

ספר תהילים קא | Tehillim / Psalms 101

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The Torah begins and ends with Grace

In this week's study from *Tehillim / Psalms 101:1-8*, the Psalm opens saying, א לְדָוִד מְזִמֹּר הַסֵּד-וּמָן, אֶשְׁפֹּט אֶשְׁיָרָה לְךָ יְהוָה אֲזַמְרָה: *A Psalm of David 101:1 I will sing of lovingkindness and justice, To You, O Lord, I will sing praises. (NASB)* David speaks of singing of the grace (הַסֵּד) of God. He continues saying, ב אֶשְׁפִּילָה | בְּדַרְךָ תָּמִים מְתִי תָבוֹא אֵלַי אֶתְהַלֵּךְ בְּתָם-לִבְבִי בְּקֶרֶב בֵּיתִי: ג לֹא-אֶשְׁיֵט | לִנְגֵד עֵינַי דְּבַר-בְּלִיעֵל 101:2 *I will give heed to the blameless way. When will You come to me? I will walk within my house in the integrity of my heart. 101:3 I will set no worthless thing before my eyes; I hate the work of those who fall away; It shall not fasten its grip on me. (NASB)* When he says that he will set no worthless thing before his eyes, what do you think he was referring to? Idols or prostitutes? In ancient times, what did David consider worthless things that would go before his eyes? He seems to define what he meant saying, ד לִבִּי עֲקָשׁ יָסוּר מִמֶּנִּי רַע לֹא אֲדַע: ה מְלוֹשְׁנִי [מְלֹשְׁנִי] בְּסִתְרִי | רַעְהוּ אוֹתוֹ אֶצְמִית גְּבוּהַ-עֵינָיִם, 101:4 *A perverse heart shall depart from me; I will know no evil. 101:5 Whoever secretly slanders his neighbor, him I will destroy; No one who has a haughty look and an arrogant heart will I endure. (NASB)* He speaks of the perverse heart, it seems clear what he is speaking of. *Mishley / Proverbs 11:20* states, *11:20 The perverse in heart are an abomination to the LORD, But the blameless in their walk are His delight. (NASB)* It is interesting how the deceitfulness of the heart in the sense of the perverse heart, what we look at, men make light of giving short weight or measure to the heart. The heart is a secret place and hidden from the sight of men, however the thoughts of the heart appear to be capable of violating the Torah of God, and so becoming an abomination to the Lord. David continues saying, ו עֵינַי | בְּנֹאֲמֵי-אֲרָץ, 101:6 *My eyes shall be upon the faithful of the land, that they may dwell with me; He who walks in a blameless way is the one who will minister to me. (NASB)* Notice how the Lord speaks of the one who is faithful will minister to Him. What does it mean to minister to the Lord God of Israel? David concludes his psalm saying, ז לֹא-יֵשֵׁב | בְּקֶרֶב בֵּיתִי עֹשֶׂה רְמִיָּה דְבַר שְׁקָרִים לֹא-יִכּוֹן לִנְגֵד, 101:7 *He who practices deceit shall not dwell within my house; He who speaks falsehood shall not maintain his position before me. 101:8 Every morning I will destroy all the wicked of the land, So as to cut off from the city of the Lord all those who do iniquity. (NASB)* The point is to walk in righteousness, justice, and truth all the days of our lives. Practicing deceit and falsehood does not demonstrate the fruits of our faith, and shows a lack thereof.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קא	ספר טוביה פרק קא	ΨΑΛΜΟΙ 101			
א לְדָוִד מְזִמֹּר הַסֵּד-וּמָן שְׁפֹט אֶשְׁיָרָה לְךָ יְהוָה אֲזַמְרָה: ב אֶשְׁפִּילָה בְּדַרְךָ תָּמִים מְתִי תָבוֹא אֵלַי אֶתְהַלֵּךְ בְּתָם-לִבְבִי בְּקֶרֶב בֵּיתִי: ג לֹא-אֶשְׁיֵט לִנְגֵד עֵינַי דְּבַר-בְּלִיעֵל עֹשֶׂה-סִטִּים שְׁנֵאתִי לֹא יְדַבֵּק בִּי: ד לִבִּי עֲקָשׁ יָסוּר מִמֶּנִּי רַע לֹא אֲדַע:	א על יד דוד תושבחתא אין חסדא את גמיל עמי אין דינא את עבד עמי על כולא אשבח קדמך יהוה אזמר: ב אמר אלהא אשכלינך באורח שלים אימתי תיעול לוותי אמר דוד אתה-לך בשלימות לבבי בגו בית אולפני: ג לא אשווי ללבי לקביל עיני מלתא דרשיעא עבדי בישין ושטין וסטין מן פיקודיא סניתי לא ידבקון בי:	101:1 τῷ Δαυιδ ψαλμός ἔλεος καὶ κρίσιν ἄσομαί σοι κύριε 101:2 ψαλῶ καὶ συνήσω ἐν ὁδῷ ἀμώμῳ πότε ἤξεις πρὸς με διεπορευόμεν ἐν ἀκακίᾳ καρδίας μου ἐν μέσῳ τοῦ οἴκου μου 101:3 οὐ προεθέμην πρὸ ὀφθαλμῶν μου πρᾶγμα παράνομον ποιοῦντας παραβάσεις ἐμίσησα 101:4 οὐκ ἐκολλήθη μοι καρδία σκαμβή ἐκκλίνοντος ἀπ’ ἐμοῦ τοῦ πονηροῦ οὐκ ἐγίνωσκον			

