

Tehillim / Psalms 112 | ספר תהילים קיב

MATSATI.COM Ministry | <http://www.matsati.com>

Tzedakah, Morality, Ethics, and Justice according to the Psalms

א הללויה | אֲשֶׁר־אֵישׁ 112:1 Praise the Lord! How blessed is the man who fears the Lord, Who greatly delights in His commandments. (NASB) The Psalmist speaks of the one who delights in the commandments of God. Modern theologies teach that the Law is not a delight. Why would the commands cause one to have great delight? The psalm continues saying, ב גבור בארץ יהיה זרעו דור ישירים יברך: ג 112:2 His descendants will be mighty on earth; The generation of the upright will be blessed. 112:3 Wealth and riches are in his house, And his righteousness endures forever. 112:4 Light arises in the darkness for the upright; He is gracious and compassionate and righteous. (NASB) The concept here is that the one who fears the Lord, his descendants will be numerous and mighty on the earth. These people however will be upright (ישירים) meaning they will walk to straight and narrow path of righteousness, justice, holiness, and truth. This kind of righteousness will endure through generations, because the godly man will teach his children the ways of the Lord. This kind of man the Psalmist says, ד זרח בחשף אור לישירים חנון ורחום וצדיק: ה טוב איש חונן ומלוא יכלכל דבריו במשפט: 112:5 It is well with the man who is gracious and lends; He will maintain his cause in judgment. 112:6 For he will never be shaken; The righteous will be remembered forever. (NASB) The idea is that the one who does charity (Tzedakah) which is derived from the Hebrew text meaning righteousness, fairness or justice. The psalm brings this into context saying, ו כִּי־לְעוֹלָם לֹא יִמוּט לְזִכָּר עוֹלָם יְהִי צְדִיק: ז מִשְׁמוּעָה רָעָה לֹא יִירָא נְכוֹן לְבוֹ, בְּטַח בִּיהְיָה: ח סְמוּךְ לְבוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאָה בְּצָרָיו: ט פֶּזֶר | נָתַן לְאֲבִיוֹנִים צְדָקָתוֹ עֲמֶדֶת לְעַד קִרְנוֹ תְרוֹם בְּכָבוֹד: 112:7 He will not fear evil tidings; His heart is steadfast, trusting in the Lord. 112:8 His heart is upheld, he will not fear, Until he looks with satisfaction on his adversaries. 112:9 He has given freely to the poor, His righteousness endures forever; His horn will be exalted in honor. (NASB) The psalm concludes saying, י יִרְשָׁע יִרְאָה | וְכַעַס שִׁנָּיו יִחַרֵּק וְנִמְסָ תְּאֵאוֹת רִשְׁעִים תֵּאֲבֹד: 112:10 The wicked will see it and be vexed, He will gnash his teeth and melt away; The desire of the wicked will perish. (NASB) In Judaism, giving to the poor is not viewed as a generous act; it is simply an act of justice, the performance of a duty, helping the poor. It is the right thing to do. The wicked are vexed because they do not understand such generosity.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קיב	ספר טוביה פרק קיב	א הללויה שבחו אלהא טוביה דגברא דבר נשא דחיל ית"מן קדם יהוה בפיקודוהי צבי לחדא: ב גבר גיבר באוריתא יהוין בנוי בדר תריציא יתברך: ג מזלא מולא ועתרא בביתיה וזכותיה קיימא לעלמין: ד דנח בחשוכא נהור לתריציא חינונא ורחמנא וצדיקא:	א הללויה שבחו אלהא טוביה דגברא דבר נשא דחיל ית"מן קדם יהוה בפיקודוהי צבי לחדא: ב גבר גיבר באוריתא יהוין בנוי בדר תריציא יתברך: ג מזלא מולא ועתרא בביתיה וזכותיה קיימא לעלמין: ד דנח בחשוכא נהור לתריציא חינונא ורחמנא וצדיקא:	ΨΑΛΜΟΙ 112	112:1 αλληλουια μακάριος ἀνὴρ ὁ φοβούμενος τὸν κύριον ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα 112:2 δυνατὸν ἐν τῇ γῆ ἔσται τὸ σπέρμα αὐτοῦ γενεὰ εὐθειῶν εὐλογηθήσεται 112:3 δόξα καὶ πλοῦτος ἐν τῷ οἴκῳ αὐτοῦ καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος 112:4 ἐξανετίλειν ἐν σκοτει φῶς τοῖς εὐθέσιν ἐλεήμων καὶ οἰκτίρμων καὶ δίκαιος

