

**THE HOUSE OF THE FOREST OF LEBANON:  
A TEMPLE OF THE GODDESS ASHERAH,  
YHWH'S BETTER HALF**

by  
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I Kings 7:

1. But Solomon was building his own House thirteen years, and he finished all his House.
2. He built also the House of the Forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of Cedar Pillars, with Cedar Beams upon the Pillars.
3. And it was covered with Cedar above upon the Beams, that lay on forty-five Pillars, fifteen in a row.
4. And there were Windows in three rows, and light was against light in three ranks.
5. And all the Doors and Posts were square, with the Windows: and light was against light in three ranks.
6. And he made a Porch of Pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the Porch was before them: and the other Pillars and the Thick Beam were before them.
7. Then he made a Porch for the Throne where he might Judge, even the Porch of Judgment: and it was covered with Cedar from one side of the Floor to the other.
8. And the House where he dwelt had another Court within the Porch, which was of the like work. Solomon made also an House for Pharaoh's Daughter, whom he had taken to wife, like unto this Porch.
9. All these were of Costly Stones, according to the measure of hewed stones, sawed with saws, within and without, even from the Foundation unto the Coping, and so on the outside toward the Great Court.
10. And the Foundation was of Costly Stones, even great stones, stones of ten cubits, and stones of eight cubits.
11. And above were Costly Stones, after the measure of hewed stones, and cedars.

I Kings 10:

16. And King Solomon made two hundred Targets of Beaten Gold: six hundred shekels went to one Target.
17. And he made three hundred Shields of Beaten Gold; three pound of Gold went to one Shield: and the King put them in the House of the Forest of Lebanon.
18. Moreover the King made a Great Throne of Ivory, and overlaid it with the Best Gold.
19. The Throne had six Steps, and the top of the Throne was round behind: and there were Stays on either side on the place of the Seat, and two Lions stood beside the Stays.
20. And twelve Lions stood on the one side and on the other upon the six Steps: there was not the like made in any kingdom.
21. And all King Solomon's Drinking Vessels were of Gold, and all the Vessels of the House of the Forest of Lebanon were of pure Gold; none were of Silver: it was nothing accounted of in the Days of Solomon.

The House of the Forest of Lebanon, like the House of YHWH, was a Temple. (See, Josephus, Antiquity of the Jews, Book VIII, Chapter 3:9 [Whiston].) It was laid out in the same

manner as the House of YHWH, with a Porch in the front, then a Hall, then another Porch, equated with the Oracle. From the Oracle God would speak, and from the Porch of Judgment, Solomon would also speak Wisdom in Judgment. So who was this Temple dedicated to?

The Book of Proverbs states that Wisdom is like a Goddess calling the simple to learn her ways. (Proverbs 9:1-6.) This, of course, was even more explicit in the days of Solomon: this Temple was dedicated to the Goddess of Wisdom, Asherah, the Wife of YHWH. She would speak through her Son, King Solomon.

Asherah means “happy,” a good name for a Goddess. Yet the King James version never uses the actual name, but substitutes it for “idol” or in the plural, a “grove of trees,” because of a dogmatic position that Israel was never polytheistic and never worshipped the Goddess except in apostasy. As an idol it is nearly always an actual tree or the likeness of a tree, or a grove of trees.

The Book of Exodus commands the Israelites to cut down any Asherah, equating the name with a tree (Exodus 34:13), a command repeated in Deuteronomy 7:5. Another verse commands them to burn an Asherah in Deuteronomy 12:3, and forbids the Israelites from planting an Asherah next to an altar of YHWH.

In reality, Asherah was the wife of YHWH, the mother of the 70 Sons of God (Angels: see, Genesis 6:1-2; Deuteronomy 32:8 [the KJV mistranslates this as “the sons of Israel”]). She was mainly associated with the Tree of Life. And let’s face it, the House of the Forest of Lebanon was one massive artificial Grove. But isn’t this polytheism? Not really. For YHWH, like Man, is both Male and Female, a Unity, as the next verse declares.

### **The Image of God**

And God said, Let Us make Man in Our Image, after Our Likeness: and let Them have Dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created Man in his Own Image, in the Image of God created he Him; Male and Female created he Them. (Genesis 1:26-27.)

