

ספר תהילים יד | Tehillim / Psalms 14

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There is no God says the fool!

This week's study is from *Tehillim / Psalms 14:1-6*, The Psalm is introduced as **א לְמַנְצֵחַ לְדָוִד** “*For the choir director. A Psalm of David.*” David begins saying **אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים הִשְׁחִיתוּ הַתְּעִיבוּ עָלַיְלָה אֵין עֲשֵׂה-טוֹב:** *14:1 The fool has said in his heart, ‘There is no God.’ They are corrupt, they have committed abominable deeds; There is no one who does good. (NASB)* If we honestly examine our hearts, we must agree with David and his assessment of the heart of man, all are corrupt, all have committed abominable deeds, and no one does good. By the inspiration of the Holy Spirit, David says that **ב יְהוָה מְשֻׁמִּים הַשְּׁקִירָה** *ב יְהוָה מְשֻׁמִּים הַשְּׁקִירָה* **עַל-בְּנֵי-אָדָם לְרְאוֹת הָיִשׁ מְשֻׁפִּיל דְרִישׁ אֶת-אֱלֹהִים:** *14:2 The Lord has looked down from heaven upon the sons of men To see if there are any who understand, Who seek after God. (NASB)* The Lord is examining the heart of every man to see if there are any who seek after Him. How much have you desired to place God first only to turn in direction and seek the passions of your own heart and not the Lord? David says **ג הַפֶּל סָר יַחְדָּו** *ג הַפֶּל סָר יַחְדָּו* **נִאֲלָחוּ אֵין עֲשֵׂה-טוֹב אֵין גַּם-אָחָד:** *14:3 They have all turned aside, together they have become corrupt; There is no one who does good, not even one. (NASB)* All men have turned aside and together they have become corrupted. It is only by God's help that we are able to overcome and be free from sin and the corruption of the flesh. David continues saying **ד הָלֵא יָדְעוּ כָל-פְּעֻלֵי אָנוּן אֲכָלִי עַמִּי אֲכָלוּ לָחֶם יְהוָה לֹא קָרְאוּ: ה שָׁם | פָּחְדוּ** *ד הָלֵא יָדְעוּ כָל-פְּעֻלֵי אָנוּן אֲכָלִי עַמִּי אֲכָלוּ לָחֶם יְהוָה לֹא קָרְאוּ: ה שָׁם | פָּחְדוּ* **כִּי-אֱלֹהִים בְּדוֹר צַדִּיק:** *14:4 Do all the workers of wickedness not know, Who eat up my people as they eat bread, And do not call upon the Lord? 14:5 There they are in great dread, For God is with the righteous generation. (NASB)* When the wicked continue in their ways in the evil of inflicting the righteous and in the atheistic attitude (*not believing in or calling upon the name of the Lord*), they do not realize that God is with the righteous. The wicked say that the counsel of Israel is a shame, because their refuge is in the Lord **ו עֲצַת-עַנְי תְּבִישׁוּ כִי יְהוָה מְחַסְהוּ: ז מִי-יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל בְּשׁוּב יְהוָה שְׁבוּת עַמּוֹ יִגַּל יַעֲקֹב יִשְׁמַח** *ו עֲצַת-עַנְי תְּבִישׁוּ כִי יְהוָה מְחַסְהוּ: ז מִי-יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל בְּשׁוּב יְהוָה שְׁבוּת עַמּוֹ יִגַּל יַעֲקֹב יִשְׁמַח* **יְשׁוּעַת יִשְׂרָאֵל:** *14:7 Oh, that the salvation of Israel would come out of Zion! When the Lord restores His captive people, Jacob will rejoice, Israel will be glad. (NASB)* Salvation is in the God of Israel, He will restore His people and His people will rejoice and be glad!

