

## ספר תהילים ק | Tehillim / Psalms 100

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### The Calling to Praise!

In this week's study from *Tehillim / Psalms 98:1-9*, the Psalm opens saying, א מְזִמֹּר לְתוֹדָה הִרְיעוּ לַיהוָה *A Psalm for Thanksgiving. 100:1 Shout joyfully to the Lord, all the earth. (NASB)* The psalmist calls for every tongue to give praise, to applaud with which joy of heart, calling us to action, to raise our voices and shout, not being ashamed of our God and His saving power. This is emphasized by the author saying, ב עֲבָדוּ אֶת־יְהוָה בְּשִׂמְחָה בְּאוֹ לִפְנֵי בְּרַנְנָה: *100:2 Serve the Lord with gladness; Come before Him with joyful singing. (NASB)* What does it mean to serve the Lord? How do we get to know the Lord God of Israel and His Messiah Yeshua better by serving them? The most significant aspect about the mitzvot is that we walk in God's ways so that we can know Him. This is what the Messiah meant by abiding in Him (*John 15:7*). In serving the Lord and walking in His ways, we learn to trust in Him and His enabling power. This is how we live what the psalmist says, ג דְּעוּ כִּי יְהוָה הוּא אֱלֹהִים הוּא עָשָׂנוּ וְלֹא [וְלוֹ] אֲנַחְנוּ עִמּוֹ וְצֹאן מִרְעִיתוֹ: *100:3 Know that the Lord Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture. (NASB)* We recognize in our lives that the Lord is the one who is making us and has empowered us to live for Him. Even in our work, we realize the Lord is the One who gave us the power, or the ability to work to make wealth, and so all glory goes to Him! (*Devarim / Deuteronomy 8:18*). It is also in these things that the Lord gives us a powerful testimony of His glory and His saving work in our lives. For these reason, the psalmist concludes his psalm saying, ד בְּאוֹ שְׁעָרָיו | בְּתוֹדָה חֲצֵרְתָיו בְּתִהְלֵה הוֹדוּ *100:4 Enter His gates with thanksgiving And His courts with praise. Give thanks to Him, bless His name. 100:5 For the Lord is good; His lovingkindness is everlasting And His faithfulness to all generations. (NASB)* These descriptions of the psalmist calling God's people to thanksgiving is in the joy of serving the Lord. In the heart of those who are His, there is great gladness to come before His presence with singing. In our lives, we are told according to the Torah that the Lord will raise up the wicked against His people for the purpose of reminding them of His Torah because of the violation of His decrees. And it is in the abounding mercies, the Lord reveals His power to deliver His people, those who will repent and turn from their sins. The Lord will wage our battles, not only on the battle field, but also in the hearts of men to bring terms of peace. The Lord delivers the strong into the hands of the weak, and into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous. It is for these things, the mighty works of God in this world and in our lives that we are able to give glory and praise to the Lord God Almighty and to His Holy Name! Halleluia!

| עברית                                                                                                                                                                                                                                                                                                                       | Hebrew          | ארמי                                                                                                                                                                                                                                                                                                                                                                                       | Aramaic         | ελληνικός                                                                                                                                                                                                                                                                        | Greek      |
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| ספר תהלים פרק ק                                                                                                                                                                                                                                                                                                             | ספר תהלים פרק ק | ספר טוביה פרק ק                                                                                                                                                                                                                                                                                                                                                                            | ספר טוביה פרק ק | ΨΑΛΜΟΙ 100                                                                                                                                                                                                                                                                       | ΨΑΛΜΟΙ 100 |
| א מְזִמֹּר לְתוֹדָה הִרְיעוּ לַיהוָה<br>כָּל־הָאָרֶץ: ב עֲבָדוּ אֶת־יְהוָה בְּ־<br>שִׂמְחָה בְּאוֹ לִפְנֵי בְּרַנְנָה: ג דְּעוּ<br>כִּי יְהוָה הוּא אֱלֹהִים הוּא עָשָׂנוּ<br>וְלֹא [וְלוֹ] אֲנַחְנוּ עִמּוֹ וְצֹאן מִרְעִי־<br>תוֹ: ד בְּאוֹ שְׁעָרָיו   בְּתוֹדָה חֲצֵ־<br>רְתִיו בְּתִהְלֵה הוֹדוּ לוֹ בְּרַכּוּ שְׁמוֹ: |                 | א שְׁבַחָא עַל קוֹרְבַן תּוֹדַתָּא יִבְּבוּ<br>קְדָם יְהוָה כָּל יְתִבֵי אַרְעָא: ב פִּלְחוּ<br>קְדָם יְהוָה בְּחֻדוּהָ אִיתוּ קְדָמוּי בְּתוֹ־<br>שְׁבַחְתָּא: ג אֹדִיעוּ אַרְוּם יְהוָה<br>הוּא אֱלֹהִים הוּא עֵבֵד יִתְנָא וְדִילֵיה<br>אַנְחָנָא עִמֵּיהּ וְעָאן רַעִייתֵיה: ד<br>עוֹלוּ בְּתַרְעוּי בְּאוֹדוֹתָא דְרַתּוּי בְּתוֹ־<br>שְׁבַחְתָּא אֹדוּן קְדָמוּי בְּרִיכוּ שְׁמֵיהּ: |                 | 100:1 ψαλμὸς εἰς ἔξομολόγησιν<br>ἀλαλάξατε τῷ κυρίῳ πᾶσα ἡ γῆ<br>100:2 δουλεύσατε τῷ κυρίῳ ἐν<br>εὐφροσύνῃ εἰσέλθατε ἐνώπιον αὐτοῦ<br>ἐν ἀγαλλιάσει 100:3 γινῶτε ὅτι κύριος<br>αὐτός ἐστιν ὁ θεὸς αὐτὸς ἐποίησεν<br>ἡμᾶς καὶ οὐχ ἡμεῖς λαὸς αὐτοῦ καὶ<br>πρόβατα τῆς νομῆς αὐτοῦ |            |