Archaeology has discovered several sites in the Ancient Near East where inscriptions on walls and large storage jars invoke “YHWH and his Asherah.” As Man is a Unity of Male and Female after the Image of God, it should come as no surprise that God is both Male and Female too. There is a lot of evidence of this fact in the Bible, but you have to read between the lines most of the time to catch it.\*

This is because when Israel was in Captivity in Babylon, the party that advocated YHWH Only was obsessively monotheistic, and most of the evidence of Asherah worship was edited out of the Scriptures or criticized as pagan polytheism. They really didn’t even like using the name YHWH, settling for the name Elhoim instead, the plural form of El, which takes a singular verb.

The whole idea of the Image of God was even subjugated to philosophical nonsense, arguing for an intellectually more sophisticated position that God is more like an invisible and unknowable Being, having no real substance in the real world; and the idea of making him Male and Female was just Man making God in his own image. Hardly anyone takes the idea of the Image of God being Male and Female seriously any more. But the early Israelites did.

In fact, when you study the history of Israel in the Bible, the very real reality of the worship of Asherah stares one in the face constantly. One of the clearest examples of this is King David’s mother.

### **King David’s Mother**

One thing that becomes obvious when reading the Old Testament is that the line of David is full of Canaanite blood. This goes all the way back to Noah and his curse of Canaan before he was even born. In fact Canaan was not even Ham’s firstborn: “And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.” (Genesis 10:6.) We are not told how long after the Deluge that Ham uncovered his father’s nakedness, but if there were no children on the Ark, then they were all born after it. Some years must have passed before Noah got drunk, which makes sense because it takes a while to grow grapes and make wine. Let us now examine this event in detail.

And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done to him.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be YHWH God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. (Genesis 9:20-27.)

Now uncovering a man's nakedness can mean more than one thing, and as a result, many interpretations have been given to this passage. The worst interpretation involves just what the text seemingly implies: Ham witnessed the nudity of his father and told his brothers, who in turn, covered his nudity without observing it. But surely such an interpretation does not in any way explain why Noah would curse Ham's offspring before he was ever born.

Another thing that becomes obvious when reading the Old Testament is its avoidance of dealing with scandals in the stories. The wife of Noah is never mentioned, neither their son's wives. Why were they not named?

We soon learn that both the bloodlines of Cain, the Cursed firstborn son of Adam and Eve, and the Nephilim (Giants), descendants of the Sons of God (Angels), who had sex with human women, somehow survived the Great Flood, even though the Deluge was meant by God to wipe them out.

And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented YHWH that he had made man on the earth, and it grieved him at his heart.

And YHWH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. (Genesis 6:5-7.)

The only way this could have been possible – if Noah and his sons and their wives were the only ones to survive the Great Flood – is for the lines of Cain and the Nephilim to be in the blood of their wives. This appears to be the reason they are never named.

From the Curse itself we learn that Noah and his sons worshipped YHWH God, who is both male and female, and Noah's wife would naturally have been the High Priestess of the worship of Asherah, which involved sexual union as an act of worship. The Jews after the Babylonian Exile tried their best to cover this up in their paranoid fear of idolatry, but this is the only reasonable interpretation of the coverup of Asherah worship in Jewish tradition. Perhaps a few verses from the Book of Leviticus will help us understand:

The nakedness of thy father, or the nakedness of thy mother, shalt not thou uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt not thou uncover: it is thy father's nakedness. (Leviticus 18:7-8.)

And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death." (Leviticus 20:11.)

So in order for this passage to make perfect sense, Ham uncovered his father's nakedness by having sex with Noah's wife, his own mother. This makes sense in that Canaan was the offspring of Ham and his mother. However, in the light of Asherah worship, Canaan would have been a Holy child since a union with a Priestess of Asherah was Holy. Of course, under the Law of Moses, Ham and his mother would have committed a sin worthy of death.

Some have even suggested that Ham had sex with his father, but this would not have produced an offspring, making Noah's Curse of none effect. So our solution makes the most sense. Anyway, this is the heart of the duality between Asherah worship, where the offspring is Holy, and the Law of Moses, where the offspring would be a cursed abomination.