<p>ה מְלוֹשְׁנֵי [מְלֻשְׁנֵי] בְּסֶתֶר רָעָהוּ אוֹתוֹ אֲצַמִּית גְּבַהּ-עֵינַיִם וְרָחַב לִבִּי אֲתוֹ לֹא אוֹכֵל: ו עֵינַי בְּנֶאֱמָנִי-אֶרְץ לְשֶׁבֶת עֲמֹדֵי הַלֶּהָר בְּדֶרֶךְ תָּמִים הוּא יִשְׁרָתְנִי: ז לֹא- יֵשֵׁב בְּקִרְבִּי בֵּיתִי עֲשֵׂה רַמְיָה דְּבַר שְׁקָרִים לֹא-יִכּוֹן לְנֹגֵד עֵינַי: ח לְבָקָרִים אֲצַמִּית כָּל-רֶשְׁעֵי- אֶרֶץ לְהַכְרִית מַעִיר-יְהוָה כָּל- פְּעֻלֵי אֹנָן:</p>	<p>ד ליבא עוקמנא יעדֵי מיני יצרא בישא לא אדע: ה דמישתעי לישן תליתאי על חבריה יתיה אמגר אגמר וילקי בצירעתא דאזיל בג- סות עיינין עימיה לא אדור בעל- מא: ו עיני בקשיטי ארעא למי- תב במחיצת צדיקי דאזל באורחא שלים הוא יקום עם שמש: ז לא יתיב יתיתב במצע בית מוקדשי עביד נכילו די ממלל שיקרין לית ליה רשו לאתכונא קבל עייני: ח לעלמא דאתי דאמתיל לנהור צפ- ריא אמגר אנמר כל רשיעי ארעא לשיצאה מן ירושלם קרתא דיהוה כל עבדי שקר:</p>	<p>101:5 τὸν καταλαλοῦντα λάθρα τοῦ πλησίον αὐτοῦ τοῦτον ἐξεδίωκον ὑπερηφάνῳ ὀφθαλμῶ καὶ ἀπλήστῳ καρδίᾳ τούτῳ οὐ συνήσθιον 101:6 οἱ ὀφθαλμοί μου ἐπὶ τοὺς πιστοὺς τῆς γῆς τοῦ συγκαθῆσθαι αὐτοὺς μετ’ ἐμοῦ πορευόμενος ἐν ὁδῷ ἀμώμῳ οὗτός μοι ἐλειτούργει 101:7 οὐ κατῶκει ἐν μέσῳ τῆς οἰκίας μου ποιῶν ὑπερηφανίαν λαλῶν ἄδικα οὐ κατεύθυνεν ἐναντίον τῶν ὀφθαλμῶν μου 101:8 εἰς τὰς πρωίας ἀπέκτενον πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς τοῦ ἐξολεθρεῦσαι ἐκ πόλεως κυρίου πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν</p>
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<p>Tehillim / Psalms 101 A Psalm of David 101:1 I will sing of lovingkindness and justice, To You, O Lord, I will sing praises. 101:2 I will give heed to the blameless way. When will You come to me? I will walk within my house in the integrity of my heart. 101:3 I will set no worthless thing before my eyes; I hate the work of those who fall away; It shall not fasten its grip on me. 101:4 A perverse heart shall depart from me; I will know no evil. 101:5 Whoever secretly slanders his neighbor, him I will destroy; No one who has a haughty look and an arrogant heart will I endure. 101:6 My eyes shall be upon the faithful of the land, that they may dwell with me; He who walks in a blameless way is the one who will minister to me. 101:7 He who practices deceit shall not dwell within my house; He who speaks falsehood shall not maintain his position before me. 101:8 Every morning I will destroy all the wicked of the land, So as to cut off from the city of the Lord all those who do iniquity. (NASB)</p>	<p>Toviyah / Psalms 101 101:1 Composed by David, a psalm. Whether you show mercy to me or treat me with justice, for both of them I will sing praise; in your presence, O Lord, I will make music. 101:2 God said, “I will make you wise in the perfect way; when will you come unto me?” David said, “I will walk in the perfection of my heart within my house of instruction.” 101:3 I will not set upon my heart the word of the wicked man, the ones who do evil; and those who wander from the commandments I hate, they will not follow me. 101:4 Let the twisted heart pass from me; I shall not know the evil impulse. 101:5 He who relates slander against his fellow – him will I overturn; and he who walks with haughty eyes will be stricken with leprosy; with him I will never dwell. 101:6 My eyes are on the honest of the land, to dwell in the precincts of the righteous; he who walks perfect on the way – he shall stand among my ministers. 101:7 He who acts guilefully will not dwell in the midst of my sanctuary; he who speaks lies has no right to stand before my eyes. 101:8 In the age to come, which is likened to the light of morning, I will overturn all the wicked of the earth, to destroy from Jerusalem, the city of the Lord, all those who work deceit. (EMC)</p>	<p>Psalmoi / Psalms 101 A Psalm of David. 101:1 I will sing to thee, O Lord, of mercy and judgment; I will sing a psalm, 101:2 and I will be wise in a blameless way. When wilt thou come to me? I walked in the innocence of my heart, in the midst of my house. 101:3 I have not set before mine eyes any unlawful thing; I have hated transgressors. 101:4 A perverse heart has not cleaved to me; I have not known an evil man, forasmuch as he turns away from me. 101:5 Him that privily speaks against his neighbour, him have I driven from me: he that is proud in look and insatiable in heart, —with him I have not eaten. 101:6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walked in a perfect way, the same ministered to me. 101:7 The proud doer dwelt not in the midst of my house; the unjust speaker prospered not in my sight. 101:8 Early did I slay all the sinners of the land, that I might destroy out of the city of the Lord all that work iniquity. (LXX)</p>
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א לְדוֹד מְזִמּוֹר הַסֵּד-וּמִשְׁפָּט, In this week's study from *Tehillim / Psalms 101:1-8*, the Psalm opens saying, *A Psalm of David 101:1 I will sing of lovingkindness and justice, To You, O Lord, I will sing praises.* (NASB) From antiquity, David speaks of singing of the grace (הַסֵּד) of God. Modern theologies today take the position that the God of the Tanach (Old Testament) has undergone a sort of transformation through time in regard to differing modes of behavior. Dispensationalism, a religious interpretive theology for the Bible considers Biblical history as divided deliberately by God into defined periods or ages to each of which the Lord has allotted distinctive administrative principles. According to dispensationalist interpretation, each age of the plan of God is therefore administered in a certain way, and humanity is held responsible as a steward during each particular time frame he finds himself living in. This mode of thought is another consequence of the thousands of years of anti-Torah theology, and the theologians attempts to balance the biblical view of Israel in relation to the church. The basic premise of the Church is that the Law has passed with the birth of the Church at Pentacost (the festival of Shavuot, feast of weeks). The major conclusion is the Lord God of Israel does not function in the same manner as He has done throughout history following the event of Pentacost. As a result, the NT descriptions of God are described as “full of grace” in opposition to the God of the OT as being “mean, vengeful, requiring works for salvation, etc.” However, when we study Torah, it becomes clear the grace of God has been demonstrated beginning with the Torah. For example, when Moshe received the Torah on the mountain of Sinai, the Scriptures state:

Shemot / Exodus 34:6

34:6 Then the Lord passed by in front of him and proclaimed, 'The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness (grace) and truth; (NASB, וַיַּעֲבֵר יְהוָה | עַל-פְּנָיו וַיִּקְרָא יְהוָה | יְהוָה אֱלֹהֵי רַחוּם וְחַנּוּן אַרְךָ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת:)

Here at a pivotal point in the Torah, the Lord describes himself in terms of mercy and grace. It is for this reason the psalmist also describes the Lord God as merciful and gracious according to *Tehillim / Psalms 103:8*, “The LORD is merciful and gracious, slow to anger and abounding in steadfast love.” In addition, *Tehillim / Psalms 19:1-8* speaks of the Torah of God as being restorative to the soul, *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) The psalmist is alluding to *Shemot / Exodus 34:6*, and knows his listeners will recognize the Scriptures from the Torah. Considering the Scriptural descriptions of the grace of God in the Tanach, it is interesting to take note how the English translations of the Tanach tend to always translate the word הַסֵּד as “lovingkindness” as opposed to “grace.” Whereas, in the Apostolic Writings, הַסֵּד is always translated as “grace” and never translated as “lovingkindness” according to the Hebrew translation. The writings of Paul to the Ephesians illustrates this point. The Hebrew translation of the Greek text always translates “grace” using the word הַסֵּד.

Ephesians 1:1-14

א פּוֹלוֹס שְׁלִיחַ יֵשׁוּעַ הַמָּשִׁיחַ בְּרִצּוֹן אֱלֹהִים אֱלֵהֶקְדוּשִׁים בְּאֶפְסוֹס וְאֶל־אֲשֶׁר נֶאֱמַן לָכֶם לְפָנַי יֵשׁוּעַ הַמָּשִׁיחַ: ב חֶסֶד וְשָׁלוֹם יִתֵּן לָכֶם אֱלֹהִים אֲבִינוּ וַיֵּשׁוּעַ הַמָּשִׁיחַ אֲדִינֵנוּ: ג בְּרוּךְ הוּא הָאֱלֹהִים אֲבִי אֲדִינֵנוּ יֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר בֵּרַךְ אֶתְנוּ מִשְׁמֵי מְעוֹנוּ בְּכָל-בְּרִכַּת הַנֶּפֶשׁ בַּמָּשִׁיחַ: ד כַּאֲשֶׁר בּוּ בְחַרְנוּ עַד לֹא נִוְסְדָה אַרְצָךְ לְהִיּוֹת קְדוּשִׁים וְתַמִּימִים לְפָנָיו: ה וּבְהַקְבָּתוֹ יַעֲדֵנוּ מִרְאֵשׁ לְהִיּוֹת לוֹ לְבָנִים עַל-יְדֵי יֵשׁוּעַ הַמָּשִׁיחַ כַּחֲפֵץ לְבוֹ הַטּוֹב: ו לְתַפְאֶרֶת עֲזֵ חֶסְדוֹ אֲשֶׁר-גָּמַל עָלֵינוּ בִּידִידוֹ: ז כִּי־בּוּ נִמְצָא פְדוּת

