

Appreciating Dowd

*Never Overlook the Son of God...*

Now that we better understand the role Dowd plays in communicating Yah's message, let's consider one of his most uplifting *Mizmowr* | Psalms. The 103<sup>rd</sup> is the antithesis of how the religious perceive the nature of the "God of the Old Testament." In fact, if Yahowah inspired Dowd to sing these thoughts, and He did, then the "Christian New Testament" was wholly unnecessary and Paul's letters were slanderous. And if not, then the god of Christianity cannot be trusted.

The 103<sup>rd</sup> *Mizmowr* begins uniquely, suggesting that it was written either for Dowd, to Dowd, concerning Dowd, or on the wisdom of approaching God's beloved son. And while it may seem odd that the author of the Psalm would write this to himself, even of himself, and especially about approaching himself, in the role he assuredly plays as Yahowah's only *Mashyach*, *Melek*, *ben*, *tsemach*, and *Naby*', it's wholly appropriate for God to devote a Song to him. That said, I suspect that "for Dowd" or "concerning Dowd" are the best ways to render *la dowd* because it's clearly this man's expression of his affection for Yah.

Dowd is the antidote for Judaism (as the religion protests that only rabbis can interpret the Torah), Islam (where deceiving and dying are encouraged and their god bears a different name), and especially Christianity (which purports that the Torah cannot save). Yah's songwriter is even the cure for the supposed enlightened

ways of Multicultural Socialist Secular Humanism and Political Correctness in that reason trumps illusions. As such, the surest path to learning the truth and approaching God on His terms is through Dowd's lyrics – words like these.

**“This is for Dowd** (*la Dowd* – to my Beloved, concerning David, and even approaching Dowd).

**My soul** (*nepesh* ‘any – my consciousness) **appreciates and acclaims** (*barak* – commends and adores, is thankful for the goodness of, seeking and sharing the blessings and benefits of (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated in)) **its association with** (‘*eth*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **and all that is within me** (*wa kol qereb* ‘any – every part of me) **His set-apart** (*qodesh huw*’) **name** (*shem*).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:1)

Dowd, whom Yahowah presents as the most important individual in human history – past, present, and future – is acclaimed because of his relationship with God. Theirs is the most empowering and enduring love story ever told.

Those who know and love Yahowah, adore His name. If nothing else, Dowd has made this abundantly clear. If you refer to your god as “the Lord,” “ha Shem,” “‘Adoni,” “Jesus,” or “Christ,” your god isn’t God. If you do not know His name, you do not know Him.

There are very few things, and perhaps nothing, that Yahowah values more than us knowing and using His name. And there are few things, and perhaps nothing, that Yahowah hates more than men changing or nullifying His name.

“**My soul** (*nepesh* ‘any – my consciousness) **appreciates and acclaims** (*barak* – commends and adores, lauds and extols, is grateful for the marvelous nature of, seeking and sharing the blessings and benefits of (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated)) **my relationship with** (*‘eth*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation), **and I will never overlook** (*wa ‘al shekach* – will never ignore, be unmindful of, fail to properly respond to, be remiss in mentioning, nor ever forget (qal imperfect jussive)) **any of His accomplishments and resulting benefits** (*kol gemuwl huw*’ – everything He has done and the kindness He has shown).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:2)

Dowd’s association with Yahowah was multidimensional – as ours should be as well. It was intellectual and emotional, engaging and conversational, inspiring and pragmatic, enlightening and enriching. He was a brilliant and receptive student studying under the perfect teacher. And everything he learned, he shared – never overlooking or omitting anything with respect to his life with Yah. Therefore, we can benefit from “*kol gemuwl huw*’ – everything He (Yah) has done and the kindness He has shown, all of His accomplishments and resulting benefits” in the same manner enjoyed by Yahowah’s most-celebrated son.

Dowd’s commitment to share everything he learned from God over his lifetime in the center of Yah’s universe makes him uniquely important to God and to us. When we read and respond to His testimony on behalf of Yahowah, we are rewarded to nearly the same degree.

After letting us know exactly where he stood in relation to Yahowah, Dowd posed a series of rhetorical

questions which were designed to encourage us to come to the same conclusion: that Yahowah alone saves. And at this point in time, there was only one way for God to achieve this result, which was through the Towrah's presentation of the Beryth and Miqra'ey. This remains true to this day, and that is what make's Dowd's Songs so irreplaceable.

With so much at stake, it's vital that we are absolutely clear. Dowd was saved because he could answer these questions correctly, not because he was good – because he wasn't. The same conditions apply to the rest of us. When it comes to establishing a relationship with God and to our salvation, being good won't do us any good. Being correct will make everything right.