Hebrew עברית

Aramaic ארמי

Greek ελληνικός

ספר תהלים פרק יד	ספר טוביה פרק יד	ΨΑΛΜΟΙ 14
א לְמַנְצֵחַ לְדָוִד אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים הִשְׁחִיתוּ הַתְּעִיבוּ עָלַיְלָה אֵין עֲשֵׂה-טוֹב: ב יְהוָה מְשֻׁמִּים הַשְּׁקִירָה עַל-בְּנֵי-אָדָם לְרְאוֹת הָיִשׁ מְשֻׁפִּיל דְרִישׁ אֶת-אֱלֹהִים: ג הַפֶּל סָר יַחְדָּו נִאֲלָחוּ אֵין עֲשֵׂה-טוֹב אֵין גַּם-אָחָד: ד הָלֵא יָדְעוּ כָל-פְּעֻלֵי אָנוּן אֲכָלִי עַמִּי אֲכָלוּ לָחֶם יְהוָה לֹא קָרְאוּ:	א לשבחה ברוח נבואה על יד דוד אמר שטיא טפשא בלבביה בליביה לית שולטנא דאלהא בארעא חבילו עובדהון רחקו טבתא ואשכחו עילא לית דעבד טב: ב יהוה משמיא אודיק על בני נשא בני אדם למחמי אין אית האית משכיל תבע אולפן מן קדם יהוה:	14:1 εις τὸ τέλος ψαλμὸς τῷ δαυὶδ εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ οὐκ ἔστιν θεὸς διέφθειραν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν οὐκ ἔστιν ποιῶν χρηστότητα οὐκ ἔστιν ἕως ἐνός 14:2 κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων τοῦ ἰδεῖν εἰ ἔστιν συνίων ἢ ἐκζητῶν τὸν θεόν

ה שם | פָּחְדוּ פָּחַד כִּי-אֱלֹהִים בְּדוֹר
צְדִיק: ו עֲצַת-עֲנִי תִבְיָשׁוּ כִּי יִהְיֶה
מִחֲסִיהוֹ: ז מִי-יִתֵּן מִצִּיּוֹן יְשׁוּעַת
יִשְׂרָאֵל בְּשׁוּב יְהוָה שְׁבוּת עַמּוֹ יִגַּל
יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל:

ג כולהון זרו לאחורא כחדא
איתרשלו לית דעבד טב אפילו לית
אוף חד: ד הלא יידעו ידעין כל
עבדי שקר סעודי עמי סעדו לחמא
שמא דיהוה לא בריכו: ה תמן
דחלו דחלא דלחו דלוחא דשקר
דלא חמי למדלח מטול דמימרא
דיהוה בדרא דצדיקי: ו מלכת עניא
דמכיכ דמכסן להון תבהתון מטול
דשוי ביהוה סבריה: ז מן ירחיש
מציון פורקנא דישראל כד יתיב
יהוה גלות עמיה ירנן יעקב יחדי
ישראל:

14:3 πάντες ἐξέκλιναν ἅμα ἠχρεώθησαν οὐκ ἔστιν ποιῶν χρηστότητα οὐκ ἔστιν ἕως ἑνός τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν ἰδὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν ὧν τὸ στόμα ἀράς καὶ πικρίας γέμει ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα σύντριμμα καὶ τλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν 14:4 οὐχὶ γινώσκονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν οἱ κατεσθίοντες τὸν λαόν μου βρώσει ἄρτου τὸν κύριον οὐκ ἐπεκαλέσαντο 14:5 ἐκεῖ ἐδειλίασαν φόβῳ οὐ οὐκ ἦν φόβος ὅτι ὁ θεὸς ἐν γενεᾷ δικαία 14:6 βουλήν πτωχοῦ κατησχύνατε ὅτι κύριος ἐλπὶς αὐτοῦ ἔστιν 14:7 τίς δώσει ἐκ σίων τὸ σωτήριον τοῦ Ἰσραὴλ ἐν τῷ ἐπιστρέψαι κύριον τὴν αἰχμαλωσίαν τοῦ λαοῦ αὐτοῦ ἀγαλλιάσθω ἰακωβ καὶ εὐφρανθήτω Ἰσραὴλ

Tehillim / Psalms 14

For the choir director. A Psalm of David.
14:1 The fool has said in his heart, ‘There is no God.’ They are corrupt, they have committed abominable deeds; There is no one who does good. 14:2 The Lord has looked down from heaven upon the sons of men To see if there are any who understand, Who seek after God. 14:3 They have all turned aside, together they have become corrupt; There is no one who does good, not even one. 14:4 Do all the workers of wickedness not know, Who eat up my people as they eat bread, And do not call upon the Lord? 14:5 There they are in great dread, For God is with the righteous generation. 14:6 You would put to shame the counsel of the afflicted, But the Lord is his refuge. 14:7 Oh, that the salvation of Israel would come out of Zion! When the Lord restores His captive people, Jacob will rejoice, Israel will be glad. (NASB)