וסְלִיחָה לְחַטָּאתֵינוּ בְּדָמוֹ הַשָּׁפוּךְ בְּהִמּוֹן חֲסִדָיו: ח אֲשֶׁר הִרְבָּה עָלֵינוּ בְּכָל־חַכְמָה וּבִינָה: ט וַיִּוָּדַע לָנוּ אֶת־סוּד רְצוֹנֵנוּ כַּעֲצָתוֹ הַטּוֹבָה הַיְעוּצָה בְּלִבּוֹ מִקֶּדֶם: י לְקַבֵּץ בְּמַשִּׁיחַ בְּמִלְאֵת יְמֵי הַפְּקָדָה כֹּל אֲשֶׁר בְּשָׂמַיִם וְכֹל אֲשֶׁר בְּאָרֶץ וְהָיוּ בּוֹ לְאַחֲדִים: יא וְגַם עַל־יְדוֹ נִחְזִיק בְּמוֹרָשָׁה כְּאֲשֶׁר נִבְחַרְנוּ לָהּ מֵאֵז מִטַּעַם הָעֵשֶׂה כֹּל כַּעֲצַת חֲפָצוֹ: יב לְמַעַן יֵרָאֶה עָלֵינוּ הַדָּר כְּבוֹדוֹ בְּהִיּוֹת אֲנַחְנוּ הָרֵאשִׁנִּים אֲשֶׁר בְּטַחְנוּ בְּמַשִּׁיחַ: יג וְבוֹ בְטָחִים גַּם־אַתֶּם אַחֲרֵי אֲשֶׁר שָׁמַעְתֶּם אֶת־דְּבַר הָאֱמֶת אֶת־דְּבַר הַבְּשָׂרָה לְתַשׁוּעַתְכֶם וְכַאֲשֶׁר הָאֱמֶתֶם בּוֹ כֵּן גַּם־נִחְתָּמִים אַתֶּם בְּרוּחַ הַקֹּדֶשׁ כְּאֲשֶׁר דִּבֶּר: יד אֲשֶׁר עָרְבוֹן הוּא לְמוֹרָשָׁתְנוּ עַד אֲשֶׁר־תִּגָּאֵל וְהִיְתָה־לָנוּ לְאַחֲזָה לְתַהֲלֵת שֵׁם כְּבוֹדוֹ:

1:1 Paul, an apostle of Christ Jesus by the will of God, To the saints who are at Ephesus and who are faithful in Christ Jesus: 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 1:4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 1:6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 1:8 which He lavished on us. In all wisdom and insight 1:9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 1:10 with a view to an administration suitable to the fullness of the times, that is the summing up of all things in Christ, things in the heavens and things on the earth. In Him 1:11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 1:12 to the end that we who were the first to hope in Christ would be to the praise of His glory. 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation having also believed, you were sealed in Him with the Holy Spirit of promise, 1:14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory. (NASB)

This is a significant observation which connects the grace of God to the Messiah, and having a thorough understanding of the MT connects the grace of God to the Torah and all of the Tanach. This illustrates again how theology permeates everything we believe. Our presuppositions, the theologies we have been taught from youth up inexplicably enter into our understanding of God's word and how the Word of God applies to our lives. By this example of the English translation on grace, we are able to observe how theology enters into the translation of the Scriptures, and therefore we must not only know our bibles, but also to use multiple translations in order to recognize these things. Look at the degree of variation between the different English translations of the Hebrew text. This provides us with a sense on the meaning of the word דָּוָה and how the translation of "grace" is not a matter of question according to the Tanach.

Translations of Shemot / Exodus 34:6

New International Version

And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,

New Living Translation

The LORD passed in front of Moses, calling out, "Yahweh! The LORD! The God of compassion and mercy! I am slow to anger and filled with unfailing love and faithfulness.

English Standard Version

The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness,

New American Standard Bible

Then the LORD passed by in front of him and proclaimed, “The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;

King James Bible

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

Holman Christian Standard Bible

Then the LORD passed in front of him and proclaimed: Yahweh--Yahweh is a compassionate and gracious God, slow to anger and rich in faithful love and truth,

International Standard Version

The LORD passed in front of him and proclaimed, “The LORD, the LORD God, compassionate and gracious, slow to anger, and filled with gracious love and truth.