### **The History of Canaan and Judah**

In light of the above Laws of Moses, it is stunning that Judah, one of the 12 sons of Jacob, aka Israel, would marry a Canaanite, but that is what he did. In a passage of Genesis, known as the Shame of Judah, Judah married a Canaanite woman:

And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite whose name was Shuah; and he took her.

And she conceived, and bare a son, and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son, and called his name Shelah; and he was at Chezib, when she bare him.

And Judah took a wife for Er his firstborn, whose name was Tamar. And Er, Judah's firstborn, was wicked in the sight of YHWH; and YHWH slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his, and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased YHWH: wherefore he slew him also.

Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son is grown; for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

And in the process of time the daughter of Shuah, Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend, Hirah the Adullamite. (Genesis 38:1-12.)

To make a long story short, Tamar discovered Judah's location and disguised herself as a Holy Prostitute, aka a Priestess of Asherah, by the side of the road as Judah passed by. Judah saw her and had sex with her, but didn't know who she was, since she had veiled her face. She asked for payment, and Judah promised her a kid from his flock, and when she asked him for a pledge, he paid it: a signet, his bracelets, and his staff. And then she conceived and returned to her father's house and wore the garments of her widowhood. Later, when Judah attempted to pay her the kid he discovered that the Priestess had disappeared. (Genesis 38:13-23.)

Three months later it was reported to Judah that Tamar was pregnant, causing Judah to believe that Tamar had played the harlot and Judah ordered her to be burnt because of her whoredom. When he confronted her she showed Judah the signet, bracelets and staff and told him that the owner of these was the father of her pregnancy. Judah acknowledged her and she bore twins, causing some family drama in that the one of her twins put forth his hand first and the midwife tied a scarlet thread around it because he had breached the womb first.

But his brother actually came out first and he was called Pharez, which means breach, because he had come out first, even though his brother came out second with the scarlet thread around his hand, and he was called Zerah. (Genesis 38:27-30.)

This is important background information since Pharez was one of David's great-grandfathers, and demonstrates that the firstborn sons received the inheritance. Pharez was thus considered to be Holy because Judah had had sex with a Priestess of Asherah, and thus raised up seed for Er, his firstborn.

Years later, during the Exodus from Egypt, an ancestor of Pharez, Nahshon, the son of Amminadab, was named the Prince of the Tribe of Judah. Thus the firstborn sons of these people were considered royalty and were listed at the end of the Book of Ruth, who was a Moabite widow of an Israelite, who seduced Boaz during the harvest:

Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David. (Ruth 1:1- 4:22.)

Thus David's father was a Prince of Judah, who settled in Bethlehem. But before we continue, we must take note that Salmon begat Boaz by his marriage to Rehab, a Holy Priestess of Asherah in Jericho, spared because she had harbored Israelite spies before the conquest. (Matthew 1:3; cf. Numbers 2:1-21; 6:22-23.) Salmon may have been one of the spies. Of course, under the Law of Moses she was regarded to be just a lucky Canaanite prostitute in the bloodline of David. As we have seen, the line of David was full of Canaanites and foreigners, which brings us back to the mother of David.

### **King David's Sisters**

Our plot thickens as we examine the sisters of David, for they are not the sisters of his brothers by Jesse and their mother. Again, the Bible is silent when it comes to the name of the mother of David, broadcasting to the reader another scandal. However, she can be discovered by an examination of David's sisters. Here is the data for our study:

And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, Nethaneel the fourth, Raddai the fifth, Ozem the sixth, David the seventh: whose sisters were Zeruihah, and Abigail. And the sons of Zeruihah; Abishai, and Joab, and Asahel, three.

And Abigail bare Amasa; and the father of Amasa was Jether the Ishmeelite. (I Chronicles 2:13-17.)

Of course, in the First Book of Samuel, David has seven brothers, making him the eighth, and when the Prophet Samuel came to Bethlehem to anoint a son of Jesse to be King, replacing Saul, Jesse attempted to hide David from Samuel, leaving him to tend the sheep:

And it came to pass when they were come, that he looked on Eliab, and said, Surely YHWH's anointed is before him. But YHWH said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for YHWH seeth not as man seeth; for man looketh on the outward appearance, but YHWH looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath YHWH chosen thee. Then Jesse made Shammah to pass by. And he said, Neither hath YHWH chosen thee.