Toviyah / Psalms Chapter 14

14:1 For praise; in the spirit of prophecy through David. The fool said in his heart, “There is no rule of God on the earth.” They corrupted their deeds, they despised goodness and found iniquity. There is none who does good. 14:2 The Lord looked down from heaven on the sons of men to see if there was any wise man seeking instruction from the presence of the Lord. 14:3 All alike have turned backward, they have become lax; there is none who does good, there is not even one. 14:4 Do they not know, all doers of falsehood? Those among my people who dine have dined on bread [and] not blessed the name of the Lord. 14:5 There they became afraid because the word of the Lord is in the generation of the righteous. 14:6 You will despise the counsel of the poor man, because he has placed his hope in the Lord. 14:7 Who will produce from Zion the redemption of Israel? When the Lord brings back the exile of his people, Jacob will rejoice, Israel will be glad. (EMC)

Tehillim / Psalms 14

For the end, Psalm of David. 14:1 The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in their devices; there is none that does goodness, there is not even so much as one. 14:2 The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after god. 14:3 They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes. 14:4 Will not all the workers of iniquity know, who eat up my people as they would eat bread? they have not called upon the Lord. 14:5 There were they alarmed with fear, where there was no fear; for God is in the righteous generation. 14:6 Ye have shamed the counsel of the poor, because the Lord is his hope. 14:7 Who will bring the salvation of Israel out of Sion? when the Lord brings back the captivity of his people, let Jacob exult, and Israel be glad. (LXX)

The very first verse of the Psalm is combined with the introduction, א לְמַנְצִיחַ לְדָוִד “For the choir director. A Psalm of David” and David’s words stating אֵין אֱלֹהִים הַשְׁחִיתוּ הַתְּעִיבוּ עַל־לִבָּה אֵין אֵין 14:1 The fool has said in his heart, ‘There is no God.’ They are corrupt, they have committed abominable deeds; There is no one who does good. (NASB) Interestingly, David begins with “Said Nabal

in his heart,” here we find the Hebrew word Nabal (נבל). The root meaning of the word Nabal (נבל) is “wilt” (verb), and came to mean “failure,” and eventually gained the figurative meaning of “shameless improprieties.” In David’s life from the first book of Samuel Chapter 25 we read the story of Nabal (נבל) and Abigail. According to a Hebrew lexicon, נבל (Nabal) as an adjective or noun means “villain, scoundrel, rascal, fink, heel, hound, jackal, miscreant, scallywag, scamp,” and as a verb “to wither.” When written as לנבל “to nabal” means “to talk obscenely.” In the Nabal narrative (*1 Samuel 25:1-38*), he is described as living up to his name (*1 Samuel 25:25*) being evil, foolish, harsh and ill-tempered. Traditionally Nabal is euphemistically translated as “fool” and hence we find *Tehillim / Psalms 14:1* being translated as “the fool.” The Scriptures describe Nabal as a rich Calebite who was harsh and ill-tempered. David was not yet King of Israel and he and his men were living off the wilderness of Param because of King Saul (*1 Samuel 25:5-11*) and were providing protection for the shepherds in the area. The Scriptures say that Nabal lived in the city of Maon, and he owned much land in the Judean town of Carmel as well as men, sheep, and goats. These events that happened occurred during the time of sheep shearing. During this time David sent a small group of men to Nabal with a request for provisions, David instructed his men on exactly what to say when they approached Nabal. He had instructed his men to speak to Nabal in such a way so as to inform him that his wealth would not have been so great if it were not for the protection of David and his men. David extended a great deal of honor to Nabal recognizing him as a nobleman of high stature (*1 Samuel 25:6 and thus you shall say, ‘Have a long life, peace be to you, and peace be to your house, and peace be to all that you have.* NASB, ו) וְאַמְרַתֶּם כֹּה לְחַי וְאַתֶּה שְׁלוֹם וּבֵיתֶךָ שְׁלוֹם וְכָל אֲשֶׁר-לְךָ שְׁלוֹם: Nabal’s response was to question who David was, his lineage, and insult his men. It is written that when Nabal rejected David’s request, one of the shepherds informed Nabal’s wife (Abigail) of his response and of the situation along with a very positive account of the protection that David and his men had provided. The servant said יז וְעַתָּה דַעֲי וּרְאֵי: *25:17 Now therefore, know and consider what you should do, for evil is plotted against our master and against all his household; and he is such a worthless man that no one can speak to him.* (NASB) Abigail recognized what Nabal had done and chose to intervene in order to avert David’s wrath. In the account of Scripture, David armed his men, and set off with 400 of them for Nabal’s home, leaving 200 men behind to look after the supplies, while at the same time Abigail set off with her servants, and a very large quantity of provisions, without telling Nabal. The narrative continues by stating that Abigail meets David and his men before David could reach Nabal and she pleads for David to accept the gifts she has brought with her, and begs that there be no bloodshed, asking to take Nabal’s blame herself, and complimenting David by stating that the Lord would make his dynasty long lasting, and David sinless and divinely protected. In the end, God struck Nabal (the foolish) down and he died of a heart attack. The Scriptures state that it was the Lord who struck him down in *1 Samuel 25:37-38*, לז וַיְהִי בַבֹּקֶר בַּצָּאת הַיּוֹן מִן־בֵּיתוֹ וַתִּגְדַּל-לוֹ אִשְׁתּוֹ אֶת-הַדְּבָרִים הָאֵלֶּה וַיָּמָת לִבּוֹ בְּקִרְבּוֹ וְהוּא הָיָה לְאֶבֶן: *25:37 But in the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him so that he became as a stone. 25:38 About ten days later, the Lord struck Nabal and he died.* (NASB) Nabal was cut off because of his wickedness and boastful tongue. In *Tehillim / Psalms 14:1*, David may be making a reference to the foolishness of Nabal, using the word “nabal” (נַבָּל) to refer to the foolish who say in their heart that there is no God. Based upon *Tehillim / Psalms 14:1*, corruption, abominations, and no good deeds are the things that categorise the fool who says in his heart that there is no God.