We know the MT does not show any textual variation on **רַחֲמֵי** in the Torah references (*Shemot / Exodus 34:6*), however, there is a large degree of variation in the English translations. How might this have happened? The variations on the translation state that God’s *chesed* (**רַחֲמֵי**) is His abounding love, unfailing love, steadfast love, His lovingkindness, His abundant goodness, and His gracious love. The English translations do not explicitly state that this is the grace of God, but provides descriptions of what God’s grace means for His people. The grace of God is apparent throughout the Tanach. While the grace of God is apparent in the MT, one cannot escape the warnings of a future time of recompense and judgment which appear throughout the Apostolic Writings and not just in the Old Testament. The New Testament therefore is not exclusively a book of mercy and grace as some would suggest, but warns the children of God of the coming judgment and wrath of God. This judgment will come as a result of wrong doing, and the tragic result of modern theologies, the average Christian does not expect to find grace in the Torah and Judgment and wrath in the New Testament. In the words of Yeshua, there are more references to the fires of eternal punishment than in any part of the Scriptures. The Lord God of Israel is described throughout the Scriptures as the creator God who is unchanging and how there will come a day when everyone will bow in obedience to Him. Each individual is responsible to God for his or her actions and Paul states that each person will give an account before the judgment seat (*Romans 14:10*).

Modern theologies conclude that the mainstay of Judaism is legalism and is coupled with a misrepresentation of the Torah as preaching a “*save yourself by your own good works gospel*.” This is nothing less than a continuing contribution to the antisemitism and distorted view of the Jewish faith during the first century period. By having a thorough knowledge of the Scriptures and a working knowledge of the rabbinic literature, the Judaism in the first century period was not a salvation by works faith. Most of the Jewish teachers and rabbis of the time belonged to the sect of the Pharisees, the sect that led to rabbinic Judaism in the following centuries, taught of God’s goodness and willingness to accept all sinners who were willing to repent and turn from their evil ways. E.P. Sanders in his book titled “*Paul and Palestinian Judaism*” wrote saying:

The theme of mercy - whether put in terms of God’s mercy in electing Israel, God’s mercy in accepting repentant sinners (repentance does not earn a reward, but is responded to by God in mercy), or God’s ‘rewarding’ the righteous because of his mercy - serves to assure that election and ultimately salvation cannot be earned, but depend on God’s grace. One can

never be righteous enough to be worthy in God's sight of the ultimate gifts, which depend only on his mercy.

The Message of divine compassion is strong in the minds of the Jewish religious teachers from the time of the New Testament, just as we find in the later writings of the rabbis according to *Metzudat David on psalm 100:5*.

Metzudat David on psalm 100:5

לעולם חסדו . חסד ה' הוא דבר המתקיים עד עולם ולא כן חסד ב"ו : אמונתו . האמנת הבטחתו
קיימת עד כלות כל הדורות :

Forever His grace. God's grace is something that exists forever and yes kindness B"O : faith Believed in its promise exists for all possible ages.

The abbreviation ב"ו (ב"ק) ב"ו (ב"ו, קצוות, ב"ו) means “the six directions [right, left, front, up, down, back],” and Kabbalistically it means “in the six extremities; indicating chesed, gevurah, tiferet, netzach, hod, and yesod.” Drawing together all the Jewish concepts of grace as it is connected to this physical world and as being the very foundation (sod) of who God of Israel is at His core. The grace of God is a prominent feature in Jewish theology just as Ben Sira emphasized saying the following:

Sirach 2:10-12

2:10 Think back to the ancient generations and consider this: has the Lord ever disappointed anyone who put his hope in him? Has the Lord ever abandoned anyone who held him in constant reverence? Has the Lord ever ignored anyone who prayed to him? 2:11 The Lord is kind and merciful; he forgives our sins and keeps us safe in time of trouble. 2:12 But those who lose their nerve are doomed—all those sinners who try to have it both ways! (GNT)

Ben Sira emphasizes divine mercy and God's willingness to forgive our sins. The rabbis of the first century and their successors pushed this message of grace, similar to Yeshua and Paul who further wrote of the grace of God to the gentile churches emphasizing the joy of knowing the God of Israel and His ways. Repentance was a central theme as we read in the Apostolic Writings, similar to what we read Ben Sira saying in his book that the Lord God is ready to receive repentant sinners and even gives them a position of preference when they have devoted their hearts to repentance and to turn from their sins.

This is why the psalmist (David) writes as he does saying, ב אֲשַׁפִּילָה | בְּדַרְךָ תָּמִים מָתִי תְּבוֹא אֵלַי אֱתֶהְלֶךְ, 101:2 I will give heed to the blameless way. When will You come to me? I will walk within my house in the integrity of my heart. 101:3 I will set no worthless thing before my eyes; I hate the work of those who fall away; It shall not fasten its grip on me. (NASB) When he says that he will set no worthless thing before his eyes, what do you think he was referring to? Idols or prostitutes? In ancient times, what did David consider worthless things that would go before his eyes? What about pornography? What about movies that contain both pornographic materials and foul language? Is it possible for a believer to walk with integrity in heart before God while participating in these things all under the auspices of “we are under grace now?” David seems to define what he meant saying, ד לִבְּ עֵקֶשׁ יִסּוּר מִמֶּנִּי רַע לֹא אֲדַע: ה מְלוֹשְׁנִי [מְלִשְׁנִי] בְּסִתְּרָ | רַעֲהוּ אוֹתוֹ אֲצַמִּית, 101:4 A perverse heart shall depart from me; I will know no evil. 101:5 Whoever secretly slanders his neighbor, him I will destroy; No one who has a haughty look and an arrogant heart will I endure. (NASB) He speaks of the perverse heart, it seems clear what he is speaking of. *Mishley / Proverbs 11:20* states, 11:20 *The perverse in heart are an abomination to the LORD, But the blameless in their walk are His delight. (NASB)* It is interesting how the deceitfulness of the heart in the sense of the perverse heart, what we look at, men make light of giving short weight or measure to the heart. The heart is

a secret place and hidden from the sight of men, however the thoughts of the heart appear to be capable of violating the Torah of God, and so becoming an abomination to the Lord. This is coupled with our actions, the things that we do which are motivated by the thoughts of our hearts.