Again Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, YHWH hath not chosen these. And Samuel said unto Jesse, Are here are all thy children? And he said, There remaineth yet the youngest, and behold, he tendeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down until he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And YHWH said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of YHWH came upon David from that day forward. (I Samuel 16:6-13.)

Why was Jesse ashamed of David? He was obviously of a different appearance from his brothers, indicating a beautiful mother. Perhaps one of the Psalms David wrote can give us a hint. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5.) Moreover, David often refers to his mother as the "Handmaid" of YHWH, a title of a woman who has given herself to YHWH and his Asherah:

O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thy Handmaid. (Psalm 86:16.)

O YHWH, truly I am thy servant; I am thy servant, and the son of thy Handmaid; thou hast loosed my bonds. (Psalm 116:16.)

In fact this title is also given to Mary, the mother of Jesus, after the Angel Gabriel announces to her that she shall bear the Messiah, the Christ: "And Mary said, Behold the

Handmaid of the Lord: be it unto me according to thy word. And the Angel departed from her.”  
(Luke 1:38.)

Using David’s sisters as a key, we discover that his mother was likely the High Priestess of Asherah at the El Elyon shrine in Jerusalem, maintained and held by the King-High Priest, after the Order of Melchizedek, of the Jebusites. Her union with Jesse, the Prince of Judah, would have produced a Holy Child in Asherah worship, in contrast to the Law of Moses which would have condemned the union. Thus, David was Holy from birth and then Anointed as the King of Israel by Samuel, and later anointed as the Son of God by Covenant with YHWH, his Father. (2 Samuel 7; Psalm 2:5-7.)

We are not told who the father of Zeruah was, but her son, Asahel, was fathered by another Bethlehemite, because after he was slain by Abner, “they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem.” (2 Samuel 2:22.) So it is likely that David grew up with Zeruah and her sons in his home town. We are told, however, that Nahash, the King of Ammon, was the father of Abigail:

And Absalom made Amasa Captain of the Host instead of Joab, which Amasa was a man’s son, whose name was Ithra an Israelite, that went into Abigail the daughter of Nahash, sister to Zeruah, Joab’s mother. (I Samuel 11:1; 2 Samuel 12:25; note the difference between Ithra the Israelite in 2 Samuel and Jether the Ishmeelite in I Chronicles.)

In Asherah worship, it was common for royalty to participate in Holy Unions with Priestesses of the Goddess. This was known as Hieros Gamos, Holy Marriage, an act of worship. Sons of the Priestesses were either maintained by the Priestesses or adopted by the fathers. This is likely the reason that the sons of Zeruah and Abigail were military leaders.

### **War Trophies Displayed in Temples**

Further evidence of the El Elyon shrine in Jerusalem and David’s attachment to it are revealed in the wars of the Bible. That there was a shrine to El Elyon (Most High God) in Salem, the old name for Jerusalem (Psalm 76:2), is as old as the story of Abraham and Melchizedek after

the Slaughter of the Kings, which is described in one of the most important passages of the Bible:

And it came to pass in the days of Amraphel King of Shinar [old Babylon], Arioch King of Ellasar, Chedorlaomer King of Elam, and Tidal King of Nations; that these made war with Bera King of Sodom, and with Birsha King of Gomorrah, Shinab King of Admah, and Shemebar King of Zeboiim, and the King of Bela, which is Zoar. All these were joined together in the Vale of Siddim, which is the Salt Sea.

Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the Kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their Mount Seir, unto El-Paran, which is by the wilderness. And they returned, and came to En-Mishpat, which is Kadesh, and smote all the country of the Amelekites, and also the Amorites, that dwelt in Hazezon-Tamar.

And there went out the King of Sodom, and the King of Gomorrah, and the King of Admah, and the King of Zeboim, and the King of Bela (the same is Zoar:) and they joined battle with them in the Vale of Siddim; with Chedorlaomer the King of Elam, and with Tidal the King of Nations, and Amraphel King of Shinar, and Arioch King of Ellasar: four Kings with five.

And the Vale of Siddim was full of slimepits; and the Kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the Plain of Mamre the Amorite, brother of Esheol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the King of Sodom went out to meet him after his return from the Slaughter of Chedorlaomer, and the Kings that were with him, at the Valley of Shavah, which is the King's Dale.

