

ספר תהילים יט | Tehillim / Psalms 19

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

We Serve an Awesome God, the Creator of the Universe!

This week's study is from *Tehillim / Psalms 19:1-15*, The Psalm begins saying לְמַנְצֵחַ מְזֻמֹּר לְדָוִד For the director of music, A psalm of David. David says: ב הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֱלֹהִים וּמַעֲשֵׂה יְדָוִי מְגִיד הֶרְקִיעַ: 19:1 *The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. (NASB)* The vastness of the heavens declare God's Glory, His creative power has been made known in His creation. David goes on to say ג יוֹם לְיוֹם יִבְיַע אָמָר וְלַיְלָה לְלַיְלָה יִחְנֶה-דַּעַת: ד אֵין אָמָר וְאֵין דְּבָרִים בְּלִי נְשִׁמְעָה קוֹלָם: 19:2 *Day to day pours forth speech, And night to night reveals knowledge. 19:3 There is no speech, nor are there words; Their voice is not heard. (NASB)* As each day continues from one to the next, the knowledge of God is made manifest, it is by the power of God the world continues on its course. The example David gives of this is in the sun saying ה בְּכַל-הָאָרֶץ | יֵצֵא קִנָּם וּבִקְצֵה תִּבְלַל מְלִיָּהֶם לְשֶׁמֶשׁ שָׁם אֵהָל בְּהָם: ו וְהוּא כְּחֹתֵן יֵצֵא מִחֻפְתּוֹ יִשְׁיֵשׁ כְּגִבּוֹר לְרוּחַ אֲרָח: ז מְקַצֵּה הַשָּׁמַיִם | מוֹצְאוֹ וְתִקּוּפּוֹתוֹ עַל-קְצוֹתָם וְאֵין נִסְתָּר: 19:4 *Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, 19:5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. 19:6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat. (NASB)* The Lord has set the sun on its path and none can change that. Like the Lord who sets the stars on their path, so the Lord God Almighty, sets the soul of man on its path in His Torah. ח תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יְהוָה נְאֻמָּנָה מְחַכֵּמַת פְּתִי: ט פְּקוּדֵי יְהוָה יִשְׁרִים מְשֻׁמְחֵי-לֵב מְצַנֵּת יְהוָה בְּרָה מְאִירַת עֵינָיִם: י יִרְאֵת יְהוָה | טְהוֹרָה עוֹמְדַת לְעַד מְשֻׁפְטִי-יְהוָה אֱמֶת צְדָקוֹ יִחְדָּו: 19:7 *The law of the Lord is perfect, restoring the soul; The testimony of the Lord is sure, making wise the simple. 19:8 The precepts of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes. 19:9 The fear of the Lord is clean, enduring forever; The judgments of the Lord are true; they are righteous altogether. 19:10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. (NASB)* The Lord makes known our faults and forgives our sins (19:11-13). David concludes asking the Lord's help so his words and what he thinks upon will be acceptable in God's sight. 19:14 *Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my rock and my Redeemer. (NASB)*

עברית Hebrew

ארמי Aramaic

ελληνικός Greek

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהילים פרק יט</p> <p>א לְמַנְצֵחַ מְזֻמֹּר לְדָוִד: ב הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֱלֹהִים וּמַעֲשֵׂה יְדָוִי מְגִיד הֶרְקִיעַ: ג יוֹם לְיוֹם יִבְיַע אָמָר וְלַיְלָה לְלַיְלָה יִחְנֶה-דַּעַת: ד אֵין אָמָר וְאֵין דְּבָרִים בְּלִי נְשִׁמְעָה קוֹלָם: ה בְּכַל-הָאָרֶץ יֵצֵא קִנָּם וּבִקְצֵה תִּבְלַל מְלִיָּהֶם לְשֶׁמֶשׁ שָׁם אֵהָל בְּהָם:</p>	<p>ספר טוביה פרק יזט</p> <p>א לשבחא תושבחתא לדוד: ב דמסתכלין בשמיא משתעין יקרא דיהוה ועובדי ידוי מחוין דמדיקן באורא: ג יומא ליומא מוסיף ומועי ומחוי מימרא וליליא לליליא פחית פעית ומחוי מנדעא:</p>	<p>ΨΑΛΜΟΙ 19</p> <p>19:1 εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ (2) οἱ οὐρανοὶ διηγοῦνται δόξαν θεοῦ ποιήσιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα 19:2 ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται ῥῆμα καὶ νύξ νυκτὶ ἀναγγέλλει γνώσιν 19:3 οὐκ εἰσὶν λαλιαὶ οὐδὲ λόγοι ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν</p>

<p>ו והוא כְּחֶתֶן יֵצֵא מִחֶפְתּוֹ יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֲרֶחַ: ז מְקַצֵּה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ עַל- ח קְצוֹתָם וְאִין נִסְתָּר מִחֶמְתּוֹ: ח תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יְהוָה נֶאֱמָנָה מִחֶפְיֵמֶת פְּתִי: ט פִּקּוּדֵי יְהוָה יִשְׂרָיִם מְשִׁמְחֵי-לֵב מְצַנֵּת יְהוָה בְּרָחָה מְאִירַת עֵינָיִם: י יִרְאֵת יְהוָה טְהוֹרָה עוֹמְדַת לְעַד מְשִׁפְטֵי-יְהוָה אֲמַת צְדָקוֹ יִחְדּוּ: יא הַנִּחְמָדִים מְזַהֵב וּמְפֹז רַב וּמְתוּקִים מְדַבֵּשׁ וְנִפְתַּת צוֹפִיִּים: יב גַּם-עֲבָדָה נִזְהָר בָּהֶם בְּשִׁמְרָם יַעֲקֹב רַב: יג שְׂגִיאוֹת מִי-יִבִּין מִנִּסְתָּרוֹת נִקְנִי: יד גַּם מְזִדִּים חֲשֵׁף עֲבָדָה אֶל-יִמְשְׁלוּ- בִּי אֲז אֵיתָם וְנִקְיֵתִי מִפְשַׁע רַב: טו יְהִי לְרִצּוֹן אֲמַרְי-פִּי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:</p>	<p>ד לית מימר דתורעמתא ולית מילי דשגושא דלא משתמע קלהון: ה בכולא ארעא נפק מתח עיניניהון ובסייפי תבל מיליהון לשמשא שוי משרוי זיוהא זיהרא בהון: ו ואיהו הוא בצפרא במיפקיה יפוק היך חתנא דנפיק מגנוניה ובטיהרא יחדי היך גברא למרהט באורחא צריכוכא ובלפגות יומא יחדי היך גיברא דמטי למירהט בתקוף באורח מעלניה בפניא: ז מסייפי שמיא מפקניה ותוקפיה על סיטריהון ולית דמטמר מן ריתחיה: ח אורייתא דיהוה שלימתא מתיבא נפש סהדותא דיהוה מהימנא מחכמא שיברא: ט פקודיא דיהוה תריצין מחדין לבא פיקודא פוקדנא דיהוה ברירא מנהרא עיינין: י דחלתא דיהוה דכיא קיימא לעלמין לעלם דינייא דיהוה הימנותא זכיא זכין כחדא: יא דרגיגין מדהבא ומן אובריוזין סגי ובסימין יתיר מן דיבשא וכבריתא חליאתא: יב ברם לחוד עבדך איזדהר בהון בדנטירינון חלופי היכנא אתעביד רבהון דישראל: יג שלויתא מן יחכם ומטמורות ומטמירתא זכי יתי: יד ברם מן זידונייא פצי עבדך דלא ישלטון בי הידין איזיין אהי בלא מום ואהי זכיי מחובא רבא: טו יהון לרעוא מימרי פומי וריינת רעיוני קדמך יהוה תוקפי ופריקי:</p>	<p>19:4 εις πασαν την γην εξηλθεν ο φθόγγος αυτων και εις τα περατα της οικουμένης τα ρήματα αυτων εν τῷ ήλιῳ ἔθετο τὸ σκῆνωμα αὐτοῦ 19:5 και αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδὸν αὐτοῦ 19:6 ἀπ' ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ και τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ και οὐκ ἔστιν ὃς ἀποκρυβήσεται τὴν θέρημν αὐτοῦ 19:7 ὁ νόμος τοῦ κυρίου ἄμωμος ἐπιστρέφων ψυχάς ἡ μαρτυρία κυρίου πιστὴ σοφίζουσα νήπια 19:8 τὰ δικαίωματα κυρίου εὐθεῖα εὐφραίνοντα καρδιαν ἡ ἐντολὴ κυρίου τηλαυγῆς φωτίζουσα ὀφθαλμούς 19:9 ὁ φόβος κυρίου ἀγνός διαμένων εἰς αἰῶνα αἰῶνος τὰ κρίματα κυρίου ἀληθινὰ δεδικαιωμένα ἐπὶ τὸ αὐτό 19:10 ἐπιθυμητὰ ὑπὲρ χρυσίον και λίθον τίμιον πολὺν και γλυκύτερα ὑπὲρ μέλι και κηρίον 19:11 και γὰρ ὁ δούλος σου φυλάσσει αὐτὰ ἐν τῷ φυλάσσειν αὐτὰ ἀνταπόδοσις πολλή 19:12 παραπτώματα τίς συνήσει ἐκ τῶν κρυφίων μου καθάρισόν με 19:13 και ἀπὸ ἀλλοτριῶν φείσαι τοῦ δούλου σου ἐὰν μὴ μου κατακυριεύσωσιν τότε ἄμωμος ἔσομαι και καθαρισθῆσομαι ἀπὸ ἁμαρτίας μεγάλης 19:14 και ἔσσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου και ἡ μελέτη της καρδιας μου ἐνώπιόν σου διὰ παντός κύριε βοηθέ μου και λυτρωτά μου</p>
---	---	---