**“Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **forgives, removing your culpability, freeing you** (*calach* – pardons you, releasing you from any association (qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **of all of your errant thinking, wrongdoing, erroneous statements, and distorted opinions** (*la kol 'awon 'atah* – from every one of the times you have twisted or perverted the truth with warped thinking, from all of your iniquity and depravity, the totality of your guilt and liability you have incurred, from all of the pain you've inflicted and damage you have done by being misled and misleading others, along with the punishment due) **and** (*wa* – and also [from 1QPs]) **who heals and restores** (*rapha'* – promotes restoration for those who are injured and diseased, repairing and curing (qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **all of your diseases and disabilities** (*la kol tachaluwym 'atah* – everyone of your ailments and impairments, all of your tormenting pains and grievous

plagues, even all the rust and corrosion, filth and scum on you)?” (*Mizmowr* / Lyrics to be Sung / Psalm 103:3)

Only Yahowah can prolong our mortality, but even He cannot do it alone. Yes, He can wipe the slate slathered with our musings and mumblings clean, but only after we stop blabbering babel. He has the antidote for the plague of religion, but it is only effective once we stop subjecting ourselves to the serpent’s venom.

Once upon a lifetime, I was very religious. I was political, patriotic, and worse, pro-military. As a vocal advocate of each, I was headed to an eternity of incarceration in She’owl. But fortunately, somewhere along the way I learned enough about these things to start questioning and then reject my affinity for each. It was only then that God introduced Himself, asking me, as He had Moseh long ago (although clearly Moseh’s role was infinitely more vital than what He had in mind for me), to do what is arguably the single worst job this side of Hell – expose and condemn Muhammad, Allah, the Qur’an, Hadith, and Islam. But once this was accomplished to His satisfaction (read *Prophet of Doom* if that mission is of interest to you), I became His student and He my Teacher. While that is still the essence of our relationship, somewhere along the way He redeemed and delivered me from She’owl, offering the opportunity to live and work with Him as His son, just as He had done for so many before me. I invite you, as have Yahowah and Dowd, to join us.

“**Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **redeems and delivers your life from the hideous incarceration** (*ga’al chay ‘atah* – facilitates your very existence and ability to remain alive, buying you back from the unacceptable and defiling situation, freeing your soul from bondage and slavery by purchasing you, ransoming you as a kinsman-redeemer

(qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **from the dungeon in the slime pit of corruption** (*min shachath* – out of the putrid prison of decay and decomposition associated with She’owl)?

**Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **envelopes and crowns** (*‘atar* – surrounds and honors, encompasses, and covers (piel participle)) **you** (*‘atah*) **in loyal and steadfast love and unfailing kindness** (*chesed* – in devoted affection, favor, and all that is good) **in addition to compassion and mercy** (*wa rachamym* – strong feelings and an enduring commitment to abiding adoration along with a reprieve from judgment)?” (*Mizmowr* / Lyrics to be Sung / Psalm 103:4)

Since it sounds a bit pretentious, it isn’t something I’m comfortable reading, but it is undeniable. When we are adopted into Yahowah’s family, we become royalty – replete with crowns. Even beyond the royal trappings, God surrounds us in His love by enveloping us in His light, encompassing us within His Set-Apart Spirit. This Garment of Light is what makes us perfect in God’s eyes, because where there is light, there is no darkness. As light, the Spirit doesn’t cover over our flaws and failings, but instead eliminates them.

It is but a shadow among the brilliance being conveyed, but this is prophetic because Yahowsha’ was actually placed in a lightless dungeon by the religious authorities in Yaruwshalaim. It was symbolic of what His soul would endure on UnYeasted Bread to free us from She’owl.

Most of all, and just like Dowd, I find my relationship with Yahowah “*saba*’ – abundantly

satisfying.” I appreciate all of the good He has done for me and for so many others.

“**Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **abundantly satisfies** (*saba*’ – provides overwhelming contentment and satisfaction, fulfilling the vow to enrich and empower (hifil participle)) **you with that which is good** (*ba ha towb ‘ady* – with trappings and ornamentation which are beneficial and pleasing, valuable and generous, and adornments which are prosperous and beautiful, joyful and festive, appropriate and agreeable) **so that you are reaffirmed, restored, and renewed** (*‘atah chadash* – so that you are rehabilitated and returned to the original and intended state, such that the relationship is affirmed and reestablished), **becoming similar to** (*ka* – like) **a perpetual youth** (*na’uwrym* – indefinitely and eternally young, living forever with all of the vitality and freedom of a teenager prior to adult responsibilities) **and winged-being which can take flight** (*nesher* – having the large wingspan of an eagle)?” (*Mizmowr* / Lyrics to be Sung / Psalm 103:5)

While God isn’t impressed with someone who is particularly good, He is committed to providing His children with everything we could ever want, the most important of which is to restore and renew our soul. Enriched and empowered, we will soar as if we had the wings of eagles.

One of the many things we have come to know and love about Yah is His propensity to be fair, to consistently do what is right so that we can always trust Him. The standard by which Dowd was deemed right applies to all of us, including God, Himself.

