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| <p>ו בְּדָבַר יְהוָה שָׁמַיִם נִעְשׂוּ וּבָרוּחַ פָּיו כָּל-צְבָאָם: ז פָּנָס פָּנָד מִי הָיָם נִתְּן בְּאֲצָרוֹת תְּהוֹמוֹת: ח יִירָאוּ מִיְהוָה כָּל-הָאָרֶץ מִמָּנּוּ יְגוּרוּ כָּל-יֹשְׁבֵי תְּבֵל: ט כִּי הוּא אָמַר וַיְהִי הוּא-צִנָּה וַיֵּעַ־ מַד: י יְהוָה הִפִּיר עֲצַת גּוֹיִם הִנְיָא מִחֲשָׁבוֹת עַמִּים: יא עֲצַת יְהוָה לַעֲוֹ־ לָם תִּעְמַד מִחֲשָׁבוֹת לְבוֹ לְדַר וְדַר: יב אֲשָׁרֵי הַגּוֹי אֲשֶׁר-יְהוָה אֱלֹהָיו הָעַם פָּחַר לְנַחֲלָה לּוֹ: יג מִשָּׁמַיִם הִבִּיט יְהוָה רָאָה אֶת-כָּל-פְּנֵי הָאָדָם: יד מִמָּכּוֹן-שָׁבָתוֹ הִשְׁגִּיחַ אֶל כָּל- יֹשְׁבֵי הָאָרֶץ: טו הַיִּצָּר יַחַד לְבָם הַמָּבִין אֶל-כָּל-מַעֲשֵׂיהֶם: טז אֵין הַמְלִיךְ נוֹשָׁע בְּרָב-חַיִל גְּבוּר לֹא-יִנְצֵל בְּרָב-כֹּחַ: יז שֶׁקֶר הַסּוֹס לְתַשׁוּעָה וּבְרָב חַיִּלוֹ לֹא יִמְלֹט: יח הִנֵּה עֵין יְהוָה אֶל-יִרְאָיו לְמִינְחָלִים לְחֻסְדּוֹ: יט לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בְּרָעֵב: כ נַפְשָׁנוּ חֲפָתָה לִיהוָה עֲזָרְנוּ וּמִגִּנּוּ הוּא: כא כִּי-בוֹ יִשְׁמַח לְבָנוּ כִּי בָשָׂם קָדְשׁוֹ בְּטַחְנוּ: כב הִי-חֻסְדָּךְ יְהוָה עֲלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:</p> | <p>ו במילא דיהוה שמיא איתעביי דו וברוחא דפומיה כל חיליהון: ז דמכניס היך זיקא מוי דימא יהביי נון באפותיקי תהומיא: ח וידחלון דחולו מן קדם יהוה כל יתבי ארעא מיניה ירתתון כל דיירי יתבי תבל: ט מטול ארום דהוא אמר והוי הוא פקיד ואיתקיים: י יהוה תבר מלכת עממא בטיל מחשבת אומיאי: יא מלכתא דיהוה לעלמא קיימא מד- שבת ליביה לדרי דריא: יב טובוי דגברא לבר נשא דיהוה אלהיה עמא די בחר איתבעי לאחסנא ליה: יג מן שמיא איסתכל אודיק יהוה חמא ית כל בני נשא: יד ממדור בית מותביה אודיק איסתכל לות כל יתבי ארעא: טו די ברא יתהון מכוון כחדא לבהון ומתביין ומתבונן לכל עובדיהון: טז לית מלכא מתפריק בסגעי חילותיה חילא גיברא לא מתפצי בסגעי חיי- ליה תוקפא: יז שקרא סוסא לפור- רקנא ובסגעי תוקפיה לא משתזיב: יח הא עינא דיהוה מסתכלין לדחלין מניה לסברין לטיבותיה: יט למ- פצי ממותא נפשהון ולקיימותהון באולצנא: כ נפשנא מסתכיא לפור- רקנא דיהוה סעודנא ותריסנא הוא: כא ארום במימריה יחדי ליבנא מטול דבשום קודשיה איתרחיצנא: כב יהי טובך יהוה עלנא היכמה דס- ברינן דסברנא עלך:</p> | <p>33:6 τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν 33:7 συνάγων ὡς ἄσκον ὕδατα θαλάσσης τιθεὶς ἐν θησαυροῖς ἀβύσσους 33:8 φοβηθήτω τὸν κύριον πᾶσα ἡ γῆ ἀπ’ αὐτοῦ δὲ σαλευθήτωσαν πάντες οἱ κατοικοῦντες τὴν οἰκουμένην 33:9 ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν 33:10 κύριος διασκεδάξει βουλὰς ἔθνων ἄθετεῖ δὲ λογισμοὺς λαῶν καὶ ἄθετεῖ βουλὰς ἀρχόντων 33:11 ἡ δὲ βουλή τοῦ κυρίου εἰς τὸν αἰῶνα μένει λογισμοὶ τῆς καρδίας αὐτοῦ εἰς γενεὰν καὶ γενεὰν 33:12 μακάριον τὸ ἔθνος οὗ ἐστὶν κύριος ὁ θεὸς αὐτοῦ λαός ὃν ἐξελέξατο εἰς κληρονομίαν ἑαυτῷ 33:13 ἐξ οὐρανοῦ ἐπέβλεψεν ὁ κύριος εἶδεν πάντας τοὺς υἱοὺς τῶν ἀνθρώπων 33:14 ἐξ ἐτοίμου κατοικητηρίου αὐτοῦ ἐπέβλεψεν ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν 33:15 ὁ πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν ὁ συνιεὶς εἰς πάντα τὰ ἔργα αὐτῶν 33:16 οὐ σφίζεται βασιλεὺς διὰ πολλὴν δύναμιν καὶ γίγας οὐ σωθήσεται ἐν πλήθει ἰσχύος αὐτοῦ 33:17 ψευδῆς ἵππος εἰς σωτηρίαν ἐν δὲ πλήθει δυνάμεως αὐτοῦ οὐ σωθήσεται 33:18 ἰδοὺ οἱ ὀφθαλμοὶ κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν τοὺς ἐλπίζοντας ἐπὶ τὸ ἔλεος αὐτοῦ 33:19 ῥύσασθαι ἐκ θανάτου τὰς ψυχὰς αὐτῶν καὶ διαθρέψαι αὐτοὺς ἐν λιμῷ 33:20 ἡ ψυχὴ ἡμῶν ὑπομένει τῷ κυρίῳ ὅτι βοηθὸς καὶ ὑπερασπιστὴς ἡμῶν ἐστὶν 33:21 ὅτι ἐν αὐτῷ εὐφρανθήσεται ἡ καρδία ἡμῶν καὶ ἐν τῷ ὀνόματι τῷ ἀγίῳ αὐτοῦ ἠλπίσαμεν 33:22 γένοιτο τὸ ἔλεός σου κύριε ἐφ’ ἡμᾶς καθάπερ ἠλπίσαμεν ἐπὶ σέ</p> |
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| <p>Tehillim / Psalms 33 33:1 Sing for joy in the Lord, O you righteous ones; Praise is becoming to the upright. 33:2 Give thanks to the Lord with the lyre; Sing praises to Him with a harp of ten strings. 33:3 Sing to Him a new song; Play skillfully with a shout of joy. 33:4 For the word of the Lord is upright, And all His work is done in faithfulness. 33:5 He loves righteousness and justice; The earth is full of the lovingkindness of the Lord. 33:6 By the word of the Lord the heavens were made, And by the breath of His mouth all their host. 33:7 He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. 33:8 Let all the earth fear the Lord; Let all the inhabitants of the world stand in awe of Him. 33:9 For He spoke, and it was done; He commanded, and it stood fast. 33:10 The Lord nullifies the counsel of the nations; He frustrates the plans of the peoples. 33:11 The counsel of the Lord stands forever, The plans of His heart from generation to generation. 33:12 Blessed is the nation whose God is the Lord, The people whom He has chosen for His own inheritance. 33:13 The Lord looks from heaven; He sees all the sons of men; 33:14 From His dwelling place He looks out On all the inhabitants of the earth, 33:15 He who fashions the hearts of them all, He who understands all their works. 33:16 The king is not saved by a mighty army; A warrior is not delivered by great strength. 33:17 A horse is a false hope for victory; Nor does it deliver anyone by its great strength. 33:18 Behold, the eye of the Lord is on those who fear Him, On those who hope for His lovingkindness, 33:19 To deliver their soul from death And to keep them alive in famine. 33:20 Our soul waits for the Lord; He is our help and our shield. 33:21 For our heart rejoices in Him, Because we trust in His holy name. 33:22 Let Your lovingkindness, O Lord, be upon us, According as we have hoped in You. (NASB)</p> | <p>Toviyah / Psalms Chapter 33 33:1 Give praise, O righteous, in the presence of the Lord; praise is seemly for the upright. 33:2 Give thanks in the presence of the Lord with the lyre; with the harp of ten strings give him praise. 33:3 Give praise in the presence of the Lord with a new song; praise well with a shout. 33:4 For the word of the Lord is right, and all his deeds are reliable. 33:5 He loves righteousness and justice; the goodness of the Lord fills the earth. 33:6 By the word of the Lord were the heavens made; and by the breath of his mouth, all their armies. 33:7 Who gathers as in a bottle the waters of the sea; he puts them in the treasuries of the deeps. 33:8 In the presence of the Lord all who dwell on the earth will be afraid; all the inhabitants of the world will tremble because of him. 33:9 Because he says it, and it is; he commanded, and it took place. 33:10 The Lord shattered the counsel of the Gentiles, frustrated the plans of the nations. 33:11 The counsel of the Lord stands forever, the thoughts of his heart for all generations. 33:12 Happy is the man whose god is the Lord, the people that he chose for his inheritance. 33:13 From heaven the Lord looked, he saw all the sons of men. 33:14 From the residence of his dwelling he looked out at all the inhabitants of the earth. 33:15 Who created them, forming their heart together, and discerning all their deeds. 33:16 The king is not redeemed by the abundance of his forces; the warrior is not saved by the abundance of his strength. 33:17 The horse is deceitful for redemption; and by the abundance of its strength one is not saved. 33:18 Behold, the eye of the Lord sees those who fear him, those who hope for his kindness. 33:19 To save their soul from death, and to keep them alive in famine. 33:20 Our soul looks for the redemption of the Lord; he is our help and shield. 33:21 For our heart will rejoice in his word, because in his holy name we have placed our trust. 33:22 May your goodness be upon us, O Lord, as we have put our hopes in you. (EMC)</p> | <p>Psalmoi / Psalms 33 33:1 Rejoice in the Lord, ye righteous; praise becomes the upright. 33:2 Praise the Lord on the harp; platy to him on a psaltery of ten strings. 33:3 Sing to him a new song; play skillfully with a loud noise. 33:4 For the word of the Lord is right; and all his works are faithful. 33:5 He loves mercy and judgment; the earth is full the mercy of the Lord. 33:6 By the word of the Lord the heavens were established; and all the host of them by the breath of his mouth. 33:7 Who gathers the waters of the sea as in a bottle; who lays up the deeps in treasuries. 33:8 Let all the earth fear the Lord; and let all that dwell in the world be moved because of him. 33:9 For he spoke, and they were made; he commanded, and they were created. 33:10 The Lord frustrates the counsels of the nations; he brings to nought also the reasonings of the peoples, and brings to nought the counsels of princes. 33:11 But the counsel of the Lord endures for ever, the thoughts of his heart from generation to generation. 33:12 Blessed is the nation whose God is the Lord; the people whom he has chosen for his own inheritance. 33:13 The Lord looks out of heaven; he beholds all the sons of men. 33:14 He looks from his prepared habitation on all the dwellers on the earth; 33:15 who fashioned their hearts alone; who understands all their works. 33:16 A king is not saved by reason of a great host; and a giant shall not be delivered by the greatness of his strength. 33:17 A horse is vain for safety; neither shall he be delivered by the greatness of his power. 33:18 Behold, the eyes of the Lord are on them that fear him, those that hope in his mercy; 33:19 to deliver their souls from death, and to keep them alive in famine. 33:20 Our soul waits on the Lord; for he is our helper and defender. 33:21 For our heart shall rejoice in him, and we have hoped in his holy name. 33:22 Let thy mercy, O Lord, be upon us, according as we have hoped in thee. (LXX)</p> |
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David opens *Tehillim / Psalms 32* saying רַנְּנוּ צְדִיקִים בַּיהוָה לְיִשְׁרָאֵל נְאֻם הַלֵּלָהּ: 33:1 *Sing for joy in the Lord, O you righteous ones; Praise is becoming to the upright. (NASB)* According to David, the righteous are to cry out, shout for joy (רַנְּנוּ) in the Lord because this is beautiful (נְאֻם) to the upright (*those whose ways are straight*). This kind of joy and shouting for the Lord is also mentioned in *Isaiah 52:9*.