This week's study is from *Tehillim / Psalms 19:1-15*, The Psalm begins saying לְמַנְצֵחַ מְזִמּוֹר לְדָוִד
ב הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֵל וּמַעֲשֵׂה יְדָיו מִגִּיד יְדוֹ הַרְקִיעַ: *“For the director of music, A psalm of David.”* David says *19:1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. (NASB)* Taking a biblical perspective directly from the Torah on the creation account we read in *Bereshit / Genesis 1:1* the Scriptures say וְאֵת הָאָרֶץ: *1:1 In the beginning God created the heavens and the earth. (NASB)* David sees and believes the vastness of the heavens declare God's Glory; that His creative power has been made known in His creation. Today however, the process of the “*creation of the heavens and the earth*” by God has been questioned with regard to the biblical definition that God created by speaking into existence all life as we know it. In addition to this, our modern culture views scientific authority as having greater authority than God's Word (the Bible). The debate over Creation vs. Evolution is the result of the interaction of science with religion. Having studied this topic to some extent, I have found there are various groups of people who hold numerous positions regarding creation and evolution. Some believe God used evolution in the creation process. Some believe that the biblical account of creation is just not scientific enough and needs to be reinterpreted. Others say the real issue is over “*scientific authority*” verses “*biblical authority*” as some have reported in the biblical research journals (i.e. *Christopher P. Toumey, “Modern Creationism and Scientific Authority” Social Studies of Science, Vol. 21,*

No. 4 (Nov., 1991), pp. 681-699) There are a large number of bible believing Christians today who hold the position of “*Theistic Evolution*,” which is the idea that asserts that classical biblical teachings regarding creation are compatible with the modern scientific understanding of biological evolution. In short, theistic evolutionists believe that there is a God, and that God is the creator of the material universe and (by consequence) all life within the material universe, and that biological evolution is simply a natural process within God’s creation.

<p>Tehillim / Psalms 19 For the director of music. A psalm of David. 19:1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. 19:2 Day to day pours forth speech, And night to night reveals knowledge. 19:3 There is no speech, nor are there words; Their voice is not heard. 19:4 Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, 19:5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. 19:6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat. 19:7 The law of the Lord is perfect, restoring the soul; The testimony of the Lord is sure, making wise the simple. 19:8 The precepts of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes. 19:9 The fear of the Lord is clean, enduring forever; The judgments of the Lord are true; they are righteous altogether. 19:10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. 19:11 Moreover, by them Your servant is warned; In keeping them there is great reward. 19:12 Who can discern his errors? Acquit me of hidden faults. 19:13 Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression. 19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my rock and my Redeemer. (NASB)</p>	<p>Toviyah / Psalms Chapter 19 19:1 For praise; a psalm of David. 19:2 Those who behold the heavens tell of the glory of the Lord; those who gaze at the sky recount the works of his hands. 19:3 Day to day tells more of the word; but night to night tells less knowledge. 19:4 There is no utterance of complaint, and there are no words of confusion, for their voice is not heard. 19:5 The line of their conversation reaches through the whole earth, and their words to the end of the world. In them [the heavens] he placed a splendid dwelling for the sun. 19:6 And he, in the morning, when he comes forth, will come forth like a groom who comes out of his canopy, and in splendor will rejoice like a warrior to run the course. 19:7 His rising is at the ends of the earth, and his might reaches to all their edges; and there is none who can hide from his heat. 19:8 The Torah of the Lord is perfect, restoring the soul; the testimony of the Lord is reliable, making wise the fool. 19:9 The commands of the Lord are upright, gladdening the heart; the command of the Lord is bright, enlightening the eyes. 19:10 The fear of the Lord is pure, lasting forever; the judgments of the Lord are faithfulness; they are altogether just. 19:11 More desirable than gold or than much fine gold; and more pleasant than honey or the sweet honeycombs. 19:12 Truly your servant has been careful for them, to observe them; because of this, he was made ruler of Israel. 19:13 Who knows unwitting sins? And from secret faults make me innocent. 19:14 Truly from the arrogant deliver your servant, that they may not rule over me; then I will be without blemish, and I will be innocent of great sin. 19:15 Let the utterances of my mouth and the thought of my mind be acceptable in your presence, O Lord, my strength and my redeemer. (EMC)</p>	<p>Psalmoi / Psalms 19 For the end, a Psalm of David. 19:1 The heavens declare the glory of God; and the firmament proclaims the work of his hands. 19:2 Day to day utters speech, and night to night proclaims knowledge. 19:3 There are no speeches or words, in which their voices are not heard. 19:4 Their voice is gone out into all the earth, and their words to the ends of the world. 19:5 In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course. 19:6 His going forth is from the extremity of heaven, and his circuit to the other end of heaven: and no one shall be hidden from his heat. 19:7 The law of the Lord is perfect, converting souls: the testimony of the Lord is faithful, instructing babes. 19:8 The ordinances of the Lord are right, rejoicing the heart: the commandment of the Lord is bright, enlightening the eyes. 19:9 The fear of the Lord is pure, enduring for ever and ever: the judgments of the Lord are true, and justified altogether. 19:10 To be desired more than gold, and much precious stone: sweeter also than honey and the honey-comb. 19:11 For thy servant keeps to them: in the keeping of them there is great reward. 19:12 Who will understand his transgressions? purge thou me from my secret sins. 19:13 And spare thy servant the attack of strangers: if they do not gain the dominion over me, then shall I be blameless, and I shall be clear from great sin. 19:14 So shall the sayings of my mouth, and the meditation of my heart, be pleasing continually before thee, O Lord my helper, and my redeemer. (LXX)</p>
--	---	---

Bible Sales, Lawrenceville, Georgia, 1961, 51) Drake's commentary also believe that the biblical creation account must be reinterpreted by overlaying vast time periods between the days of creation.