“**Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* –

teaching regarding His *hayah* existence and our *shalom* – restoration) **does what is right, engaging honestly and fairly** (*‘asah tsadaqah* – acts appropriately, honorably, and correctly, working justly, productively, and beneficially so as to vindicate (qal participle)), **showing good judgment in executing justice** (*wa mishpat* – appropriately resolving disputes while making informed and rational decisions) **on behalf of** (*la* – to approach) **all who are unjustly exploited and contentiously mistreated** (*kol ‘ashaq* – everyone defrauded and oppressed, treacherously extorted and cheated, disadvantaged and suffering ill-treatment).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:6)

Be careful not to interpret this last statement incorrectly. Yahowah did not say that He was going to save everyone who has been defrauded, exploited, or oppressed, only that He would show good judgment in executing justice. This means that He will hold those who mistreated and extorted the politically subjugated, the religiously misled, militarily oppressed, or economically enslaved, accountable. He isn’t going to let the perpetrators go unpunished. Said another way, while the souls of those victimized simply fade away, the perpetrators will be sent away, enduring an eternity in She’owl.

By holding those who have harmed others accountable, Yahowah is being just and fair, even correct and compassionate, providing a sense of closure and comfort for those whose souls will fade away. They deserve justice, knowing that those who misled and misused them will be punished for these crimes.

We know this, as did Dowd, because we are Towrah observant. It is the place through which we must all walk if our ambition is to know God. Dowd, as one *ra’ah, naby’*, and *zarowa’* of another, said...



**“He made known** (*yada’* – He acknowledged and made us aware such that we could become familiar with, disclosing and revealing (hifil imperfect)) **His ways** (*derek huw’*) **to Moseh** (*la Moseh* – to the one who draws out) **through His interactions** (*‘alylah huw’* – His actions and deeds, His practices and achievements, His effectiveness and engagements, His works) **with the Children of Yisra’el** (*la beny Yisra’el*).” (*Mizmowr / Lyrics to be Sung / Psalm 103:7*)

Yahowah’s collaboration with Moseh through the Towrah could be summarized as three “*‘ab* – fathers” and three “*zarowa’* – shepherding rams among the sheep” in concert with the One living God. The fathers are the harbingers and patriarchs of Yahowah’s *Beryth* | Covenant – ‘Abraham, Yitschaq, and Ya’aqob – defining its inception, purpose, and people. The shepherds are the heralds of Yahowah’s *Towrah* | Guidance – Moseh, Dowd, and Yahowsha’ – its inception, explanation, and embodiment. Collectively, they form the basis of Yahowah’s *Menowrah* | Menorah, with six luminaries burning brightly on either side of the one true God.

This means that we find the *Beryth* | Covenant on one branch and the *Towrah* | Guidance on the other. Each of the six stems emerge from the central trunk of the Tree of Lives, something we are invited to climb as we participate in the Covenant by observing the Towrah and attending the seven Miqra’ey. In this light, we find *Pesach*, *Matsah*, and *Bikuwrym* on one side, with the enlightenment, empowerment, and enrichment of *Shabuw’ah* in the center, then *Taruw’ah*, *Kippuryim*, and *Sukah* on the other, giving us the opportunity to celebrate our relationship with the Light of our lives.

There is even an ode to the five conditions and five benefits of the Covenant in the Menorah because it was comprised of five integrated components: a base, shaft, cups, leaves, and petals. Its light was produced by the

olive, the tree which represents Yahowah's Spirit, the eternal light God will use to enlighten and then reconcile His relationship with Yisra'el and Yahuwdah. And as an interesting aside, not only was olive oil the purest form of light in the ancient world, and the olive the longest-lived tree in the region, olives are pollinated by the "*ruwach* – wind."

Dowd understood the secret of life because he was Towrah observant. His 119<sup>th</sup> *Mizmowr* | Psalm reveals how and why we should do as he had done, making it, second only to the Towrah of Moseh, the most important document ever written. If you'd like to read what its author had to say, you'll find it in *An Introduction to God*. There, one of the many things that you'll discover is what the King of Yisra'el has just revealed: Yahowah engages and interacts with Yisra'el. They, as the Chosen People, are the descendants of Ya'aqob and natural heirs to the Covenant. They were liberated by Yahowah and given the Promised Land, and they will be reconciled with Him again upon His return on Yowm Kippurym. God's focus has been and will continue to be on His people: Yisra'el. That is never going to change.

It is through the Towrah and on behalf of His people, that...

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is compassionate** (*rachuw*m – has strong feelings and an enduring commitment to abiding adoration for those He's offering a reprieve from judgment; a derivative of *racham* with the *uw*m suffix which denotes all things associated with this concept) **and merciful** (*wa chanuwn* – is inclined to bestow favorable treatment and provide unearned benefits along with generous blessings, being gracious; a derivative of *chanan* with the *uw*m suffix which denotes all things

associated with this concept), **longsuffering and loyal, slow to anger** (*'arek 'aph* – able to endure that which is resentful and displeasing in the relationship for a long time), **and abounding in goodness, overwhelmingly kind, and steadfastly loyal, all while showing great favoritism and passionate love** (*wa rab chesed* – and abundantly generous, offering tremendous assistance and rewards to those in a relationship with Him).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:8)

This is the God we know. And to be honest, He'd have to be this way to put up with, and indeed love, the likes of you and me. But it was also true with Moseh and Dowd. And that is why this statement, including *rachuwm*, *chanuwn*, and *chesed*, along with the unique modification of *'aph*, is so profoundly important. Moseh and Dowd were highly flawed individuals, and both had their moments when they were dunderheads, as is the case with every one of us. We are not perfect, not even close, and yet, as long as we strive to know and respect our Creator to the point that we invest the time to comprehend what He is asking of us and offering us in return, then He is magnanimous. No matter how fast and furiously we dig, His shovel is bigger and better. He always gives us far more than we can offer Him. And yet, it is His nature to celebrate what we do together such that He moves Heaven and Earth for those He loves and who love Him in return.