The concept here is that the Lord is powerful to work in our hearts, which lead to the way we live our lives. The salvation of God is coupled to both saving us from our enemies, saving our souls, and empowering us to live for Him. The rabbis speak of the power of the arm of God and His salvation being made known in the following way according to *Midrash Rabbah Shemot Parashat 3 Part 6*.

Midrash Rabbah Shemot Parashat 3, Part 6

6. And God said to Moses. R. Abba b. Mammel said: God said to Moses: ‘You wish to know My name; I am called according to My deeds. Sometimes I am called “El Shadday”, “Tzveo’ot”, “Elohim”, “YHVH”. When I judge the creations I am called “Elohim” [Judge]. When I am waging war against the wicked I am called “Tzveo’ot” [Lord of Hosts]. When I suspend [punishment] for a man’s sins I am called “El Shadday” (Almighty God). When I am merciful towards My world, I am called “YHVH,” for “YHVH” only refers to the attribute of mercy, as it is said: “The Lord, the Lord (YHVH, YHVH), God, merciful and gracious.” Hence, “ehyeh asher ehyeh” [I am that I am, or I will be that I will be] - I am called according to My deeds. R. Yitzhak said: God said to Moses: ‘Tell them, that I am who was, that I am now, and that I will be in the future.’ For this reason the word “ehyeh” is written three times. Another explanation of “ehyeh asher ehyeh”: R. Jacob b. R. Abina in the name of R. Huna of Tzipori: God said to Moses: Tell them, in this servitude I will be with them, and in the continuing servitude I will be with them!’ Moses said to God: ‘I should tell them this? An evil is sufficient in its time [I should just mention the present servitude and not its continuation]?’ God replied: ‘No: Thus you shall say to the children of Israel: “Ehyeh has sent me to you.” I am [only] revealing this to you, but not to them.’ Another interpretation: “Ehyeh.” R. Yitzhak said in the name of R. Ammi: They are standing in clay and bricks and they will go on to [another servitude of] clay and bricks. So too in the case of Daniel: “And I Daniel fainted and was sick” (Daniel 8:27). Moses said to God: ‘I should tell them this?’ God replied: ‘No, “Thus you shall say to the children of Israel: “Ehyeh has sent me to you.”’ R. Yohanan said: I am that I am to individuals, but regarding the multitude I will rule over them even against their will and desires, even though they break their teeth, as it is said: “As I live, says the Lord God, surely with a mighty hand and with an outstretched arm, and with fury poured out, will I be King over you” (Ezekiel 20:33). Another interpretation: R. Ananiel b. R. Sasson said: God said: When I desire, one of the angels who is one third of the world, stretches out his hand from heaven and touches the earth, as it says: “And the form of a hand was sent forth, and I was taken by a lock of my head” (ibid. 8:3). And when I desire three of them, I made them sitting beneath a tree, as it is said: “And recline under the tree” (Genesis 18:4). And when I desire, His glory fills the entire world, as it is said: “Do I not fill heaven and earth?’ says the Lord (Jeremiah 23:24). And when I wished, I spoke with Job from the whirlwind, as it is said: “Then the Lord answered Job out of the whirlwind” (Job 38:1). And when I wish, [I speak] from a thorn-bush.

The rabbis state that the Lord God is known according to His deeds. Are we not also known by how we live our lives? What we do does matter in the eyes of God. The midrash goes on to describe how the Lord is known which is connected to His Name and His actions:

1. *When I judge the creations I am called “Elohim” plural in which the Torah describes as Judge according to the Torah in the context of men (See Shemot / Exodus 22:8-9, ז א-ם לֹא יִמָּצֵא הַגֵּנֵב וְנִקְרָב בְּעַל-הַבַּיִת אֶל-הָאֱלֹהִים אִם-לֹא שָׁלַח, יְדוּ בְמִלְאֲכַת רֵעֵהוּ: ח עַל-כֹּל-דְבַר-פְּשַׁע עַל-שׁוֹר עַל-חֲמוֹר עַל-שָׂה עַל-שְׁלֵמָה עַל-*

כָּל-אַבְדָּה אֲשֶׁר יֹאמֵר כִּי-הוּא זֶה עַד הָאֱלֹהִים יָבֵא דְבַר-שְׁנִיָּהֶם אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים :
 (יְשַׁלֵּם שְׁנַיִם לְרַעְהוּ: Notice how we are told that if a thief is not caught, the owner of the house is to appear before God (Elohim, אֱלֹהִים) and this is within the context of going before men to receive judgment. Note also how Moshe describes a judge in the Torah, he calls them gods (Elohim, אֱלֹהִים)..