These quotes are typical of the compromise of modern theology. Many people now equate the teaching of millions of years and evolution with science. However, these teachings are not science in the empirical (repeatable and testable) sense. In evolutionary Science, scientists have only the present to work with and to connect the present to the past involves interpretations based on unprovable assumptions. Note that in empirical science, we begin with assumptions that then lead to experimentation. It is then by experiment that we are able to verify our assumptions by repeatable testing. It is not empirically possible to test the assumptions of evolutionary science.

There are many variations of the gap theory. According to the author Weston Fields, the theory is summarized as follows, "*In the far distant dateless past, God created a perfect heaven and perfect earth. Satan was ruler of the earth which was peopled by a race of 'men' without any souls. Eventually, Satan, who dwelled in a garden of Eden composed of minerals (Ezekiel 28), rebelled by desiring to become like God (Isaiah 14). Because of Satan's fall, sin entered the universe and brought on the earth God's judgment in the form of a flood (indicated by the water of 1:2), and then a global ice age when the light and heat from the sun were somehow removed. All the plant, animal, and human fossils upon the earth today date from this 'Lucifer's flood' and do not bear any genetic relationship with the plants, animals, and fossils living upon the earth today.*" (Weston W. Fields, *Unformed and Unfilled, A Critique of the Gap Theory*, Burgener Enterprises, 1997). As can be seen here in Weston's story, many assumptions must be made, such as a race of men without souls. A race of men "with" souls would obviously present a serious theological problem. Other versions of the gap theory state that the fossil record (geologic column) formed over millions of years, and then God destroyed the earth with a catastrophe (i.e., Lucifer's flood) that left it "*without form and void.*" Western Bible commentaries written before the eighteenth century (i.e. before the belief in a long age for the earth became popular) knew nothing of any gap between *Bereshit / Genesis 1:1 and 1:2*. As noted, some commentaries propose intervals of various lengths of time for reasons relating to Satan's fall, but none proposed a ruin-reconstruction situation or a pre-Adamite world. In the nineteenth century, it became popular to believe that the geological changes occurred slowly and roughly at the present rate known as uniformitarianism. With the increased acceptance of uniformitarianism, many theologians urged reinterpretation of Genesis with ideas such as day-age, progressive creation, theistic evolution, and days-of-revelation, etc.

It was stated earlier "*I propose that the debate of Creation vs. Evolution is not so much the result of the interaction of science with religion, as it is a function of not having a strong understanding of the Scriptures.*" So, the gap theory was proposed as an attempt to incorporate the evolutionary ages of millions of years that are attributed to geology and astronomy into the creation record of the Bible. According to this idea, *Bereshit / Genesis 1:1* describes the initial creation of the universe. Following this the standard events of cosmic evolution took place, which eventually produced our solar system approximately five billion years ago. Then, on the earth, the various geologic ages followed, as identified by their respective assemblages of fossils within the modern interpretation of the fossil record. Did the Lord God Almighty create the earth within a twenty-four hour day, or were there gaps between the days? The gap theory was developed mainly for the purpose of accommodating the great ages demanded by evolutionary geologists and the sad point is that faith in the Scriptures took a second seat with regard to man's personal opinion. Regarding the Gap Theory, does the Bible teach billions of years of animals suffering and dying before *Bereshit / Genesis 1:2*? Let's examine the Scriptures.

Summary of the Scriptures

1. *Shemot / Exodus 20:11* states, “For in six days the Lord made the heavens and earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day, and hallowed it.” According to Moshe in the Torah from *Shemot / Exodus 20:11*, the creation of the heavens and the earth (*Bereshit / Genesis 1:1*) and the sea and all that is in them (the living creatures) was completed in six days. Based on Moshe’s interpretation, these were six twenty-four hour days, there is no time for millions of years.
2. The Gap Theory places death, disease, and suffering before the fall of man into sin, contrary to the Scriptural account.
3. *Romans 5:12* states, “Therefore, just as through one man [Adam] sin entered the world, and death through sin, and thus death spread to all men, because all sinned.” Based upon the Apostle Paul’s understanding of Yeshua and the resurrection, there could not have been human sin or death before Adam. Note that contained within evolutionary theory is the idea of death and dying that produces change across successive generations in the inherited characteristics of biological populations. Evolutionary processes give rise to diversity at every level of biological organization, including species, individual organisms and molecules such as DNA and proteins. Keeping this in mind, the Scriptures teach in *1 Corinthians 15* that Adam was the first man, and as a result of his rebellion (sin), death and corruption (disease, bloodshed, and suffering) entered the universe. Before Adam sinned, there could not have been any animal or human death. Note also that there could not have been a race of men before Adam that died in Lucifer’s flood because *1 Corinthians 15:45* tells us that Adam was the first man.
4. *Bereshit / Genesis 1:29–30* indicates that animals and man were originally created to eat plants, which is consistent with God’s description of His creation as “very good.” Note that the fossil record, gives evidence of disease, violence, death, and decay (*i.e. fossils have been found of animals fighting and eating each other*), be described as “very good?” If death, violence, and decay were a part of God’s plan it would destroy the Scriptural account of sin and death and the reason for Yeshua coming to this earth. The historical event of the global Flood, recorded in Genesis, explains the presence of huge numbers of dead animals buried in rock layers, laid down by water all over the earth.
5. *Romans 8:22* teaches that “the whole creation groans and travails in pain together until now.” The Apostle Paul clearly believed the whole of creation was, and is, subject to decay and corruption because of sin. When gap theorists believe that disease, decay, and death existed before Adam sinned, they ignore that this contradicts the teaching of Scripture.
6. The version of the gap theory that puts Satan’s fall at the end of the geological ages, just before the supposed Lucifer’s flood that destroyed all pre-Adamite life, has a further problem, this belief suggests that the death and suffering recorded in the fossils is God’s fault, since it happened before Satan’s fall, HaSatan (the deceiver) and sin cannot be blamed for it.

According to the short summary of Scripture, the Bible does not teach billions of years of animals suffering, and dying before *Bereshit / Genesis 1:2*. If there really had been billions of years of suffering and death, why would God say nothing about it? The best that can be offered in support of such a notion are some out of context quotes from Isaiah and Jeremiah, along with an “ad hoc” translation of *Bereshit / Gene-*

sis 1:1-2. The Scriptures say the whole of creation groans because of the curse pronounced by God because of man's sin (*Bereshit / Genesis 3:17-19*). We know according to the Scriptures that death and destruction was not part of God's "very good" creation. No death was in the world until sin entered through disobedience into the world! (*Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, KJV, 1 Corinthians 15:21 For since by man came death, by man came also the resurrection of the dead. KJV*) In fact, death itself are "the wages of sin" (*Romans 6:23*) and the gift of God is eternal life through Jesus Christ our Lord according to the Scriptures. The gap theory undermines the very gospel of our salvation, as well as the Holy character of God!