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| <p>ה ה ארום טב יהוה לעלם טוביה ועד<br/> פּי-טוֹב יְהוָה לְעוֹלָם חֶסֶד<br/> וְעַד-דֹר וְדֹר אֲמוֹנָתוֹ:</p> | <p>ה ארום טב יהוה לעלם טוביה ועד<br/> דר ודר הימנותיה:</p> | <p>100:4 εισέλθατε εἰς τὰς πύλας αὐτοῦ<br/> ἐν ἑξομολογήσει εἰς τὰς αὐλάς αὐτοῦ<br/> ἐν ὕμνοις ἑξομολογεῖσθε αὐτῷ αἰνεῖτε<br/> τὸ ὄνομα αὐτοῦ 100:5 ὅτι χρηστὸς<br/> κύριος εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ<br/> καὶ ἕως γενεᾶς καὶ γενεᾶς ἡ ἀλήθεια<br/> αὐτοῦ</p> |
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| <p><b>Tehillim / Psalms 100</b><br/> A Psalm for Thanksgiving. 100:1 Shout joyfully to the Lord, all the earth. 100:2 Serve the Lord with gladness; Come before Him with joyful singing. 100:3 Know that the Lord Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture. 100:4 Enter His gates with thanksgiving And His courts with praise. Give thanks to Him, bless His name. 100:5 For the Lord is good; His lovingkindness is everlasting And His faithfulness to all generations. (NASB)</p> | <p><b>Toviyah / Psalms 100</b><br/> 100:1 A psalm on the offering of thanksgiving. Give a shout in the presence of the Lord, all inhabitants of the earth. 100:2 Worship in the presence of the Lord with joy; come before him with praise. 100:3 Make it known, for the Lord is God; he has made us and we are his, his people and the flock of his pasture. 100:4 Enter his gates with thanksgiving, his courts with praise; give thanks in his presence, bless his name. 100:5 For the Lord is good, his goodness is forever, and his faithfulness lasts for all generations. (EMC)</p> | <p><b>Psalmoi / Psalms 100</b><br/> A Psalm for Thanksgiving. 100:1 Make a joyful noise to the Lord, all the earth. 100:2 Serve the Lord with gladness; come before his presence with exultation. 100:3 Know that the Lord he is God; he made us, and not we ourselves; we are his people, and the sheep of his pasture. 100:4 Enter into his gates with thanksgiving, and his courts with hymns; give thanks to him, praise his name. 100:5 For the Lord is good, his mercy is for ever; and his truth endures to generation and generation. (LXX)</p> |
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In this week's study from *Tehillim / Psalms 98:1-9*, the Psalm opens saying, אַ מְזִמּוֹר לְתוֹדָה הָרִיעוּ לַיהוָה, *A Psalm for Thanksgiving. 100:1 Shout joyfully to the Lord, all the earth. (NASB)* The psalmist calls for every tongue to give praise, to applaud with joy of heart, calling us to action, to raise our voices and to shout, not being ashamed of our God and His saving power. The Mishnah Pirkei Avot comments in a similar way saying the following:

**Mishnah Pirkei Avot 4:1**

(1) Ben Zoma says...Who is the mighty one? He who conquers his impulse, as it says, “slowness to anger is better than a mighty person and the ruler of his spirit than the conqueror of a city.” (Proverbs 16:32). Who is the rich one? He who is happy with his lot, as it says, “When you eat [from] the work of your hands, you will be happy, and it will be well with you” (Psalms 128:2). “You will be happy” in this world, and “it will be well with you” in the world to come. Who is honored? He who honors the created beings, as it says, “For those who honor Me, I will honor; and those who despise Me will be held in little esteem” (I Samuel 2:30).