<p>ה טוב איש חונן ומלון וכל- פל דבריו במשפט: ו פי-לעולם לא ימוט לזכר עולם יהיה צדיק: ז משמועה רעה לא ירא נכון לבן בטה ביהוה: ח סמוך לבן לא ירא עד אשר-יראה בצריו: ט פזר נתן לאביונים צדקתו עמדת לעד קרנו תרום בכבוד: י רשע יראה וכעס שניו יחרק ונמס תאות רשעים תאבד:</p>	<p>ה גברא טבא חייס על עניי ומוזיף יסובר מילוי כהלכתא: ו ארום לעלם לא יזוע לדכרן עלם יהי זכי: ז מש- מועתא בישתא לא ידחל תקין ליביה רחיץ במימרא דיהוה: ח סמיך ליביה לא ידחל עד זמן דיחמי פורקנא בעקתא: ט בדר ממוניה יהב לחשיכי זכותיה קיימא לעלמא תוקפיה תרום באיקרא: י רשיעא יחמי ויכעוס ויר- גוז עלוי שינוי יעסי ואיתמסא ריגוג רשיעי תיביד תהובד:</p>	<p>112:5 χρηστός ἀνὴρ ὁ οἰκτίρων καὶ κίχρων οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει 112:6 ὅτι εἰς τὸν αἰῶνα οὐ σαλευθήσεται εἰς μνημόσυνον αἰώνιον ἔσται δίκαιος 112:7 ἀπὸ ἀκοῆς πονηρᾶς οὐ φοβηθήσεται ἐτοίμη ἡ καρδία αὐτοῦ ἐλπίζειν ἐπὶ κύριον 112:8 ἐστήρικται ἡ καρδία αὐτοῦ οὐ μὴ φοβηθῆ ἕως οὗ ἐπίδη ἐπὶ τοὺς ἐχθροὺς αὐτοῦ 112:9 ἐσκόρπισεν ἔδωκεν τοῖς πένησιν ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ κέρας αὐτοῦ ὑψωθήσεται ἐν δόξῃ 112:10 ἀμαρτωλὸς ὄψεται καὶ ὀργισθήσεται τοὺς ὀδόντας αὐτοῦ βρῦξει καὶ τακίησεται ἐπιθυμία ἀμαρτωλῶν ἀπολεῖται</p>
---	---	---

<p>Tehillim Psalms 112 112:1 Praise the Lord! How blessed is the man who fears the Lord, Who greatly delights in His commandments. 112:2 His descendants will be mighty on earth; The generation of the upright will be blessed. 112:3 Wealth and riches are in his house, And his righteousness endures forever. 112:4 Light arises in the darkness for the upright; He is gracious and compassionate and righteous. 112:5 It is well with the man who is gracious and lends; He will maintain his cause in judgment. 112:6 For he will never be shaken; The righteous will be remembered forever. 112:7 He will not fear evil tidings; His heart is steadfast, trusting in the Lord. 112:8 His heart is upheld, he will not fear, Until he looks with satisfaction on his adversaries. 112:9 He has given freely to the poor, His righteousness endures forever; His horn will be exalted in honor. 112:10 The wicked will see it and be vexed, He will gnash his teeth and melt away; The desire of the wicked will perish. (NASB)</p>	<p>Toviyah Psalms 112 112:1 Hallelujah! Happy is the man who fears the Lord; he takes great pleasure in his commandments. 112:2 His children will be mighty in the Torah, he will be blessed in the generation of the upright. 112:3 Luck and riches are in his house, and his merit endures forever. 112:4 Light dawns in darkness for the upright, gracious, and merciful, and righteous. 112:5 A good man pities the poor and lends money; he will support his words according to rule. 112:6 For he will never be moved; the righteous man is [destined] for eternal memory. 112:7 He will not fear news of disaster; his heart is firm, trusting in the word of the Lord. 112:8 His heart is steady, he will not be afraid, until he sees redemption in distress. 112:9 He scattered his wealth, gave it to the needy; his merit endures forever, his might will rise up in glory. 112:10 The wicked man will see and be angry, he will grind his teeth at him and rot; the desire of the wicked will perish. (EMC)</p>	<p>Psalmoi Psalms 112 Alleluia.112:1 Blessed is the man that fears the Lord: he will delight greatly in his commandments. 112:2 His seed shall be mighty in the earth: the generation of the upright shall be blessed. 112:3 Glory and riches shall be in his house; and his righteousness endures for evermore. 112:4 To the upright light has sprung up in darkness: he is pitiful, and merciful, and righteous. 112:5 The good man is he that pities and lends: he will direct his affairs with judgment. 112:6 For he shall not be moved for ever; the righteous shall be in everlasting remembrance. 112:7 He shall not be afraid of any evil report: his heart is ready to trust in the Lord. 112:8 His heart is established, he shall not fear, till he shall see his desire upon his enemies. 112:9 He has dispersed abroad; he has given to the poor; his righteousness endures for evermore: his horn shall be exalted with honor. 112:10 The sinner shall see and be angry, he shall gnash his teeth, and consume away: the desire of the sinner shall perish. (LXX)</p>
---	--	---