Let's take a closer look (looking at the Hebraic Perspective) at the creation account in sefer Bereshit (the book of Genesis). Studying the numbering of the Hebrew days of the week, in the Hebrew bible, the Hebrew days of the week are numerical, as opposed to the world cultures naming the days after pagan gods. The numbering scheme may be found in the creation account in the first chapter of Genesis.

ימי השבוע	Transliteration	"The days of the week"
יום ראשון	Yom rishon	First Day
יום שני	Yom shni	Second Day
יום שלישי	Yom shelishi	Third Day
יום רביעי	Yom revii	Fourth Day
יום חמישי	Yom khmishi	Fifth Day
יום שישי	Yom Shishi	Sixth Day
יום שבת	Yom shabbat	Seventh Day (Sabbath Day)

Note that the seventh day **יום שבת** (Yom Shabbat) Sabbath, **שבת** is taken from the feminine noun meaning "to sit or dwell." In this noun form it implies the "day of rest." Even though in Genesis it is called **יום שביעי**, today we only call this day **יום שבת** (Yom shabbat) in terms of a day of the week, or (Shabbat) **שבת** in terms of worship. In addition to this, the days of the week are normally written as ordinal numbers and not as counting numbers:

Ordinal Numbers	NOT	Counting Numbers
ראשון "First"		אחת "One"
שני "Second"		שתיים "Two"
שלישי "Third"		שלוש "Three"
רביעי "Fourth"		ארבע "Four"
חמישי "Fifth"		חמש "Five"
שישי "Sixth"		שש "Six"
שביעי "Seventh"		שבע "Seven"

Let's look at the first couple verses from Bereshit / Genesis chapter 1.

ספר בראשית פרק א

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ב וְהָאָרֶץ הִיְתְּמָה תְהוֹ וְנָהוּ וְחָשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: ג וַיֹּאמֶר אֱלֹהִים יְהי-אור וַיְהי-אור: ד וַיֵּרָא אֱלֹהִים אֶת-הָאֵר וַיֵּבְרַךְ אֱלֹהִים בֵּין הָאֵר וּבֵין הַחֹשֶׁךְ: ה וַיִּקְרָא אֱלֹהִים | לְאֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין

מים לָמַיִם: ז וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר לְרַקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרַקִּיעַ וַיְהִי-כֵן: ח וַיִּקְרָא אֱלֹהִים לְרַקִּיעַ שָׁמַיִם וַיְהִי-עָרֶב וַיְהִי-בֹקֶר יוֹם שְׁנִי: פ ט וַיֵּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד וַתִּרְאֶה הַיַּבְשָׁה וַיְהִי-כֵן: י וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וְלַמְקוֹהַּ הַמַּיִם קָרָא יַמִּים וַיִּרְא אֱלֹהִים כִּי-טוֹב: יא וַיֵּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינּוֹ אֲשֶׁר זָרְעוּ-בוֹ עַל-הָאָרֶץ וַיְהִי-כֵן: יב וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה-פְּרִי אֲשֶׁר זָרְעוּ-בוֹ לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי-טוֹב: יג וַיְהִי-עָרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי:

Summary of Evolutionary Theory in parallel with the Scriptures

The Scriptures	Evolutionary Theory
The world was created in six 24 hour periods. (<i>Bereshit / Genesis 1, Shemot / Exodus 20:8-11</i>)	The world has evolved over billions of years.
The oceans were created before land (<i>Bereshit / Genesis 1:2</i>)	The land came about before the ocean
The first life was on land (<i>Bereshit / Genesis 1:11</i>)	Life began in the oceans
The earth was created before sun and stars (<i>Bereshit / Genesis 1:4</i>)	The sun and stars came about before the earth
Fruit trees were created before fish (<i>Bereshit / Genesis 1:11, 20, 21</i>)	Fish evolved before fruit trees
Birds and fish were created on the fifth day (<i>Bereshit / Genesis 1:20-21</i>)	Fish evolved hundreds of millions of years before birds appeared
Birds were created before insects (<i>Bereshit / Genesis 1:20-31, Vayikra / Leviticus 11</i>)	Insects came before birds
Whales were created before reptiles (<i>Bereshit / Genesis 1:20-31</i>)	Reptiles came before whales
Man was created before woman (<i>Bereshit / Genesis 2:21-22</i>)	Woman came before man (by genetics)
Plants were created before the sun (<i>Bereshit / Genesis 1:11-19</i>)	The sun came before the plants (before any life)
An abundance of marine life was created all at once (<i>Bereshit / Genesis 1:20-21</i>)	All of marine life gradually developed from a primitive organic blob.
Man's body was created from the dust of the earth (<i>Bereshit / Genesis 2:7</i>)	Man evolved from apes
All life was created in distinct and fixed kinds (<i>Bereshit / Genesis 1:11,12,21,24,25; 1 Corinthians 15:38-39</i>)	All life forms are in a continual state of flux
Man's sin (rebellion) was the source of death (<i>Romans 5:12</i>)	Struggle and death has always existed, billions of years prior to humanity

The days of the week may be seen in the creation account in *Bereshit / Genesis 1*. Regarding the Hebraic numbering scheme, “the first day” is not written as יוֹם ראשון (first day); it is written as יוֹם אֶחָד (yom

ekhad) “one day” or “a day.” The reason the first day is written using the word אחד (echad) is that this establishes the contents of “a day.” “One” day represents the period of time that God established after light and darkness were separated, and then He called its two parts (light and darkness) “one day,” here the Lord was establishing the twenty-four hour period that represents one day. The emphasis in *Bereshit / Genesis 1:5* is not on the order but, rather, on the contents, nature and purpose of a full twenty-four day that God is creating. The order of the days of the week begins in the following verses with the Hebrew words יום שני (yom sheni). Based on the analysis of the Hebrew text, the gap theory does not hold up to the scrutiny of the Scriptures! The Scriptures state that God created all of creation in six ordinary twenty-four hour days. The Lord God did not institute evolution; he literally spoke the universe into existence. Take for example the summary of the Scriptural account of creation with regard to what is taught in evolutionary theory.

Studying the creation account and the tenants of evolutionary theory, one stands against many things written in God’s Word. Many sincere believers have developed reinterpretations of Scripture to avoid what is thought to be intellectual conflicts with popular scientific ideas. The gap theory was one such reinterpretation designed to fit the Scriptures with these scientific concepts that arose in the early 1800s and are still popular today. In reality, the gap theory overlooks some very important biblical truths, those truths that are related to sin, death, and Yeshua the Messiah. This is disastrous for ones faith because it breaks down the very foundation of truth that is found within God’s Word regarding the Lord’s reason and plan for redemption. Today, compromising ones faith in the Scriptures have lead to other positions, such as progressive creation or theistic evolution, that have mostly replaced the gap theory. The attempt to maintain a literal Genesis while trying to adhere to the long ages (millions of years), opens the door for greater compromise in one’s own life and in generations to come. Regardless of the interpretation (*gap theory, day-age/progressive creation, or theistic evolution*) the results are the same. These positions lead to the weakening of ones faith, and denial of the truths found within the Word of God creating doubt at the very beginning of God’s word.