For an endearing and enduring relationship to work, we must come to a place where we enjoy our partner's positive attributes while overlooking, or at least deemphasizing, their less-than-desirable proclivities. That is exactly what Yahowah does for those in the Covenant relationship.

We know from how Yahowah interacted with and communicated through these men that they were a handful at times. And yet, both men contributed mightily,

pouring their lives into establishing the Covenant. And in this way, in the imperfections of their lives and the perfection of their inspired testimony, they became the living embodiment of *Mizmowr* 103.

The purpose of the *Towrah* is to introduce us to the *Beryth* and then explain how we can become part of it by attending the *Miqra'ey*. Those who follow this path will find Yahowah to be exactly as Dowd has just described Him. They will find their Heavenly Father as He presents Himself, compassionate and merciful, longsuffering and loyal, overwhelmingly kind to those He favors with His love. Those who see Him differently, don't know Him.

In this regard, time is of the essence. Even the best of us can try God's patience. For example, Yahowah loved working with Moseh, but since he knew better, as a consequence of striking the rock, he was given a "time out," and told that he could not enter the Promised Land at the same time as the rest of the flock. And remember, these unruly sheep had already been substantially thinned after the whole Golden Calf episode.

It is also true with Dowd. Sending *'Uwryah* | Uriah, a Covenant member, to his death in battle so that he could take his wife, Bathsheba, was too much for Yah to bear, so Father and His beloved son experienced a time out, a period when Yah stopped speaking directly to the man through whom He had inspired this *Mizmowr*. So while both men remained in the Covenant, and both are celebrating life with Yah in the spiritual realm, they both were so contentious at times that even their work suffered for it. And that's the life experience of the very best among us. For lesser men and women, the clock is ticking even faster...

**"He will not continually quarrel with someone (*lo' la netsah ryb* – He will not subject His preeminence to unending arguments, always contending in hostile**

opposition, continuing to endure the taunts and insults (qal imperfect)) **nor will He eternally** (*wa la 'owlam*) **serve as a frustrated caretaker** (*natar* – tend to those who displease Him, maintaining the status quo as a disappointed and irritated observer, bearing resentment (qal imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:9)

Even though it will get far worse before it gets much better, the time of quarreling is nearly over. Yahowah has no interest in, nor motivation to, subject His preeminence to an unending stream of contentious arguments nor subject His sublime character to insults. Depending on whether or not you wish to be removed from or endure the Time of Ya'aqob's Troubles, you have until Taruw'ah in 2026 or 2027, perhaps 2028 at the latest, to make the Harvest or hope that by Kippurym in 2033 you will be able to resolve your conflicts with God.

When Yahowah returns with Dowd, neither will serve as “*natar* – frustrated caretakers over irritants clinging to the status quo.” Eternity is a celebration of family without foes.

Earlier, the rhetorical questions Dowd posed were presented in the second person, but now he has returned to first person plural and is making statements which would include all Covenant members...

**“It's not according to** (*lo' ka* – not based upon nor consistent with) **the ways we are misled and offensive** (*cheta' 'anahnuw* – our antagonistic actions) **that He acts and engages with us** (*'asah la 'anahnuw* – that He made us or works something out with us (qal perfect)), **nor according to our errant thinking, erroneous statements, or invalid opinions** (*lo' ka 'awon 'anahnuw* – nor our twisting the truth with our inaccurate beliefs, nor based upon our iniquity, neither the guilt we have incurred nor the pain we've inflicted by inadvertently

misleading others) **that He deals with us** (*gamal 'al 'anahnuw* – that He rears us nor repays us (qal perfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:10)

Even after investing half a lifetime observing the Towrah, we still don't understand the half of it, and there remain countless aspects of the world around us which we don't fully comprehend. Moreover, like Dowd, we are far from perfect, even when it comes to living up to the standard Yahowah has inspired us to uphold.

Fortunately, when it comes to our salvation and the continuance of our relationship, Yahowah is simply going to overlook these imperfections among His children. He will engage with us where we are right, offering us free reign to enjoy the process of exploration, contemplation, and communication.

There are some personal decisions Dowd made in his later years that we should all find troubling, and we've discussed them, but for his benefit and ours, Yahowah continued throughout most of his life to inspire him to do what he did best: reason and write! To the greatest extent possible, Yah works around our weaknesses while capitalizing on our strengths.

Beyond this, there is something marvelous being suggested here. God is going to deal with us, not based upon what we have said or done, but instead predicated upon what He has said and done. To capitalize, read the Towrah's presentation of the Miqra'ey and answer Yah's Invitations to be Called Out and Meet with Him.

