

Tehillim / Psalms 103 | ספר תהילים קג

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Yeshua and Torah

In this week's study from *Tehillim / Psalms 103:1-22*, the Psalm opens saying, א לְדוֹד | בְּרַכֵּי נַפְשִׁי *Of David 103:1 Bless the Lord, O my soul, And all that is within me, bless His holy name. 103:2 Bless the Lord, O my soul, And forget none of His benefits; (NASB)* What are the benefits of God? He says these benefits are the Lord ג הַסֵּלַח לְכָל-עֲוֹנוֹכִי הִרְפָּא לְכָל-תַּחֲלָאִיכִי: ד הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי הַמַּעֲטָרְכִי חֶסֶד וְרַחֲמִים: ה הַמְשַׁבֵּיעַ בְּטוֹב עֲדִיָּה תַתְּחַדֵּשׁ כָּל-נַפְשִׁי: וְעוֹרְכִי: 103:3 *Who pardons all your iniquities, Who heals all your diseases; 103:4 Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; 103:5 Who satisfies your years with good things, So that your youth is renewed like the eagle. 103:6 The Lord performs righteous deeds And judgments for all who are oppressed. (NASB)* David recognizes that the Lord lovingly gave Israel His Torah, saying, ו עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל-עֲשׂוֹקִים: ז יוֹדִיעַ דְּרָכָיו לְמִשְׁה לְבָנֵי יִשְׂרָאֵל עַל־לִוְתָיו: ח רַחוּם וְחַנּוּן יְהוָה אֲרָךְ אַפַּיִם וְרַב-חֶסֶד: ט לֹא-לִנְצַח יָרִיב וְלֹא לְעוֹלָם יִטּוֹר: י לֹא כַחֲטָאִינוּ עָשָׂה לָנוּ וְלֹא כְעוֹנֵתֵינוּ גָּמַל עָלֵינוּ: יא כִּי כִגְבַהַ שָׁמַיִם עַל-הָאָרֶץ גָּבַר חֶסְדּוֹ עַל-יִרְאָיו: יב פָּרַחַק מִזְרַח מִמְעַרְב הִרְחִיק מִמֶּנּוּ אֶת-פְּשָׁעֵינוּ: יג פָּרַחַם אָב עַל-בָּנִים רַחֵם יְהוָה עַל-יִרְאָיו: 103:7 *He made known His ways to Moses, His acts to the sons of Israel. 103:8 The Lord is compassionate and gracious, Slow to anger and abounding in lovingkindness. 103:9 He will not always strive with us, Nor will He keep His anger forever. 103:10 He has not dealt with us according to our sins, Nor rewarded us according to our iniquities. 103:11 For as high as the heavens are above the earth, So great is His lovingkindness toward those who fear Him. 103:12 As far as the east is from the west, So far has He removed our transgressions from us. 103:13 Just as a father has compassion on his children, So the Lord has compassion on those who fear Him. (NASB)* All of these attributes David ascribes to the Lord God in heaven are taught to us according to the Apostolic Writings. He continues saying, 103:14 *For He Himself knows our frame; He is mindful that we are but dust. 103:15 As for man, his days are like grass; As a flower of the field, so he flourishes. 103:16 When the wind has passed over it, it is no more, And its place acknowledges it no longer. 103:17 But the lovingkindness of the Lord is from everlasting to everlasting on those who fear Him, And His righteousness to children's children, (NASB)* He concludes his psalm saying, 103:18 *To those who keep His covenant And remember His precepts to do them. 103:19 The Lord has established His throne in the heavens, And His sovereignty rules over all. 103:20 Bless the Lord, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! 103:22 Bless the Lord, all you works of His, In all places of His dominion; Bless the Lord, O my soul! (NASB)*