David said in *Tehillim / Psalms 19:1*: ב הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֱלֹהִים וּמַעֲשֵׂה יְדָיו מְגִיד הַרְקִיעַ: *19:1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. (NASB)* Taking a biblical perspective directly from the Torah on the creation account in *Bereshit / Genesis 1:1* the Scriptures say: א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: *1:1 In the beginning God created the heavens and the earth. (NASB)* David sees and believes the vastness of the heavens declare God’s Glory; that by His creative power He has made Himself known, He is the Almighty God according to His creation. Is it possible to praise the glory of God by His magnificent creation if His plan was for death, dying, and destruction through his creative process? Is the account of the first man falling into sin possible holding the position (belief) that God used evolution in His creative process? Do we have to believe that God created men without souls in order to fit evolution into the creation story? These are very important questions for us today and is very much connected to our understanding of who God is, the reason there is disease, death, and pain in this world, and why God foretold of sending His Messiah Yeshua, to save us from our sins.

ג יוֹם לַיּוֹם יִבְיַע אִמָּר וּלְלַיְלָה לְלַיְלָה יִתְנוּה-דַעַת: ד אֵין אִמָּר וְאֵין דְּבָרִים בְּלֵי נְשָׁמָע *19:2 Day to day pours forth speech, And night to night reveals knowledge. 19:3 There is no speech, nor are there words; Their voice is not heard. (NASB)* Here David says that the day speaks and the night reveals knowledge but there are no words and the sound of their voice is not heard. What does David mean saying that the day gives speech and the night knowledge but that one cannot hear their voice? The Aramaic translation states ג יומא ליומא מוסיף ומועי ומחוי מימרא וליליא לליליא פחית פעית ומחוי מנדעא: ד לית *19:3 Day to day tells more of the word; but night to night tells less knowledge. 19:4 There is no utterance of complaint, and there are no words of confusion, for their voice is not heard. (EMC)* The Septuagint agrees with the Hebrew and Aramaic translations stating *19:2 ἡμέρα τῆ ἡμέρα ἐρεῦγεται ῥῆμα καὶ νύξ νυκτὶ ἀναγγέλλει γυνῶσιν 19:3 οὐκ εἰσὶν λαλιαὶ οὐδὲ λόγοι ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν 19:2 Day to day utters speech, and night to night proclaims knowledge. 19:3*

There are no speeches or words, in which their voices are not heard. (LXX) It seems that David is saying that as each day continues from one day to the next, we know that God is sovereign over the world. As each day continues from one to the next, the knowledge of God is made manifest, it is by the power of God the world continues on its course. David uses the example of the sun saying הַבְּכָל-הָאָרֶץ | יֵצֵא קֶנֶם וּבְקִצָּה תִּבֵּל מְלִיָּהֶם לְשֶׁמֶשׁ שָׁם אֵהָל בָּהֶם: וְנִהְיָ כְּחָתָן יֵצֵא מִחַפְּתוֹ יְשִׁישׁ כְּגַבּוֹר לְרוּץ אֶרֶץ: ז מְקִצָּה הַשָּׁמַיִם | מוֹצֵאוֹ וְתִקְוֹפָתוֹ: 19:4 *Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, 19:5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. 19:6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat. (NASB)* The Lord has set the sun on its path and none can change that. The Aramaic translation states the following:

ה בכולא ארעא נפק מתח עיניניהון ובסייפי תבל מיליהון לשמשא שוי משרוי זיוהא זיהרא בהון:
 ו ואיהו הוא בצפרא במיפקיה יפוק היך חתנא דנפיק מגנוניה ובטיהרא יחדי היך גברא למרהט
 באורחא צריכוכא ובלפגות יומא יחדי היך גיברא דמטי למירהט בתקוף באורח מעלניה בפניא: ז
 מסייפי שמייא מפקניה ותוקפיה על סיטריהון ולית דמטמר מן ריתחיה:

19:5 The line of their conversation reaches through the whole earth, and their words to the end of the world. In them [the heavens] he placed a splendid dwelling for the sun. 19:6 And he, in the morning, when he comes forth, will come forth like a groom who comes out of his canopy, and in splendor will rejoice like a warrior to run the course. 19:7 His rising is at the ends of the earth, and his might reaches to all their edges; and there is none who can hide from his heat.

The rabbis continue the thought of the day providing speech, a conversation that reaches all of the earth. What is the day speaking? The conversation that is being referred to is the light and heat from the sun that fills all of the earth. Here in *Tehillim / Psalms 19:5-7* a parallel is drawn between “light” and “speech.” Studying the word “light” in the Scriptures, how many ways is the word “light” used? The difference between light and darkness can be understood as a parallel between the knowledge of good and evil. In the light one is able to judge how others are walking and to choose the right path to walk in. Darkness is used to hide ones evil ways, to walk in wickedness without others observing what you are doing. Light has also been used to illustrate the choice of whether to follow the commandments of God, and hope for His eternal rewards, and darkness to follow the enticings of the devil which persuade man to do evil and become captive and damned to hell in eternal darkness. These concepts are actually incorporated into the first epistle of John chapter 1.

1 John 1:4-10

1:4 These things we write, so that our joy may be made complete. 1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 1:7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. 1:8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us. 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 1:10 If we say that we have not sinned, we make Him a liar and His word is not in us. (NASB)

⁴καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη. ⁵Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ⁶Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκοτεῖ περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν: ⁷ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ⁸ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ⁹ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας. ¹⁰ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

Here John says that God is Light and in Him is no darkness. Notice in the Aramaic translation how the rabbis say לית מימר דתורעמתא ולית מילי דשגוגא דלא משתמע קלהוּן: 19:4 *There is no utterance of complaint, and there are no words of confusion, for their voice is not heard. (EMC)* Darkness is paralleled to the utterance of complaint and words of confusion. In the Lord God Almighty, there is no darkness. God is not the author of confusion. And using this analogy, John says that if we say we have fellowship with the Lord and walk in darkness, we lie and do not practice the truth. Thus, the difference between light and darkness is also understood as knowing the difference between truth and falsehood. John says that if we walk in the light (see *1 John 1:7-9*), just as He is in the Light, we have fellowship with Him, and with one another. In addition to this, the blood of Yeshua His Son cleanses us from all sin. Based upon these verses, if one walks in sin (practices sin), the blood of Christ does not cleanse from that sin. In light of these Scriptures, how important is it to repent and turn from our sins according to the first epistle of John? Yeshua said in *Mark 9:43-49*, ⁴³Καὶ ἐὰν σκανδαλίζη σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν: καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. ⁴⁴καὶ ⁴⁵ἐὰν ὁ πούς σου σκανδαλίζη σε, ἀπόκοψον αὐτόν: καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. ⁴⁶καὶ ⁴⁷ἐὰν ὁ ὀφθαλμός σου σκανδαλίζη σε, ἔκβαλε αὐτόν: καλὸν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν, ⁴⁸ὅπου ὁ σκῶληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται: ⁴⁹πᾶς γὰρ πυρὶ ἀλισθήσεται. 9:43 *'If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, 9:44 where their worm does not die, and the fire is not quenched. 9:45 'If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell, 9:46 where their worm does not die, and the fire is not quenched. 9:47 'If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, 9:48 where their worm does not die, and the fire is not quenched. 9:49 'For everyone will be salted with fire. (NASB)* It is better to go in this life crippled than to have two hands, two eyes, or two feet in this life and go to hell in the next. The light of God sets us free, the light of God gives truth. The Apostle John wrote in his gospel saying ¹Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ²οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ³πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ⁴ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων: ⁵καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. ⁶Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης: ⁷οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. ⁸οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God. 1:2 He was in the beginning with God. 1:3 All things came into being through Him, and apart from Him nothing came into being that has come into being. 1:4 In Him was life, and the life was the Light of men. 1:5 The Light shines in the darkness, and the darkness did not comprehend it. 1:6 There came a man sent from God, whose name was John. 1:7 He came as a witness, to testify about the Light, so that all might believe through him. 1:8 He*