2. When I am waging war against the wicked I am called “Tzveo’ot” [Lord of Hosts].
3. When I suspend [punishment] for a man’s sins I am called “El Shaddai” (Almighty God).
4. When I am merciful towards My world, I am called “YHVH,” for “YHVH” only refers to the attribute of mercy, as it is said: “The Lord, the Lord (YHVH, YHVH), God, merciful and gracious.”

Note that the word Elohim is used of both man and God in the sense of being a judge of righteousness, justice, and truth. The word tzevo’ot means the “Lord of Hosts” in the sense that He is a God who makes war and is fully capable of overcoming the enemy. He is called El Shaddai because He is the all sufficient One. And finally His name YHVH is connected to His mercy and grace. Notice how there is a sort of progressive revelation of God’s Name found in the Torah that leads up to the grace (mercy) of God. The rabbis discuss the meaning of the Lord being made known by His deeds in these ways. They also say that He will be made known by the way that He serves His people. How does the Lord serve His people? The interpretation is, “I am that I am to individuals, but regarding the multitude I will rule over them even against their will and desires, even though they break their teeth, as it is said: “As I live, says the Lord God, surely with a mighty hand and with an outstretched arm, and with fury poured out, will I be King over you” (Ezekiel 20:33).” Does this suggest that He will force His will upon His people? The antinomians believe the Torah command was something that is evil and was forced upon the people of God, people had to earn their salvation before the coming of the Messiah Yeshua. This interpretation come by reason of the modern theology on grace in the New Testament. Another interpretation that is consistent with the rabbinic tradition and the New Testament is that the rabbis are suggesting that the Lord is working in the lives of His people, where the Apostolic Writings interpretation on this is the Lord transforming us from the inside out according to Paul. The Lord has made us new and empowered us to overcome sin. He has transformed our understanding and created in us a desire to draw near and to live our lives in a manner that is pleasing to Him. The Torah becomes Simchat Torah (the Joy of Torah), in the life of a believer who has been transformed from the inside out for the glory of God. So consequentially, for such a person, the Lord may say “I will rule over them even against their will and desires,” which were formerly rooted in the flesh, and even as believers who are transformed we must daily to walk in the spirit and turn from the fleshly desires.

David continues saying, 101:6 *My eyes shall be upon the faithful of the land, that they may dwell with me; He who walks in a blameless way is the one who will minister to me.* (NASB) Notice how the Lord speaks of the one who is faithful will minister to Him. What does it mean to minister to the Lord God of Israel? The rabbinic commentary speaks of ministering to the Lord in the following way.

Daat Zekanim on Shemot / Exodus 28:1

לִי, לְכַהֵנוּ לִי, “to minister unto Me.” Whenever the word לִי is used in such a context it means that the instruction is of permanent validity. Compare Numbers 8:7 *כי לי כל בכור בבני ישראל* “for every firstborn among the Israelites is Mine;” compare also Leviticus 25:55 *כי לי בני* “for the Children of Israel are My slaves.” Compare further Leviticus 25:23 *ישראל עבדים*, “for the earth is Mine.”

Akeidat Yitzchak 53:52

We see from all this, that far from precipitating or even participating in the sin, Aaron had used his best efforts to teach the people a lesson of faith in the Lord. This is why, at a later stage, G'd was able to say to Moses "You shall cause your brother Aaron to come close to Me, to be My priest" (Exodus 28:1)

Daat Zekanim looks at the Hebrew text and says that this phrase לכהנו לי means "to minister unto me" literally "to be a cohen (priest) unto me" and that this is a permanent instruction. Note David's words are alluding to the average man, whereas in *Shemot / Exodus 28:1* is in reference to the Levites who will serve in the Temple before the Lord. Faithfulness and to be Tamim (תמים) blameless are in the context of the one who will minister unto the Lord, as referring to those who are in the Land of Israel. Is David referring to the priesthood or to the average man? This may also be applied to the average person, who according to *Shemot / Exodus 19:5-6* has been chosen as a special people, and made to be a nation of kings and priests.

Shemot / Exodus 19:5-6

19:5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 19:6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel. (NASB, ה ועתה אם-שמוע תשמעו בקלי ושמרתם את-בריתי והייתם לי סגלה, מכל-העמים כִּי-לִי כָל-הָאָרֶץ: ו ואתם תהיו-לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר (אל-בני ישראל:

Akeidat Yitzchak 53:52 states that this text shown in Shemot / Exodus 28:1, א ואתה הקרב אליך את-אֶהְרֹן ואת-בָּנָיו אתו מתוך בני ישראל לכהנו-לי אֶהְרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אֶהְרֹן: 28:1 'Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. (NASB) is meant to teach the people a lesson of faith in the Lord. We are called to live our lives as the people of faith that we say we are in Yeshua the Messiah.