And Melchizedek King of Salem brought forth bread and wine: and he was the Priest of El Elyon. And he blessed him, and said, Blessed be Abram of El Elyon, Possessor of heaven and earth: and blessed be El Elyon, which hath delivered thine enemies into thy hands. And he gave them tithes of all.

And the King of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the King of Sodom, I have lift up mine hand unto YHWH, El Elyon, the Possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich; save only that which the young men which went with me, Aner, Esheol, and Mamre; let them take their portion. (Genesis 14.)

The fact that there was a shrine in Salem is made clear in Psalm 76:2, where Salem is also equated with Zion: “In Judah is God known: his Name is great in Israel. In Salem also is his Tabernacle [shrine], and his dwelling place in Zion.” We will assume that both El Elyon and Asherah were worshipped at this shrine.

The King of Salem, High Priest of El Elyon, must have been some kind of broker to handle disputes between victorious parties in a war, which is revealed in the account recorded above, where it appears that a confederacy of Kings in Mesopotamia attempted to wipe out the Rephaim (Giants, descendants of the Nephilim) in their campaign to punish the tribute-breakers. This is another study outside of the scope of our investigation. What is important is the evidence of the El Elyon/Asherah shrine in Jerusalem.

During the conquest of the Holy Land under Joshua, even though they were able to take most of Jerusalem, or Jebus, they could not take the stronghold of Zion, which was a fortress tower/temple: “As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.” (Joshua 15:63.) It was not until David and Joab took Zion that it came under the control of Judah. David then changed the name of Zion to the City of David, from where he ruled the 12 tribes of Israel.

And the King and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake to David, saying, Except thou take away the blind and the lame, thou shalt not come to hither: thinking, David cannot come in hither.

Nevertheless David took the Stronghold of Zion: the same is the City of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David’s soul, he shall be Chief and Captain. Wherefore they said, The blind and the lame shall not come into the House.

David dwelt in the Fort, and called it the City of David. And David built round about from Millo and inward. (2 Samuel 5:6-9.)

The conquest of the Stronghold was virtually bloodless, leaving the Jebusite aristocracy largely in place. However, the old King, Araunah, was exiled to Mount Moriah, making David

both King and High Priest of El Elyon after the Order of Melchizedek. (2 Samuel 24:18-23; Psalm 110.) Thus, the King/Priest was replaced, but nothing is said about the High Priestess of Asherah. She was likely David's mother and became Queen Mother under his 33 year reign as Christ King of Zion.

As a result of a plague sent by YHWH to punish David for taking a census, YHWH told David, through the Seer Gad, to buy Mount Moriah from Araunah, which he did, building an altar there. (I Samuel 24:13) This site then became the location of the House of YHWH that King Solomon built. (2 Chronicles 3:1.)

It appears that this event was early in David's reign in Jerusalem for this is the second and last time we hear of Gad. The first time Gad appears in the narrative is when David was fleeing from King Saul. Gad told David at this time when he was abiding in the Hold to get out of Judah for his own safety. (I Samuel 22:5.)

For some unknown reason Gad was replaced by Nathan as the King's Prophet – likely a member of the Jebusite Aristocracy – that David left largely in place following his conquest of the Zion castle. In fact, Solomon named one of his sons by Bathsheba, Nathan, from which the bloodline of Jesus originated. (Luke 3:31; cf. 2 Samuel 5:13; I Chronicles 3:5.) In both of the Old Testament genealogies, Nathan appears before Solomon, which shows the influence Bathsheba must have had over David since Nathan should have been before Solomon in the Royal Bloodline.

In other words, Solomon was an exception to the firstborn son inheriting his father's rank. This was likely due to a curse Jeremiah the Prophet pronounced against the Royal Line of David which appears to have hindered Zerubbabel's attempt to become a Christ King of Zion after the Babylonian Exile. (Jeremiah 22:23-30; Zechariah 1:12 - 6:15.) However Jeremiah also prophesied that "David shall never want a man to sit upon the Throne of the House of David." (Jeremiah 33:17.) This was the loophole that allowed Jesus to usurp the Royal Line that should

have gone to the firstborn son of Joseph and Mary, to wit, James, for this Joseph was from the Royal Line. (Matthew 1:6-16.)