**משנה אבות ד' א'**

(א) בן זומא אומר...איזהו גבור? הכובש את יצרו, שנאמר (משלי טז לב): “טוב ארך אפים מגבור ומשל ברוחו מלכד עיר.” איזהו עשיר? השמח בחלקו, שנאמר: (תהלים קכח ב): “יגיע כפיך כי תאכל אשריך וטוב לך.” אשריך, בעולם הזה. וטוב לך, לעולם הבא. איזהו מכבד? המכבד את הבריות, שנאמר: (שמואל א ב ל): “כי מכבדי אכבד ובזי יקלו.”

We should be happy with our lot in life. This does not mean that we should not strive for a better life, but that we do not make our aspirations in this life an idol. The point is to be contented with what we have and with what is outside of our abilities, and to trust in the power of the Spirit of God in our lives to help us to overcome the yetzer Hara (the evil impulse). The one who is joyful is the one who is happy with his lot in life meaning being thankful for what God has given and not coveting what others have. This is connected to giving praise to the Lord in the sense that we are not given great amounts of wealth in order to give praise to the Lord, or be joyful. Rambam's Mishneh Torah states the following,

***Mishneh Torah, Human Dispositions 1:4***

*(4) The “straight path” is (generally) the middle trait within each [pair of] dispositions, equidistant from each extreme. Therefore the early sages commanded that a person should constantly pay attention to her character, measure it, and keep it on the middle path so that he might be physically healthy (lit. wholesome). For example, one should not be temperamental and easily angered, nor should he be numb like a corpse. Rather, she should be somewhere in the middle -- not getting angry except over something important that is worth it, and then just enough to ensure it won't happen again. Similarly, only desire the things that the body actually needs to live as it says “The righteous man eats to satisfy his body.” (i.e. he enjoys healthy food in moderation, neither an ascetic nor a glutton) Similarly, he should only work enough to earn a living as it says “a little is good for the righteous” (i.e. neither lazy nor a workaholic) neither overly cheap nor generous, rather give as much charity as she can afford and give sensible loans to those who need. He should not be constantly partying and clowning around, nor should he be depressed and morose rather be calm and content, with a pleasant face all his life, and so on for all other character traits. This is the way of the Sages; anyone whose character is completely balanced may be called a sage.*

**משנה תורה, הלכות דעות א' ד'**

(ד) הדרך הישרה היא מדה בינונית שכל דעה ודעה מכל הדעות שיש לו לאדם. והיא הדעה שהיא רחוקה משתי הקצוות רחוק שנה ואינה קרובה לא לזו ולא לזו. לפיכך צוו חכמים הראשונים שהיא אדם שם דעותיו תמיד ומשער אותם ומכון אותם בדרך האמצעית כדי שיהא שלם בגופו. כיצד. לא יהא בעל חמה נוח לכעס ולא כמת שאינו מרגיש אלא בינוני. לא יכעס אלא על דבר גדול שראוי לכעס עליו כדי שלא יעשה פיוצא בו פעם אחרת. וכן לא יתאנה אלא לדברים שהגוף צריך להן ואי אפשר להיות בזולתן פענן שונאמר (משלי יג-כה) “צדיק אכל לשבע נפשו”. וכן לא יהיה עמל בעסקו אלא להשיג דבר שצריך לו לחיי שעה פענן שונאמר (תהילים לז-טז) “טוב מעט לצדיק”. ולא יקפץ ידו ביותר. ולא יפזר ממונו אלא נותן צדקה כפי מסת ידו ומלנה פראוי למי שצריך. ולא יהא מהולל ושוחק ולא עצב ואונן אלא שמיח כל ימיו בנחת בסבר פנים יפות. וכן שאר דעותיו ודרך זו היא דרך החכמים. כל אדם שדעותיו דעות (בינוניות) [בינוניות] ממצעות נקרא חכם

Rambam speaks of doing things in moderation, to not go to extremes but to have a measured character, to be well tempered, and to desire for only the minimum necessary for survival, to be neither a glutton nor a ascetic. Our being joyful before the Lord is not to parallel the party attitude, or to be depressed, but balance, and this is what Ramabam says is the way of the sages.

A Psalm א מזמור לתודה הריעו ליהוה כל-הארץ: The Psalmists opens in *Tehillim / Psalms 100* saying, ב עבדו, *100:1 Shout joyfully to the Lord, all the earth. (NASB)* are emphasized saying, את-יהוה בשמחה באו לפניו ברננה: *100:2 Serve the Lord with gladness; Come before Him with joyful singing. (NASB)* The psalm speaks of serving the Lord in gladness, and the Apostle Paul wrote that we are to serve the Lord whole heartedly when he wrote to the Colossians and the Ephesians, saying, *Colossians 3:23 Whatever you do, do your work heartily, as for the Lord rather than for men (NASB)* and *Ephesians 6:7 Serve wholeheartedly, as if you were serving the Lord, not people. (NASB)* Paul is speaking of physically

serving the Lord. We are also told (*Tehillim / Psalms 100:2*) to go before the Lord with joyful singing. How do we do this without the Temple in Jerusalem? The one way we come before the Lord every day is through prayer. The commentary *Shney Luchot HaBrit Beshalach Torah Ohr 41 and 90* have the following to say concerning prayer and sacrifice.