14:1 The fool has said in his heart, ‘There is no God.’ They are corrupt, they have committed abominable deeds; There is no one who does good. (NASB) God has looked down at the hearts of men and concludes that all are corrupt, they have committed abominable deeds, and that there is no one who does good. What does this mean, that no one does good? The verse seems to suggest “corruption” and “abominable deeds” is

antithetical to “doing good.” The Aramaic translation states לשבחה ברוח נבואה על יד דוד אמר שטיא א 14:1 טפשא בלבביה בליביה לית שולטנא דאלהא בארעא חבילו עובדהון רחקו טבתא ואשכחו עילא לית דעבד טב: *For praise; in the spirit of prophecy through David. The fool said in his heart, “There is no rule of God on the earth.” They corrupted their deeds, they despised goodness and found iniquity. There is none who does good. (EMC)* The rabbis translate the words of David believing what he wrote was “in the spirit of prophecy” (ברוח נבואה) that he is speaking prophetically of man that “nabal” (נָבַל) the fool says in his heart “there is no rule of God on earth” and therefore corrupts their deeds and says literally that such people despise goodness and ואשכחו עילא לית דעבד טב “he has found sin and forsakes serving good.” Sin is not acceptable to God and the mind-set of one who sins continually is that there is no rule of God on earth. When we sin we put ourselves first, this by its very nature is a disregard for God, His word, and others. The Scriptures are clear, “you must put them all away...” (*Colossians 3:8-9, Galatians 5:19-21*), such sins as anger, gossip, malice, enmity, strife, jealousy, slander, rivalries, dissensions, divisions, envy, and lying. The Apostle Paul’s warning is “that those who do such things will not inherit the kingdom of God” (*Galatians 5:21*). The point is that those who say there is no rule of God on earth, their ways are corrupted and their deeds show a pattern of life providing a clear indication of the inward, hidden, spiritual state. Simply put, such a person is not born of God. True believers do not habitually violate what is planted on the inside (*God’s Torah that is written upon the heart, Jeremiah 31*). Secret sins are no different. The level of deception used to hide the secret sin, the fool says “there is no rule of God on the earth” in order to continue in their ways. This is the pride of life, the arrogant logic of the fool that provides the cover up. The Apostle John wrote in *1 John 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil. 3:9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. (NASB)* Does this mean that as children of the Most High God through faith in Yeshua, that one will not sin? What about struggling with sin? Have the words “struggling with” been used to sanction continual sinning in our lives? Moshe wrote in *Bamidbar / Numbers 32:23, כג ואם-לא תעשון פן הנה הטאתם ליהנה ודעו הטאתכם אשר תמצא אתכם: 32:23 ‘But if you will not do so, behold, you have sinned against the Lord, and be sure your sin will find you out. (NASB)* The LXX translation says 14:1 εἰς τὸ τέλος ψαλμὸς τῷ δαυιδ εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ οὐκ ἔστιν θεὸς διέφθειραν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν οὐκ ἔστιν ποιῶν χρηστότητα οὐκ ἔστιν ἕως ἑνός 14:1 *The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in their devices; there is none that does goodness, there is not even so much as one. (LXX)* The way of the foolish who say there is no God is an abomination to the Lord because the fool walks in his ways without regard for the Lord.