We are told explicitly that this Joseph was not the true father of Jesus (Matthew 1:18-25), but as we have seen, Luke informs us that another Joseph from the line of Nathan was the true father. (Luke 3:31.) Since Mary was betrothed to Joseph of the Royal Line, the Joseph from the bloodline of Nathan must have had Hieros Gamos with Mary. We are told in Luke that Mary was related to Elizabeth, a member of the Daughters of Aaron, and it is likely that she was a member of this Order as well. (Luke 1:5.)

In the end, after Joseph of the Royal Line recovered from his cuckoldry (we are not told if he was a willing party), he then adopted Jesus as his own, thus overcoming the curse of Jeremiah, allowing Jesus to reign in Zion as Christ King for one week before he was crucified as “King of the Jews.” (Matthew 1:18-25; 21:1 - 27:50.) It is my opinion that Joseph from the bloodline of Nathan, was Joseph of Arimathea, who buried Jesus in his sepulchre after he was allowed to take Jesus down from the cross. (Matthew 27:57-60.)

James, the firstborn son of Joseph of the Royal Line, usurped his brother’s role after his stepbrother’s death in the early days of Christianity in Jerusalem, announcing that in him the Tabernacle of David had been restored. (Acts 15:1-16; note that this chapter begins with the Circumcision Party spying on the congregation in Antioch without any knowledge of who sent them, whereas Paul makes it clear in his Letter to the Galatians that they were sent by James. (Galatians 2:12.)

James was not only the author of the Letter of James in the New Testament, but also the likely author of the Gospel of Matthew. If the reader will compare the Letter of James with the Sermon on the Mount, he/she will discover a similar style of writing. (James 1:1 - 5:20; Matthew 5:1 - 7:29.) The Ebionites (the Poor), the cult that remained in Palestine after the

Jewish War with Rome, originally led by James, only used the Gospel of Matthew for its authority.

Sorry about the distraction. Let us get back to the mother of David. Jethro, David's nephew and grandson of the Queen Mother by her daughter Zeruah, David's sister, was able to take Zion by means of the karstic cave system that underlies the limestone bedrock of Jerusalem. Having likely grown up in Bethlehem (four miles from Jerusalem), both David and Joab likely would have known this system like the back of their hands. (2 Samuel 5:6-9; cf. I Chronicles 11:6.)

But I digress again. Let's deal now with the war trophies exemplified in Israel's wars with the Philistines. In Israel's first great disaster with the Philistines, the Philistines were able to take the Ark of the Covenant by force from Israel. (I Samuel 4:1-22.) They immediately displayed it as a war trophy in the House of Dagon in Ashdod, next to a statue of Dagon. (I Samuel 5:1-2.)

It is likely that Dagon was a Sea Deity, much like the Greek Poseidon or the Roman Neptune. The Philistines were a surviving tribe of the Sea People who were displaced due to the volcanic eruption on the Aegean island of Thera (modern Santorini), which wiped out the Minoan civilization based in Crete.

After a series of humorous events when the Ark was passed to one Philistine city after another, the frustrated Philistines believed the Ark to have been cursed and returned it to Israel. (I Samuel 5:3 - 6:21.) More relevant is the case of King Saul after he was killed in the Battle of Gilboa:

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish in the House of their Idols, and among the people.

And they put his armor in the House of Ashtoreth: and they fastened his body to the wall of Beth-Shan. (I Samuel 31:8-10.)

What we learn from this account is that Saul's head and armor were regarded as war trophies to be displayed in Philistine Temples for all to see. In other words, their gods now possessed them. In like manner was the head of Goliath and his armor taken by David after he slew the Giant, one of the last remaining Rephaims:

And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent. (I Samuel 17:54.)

We can assume that he took the head to the El Elyon shrine where his mother was employed because this was before David conquered the city. The Jebusites, because he was the child of the High Priestess of Asherah (a variant of Ashtoreth), regarded David as a Holy child and likely he was allowed the freedom to move about in the city.