### ***Shney Luchot HaBrit, Beshalach, Torah Ohr 42***

*I have already pointed out that prayer involves two diametrically opposed emotions, joy and happiness on the one hand, a crushed heart on the other. There are two diametrically opposed verses, each one of which purports to tell us how to serve the Lord by prayer. In Psalms 100:2 we are told: 'בשמחה עבדו את ה' "Serve the Lord in joy," whereas in Psalms 2:11 we are told: 'ביראה עבדו את ה' "Serve the Lord in trepidation, reverence!" The plain meaning of the verses in question is that they apply to prayer which is called עבודה שבלב, "service with the heart."*

### ***Shney Luchot HaBrit, Vayera, Torah Ohr 90***

*When G'd asked Abraham to offer such a human being as a total offering, Abraham rejoiced. Isaac also rejoiced seeing he had been found worthy to become a total offering to G'd during his lifetime, a privilege which had not been granted to any other righteous human being until after death, at which time their souls would be "sacrificed" on a celestial altar by the arch-angel Michael; we have mentioned this previously. Abraham was very worried that Isaac might not accept death entirely willingly due to the physical pain involved. In that event he would turn out to be a blemished offering instead of an עולה תמימה, a perfect offering. This is what his prayer was all about. He was not concerned with G'd revoking His instructions, but he asked G'd's help to make the death the experience it was meant to be. Abraham simply invoked the principle 'הבא לטהר מסיין לו, that he who sets out to purify is entitled to a heavenly assist (*Yuma 38 et al*). The entire prayer was that both he and Isaac should be able to fulfil the imperative 'בשמחה עבדו את ה' "Serve the Lord joyfully," as we have been taught in Psalms 100:2*

Prayer is a form of service to the Lord. If a man is found praying for his friends and family, then he has a certain motivation to seek the face of God for help. This seeking the face of God in prayer is an act of service. In *Torah Ohr 90*, the commentary states that both Abraham and Isaac rejoiced for being counted worthy to offer a total sacrifice unto the Lord God in heaven (see the Akedah). This act of sacrifice, is paralleled to the sanctification of the soul after death. Sanctification is the act of separation as holy unto the Lord. The concept of עולה תמימה (perfect whole burnt offering) this perfect sacrifice is connected to the manner in which we live our lives, giving up something in order to enable us to focus more upon the Lord, similar to our restricting our diet (the fast) for the purpose of drawing near in prayer. The point is how we get to know the Lord God of Israel and His Messiah Yeshua better is by serving them. The most significant aspect about the mitzvot is that we walk in God's ways so that we can know Him. This was the meaning of the Messiah's words to abide in Him (*John 15:7*). In serving the Lord and walking in His ways, we learn to trust in Him and in His enabling power. To walk in God's ways means to imitate the ways of God. Moses said, "Now, Israel, what does the Lord your God require from you, but to fear the LORD your God, to walk in all His ways ..." (*Devarim / Deuteronomy 10:12*). The commandment to imitate God is the fundamental principle of godliness. Yeshua emphasized the idea, encouraging us to imitate the Lord God our Father, "That you may be sons of your Father who is in heaven" (*Matthew 5:45*). The rabbis provide us with some insights into the mitzvah of walking in God's ways according to the Talmud Bavli Sota 14a.

### ***Talmud Bavli Sota 14a***

מאי דכתיב (דב', ואמר רבי חמא ברבי חנינא *And Rabbi Chama the son of Rabbi Chanina said,*

והלא כבר נאמר (דברים ד, כד) כי ה' אלהיך אש אוכלה *What is the meaning of the verse, 'After Hashem, your G-d, shall you walk (Deuteronomy 13:5)? Is it possible for a man to walk after the divine presence?'* And isn't it already stated, *'For Hashem your G-d is a consuming fire (Deuteronomy 4:24)'* מה To follow the character traits of G-d. להלך אחר מדותיו של הקב"ה, *Rather* אלא הוא מלביש ערומים דכתיב (בראשית ג, כא) ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם אף אתה הלבש ערומים הקב"ה ביקר חולים דכתיב (בראשית יח, א) וירא אליו ה' באלוני ממרא אף אתה בקר חולים הקב"ה ניחם אבלים דכתיב (בראשית כה, יא) ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו אף אתה ניחם אבלים הקב"ה קבר מתים דכתיב (דברים לד, ו) ויקבר אותו *Just as he clothes the naked, as it is written, 'And the Lord G-d made for Adam and his wife cloaks of leather, and he clothed them (Genesis 3:21);' so too you shall clothe the naked. The Holy One, Blessed be He, visited the sick, as it is written, 'And he appeared in Ailonei Mamrei [while Abraam was in pain] (Genesis 18:1);' so too you shall visit the sick. The Holy One, Blessed be He, comforted mourners, as it is written, 'And it was, after the death of Abraham, and G-d blessed his son Isaac (Genesis 25:11);' so too you shall comfort mourners. The Holy One, Blessed be He, buried the dead, as it is written, 'And he buried him in the valley (Deuteronomy 34:6);' so too, you shall bury the dead.* כתנות עור *חזק אמר [It is an argument of] Rav and Shmuel. "Cloaks of leather (alt. skin)-" One said, דבר הבא מן העור וחד אמר, "Something that comes from leather." The other one said, דבר שהעור נהנה ממנו, "Something that the skin benefits from." Rabbi Simlai expounded, תורה תחלתה גמילות חסדים וסופה גמילות חסדים, תחילתה גמילות חסדים ויעש ה' אלהים, It begins with loving kindness, as it is written (Genesis 3:21), "And God made for Adam and his wife coats of skin, and he dressed them." It ends with loving kindness, as it is written (Deuteronomy 34:6), and He buried him in a valley."*