עברית Hebrew ארמי Aramaic ελληνικός Greek

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק קג	ספר תהלים פרק קג	ספר טוביה פרק קג	ספר טוביה פרק קג	ΨΑΛΜΟΙ 103	ΨΑΛΜΟΙ 103
א לְדוֹד בְּרַכֵּי נַפְשִׁי אֶת-יְהוָה וְכָל-קִרְבֵי אֶת-שְׁמֵךְ קִדְשׁוֹ: ב בְּרַכֵּי נַפְשִׁי אֶת-יְהוָה וְאֶל-תַּשְׁפְּחִי כָל-גְּמוּלָיו: ג הַסֵּלַח לְכָל-עֲוֹנוֹכִי הִרְפָּא לְכָל-תַּחֲלָאִיכִי: ד הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי הַמַּעֲטָרְכִי חֶסֶד וְרַחֲמִים:	א על יד דוד איתאמר בנבואה בריי כי נפשי ית שמא דיהוה וכל בני גווי ית שמא דקודשיה: ב בריכי נפשי ית שמא דיהוה ולא תתנשי ית כל חיסולוי דעבד לאימיך לאומיך תדיין באתר ביונתא: ג דשביק לכל עוייכי דמסי לכל מרעייכי: ד דפריק מגהנם חייכי דאכליל יתייכי חסדא ורחמי:	א על יד דוד איתאמר בנבואה בריי כי נפשי ית שמא דיהוה וכל בני גווי ית שמא דקודשיה: ב בריכי נפשי ית שמא דיהוה ולא תתנשי ית כל חיסולוי דעבד לאימיך לאומיך תדיין באתר ביונתא: ג דשביק לכל עוייכי דמסי לכל מרעייכי: ד דפריק מגהנם חייכי דאכליל יתייכי חסדא ורחמי:	א על יד דוד איתאמר בנבואה בריי כי נפשי ית שמא דיהוה וכל בני גווי ית שמא דקודשיה: ב בריכי נפשי ית שמא דיהוה ולא תתנשי ית כל חיסולוי דעבד לאימיך לאומיך תדיין באתר ביונתא: ג דשביק לכל עוייכי דמסי לכל מרעייכי: ד דפריק מגהנם חייכי דאכליל יתייכי חסדא ורחמי:	103:1 τῷ Δαυιδ εὐλόγει ἡ ψυχὴ μου τὸν κύριον καὶ πάντα τὰ ἐντός μου τὸ ὄνομα τὸ ἅγιον αὐτοῦ 103:2 εὐλόγει ἡ ψυχὴ μου τὸν κύριον καὶ μὴ ἐπιλανθάνου μου τὰς ἀνταποδόσεις αὐτοῦ 103:3 τὸν εὐιλατεῦοντα πάσαις ταῖς ἀνομίαις σου τὸν ἰώμενον πάσαις τὰς νόσους σου 103:4 τὸν λυτροῦμενον ἐκ φθορᾶς τὴν ζωὴν σου τὸν στεφανοῦντά σε ἐν ἐλλεί και οἰκτιρμοῖς	103:1 τῷ Δαυιδ εὐλόγει ἡ ψυχὴ μου τὸν κύριον καὶ πάντα τὰ ἐντός μου τὸ ὄνομα τὸ ἅγιον αὐτοῦ 103:2 εὐλόγει ἡ ψυχὴ μου τὸν κύριον καὶ μὴ ἐπιλανθάνου μου τὰς ἀνταποδόσεις αὐτοῦ 103:3 τὸν εὐιλατεῦοντα πάσαις ταῖς ἀνομίαις σου τὸν ἰώμενον πάσαις τὰς νόσους σου 103:4 τὸν λυτροῦμενον ἐκ φθορᾶς τὴν ζωὴν σου τὸν στεφανοῦντά σε ἐν ἐλλεί και οἰκτιρμοῖς

