

## ספר תהילים יז | Tehillim / Psalms 17

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### For those who take Refuge at Your Right Hand

This week's study is from *Tehillim / Psalms 17:1-15*. The Psalm begins saying תְּפִלָּה לְדָוִד “A prayer of David and he prays asking the Lord to hear his cry, to give ear to his prayer, and that his prayer is not done so with deceitful lips (שְׁמָעָה יְהוָה | צְדָק הַקְּשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי בְּלֹא שִׁפְתַי מִרְמָה). David calls for the judgment of God to come forth from his presence and to examine him (17:2). He says that the Lord has tested his heart, come to him by night, and found nothing, and that he has purposed his mouth to not transgress (ג. בְּחִנְתָּ לְבִי | פָּקַדְתָּ לַיְלָה צָרְפַתְנִי בַל-תִּמְצָא זִמְתִּי בַל-יַעֲבֹר-פִּי:). He says that based on the deeds of men, by the word of Your lips, I have kept from the paths of the violent (17:4) suggests that he believes the Torah is the word of God and that keeping God's word has kept him from evil. ה תָּמָךְ אֲשֶׁרִי בְּמַעֲגָלוֹתַי בַּל-נִמְוָטוּ. 17:5 *My steps have held fast to Your paths. My feet have not slipped. (NASB)* The Lord will answer those who seek Him (17:7) and show His favor in His Salvation מִמֵּתְקוֹמָמִים 17:7 *Wondrously show Your lovingkindness, O Savior of those who take refuge at Your right hand From those who rise up against them. (NASB)* The wicked are described as those who have and unfeeling heart and speak in their pride (17:10), they surround the people of God and determine to cast God's people to the ground (17:11). The wicked are like a lion that is eager to tear and lurking in the hiding places (17:12). David asks the Lord saying 17:13 *Arise, O Lord, confront him, bring him low; Deliver my soul from the wicked with Your sword (NASB)* to deliver him with His sword. What is David referring to when he asks to deliver him with the “Sword of God?” He concludes his prayer psalm saying 17:14 *From men with Your hand, O Lord, From men of the world, whose portion is in this life, And whose belly You fill with Your treasure; They are satisfied with children, And leave their abundance to their babes. 17:15 As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake. (NASB)* In righteousness he will behold the face of God. What a great reason to live in righteousness before the Lord!

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
ספר תהלים פרק יז	ספר טוביה פרק יז	ΨΑΛΜΟΙ 17
א תְּפִלָּה לְדָוִד שְׁמָעָה יְהוָה   צְדָק הַקְּשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי בְּלֹא שִׁפְתַי מִרְמָה: ב מְלֻפְנֵי מִשְׁפָּטִי יֵצֵא עֵינַיָה תַחֲזִינָה מִיִּשְׂרָאֵל: ג בְּחִנְתָּ לְבִי   פָּקַדְתָּ לַיְלָה צָרְפַתְנִי בַל-תִּמְצָא זִמְתִּי בַל-יַעֲבֹר-פִּי: ד לְפַעֲלוֹת אָדָם בְּדָבָר שִׁפְתַיָה אָנִי שְׁמַרְתִּי אֲרָחוֹת פְּרִיץ:	א צלותא לדוד קבל יהוה פגיעתי בעותי בצדקא אצית שבוחי תיצלי אודנך לצלותי בדלא סיפוותי ניכלא: ב מן קדמך דיני יפוק עינך תהוין חמין תריצותא: ג בחנתא לבבי אסערתא עלי בליליא סננתא בחנת לי לא אשכחתא שחיתא חשבית בישותא בישתא לא עברת ית פומי:	17:1 προσευχή του δαυιδ εισάκουσον κύριε τῆς δικαιοσύνης μου πρόσχεσ τῆ δεήσει μου ἐνώτισαι τῆς προσευχῆς μου οὐκ ἐν χεῖλεσιν δολίοις 17:2 ἐκ προσώπου σου τὸ κρίμα μου ἐξέλθοι οἱ ὀφθαλμοί μου ἰδέτωσαν εὐθύτητας 17:3 ἐδοκίμασας τὴν καρδίαν μου ἐπεσκέψω νυκτός τὴν καρδίαν μου ἐπεσκέψω νυκτός ἐπύρωσάς με καὶ οὐχ εὐρέθη ἐν ἐμοὶ ἀδικία