The conclusion is this command to walk in the ways of God is analogous to clothing the naked, visiting the sick, comforting mourners, and burying the dead. Note also that the commandment is not limited to those five deeds of loving kindness. The Lord in heaven is also the God who feeds the hungry, assists the poor, has mercy on the sinful, rescues the perishing, heals the brokenhearted, heals sickness, illness, and disease, restores homes and families, and does good to all. He is the God of absolute truth, holiness, and justice. He is righteous in His every action. And in parallel fashion, as the Lord God (the Holy One, blessed be He) is merciful, so too should we be merciful, and just as He is called gracious, so too should we be gracious. Just as He is called righteous, so too should we be called righteous, and just as He is called devout, so too should we be devout. (see *Sifre on Devarim / Deuteronomy 10:12*) The mitzvah to walk in God's ways speaks of making God's will our will in every decision that we make. This is what Yeshua meant when he said, *"I do nothing on My own initiative, but I speak these things as the Father taught Me. And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him"* (John 8:28–29). It is in this way that Yeshua revealed the glory of the Father. His life glorified our Father God in that it accurately represented the Lord God of Israel. This is also what Yeshua meant when he said to Philip, *"He who has seen Me has seen the Father"* (John 14:9). As we imitate the ways of Yeshua, we learn the ways of God and we keep the commandments in order to imitate our Father in heaven. That is the essence of discipleship and unity with the Lord God of Israel.

ג דעו כִּי יְהוָה הוּא אֱלֹהֵינוּ הוּא עָשָׂנוּ וְלֹא [לָנוּ] אֲנַחְנוּ עָמוּ 100:3 Know that the Lord Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture. (NASB) We recognize in our lives that the Lord is the one

who is making us and has empowered us to live for Him. Even in our work, we realize the Lord is the One who gave us the power, or the ability to work to make wealth, and so all glory goes to Him! (*Devarim / Deuteronomy 8:18*). It is also in these things that the Lord gives us a powerful testimony of His glory and of His saving work in our lives. This testimony of God is connected to the Torah in the sense of God's covenant, love, deliverance, and power to overcome sin. Radak has the following to say concerning the Torah in his comments on *Tehillim / Psalms 19:8*.

**Radak on Psalms 19:8:5**

*The Law of the Lord: - Why does he join the idea of the Law with that of the sun ? His meaning is, that as the heavens and the sun and the spheres are witnessing to and declaring the glory of God and His wisdom, so the Law and the Commandments which He has commanded His people Israel witness to His wisdom and uprightness, as it says (Deut. 4:8), "(What great nation is there) that hath statutes and judgments so righteous as all this Law?" And further he says that as the heavens and the sun benefit the world, and through them the world continues to exist, so is the Law, which is perfect and restores the soul, and upon which (depends) the preservation of the soul as the preservation of the world (depends) upon the sun ; for the soul in the body is as a stranger in a foreign land who has none to help or assist him, for the agents which minister to the body are for the most part such as follow after the appetites, and she (the soul) is as a solitary one and captive amongst them. So also says Solomon, who compares her to a poor wise man (Koh. 9:15). And notice the Law restoreth the soul in that it teaches man the right way and draws him away from worldly desires and from many stumbling-blocks. And notice it restoreth the soul from captivity and confinement to her (rightful) birth and the place of her glory. And David declares in respect of the Law and the commandments and the judgments, their truth and uprightness. Now the Law (תורה, lit. teaching) is the orderly setting forth of the commandment with reference to the manner of its performance ; and this (may be understood) from the general sense of such passages as "I have not obeyed the voice of my teachers (מורי)" (Prov. 5:13) ; "and to teach (להורת) He hath put in his heart" (Exod. 35:34) ; for (the Torah) teaches the ordering of a thing, as "the law (Torah) of the beast and of the fowl" (Lev. 11:46) ; "the law of the leper" (ibid. 14:2) ; "the law of her that beareth" (ibid. 12:7) ; "the law of him that hath an issue" (ibid. 15:32) ; "the law of the Nazirite" (Num. 6:21). Nevertheless the book (itself) is called by the name of the Law (Torah) from Genesis to Deuteronomy, as is written (Deut. 31:9) : "And Moses wrote this Law"; "Take this book of the Law" (ibid. 26) ; (this is) because it narrates the history of Creation and also narrates the affairs of the Fathers ; it likewise sets forth every single one of the things which teach about God : that He is the founder of the world, of His goodness and of the beings created by Him, and His providence in the case both of the good and the evil. He mentions the commandments also - that is, what God commanded (man) to do in the ways of the service of God and love of Him, as of a master who gives commandment to his servant. And the testimony - that is, what was testimony between Israel and God, that they had accepted Him for (their) God, and He had accepted them for a peculiar people ; cf "the ark of the testimony" (Exod. 25:22); "the tent of the testimony" (Num. 17:23). For the commandments about which Israel received commands - these are the testimony, and also the tables which had on them the Ten Words, which contain (are) the whole Law entirely ; and these Words were a great testimony to Israel when they saw His glory on Mount Sinai in the thunderings and lightning ; and that great sight was the testimony to them and their children for ever. So also the observance of the Sabbath and the festivals is to them a testimony and a sign and memorial ; the (year of) release also, and the jubilee - all is a testimony to them and their children for ever ; as it says, "for all the earth is Mine" (Exod. 19:5); "they are My servants" (Lev. 25:55). He says: the precepts of the Lord in respect of the commandments of the understanding which God has ordained and put in the heart; and about these the under-*