א הַלְלוּ יְהוָה | אֲשֶׁר־יְאִישׁ
112:1 Praise the Lord! How blessed is the man who fears the Lord, Who greatly delights in His commandments. (NASB) The Psalmist speaks of the one who delights in the commandments of God. Modern theologies teach that the Law is not a delight. Why would the commands cause one to have great delight? In *Tehillim / Psalm 37*, we are told to “*delight in the Lord*” (37:4, וְהִתְעַבֵּג) ד (עַל־יְהוָה וַיִּתְּנוּ־לָהּ מְשָׁאֵלֹת לְבָבָהּ) and we are reminded of the need to delight in Lord God of Israel above all things. How do we express our delight in the Lord? It is one thing for us to hear the statements, “*delight yourself in the Lord*” (37:4), or as Paul wrote “*rejoice in the Lord always*” (*Philippians 4:4*), and it is quite another thing to actually do “*rejoicing*” or “*delighting*.” How do we delight ourselves in the Lord? Or more practically speaking, how do we rejoice in the Lord always? In the first ten verses of *Tehillim / Psalm 40*, we are given ways to express our delight in the Lord.

Tehillim / Psalms 40:1-10

40:1 I waited patiently for the Lord; And He inclined to me and heard my cry. 40:2 He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm. 40:3 He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the Lord. 40:4 How blessed is the man who has made the Lord his trust, And has not turned to the proud, nor to those who lapse into falsehood. 40:5 Many, O Lord my God, are the wonders which You have done, And Your thoughts toward us; There is none to compare with You. If I would declare and speak of them, They would be too numerous to count. 40:6 Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required. 40:7 Then I said, 'Behold, I come; In the scroll of the book it is written of me. 40:8 I delight to do Your will, O my God; Your Law is within my heart.' 40:9 I have proclaimed glad tidings of righteousness in the great congregation; Behold, I will not restrain my lips, O Lord, You know. 40:10 I have not hidden Your righteousness within my heart; I have spoken of Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth from the great congregation. (NASB)

David says, (i) we are to wait patiently for the Lord, (ii) we are to trust in the Lord, and (iii) we are to hide the righteousness of the Lord in our hearts. It is interesting to note how this psalm is written, David says, *אָז אָמַרְתִּי הִנֵּה-בָאֲתִי בְּמַגֵּלֶת-סֵפֶר כְּתוּב עָלַי: ט לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי הַקְּפָצְתִּי וְתוֹרַתְךָ בְּתוֹךְ מִעֵי: 40:7 Then I said, 'Behold, I come; In the scroll of the book it is written of me. 40:8 I delight to do Your will, O my God; Your Law is within my heart.'* (NASB) The Lord is describes the scroll of the book as a reference to the Torah. David writes, *"I waited patiently for the Lord; and He inclined to me, and heard my cry. He drew me up from the desolate pit, out of the miry clay, and set my feet upon a rock, making my steps secure."* (40:1-2). We delight in the Lord because He has inclined Himself to us. Note that this is because we have also inclined ourselves to Him, to seek Him according to His word in the Scriptures, and to pray. The Lord inclined Himself to David at a time when he was in the desolate pit and in the miry clay. We also were in the mire of sin, and the Lord called us out. Not only did the Lord draw us out of the pit of sin, but He also set us upon solid ground. The Lord secured our steps in order that we might never fall into the pit again. This closeness to the Lord that David describes flows from his godly fear that is coupled to his great delight in the holy commandments of God. This is how David describes the commands, as *"Blessed is the man that fears the Lord, that delights greatly in his commandments"* (112:1). This speaks of the idea that fear develops a sense of respect and reverence in the ways of God to sanctify and structure one's footsteps, one's life for the glory of God. This is the great delight in the commands, where the fear of God leads to one despising sin and having a great desire to turn from sin. It is not possible to delight one's self in the commandments while at the same time holding onto the thing that is in opposition to God's ways (disobedience). So for the man who delights in the mitzvot, his heart is transformed and thus his affection for sin is changed, where his heart is set upon the commands for the purpose of walking in God's holy ways. This only possible by the indwelling of God's Holy Spirit by our faith in Yeshua the Messiah. When a man sets his heart upon God's holy ways, he is called *"blessed."* It is from this fear that one loves and delights in the holy commandments. What matters most is that our obedience to the Lord God of Israel is always done as an expression of our delight in Him. This is why David says, *"I delight to do Your will, O my God."* Yeshua stated in *John 14:23*, *"If anyone loves Me, he will keep My word."* This is again why the one who fears the Lord and puts His words into practice is called greatly blessed!