It is unlikely that David ever wore this armor because of Goliath's massive size, but we learn later that Goliath's sword ended up in Nob, a YHWH shrine overseen by the Priest of Aaron, Ahimelech, who gave it to David after he escaped from the wrath of King Saul. (I Samuel 21:8-9.) Thus, the sword was another trophy of war displayed at another shrine.

Further study in the Books of Kings in the Old Testament will reveal more explicit references to Asherah worship in the Kingdoms of Judah and Israel. This is made absolutely clear in the stories of the Queen Mothers of the Kings.

### **Queen Mothers**

The first Queen Mother, whose name is never mentioned, is, of course, the mother of David, Zeruah, and Abigail. It appears that the function of the Queen Mother was to be the High Priestess of Asherah in Zion. But even so, Jeroboam, a King of Israel, was rebuked by God for Asherah worship. (I Kings 14:15.) Likewise, Rehoboam, the Third Christ King of Zion. (I Kings 14:23.)

Asa, the Fifth Christ King of Zion, disposed his mother from being Queen because she made an Asherah, and Asa burned it by the Brook Kidron. (I Kings 15:13.) The most notorious King in the Old Testament, King Ahab of Israel, made an Asherah. (I Kings 16:33.) His wife,

Jezebel, was the High Priestess of Asherah, and entertained four hundred prophetesses at her table. (I Kings 18:19.)

King Ahaz, the Thirteenth Christ King of Zion, set up Asherahs “in every high hill, and under every green tree.” (2 Kings 17:10.) Whereas his successor, King Hezekiah, the Fourteenth Christ King of Zion, was a reformer, and cut down the Asherahs that were in the land under his control, demonstrating the growing power of the YHWH Only movement. (2 Kings 18:4.) However, after Hezekiah died, his son, Manasseh, the Fifteenth Christ King of Zion, made an Asherah, restoring the worship of the Goddess, placing the Idol in the House of YHWH. (2 Kings 21:3.) This didn’t last for long, because Josiah, the Seventeenth Christ King of Israel, commanded Hilkiah, the High Priest of Aaron and father of Jeremiah, fanatics for the YHWH Only movement, had it removed from the House of YHWH and burned in the fields of Kidron. (2 Kings 23:4.)

Enough said on that subject.

### **The Seven Pillars of Wisdom**

Wisdom hath buildeth her House, she hath hewn out her Seven Pillars.  
(Proverbs 9:1.)

Although the story is told before Solomon constructed the House of YHWH and the House of the Forest of Lebanon in the Bible, I like to imagine it taking place from the Throne in the Porch of Judgment, with the Queen Mother at Solomon’s right hand . (See, I Kings 2:19.) This story is often totally misunderstood in the legal community, where it is used to justify splitting a judgment in half, but as we will see, it doesn’t mean that at all:

Then came there two women, that were harlots unto the King and stood before him. And the one woman said, O my Lord, I and this woman, dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that the woman was delivered also, and we were together; there was no stranger with us in the house, save we two in the house. And this woman’s child died in the night; because she overlaid it.

And she arose at midnight, and took my son from beside me, while thy Handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I arose in the morning to give my child suck, behold, it was dead; but

when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. Thus they spake before the King.

Then said the King, The one saith, This is my son that liveth, and thy son is the dead: and the other, Nay; but thy son is the dead, and my son is the living. And the King said, Bring me a sword. And they brought a sword before the King. And the King said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was unto the King, for her bowels yearned upon her son, and she said, O my Lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Then the King answered and said, Give her the living child, and in no wise slay it; she is the mother thereof.

And all Israel heard of the Judgment, which the King had judged, and they feared the King, for they saw that the Wisdom of God was in him, to the Judgment. (I Kings 3:16-28.)

So, the child was delivered whole to the rightful party, and not split fifty-fifty, as many judges of the law wrongfully judge. Now when I first read this story, I thought, why would the King hear a case between two common harlots? But then I remembered the Priestesses of Asherah, presided over by the Queen Mother, and that Hieros Gamos was practiced as an act of worship.

The authors of the Bible during the Babylonian Exile could not handle the idea of Asherah worship and thus portrayed these women as common harlots, but the truth is that they were involved with the Royalty of Jerusalem. For, after all, the High Priestess of Asherah had been King Solomon's grandmother, and at one time David would have been in the same position as the child who lived.

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