*standing teaches. He says fear because it is the beginning of the commandments and their root ; for the servant, unless he fear the master, will not do his behests, and perfect fear is in secret. He says also judgments - that is, the rules (that are to be observed) between a man and his fellow. Now it is to be noticed he has mentioned for us all the different kinds of commandments except “statutes” (חקים). The reason is that he applies to them (such epithets as) perfect, restoring the soul, sure, making wise the simple, right, rejoicing the heart, pure, enlightening the eyes, clean, true, righteous altogether, to be desired, and sweet; all which it is only admissible to apply to the commandments whose reason is clear and apparent ; whereas the “statutes,” such as those regarding the eating of swine’s flesh and wearing mixed stuffs and the like, whose reason is not clear to all how could it be said of them that they are to be desired, are sweet and pure? And although they are such to him to whom their reasonableness is apparent, yet this is not apparent to the great majority of men. And he says ...*

*Tehillim / Psalms 19:1-8 states, 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. (NASB)* Radak asks why the psalm joins the idea of the Torah to the sun? His conclusion is that all of creation has witnessed and declares the glory of God and His power, and in a similar manner, the people of Israel do the same in the Torah (bear witness of God’s wisdom and uprightness by how we live our lives). This is brought into the context of *Devarim / Deuteronomy 4:7-9*, כִּי מִי-גוֹי גָדוֹל, אֲשֶׁר-לוֹ אֱלֹהִים קְרִבִים אֵלָיו כִּי הָיָה אֱלֹהֵינוּ בְּכָל-קְרָאֵנוּ אֵלָיו: ה וּמִי גוֹי גָדוֹל אֲשֶׁר-לוֹ חֻקִּים וּמִשְׁפָּטִים צְדִיקִים כָּל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם: ט רַק הַשְּׁמֶר לָהּ וּשְׁמַר נִפְשְׁךָ מֵאֵד פֶּן-תִּשְׁכַּח אֶת-הַדְּבָרִים אֲשֶׁר-רָאוּ עֵינֶיךָ וּפֶן-יִסּוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וּלְבָנֵי בָנֶיךָ: 4:7 ‘For what great nation is there that has a god so near to it as is the Lord our God whenever we call on Him? 4:8 ‘Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today? 4:9 ‘Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons. (NASB) The Torah states in *Devarim / Deuteronomy 4:9*, “Shomer Nafshecha” (וּשְׁמַר נַפְשְׁךָ) which Radak translates as the restoration of the soul. How does the Torah restore the soul? This is achieved by the word of God preserving our world, our hearts, and emphasizes the importance of studying Torah, Neviim, Ketuvim, and the Apostolic Writings. Radak states that the Law of God is the orderly setting forth of our lives in the commandment. The examples he provides from the Tanach, is to the creation account, the law of the leper, and the lives of the fathers, all of these things teach about the Lord God of Israel. He chose Israel to dwell in her midst, and to make His name known through all the world, and for Israel to bear that testimony (*Isaiah 2*). Radak continues in His commentary saying the following:

**Radak on Psalms 19:9:3-5**

*Restoring the soul: - in the sense we have interpreted. He says also: The testimony of the Lord is sure : - for there is no falsehood in it ; for the Glory rested on Israel in the sight of all Israel, there was none to contradict or gainsay. And he says : making wise the simple: - For all the things of the Tabernacle (embodied) wonderful wisdom ; for no (mere) thing(s) were the lamp-stand and the altars and the curtains. And so all the things (sc. of the Tabernacle) entirely teach of wisdom, so that the wise call it (the Tabernacle) the middle world, for it is a likeness of the upper world and of the little (lower) world. So also the observance of the*