We can actually learn from Moseh's mistakes and those of Dowd and capitalize upon how their issues were resolved. They were real, and their stories are told, blemishes and all, so that we might benefit from the example they provide, especially when it comes to walking with the God who spoke through them. Here we have the opportunity to grow beyond where they were

inspired to lead because God saw fit to share their stories and experiences with us.

Dowd's next three sentences tell the story of God's love for His children and what He has done and will do to keep us together. They speak of love beyond our comprehension, and mercy so far-reaching our rebellious nature becomes as distant as light is from darkness, as seven dimensions are from three, and as distant as the sun is from the Earth.

**“Indeed, for (ky) just as (ka – similar to, comparatively) the heavens and spiritual realm are elevated in scale and dimensions beyond our comprehension (gabah shamaym – the universe is bigger than we can envision, towering), above and beyond the material realm (‘al ha ‘erets – over the Earth), so too is His steadfast and enduring love, His unfailing generosity, and mercy (chesed huw’ – His magnanimous nature, unmitigated affection, and overwhelming desire to favor with benefits) towards those who respect and revere Him (‘al yare’ huw’ – for those who appreciate His astonishing character and awesome nature).”** (Mizmowr / Lyrics to be Sung / Psalm 103:11)

**As far as (ka rachaq – as distant and removed as) the sunrise in the east where its increasing light is from (mizrach min – the direction of the rising sun) the setting sun in the west where darkness follows (ma‘arab – the sunset with increasing darkness), so far removed from us (rachaq min ‘anahnuw – equally distant from us) are our revolting and rebellious behaviors (‘eth pesha’ ‘anahnuw – is that part of us which has been contrary to the way and in defiance of the standard).”** (Mizmowr / Lyrics to be Sung / Psalm 103:12)

**As a father (ka ‘ab – consistent with the way a parent, especially a dad) shows tender affection, genuine love, and forgiveness (racham – is kind and**

generous, favoring and forgiving (piel infinitive construct)) **for his children** (*'al benym*), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **forgives and genuinely loves, openhandedly favoring** (*racham* – is compassionate and merciful, generous and forgiving (piel perfect)) **those who respect Him** (*'al yare' huw'* – those who revere Him).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:13)

Here and elsewhere Dowd insinuates that he was cognizant that there were dimensions beyond his frame of reference and that the spiritual realm was four dimensions beyond the three he had experienced. This perspective on light and dimensionality goes a long way to explain who we are in relationship to God and what He’s going to do to mitigate our differences. Dowd also understood that light is the best way to resolve the darkness in our lives, because in its presence, mankind’s unenlightened machinations cease to exist, and we not only appear perfect, but are perfect.

While Dowd’s *Mashal* are presented as parental advice, throughout the *Mizmowr*, Yahowah is typically referenced by name or referred to simply as “*'elohym* – God.” But here, He is presented as our “Father” because it best describes the kind of love Yahowah is offering those who come to Him through the words of His beloved.

One of the many reasons Yahowah is so proud of Dowd, indeed enamored with him, is because he was one of us, a mere mortal, who figured it all out. If he could, we can – especially since Father and son shared how this was possible – enabling us to follow in his footsteps.

I’m often told by those who are too preoccupied or lazy to search for Yahowah through His words, that they



would have responded even more positively had God done for them what He did for Noah or 'Abraham, for Moseh and the Children of Yisra'el, even for Dowd felling the giant with a single stone. My reply is always the same: we have been offered far more than any of them.

We have access to the entirety of the *Towrah, Naby'*, *wa Mizmowr* along with the tools to translate and study Yah's testimony. We have the advantage of seeing the entire spectrum of history, from creation to the birth pangs preceding the Time of Ya'aqob's Troubles, and can, therefore, compare what Yah said to what has occurred and thereby prove His existence and validate His inspiration.

**"It is for certain (*ky* – without question) He is cognizant of (*yada'* – He is aware of and knows, He acknowledges and understands (*qal* perfect)) our inclinations and frame of reference, even the purpose for which we were created (*yetser 'anahnw* – our dimensional limitations and attributes, especially our ability to think and reason, our motivations and desires, our wants and needs, and of what and why we were formed), remembering that we are indeed (*zakar* – recalling and keeping in mind that) quite literally comprised of naturally-occurring earthen matter (*'aphar* – of small, fine, insignificant particles, like the powdery dust of the Earth)." (*Mizmowr* / Lyrics to be Sung / Psalm 103:14)**

God is energy and we are matter. Since the latter came from the former, we should not be surprised that they are actually the same thing – with our relative capacity being all that separates us. This is vividly explained by Albert Einstein's equation,  $E=mc^2$  – in which matter must be multiplied by the square of the speed of light  $2.99 \times 10^8$  meters/second, thereby differentiating our capabilities by a factor of

89,874,044,000,000,000 to 1. This extreme equivalence lies at the core of what God has promised to do to enrich, empower, and enlighten us. Aware of this difference, Yahowah has calibrated our interactions such that He values what we get right much more than what we get wrong frustrates Him. I suspect that this is what Dowd was suggesting when he wrote that God was slow to anger, and especially longsuffering with regard to His children.