<p>ה תַּמָּה אֲשֶׁרִי בְּמַעְגְלוֹתַי בְּלֹ- נְמוּטוֹ פְּעָמַי: ו אֲנִי קָרָאתִיךָ כִּי-תִעַנֵּנִי אֵל הַט-אֲזַנְךָ לִי שְׁמַע אִמְרֹתַי: ז הַפִּלֵּה חֲסְדֵיךָ מוֹשִׁיעַ חֹסִים מִמַּתְקוֹמָמִים בִּימִינֶךָ: ח שְׁמַרְנִי כְּאִשׁוֹן בֵּת-עֵינַי בְּצֵל כְּנָפֶיךָ תִּסְתִּירֵנִי: ט מִפְּנֵי רְשָׁעִים זו שְׂדוּנֵי אִבֵּי בְּנִפְשׁ יִקִּיפוּ עָלַי: י הִלְבַּמּוּ סָגְרוּ פִּימוֹ דְּבָרוֹ בִּגְאוּת: יא אֲשֶׁרִינוּ עֲתָה סִבְבוּנִי [סִבְבוּנוֹ] עֵינֵיהֶם יִשִּׁיתוּ לְנִטּוֹת בְּאָרְצְךָ: יב דְּמִינוּ כְּאֶרֶץ יִכְסֹוּהָ לְטָרוֹף וְכִכְפִּיר יֵשֵׁב בְּמִסְתָּרִים: יג קוּמָה יְהִנֵּה קִדְמָה פְּנֵיו הַכְרִיעֵהוּ פְּלִטָּה נִפְשֵׁי מְרַשָּׁע חַרְבֶּךָ: יד מִמְּתִים יָדָךְ   יְהִנֵּה מְמַתִּים מִחֶלֶד חֲלָקֶם בְּחַיִּים וְצַפִּינֶךָ [וְצַפּוּנֶךָ] תִּמְלֵא בְּטַבָּם יִשְׁפְּעוּ בְּנִים וְהִנִּיחוּ יִתְרָם לְעוֹלָמֵיהֶם: טו אֲנִי בְּצַדֶּךָ אֶחְזָק פְּנִיךָ אֲשַׁפְּעָה כְּהִקִּיץ תִּמּוֹנֶתֶךָ:</p>	<p>ד ברם אכסנתא על עובדיהון לבני נשא במימר סיפוותך אנא נטרית אורחות חציפא: ה סעיד אסתוורי בהליכתך דלא יזועון יזדעזעון רגלי: ו אנא קרית יתך מטול דקביל ארום תקבל צלותי אלהא צלי אודנך קביל צלותי לותי שמע מילולי: ז פריש טבוותך זכוותך פריקהון דסוברי פרע להון מן מאן דקיימין עליהון באידא דימינך: ח נטר יתי כגילגול היך כבת &lt;בבת&gt; גלגל די במציעות עינא בטלא בטלל דשכינתך תטמור יתי: ט מן קדם רשיעיא אילין דמחבאלין יתי בעלי דבבי ברעות נפשהון מחזרן עלי: י עתרהון סגא שומנהון כסאו כסיו פומהון מלילו ברברב &lt;נ&gt;ותא: יא אסתוורנא השתא חזרו לנא עלנא עיניהון משוון למפשט בארעא: יב דמותיה היך אריא דמרגג למתבר וכשחלא דיתיב בטומריא: יג קום יהוה אלהא אקדם אפוי חמטיה פצא נפשי מן רשיעא דאתחייב קטול בסייפך: יד וצדיקיא דמסרין נפשיהון מטולתך יהוה למיתותא ומשתצון בארעא חולקהון בחיי עלמא וטשיותך טביא טבא יתמליין כריסהון יסבעון בנין וישבקון שיריהון יתריהון לטליהון: טו אנא בקושטא אחמי סבר אפך אשבע בעידן דאתער מן איקר פרצופך:</p>	<p>17:4 ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων διὰ τοὺς λόγους τῶν χειλέων σου ἐγὼ ἐφύλαξα ὁδοὺς σκληράς 17:5 κατάρτισαι τὰ διαβήματά μου ἐν ταῖς τρίβους σου ἵνα μὴ σαλευθῶσιν τὰ διαβήματά μου 17:6 ἐγὼ ἐέκκραξα ὅτι ἐπήκουσάς μου ὁ θεὸς κλίνον τὸ οὖς σου ἔμοι καὶ εἰσάκουσον τῶν ῥημάτων μου 17:7 θαυμάστωσον τὰ ἔλέη σου ὁ σφῶζων τοὺς ἐλπίζοντας ἐπὶ σὲ ἐκ τῶν ἀνθεστηκότων τῇ δεξιᾷ σου 17:8 φύλαξόν με ὡς κόραν ὀφθαλμοῦ ἐν σκέπη τῶν πτερυγῶν σου σκεπάσεις με 17:9 ἀπὸ προσώπου ἀσεβῶν τῶν ταλαιπωρησάντων με οἱ ἐχθροὶ μου τὴν ψυχὴν μου περιέσχον 17:10 τὸ στέαρ αὐτῶν συνέκλεισαν τὸ στόμα αὐτῶν ἐλάλησεν ὑπερηφανίαν 17:11 ἐκβάλλοντές με νυκὶ περιεκύκλωσάν με τοὺς ὀφθαλμοὺς αὐτῶν ἔθεντο ἐκκλῖναι ἐν τῇ γῆ 17:12 ὑπέλαβόν με ὡσεὶ λέων ἔτοιμος εἰς θήραν καὶ ὡσεὶ σκύμνος οἰκῶν ἐν ἀποκρύφους 17:13 ἀνάστηθι κύριε πρόφθασον αὐτοὺς καὶ ὑποσκέλισον αὐτοὺς ῥῦσαι τὴν ψυχὴν μου ἀπὸ ἀσεβοῦς ρομφαίαν σου ἀπὸ ἐχθρῶν τῆς χειρός σου 17:14 κύριε ἀπὸ ὀλίγων ἀπὸ γῆς διαμέρισον αὐτοὺς ἐν τῇ ζωῇ αὐτῶν καὶ τῶν κεκρυμμένων σου ἐπλήσθη ἡ γαστήρ αὐτῶν ἐχορτάσθησαν υἰῶν καὶ ἀφήκαν τὰ κατάλοιπα τοῖς νηπίοις αὐτῶν 17:15 ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθῆσομαι τῷ προσώπῳ σου χορτασθήσομαι ἐν τῷ ὀφθῆναι τὴν δόξαν σου</p>
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The Psalm begins saying תַּפְּלֵה לְדָוִד “A prayer of David.” Only two times does a Psalm begin with the words תַּפְּלֵה לְדָוִד “A prayer of David.” in Tehillim / Psalms 17 and 86. David prays asking the Lord to hear his cry, to be attentive in listening (הַקְשִׁיבָה) and give ear to his prayer, that his prayer is not done so with deceitful (מַרְמָה) lips (מַרְמָה) שְׁפָתַי בְּלֹא שִׁפְתֵי תַפְלֵתִי בְּלֹא שִׁפְתֵי מַרְמָה). The Aramaic text states א צלותא לדוד קבל יהוה פגיעתי בעותי בצדקא אצית שבוחי תיצלי אודנך לצלותי בדלא סיפוותי ניכלא: 17:1 A prayer of David. Accept, O Lord, my entreaty; in righteousness hear my praise; you will incline your ear to my prayer, since my lips are without guile. (EMC) and is in agreement with the Hebrew text, and so is the Greek translation (LXX), David is honestly seeking the Lord in prayer for help, he is not

trying to deceive the Lord into helping him overcome his enemies.