ב גִּבּוֹר בְּאָרֶץ יִהְיֶה זְרַעוֹ דוֹר יִשְׂרָאֵל יִבְרָךְ: ג הוֹן-וְנִעְשָׂר בְּבֵיתוֹ וְצִדְקָתוֹ 112:2 His descendants will be mighty on earth; The generation of the upright will be blessed. 112:3 Wealth and riches are in his house, And his righteousness endures forever. 112:4 Light arises in the darkness for the upright; He is gracious and compassionate and righteous. (NASB) The concept here is that the one who fears the Lord, his descendants will be numerous and mighty on the earth. Why do you

think the descendants of the righteous will be mighty on the earth? The Aramaic Targum states, ב גבר גיבר באוריתא יהוין בנוי בדר תריציא יתברך: ג מזלא מולא ועתרא בביתיה וזכותיה קיימא לעלמין: ד דנה בחשוכא : His children will be mighty in the Torah, he will be blessed in the generation of the upright. 112:3 Luck and riches are in his house, and his merit endures forever. 112:4 Light dawns in darkness for the upright, gracious, and merciful, and righteous. (EMC) The Targum translates the children of the upright will be mighty in the Torah. Rashi on Tehillim / Psalms 112:2 states, . דור ישרים . here Rashi focuses upon the “generation of the upright” (דור ישרים) this is the blessing that will be upon his children (seed). The blessing of God will fall upon those who seek to walk in His ways, to live for His glory, and to seek the benefit of others. The rabbis say the Gematria of ‘מכבים’, ‘Maccabees’, is 112, and thus makes reference to Tehillim / Psalms 112 which speaks of four things: (i) The God fearing (Matityahu) having mighty children (the Maccabees), (ii) the kindling of light (the Menorah) amidst the darkness, (iii) the everlasting remembrance of the righteous (Maccabees: why we celebrate Chanukah, until this very day), and (iv) the frustration of the wicked (Seleucid Empire) when their desire (Judean assimilation) falls out of their grasp. It is easy to see how the rabbis apply the Psalm to the Maccabees. It is also easy to understand how significant the concepts of the attack of the enemy, the salvation of God, and repentance (turning from sin and towards the righteous ways of the Lord) are being emphasized here in the Psalm.

While thinking on the mightiness of the children of the upright, which is coupled to his righteousness that endures forever, we are reminded of the characteristics of God’s people, and of the Messiah.

1. The physical line through whom Messiah was to come included Gentiles. The blessings of the Abrahamic covenant extended to the Gentiles. In addition, in the genealogies, a few Gentiles were included in the messianic line, the line of the promised “seed.” The Tanach includes Gentiles (Tamar, Rahab, and Ruth) in the lineage of Messiah Yeshua. While Gentile women are included, never is a Gentile man included in the line. This gives one food for thought.
2. The coming “seed” was spoken of as a prophet, a priest, and a king. Moshe told the nation of Israel that God would raise up a prophet like him (*Devarim / Deuteronomy 18:17-19*). In *Bereshit / Genesis 14:17-20* we are told Melchizedek whom the writer to the Hebrews believed was a proof text of the promised “seed,” the Lord Yeshua the Messiah (see *Tehillim / Psalm 110:4 and Hebrews 7:1-28*). Repeatedly through the Scriptures the “seed” is identified as Israel’s king, who will sit on the throne of His father, David (see 2 *Samuel 7:12-16, Tehillim / Psalm 2*).