Isaiah 52:3-11

52:3 *For thus says the Lord, 'You were sold for nothing and you will be redeemed without*

money.' 52:4 For thus says the Lord God, 'My people went down at the first into Egypt to reside there; then the Assyrian oppressed them without cause. 52:5 'Now therefore, what do I have here,' declares the Lord, 'seeing that My people have been taken away without cause?' Again the Lord declares, 'Those who rule over them howl, and My name is continually blasphemed all day long. 52:6 'Therefore My people shall know My name; therefore in that day I am the one who is speaking, 'Here I am.' 52:7 How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, 'Your God reigns!' 52:8 Listen! Your watchmen lift up their voices, They shout joyfully together; For they will see with their own eyes When the Lord restores Zion. 52:9 Break forth, shout joyfully together, You waste places of Jerusalem; For the Lord has comforted His people, He has redeemed Jerusalem. 52:10 The Lord has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our God. 52:11 Depart, depart, go out from there, Touch nothing unclean; Go out of the midst of her, purify yourselves, You who carry the vessels of the Lord. (NASB)

כִּי-כֹה אָמַר יְהוָה חֲנַם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגְאָלוּ: ד כִּי כֹה אָמַר אֲדֹנָי יְהוִה מִצְרַיִם יָרַד-עַמִּי בְּרֵאשִׁיטָה לְגוֹר שָׁם וְאֲשׁוּר בְּאָפֶס עֲשָׂקוּ: ה וְעַתָּה מִי [מֵה] -לִי-פֹה נָא-יְהוָה כִּי-לָקַח עַמִּי חֲנַם מִשְׁלוֹ [מִשְׁלִיו] יְהִילִילוּ נָא-יְהוָה וְתִמִּיד כָּל-הַיּוֹם שְׁמִי מִנְאָץ: ו לָכֵן יִדַע עַמִּי שְׁמִי לָכֵן בַּיּוֹם הַהוּא כִּי-אֲנִי-הוּא הַמְדַבֵּר הַגָּבִי: ז מֵה-נָּאוּ עַל-הַהָרִים רַגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם מְבַשֵּׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה אִמַר לְצִיּוֹן מְלֶךְ אֱלֹהֶיךָ: ח קוֹל צְפִינָה נְשָׂאוּ קוֹל יַחְדָּו רִנְנוּ כִּי עֵינַי בְּעֵינַי יִרְאוּ בְּשׁוֹב יְהוָה צִיּוֹן: ט פִּצְחוּ רִנְנוּ יַחְדָּו חֲרָבוֹת יְרוּשָׁלַם כִּי-נַחֵם יְהוָה עַמּוֹ גָּאֵל יְרוּשָׁלַם: י חֲשַׁף יְהוָה אֶת-זְרוּעַ קַדְשׁוֹ לְעֵינַי כָּל-הַגּוֹיִם וְרָאוּ כָל-אֶפְסֵי-אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ: יא סוּרוּ סוּרוּ צְאוּ מִשָּׁם טָמֵא אֶל-תִּגְעוּ צְאוּ מִתּוֹכָהּ הִבְרוּ נִשְׂאֵי כְלֵי יְהוָה:

Notice how the shouting of joy is connected to the redemption and salvation of the Lord. All of the nations will know the salvation that God has provided. David calls the righteous ones (צַדִּיקִים), those whose ways are upright and straight (לְיִשְׁרָיִם) to give praise to the Lord, the Lord God provides all things and we are to rejoice before Him. According to the Scriptures, the Hebraic way of thinking shows our lives are to be holy and separate for the Lord and that man is of great value to God and to each other. This is illustrated in *Devarim / Deuteronomy 26:5-10* for example, we are to bring the first produce of the ground to the Lord in worship, praise, and rejoicing.

Devarim / Deuteronomy 26:5-10

26:5 'You shall answer and say before the Lord your God, 'My father was a wandering Aramean, and he went down to Egypt and sojourned there, few in number; but there he became a great, mighty and populous nation. 26:6 'And the Egyptians treated us harshly and afflicted us, and imposed hard labor on us. 26:7 'Then we cried to the Lord, the God of our fathers, and the Lord heard our voice and saw our affliction and our toil and our oppression; 26:8 and the Lord brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders; 26:9 and He has brought us to this place and has given us this land, a land flowing with milk and honey. 26:10 'Now behold, I have brought the first of the produce of the ground which You, O Lord have given me.' And you shall set it down before the Lord your God, and worship before the Lord your God; (NASB)

פרשת כי תבוא ספר דברים פרק כו פסוק ה-י

ה וְעַנִּיתָ וְאָמַרְתָּ לִפְנֵי | יְהוָה אֱלֹהֶיךָ אֶרְמִי אֲבֹד אֲבִי וַיֵּרַד מִצְרַיִמָה וַיִּגְר שָׁם בְּמַתִּי מְעַט וַיְהִי-שָׁם לְגוֹי גָדוֹל עֲצוּם וְרַב: ו וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה: ז וּבִצְעַק אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קוֹלָנוּ וְאֶת-עֲנִינּוּ וְאֶת-עֲמָלָנוּ וְאֶת-לַחֲצוֹנוּ: ח וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד

תְּזַקֶּה וּבִזְרַע נְטוּיָהּ וּבַמָּרָא גְדֹל וּבְאֲתוֹת וּבַמִּפְתִּים: ט וַיִּבְאֲנוּ אֶל-הַמָּקוֹם הַזֶּה וַיִּתֵּן-לָנוּ אֶת-הָאָרֶץ
 הַזֹּאת אָרֶץ זָבַת חֶלֶב וּדְבָשׁ: י וְעַתָּה הִנֵּה הַבְּאֲתֵי אֶת-רְאִשֵׁי פְרֵי הָאֲדָמָה אֲשֶׁר-נָתַתָּה לִּי יְהוָה
 וְהִנְחֹתוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ:

Based on these scriptures, the Hebrew way of life was not a list of ethics and codes or lofty ideas (Greek thinking). The religious way of life was an earthly journey where we lived and interacted with God on a daily basis. The Scriptures say: “Thy word is a light to ones path” (*Tehillim / Psalms 119:105*), we are also told: “in all thy ways acknowledge Him and He will direct your path” (*Mishley / Proverbs 3:6*), Yeshua also said ¹³Εἰσελάθατε διὰ τῆς στενῆς πύλης: ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι’ αὐτῆς: “*broad is the path to destruction and narrow is the way to life*” (*Matthew 7:13*), and the apostle James says in *James 2:21* ²¹Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; “*we are justified by our works.*” Both David and Yeshua taught that our “ways” are known by God, that our “walk” before the Lord is very important in this life and we need to be aware of what we do because everything we do is spiritual, there is a spiritual connection. The Hebrew translation of the Apostolic Writings states that the people were amazed, astonished by Yeshua’s Torah (*Mark 1:22*). The English translation says that they were amazed / astonished at his teaching. This is translated from the Greek word διδασχῆ meaning “*instruction or teaching.*” Translating the Greek into Hebrew, the Greek word διδασχῆ (*didaxe*) is translated as תורה. The Hebrew language says that they were amazed at Yeshua’s Torah (*teaching/instruction*). This provides us with an interesting understanding on the word “Torah” (תורה) and those who David calls the righteous ones (צַדִּיקִים), those whose ways are upright and straight (לִישָׁרִים) who are to give praise to the Lord. Those who are called the righteous ones who walk upright and straight do so according to God’s Word (instruction, the Torah).