<p><b>Tehillim / Psalms 17</b>  A Prayer of David. 17:1 Hear a just cause, O Lord, give heed to my cry; Give ear to my prayer, which is not from deceitful lips. 17:2 Let my judgment come forth from Your presence; Let Your eyes look with equity. 17:3 You have tried my heart; You have visited me by night; You have tested me and You find nothing; I have purposed that my mouth will not transgress. 17:4 As for the deeds of men, by the word of Your lips I have kept from the paths of the violent. 17:5 My steps have held fast to Your paths. My feet have not slipped. 17:6 I have called upon You, for You will answer me, O God; Incline Your ear to me, hear my speech. 17:7 Wondrously show Your lovingkindness, O Savior of those who take refuge at Your right hand From those who rise up against them. 17:8 Keep me as the apple of the eye; Hide me in the shadow of Your wings 17:9 From the wicked who despoil me, My deadly enemies who surround me. 17:10 They have closed their unfeeling heart, With their mouth they speak proudly. 17:11 They have now surrounded us in our steps; They set their eyes to cast us down to the ground. 17:12 He is like a lion that is eager to tear, And as a young lion lurking in hiding places. 17:13 Arise, O Lord, confront him, bring him low; Deliver my soul from the wicked with Your sword, 17:14 From men with Your hand, O Lord, From men of the world, whose portion is in this life, And whose belly You fill with Your treasure; They are satisfied with children, And leave their abundance to their babes. 17:15 As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake. (NASB)</p>	<p><b>Toviyah / Psalms Chapter 17</b>  17:1 A prayer of David. Accept, O Lord, my entreaty; in righteousness hear my praise; you will incline your ear to my prayer, since my lips are without guile. 17:2 From your presence my judgment shall come forth; your eyes will behold honesty. 17:3 You have tested my heart; you have visited me at night; you have purified me [and] not found corruption. [If] I thought of evil, it has not passed my mouth. 17:4 Truly you have rebuked the deeds of the sons of men by the word of your lips; I have kept [myself from] the ways of audacity. 17:5 Support my steps in your path, lest my feet be shaken. 17:6 I have called you because you will receive my prayer, O God; incline your ear, receive my prayer. 17:7 Display your goodness, O redeemer of those who hope; from those who rise up against them by your right hand. 17:8 Guard me like the circle that is in the middle of the eye; in the shadow of your presence you will hide me. 17:9 From the presence of the wicked, those who harm me; my enemies, in the desire of their soul, surround me. 17:10 Their wealth has increased, their fat covers [them], their mouth has spoken arrogantly. 17:11 Our steps now have surrounded us; their eyes are fixed to extend throughout the land. 17:12 He resembles a lion who yearns to tear, or a jungle-cat that dwells in secret places. 17:13 Arise, O Lord, forestall him, strike him down; deliver my soul from the wicked man who deserves death by your sword. 17:14 And the righteous who hand over their souls on your account, O Lord, to death in the land, their portion is in eternal life, and their bellies will be filled with your good store; children will be satisfied, and they will leave their surplus to their children. 17:15 I in truth will see your countenance, I will be satisfied at the time that I awake, from the glory of your face. (EMC)</p>	<p><b>Psalmoi / Psalms 17</b>  A prayer of David. 17:1 Hearken, O Lord of my righteousness, attend to my petition; give ear to my prayer not uttered with deceitful lips. 17:2 Let my judgment come forth from thy presence; let mine eyes behold righteousness. 17:3 Thou has proved mine heart; thou hast visited me by night; thou hast tried me as with fire, and unrighteousness has not been found in me: I am purposed that my mouth shall not speak amiss. 17:4 As for the works of men, by the words of thy lips I have guarded myself from hard ways. 17:5 Direct my steps in thy paths, that my steps slip not. 17:6 I have cried, for thou heardest me, O God: incline thine ear to me, and hearken to my words. 17:7 Shew the marvels of thy mercies, thou that savest them that hope in thee. 17:8 Keep me as the apple of the eye from those that resist thy right hand: thou shalt screen me by the covering of thy wings, 17:9 from the face of the ungodly that have afflicted me: mine enemies have compassed about my soul. 17:10 They have enclosed themselves with their own fat: their mouth has spoken pride. 17:11 They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground. 17:12 They laid wait for me as a lion ready for prey, and like a lion's whelp dwelling in secret places. 17:13 Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: draw thy sword, 17:14 because of the enemies of thine hand: O Lord, destroy them from the earth; scatter them in their life, though their belly has been filled with thy hidden treasures: they have been satisfied with uncleanness, and have left the remnant of their possessions to their babes. 17:15 But I shall appear in righteousness before thy face: I shall be satisfied when thy glory appears. (LXX)</p>
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According to *Tehillim / Psalms 17:2*, David calls for the judgment of God to come forth from his presence and to examine him (17:2). Based upon what David is saying here in *Tehillim / Psalms 17:2*, how should we be living our lives knowing and expecting judgment to come from God? Will judgment come from God now that we are in Yeshua the Messiah (Christ)? The Apostle Peter spoke extensively on the topic of judgment in *2 Peter 3:7-18*. Let's read what the Apostle Peter has to say concerning judgment in *2 Peter*.