The mightiness of the children of the upright, these things come about as a result of the man Yeshua living a righteous life. If we are His children by faith, these Scriptures speak prophetically of the people becoming the children of God. These people the Psalms speaks of however will be upright (יִשְׁרָיִם) meaning they will walk the straight and narrow path of righteousness, justice, holiness, and truth. This kind of righteousness will endure through generations, because the godly man will teach his children the ways of the Lord.

The Psalmist continues saying, ד זרח בִּחֲשֻׁךְ אֹר לְיִשְׁרָיִם חֲנוּן וְרַחֲמִים וְצִדִּיק: ה טוֹב אִישׁ חֲנוּן וּמְלֵוָה, ה טוב איש חנון ומלֵוָה: It is well with the man who is gracious and lends; He will maintain his cause in judgment. 112:6 For he will never be shaken; The righteous will be remembered forever. (NASB) The idea is that the one who does charity (Tzedakah) which is derived from the Hebrew text meaning righteousness, fairness or justice. Tzedakah is often translated as charity in Judaism and is a mainstay of Jewish life. The sages teach that the world was built upon kindness. However, tzedakah goes one step beyond. Literally translated as “justice” or “righteousness,” tzedakah tells us that sharing what we have with others isn’t

just something special, it is the honest and just thing to do. In addition, Tzedakah is not limited to gifts of money but may also be performed by the sharing of our time with others, showing love in the same way the Lord has shown us love. Charity is a fundamental part of the Torah way of life, this is why the Targum translates *112:2 His children will be mighty in the Torah, he will be blessed in the generation of the upright.* (EMC) Giving to the poor is an obligation in Judaism, a duty that cannot be forsaken even by those who are themselves in need. If these things are true, why then does Christianity not consider tzedakah obligatory? Some sages have said that tzedakah is the highest of all commandments, equal to all of them combined, and that a person who does not perform tzedakah is equivalent to an idol worshiper. It does not matter whether a limited amount of resources are provided to God's people or whether wealth has been distributed unevenly in the earth. Some nations (or people) have given a greater share and some a lesser share. But since all are created equally in the image of God, there is a duty that develops from the Scriptures, that those people who "have" are to give of their substance to those who do not "have" in order to effect justice. This is the definition of tzedakah. It is a way of looking at the world and understanding the human role in helping others where by doing so one is imitating qualities of the Lord in heaven.

The psalm brings these things into context saying, *ו כִּי-לְעוֹלָם לֹא יִמוּט לְזִכָּר עוֹלָם יְהִי צְדִיק: ז מִשְׁמוּעָה, רָעָה לֹא יִירָא נֶכּוֹן לְבוֹ בְּטַח בֵּיהֶנָּה: ח סְמוּךְ לְבוֹ לֹא יִירָא עַד אֲשֶׁר-יִרְאֶה בְּצָרָיו: ט פֶּזֶר | נָתַן לְאֲבִיוֹנִים צְדָקָתוֹ: י* *112:7 He will not fear evil tidings; His heart is steadfast, trusting in the Lord. 112:8 His heart is upheld, he will not fear, Until he looks with satisfaction on his adversaries. 112:9 He has given freely to the poor; His righteousness endures forever; His horn will be exalted in honor.* (NASB) The Aramaic Targum states, *ז משמועתא בישתא לא ידחל תקין ליביה רחיץ במימרא דיהוה: ח סמיך ליביה לא ידחל: ט עד עד זמן דיחמי פורקנא בעקתא: י בדר ממוניה יהב לחשיכי זכותיה קיימא לעלמא תוקפיה תרום באיקרא: י* *112:7 He will not fear news of disaster; his heart is firm, trusting in the word of the Lord. 112:8 His heart is steady, he will not be afraid, until he sees redemption in distress. 112:9 He scattered his wealth, gave it to the needy; his merit endures forever, his might will rise up in glory.* (EMC) The act of tzedakah is what Yeshua describes in *Matthew 10:42 And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.* (NIV) Yeshua's words are essentially saying, "Whosoever shall do the smallest service, were it but to give a drink to one of these little ones..." (ἕνα τῶν μικρῶν τούτων, *Matthew 25:40*) indicate that the smallest gift done is big in the eyes of the Lord. Abraham was the first to link individual belief and worship in the one true God to social values and responsibilities. The ethical principles of monotheism recognize that "there is one Creative Source of creation, but that this very unity conveys a moral imperative concerning ethical treatment and conduct." This comes from observation of creation itself (*Bereshit / Genesis 18:19*), we are to take care of this world and those who live in it (brothers, sisters, neighbors, and strangers). The study and practice of these ethical principles not only constitute individual worship, but lead to the establishment of a just social system and the promotion of the common good for everyone. This is the purpose for studying the Torah, because contained within the pages of the first five books of the Bible are the moral and ethical principles the Lord wants to teach to His people. Many of the biblical virtues (midot) are also commandments (mitzvot), where the practice of the commands causes one to understand what the Lord requires of us and draws us nearer to Him. Of the 613 commands found in the Torah, 248 are positive commandments (things to do), and 365 are negative commandments (things not to do). Many of the commands concern the individual's relationship with God (*Mitzvot Bayin Adam La'Makom*), more than half of the mitzvot that are applicable today, in the absence of the Temple, govern interpersonal relations (*Hilchos Beyin Adom Le'Chavero*), and relate to a comprehensive range of everyday social interactions. This form the basic moral guidelines and ethical parameters of how God's people are commanded to treat others are found in the Torah. This is what is taught in the Torah and what the Lord wants to teach His people today! The Hebrew Prophets and Talmudic Rabbis have made clear that while commandments between individuals and God are extremely important, God commanded that ethical behavior toward one another is of greater importance and concern and this may be why the Apostolic Writings (NT) focus more upon morality, ethics, and our behavior towards one another as opposed to the dietary laws. King Solomon wrote that "To do righteousness and justice is preferred by God