ז לא-יֵשֵׁב | בְּקִרְבִּי בֵּיתִי עֲשֵׂה רַמְיָה דְּבַר שְׁקָרִים לֹא-יִכּוֹן לְנֶגֶד עֵינָי: ח David concludes his psalm saying, *101:7 He who practices deceit shall not dwell within my house; He who speaks falsehood shall not maintain his position before me. 101:8 Every morning I will destroy all the wicked of the land, So as to cut off from the city of the Lord all those who do iniquity. (NASB) The point is to walk in righteousness, justice, and truth all the days of our lives. Practicing deceit and falsehood does not demonstrate the fruits of our faith, and shows a lack thereof. Sferno comments on the manna that fell to feed the people in the wilderness, saying the following:*

Sferno on Shemot / Exodus 16:28

הם, from their camp to the area where during the week the manna had been falling. These people thought that they would find some manna, possibly outside the usual parameter. This was a demonstration of lack of faith in the word of G'd.

The people chose to not listen and obey, they thought they could collect manna on the Shabbat what Sferno calls "outside he usual parameter," and this demonstrated a lack of faith. The purpose of the manna in the wilderness according to the Torah was for remembering the hand of the Lord in our lives, and to produce faith in the people at that time.

Devarim / Deuteronomy 8:11-19

8:11 'Beware that you do not forget the Lord your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; 8:12 otherwise, when you have eaten and are satisfied, and have built good houses and lived in them, 8:13 and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, 8:14 then your heart will become proud and you will forget the Lord your God who brought you out from the land of Egypt, out of the house of slavery. 8:15 'He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. 8:16 'In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. 8:17 'Otherwise, you may say in your heart, 'My power and the strength of my hand made me this wealth.' 8:18 'But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. 8:19 'It shall come about if you ever forget the Lord your God and go after other gods and serve them and worship them, I testify against you today that you will surely perish. speak of the manna, bread from heaven, how the Lord God provided this to test the people, and the Lord's prayer? (NASB, יא השמר לה פן תשכח את יהוה אלהיך לבלתי שמר מצותיו ומשפטיו, וחקתיו אשר אנכי מצוך היום: יב פן תאכל ושבעת ובתים טובים תבנה וישבת: יג ובקרה וצאנה ירבו וקסף וזהב ירבה לה וכל אשר לה ירבה: יד ורם לבבך ושכחת את יהוה אלהיך המוציאך מארץ מצרים מבית עבדים: טו המוליכה במדבר | הגדל והנורא נחש | שרף ועקרב וצמאון אשר אין מים המוציא לה מים מצור החלמיש: טז המאכלך מן במדבר אשר לא ידעון אבתיך למען ענתך ולמען נסתך להיטבך באחריתך: יז ואמרת בלבבך פחי ועצם ידי עשה לי את החיל הזה: יח וזכרת את יהוה אלהיך כי הוא הנותן לה כח לעשות חיל למען הקים את בריתו אשר נשבע (לאבתיך כיום הזה:

Considering these Scriptures, the purpose of the Manna was for humbling the people, and so they would know that it was the Lord God of Israel that caused their prosperity and not by their own hand. Belief that their wealth was made by their own hand would be a lack of faith. When we consider these things, it is interesting how Matthew records Yeshua teaching his disciples the manner in which to pray.

Matthew 6:7-15

6:7 'And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. 6:8 'So do not be like them; for your Father knows what you need before you ask Him. 6:9 'Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. 6:10 'Your kingdom come. Your will be done, On earth as it is in heaven. 6:11 'Give us this day our daily bread. 6:12 'And forgive us our debts, as we also have forgiven our debtors. 6:13 'And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]' 6:14 'For if you forgive others for their transgressions, your heavenly Father will also forgive you. 6:15 'But if you do not forgive others, then your Father will not forgive your transgressions. (NASB)

Within the prayer that Yeshua describes as a template for praying, note in *Matthew 6:11* he says "Give us this day our daily bread." This is a significant part of the prayer when taken from a Torah context, if the daily bread was a reference to the manna the Lord God of Israel sends from heaven. In the past I have always thought this reference to the bread was calling upon the Lord to supply our food needs. However, this may have been Yeshua's way of directing us to maintain our faithfulness, to seek our Father to increase our faith, and to be humble before the Lord on a daily basis. This is a powerful context in light of this request

that is followed by our forgiving others and to deliver us from evil, and the power of the kingdom of God in our lives as His children. The psalmist states, לֹא-יֵשֵׁב | בְּקִרְבִּי עֹשֶׂה רְמְיָה דִּבַּר שְׁקָרִים לֹא-יִכּוֹן לְנֶגֶד, ז :
:אָנוּ: לְבִקְרִים אֲצֻמִּית כָּל-רְשָׁעֵי-אֶרֶץ לְהַכְרִית מֵעִיר-יְהוָה כָּל-פֹּעֲלֵי אָוֶן:
101:7 *He who practices deceit shall not dwell within my house; He who speaks falsehood shall not maintain his position before me. 101:8 Every morning I will destroy all the wicked of the land, So as to cut off from the city of the Lord all those who do iniquity. (NASB)* This is a clear warning and exhortation for us to seek the righteousness, justice, and truth of God all the days of our lives. Let's Pray!

Heavenly Father,

We thank You for such a wonderful salvation and for Your power working in our lives to transform us into the likeness 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!

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

Notes