With these insights stored for our enrichment, we are now confronted with something quite remarkable. Just as Yahowsha' quoted Dowd's 22<sup>nd</sup> Mizmowr to explain why the Spirit had abandoned him as he was fulfilling Passover as the Sacrificial Lamb, we are now coming to the realization that Yahowah drew inspiration from Dowd when he answered Yasha'yah's question in the midst of His prophetic portrayal encouraging us to get ready for His return. Specifically, Yahowah paraphrased Psalm 103:15-16 in the midst of what is now Yasha'yah 40, when providing a comparison between the fleeting nature of man's accomplishments and the enduring character of His Word.

While we do not know if Yasha'yah quoted from Dowd's Mizmowr in recognition that Yahowah had inspired them both, or if the repetition found in Yasha'yah 40 is the result of Yahowah inspiring His prophet to reaffirm the lyrics His beloved son had written three hundred years earlier, Yahowah clearly quoted Dowd just as would Yahowsha'. And if the lyrics of Dowd's songs are good enough for God, they are more than sufficient for us.

**“Mortal man’s** (*‘enowsh* – human beings) **days** (*yowmym huw’* – duration and time) **are like** (*ka* – can be compared to) **an abode of dried grass** (*chasyr* – dwelling like brown hay, needing water to live and grow).

**Like** (*ka* – similar to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **in the open and broad way** (*ha sadeh* – of the way which is spread out far and wide), **it therefore reflects the light and the scene around it** (*ken yatsyts* – it can give the impression of being brilliant and even flourish for a while, blossoming so as to appear awesome and grand, glistening like the reflection in a mirror).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:15)

**“Yet truthfully, when** (*ky* – indeed, surely as) **the Spirit** (*ruwach* – the feminine and maternal aspect of Yahowah’s nature) **passes over it** (*‘abar ba huw’* – extends Herself from the Source toward it), **then it is no more** (*wa ‘ayn huw’* – it is gone such that it no longer exists) **and its place** (*wa maqowm huw’* – its location and locale, its homes and offices, its orientations and habitats) **is no longer recognizable nor remembered** (*lo’ nakar huw’ ‘owd* – are not considered or acknowledged because they were mistaken and thus worthless, as these pretenders are forever without merit or value (hifil imperfect energetic nun)).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:16)

Yahowah gave us our mortal lives, freewill, a conscience, and the opportunity to know Him. While marvelous, our lives are fleeting, especially when focused on personal achievements and when they do nothing more than reflect the world around us.

The perspective being conveyed is that even man’s most cherished memorials, the flowery engraved plaques placed upon the graves of the dearly departed and upon trophies commemorating seminal achievements, won’t stir memory or sentiment. To be gone is to be forgotten. And that is the way it must be for those who move on to live happily ever after. To be anguished over the loss of

loved ones, or too tormented by mankind's hellacious abusive conduct, would take the joy out of living. We will, therefore, remember the beautiful and forget the unpleasant.

There will, however, be some constants as we turn the page from mortal to immortal. Yah's enduring love, our continuing respect, His commitment to doing what is right, and our devotion to the Covenant family, among them. Closely examining and carefully considering the directions Yahowah has provided regarding the terms and conditions of His Covenant, and responding appropriately, will be something we will all share.

**“But (wa) the steadfast and enduring love, the unfailing generosity and mercy (*chesed* – the magnanimous nature, unmitigated affection, and overwhelming desire to favor, lavishing with benefits) of Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) is forever and ever, enduring eternally and without end (*min ‘owlam ‘ad ‘owlam* – is everlasting and perpetual) for those who respect and revere Him (*‘al yare’ huw’* – enabling those who appreciate His awesomeness to draw near) with His vindication and righteousness (*tsadaqah huw’* – His commitment to doing what is correct and acquitting, honest and fair, beneficial and prosperous, both just and right) on behalf of His children’s children (*la ben ben*) (103:17) for those who observe (*la shamar* – approaching those who closely examine and carefully consider, focusing upon and thinking about) His Covenant (*beryth huw’* – His Family-Oriented Relationship, His household and home, His familial agreement and contract, His binding oath and promise) and who remember (*wa la zakar* – who are mindful) to act upon and engage in (*la ‘asah hem* – carrying out and**

putting into effect (qal infinitive construct)) **His directions and instructions** (*piquwdym huw'* – His written records and advice, His precepts, procedures, and principles, His values and philosophy, and especially the guidance regarding His terms and conditions).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:18)

Since God is unchanging, the nature of our relationship with Him pivots upon our willingness to be observant. It is the only way for us to know who Yahwah is, what He is offering, and what He expects in return. The purpose of life and our highest calling is to be part of His Covenant Family.

For this to occur, we must come to realize that Yah’s mercy and enduring love is directed toward those who come to know Him by name, toward those who respect who He is and what He has said and done, and toward those who seek to be right about Him such that they can appreciate and accept the conditions of the Covenant.