above sacrifice.” (Mishley / Proverbs 21:3) Rabbi Akiva famously observed that the greatest principle in Torah is to “Love your neighbor as yourself.” (Talmud Yerushalami Nedarim 9:4). The famed scholar Hillel added to this by summarizing all of Judaism in the sentence, “What is hateful to you, do not do to others,” adding that “the rest is commentary. Now go and study.” (Talmud Bavli Shabbat 31a) The conclusion is that the Torah is an instruction tool on the manner of living an ethical life. Life is thus to be ethically centered and is viewed to be celebrated as a source of Simkhah (joy). It is understood that our deeds, our values, and our responsibilities are reflected in our behavior which is linked to the larger community of believers as well as to the Lord God of Israel. This is why both “Faith” and “Works” are not distinguished (separated) in Judaism, and why James could say what he did that “faith without works is dead.” (see James 2:14-26) The Scriptures emphasize ethical and moral living which speaks to a strong sense of mutual responsibility (Averut, Kol Yisrael Arevim Shavuot 39a) and community identity (Klal Yisrael Kehillah). We are told to not hate our fellow man (Vayikra / Leviticus 19:17, and love your enemies, Matthew 5:44) and to love one another (Ahavat Yisrael) (Vayikra / Leviticus 19:18), including converts (Devarim / Deuteronomy 10:19). In the Torah, emphasis is given saying “Tzedek, tzedek tirdof” (Justice, justice shall you pursue) (Devarim / Deuteronomy 16:20). It is because of these things that every act of our lives is in service to the Lord where matters of individual worship are often tied to ethics and social justice. Vayikra / Leviticus 5:21 speaks of the unity of the spiritual practice to ethical and moral living:

Vayikra / Leviticus 6:1-7

6:1 Then the Lord spoke to Moses, saying, 6:2 ‘When a person sins and acts unfaithfully against the Lord, and deceives his companion in regard to a deposit or a security entrusted to him, or through robbery, or if he has extorted from his companion, 6:3 or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do; 6:4 then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by extortion, or the deposit which was entrusted to him or the lost thing which he found, 6:5 or anything about which he swore falsely; he shall make restitution for it in full and add to it one-fifth more. He shall give it to the one to whom it belongs on the day he presents his guilt offering. 6:6 ‘Then he shall bring to the priest his guilt offering to the Lord, a ram without defect from the flock, according to your valuation, for a guilt offering, 6:7 and the priest shall make atonement for him before the Lord, and he will be forgiven for any one of the things which he may have done to incur guilt.’ (NASB)