ב יהנה משמים השקיף על-בני-אדם לראות היש משפיל לרש את-אלהים: 14:2 *The Lord has looked down from heaven upon the sons of men To see if there are any who understand, Who seek after God. (NASB)* The Lord looks down from heaven upon the sons of men and examines our hearts. He looks to see if mankind is seeking after God. What does it mean to seek after God? How does one seek the Lord? Yeshua said in *Matthew 6:33, ³³ζητείτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν 6:33 ‘But seek first His kingdom and His righteousness, and all these things will be added to you. (NASB)* How do we seek the kingdom and His righteousness? Are the kingdom of God and His Righteousness connected? The Lord looks down from heaven and seeks the one who seeks after Him. However, having looked down the Lord says וְהָאֵלֹהִים כֻּלָּם אָפְרוּ: 14:3 *They have all turned aside, together they have become corrupt; There is no one who does good, not even one. (NASB)* The way of mankind is corrupt, and there is none that do good. This is the reason we need the help of our Lord and Savior. It is interesting, while reading the Apostolic Writings, the Apostle Paul was thinking upon these three verses (*Tehillim / Psalms 14:1-3*) while writing *Romans* chapter 3:10-12. In *Romans 3*, Paul is writing concerning this very thing, do we seek God and His

righteousness or our own? Let's read all of *Romans 3* for the proper context.

Romans 3:1-31

3:1 *Then what advantage has the Jew? Or what is the benefit of circumcision? 3:2 Great in every respect. First of all, that they were entrusted with the oracles of God. 3:3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? 3:4 May it never be! Rather, let God be found true, though every man be found a liar, as it is written, 'That You may be justified in Your words, And prevail when You are judged.' 3:5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) 3:6 May it never be! For otherwise, how will God judge the world? 3:7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? 3:8 And why not say (as we are slanderously reported and as some claim that we say), 'Let us do evil that good may come'? Their condemnation is just. 3:9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; 3:10 as it is written, 'There is none righteous, not even one; 3:11 There is none who understands, There is none who seeks for God; 3:12 All have turned aside, together they have become useless; There is none who does good, There is not even one.'* 3:13 *'Their throat is an open grave, With their tongues they keep deceiving,' 'The poison of asps is under their lips'; 3:14 'Whose mouth is full of cursing and bitterness'; 3:15 'Their feet are swift to shed blood, 3:16 Destruction and misery are in their paths, 3:17 And the path of peace they have not known.'* 3:18 *'There is no fear of God before their eyes.'* 3:19 *Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. 3:21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 3:22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 3:23 for all have sinned and fall short of the glory of God, 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 3:25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 3:26 for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. 3:27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 3:28 For we maintain that a man is justified by faith apart from works of the Law. 3:29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, 3:30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. 3:31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law. (NASB)*

¹Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; ²πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. ³τί γὰρ εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ; ⁴μὴ γένοιτο: γινέσθω δὲ ὁ θεὸς ἀληθῆς, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε. ⁵εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω. ⁶μὴ γένοιτο: ἐπεὶ πῶς κρίνει ὁ θεὸς τὸν κόσμον; ⁷εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ,

τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; ⁸καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἔνδικόν ἐστιν. ⁹Τί οὖν; προεχόμεθα; οὐ πάντως, προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι, ¹⁰καθὼς γέγραπται ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς, ¹¹οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν. ¹²πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν: οὐκ ἔστιν ὁ ποιῶν χρηστότητα, [οὐκ ἔστιν] ἕως ἐνός. ¹³τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν, ¹⁴ὣν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει: ¹⁵ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα, ¹⁶σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, ¹⁷καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. ¹⁸οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. ¹⁹Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ: ²⁰διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας. ²¹Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, ²²δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντας: οὐ γὰρ ἐστιν διαστολή: ²³πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, ²⁴δικαιούμενοι δωρεὰν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ: ²⁵ὃν προέθετο ὁ θεὸς ἰλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ²⁶ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. ²⁷Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. ²⁸λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. ²⁹ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχί καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, ³⁰εἴπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. ³¹νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἰσχύνομεν.

Summary of Romans 3

1. Is there an advantage to being a Jew? (Circumcision, 3:1)
2. Man cannot nullify the faithfulness of God. (3:3)
3. Does unrighteousness demonstrate the righteousness of God? (3:5) Some have said “*let us do evil that good may come*” and Paul says their condemnation is just. (3:8)
4. *Tehillim / Psalms 14:1-3*
5. Paul goes on to describe the nature of the one who does not seek for God, “*their throats are an open grave, deceiving tongues, lips are poison, mouth full of swearing and bitterness, feet quick to shed blood, destruction and misery in their path, and they do not know the way of peace because there is no fear of God in their eyes.*” (3:13-18)
6. The Torah was given so that every person cannot boast and is accountable to God.
7. By the flesh, no one will be justified since by the law comes the knowledge of sin (3:20).
8. Paul then says “*apart from the law the righteousness of God has been manifested being witnessed by the Torah and the Prophets*” (referring to Yeshua, 3:21-22).
9. Paul discusses the mercy, grace, and redemption of God (3:23-25).
10. God is the one who justifies for righteousness (3:26).
11. Since God is the one who justifies, there is no one who can boast in their flesh (3:27), God is God of both the Jew and the non-Jew (3:29-30).
12. Paul concludes that this does not nullify the Torah, on the contrary, this establishes the Torah (3:31).