I have at times struggled to understand why Dowd didn’t enumerate or explain the purpose of each of the Covenant’s five requirements or elaborate on the benefits, why he didn’t reveal the symbolism behind each of the seven Miqra’ey or emphatically state their specific purpose, much less discuss how they are all interrelated. Long before we came to appreciate Dowd’s unique role in the revelation of the relationship our Heavenly Father intended, we had gone well beyond what Yah had inspired His son to convey – at least as it applies to the “*piquwdym* – directions and instructions” associated with the “*beryth* – Covenant” and “*miqra’ey* – Invitations to be Called Out and Meet” with God. And Dowd, placed in the center of time, didn’t correlate God’s timeline with the events which had and would occur. Since Dowd’s inspiration and intelligence are well beyond ours, this disparity in what we have come to share deserves a thoughtful explanation.

And while I think I may know the answer, if it's true, it makes me very uncomfortable. What if the answer is that Yahowah didn't want His plan enumerated and summarized, and instead revealed everything we would need to know to figure it all out without handing it to us on a silver platter? If that is the reason Dowd didn't share what I have written, then either I have gone too far in making participation in the Covenant too easy, such that undesirable individuals might sneak in and spoil eternity, or it's an issue of timing.

Had it not been for five things, I might have withdrawn my enumerating and summarizing assessments. First and foremost, since Yahowah's testimony is irrefutable, my conclusions, based upon a rational analysis of it are sound. Right is right – and that is all He asks of us. It is what made Dowd, *dowd*.

Second, having never actually comprised a summary of Yah's plan, nor even considered simplifying His message, and as one so enamored with Yah's Word that he is considered more verbose than trite, I don't think that I've made it too easy.

Third, most of the many thousands of insights we have derived from Yah's Word are unique in the sense that rather than building off of what other men have discerned, we have been inspired by the One who inspired the prophets. And all of these profoundly important revelations, from the first to the last, are consistent with Yah's nature and resonate within those of us who know Him. Following in the footsteps of Dowd, we have come to know, understand, appreciate, and share countless insights no one has contemplated for thousands of years.

Fourth, we are the first since Dowd to assess and explain the importance of the role Dowd, Yahowah's *Dowd ben* | Beloved son, *Mashyach* | Anointed Messiah, *Mizmowr Naby'* | Lyricist and Prophet, *Melek* | King,

*Tsemach* | Branch, *Ra'ah* | Shepherd, and *Kaph* | Hand, plays in revealing the nature of the relationship God is offering and how to achieve it. More relevant still, we are the first to apprehend and fully appreciate that it is Dowd who is calling Yisra'el and Yahuwdah back home. He is in so many ways more relevant and important than Yahowsha'. And we uncommonly have discovered the relevance of Dowd versus Sha'uwl, and how he is the antidote for the plague of death that has become Christianity.

Fifth, the affirmation that we are where we ought to be, doing what we should be doing, was provided with the prophetic pronouncements regarding the *choter* | insignificant twig and *nec* | sign. And now we have the even more emphatic confirmation with the *nakry* – observant and discerning foreigner. Therefore, it is more likely a matter of different roles for different times.

So while I have enumerated and explained what Dowd has made possible for us to know, my hope is that I have made the journey through this analysis far too difficult for those dulled by religion and yet accessible to the Chosen People whom Yahowah is calling home. If you are Yisra'el or Yahuwdy, the intellect that stirred Dowd to be the most articulate man in human history has been passed on to you genetically such that you have the capacity to read and understand what this lowly *choter* and curious *nakry* has learned and scribed on Yahowah's *nec* | banner.

This said, I ought not have worried. You see, *chesed* | mercy is written  $\text{𐤇} \text{𐤍} \text{𐤃}$  in paleo-Hebrew, telling us that there is a fence comprised of thorns outside of the doorway of God's home, keeping the unwanted out and the family safe.

Here is yet another example of the Mashyach's brilliance...

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has prepared and established** (*kuwn* – formed, fashioned, and supports (hifil perfect)) **His throne** (*kise’ huw’* – His place of authority and seat of honor) **in the spiritual realm of the heavens** (*ba ha shamaym*) **with His realm** (*wa malkuwth huw’* – His authority, power, and influence) **serving as a proverb, revealing what He and it is like by drawing pictures with words** (*mashal* – communicating by way of visual and verbal comparisons to reveal who has ultimate dominion (qal perfect)) **in everything** (*ba ha kol* – and everywhere).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:19)

Painting pictures with words is something Yahowah is particularly adept at, as was His favorite son. Heaven is a perfect example. Using terms common to our three-dimensional material existence, Yahowah’s prophets have tried to describe its spectacular appearance. But frankly, it’s well beyond our current comprehension, as far removed from what we can perceive as three dimensions are from seven.

That being the case, Yahowah has composed a familiar picture that few appreciate. Heaven is like the Garden of Eden. Consider what happened there, and then expand the size of that Garden to the size of the universe – 93 billion light-years in diameter – and you’ll appreciate what it will be like to campout with Yahowah and other Covenant members throughout time and space. We will still be guided by His words, even His *towrah* | teachings which will then be integrated within us. We will still observe the Shabat and attend the Miqra’ey, celebrating both as they were intended. But we will no longer have to endure any form of religion or politics, lies or liars, abuse or abusers.