was not the Light, but he came to testify about the Light. 1:9 There was the true Light which, coming into the world, enlightens every man. 1:10 He was in the world, and the world was made through Him, and the world did not know Him. (NASB) Here John uses the “Light” as a circumlocution for God, and the Word of God that created the world. Note how this comes full circle right back to the creation, God spoke all of creation into existence (*Bereshit / Genesis 1*) and that in the beginning, the first of God’s creation was the “light,” the truth, that God exists and it is by His power He created all life; just as David said in *Tehillim / Psalms 19:1*: *הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֱלֹהִים וּמַעֲשֵׂיהָ יְדָיו מְגִיד הַרְקִיעַ: 19:1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. (NASB)*

David gives the example of the sun, that God set the sun in its path (*הַ שֶׁל-הָאָרֶץ | יָצָא קֵוֹם וּבְקֶצֶה*) *תָּבֵל מִלֵּיהֶם לְשִׁמּוֹשׁ שָׁם אֲדָל בָּהֶם: וְהוּא כְחָתָן יָצָא מִחֻפְתּוֹ יִשְׂשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ: ז מְקַצֵּה הַשָּׁמַיִם | מוּצָאוֹ: 19:4 Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, 19:5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. 19:6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat. NASB)* The setting of the sun in its path is paralleled to the Lord who sets the soul of man onto the path (His path) of righteousness. How does God set the soul of man on His path of righteousness? How does God make one wise? How does God restore the soul? David goes on to explain how the Lord does this in *Tehillim / Psalms 19:7-8 (8-9)*.

Masoretic Text

ה תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נַפְשׁ עֵדוּת יְהוָה נְאֻמָּנָה מְחַפֵּימַת פְּתִי: ט פְּקוּדֵי יְהוָה יְשָׁרִים
מְשַׁמְּחֵי-לֵב מְצַנֵּת יְהוָה בְּרָה מְאִירַת עֵינָיִם:

19:7 The law of the Lord is perfect, restoring the soul; The testimony of the Lord is sure, making wise the simple. 19:8 The precepts of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes. (NASB)

Aramaic Targum

ה אוריתא דיהוה שלימתא מתיבא נפש סהדותא דיהוה מהימנא מחכמא שיברא: ט פקודיא
דיהוה תריצין מחדין לבא פיקודא פוקדנא דיהוה ברירא מנהרא עיינין:

19:8 The Torah of the Lord is perfect, restoring the soul; the testimony of the Lord is reliable, making wise the fool. 19:9 The commands of the Lord are upright, gladdening the heart; the command of the Lord is bright, enlightening the eyes. (EMC)

Septuagint (Greek)

19:7 ὁ νόμος τοῦ κυρίου ἄμωμος ἐπιστρέφων ψυχὰς ἢ μαρτυρία κυρίου πιστὴ σοφίζουσα
νήπια 19:8 τὰ δικαιώματα κυρίου εὐθεΐα εὐφραίνοντα καρδίαν ἢ ἐντολὴ κυρίου τηλαυγὴς
φωτίζουσα ὀφθαλμούς

19:7 The law of the Lord is perfect, converting souls: the testimony of the Lord is faithful, instructing babes. 19:8 The ordinances of the Lord are right, rejoicing the heart: the commandment of the Lord is bright, enlightening the eyes. (LXX)

According to the Scriptures, the Torah of the Lord is perfect, restores the soul, the Torah is the testimony of the Lord, and it is given to make one wise, the ordinances of the Lord are right and the commandment enlightens the eyes. If studying God’s Law restores, speaks truth, is trustworthy, and makes one wise, how

often should we be studying the Torah? At a minimum, one should read through the Torah once every year, the reason being it contains the ways and the will of God for how we should be living our lives. Like the Lord who sets the stars on their path, so the Lord God Almighty, sets the soul of man on its path in His Torah. This is what David means saying in *Tehillim / Psalms 19:9-10*, יִרְאַת יְהוָה | טְהוֹרָה עוֹמֶדֶת לְעַד מִשְׁפָּטֵי-יְהוָה, אָמֶת צְדָקוֹ יְהוָה: 19:9 *The fear of the Lord is clean, enduring forever; The judgments of the Lord are true; they are righteous altogether. 19:10 They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb.* (NASB) The Lord makes known our faults and forgives our sins (19:11-13). According to *Tehillim / Psalms 19:9*, David says that the fear (יִרְאַת) of the Lord is clean (טְהוֹרָה) in the sense of ritual purity and it endures forever. How is the fear of the Lord clean? Looking at *Tehillim / Psalms 19:7-9*, we read David commenting on the Torah, the testimony, the precepts, and the commandments of God. We know that the word Torah (תּוֹרָה) has the meaning of “instruction” or “teaching” and God teaches through His testimony, precepts, and commandments. The teaching of God is truth. David said the fear of the Lord is clean, enduring forever. What is this fear? The Hebrew word יִרָא has the meaning to be “fearful, dreadful, respecting, venerating” thus fear is another word for reverence or awe. According to *Romans 3*, mankind’s spiritual condition before God is “none are righteous, none understand, none seek for God, all have turned aside, all are useless, none do good, and there is no fear of God before their eyes.” Man’s true spiritual condition prior to salvation is a total absence of a proper submission and reverence for the Lord God Almighty. *Jeremiah 32:38-41* states לח וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים: לט וְנִתְתִּי לָהֶם לֵב אֶחָד וְנִדְרָו אֶחָד לִירְאָה אוֹתִי כָּל-הַיְמִים לְטוֹב לָהֶם וְלִבְנֵיהֶם אַחֲרֵיהֶם: מ וְכָרַתִּי לָהֶם בְּרִית עוֹלָם אֲשֶׁר לֹא-אֲשׁוּב מֵאַחֲרֵיהֶם לְהִיטִיבֵי אוֹתָם נְאֻם-יְרֻאָתִי אֲתָן בְּלִבָּבְכֶם לְבַלְתִּי סוּר מֵעַלַּי: מא וְשִׁשְׁתִּי עֲלֵיהֶם לְהִטִּיב אוֹתָם וְנִטְעַמְתִּים בְּאֶרֶץ הַזֹּאת בְּאֵמֶת כָּכֵל-לְבִי וּבְכָל-נַפְשִׁי: 32:38 *‘They shall be My people, and I will be their God; 32:39 and I will give them one heart and one way, that they may fear Me always, for their own good and for the good of their children after them. 32:40 ‘I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me. 32:41 ‘I will rejoice over them to do them good and will faithfully plant them in this land with all My heart and with all My soul.* (NASB) The Lord puts the fear of Himself in our hearts. In addition to this, the ability to fear God and to properly submit to Him in reverence comes only from His favor in our lives! This occurs only by the mercy of the Lord in each of our lives and by His Son Yeshua the Messiah.