כ וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: כֹּא נִפְשׁ כִּי תִחַטָּא וּמַעַלָּה מֵעַל בֵּיהוָה וְכַחֵשׁ בְּעַמִּיתוֹ בְּפִי-קִדּוֹן אוֹ-בִתְשׁוּמַת יָד אוֹ בְגִזְל אוֹ עֲשָׂק אֶת-עַמִּיתוֹ: כִּב אוֹ-מִצָּא אַבְדָּה וְכַחֵשׁ בָּהּ וְנִשְׁבַּע עַל-שָׁקָר עַל-אַחַת מִכָּל אֲשֶׁר-יַעֲשֶׂה הָאָדָם לְחַטָּא בְהִנָּה: כג וְהִיָּה כִּי-יִחַטָּא וְאָשִׁם וְהָשִׁיב אֶת-הַגְּזוּלָה אֲשֶׁר גָּזַל אוֹ אֶת-הַעֲשָׂק אֲשֶׁר עָשָׂק אוֹ אֶת-הַפְּקֻדוֹן אֲשֶׁר הִפְקִיד אֹתוֹ אוֹ אֶת-הָאֲבָדָה אֲשֶׁר מִצָּא: [מִפְטִיר] כד אוֹ מִכָּל אֲשֶׁר-יִשְׁבַּע עָלָיו לְשָׁקָר וְשָׁלַם אֹתוֹ בְּרֵאשׁוֹ וְחִמַּשְׁתִּיו יוֹסֵף עָלָיו לְאֲשֶׁר הוּא לוֹ יִתְּנֶנּוּ בְיוֹם אֲשַׁמְתּוֹ: כה וְאֶת-אֲשָׁמוֹ יָבִיא לַיהוָה אֵיל תְּמִים מִן-הַצֹּאן בְּעֶרְכָּהּ לְאֲשָׁם אֶל-הַכֹּהֵן: כו וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה וְנִסְלַח לוֹ עַל-אַחַת מִכָּל אֲשֶׁר-יַעֲשֶׂה לְאֲשָׁמָה בָּהּ:

These Scriptures speak saying that a person also sins by committing a treachery against God by lying to his fellow man. The conclusion may be that if one deals falsely with his fellow man, then he repudiates the very belief in the existence of God. Early Christians were very concerned with the way in which Christians relate to one another, as 2 Timothy 2:22-25 illustrates, Paul wrote:

Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels. And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose

him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth.

Self-deception and the concept of the ends justifying means kind of attitudes are denounced in Christian teaching (see *Galatians 6:7-8, James 1:26, John 1:8*), where Yeshua taught that holiness is a way of living itself (*Matthew 4:8-10, 16:26*). Yeshua also taught to focus upon righteousness and the inner kingdom, it is in these things the disciple could find comfort and sustenance from the Lord God of Israel through faith. The Lord God would reward them in the Olam Habah and their needs on earth would be met. Yeshua also taught in *Matthew 6:31-34* saying:

So do not worry, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well.

The bedrock of who we are is to have absolute faith in God, from which leads to ethical and righteous actions in our lives. Through faith in the Messiah in the belief that Yeshua died for our sins and thereby provided atonement for us, we are given the mercy and salvation of God in this life and in the next (see *Ephesians 1:6-8*). The Torah context draws in the concept that our deeds will be consistent with our faith. Faith in the God of Israel rescues us from worldly temptations, while those who trust in the Lord and His mercy will repent of their transgressions, forgive others, and open their heart to do what the Lord has called us to do on this Earth. The Scriptures teach that those who do so will be saved (see *Matthew 13:15, Acts 2:38, 10:42-44, and 13:37-39*).

The psalm concludes saying, *רָשָׁע יִרְאֶה | וְכַעַס שְׁנָיו יִחַרְק וְנָמַס תְּאֵוֹת רְשָׁעִים תֵּאבֵד :* *112:10 The wicked will see it and be vexed, He will gnash his teeth and melt away; The desire of the wicked will perish. (NASB)* In Judaism, giving to the poor is not viewed as a generous act; it is simply an act of justice, the performance of a duty, and helping the poor. It is the right thing to do. The wicked are vexed because they do not understand such generosity. They will become indignant due to our generosity and we will be persecuted for exercising our faith in the Lord God of Israel and in His Messiah Yeshua. Let's Pray!

Heavenly Father,

We recognize what it is that You require of us to live as Your people. Help us to live as Your people in Justice, Righteousness, and Truth, that is coupled to Moral and Ethical living. Father, we believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply and truly love others, whether at home or even our enemies. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. 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 we 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