Dowd was obviously familiar with Yahowah's *mal'ak* | messengers. And so he has correctly described their nature and purpose. They have been programmed to follow orders, to listen to what Yahowah has to say and then do it. They are essentially very powerful, very capable, implements. They convey God's intent and keep those He loves safe.

**“His heavenly messengers and spiritual implements** (*mal'ak* – His envoys and representatives, ambassadors and functionaries, those dispatched and deputized to do His bidding), **have been commanded to convey your support for the benefit of** (*barak* – since you have been ordered to do so, commend and extol the marvelous nature, seeking to communicate the blessings and benefits associated with (piel imperative – while this mood is typically an expression of second-person volition, it can be used to express an imperative, or command, which in this case is appropriate, and further, in the piel stem, the subject is revealing the way the object engages at His direction)) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation).

**His mighty ones who serve as His forceful representatives** (*gibowr huw'* – those who serve as His mighty warriors, valiant militia, defensive troops, and His impactful implements operating within His structured militaristic command and control regimen where His orders are carried out), **those with the authority and the potential to project His power** (*koach* – those with His resources and qualifications, given ability and functionality), **act upon** (*'asah* – to go to work and carry out, making known by performing as specified, expending the energy to bring about and effect (qal participle)) **His Word** (*dabar huw'*) **by actually listening to** (*la shama'* – by drawing near and hearing

(qal infinitive construct)) **the sound** (*qowl* – the voice projecting) **of His speech** (*dabar huw'*).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:20)

**“All of His spiritual implements and heavenly representatives** (*kol tsaba' huw'* – each one of those who projects His influence, protects His interests, and who fight His foes, including all who act on His behalf by carrying out His orders) **must do as you have been commanded, consistently conveying your support for the benefit of** (*barak* – since you have been ordered to do so, commend and extol the marvelous nature, seeking to communicate the blessings and benefits associated with (piel imperative – again, while this mood is typically an expression of second-person volition, it can be used to express an imperative, or command, which in this case is appropriate, and further, in the piel stem, the subject is revealing the way the object will engage at the subject’s direction)) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **attending to and serving Him** (*sharath* – performing a service and rendering assistance as commanded while ministering to His interests (piel participle)) **by working to achieve, engaging in, acting upon, and doing** (*asah* – who engage, performing based upon (qal participle)) **His will** (*ratsown huw'* – His desire, His wishes and pleasure, what the One who actually has a choice views as acceptable and approves).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:21)

Although I am fortunate to be in the company of a woman whose appearance and attitude are angelic, the *mal'ak* are not pretty, sweet girls with wings. They are neither loving nor sexual. As energy-based beings, however, they are enormously powerful when they project the force of the spiritual realm. Yahowah refers to

them collectively as *tsaba'* – which denotes an efficient and effective command and control organizational structure similar to what we would find in a disciplined military, where the freewill of every soldier is sacrificed to achieve the will of the one deploying them. Further, *mal'ak* are eternal and able to travel between the dimensions.

Recognizing the nature and purpose of the *mal'ak*, Dowd will likely be giving them directions during his millennial kingdom. And in this statement, he may well be explaining how they operate so that we might better understand how to deploy them should that be necessary. They are tools, serving Yahowah and His Family.

**“Choose to appreciate and acclaim** (*barak* – of your own freewill, commend, laud and extol, being grateful for the marvelous nature of, while seeking to share the blessings and benefits associated with (piel imperative – choose to engage with Yahowah such that His love is reciprocated)) **everything Yahowah has done and will do** (*מלך מלך kol ma'aseh huw'* – all of the works of Yah, every one of His accomplishments) **in all of the places** (*ba kol maqowm*) **His influence is felt and He is clearly known** (*memshalah huw'* – He is prominent, understood, and distinguished).

**My soul** (*nepesh* ‘any – my consciousness) **commends and adores** (*barak* – appreciates and acclaims, is thankful for the goodness of, seeking to enjoy and share the blessings and benefits (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated)) **its association with** (*'eth*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:22)

It is surprising, but nonetheless true, that one of Yah's most strident criticisms of mankind is that very few of us are aware of what He has done on our behalf. The work of Yah is so seldom considered that if you were to ask random individuals to list His most important deeds, most would not recognize His name, and the few who might, would be clueless as to what He has achieved. And that is ironic because those who seek to worship God and who claim to know Him, haven't invested the time to listen to anything He has to say.

By contrast, Dowd's words resonate throughout time because he came to know before he professed his admiration. He was right, true, and genuine, even appreciated, where the faithful are not.

If only the places where Yahowah was clearly known and His influence was felt were many, what a wonderful world it would be. It is our mission, therefore, to share with those of you investing the time to read these books, so that you too can benefit from His influence in your life. And no one was better at this than Dowd.

That said, Dowd did not write, and we should not speak, to the world at large. There is no reason to strain our voices or dissipate our effect. We, and that would include, Dowd, Yahowah, and His prophets, seek to convey His testimony to receptive ears and open minds.

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