**2 Peter 3:7-18**

*3:7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. 3:8 But do not let this one fact escape your*

notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 3:11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 3:12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. 3:14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 3:15 and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, 3:16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. 3:17 You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen. (NASB)

<sup>7</sup>οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῶ αὐτῶ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ, τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. <sup>8</sup>Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία. <sup>9</sup>οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἠγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τις ἀπολέσθαι ἀλλὰ πάντα εἰς μετάνοιαν χωρῆσαι. <sup>10</sup>Ἦξει δὲ ἡμέρα κυρίου ὡς κλέπτῃς, ἐν ἣ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται. <sup>11</sup>τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, <sup>12</sup>προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι’ ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται. <sup>13</sup>καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. <sup>14</sup>Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῶ εὐρεθῆναι ἐν εἰρήνῃ, <sup>15</sup>καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῶ σοφίαν ἔγραψεν ὑμῖν, <sup>16</sup>ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα, ἃ οἱ ἁμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. <sup>17</sup>Ἔμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ, <sup>18</sup>αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῶ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]

In the Scriptures from 2 Peter 3, Peter said that the “day of the Lord” will come like a thief meaning that one does not know the time of arrival of the day. Peter asks the question “*what sort of people ought we to be*” in the knowledge that this world will be burned up? Since we are looking for a new heavens and earth, we are to be diligent to be found by Him in peace, spotless, and blameless (3:14). Peter goes on to say that the “*untaught and unstable*” distort the Scriptures to their own destruction (3:16). A parallel may be drawn to the Psalms in *Tehillim / Psalms 17* יְהִי עֵינֵינוּ כְּבִבְנָיִם יְהִי יֵשִׁיתוּ לְנִטּוֹת בְּפִרְיָם: <sup>17:10</sup> They have closed their unfeeling heart, With their mouth they speak proudly. <sup>17:11</sup> They have now surrounded us in our steps; They set their eyes to cast us down to the

ground. (NASB) This parallels *Tehillim / Psalms 17* when David calls for the judgment of God to come forth from his presence (ב מְלַפְנֵיךָ מִשְׁפָּטִי יֵצֵא עֵינֶיךָ תְּחַזְיֶנָּה מִיִּשְׂרָאֵל). “The LORD our God is a consuming fire, even a jealous God” (*Devarim / Deuteronomy 4:24 and Hebrews 12:29*). God uses His fire to purify and cleanse the believer and also to bring devastating judgment upon the world (to the unrighteous, the wicked, the ungodly). In *2 Peter 3* the great day of the Lord is accompanied by the consuming fire of God. Examples throughout all of Scripture may be found on the judgment that comes forth from His presence being manifest as a consuming fire, for example, in *Bereshit / Genesis 3:24*, Adam and Chavah (Eve) were barred from the tree of life by a flaming sword which turned about every way. In *Bereshit / Genesis 19:24*, the Lord rained upon Sodom and Gomorrah with brimstone and fire because of their sin. Their sin was so great that God’s wrath was poured out upon that place “before” the great day of the Lord as indicated in *2 Peter 3*. In Egypt from the book of *Exodus (9:24)* the Lord rained down hail and fire mingled with hail, that if anyone was caught out in the open they died. In *Vayikra / Leviticus 10:1-2*, Nadav and Avihu went before the Lord with strange fire and there went fire from the Lord and consumed them. In *Bamidbar / Numbers 16:35*, the men of Korach raised up against God’s anointed and against Moshe and they brought censers to burn incense before the Lord and it says that Fire come forth from before the Lord and consumed them. In *1 Kings 1:10-12*, Elijah prayed before the people and the prophets of Baal over the altar of God and fire come down from heaven and consumed everything, including the altar and everything on it. In the Apostolic Writings, Yeshua spoke very graphically of “Hell” (Gehenna) and a fire that will never be quenched (*Mark 9:34*). He told parables of the rich man who died and was “in torment in this flame” (*Luke 16:24*). Yeshua also said on the great day of the Lord, He will say “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (*Matthew 25:41*). The Apostle Paul wrote that Yeshua would come “in flaming fire taking vengeance on them that know not God” (*2 Thessalonians 1:8*). Jude mentioned, “others save with fear, pulling them out of the fire...” (*Jude 1:23*). John wrote, “and whosoever was not found written in the book of life was cast into the lake of fire” (*Revelation 20:15*). All of Scripture speaks of the “fire” of God that results from His judgment which proceeds from His presence in the midst of sin. In *Tehillim / Psalms 17*, David calls for God’s judgment א תְּפֹלֶה לְדָוִד שְׁמֵעָה יְהוָה | צְדָק הַקְּשִׁיבָה רְנָתִי הַאֲזִינָה תְּפֹלֶתִי בְּלֹא שִׁפְתַי מְלַפְנֵיךָ מִשְׁפָּטִי יֵצֵא עֵינֶיךָ תְּחַזְיֶנָּה מִיִּשְׂרָאֵל: A Prayer of David. 17:1 Hear a just cause, O Lord, give heed to my cry; Give ear to my prayer, which is not from deceitful lips. 17:2 Let my judgment come forth from Your presence; Let Your eyes look with equity. (NASB) David requests for the Lord to let “his judgment” (מִשְׁפָּטִי) come forth “from his presence” (מְלַפְנֵיךָ) without fear. The reason being, he has rested in the Lord’s salvation. His prayer is made without deceitfulness and in truth. In Yeshua the Messiah, we have the salvation of God and do not need to fear the judgment of the Lord or that great day when that time comes.