David said. יִרְאַת יְהוָה | טְהוֹרָה עוֹמֶדֶת לְעַד מִשְׁפָּטֵי-יְהוָה אָמֶת צְדָקוֹ יְהוָה: 19:9 *The fear of the Lord is clean, enduring forever; The judgments of the Lord are true; they are righteous altogether.* (NASB) The Aramaic translation states יִדְחַלְתָּא דִּיהוּה דְכִיָּא קִימָא לְעַלְמִין לְעַלְמִין דִּיהוּה דִּיהוּה הִימְנוּתָא זְכִיָּא זְכִיָּין כְּחֵדָא: 19:10 *The fear of the Lord is pure, lasting forever; the judgments of the Lord are faithfulness; they are altogether just.* (EMC) The rabbis say that the judgments of God are faithfulness (הִימְנוּתָא). When the Lord brings his judgment it is done so in faithfulness? What does it mean the judgments of the Lord are faithfulness? In addition to this, David says that the fear of the Lord and His judgments are יִרְאַת יְהוָה וְאָמֶת צְדָקוֹ יְהוָה: 19:10 *They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb.* (NASB) How are the judgments of God desirable and sweeter than honey? It appears that the Lord makes known our faults, we repent of our sins and He forgives. This is the way of the Lord, it is more desirable than gold and sweeter than honey. The fear of the Lord keeps our lives in check. On the other hand, to deliberately disobey God is an act of rebellion, and it can bring God’s judgment upon us. Studying the scriptures, the Lord God does not always chasten His children every time they do something wrong. The Lord is gentle and patient with us. The psalmist said in *Tehillim / Psalms 103:10*, יִלֹּא כְחַטָּאֵינוּ עָשָׂה לָנוּ וְלֹא כְעוֹנֵינוּ גָּמַל עָלֵינוּ: יא כִּי כִגְבַהַ שְׁמַיִם עַל-הָאָרֶץ גָּבַר חֶסְדּוֹ, עַל-יִרְאָיו: *‘He has not dealt with us according to our sins, nor punished us according to our iniquities. For*

as the heavens are high above the earth, so great is His mercy toward those who fear Him.” The psalmist recognized that God is very gracious and exceedingly patient with His children. While recognizing that God is very patient and forbearing with us, we must also realize that a single act of willful disobedience can have serious and far-reaching consequences. Take for example the disobedience in the Garden of Eden, the a single act of disobedience on the part of the first man and woman that brought sin and death into this world, along with all the sorrow, heartache, and tragedy that results from sin. (Note that evolutionary theory stands in stark contradiction to the Word of God and one has no concept of why there is death and pain in this world if one holds to the idea that God uses evolution in his creative process.) And a single act of disobedience on our part can have tragic and even life changing consequences. We read of this throughout the history of Israel and Judah. Studying the books of 1 and 2 Kings, the kings of Israel appeared to be more wicked than the kings of Judah. The lifespan of the kings of Israel, the number of years they reigned as king, was significantly shorter than those of the kings of Judah. When a king walked righteously before the Lord, the Lord extended his reign and life for many years. If a king did evil in the eyes of the Lord, his reign and life span were drastically shortened. There is great wisdom in the words of *Tehillim / Psalms 19* that direct us to the study of the Torah of God.

Our father in heaven knows that we are not naturally obedient to Him. It is by the Lord’s judgments that we learn to be obedient to Him. And note that only God’s children are able to perceive that it is the Lord who is working in their lives and the need for repentance and seeking forgiveness of sins. The Psalmist said in *Tehillim / Psalms 119:67-71*, טוב-אתה ומטיב סח טוב-אתה ומטיב שְׁמַרְתִּי: ע טפֿשׁ פֿחֶלֶב לְבָם אֲנִי תוֹרַתְךָ שֶׁשָּׁשַׁעְתִּי: עא לְמַדְנִי חֻקֶיךָ: סט טִפְלוּ עָלַי נְשָׁקֵר זְדִים אֲנִי בְּכָל-לֵב | אֶצֶר פְּקוּדֶיךָ: ע טפֿשׁ פֿחֶלֶב לְבָם אֲנִי תוֹרַתְךָ שֶׁשָּׁשַׁעְתִּי: עא לְמַדְנִי חֻקֶיךָ: סט 119:67 Before I was afflicted I went astray, But now I keep Your word. 119:68 You are good and do good; Teach me Your statutes. 119:69 The arrogant have forged a lie against me; With all my heart I will observe Your precepts. 119:70 Their heart is covered with fat, But I delight in Your law. 119:71 It is good for me that I was afflicted, That I may learn Your statutes. (NASB) *Tehillim / Psalms 119* begins saying אֲשֶׁר־יִמְיָ-דָרָךְ הֵהֱלֵכִים בְּתוֹרַת יְהוָה: א 119:1 How blessed are those whose way is blameless, Who walk in the law of the Lord. (NASB) and the psalmist says 68 verses later than he went astray before he was afflicted and now he keeps God’s word. *Hebrews 12:9* states ἡμεῖς οὐ πολὺν [δὲ] μάλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; “We have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?” According to these verses, we agree what *Tehillim / Psalms 19* is saying in how we should be living our lives “Lord, Your judgments are true and righteous. I am willing to be in subjection to You.” The Lord sends judgment upon us for a purpose, that purpose is so that we may be partakers of His holiness. All of God’s dealings with us are for our profit. He is “training” us up in the way that we should go. (*Hebrews 12:10*, ¹⁰οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευσον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 12:10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. NASB) Judgment is also brought so that we ultimately might bring honor to His Name. When each of us has a holy reverence (fear, ירא) of the Lord, we will keep his commandments and bring honor to His name in our deeds. It is in this kind of loving respect for God that makes us wise and enables us to make the right choices. This is why the Bible says in *Mishley / Proverbs 9:10*, תְּחִלַּת חֵכְמָה י יְרֵאת יְהוָה וְדַעַת קְדוֹשִׁים בִּינָה: “the beginning of wisdom is the fear of the Lord.” This is so we learn to love righteousness and to hate sin.

David takes this very same approach to love righteousness and to hate sin. He concludes asking the Lord’s help so his words and what he thinks upon will be acceptable in God’s sight, יב גַּם-עֲבָדְךָ נִזְהָר בְּךָ, יג שְׁמַרְתִּי עֲבָדְךָ אֶל-יְמִשְׁלוֹ-בִי אֲז אֵיתָם וְנִקִּיתִי בְּשִׁמְרָם עֲקֹב רָב: יד גַּם מְזִדִּים | חֲשֵׁה עֲבָדְךָ אֶל-יְמִשְׁלוֹ-בִי אֲז אֵיתָם וְנִקִּיתִי יו יְהִי לְרָצוֹן | אֲמַרְי-פִי וְהִגִּיוֹן לְפִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי: 19:11 Moreover, by them Your servant יב גַּם-עֲבָדְךָ נִזְהָר בְּךָ, יג שְׁמַרְתִּי עֲבָדְךָ אֶל-יְמִשְׁלוֹ-בִי אֲז אֵיתָם וְנִקִּיתִי בְּשִׁמְרָם עֲקֹב רָב: יד גַּם מְזִדִּים | חֲשֵׁה עֲבָדְךָ אֶל-יְמִשְׁלוֹ-בִי אֲז אֵיתָם וְנִקִּיתִי יו יְהִי לְרָצוֹן | אֲמַרְי-פִי וְהִגִּיוֹן לְפִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:

is warned; In keeping them there is great reward. 19:12 Who can discern his errors? Acquit me of hidden faults. 19:13 Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression. 19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my rock and my Redeemer. (NASB) He states that by the Lord's commandments, he has been warned. According to the promises of God, there is great reward for those who keep His commandments. He asks the Lord to forgive him of his hidden faults, to keep him from presumptuous sins, and for help so his sins do not rule over him. Only then will he be blameless and forgiven of great transgression. Are we forgiven of transgression (sin) only when we turn from that sin? Is it possible to find forgiveness before God while walking in sin? King Solomon said in *Mishley / Proverbs 28:13*, מְכַסֵּה פְשָׁעָיו לֹא יִצְלִיחַ וּמוֹדֶה וְעֹזֵב יִרְחָם: 28:13 *He who conceals his transgressions will not prosper; But he who confesses and forsakes them will find compassion.* (NASB) Notice how Solomon said that one must confess and forsake. We have heard it said "If you can confess it, you can be forgiven of it! It doesn't matter what you've done, if you turn to God and confess your sins, He will forgive you of ALL unrighteousness..." (1 John 1:9) this is true however we always hear that one is to confess and seldom hear that one must also "forsake" (עֹזֵב) their sins in order to be forgiven. That means turning from them completely and not looking back. In Parashat Naso (*Bamidbar / Numbers 4:21-7:89*), the Lord speaks to Moshe that when a person sins he is to make restitution by confessing their sin and then adding one-fifth to the wrong and giving it to the person that he has wronged. In *Bamidbar / Numbers 5:6-8* it says that if a man sins against another man, the man has also sinned against God (מִכָּל-חַטָּאת הָאָדָם לְמַעַל מֵעַל בִּיהִנֶּה וְאָשָׁמָה) (הַנִּפְשֵׁי הַהוּא).

ספר במדבר פרק ה

ו דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ-אִשָּׁה כִּי יַעֲשֶׂוּ מִכָּל-חַטָּאת הָאָדָם לְמַעַל מֵעַל בִּיהִנֶּה וְאָשָׁמָה הַנִּפְשֵׁי הַהוּא: ז וְהִתְנַדְּו אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ וְהִשִּׁיב אֶת-אָשָׁמוֹ בְּרֹאשׁוֹ וְחִמִּישְׁתּוֹ יִסֹּף עָלָיו וְנָתַן לְאִשְׁרֵי אָשָׁם לוֹ: ח וְאִם-אֵין לְאִישׁ גֹּאֵל לְהִשִּׁיב הָאָשָׁם אֵלָיו הָאָשָׁם הַמּוֹשֵׁב לִיהִנֶּה לְכַהֵן מִלְּבַד אֵיל הַכֹּפָרִים אֲשֶׁר יְכַפֵּר-בוֹ עָלָיו:

Bamidbar / Numbers 1:1-3

5:6 'Speak to the sons of Israel, 'When a man or woman commits any of the sins of mankind, acting unfaithfully against the Lord, and that person is guilty, 5:7 then he shall confess his sins which he has committed, and he shall make restitution in full for his wrong and add to it one-fifth of it, and give it to him whom he has wronged. 5:8 'But if the man has no relative to whom restitution may be made for the wrong, the restitution which is made for the wrong must go to the Lord for the priest, besides the ram of atonement, by which atonement is made for him. (NASB)

The reading from Parashat Naso reveals to us what God requires of us; one must turn from sin and confess his or her sin before the Lord. These verses speak of repentance, specifically that a person is to "repent from his sin" וְהִשִּׁיב אֶת-אָשָׁמוֹ where the word וְהִשִּׁיב "Heshiv" means "to turn" indicating that repentance requires us to physically (taking action) turn from sin and not simply show remorse in the heart. This is why we find in the Torah command to also make restitution for the sin that was committed. Make restitution to the person who was wronged, if that is not possible, do so to the persons kinsman redeemer, if that is not possible, then give the restitution to the priests because one has also sinned against God by sinning against our neighbor. Repentance begins in our hearts and goes from our head to our toes. If repentance remains in the heart and does not reach our feet then we will not turn from our evil ways which is the very nature of the word repentance (הִשִּׁיב) to turn from the paths of unrighteousness to the path of righteousness that God

wants for us. In *Tehillim / Psalms 32*, David says *32:3 When I kept silent about my sin, my body wasted away Through my groaning all day long. 32:4 For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. 32:5 I acknowledged my sin to You, And my iniquity I did not hide; I said, 'I will confess my transgressions to the Lord'; And You forgave the guilt of my sin. Selah. 32:6 Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him. (NASB)* David said that “when I kept silent about my sin my body wasted away.” Have you ever sinned and not made it right with the Lord and as a result has your body ever “groaned all day long” because of it? According to David, the hand of the Lord was *tichbad* (תִּחְבַּד) heavy upon him day and night (32:4). These verses suggest that the Lord was working in David leading him to repent from his sin. He says “*I acknowledged my sin to You, And my iniquity I did not hide; I said, 'I will confess my transgressions (פְּשָׁעַי) to the Lord'; And You forgave the guilt of my sin. Selah.*” (32:5) even the smallest sin needs to be confessed before the Lord. The Scriptures from the Torah in sefer *Bamidbar / Numbers 5:7* tell us that repentance (וְהִשָּׁב) and confession work together. This is very similar to what the Apostle John said in *1 John 1:9* ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστὶν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας. *1:9 “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (NASB)* In the book of Samuel, Eli heard all of the wickedness that his sons committed before the Lord. On hearing this he said *1 Samuel 2:25 “If one man sins against another, God will mediate for him; but if a man sins against the LORD, who can intercede for him?” (NASB)* The Scriptures say in *Luke 19:10 For the Son of Man came to seek and to save the lost.” (ESV)* Today we have one who will speak and intercede as an advocate before our Father in Heaven (*1 John 2:1*) Yeshua the Messiah. Yeshua said in *John 6:40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.” (ESV)* This is the Lords will, to save those who are lost. We have been given the promise that if we confess and turn from our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. This is what is meant when David said. *19:9 The fear of the Lord is clean, enduring forever; The judgments of the Lord are true; they are righteous altogether. (NASB)* And the Aramaic translation saying *דיחלתא דיהוה דכיא קיימא לעלמין לעלם דינייא דיהוה דימנותא 19:10 The fear of the Lord is pure, lasting forever; the judgments of the Lord are faithfulness; they are altogether just. (EMC)* The judgments of God are faithfulness (דימנותא) for the purpose of leading to forgiveness and righteousness. In this the Lord God Almighty remains faithful to the covenant of Abraham, Isaac, and Jacob, to Moshe, to David, and in Yeshua our Savior. The Lord always remains faithful and true to us, we need to take our lives, our faith, and God’s word and remain faithful to Him too. The Creator of the Universe is calling out and looking for those who seek Him. We serve a wonderful God, a God who is faithful and true. Halleluiah! Let’s Pray!

Heavenly Father,

Thank you for helping us to understand that judgment is meant for repentance, righteousness, and forgiveness of sins. We realize that it is by Your Great Mercy we are able to stand before you! David concludes saying *19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my rock and my Redeemer. (NASB)* Lord, let the words of our mouths and the mediation of our hearts be acceptable in Your sight. Lord forgive us for all of our sins and keep each of us so that our sins

do not rule over us. 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, You have made a sure foundation, You are our Rock, Redeemer, and Savior. In Yeshua we 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