David continues saying ב הודו ליהוה ככנור כנגל עשׂור זמרו-לו: ג שירו לו שיר חדש היטיבו נגן בתרועה: ד כִּי-יִשָּׁר דְּבַר-יְהוָה וְכָל-מַעֲשָׂיו בְּאֱמוּנָה: ה אֱהָב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ: ו בְּדָבַר הַזֶּה תִּשְׁבַּח: 33:2 Give thanks to the Lord with the lyre; Sing praises to Him with a harp of ten strings. 33:3 Sing to Him a new song; Play skillfully with a shout of joy. 33:4 For the word of the Lord is upright, And all His work is done in faithfulness. 33:5 He loves righteousness and justice; The earth is full of the lovingkindness of the Lord. 33:6 By the word of the Lord the heavens were made, And by the breath of His mouth all their host. (NASB) All glory belongs to the Lord because He is holy, righteous, and just, and is the One who gives us life. David says that the Lord loves righteousness and justice and that the word of the Lord is upright. In the study of the Psalms, David has written about “*the way of the wicked*” and “*the paths of righteousness*” such as is described in *Tehillim / Psalms 1* א אֲשֶׁר-יֵהְיֶה אֲשֶׁר לֹא הֵלֵךְ: א (בַּעֲצַת רְשָׁעִים וּבְדַרְךָ חֲטָאִים לֹא עָמַד וּבְמוֹשָׁב לְצִים לֹא יָשָׁב: א). We have been called to walk in righteousness and justice and holiness according to God’s Word. During Yeshua’s ministry, take note that he did not ask people “*what they believed.*” Rather, he asked “*what they did*” and said “*go and sin no more.*” Yeshua spoke parables based on what one has done because what we do is connected to our lives spiritually simply because the Lord is living and working in and through us by the power of His Spirit. James wrote in *James 1:27* ²⁷θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου. 1:27 *Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.* (NASB) and therefore true religion is not what one “*thinks*” but what one does (see also *Matthew 25:31-40*). Both Faith and actions work together to produce a life that is lived for the Lord. Does Christianity teach that once we believe in Jesus we do not have to obey God or His Word? Based on some discussions with people, that depends upon the kind of questions that are asked (i.e. faith alone... What does Scripture say about “*faith alone?*”). According to Parashat Chayei Sarah (*Bereshit / Genesis 23:1-25:18*) Eleazar realized the importance of his name (אֵלְעָזָר *consists of two words, אֵלִי meaning “my God” and עֲזָרָה meaning “helps.”*) and that the God of Abraham is awesome, mighty, and will help him in his task

to find a wife for Isaac. Therefore, Eleazar prays saying **הִנֵּה אֲנֹכִי נֹצֵב עַל-עַיִן הַמַּיִם וְהִנֵּה הָעֵלְמָה הַיְצִיאַת לְשֶׂאֵב** *“behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, ‘Please let me drink a little water from your jar’;”* in *Bereshit / Genesis 24:43*. According to these Scriptures, the Lord prepared the minds and lives of those involved for the selection of Isaac’s wife and allowed everything to occur in the proper order so that Eleazar would know that he had found God’s choice for a wife. This happens today too, for those who trust and obey God. The Lord prepares the way for each of us to do the tasks that He has for us to do for Him. The question though is whether we are willing to walk in the way the Lord has prepared for us? Eleazar relied upon God’s promises in *Bereshit / Genesis 24:42* **מִבַּיְתֵי הַיּוֹם אֶל-הָעַיִן וְאָמַר יְהוָה אֱלֹהֵי אֲדֹנָי אֲבָרְכֶם אִם-יִשְׁדֶּה-נָּא מִצְּלִיחַ דְרַפְי** (אֲשֶׁר אֲנֹכִי הִלֵּךְ עֲלֶיךָ) let’s take this as an example for us, that we too need to remember God’s promises to us and be willing to take the path that He has set before us.

The Aramaic Targum (Pseudo Jonathan) and the Septuagint (Greek Translation) say the following:

Aramaic Targum (Pseudo Jonathan)

Tehillim / Psalms 33:1-6

33:1 Give praise, O righteous, in the presence of the Lord; praise is seemly for the upright. 33:2 Give thanks in the presence of the Lord with the lyre; with the harp of ten strings give him praise. 33:3 Give praise in the presence of the Lord with a new song; praise well with a shout. 33:4 For the word of the Lord is right, and all his deeds are reliable. 33:5 He loves righteousness and justice; the goodness of the Lord fills the earth. 33:6 By the word of the Lord were the heavens made; and by the breath of his mouth, all their armies. (EMC)

א שִׁבְחוּ צְדִיקֵי אֱדָמָה יְהוָה לְתַרְיִצֵי יְאִי שִׁבְחַתָּא שִׁבְחָא: ב אֹדִיאֵי קִדְמָה יְהוָה בְּכִנְרָא בְּנִבְלָא דְעִסְרְתֵי נִימִין שִׁבְחוּ לֵיהּ: ג שִׁבְחוּ קִדְמָה יְהוָה שִׁירְתָּא חֲדָתָא אוּטִיבֵי לְשִׁבְחָא לְנִגְנָא בִּיבְבָא: ד מְטוֹל אַרוֹם דְתִקִּין פִּתְגָמָא דִּיהוָה וְכֹל עוֹבְדוּי בְּהִימְנוּתָא: ה רַחִים צְדָקְתָּא וְדִינָא טוֹבָא דִּיהוָה מְלִיא אַרְעָא: ו בְּמִילָא דִּיהוָה שְׁמִיא אִיתְעִבִידוּ וּבְרוּחָא דְפּוֹמִיָּה כֹל חִילֵיהוֹן:

Septuagint

Tehillim / Psalms 33:1-6

33:1 Rejoice in the Lord, ye righteous; praise becomes the upright. 33:2 Praise the Lord on the harp; play to him on a psaltery of ten strings. 33:3 Sing to him a new song; play skillfully with a loud noise. 33:4 For the word of the Lord is right; and all his works are faithful. 33:5 He loves mercy and judgment; the earth is full the mercy of the Lord. 33:6 By the word of the Lord the heavens were established; and all the host of them by the breath of his mouth. (LXX)

33:1 τῷ δαυιδ ἀγαλλιᾶσθε δίκαιοι ἐν τῷ κυρίῳ τοῖς εὐθέσι πρόπει αἴνεσις 33:2 ἐξομολογεῖσθε τῷ κυρίῳ ἐν κιθάρα ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ 33:3 ᾄσατε αὐτῷ ᾠσμα καινόν καλῶς ψάλατε ἐν ἀλαλαγμῷ 33:4 ὅτι εὐθὴς ὁ λόγος τοῦ κυρίου καὶ πάντα τὰ ἔργα αὐτοῦ ἐν πίστει 33:5 ἀγαπᾷ ἐλεημοσύνην καὶ κρίσιν τοῦ ἐλέους κυρίου πλήρης ἡ γῆ 33:6 τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν

In the Aramaic and Greek translations the rabbis translate essentially the same thing as the Masoretic Text, the righteous are to give praise and rejoice in the Lord which is beautiful to the upright, those whose path is straight. The Lord is faithful in His Word and how the Lord loves righteousness and justice. The Aramaic translation states that the goodness of the Lord fills the earth, and the Septuagint states that the earth is full of

His mercy. It appears David is drawing a parallel to the mercy of God that fills the earth with the Lord creating and giving life. The Lord gives life and breath and His mercy is what continues to sustain the world.

In the parallel to God's mercy and being the Creator, David says, **ז כַּנְס כַּנְד מִי הַיָּם נִתֵּן בְּאַצְרוֹת**, *He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses.* **33:7** *Let all the earth fear the Lord; Let all the inhabitants of the world stand in awe of Him.* **33:8** *For He spoke, and it was done; He commanded, and it stood fast.* (NASB) David wonders how the Lord gathers the water together to form dry land. In this thought it is likely that David is thinking on Parshiot Bereshit (*Bereshit / Genesis 1:1-6:8*) and Noah (*Bereshit / Genesis 6:9-11:32*) regarding how the Lord created the heavens and the earth and the great flood that destroyed all life that had breath from the face of the earth.

Bereshit / Genesis 1:6-10

1:6 Then God said, 'Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.' 1:7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. 1:8 God called the expanse heaven. And there was evening and there was morning, a second day. 1:9 Then God said, 'Let the waters below the heavens be gathered into one place, and let the dry land appear'; and it was so. 1:10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. (NASB)

ו וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם: ז וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ וַיְהִי-כֵן: ח וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שֵׁנִי: פ ט וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד וַתֵּרָאֶה הַיַּבְשָׁה וַיְהִי-כֵן: י וַיִּקְרָא אֱלֹהִים | לַיַּבְשָׁה אֶרֶץ וּלְמַקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