David goes on to say 17:3 א בָּחַנְתָּ לְבָבִי | בָּקַדְתָּ לַיְלָה צָרְפַתְנִי בַל-תִּמְצָא זִמְתִּי בַל-יַעֲבֹר-פִּי: You have tried my heart; You have visited me by night; You have tested me and You find nothing; I have purposed that my mouth will not transgress. (NASB) The Lord has tested him and found nothing. The Aramaic Targum states ג בחנתא לבבי אסערתא עלי בליליא סננתא בחנת לי לא אשכחתא שחיתא חשבית בישותא בישתא לא עברת 17:3 You have tested my heart; you have visited me at night; you have purified me [and] not found corruption. [If] I thought of evil, it has not passed my mouth. (EMC) Interestingly, the rabbis translate *Tehillim / Psalms 17:3* to say that the Lord testing and finding nothing, is synonymous with the Lord testing and “purifying” (בַּחֲנָת) like one does to remove base-metals from silver during the refining process. David purposed that his “mouth would not transgress” or that if he had “thought of evil, it has not passed his mouth” meaning that he has not spoken evil. David has chosen to live his life based upon God’s Word, this is antithetical to the ways or deeds of men whose paths are violence and pride (*Tehillim / Psalms 17:4*). He believes the Torah is the word of God and remaining in God’s word has kept him from evil. The Apostle Paul spoke of the way in which believers are to live their lives before God in *1 Thessalonians chapter 4*. Note that in *2 Peter*, the Apostle Peter has made a reference to *1 Thessalonians 5* regarding the great “day

of the Lord” and of how we are supposed to live. In context, *1 Thessalonians 4*, Paul speaks on how one is to live in Christ the Messiah. Let’s read the text from the Apostolic Writings.

### ***1 Thessalonians 4:1-18***

*4:1 Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more. 4:2 For you know what commandments we gave you by the authority of the Lord Jesus. 4:3 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality; 4:4 that each of you know how to possess his own vessel in sanctification and honor, 4:5 not in lustful passion, like the Gentiles who do not know God; 4:6 and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. 4:7 For God has not called us for the purpose of impurity, but in sanctification. 4:8 So, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you. 4:9 Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; 4:10 for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more, 4:11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, 4:12 so that you will behave properly toward outsiders and not be in any need. 4:13 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. 4:14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 4:15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 4:17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 4:18 Therefore comfort one another with these words. (NASB)*

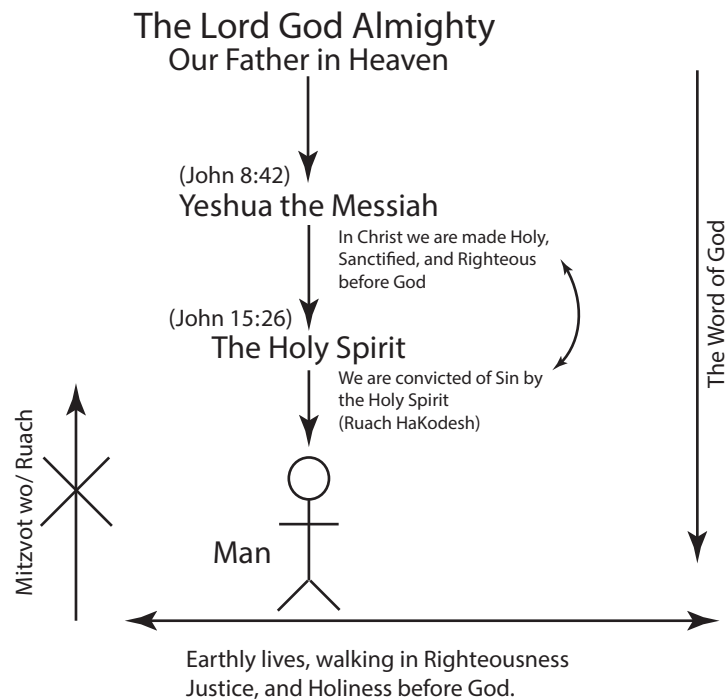
<sup>1</sup>Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ’ ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον. <sup>2</sup>οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. <sup>3</sup>τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, <sup>4</sup>εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, <sup>5</sup>μη ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν, <sup>6</sup>τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἐκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προεῖπαμεν ὑμῖν καὶ διεμαρτυράμεθα. <sup>7</sup>οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία ἀλλ’ ἐν ἁγιασμῷ. <sup>8</sup>τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς. <sup>9</sup>Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους; <sup>10</sup>καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς [τούς] ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, <sup>11</sup>καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς [ιδίαις] χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, <sup>12</sup>ἵνα περιπατῆτε εὐσηχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε. <sup>13</sup>Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμημένων, ἵνα μὴ λυπήσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. <sup>14</sup>εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. <sup>15</sup>Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας; <sup>16</sup>ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ’ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, <sup>17</sup>ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα: καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. <sup>18</sup>Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