*Sabbath is a (source of) great wisdom, for on its account man will investigate the question of the world's renewal and all the work of creation, and that (results in) Natural Science. It (Scripture) says also of the Law (Deut. 4:6): "for-this is your wisdom and your understanding in the eyes of all the people" etc. Again, it says (ibid.): "Surely this great nation is a wise and understanding people." Yet although he distributes these attributes and says of the Law that it is perfect and restores the soul, and of the testimony that it is sure, making wise the simple, and similarly of the rest, all share the attributes. He does not apply this attribute to one (only); the same applies also to the other, except that each attribute is attached closely to the substantive nearest it ; and that it is necessary to study it in the light of the attribute in accordance with the way we have interpreted and shall interpret.*

Radak focuses upon the restoration of the soul in the sense that in the Law of God there is no falsehood, and the Torah has the capability to make wise the simple. Radak calls the Tabernacle the "middle world" saying that the Mishkhan is the meeting place between the upper world (heaven) and the lower world (earth). The place of the Lord's dwelling is a meeting place of heaven and earth. This places an important emphasis upon who we are, the place and the tabernacle of our bodies in which the Holy Spirit of God dwells. (1 Corinthians 6:19-20) Radak also states the Shabbat rest is great wisdom because on this day man contemplates the work of God in the creation and in his life. All of these things are connected to the Torah command and the nearness of God. This is why the psalmist states in *Tehillim / Psalms 19:8*:

#### ***Tehillim / Psalms 19:8***

*תִּנְרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יְהוָה נְאֻמָּה מַחְכִּימַת פְּתִי:  
The teaching of the LORD is perfect, renewing life; the decrees of the LORD are enduring, making the simple wise;*

What is the teaching of the Lord and how does this teaching renew life? Are there any connections to the gospel message? The commentary Shney Luchot HaBrit draws in the context of the Lord's teaching His people.

#### ***Shney Luchot HaBrit Author's Introduction 27***

*Our sages have given us an example of the importance of the verse quoted from Genesis by showing that the name of that concubine תַּמְנֵעַ is composed of the first letters of certain words in the verse תּוֹרַת הַשֵּׁם תְּמִימָה מְשִׁיבַת נֶפֶשׁ, עֲדוּת הַשֵּׁם נְאֻמָּה מַחְכִּימַת פְּתִי (Psalms 19:8). The implication is that "the Torah is so perfect in totality" i.e. תְּמִימָה ה' תּוֹרַת ה', that any part of it is מְשִׁיבַת נֶפֶשׁ, "renews life." All of Torah from beginning to end is מַחְכִּימַת פְּתִי, "makes the simple wise." The "life" referred to is the life in the "higher" regions. Anyone endowed by G'd with wisdom, חִכְמָה, will be granted the kind of intelligence that enables him to touch base with חִכְמָה-תְּבוּנָה-וְדַעַת. This is all included in the concept of תּוֹרָה אֹר, that Torah is light.*

#### ***Shney Luchot HaBrit Chukat Torah Ohr 57***

*This is what is meant when the Psalmist in Psalm 19:8 says of Torah that תּוֹרַת יְהוָה תְּמִימָה. This is also what is alluded to in Deut. 4:5, רָאֵה לְמַדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים, "see I have taught you statutes and social laws." The Torah compares the statutes to the social laws. The message is that just as there are easily appreciated reasons for the social legislation of Torah, so we must believe that the reasons underlying the חֻקִּים are equally good. They are not רֵק, empty, devoid of logic. On the contrary: if that is our impression, it proves that we are devoid of reason and good sense, are empty (compare Deut. 32:47). In the same verse, the מִשְׁפָּטִים, social laws are compared to the חֻקִּים, statutes, to make us appreciate that there*



*are hidden meanings to these social laws which failed to meet the eye when we read them and thought we had understood their total meaning.*

The rabbis interpret the significance of יהוה תמימה “The teaching of the LORD is perfect” as providing wisdom to those who have none, and to renewing life because sin destroys a life, whereas righteousness is restorative, soothing, and draws us nearer to the Lord God of Israel. This is the meaning of Tehillim / Psalms 19:8 that states ... תורת יהוה תמימה משיבת נפש “the Torah of God is perfect and restores (repents) the soul.” Note the words משיבת נפש draws in this concept of repenting the soul, suggesting the Torah leads us to repentance by reason that studying the Torah causes us to realize how we fall short of the commands of God. This is why we are to seek the Lord daily for His help to overcome the Yetzer Hara. The words ומשפטים specifically, in the ומשפטים are interpreted to mean that we are given social laws to live by, meaning the Torah teaches us how to treat one another, and it is in the manner of having love for one another, to do good to your fellow man, and to help him out when he has the need. The rabbis speak of a greater meaning found in the mishpatim (ומשפטים) simply by the coupling of the word חקים in the phrase חקים ומשפטים. The mishpatim (social laws) are designed for facilitating relationship amongst people, and when we have a functional relationship, when our motivations are correct, the Lord will hear our prayers. This is illustrated in the marriage relationship as Peter wrote in his epistle, saying *1 Peter 3:7 You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered. (NASB)* Our relationships with others effects our relationship with God, and whether our prayers are hindered or not. Therefore, we are being instructed to make right our relationships, or to do the best we can to be at peace in our relationships. The reason, our hearts are the meeting place of God, and when we pray, when we go before Him, we are not to go before Him with anger, hate, or any animosity towards others. This follows through to the meaning of the opening verses of the Psalm which state, א מְזִמֹּר לְתוֹדָה הָרִיעֵו לַיהוָה, ב כָּל-הָאָרֶץ: ב עֲבָדוּ אֶת-יְהוָה בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנְנָה: ג דְּעוּ כִּי יְהוָה הוּא אֱלֹהִים הוּא עֲשֵׂנוּ וְלֹא [לְו]וּ אֲנַחְנוּ: 100:1 Shout joyfully to the Lord, all the earth. 100:2 Serve the Lord with gladness; Come before Him with joyful singing. 100:3 Know that the Lord Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture. (NASB)