In Parashat Bereshit we learn about the creation of the world, the creation of man and woman, and the fall of man into sin through disobedience to the command of the Lord. According to *Bereshit / Genesis 2* we read that the Lord God formed man from the dust of the earth and breathed life into him making him a living soul, the Torah text says in *Bereshit / Genesis 2:7* **וַיִּצְרָר יְהוָה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נֶשְׁמַת** *2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.* (NASB) The Scriptures continue saying that God caused Adam to fall asleep and He took one of his ribs and formed woman. As a result, God declares that the man will leave his father and his mother and join with the woman (as husband and wife) and the two shall become one flesh (עַל-כֵּן יִעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד). Shortly afterwards, Adam and Chavah (חַוָּה, Eve) ate from the fruit of the tree of the knowledge of good and evil and in disobedience to the command of God they sin. After having sinned Adam and Chavah hide from the Lord in the midst of the garden. Hiding in the midst of the garden because of their sin, the Scriptures say they heard the Lord God walking in the garden in the cool of the day. The Targum Onkelos (the Aramaic translation of the Torah) says in *Bereshit / Genesis 3:8* **וְשָׁמְעוּ יַת קַל מִימְרָא דִּי אֱלֹהִים דְּמַהֲלֵךְ בְּגִנְתָּא לְמַנַּח יוֹמָא וְאַטְמַר אָדָם** *“they heard the sound of the word of the Lord walking in the garden in the cool of the day.”* Adam and Chavah heard the Lord God walking in the midst of the garden. The Lord revealed Himself to them in anthropomorphic terms. In this case the Lord is moving in the Garden of Eden exhibited human characteristics or behavior making sounds as a man would walk along on the ground. This verse in *Bereshit / Genesis 3:8* helps us to understand who God is and the kind of relationship He desires to have with each of us. In addition to this, these verses help us to understand the way in which the Messiah, the promised deliverer, would come into this world. Adam and Chavah hid in fear of the Lord because of their sins. Similarly, David says that all of the earth should fear the Lord and stand in awe of Him. It was simply by the Word of His mouth *“He spoke and it was done”* David believes the Word, the Torah, the ac-

count of God's power and ability to sustain life. The Aramaic and Greek translations on *Tehillim / Psalms* 33:7-9 say the following:

Aramaic Targum (Pseudo Jonathan)

Tehillim / Psalms 33:7-9

33:7 Who gathers as in a bottle the waters of the sea; he puts them in the treasuries of the deeps. 33:8 In the presence of the Lord all who dwell on the earth will be afraid; all the inhabitants of the world will tremble because of him. 33:9 Because he says it, and it is; he commanded, and it took place. (EMC)

ז דמכניס היך זיקא מוי דימא יהבינון באפותיקי תהומיא: ה וידחלון דחולו מן קדם יהוה כל יתבי ארעא מיניה ירתתון כל דיירי יתבי תבל: ט מטול ארום דהוא אמר והוי הוא פקיד ואיתקיים:

Septuagint

Tehillim / Psalms 33:7-9

33:7 Who gathers the waters of the sea as in a bottle; who lays up the deeps in treasuries. 33:8 Let all the earth fear the Lord; and let all that dwell in the world be moved because of him. 33:9 For he spoke, and they were made; he commanded, and they were created. (LXX)

33:7 συνάγων ὡς ἀσκὸν ὕδατα θαλάσσης τιθεὶς ἐν θησαυροῖς ἀβύσσους 33:8 φοβηθήτω τὸν κύριον πᾶσα ἡ γῆ ἀπ' αὐτοῦ δὲ σαλευθήτωσαν πάντες οἱ κατοικοῦντες τὴν οἰκουμένην 33:9 ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν

What is interesting here is in *Tehillim / Psalms 33:7-9*, we read of the power of God to separate the waters and to gather the seas into their places, the rabbis say that in the presence of the Lord all who dwell will be afraid and the world will tremble, the reason is that what He commands takes place, the Word of God goes forth and does what it was meant to do. Based upon our understanding of the Word (מִמְרָה, Memra) of the Lord there may be a parallel in these three verses that speaks eschatologically of what will occur in the last days. Our lives will be judged according to the Word of God. In the Apostolic Writings, Yeshua said “*My Words*” (ῥήματά μου), the “*Words that I have spoken*” (ὃν ἐλάλησα) “*shall judge him*” (κρινεῖ αὐτὸν). (*John 12:48 ‘He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. NASB*) Interestingly, according to *Revelation 20:11-15*, the Word of God is the one who is set before us and our lives will be judged on the sins that were committed.

Revelation 20:11-15

20:11 Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. 20:14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 20:15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (NASB)

Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὗρέθη αὐτοῖς. καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους

καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν: καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς ζωῆς: καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δευτέρος ἐστὶν, ἡ λίμνη τοῦ πυρός. καὶ εἶ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

In *Revelation 20:11*, the Apostle John says Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ’ αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς “*Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.*” This verse shows us that in the presence of the Lord God Almighty no one can stand, in fact, heaven and earth flee from His presence. The awesome might and power of the Lord God Almighty, even the solid nature of heaven and earth itself, nothing and no one can hide in His presence. John then says καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν: καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς ζωῆς: καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν which translates literally “*An I saw the dead, the great and the small, standing before the throne, and scrolls (βιβλία) were opened. And another scroll (βιβλίον) was opened, which is the one of life. And were judged the dead from out of the things being written in the scrolls (βιβλίοις) according to their works.*” Notice how the text is written; their works done in the body were judged according to what was written in the scrolls. The scrolls (βιβλία) that are opened up are the Scrolls of the Word of God (The Bible), the Torah, Neviim, Ketuvim, and the Apostolic Writings. This is why the earth should tremble in His presence and have the fear of the Lord.

David continues saying the Lord His plan is always successful He frustrates the plans of the nations יְהוָה יִפְרֵן הַפִּיר עֲצַת גּוֹיִם הַנִּיּא מִחֲשָׁבוֹת עַמִּים: יֵא עֲצַת יְהוָה לְעוֹלָם תַּעֲמֵד מִחֲשָׁבוֹת לְבוֹ לְדָר לְדָר: *33:10 The Lord nullifies the counsel of the nations; He frustrates the plans of the peoples. 33:11 The counsel of the Lord stands forever; The plans of His heart from generation to generation. (NASB)* It is interesting that David says the Lord sends to a “pit” (הַפִּיר) the counsel of the nations, and the He causes the thoughts (מִחֲשָׁבוֹת) of the peoples to “be raw, of flesh” (הַנִּיּא, BDB Lexicon) What can be said about the literal translation of *Tehillim / psalms 33:10*? On the other hand, the counsel of the Lord stands forever, and the thoughts of His heart from generation to generation. Is David providing a contrast between seeking of the counsel of men verses the counsel of the Lord? Note the previous verses that direct us to the wisdom and life sustaining power of God in the creation. The Aramaic Translation states: יְהוּה תְּבַר מַלְכָּת עַמְמַיָּא בְּטִיל מַחְשַׁבַּת אוּמַיָּא: *33:10 The Lord shattered the counsel of the Gentiles, frustrated the plans of the nations. 33:11 The counsel of the Lord stands forever, the thoughts of his heart for all generations. (EMC)* and the Septuagint states *33:10 κύριος διασκεδάσει βουλὰς ἐθνῶν ἀθετεῖ δὲ λογισμοὺς λαῶν καὶ ἀθετεῖ βουλὰς ἀρχόντων 33:11 ἡ δὲ βουλή τοῦ κυρίου εἰς τὸν αἰῶνα μένει λογισμοὶ τῆς καρδίας αὐτοῦ εἰς γενεὰν καὶ γενεὰν 33:10 The Lord frustrates the counsels of the nations; he brings to nought also the reasonings of the peoples, and brings to nought the counsels of princes. 33:11 But the counsel of the Lord endures for ever, the thoughts of his heart from generation to generation. (LXX)*

Because the counsel of the Lord endures forever and the thoughts of His heart are from generation to generation, David states that those who trust in the Lord are blessed, that the Lord who chooses His people as an inheritance are blessed. יְבִי אֲשֶׁרֵי הַגּוֹי אֲשֶׁר-יְהוָה אֱלֹהֵיו הָעַם | בָּחַר לְנַחֲלָה לּוֹ: יֵג מִשְׁמַיִם הַבֵּיט יְהוָה: *33:12 Blessed is the nation whose God is the Lord, The people whom He has chosen for His own inheritance. 33:13 The Lord looks from heaven; He sees all the sons of men; 33:14 From His dwelling place He looks out On all the inhabitants of the earth, 33:15 He who fashions the hearts of them all, He who understands all their works. (NASB)* David is obviously thinking about the Torah regarding those whom God chooses as His own, for His inheritance. According to the Scriptures, the Levite was to have the Lord as an

inheritance. Does the Torah speak about God's inheritance?

Devarim / Deuteronomy 4:20 "But the Lord has taken you and brought you out of the iron furnace, from Egypt, to be a people for His own possession, as today." (NASB)

Devarim / Deuteronomy 32:9 "For the Lord's portion is His people; Jacob is the allotment of His inheritance." (NASB)

Tehillim / Psalms 28:9 "Save Your people and bless Your inheritance; Be their shepherd also, and carry them forever." (NASB)

Tehillim / Psalms 33:12 "Blessed is the nation whose God is the Lord, The people whom He has chosen for His own inheritance." (NASB)

Today, those of us who are not Jewish and believe in Yeshua the Messiah, are we a chosen people? According to the Scriptures, Israel is God's inheritance. Thank the Lord that in Yeshua we have been grafted into Israel according to our faith. According to the Apostle Paul, he wrote to the Romans saying: *Romans 10:12* For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; *10:13* for 'Whoever will call on the name of the Lord will be saved.' (NASB) Paul said to the believers in Galatia: *Galatians 3:26* For you are all sons of God through faith in Christ Jesus. *3:27* For all of you who were baptized into Christ have clothed yourselves with Christ. *3:28* There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. *3:29* And if you belong to Christ, then you are Abraham's descendants, heirs according to promise. (NASB) and He said to the believers in Colossae: *Colossians 3:10* and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him *3:11* a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all. *3:12* So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; (NASB) On three separate occasions Paul taught that there is no difference between Jew and non-Jew in the Messiah. Today we are the chosen people of God! The Aramaic and Greek translations on *Tehillim / Psalms 33:12-15* say the following:

Aramaic Targum (Pseudo Jonathan)

Tehillim / Psalms 33:12-15

33:12 Happy is the man whose god is the Lord, the people that he chose for his inheritance. *33:13* From heaven the Lord looked, he saw all the sons of men. *33:14* From the residence of his dwelling he looked out at all the inhabitants of the earth. *33:15* Who created them, forming their heart together, and discerning all their deeds. (EMC)