The Apostle Paul begins speaking on “*how one ought to walk and please God*” and states that is what you

do but that you are to excel still more in your walk before the Lord. The will of God Paul states is our sanctification, <sup>3</sup>τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, 4:3 *For this is the will of God, your sanctification; that is, that you abstain from sexual immorality;* the most important aspect of our sanctification is to abstain from sexual immorality. Notice how this is something that we do, this is known in Judaism as “*Shomer Mitzvah Shomer Nafsho*” taken from *Mishley / Proverbs 19:16* ([:מִצְוֹת] יוֹמֵת דְּרָכָיו בּוֹזֵה דְרָכָיו יוֹמֵת [מָוֶת]:) 19:16 *He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die. KJV*). Here, the Jewish thinking on the mitzvot (commandments) is that the mitzvot are not burdensome things but rather opportunities to express gratitude to God for the gift of life. The one who keeps or observes (shomer) the commandment of the Lord guards his own life, for the keeping of the commandment aligns the soul (nefesh) with life. On the other hand, the one who despises his ways will die. The word translated as “despise” comes from the word Bozah (בוֹזֵה), a verb that means to accord little worth to something. The one who is heedless of his ways or otherwise unconcerned about the high calling of obedience aligns the soul with error and the end thereof is death (*Mishley / Proverbs 14:12*). In summary, we have a duty to care about our lives, being “*Shomer Mitzvah*” is a form of wakefulness, where we consciously attend to our actions in light of God’s expressed will for our lives. This is what the Apostle Paul was saying here in *1 Thessalonians 4*, the will of God is that we abstain from sexual immorality. So the question that presents itself from this discussion is “can we live lives that are not Shomer Mitzvah and remained saved in the Messiah?” How about rephrasing the question of whether one can live a sexually immoral life and how that affects our salvation? (see *1 Corinthians 6:9*). The will of God, throughout the Scriptures, for believers concerning proper sexual behavior is very clear, namely, that we are to abstain from sexual immorality. The Apostle Paul’s previous exhortation was that the Thessalonians are to strive to excel more (4:1–2). From this text, Paul appears to know his readers desired to do God’s will, but he also realized they needed to know more specifically what that will encompasses. The culture of Thessalonica was a permissive culture and the prevailing religion of the region was in homosexual and heterosexual immorality (temple worship with prostitutes). Paul considered abstention from sexual immorality to be the first priority in the Thessalonians’ devotion to God by sanctifying their bodies for Him. Every imaginable sexual vice was rampant in and around Thessalonica; therefore, Paul was especially concerned that the Thessalonians could easily fall back into their former way of life. So he gave them the direct, uncomplicated command to abstain from sexual immorality (*1 Thessalonians 4:3*). Abstain means that one must withdraw (separate, isolate) one’s self away from any thought or behavior that violates the principles of God’s Word and results in any act of sexual sin. In the Greek text, sexual immorality (πορνείας, porneias) is a term used to describe any form of illicit sexual behavior (see *John 8:41, Acts 15:20, 29, 21:25, 1 Corinthians 5:1, 6:13, 18, 2 Corinthians 12:21, Galatians 5:19, Ephesians 5:3, Colossians 3:5, Revelation 2:21, 9:21*). Any sexual activity that deviates from the monogamous relationship between a husband and a wife is immoral by God’s standard (according to the Torah). The Lord blesses the sexual relationship in marriage, “*Marriage is to be held in honor among all, and the marriage bed is to be undefiled*” (*Hebrews 13:4*), and the Lord is not pleased with sexual activity outside of marriage, the Scriptures say “*for fornicators and adulterers God will judge*” (*Hebrews 13:4, Romans 1:24–32, 2:2*). Paul’s teaching on the subject of sexual morality extends beyond the physical acts of immorality, as his later teachings to the Ephesians and the Colossians illustrate “*But immorality or any impurity or greed must not even be named among you, as is proper among saints.*” (*Ephesians 5:3*) “*For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.*” (*Colossians 3:3, 5*)

In *1 Thessalonians 4:7*, Paul said <sup>7</sup>οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ’ ἐν ἁγιασμῷ. 4:7 *For God has not called us for the purpose of impurity, but in sanctification. (NASB)* In these passages, the Greek word used is ἀκαθαρσία meaning “1) uncleanness 1a) physical 1b) in a moral sense: the impurity

of lustful, luxurious, profligate living 1b1) of impure motives.” In the Hebrew translation of the Apostolic writings, the word טמא meaning “ritual uncleanness, defiled” and the word used for sanctification in the Greek text is ἁγιασμός meaning “1) consecration, purification 2) the effect of consecration 2a) sanctification of heart and life.” In Ephesians, Colossians, and Thessalonians, the same word for impurity and consecration is used whose meaning extends beyond acts of sexual sin to include how we live, what we do (our actions, what we place into our bodies, i.e. like for example what we eat), and our thought life (unclean thoughts), etc. The teaching of Paul falls in line with Yeshua’s teaching on sexual sin when he said “You have heard that it was said, ‘You shall not commit adultery’; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart” (Matthew 5:27–28, 15:19, Mark 7:21–22). Paul also said “Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, The two shall become one flesh.” But the one who joins himself to the Lord is one spirit with Him. Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.” (1 Corinthians 6:15–20) The important point concerning Tehillim / Psalms 17, examining these Scriptures from the Apostolic writings, and what we read in the Aramaic Targum לא אשכחתי לי לא אשכחתי 17:3 You have tested my heart; you have visited me at night; you have purified me [and] not found corruption. [If] I thought of evil, it has not passed my mouth. (EMC) David states that God had visited him at night, and he has purified him and not found corruption. The Lord God Almighty has made him pure. Today we are sanctified in Yeshua, but we are also called to live sanctified lives before God. This may be illustrated in the following way:



According to the Scriptures, the Lord God Almighty (Our Father in Heaven), sent His Son Yeshua (the Word of God) to make atonement and bring peace between man and God. In Yeshua, because of what He has



done, we are made holy, we are sanctified, and we are made righteous before God. Yeshua, upon his return to Heaven, sends the Holy Spirit to dwell in each of us, and we are convicted of sin by the holy spirit and this is because of the holiness and righteousness of God. As a result of this, we live our lives in righteousness, justice, and holiness before God here on earth, both physically and spiritually. The Word of God confirms this in our lives. This is the process through which God the Father works, through His Son, through the Holy Spirit, in our lives. Shomer Mitzvah occurs (we establish the Torah, see *Romans 3:31*) because the Lord dwells within us. We do not obey God, observe the mitzvot (Shomer Mitzvah), in order to reach back to heaven, to add merit to our salvation, our salvation is established in Yeshua the Messiah. The question then is if we are not living in righteousness, holiness, and justice in this life, if our lives are dominated by sin, then does such a person have a relationship with God through His Son and by the Holy Spirit that dwells within? If righteousness, holiness, and obeying God is not going on here and now in your life, then your relationship with God needs to be re-examined! David said in *Tehillim / Psalms 17:5*, ה תַּמָּה אֲשֶׁר־י בֶּל-נִמוּטוֹ פָּעַמָּי: 17:5 *My steps have held fast to Your paths. My feet have not slipped. (NASB)* Our feet will hold fast and not slip when we take the appropriate steps to walk away from sin and with the help of the Lord God Almighty by the power of the Holy Spirit because of Yeshua the Messiah! Looking at the illustration, we have a vertical relationship with our Father in Heaven because of the Son. If our lives do not measure up horizontally on this earth, then there must be a problem somewhere in the vertical direction, and the problem is not on God's end but on ours. This is related to the passages from the Apostolic Writings and from the Psalm and the Torah text. In the Apostolic Writings we learn the Greek word used of physical uncleanness is ἀκαθαρσία (akatharsia) and for impurity is ἀγιασμός (agiasmos). ἀγιασμός (agiasmos) is translated in Hebrew as טמאה (tameh) a reference to “ritual uncleanness or defilement.” Our bodies being the dwelling place of God, the Temple of the Holy Spirit, how important is ritual purity today? Have we lost the meaning of purity for our lives because of our culture or because of tradition? With regard to God's word, it is interesting that the prophet Samuel said in *1 Samuel 15:22*, כב וַיֹּאמֶר שְׁמוּאֵל הֲחִפְזָ לַיהוָה בָּעֹלֹת, 15:22 *Samuel said, ‘Has the Lord as much delight in burnt offerings and sacrifices As in obeying the voice of the Lord? Behold, to obey is better than sacrifice, And to heed than the fat of rams. (NASB)* To obey is better than sacrifice and to heed God's Word is better than the fat of rams. How far should we go to obey God's Word?

We read throughout the Scriptures that God is a merciful God and shortly following the settlement of the Promised Land in the book of Judges, the people were not following the commandments of God. They lived according to what they thought was right in their own eyes. They did not sacrifice in Shiloh at the Tabernacle like they were supposed to. They were serving the Baals and the Asherim and forsook the Lord God of their fathers. David said in *Tehillim / Psalms 17:7*, ז הַפִּלֵּה יְהוָה מִיְמֵיךָ מוֹשִׁיעַ חוֹסִים מִמֵּתְקוֹמִים בְּיַמִּינֶךָ: 17:7 *Wondrously show Your lovingkindness, O Savior of those who take refuge at Your right hand From those who rise up against them. (NASB)* The Aramaic Targum states ז פריש טבוותך זכוותך פריקהון דסוברי פרע להון מן מאן דקיימין עליהון באידא דימינך: 17:7 *Display your goodness, O redeemer of those who hope; from those who rise up against them by your right hand. (EMC)* The Septuagint states 17:7 θαυμάστωσον τὰ ἔλεή σου ὁ σὺζων τοὺς ἐλπίζοντας ἐπὶ σὲ ἐκ τῶν ἀνθεστηκότων τῇ δεξιᾷ σου 17:7 *Shew the marvels of thy mercies, thou that savest them that hope in thee. (LXX)* In *Devarim / Deuteronomy 7:7-8* Moshe said “The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.” The Apostolic Writings we read the apostles commentary on the salvation of God for those who seek Him in the book of Hebrews that states “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much

more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.” (Hebrews 9:13-15) and Paul wrote in Romans 8:1-9 saying “There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh [fallen human nature] but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.” These Scriptures describe the mercy of God for sending the Messiah to save us from our sins. Isaiah said in *Isaiah 44:9-20* that those who make idols do not understand, the man who does so has shut his eyes so he cannot see. David says that the wicked are those who have an unfeeling heart and speak in their pride (17:10), they surround the people of God and determine to cast God’s people to the ground (17:11). The wicked are like a lion that is eager to tear and lurking in the hiding places (17:12). The wicked willfully shut their own eyes and harden their hearts and pridefully attack the innocent. David asks the Lord to deliver his soul from the enemy, יְיָ קִיּוּמָהּ יְהוָה קִדְמָהּ יג : חֲרָבָהּ מְרַשֵׁעַ חֲרָבָהּ : פָּנָיו הִכְרִיעֵהוּ פִלְטָה נַפְשִׁי מִרְשָׁע חֲרָבָהּ 17:13 Arise, O Lord, confront him, bring him low; Deliver my soul from the wicked with Your sword (NASB) to deliver him with His sword. What is David referring to when he asks to deliver him with the “Sword of God?” Studying the Scriptures, the Word of God is described from the following two verses:

**Tehillim / Psalms 119:105**

נֵר-לְרַגְלִי דְבָרְךָ וְאוֹר לְנִתְיָבֹתַי: קה 119:105 Your word is a lamp to my feet And a light to my path. (NASB)