Here in the midst of *Romans 3*, Paul uses these verses from *Tehillim / Psalms 14:1-3*, אֲמַר לְמַנְצֵחַ לְדָוִד אֲמַר אֶבְרָהָם אֵין אֱלֹהִים הַשְׁחִיתוּ הַתְּעִיבוּ עָלַי לֵאמֹר אֵין עֲשֵׂה-טוֹב: בַּהֲנֵה מְשֻׁמִּים הַשְׁקִיף עַל-בְּנֵי-אָדָם לִרְאוֹת הַיְשִׁיבָה לְבָבָם אֵין אֱלֹהִים מִשְׁכִּיל דְּרֹשׁ אֶת-אֱלֹהִים: גַּ הַכֹּל סָר יִתְדוּ נְאֻלְחוּ אֵין עֲשֵׂה-טוֹב אֵין גַּם-אֶתְּךָ: *For the choir director. A Psalm*

of David. 14:1 The fool has said in his heart, ‘There is no God.’ They are corrupt, they have committed abominable deeds; There is no one who does good. 14:2 The Lord has looked down from heaven upon the sons of men To see if there are any who understand, Who seek after God. 14:3 They have all turned aside, together they have become corrupt; There is no one who does good, not even one. (NASB) In Romans 3, Paul is speaking on the topic of whether one is able to obtain righteousness that leads to salvation by the works of the Law. Yeshua said the following in *John 8:31-43* concerning this topic.

ΙΩΑΝΝΗΣ 8:31-43

Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε: πῶς σὺ λέγεις ὅτι Ἐλευθεροὶ γενήσεσθε; ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα: ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλευθεροὶ ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε: ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἂ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ: καὶ ὑμεῖς οὖν ἂ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἔστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε: νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἦν ἤκουσα παρὰ τοῦ θεοῦ: τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν] αὐτῷ, Ἥμεῖς ἐκ πορνείας οὐ γεγεννημέθα: ἓνα πατέρα ἔχομεν τὸν θεόν. εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω: οὐδὲ γὰρ ἄπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλεν. διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

John 8:31-43

8:31 So Jesus was saying to those Jews who had believed Him, ‘If you continue in My word, then you are truly disciples of Mine; 8:32 and you will know the truth, and the truth will make you free.’ 8:33 They answered Him, ‘We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free?’’ 8:34 Jesus answered them, ‘Truly, truly, I say to you, everyone who commits sin is the slave of sin. 8:35 ‘The slave does not remain in the house forever; the son does remain forever. 8:36 ‘So if the Son makes you free, you will be free indeed. 8:37 ‘I know that you are Abraham’s descendants; yet you seek to kill Me, because My word has no place in you. 8:38 ‘I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father.’ 8:39 They answered and said to Him, ‘Abraham is our father.’ Jesus said to them, ‘If you are Abraham’s children, do the deeds of Abraham. 8:40 ‘But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. 8:41 ‘You are doing the deeds of your father.’ They said to Him, ‘We were not born of fornication; we have one Father: God.’ 8:42 Jesus said to them, ‘If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. 8:43 ‘Why do you not understand what I am saying? It is because you cannot hear My word. (NASB)

