Standard)

"First, you've got to tell everyone the Good News that they are invited, too."

As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

Jesus answered: "Watch out that no one deceives you. For many will come in my name, claiming, 'I am the Messiah,' and will deceive many. You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains.

Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but the one who stands firm to the end will be saved. **And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.**

– Matthew 24:3-12 (NIV) (Jesus speaking)

**"You will hear a Trumpet! You will hear the Trumpet of the Maker!
The skies will open, and every eye will look up."**

For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man...

Immediately after the distress of those days

"the sun will be darkened,
and the moon will not give its light;
the stars will fall from the sky,
and the heavenly bodies will be shaken."

"Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. And he will send his angels **with a loud trumpet call**, and they will gather his elect from the four winds, from one end of the heavens to the other... Heaven and earth will pass away, but my words will never pass away."

– Matthew 24:27-35 (NIV) (Jesus speaking)

I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed — **in a flash, in the twinkling of an eye, at the last trumpet**. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory."

"Where, O death, is your victory?
Where, O death, is your sting?"

– 1st Corinthians 15:50-55 (NIV)

Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep. **For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God,** and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage one another with these words.

– 1st Thessalonians 4:13-18 (NIV)

END

Belief is not a matter of evidence or argument.

Belief is not logical.

Belief is a choice.

I hope you enjoyed the story.