יב טובוי דגברא לבר נשא דיהוה אלהיה עמא די בחר איתבעי לאחסנא ליה: יג מן שמיא איסתכל אודיק יהוה חמא ית כל בני נשא: יד ממדור בית מותביה אודיק איסתכל לות כל יתבי ארעא: טו די ברא יתהון מכוון כחדא לבהון ומתביין ומתבונן לכל עובדיהון:

Septuagint

Tehillim / Psalms 33:12-15

33:12 Blessed is the nation whose God is the Lord; the people whom he has chosen for his own inheritance. *33:13* The Lord looks out of heaven; he beholds all the sons of men. *33:14* He looks from his prepared habitation on all the dwellers on the earth; *33:15* who fashioned

their hearts alone; who understands all their works. (LXX)

33:12 μακάριον τὸ ἔθνος οὗ ἔστιν κύριος ὁ θεὸς αὐτοῦ λαὸς ὃν ἐξελέξατο εἰς κληρονομίαν
ἑαυτῷ 33:13 ἐξ οὐρανοῦ ἐπέβλεψεν ὁ κύριος εἶδεν πάντα τοὺς υἱοὺς τῶν ἀνθρώπων 33:14
ἐξ ἑτοίμου κατοικητηρίου αὐτοῦ ἐπέβλεψεν ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν 33:15 ὁ
πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν ὁ συνιεὶς εἰς πάντα τὰ ἔργα αὐτῶν

It is interesting the Greek Translation states “*blessed is the ἔθνος (ethnos, nation)*” whose God is the Lord, which is consistent with the Hebrew Text (יְבָרַךְ אֱלֹהֵינוּ הָעָם | בְּחַר לְנַחֵלָה לָּוֹ) whereas the Aramaic Targum Pseudo Jonathan states the “*Happy, good*” (טוביה טובוהיה) man. The rabbis translate “*the nations*” (הַגּוֹיִם) as “*the man*” (דגברא), where גברא (gevura) is a common Aramaic word referring to “*specifically a male as opposed to a female.*” It is interesting that the rabbis who translated the Aramaic Targum are contrasting “*the man*” with “*the nation*” that is blessed or happy whose God is the Lord God Almighty. The Scriptures state that He looks down from heaven and knows all of our ways. The Lord fashions the hearts of them all and understands our works. The Lord has made every man’s heart and the Scriptures say that He discerns their ways. David is saying that the Lord is the Exalted One, He is all knowing and He sees, and observes the conduct of men on earth. Note this word גברא (gevura) is used in Parashat Noach to refer to the wicked men who took of the daughters of men, the men of war. These men and nations on the one hand do not believe that they are answerable to a higher being, David says that the Lord Himself has created every man’s heart and that by doing so He is able to discern even the thoughts and intents of the heart. With this in mind, David continues saying that a king and his army are not delivered by their own might, and it is not by horses but by the loving-kindness of the Lord. טז אִין הַמֶּלֶךְ נוֹשָׁע בְּרַב-הַיָּל גְּבוּר לֹא-יִנְצֵל בְּרַב-כַּחַ: 33:16 The king is not saved by a mighty army; A warrior is not delivered by great strength. 33:17 A horse is a false hope for victory; Nor does it deliver anyone by its great strength. (NASB) The point that David is making here is that it is the Lord God Almighty who saves a man, a nation, a kingdom, and a people and not the might of a nations army. Note something the Lord said while speaking to Zechariah according to *Zechariah 4:1-7*:

Zechariah 4:1-7

4:1 Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. 4:2 He said to me, ‘What do you see?’ And I said, ‘I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; 4:3 also two olive trees by it, one on the right side of the bowl and the other on its left side.’ 4:4 Then I said to the angel who was speaking with me saying, ‘What are these, my lord?’ 4:5 So the angel who was speaking with me answered and said to me, ‘Do you not know what these are?’ And I said, ‘No, my lord.’ 4:6 Then he said to me, ‘This is the word of the Lord to Zerubbabel saying, ‘Not by might nor by power, but by My Spirit,’ says the Lord of hosts. 4:7 ‘What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of ‘Grace, grace to it!’” (NASB)

א וישב המלאך הדבר בי ויעירני כאיש אשר יעור משנתו: ב ויאמר אלי מה אתה ראה ויאמר ראיתי והנה מנורת זהב כלה וגלה על ראשה ושבעה נרתיה עליה שבעה ושבעה מוצקות לנרות אשר על ראשה: ג ושנים זיתים עליה אחד מימין הגלה ואחד על שמאלה: ד ואען ואמר אל המלאך הדבר בי לאמר מה אלה אדני: ה ויען המלאך הדבר בי ויאמר אלי הלוא ידעת מה המה אלה ואמר לא אדני: ו ויען ויאמר אלי לאמר זה דבר יהוה אל זרבבל לאמר לא בחיל ולא בכח כי אם ברוחי אמר יהוה צבאות: ז מי אתה הר הגדול לפני זרבבל למישר והוציא את האבן הראשה תשאות חן חן לה:

The key verse is *Zechariah 4:6*, ו ויען ויאמר אלי לאמר זה דבר יהוה אל זרבבל לאמר לא בחיל ולא בכח כי אם, 4:6 *Then he said to me, 'This is the word of the Lord to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the Lord of hosts. (NASB)* The Lord is telling us according to David's Psalm and the word of the Lord to Zechariah, we are not to trust in ourselves for salvation in this world or in the world to come, but in the Lord. According to Zechariah, we are to rely upon the Spirit of the Lord. What does it mean to rely on God's Spirit? The point of *Tehillim / Psalms 33:16-17* tells us that we cannot depend upon ourselves, our help is from the Lord, from the spiritual realm as we noted earlier that the Lord works in men's hearts, He created and formed us, and He knows our ways. Note also how *Tehillim / Psalms 33* states 33:15 *Who created them, forming their heart together; and discerning all their deeds. (EMC)* The Lord knows the intentions of the heart and therefore our help is from the spiritual realm to influenced people and nations. As a result of this we are to be attentive to communication from the Lord, we are to wait upon the Lord's direction and do what He asks us to do relying and trusting in Him. By relying on the Lord we realize that we are not in control. God is the Master of the Universe, He is to be obeyed, not merely taken console of and then ignored.

David concludes saying יח הנה עין יהוה אל-יראיו למיחלים לחסדו: יט להציל ממנות נפשם ולחיותם בראעב: כ נפשנו חפחה ליהוה עזרנו ומגננו הוא: כא פי-בו ישמח לפני פי בשם קדשו בטחנו: כב יהי-חסדך נפשנו חפחה ליהוה עזרנו ומגננו הוא: 33:18 Behold, the eye of the Lord is on those who fear Him, On those who hope for His lovingkindness, 33:19 To deliver their soul from death And to keep them alive in famine. 33:20 Our soul waits for the Lord; He is our help and our shield. 33:21 For our heart rejoices in Him, Because we trust in His holy name. 33:22 Let Your lovingkindness, O Lord, be upon us, According as we have hoped in You. (NASB) David says that the Lord is watching those who love and fear Him. Our hearts rejoice in Him and David asks that the Lord place his lovingkindness (grace) upon us according to the way we have hoped in Him. The Aramaic and Greek translations say the following:

Aramaic Targum (Pseudo Jonathan)

יח הא עינא דיהוה מסתכלין לדחלין מניה לסברין לטיבותיה: יט למפצי ממותא נפשהון ול-קיימותהון באולצנא: כ נפשנא מסתכיא לפורקנא דיהוה סעודנא ותריסנא הוא: כא ארום במי-מריה יחדי ליבנא מטול דבשום קודשיה איתרחיצנא: כב יהי טובך יהוה עלנא היכמה דסברין דסברנא עלך:

Tehillim / Psalms 33:18-22

33:18 Behold, the eye of the Lord sees those who fear him, those who hope for his kindness. 33:19 To save their soul from death, and to keep them alive in famine. 33:20 Our soul looks for the redemption of the Lord; he is our help and shield. 33:21 For our heart will rejoice in his word, because in his holy name we have placed our trust. 33:22 May your goodness be upon us, O Lord, as we have put our hopes in you. (EMC)

Septuagint

33:18 ἰδοὺ οἱ ὀφθαλμοὶ κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν τοὺς ἐλπίζοντας ἐπὶ τὸ ἔλεος αὐτοῦ 33:19 ῥύσασθαι ἐκ θανάτου τὰς ψυχὰς αὐτῶν καὶ διαθρέψαι αὐτοὺς ἐν λιμῷ 33:20 ἡ ψυχὴ ἡμῶν ὑπομένει τῷ κυρίῳ ὅτι βοηθὸς καὶ ὑπερασπιστὴς ἡμῶν ἐστίν 33:21 ὅτι ἐν αὐτῷ εὐφρανθήσεται ἡ καρδία ἡμῶν καὶ ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ ἠλπίσαμεν 33:22 γένοιτο τὸ ἔλεός σου κύριε ἐφ' ἡμᾶς καθάπερ ἠλπίσαμεν ἐπὶ σέ

Tehillim / Psalms 33:18-22

33:18 Behold, the eyes of the Lord are on them that fear him, those that hope in his mercy; 33:19 to deliver their souls from death, and to keep them alive in famine. 33:20 Our soul waits on the Lord; for he is our helper and defender. 33:21 For our heart shall rejoice in him, and we have hoped in his holy name. 33:22 Let thy mercy, O Lord, be upon us, according as we have hoped in thee. (LXX)