Here Yeshua is speaking of His Words (“My Words,” λόγον τὸν ἐμόν) and of “hearing” (ἀκούειν) His Words. In Parashat Ki Tavo we read in *Devarim / Deuteronomy 28:1* “if you listen to the voice of the Lord your God” (וְהָיָה אִם-שָׁמַעְתֶּם בְּקוֹל יְהוָה אֱלֹהֵיךָ לְשׁוֹמֵר לְעֲשׂוֹת) in Hebrew, the phrase שָׁמַעְתֶּם בְּקוֹל יְהוָה with the imperfect verb form indicates that listening / hearing the voice of the Lord is an ongoing process that is not yet complete illustrating that our relationship with God is an ongoing life long process. The hearing of the voice of the Lord God is hearing the Word of God and is paralleled with “to keep” (לְשׁוֹמֵר) and “to do” (לְעֲשׂוֹת) what God has commanded. It is with this understanding that Yeshua is teaching in *John 8:31*. Yeshua was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine” (NASB). Here Yeshua contrasts obeying, continuing, or keeping His Words with being true disciples. In the Apostolic Writings, Yeshua acknowledges who he is speaking to are the “descendants of Abraham” (σπέρμα Ἀβραάμ ἐστε) in Greek literally means “seed of Abraham you are.” The interesting point is that though the Pharisee’s were the seed of Abraham, they were not Abraham’s “children” because they do not do the things that Abraham did out of faith. Do you see the connection here to *Tehillim / Psalms 14*, *Romans 3*, and Yeshua’s words? The entire discussion is centered on λόγῳ τῷ ἐμῷ “My Words,” the words that He is speaking, the Word of God according to the Torah, and being true children of Abraham. To be a true child of Abraham, one needs have the Word of God inside in order to sustain, support, and give us life. The Torah principle that Yeshua is teaching here in *John 8:31-34*, and what Paul is teaching in *Romans*

3, is about the Lord's Salvation, the Lord's Righteousness, the Lord's Redemption, the Lord's Deliverance all of which is found in His Messiah. At the time the Pharisee's thought that their place in heaven was guaranteed by their birthright or that by their works they could gain eternal life. Yeshua acknowledged their birthright but corrected their understanding that they are not guaranteed a place in Heaven. The true children of Abraham are those who do the works of Abraham (τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε: vūv). The works of Abraham was to live their salvation by faith. To hear the voice of the Lord God (שְׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה) and then to live and to do by faith! So, when Paul quoted from *Tehillim / Psalms 14* in *Romans 3:10* as it is written, 'There is none righteous, not even one; 3:11 There is none who understands, There is none who seeks for God; 3:12 All have turned aside, together they have become useless; There is none who does good, There is not even one.' (NASB) His point was that righteousness is a gift of God, but this does not exclude us from living righteously before the Lord in our day to day lives. This is what he meant when he wrote in *Romans 3:28* "For we maintain that a man is justified by faith apart from works of the Law" and then saying 3:31 *Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law (NASB)?* The Lord God is working to build a relationship with us first and foremost so that we become His people and He would be Our God (וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יְהוּ-לִי לְעָם). Based upon these scriptures, the Messiah come to bring righteous standing before the Father by faith. Then we, as His people, strive to live a righteous life by faith (*Romans 3:31*) according to the Torah.

David continues saying: ד הלא ידעו כל-פְעֻלֵי אֲנֹן אֲכִלֵי עַמִּי אֲכָלוּ לֶחֶם יְהוָה לֹא קָרְאוּ: *14:4 Do all the workers of wickedness not know, Who eat up my people as they eat bread, And do not call upon the Lord? (NASB)* Those who work evil in their lives, eat up the people of God as bread and do not call upon the Lord. There seems to be a parallel with having table fellowship (eating bread) where the wicked do not bless the Lord in the provision of food, whereas God's people call upon the name of the Lord and give thanks. The rabbis translate this verse in the Targum (Aramaic) saying ד הלא ידעו ידעין כל עבדי שקר סעודי עמי סעדו *14:4 Do they not know, all doers of falsehood? Those among my people who dine have dined on bread [and] not blessed the name of the Lord. (EMC)* They find a similar parallel and translate this verse to say that the workers of falsehood who dine and eat bread do not bless the name of the Lord. There is no fellowship with the wicked and the righteous. The LXX says 14:4 οὐχὶ γινώσκονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν οἱ κατεσθίοντες τὸν λαόν μου βρώσει ἄρτου τὸν κύριον οὐκ ἐπεκαλέσαντο *14:4 Will not all the workers of iniquity know, who eat up my people as they would eat bread? they have not called upon the Lord. (LXX)* The rabbis translating the Hebrew text into Greek follow a more literal translation saying "do not all the workers of iniquity know, they consume my people, they consume bread, they do not call upon the Lord." This is very interesting on how the verse in *Tehillim / Psalms 14:4* is translated, the wicked do not bless the Lord in the bread that is before them and that they are able to commit wicked deeds against God's people and then sit down and eat. There is a certain condemnation that the wicked are calling upon themselves by sitting down and eating, while destroying the people of God and not calling upon the name of the Lord. As a result of this, *Tehillim / Psalms 14:5* says ה שָׁם | פָּחְדוּ פָּחַד כִּי-אֱלֹהִים בְּדוֹר וָדוֹר: *14:5 There they are in great dread, For God is with the righteous generation. 14:6 You would put to shame the counsel of the afflicted, But the Lord is his refuge. (NASB)* Because of this the wicked come under dread / fear (פָּחַד) because the Lord is with the righteous generation of people. The Targum says ה תמן דחלו דחלא דלחו דלוחא דשקר דלא חמי למדלה מטול דמימרא דיהוה בדרא *14:5 There they became afraid because the word of the Lord is in the generation of the righteous. 14:6 You will despise the counsel of the poor man, because he has placed his hope in the Lord. (EMC)* The wicked despise the counsel of the poor because their hope is in the Lord. (Note the wealthy do not call upon the Lord because their hope and trust is in their wealth thereby making them unrighteous.) Studying these verses, there is certain condemnation for the person who does not examine himself before God, who does not bless the name of the Lord, and who