**John 17:17**

<sup>17</sup>ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ: ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. 17:17 ‘Sanctify them in the truth; Your word is truth. (NASB)

God’s Word is truth, a light and a lamp for our feet and to see the path with which to walk. We can have confidence that God’s words are accurate, true and unerring. When followed, they guide us without fail in the paths that we need to walk. Scripture also tells us that we can be destroyed by lack of the knowledge of God and His ways (*Hosea 4:6*), but we will be blessed if we hear and keep the Word of God (*Luke 11:28*) similar to Samuel’s words that obedience is better than sacrifice. We read in *Hebrews 4* <sup>12</sup>Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἄρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας; 4:12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. (NASB) Keeping *Hebrews 4:12* in mind, while studying the five books of Moshe (Torah) it is interesting that there are dual aspects to the Torah. According to the Scriptures, it can give life and it can destroy life. The word “Torah” means “instructions” this is where we obtain the origin of sin being disobedience to God’s Word. I

*John 3:4* states that sin is lawlessness. In Greek, the word for lawlessness is *anomia* (ἀνομία). *Nomos* is the Greek word for the Hebrew word “Torah” and means “law.” Lawlessness is being without the law, so sin is defined as anything that does not follow the instructions of the law. *Romans 3:23* states <sup>23</sup>τὰ γὰρ ὀψώνια τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. *6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (NASB)*, all fall short of God’s perfect righteousness. Try as we might, we cannot keep the instructions of the Torah perfectly at all times. As a result, the law stands in opposition to us. When we fail to keep the Torah, we are in a state of sin and the wages of sin is death according to *Romans 6:23*. This is the Torah’s aspect of condemnation. The Lord God Almighty however does not leave us in a state of condemnation. He brings us eternal life by directing us to the Messiah (*Galatians 3:24*). The Torah does not give eternal life, but it leads us, directs us to our Savior. Once we are saved, our obedience to the commands of the Torah shows our love for God (see *1 John 5:3*) and stores up rewards in heaven (*Matthew 5:19*). This is the aspect of the law that gives life, it leads us to the Messiah and then gives us a quality of life, a way of life for a holy people who are saved in the Messiah. This is how a life that has been redeemed, that has been saved, lives in obedience to the Word of the Lord. This dual aspect of the Torah, of life and of death, is paralleled to the double-edged sword. The Word of God judges the thoughts and attitudes of our hearts (*Hebrews 4:12*). If we are in Messiah, we are safe from the condemnation of the Torah and free to walk in the way of God for quality of life, love for God, and blessings in this world and the world to come. The all-powerful sword of the living God is able to cut through every defense our enemy can raise down to the very division of bone and marrow as it says in *Hebrews 4:12*. When wielded by a servant of God, nothing can withstand its ability to cut straight to the core of a matter and uncover the truth. That means we must submit our lives to God and to His Word. Allow God’s word to work upon our heart and our spirit. As the people of God, it is our responsibility to use His Word to discern the truth and to follow the truth. Therefore, God’s Word therefore shows us things that are wrong in our lives (*2 Corinthians 10:4-5*). Thus, the sword that David is referring to in *Tehillim / Psalms 17:13* קוֹמָה יְהוָה קְדָמָה פְּנֵיו הַכֹּרֵיעַהוּ פְּלִטָה נַפְשִׁי מִרְשָׁע הַרְבָּבָה: *17:13 Arise, O Lord, confront him, bring him low; Deliver my soul from the wicked with Your sword (NASB)* is the Word of God.

David concludes his prayer in *Tehillim / Psalms 17* saying יְדִ מִמַּתִּים יָדָךְ | יְהוָה מִמַּתִּים מִחֶלֶד הֶלְקָם בְּחַיִּים וְצַפִּינָךְ [וְצַפִּינָךְ] תִּמְלֵא בִטְנָם יִשְׂבְּעוּ בָנִים וְהַנִּיחוּ יִתְרָם לְעוֹלָלֵיהֶם: טו אֲנִי בְצַדִּיק אֶחְיֶה פְּנֵיךְ אֲשַׁבְּעָה בְּהַקְיִץ: *17:14 From men with Your hand, O Lord, From men of the world, whose portion is in this life, And whose belly You fill with Your treasure; They are satisfied with children, And leave their abundance to their babes. 17:15 As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake. (NASB)* In *Tehillim / Psalms 11* David said: כִּי-צַדִּיק יְהוָה צְדָקוֹת אֱהָב יֶשֶׁר יִחַזוּ פְּנֵימוֹ: *11:7 For the Lord is righteous, He loves righteousness; The upright will behold His face. (NASB)* The judgment of the wicked comes because of the righteousness and justice of God. If we live our lives according to God’s ways, according to the Scriptures, if we do good to those who persecute us and pray for those who do evil to us, then we are truly the sons of our Father in Heaven. If we leave judgment and punishment to the Lord, then our hope is truly and wholly give to Him who is able to deliver us from all troubles, our hope is truly in Yeshua God’s Messiah, and our lives are truly changed purely for the glory of God. Let’s pray!

Heavenly Father,

Thank you for helping us to understand that it is only by Your great salvation, Your Mercy, and Your Grace that we are able to stand before you! David concludes saying “*You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.*” Truly there is joy and peace in Your presence. Standing in You and in Your Son Yeshua we are made righteous and will not be

moved. We thank you Lord for sending us Your Son Yeshua who paid the covenant price for the forgiveness of our sins. We believe that in Your Son Yeshua, we have a firm foundation, we are unmovable, and have the hope of eternal life. Help us to trust in You Lord as we wait patiently for You and Your presence each day. We believe in the Righteous work Yeshua did in His life and upon the cross to make atonement for our sins. Help us 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