The rabbis translate the “goodness” of God being upon us in the Aramaic and the “mercy” of God being upon us in the Septuagint. It is interesting that God’s lovingkindness, goodness, grace, and mercy are synonymous according to the Torah in Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*). In Parashat Ki Tisa, on returning from the Mountain Moshe finds the people sinning greatly, they made a golden calf and are worshipping the golden calf. As a result, Moshe breaks the stone tablets and the Lord God threatens to destroy the people. Moshe returns to the mountain and following forty days of fasting and speaking to the Lord, the Lord does not destroy the people as the scriptures say in *Shemot / Exodus 32:14* **י ד וַיִּנְחָם יְהוָה עַל-הַרְעָה** “the Lord repented of the thing He was going to do unto the people.” After returning to the mountain, Moshe asks to see the face of the Lord and the Lord responds saying that he may not see His face but only His backside. The Lord then tells Moshe to make two more stone tablets **א וַיֹּאמֶר יְהוָה** **אֶל-מֹשֶׁה פֶּסֶל-לֶדָּ שְׁנַי-לַחַת אֲבָנִים כְּפְרָאשָׁנִים וְכַתְּבָתִּי עַל-הַלְּחָת אֶת-הַדְּבָרִים אֲשֶׁר הָיוּ עַל-הַלְּחָת הַפְּרָאשָׁנִים אֲשֶׁר שִׁבַּרְתָּ: ב וְהָיָה נִכוּן לְבַקֵּר וְעֹלִיתָ בְּבַקֵּר אֶל-הָר סִינַי וְנִצַּבְתָּ לִּי שָׁם עַל-רֹאשׁ הַהָר: ג וְאִישׁ לֹא-יַעֲלֶה עִמָּךְ וְגַם-אִישׁ אֶל-יִרְא כָּכֵל-הָהָר גַּם-הַצֹּאֵן וְהַבְּקָר אֵל-יָרְעוּ אֶל-מֹול הָהָר הַהוּא: ד וַיִּפְסֹל שְׁנַי-לַחַת אֲבָנִים כְּפְרָאשָׁנִים וַיִּשְׁפֹּם מֹשֶׁה בְּבַקֵּר וַיַּעַל אֶל-הָר סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנַי לַחַת אֲבָנִים: ה וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיְקַרְא: *34:1 Now the Lord said to Moses, ‘Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. 34:2 ‘So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain. 34:3 ‘No man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain.’ 34:4 So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the Lord had commanded him, and he took two stone tablets in his hand. 34:5 The Lord descended in the cloud and stood there with him as he called upon the name of the Lord. (NASB)* The Lord then passes before Moshe before giving the commandments on the stone tablets. While passing before Moshe the Lord declares **ו וַיַּעֲבֹר יְהוָה | עַל-פְּנֵיו וַיְקַרְא יְהוָה | יְהוָה אֱלֹהֵי רַחוּם וְחַנּוּן אַרְבֵּי אַפָּיִם וְרַב-חֶסֶד וְאֱמֶת: ז נִצַּר חֶסֶד לְאֲלֹפִים נִשְׂא עֵוֹן וּפְשַׁע יְהוָה | וְחַטָּאָה וְנִקְיָה לֹא יִנְקָה פִקּוּד | עֵוֹן אָבוֹת עַל-בָּנִים וְעַל-בְּנֵי בָנִים עַל-שְׁלֹשִׁים וְעַל-רַבְעִים: *34:6 Then the Lord passed by in front of him and proclaimed, ‘The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 34:7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.’ (NASB)* The Lord declares “YHVH, YHVH, a God merciful and gracious, slow to anger; and abounding in Khesed (Grace, **וְרַב-חֶסֶד**) and in truth (**וְאֱמֶת**) keeping His Khesed for the thousandth generation, forgiving iniquity, transgression, and sin.” It is interesting to note here that these statements about the character of God were not made during the giving of the first set of stone tablets. It appears that the giving of the second set of stone tablets and the forgiveness of the people of their sin required a declaration of the character of God emphasizing the sole reason and purpose why the people were given a second chance to enter into a covenant relationship with the Lord. The reason being God is merciful (רַחוּם), gracious and full of grace (חֶסֶד). The connection that is found in the Book of Jonah is in *Jonah 3:10* that states **וַיִּרְא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם כִּי-שָׁבוּ מִדְּרָכָם הַרְעָה** *3:10 When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it. (NASB)* Specifically “וַיִּנְחָם הָאֱלֹהִים עַל-הַרְעָה אֲשֶׁר-דִּבֶּר לַעֲשׂוֹת-לָהֶם וְלֹא עָשָׂה:****

עֲשֶׂה” that parallels the text in *Shemot / Exodus 32:14* “:וַיִּנָּחֵם יְהוָה עַל-הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ:” the key word is וַיִּנָּחֵם from the Hebrew word להינחם meaning “to repent.” The reason for the Lord’s repenting and turning from His wrath is found within the word חֶסֶד which is most often translated as “steadfast love” or “lovingkindness” in the English translations. According to the Scriptures, the word Khesed (חֶסֶד) is most often connected in relation to God’s covenant with His people. Brown, Driver, and Briggs lexicon define Khesed as “favor, grace, charity, kindness, benevolence, graciousness, mercy, prayerful, benignity.” Another way to think about Khesed (חֶסֶד) within the context of the covenant is that this is God’s “Covenant Love” that He has for His people. It was this covenant love that God decided to enter into even after the people’s sin of idolatry. What is being indicated here is God’s faithfulness in His Covenant with His people according to the Lord’s faithfulness to Abraham and the covenant that He made in Parashat Lech Lecha (*Bereshit / Genesis 12-17*) where God promises Abraham that His covenant will be an everlasting covenant for Abraham’s offspring (descendants, seed, etc). Therefore, it was because of God’s covenant with Abraham that He extended His grace (חֶסֶד) to the people at Sinai and made them His people. David says that our hearts rejoice in Him and David asks that the Lord place his lovingkindness (grace) upon us according to the way we have hoped in Him. Based upon the Torah, the Lord is merciful and full of grace. What an awesome God we serve! Let’s Pray!

Rabbinic Commentary

The Rabbinic Commentary (Midrash) on *Tehillim / Psalms 31* has 1 part. Reading through the Midrash we will be looking at Part 1. Let’s begin by outlining *Midrash Tehillim Chapter 33, Part 1*.

Outline of Midrash Tehillim / Psalms, Chapter 33, Part 1

Part 1

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying “*Sing to the Lord all You righteous; the praise of the upright is beautiful (Tehillim / Psalms 33:1).*”
- The פתיחתא (Petihta) “the homiletic introduction” to the Midrash says “*These words are to be considered in the light of what Scripture says elsewhere, Your lips, O My bride drop honey (Song 4:11).*”
- The משל (mashal) “the parable,” goes on to explain the פתיחתא (Petihta), the rabbis discuss David’s words “sing unto the Lord.”
- The נמשל (Nimshal) “expansion on the parable” expands upon the משל (mashal), the rabbis go on to expand upon the words “sing unto the Lord” and list various Scriptural references regarding those the righteous and upright who sing unto the Lord.
- The Concluding phrase says “*Praise the Lord with harp sing unto Him a new song (Tehillim / Psalms 33:2-3), unto Him who did a new thing, for He left the heavens and made His presence to dwell on the earth, saying, Let them make Me a sanctuary, that I may dwell among them (Shemot / Exodus 25:8).*”

Midrash Tehillim 33, Part 1 opens with the דיבור המתחיל (Dibur Hamathil) saying “*Sing to the Lord all You righteous; the praise of the upright is beautiful (Tehillim / Psalms 33:1).*” The homiletic introduction to the Midrash says “*These words are to be considered in the light of what Scripture says elsewhere, Your lips, O My bride drop honey (Song 4:11).*” The rabbis then state, אמר הקב”ה אוהב אני לשמוע את קולך, ובין מהללה, אל תמנעי קולך, למה כי קולך ערב (שם שיר השירים ב יד) *That is, the Holy One blessed be He, says to Israel, I love to hear your voice. Withhold not your voice from either song of grief or song of joy, wherefore? Because O My dove your voice is sweet (Song 2:14).* It is interesting to read the rabbis

comments on David's words that the righteous (צדיקים) and the upright (ישרים) are to sing unto the Lord. They say that the Lord loves to hear the voice of Israel. A parallel is drawn to the husband and bride, how the husband loves to hear the voice of his bride, etc. This imagery has been used throughout the centuries and even Yeshua the Messiah used this as a reference to the Lord and the bride of Christ. What is interesting about the husband-bride parallel is how it perfectly describes who we are, the Lord is the husband and we are the chosen bride. This parallel is utilized in *Revelation 19:7-8*.

Revelation 19:7-8

19:7 'Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.' 19:8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. (NASB)

ἡγαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν: ἡκαὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

In the Greek text it says the bride had made herself ready using the words ἠτοίμασεν ἑαυτήν meaning “to make the necessary preparations, get everything ready.” The Hebrew translation states that making the necessary preparations is synonymous to וַאֲשֶׁר תְּקַדְּשִׁי אֶתְּךָ “the bride sanctifying herself.” Note how the Hebrew word קִדְּשׁ (holy) is written in the Hiphil Causative-Active verbal pattern. The Hiphil stem is used to express causative action with an active voice. The bride is actively participating in the sanctification process in preparation for her husband. How does the bride sanctify herself? The Scriptures say *19:8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. (NASB)* Notice something here, the way the bride of Christ separates (sanctifies) herself is through righteous acts. The Hebrew translation states כִּי הַבּוֹץ הוּא צְדָקוֹת הַקְּדוּשִׁים “righteousness and holiness.”

The topic of “Righteous Acts” is a very broad topic and brings us to the question, “what are righteous acts?” We know what righteousness and holiness is based on the Torah, and therefore we know what it means to live in righteousness and holiness today according to God's Word. We know what the Lord desires for us, how we should be living our lives as the children of God. It is interesting though, through the course of speaking with people over the years, a couple questions commonly arise regarding the Torah and how the Lord wants us to live our lives. These questions are interestingly related to the parallel that the rabbis are making between the husband-wife relationship. This may be illustrated using the topic of eating kosher foods and the questions that commonly arise:

Common Questions

1. Are Jews using the control over food as a gateway to spirituality?
2. If Jesus' blood makes us clean spiritually, then why do we need to do things to make us clean spiritually?