ד בָּאוּ שְׂעָרָיו | בְּתוֹדָה חֲצִרָה, It is for these reasons and more the psalmist concludes his psalm saying, 100:4 Enter His gates with thanksgiving And His courts with praise. Give thanks to Him, bless His name. 100:5 For the Lord is good; His lovingkindness is everlasting And His faithfulness to all generations. (NASB) These descriptions of the of the rabbis parallel the psalmist calling God’s people to thanksgiving in the joy of serving the Lord. In the heart of those who are His, there is great gladness to come into His presence with singing. We know the Lord is actively working in our lives by the circumstances that come into our lives. We are told according to the Torah that the Lord will raise up the wicked against His people for the purpose of reminding them of His Torah because of the violation of His decrees. This is the point of “All of Torah from beginning to end is מְשִׁיבַת נֶפֶשׁ “renews life.” And it is in the abounding mercies, the Lord reveals His power to deliver His people, those who will repent and turn from their sins. The Lord will wage our battles, not only on the battle field, but also in the hearts of men to bring terms of peace with our enemies. This is also the point of the mishpatim (social laws) which are designed to facilitate relationship amongst people, to have and to seek a functional relationships, and all of these things based upon the proper motivations. The Lord delivers the strong into the hands of the weak, and into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous. Having known what it means to be persecuted unjustly, and to suffering for the Lord God in our devotion to His word, we are supposed to have the capacity for empathy and mercy towards others. Our mercy towards others brings glory to the Lord God in heaven because we are doing as we see our Father in heaven doing! It is for these things, the mighty works of God in this world and in our lives that we are able to give glory and praise to the Lord God Almighty and to His Holy Name!

This is the purpose of the comment in *Devarim / Deuteronomy 4:6*, which states the following:

**Devarim / Deuteronomy 4:4-9**

4:4 'But you who held fast to the Lord your God are alive today, every one of you. 4:5 'See, I have taught you statutes and judgments just as the Lord my God commanded me, that you should do thus in the land where you are entering to possess it. 4:6 'So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.' 4:7 'For what great nation is there that has a god so near to it as is the Lord our God whenever we call on Him? 4:8 'Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today? 4:9 'Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons. (NASB, | ראה ה [שני] היום: בלכם היום: [שני] ה ראה |, NASB, למדתי אתכם חקים ומשפטים כאשר צוני יהוה אלהי לעשות פן בקרב הארץ אשר אתם באים שמה לרשתה: ו ושמרתם ועשיתם כי הוא חכמתכם ובינתכם לעיני העמים אשר ישמעון את כל החקים האלה ואמרו רק עם-חכם ונבון הגוי הגדול הזה: ז פי מי-גוי גדול אשר-לו אלהים קרבים אליו פיהוה אלהינו בכל-קראנו אליו: ח ומי גוי גדול אשר-לו חקים ומשפטים צדיקים ככל התורה הזאת אשר אנכי נתן לפניכם היום: ט רק השמר לה ושמר נפשך מאד פן-תשכח את-הדברים אשר-ראו (עיניך ופן-יסורו מלבבך כל ימי חייך והודעתם לבניך ולבני בניך:

Moshe warned the people and stated, “for-this is your wisdom and your understanding in the eyes of all the people” etc. and “Surely this great nation is a wise and understanding people.” The Word of God is meant for instructing us in righteousness, (2 Timothy 3:16) and it is for these things, the mighty works of God in this world and in our lives that we are able to give glory and praise to the Lord God Almighty and to His Holy Name! Let’s Pray!

Heavenly Father,

We thank You for making access to You available in the name of Your Son Yeshua the Messiah. Please have mercy upon us for we are a sinful people. We truly seek to serve You all the days of our lives. Lord help us to have the strength to stand for truth and life, to have faith in Yeshua, a devotion to Your Word, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

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

Be Blessed in Yeshua, Christ our Messiah!

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

## Notes