is set to work sin in his life to destroy the people of God. The Aramaic translation says the wicked become afraid because the “*word of the Lord*” is in the generation of the righteous. The way the wicked behave before the Lord reminds us of something the Apostle Paul wrote in the Apostolic Writings in *1 Corinthians 11:22-34*.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 11:22-34

²²μη γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. ²³Εγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδeto ἔλαβεν ἄρτον ²⁴καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ²⁵ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι: τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. ²⁶ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ. ²⁷Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. ²⁸δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω: ²⁹ὃ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα. ³⁰διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ καὶ κοιμῶνται ἱκανοί. ³¹εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα: ³²κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. ³³ᾧστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. ³⁴εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

1 Corinthians 11:22-34

11:22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you. 11:23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 11:24 and when He had given thanks, He broke it and said, 'This is My body, which is for you; do this in remembrance of Me.' 11:25 In the same way He took the cup also after supper, saying, 'This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.' 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. 11:27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 11:28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. 11:29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. 11:30 For this reason many among you are weak and sick, and a number sleep. 11:31 But if we judged ourselves rightly, we would not be judged. 11:32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. 11:33 So then, my brethren, when you come together to eat, wait for one another. 11:34 If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come. (NASB)

Paul was admonishing the people of what he had heard when they gathered together for the Passover meal. He asks whether they have houses in which to eat and drink because they come together in remembrance of the deliverance of God what Yeshua had done laying down his life. Some gather together and eat and drink until they are drunk. (*Have you ever heard of the tradition to get drunk on Passover night?*) These people seem to follow the pattern of the wicked in *Tehillim / Psalms 14:4*, they sit and eat bread and do not bless the name of the Lord. Pauls says ²⁷Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. ²⁸δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω: ²⁹ὃ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα. *11:27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 11:28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. 11:29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. (NASB)* Eating the bread that represents the body of Christ, and drinking the wine which represents the blood of Christ that was poured out for our salvation, needs to be taken very seriously. Those men who sat to eat and drink in *1 Corinthians 11*, do they not know they drink judgment upon themselves like those who eat up God's people and do not call upon the name of the Lord? *הָלֹא יָדְעוּ כָּל-פְּעֻלֵי אֲנָן אֲכָלֵי עֲמֵי אֲכָלוּ לָחֶם יְהוָה לֹא קָרְאוּ: 14:4 Do all the workers of wickedness not know, Who eat up my people as they eat bread, And do not call upon the Lord? (NASB)*

ז מי-יתגן מציון ישועת ישראל בשוב יהוה שבות

:יְשׁוּעָה יִשְׂרָאֵל: עֲמוּ 14:7 Oh, that the salvation of Israel would come out of Zion! When the Lord restores His captive people, Jacob will rejoice, Israel will be glad. (NASB) The Salvation (יְשׁוּעָה) of Israel is the Lord God Himself, and He sent His word forth to make atonement for our sins. In the midst of this wicked world, God provides His Salvation. Praise God, truly our hope is in the Lord! Let's Pray!

Heavenly Father,

Your salvation is what we all long for. Help each of us to make our hearts right before You and restore to us the joy of Your Salvation like you did so many times for David during his times of trials and struggles. Help us to set our hearts to the pursuit of holiness and righteousness so that we our lives can be a testimony to your lovingkindness. Thank You Lord for the mercies that You have shown us each day. In Your Son Yeshua, we have the hope of eternal life, thank You for Your work, Your deliverance, and Your salvation Lord. In Your Son we see and know Your salvation, help us to trust in You Lord as we wait patiently on your deliverance during times of trial. We believe in the Righteous work Yeshua did in His life and upon the cross to make atonement for our sins. As we continue to live and dedicated our lives to You, fill us with Your presence Lord and thank You for revealing these truths to our hearts. 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