These are obviously very good questions. Note that no question is a dumb question, the only dumb question is the one that is not asked. Reading the first question shown above leads to quite a few questions: (i) where does the idea come from that the “Jews use food for control and for access to God or heaven?” (ii) where does the belief that the Torah command on clean and unclean foods are used as a gateway to spirituality come from? (iii) What is meant by “gateway to spirituality?” According to the Scriptures, in the book of Exodus, Moshe ascended up onto the Mountain of Sinai to receive the Word of the Lord. He then descended and spoke to the people what God had told him. Did Moshe invent the Torah all by himself to control the people? Or, should we believe what the Scriptures say, it is the Lord God Almighty who declared certain

creatures as clean and unclean. This was not something that was developed out of Judaism to control the people, the Jewish people did not invent clean and unclean foods, this is a command that comes directly from the mouth of God.

According to the Bible, the Lord declared certain creatures unclean that we should not eat and certain creatures as clean that we are to eat (see *Vayikra / Leviticus 11*). The question that we are presented with is whether today we are held accountable before God for what we eat? Should we keep this commandment found in the Torah today? I am under the opinion that the Torah has not been abolished and in fact the Torah is God's will for us to live as we strive to walk in the footsteps of Yeshua the Messiah. These instructions were given to us so we could learn the meaning of "clean and unclean" and of sanctifying ourselves before God on a daily basis. Modern opinion and biblical exegesis by Christian scholars and preachers have stated over and over again that we are not held to this command today. In fact, it is taught that only some commands are relevant and others must be disregarded because of Jesus Christ. Regarding food it is taught that Christ has cleansed all foods (*Referencing Mark 7*) in contradiction to the Law of God. With these bold statements, the obvious question is "Did Yeshua teach contrary to the Law?" If Yeshua did teach contrary to the Law, we are presented with a serious theological problem which raises a few additional questions

1. "What is the meaning of God's Word being inspired if one set of Scriptures contradicts another?"
2. "Why Does God's Word contradict itself?" (If we accept the premise to be true that Yeshua cleansed all foods.)
3. "In the Scriptures, does our Father in Heaven, Yeshua the Messiah, or the Disciples teach contrary to the Law? Wouldn't this make God and/or His messengers a liar?"

These three questions present a serious difficulty with regard to the inspiration of Scripture, and modern scholars opinion on clean and unclean foods. If an answer of "YES" is given for either questions (1), (2), or (3) we are presented with the difficulty that there is inconsistency within God's Word where one command overrules or supersedes another command. "Does God work that way in the Bible where one command overrules another (or one stands in contradiction to another)?" "Do later commands overrule previous ones?" What about these questions: "Does a new covenant overrule older covenants?" "What is the meaning and requirements of a covenant?" All of these questions are closely related and misunderstanding any one of these things can lead one to an entirely different interpretation of the Scriptures. The Scriptures never say that the commands of God may be neglected. In fact, throughout the Scriptures we read that the neglect of the command of God has very serious consequences.

The next question therefore is, "Does God care about what we put in our bodies and how we take care of our bodies?" According to the Scriptures, the Lord cares about the entire person, Body, Soul, and Spirit. The Lord cares about what we look at (*i.e. pornography*) and what we listen to (*i.e. death metal rock-n-roll*)? When we seek the Lord for help in prayer: healing, spiritual matters, help with relationships, our jobs, physical ailments, etc, these things taken as a whole encompass the entire Body, Soul, and Spirit. The question then is "why is food left to be neglected?" We are told to separate ourselves from the world, does this not include our diet?

According to the Torah, we are given a list of animals God told Moses what is to be considered food and what is not to be considered food, found in *Vayikra / Leviticus 11:1-47*.

Vayikra / Leviticus 11:1-47

11:1 The Lord spoke again to Moses and to Aaron, saying to them, 11:2 'Speak to the sons of Israel, saying, 'These are the creatures which you may eat from all the animals that are on the earth. 11:3 'Whatever divides a hoof, thus making split hoofs, and chews the cud,

among the animals, that you may eat. 11:4 'Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you. 11:5 'Likewise, the shaphan, for though it chews cud, it does not divide the hoof, it is unclean to you; 11:6 the rabbit also, for though it chews cud, it does not divide the hoof, it is unclean to you; 11:7 and the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you. 11:8 'You shall not eat of their flesh nor touch their carcasses; they are unclean to you. 11:9 'These you may eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the rivers, you may eat. 11:10 'But whatever is in the seas and in the rivers that does not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you, 11:11 and they shall be abhorrent to you; you may not eat of their flesh, and their carcasses you shall detest. 11:12 'Whatever in the water does not have fins and scales is abhorrent to you...

...11:43 'Do not render yourselves detestable through any of the swarming things that swarm; and you shall not make yourselves unclean with them so that you become unclean. 11:44 'For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. 11:45 'For I am the Lord who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy.' 11:46 This is the law regarding the animal and the bird, and every living thing that moves in the waters and everything that swarms on the earth, 11:47 to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten. (NASB)

It is without a doubt, according to *Vayikra / Leviticus 11* God declares pork (pig), among other things, to be unclean for His children to eat. In *Vayikra / Leviticus 11:8*, the Lord says “*You shall not eat of their flesh nor touch their carcasses; they are unclean to you.*” The Scriptures state explicitly that we are not to eat the meat and we are not to touch the carcasses (dead bodies) because they are unclean. This command is repeated in *Devarim / Deuteronomy 14:7-8* saying *14:6 'Any animal that divides the hoof and has the hoofs split in two and chews the cud, among the animals, that you may eat. 14:7 'Nevertheless, you are not to eat of these among those which chew the cud, or among those that divide the hoof in two: the camel and the rabbit and the shaphan, for though they chew the cud, they do not divide the hoof; they are unclean for you. 14:8 'The pig, because it divides the hoof but does not chew the cud, it is unclean for you. You shall not eat any of their flesh nor touch their carcasses. (NASB)* וְכֹל-בְּהֵמָה מִפְּרֻסֹת פְּרוֹסָה וְשֹׁסְעַת שֹׁסַע שְׁתֵּי פְרוֹסוֹת מְעֵלֶת גֵּרָה בְּבֵהֵמָה וְאֵת-הָאֲרָנָבֶת וְאֵת-הַשָּׁפָן אֵתָהּ תֹאכְלוּ: ז אֲךָ אֵת-זֶה לֹא תֹאכְלוּ מִמַּעְלֵי הַגֵּרָה וּמִמְּפָרְסֵי הַפְּרוֹסָה הַשֹּׁסְעָה אֵת-הַגִּמְלָה וְאֵת-הָאֲרָנָבֶת וְאֵת-הַשָּׁפָן כִּי-מְעֵלָה גֵּרָה הִמָּה וּפְרוֹסָה לֹא הִפְרִיסוּ טְמֵאִים הֵם לָכֵם: ח וְאֵת-הַחֲזִיר כִּי-מִפְּרִיס פְּרוֹסָה הוּא וְלֹא גֵרָה טְמֵא הוּא כִּי-מְעֵלָה גֵּרָה הִמָּה וּפְרוֹסָה לֹא הִפְרִיסוּ טְמֵאִים הֵם לָכֵם מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְגִבְלָתָם לֹא תִגְעוּ: Note that we are told the reason why God wants his people to live in this particular way, it says in *Vayikra / Leviticus 11:44* *For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. 11:45 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. (KJV)* and *Devarim / Deuteronomy 14: 2* *For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. 14:21 Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk. (KJV)* God calls His people to be holy, meaning they are to live set apart and holy lives and this is achieved by making a distinction between what is clean and unclean, this is the meaning of living in righteousness, holiness, and justice. Note also how the verses in Leviticus are worded, the Lord Saved and Redeemed Israel, He brought them up from Egypt and the Scriptures also say that He has made His people Holy. Note how

this parallels the Husband-Wife analogy, the husband has chosen his bride and he takes her, sets her apart, and calls her his own. Notice how these things (salvation, redemption, etc) occurred prior to receiving the Torah on the mountain of Sinai. According to the Scriptures, He (God) has already Saved, Redeemed, and made the people holy, He separated and set His people apart for His purposes. As a result of the Lord making His people holy, He calls them and us to live holy lives. Notice what-leads-what! God Saved His people first. Because they were Saved now they are called to live in a particular way. These commands (the Torah) was not meant to be observed so as to earn one's way into Salvation or achieve some form of spirituality, which is a common misconception of the church today regarding the Law. The commandment on the clean and unclean foods was not something that the Jews developed for control over the people and these things are not commanded for the purpose of being a gateway for spirituality. The command to eat and live in a certain way was for the explicit purpose of separating ourselves as holy unto the Lord, to make a distinction between what is clean and unclean, and to not be like the nations. God tells us that we are to live holy lives and then proceeds to tell us exactly how we are to do that. The idea of what we put into our bodies because we are holy may be interpreted beyond food in the sense that the Lord does care how we nourish our bodies (Food), and this includes spiritual nourishment, what we see (*i.e. television, pornography, etc*) and what we listen to (*music, television*) and the kind of friends we spend time with, etc. These commands concerning what we eat reveals to us how much God loves us by what He has done for us, making us righteous and holy in Christ. The Lord now is asking us to live in righteousness and holiness and tells us exactly how to do so according to the Scriptures.

The rabbis continue saying, שמחה היא לי בין מרנן בין משבח, שנאמר רנו ליעקב שמחה (ירמיה לא ו), וכתוב נפת תטופנה שפתותיך כלה, הרי בשפתותיך, בלשונך דכתיב דבש וחלב תחת לשונך (שה"ש שיר השירים ד יא), בחיכך דכתיב ויחך כיון הטוב (שם שיר השירים ז י), בגרונך דכתיב רוממות אל בגרונם (תהלים קמט ו). *Whether Jacob sings in grief or sings in joy, it is gladness for Me, as it is said Thus says the Lord, When Jacob sings out, it is gladness (Jeremiah 31:7). Thus Scripture says Your lips, O My bride, drop honey means the son of your lips. And your tongue? In the same verse God says, Honey and milk are under your tongue. And the root of your mouth? God says, The root of your mouth is like the best wine (Song 7:10). And your throat? It is written Let the high praises of God be in their throat (Tehillim / Psalms 149:6). All men sing. The righteous sing, as is said Sing in the Lord, O You righteous. (Midrash Tehillim 33, Part 1)* The rabbis speak of the bride who the Lord loves. Everything about the bride is sweet and she is described as her lips dripping with honey. The reason the husband looks forward to their time together is because she has prepared herself for him, for that moment when they can be together and specifically for the time when the two will join in a covenant relationship with one another. The righteous sing because their hope is in the Lord. Yeshua spoke a parable concerning the righteous and the unrighteous and also used the analogy of the wedding feast that was prepared and many were invited to attend according to *Matthew 22:1-14*.

Matthew 22:1-14

22:1 Jesus spoke to them again in parables, saying, 22:2 'The kingdom of heaven may be compared to a king who gave a wedding feast for his son. 22:3 'And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. 22:4 'Again he sent out other slaves saying, 'Tell those who have been invited, 'Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.' 22:5 'But they paid no attention and went their way, one to his own farm, another to his business, 22:6 and the rest seized his slaves and mistreated them and killed them. 22:7 'But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. 22:8 'Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. 22:9 'Go therefore to the main highways, and as many as you find there, invite to the wedding feast.' 22:10 'Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding

hall was filled with dinner guests. 22:11 'But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 22:12 and he said to him, 'Friend, how did you come in here without wedding clothes?' And the man was speechless. 22:13 'Then the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.' 22:14 'For many are called, but few are chosen.' (NASB)

Yeshua describes the kingdom of heaven as paralleling a king who gave a wedding feast for his son. He called guests to come and some were unwilling to come. Others were rebellious to the king and killed the messengers who brought the invitation. The king then invited others because the previous ones were not worthy. Yeshua says that according to the king's command, the servants went out and gathered both the good and evil to the wedding feast. When the king came to see the guests, he saw a man who was not dressed in wedding cloths. He asked how did he get in without cloths? The man was speechless and he was thrown outside into outer darkness. The interesting point about the parable Yeshua taught and Midrash Tehillim 33 is on preparing oneself for the wedding. In the one sense, the bride prepares herself for her husband. On the other hand, the guests were to prepare themselves before coming to the wedding feast. It is interesting that we are told about the man who did not have the proper cloths. If the servants had invited the poor from the streets, would it be expected that they would have the proper clothing? If this parable is not literally about the poor taking the expense of buying the proper clothing in preparation, what exactly was Yeshua trying to tell us? We are called to Righteousness and Holiness as the children of God. We are called to dedicate ourselves to the eternal truths of the Scriptures. Yeshua was speaking of clothing ourselves in righteousness and holiness, preparing ourselves by living in righteousness and holiness, putting our faith into action. Yeshua is calling us to live out the ancient truths that, where by His mercy, God has so graciously revealed to us. Jeremiah said "... look, ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls..." (Jeremiah 6:16) Again, according to the word of the Lord in Revelation 19:7-8 it is written:

Revelation 19:7-8

19:7 'Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.' 19:8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. (NASB)

ἡχαίρωμεν καὶ ἀγαλλιώμεν, καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν: ἵνα ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

In the Greek text it says the bride had herself ready saying she is "to make the necessary preparations, get everything ready," which is synonymous to וְאִשְׁתּוֹ הִתְקַדְּשָׁה "the bride sanctifying herself." We asked the question earlier, how does the bride sanctify herself? The Scriptures say 19:8 *It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. (NASB)* The way the bride of Christ separates (sanctifies) herself is by living in righteousness. The Hebrew translation states כִּי הַבְּרוּץ הוּא צְדָקוֹת הַקְּדוּשִׁים "righteousness and holiness." Our living in righteousness and holiness does not negate what Christ has done for us making us righteous and holy before God. What we are talking about is obedience to the Lord and His commandments because He has made us to be holy and righteous. Our lives should demonstrate the work that God has completed in Yeshua the Messiah.

Revelation 12:17

12:17 So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. (NASB)

There is a reason to obey the commandments of God, the purpose is to bear the testimony of the Word of God in our lives, to bring glory to the Name of the Lord, and prepare ourselves as the bride of Christ. Our preparation applies to both the “*light and the weighty*” things in our lives. For example, the dietary laws may appear to be “*light*,” with regard to standard Christian interpretation, however it is a commandment in the Scriptures regarding the importance of making a distinction between what is clean and unclean that functions as a reminder for us to separate ourselves from the world, to not behave as the world behaves, and to make a distinction between what is clean and unclean with regard to sin in our lives.

The midrash continues saying the following:

The righteous sing, as is said Sing in the Lord, O You righteous. The wicked sing, as is said, the song of the wicked is short (Job 20:5). So we find that Pharaoh sang when Moshe and Aharon first came to him, he said, Who is the Lord? (Shemot / Exodus 5:2). But after he received his due, he began to sing The Lord is righteous, and I and my people are wicked (Shemot / Exodus 9:27). For the wicked do not sing to Him until He brings plagues upon them. Not so the righteous. Note that it is not written here Sing to the Lord, O you righteous, but sing in the Lord, O you righteous, that is, no matter when the righteous see God, they sing. Thus it is said, Israel saw the great work which the Lord did (Shemot / Exodus 14:31), they began to sing, as is said Then sang Moshe and the children of Israel this song. (Shemot / Exodus 15:1). (Midrash Tehillim 33, Part 1)

צדיקים מרננים, שנאמר רננו צדיקים בה', הרשעים מרננים, דכתיב כי רננת רשעים מקרוב (איוב כ ה), וכן את מוצא בפרעה, כיון שבאו אצלו משה ואהרן, בתחלה אמר מי ה' (שמות ה ב), כיון שקיבל מטרופוסו, התחיל לומר ה' הצדיק ואני ועמי הרשעים (שם שמות ט כז), אבל אין הרשעים מרננים לפניו עד שהביא עליהם מכות, אבל הצדיקים אינו כן, רננו צדיקים אל ה' אין כתיב כאן, אלא בה', בזמן שרואין אותו מיד מרננים, שנאמר וירא ישראל את היד הגדולה (שמות יד לא)

The midrash states that both the righteous (צדיקים) and the wicked (הרשעים) sing (מרננים). The wicked sing a song that is short, the rabbis say that the wicked sing praises to the Lord only when He brings plagues upon them. The example that is given is from *Shemot / Exodus 5:2* and *9:27*.

Shemot / Exodus 5:2

5:2 But Pharaoh said, 'Who is the Lord that I should obey His voice to let Israel go? I do not know the Lord, and besides, I will not let Israel go.' (NASB) ב ויאמר פרעה מי יהוה אשר אשמע בקלו לשלח את-ישראל לא ידעתי את-יהוה וגם את-ישראל לא אשלח:

Shemot / Exodus 9:27

9:27 Then Pharaoh sent for Moses and Aaron, and said to them, 'I have sinned this time; the Lord is the righteous one, and I and my people are the wicked ones.' (NASB) כז וישלח פרעה ויקרא למשה ולאהרן ויאמר אליהם חטאתי הפעם יהוה הצדיק ואני ועמי הרשעים:

The unrighteous man only recognizes his wickedness and the glory of God when the Lord brings upon him disaster and tragedy. Pharaoh began questioning who the Lord was, then following the plagues he acknowledged that he and his people are wicked and the Lord is the righteous one. What is it about tragedy that causes one to recognize they have sinned? We have all done things that we regret. Once we receive the consequences of our bad choices, our mistakes, we can go back and correct them and one way to do so is by recognizing that the choices we have made were bad ones. Pharaoh had deceived himself into thinking that the Lord God of Abraham, Isaac, and Jacob was someone who he could stand against and live. As a result of the Lord bringing these plagues upon Egypt, Pharaoh recognized his poor choice to disobey God and

therefore tragedy may be designed to cause us to take a step back and reevaluate our lives. Jeremiah said in *Jeremiah 17:9* “The heart is more deceitful than all else and is desperately sick, who can understand it” and he went on to say “I, the Lord, search the heart and I test the mind, even to give to each man according to his ways, according to the results of his deeds.” The deceitfulness of the heart left Pharaoh to receiving the wrath of God and he sincerely admitted that “the Lord is the righteous one, and I and my people are the wicked ones.” The rabbis also say in the midrash that the righteous sing to the Lord no matter when they see the righteousness of God. Because we are the Children of God, we sing of how the Lord has worked in our lives to preserve and protect us. Midrash Tehillim 33, Part 1 concludes saying “Praise the Lord with harp sing unto Him a new song (*Tehillim / Psalms 33:2-3*), unto Him who did a new thing, for He left the heavens and made His presence to dwell on the earth, saying, Let them make Me a sanctuary, that I may dwell among them (*Shemot / Exodus 25:8*).” David said in *Tehillim / Psalms 91:1* “He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty.” How does one make the Lord his habitation or dwelling place? How can the Lord be my dwelling place? How do we make the Lord our habitation? How can He become a place for us to dwell in? In the Tanach, the Children of Israel could go to the Temple and dwell, abiding, in the Lord, or at least, being in the presence of the Lord. Yeshua said in *John 15:4* “Abide in Me, and I will abide in you.” The Lord is a spiritual refuge, He is a covering, a place where evil cannot touch us. Though our bodies may become weak and even be destroyed, beheaded like John the Baptist, stoned like Stephen, crucified like Peter, our spirit cannot be touched. The fellowship and dwelling in the presence of God is found within Yeshua. When we abide in the victory of Yeshua, the salvation of God, we abide in the shadow of the Almighty! Let’s Pray!

Heavenly Father,

Help us to live holy and righteous lives so that in the way we live our lives we can bring glory and honor to Your name. Help us to have a desire to study Your Word so that we can know You better and understand Your ways and the glory of Your name. Help us to serve You more and be more focused upon our relationship with You and with others rather than just ourselves. We Thank You Lord for giving us Your Word to teach us Your ways, and for revealing the truth of Your Word in the Messiah Yeshua. Thank You for sending Your son Yeshua that we may enter into the salvation You have provided. Thank You Lord for paying the covenant price for the forgiveness of our sins. Lord restore to us the joy of Your salvation. Help us to dedicated our lives to You each day, fill us with Your presence Lord each day. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua’s (Jesus’) Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever

Notes