ה המִשְׁפִּיעַ בְּטוֹב עֲדִיף תִּתְחַדֵּשׁ
 כְּנֶשֶׁר נְעוּרֵיכִי: ו עֲשֵׂה צְדָקוֹת
 יְהוָה וּמִשְׁפָּטִים לְכָל-עֲשׂוּקִים: ז
 יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה לְבָנֵי יִשְׂרָאֵל
 עֲלִילוֹתָיו: ח רַחֵם וְחַנּוּן יְהוָה
 אֲרָף אַפָּיִם וְרַב-חֶסֶד: ט לֹא-לְנֶחֱח
 יָרִיב וְלֹא לְעוֹלָם יִטּוֹר: י לֹא כִּי-
 חֲטָאִינוּ עָשָׂה לָנוּ וְלֹא כְעֹנֵתִינוּ
 גָּמַל עָלֵינוּ: יא פִּי כִגְבַהַּ שְׁמַיִם
 עַל-הָאָרֶץ גָּבַר חֶסְדּוֹ עַל-יִרְאָיו:
 יב פָּרַחַק מִזָּרַח מִמְעַרְב הִרְחִיק
 מִמָּנוּ אֶת-פְּשָׁעֵינוּ: יג פָּרַחַם אָב
 עַל-בָּנִים רַחֵם יְהוָה עַל-יִרְאָיו: יד
 פִּי הוּא יָדַע יִצְרָנוּ זְכוּר פִּי-עֲפָר
 אֲנַחְנוּ: טו אָנוּשׁ פִּתְחֵי יָמָיו
 כְּצִיץ הַשָּׂדֶה כֵּן יִצְיֵץ: טז פִּי רוּחַ
 עֲבָרָה-בוֹ וְאֵינָנוּ וְלֹא-יִפְרָנוּ עוֹד
 מִקוֹמוֹ: יז וְחֶסֶד יְהוָה | מֵעוֹ-
 לָם וְעַד-עוֹלָם עַל-יִרְאָיו וְצְדָקָתוֹ
 לְבָנֵי בָנִים: יח לְשֹׁמְרֵי בְרִיתוֹ
 וְלִזְכָּרֵי פִקְדוֹ לַעֲשׂוֹתָם: יט יְהוָה
 בְּשֹׁמְרֵי הַכֵּין פֶּסָאֵם וּמְלָכוֹתוֹ בְּכָל
 מְשָׁלָה: כ בָּרְכוּ יְהוָה מְלָאָכָיו
 גְּבֻרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעַ בְּקוֹל
 דְּבָרוֹ: כא בָּרְכוּ יְהוָה כָּל-צָבָאֵיו
 מְשַׁרְתָּיו עֲשֵׂי רְצוֹנוֹ: כב בָּרְכוּ
 יְהוָה | כָּל-מַעֲשָׂיו בְּכָל-מְקוֹמוֹת
 מְשַׁלְתּוֹ בָּרְכֵי נַפְשֵׁי אֶת-יְהוָה:

ה דמסבע בטובא יומי סיבותייכי ולי-
 עלמא דאתי תחדת היך נשרא דכולאה
 טליותייכי: ו עביד צידקתא יהוה
 ודינין לכל טלומין: ז גלי אורחתיה
 למשה לבני ישראל עובדוי: ח רחד
 מנא וחננא יהוה מרחיק רגז ומסגי
 למעבד טבון טבוואן וקשוט: ט לא
 לעלמין ינצי ולא לעלם ינטור דבבו:
 י לא כחובנא עבד לנא ולא כעויתנא
 שלימ לנא: יא ארום היך היכמה
 גביהין שמיא מעילוי ארעא הכדין
 גבר טוביה על דחלוי: יב היך הי
 כמה דרחיק מדינחא מן מערבא הכדין
 ארחיק מיננא ית סורחננא: יג היך הי
 כמה די רחים חייס אבא על בניא הכי-
 דין רחים חייס יהוה על דחלוי דדחלין
 מיניה: יד ארום הוא ידע קדמוהי
 גלי יצרנא בישא דמחטי דמתעי יתנא
 דכיר קדמוי ארום מן עפרא אנחנא:
 טו בר נש היך עסבא יומיה היך ניצא
 דחקלא הכדין יניץ: טז ארום זעפא
 נתבת ביה וליתי ולא אישתמודעיה
 תוב אתריה: יז וחיסדא דיהוה מן
 עלמא הדין ועד עלמא דאתי על דח-
 לוי וצדקתיה לבני בנין: יח לנטרי
 קיימיה ולדכרי פיקודוי למעבדהון:
 יט יהוה בשמי מרומא אתקין כורסיה
 ומלכותיה בכולא שלטא שליטא: כ
 בריכו שמא דיהוה מלאכו דמתגברין
 בחילא עבדי מילוליה למשמע קל מי-
 לוליה: כא בריכו שמא דיהוה כל
 חילוי משומשנוי דעבדי רעותיה: כב
 בריכו שמא דיהוה כל עובדוי בכל
 אתר שולטניה בריכי נפשי ית שמא
 דיהוה:

103:5 τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν
 ἐπιθυμίαν σου ἀνακαινισθήσεται ὡς ἀετοῦ
 ἢ νεότης σου 103:6 ποιῶν ἐλεημοσύνας ὁ
 κύριος καὶ κρίμα πᾶσι τοῖς ἀδικουμένοις
 103:7 ἐγνώρισεν τὰς ὁδοὺς αὐτοῦ τῷ
 Μωϋσῆ τoῖς υἱοῖς Ἰσραὴλ τὰ θελήματα
 αὐτοῦ 103:8 οἰκτίρμων καὶ ἐλεήμων ὁ
 κύριος μακρόθυμος καὶ πολυέλεος 103:9
 οὐκ εἰς τέλος ὀργισθήσεται οὐδὲ εἰς τὸν
 αἰῶνα μηνιεῖ 103:10 οὐ κατὰ τὰς ἀμαρτίας
 ἡμῶν ἐποίησεν ἡμῖν οὐδὲ κατὰ τὰς
 ἀνομίας ἡμῶν ἀνταπέδωκεν ἡμῖν 103:11
 ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς
 γῆς ἐκραταίωσεν κύριος τὸ ἔλεος αὐτοῦ
 ἐπὶ τοὺς φοβουμένους αὐτόν 103:12 καθ’
 ὄσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν
 ἐμάκρυνεν ἀφ’ ἡμῶν τὰς ἀνομίας ἡμῶν
 103:13 καθὼς οἰκτίρει πατὴρ υἱοῦς
 οἰκτίρησεν κύριος τοὺς φοβουμένους
 αὐτόν 103:14 ὅτι αὐτὸς ἔγνω τὸ πλάσμα
 ἡμῶν μνήσθητι ὅτι χοῦς ἐσμεν 103:15
 ἄνθρωπος ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ
 ὡσεὶ ἄνθος τοῦ ἀγροῦ οὕτως ἐξανθήσει
 103:16 ὅτι πνεῦμα διήλθεν ἐν αὐτῷ
 καὶ οὐχ ὑπάρξει καὶ οὐκ ἐπιγνώσεται
 ἔτι τὸν τόπον αὐτοῦ 103:17 τὸ δὲ ἔλεος
 τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ
 αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν καὶ ἡ
 δικαιοσύνη αὐτοῦ ἐπὶ υἱοὺς υἱῶν 103:18
 τοῖς φυλάσσουσιν τὴν διαθήκην αὐτοῦ
 καὶ μεμνημένοις τῶν ἐντολῶν αὐτοῦ
 τοῦ ποιῆσαι αὐτάς 103:19 κύριος ἐν τῷ
 οὐρανῷ ἠτοίμασεν τὸν θρόνον αὐτοῦ καὶ
 ἡ βασιλεία αὐτοῦ πάντων δεσπόζει 103:20
 εὐλογεῖτε τὸν κύριον πάντες οἱ ἄγγελοι
 αὐτοῦ δυνατοὶ ἰσχύι ποιοῦντες τὸν λόγον
 αὐτοῦ τοῦ ἀκοῦσαι τῆς φωνῆς τῶν λόγων
 αὐτοῦ 103:21 εὐλογεῖτε τὸν κύριον
 πᾶσαι αἱ δυνάμεις αὐτοῦ λειτουργοὶ
 αὐτοῦ ποιοῦντες τὸ θέλημα αὐτοῦ 103:22
 εὐλογεῖτε τὸν κύριον πάντα τὰ ἔργα αὐτοῦ
 ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ
 εὐλόγει ἡ ψυχὴ μου τὸν κύριον

<p>Tehillim / Psalms 103 Of David 103:1 Bless the Lord, O my soul, And all that is within me, bless His holy name. 103:2 Bless the Lord, O my soul, And forget none of His benefits; 103:3 Who pardons all your iniquities, Who heals all your diseases; 103:4 Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; 103:5 Who satisfies your years with good things, So that your youth is renewed like the eagle. 103:6 The Lord performs righteous deeds And judgments for all who are oppressed. 103:7 He made known His ways to Moses, His acts to the sons of Israel. 103:8 The Lord is compassionate and gracious, Slow to anger and abounding in lovingkindness. 103:9 He will not always strive with us, Nor will He keep His anger forever. 103:10 He has not dealt with us according to our sins, Nor rewarded us according to our iniquities. 103:11 For as high as the heavens are above the earth, So great is His lovingkindness toward those who fear Him. 103:12 As far as the east is from the west, So far has He removed our transgressions from us. 103:13 Just as a father has compassion on his children, So the Lord has compassion on those who fear Him. (NASB)</p>	<p>Toviyah / Psalms 103 103:1 Composed by David, spoken in prophecy. Bless, O my soul, the name of the Lord, and let all my viscera bless his holy name. 103:2 Bless, O my soul, the name of the Lord, and do not forget all his nourishment, for he made breasts for your mother instead of insight. 103:3 Who forgives all your iniquities, who heals all your diseases. 103:4 Who redeems your life from Gehinnom, who crowned you with kindness and mercy. 103:5 Who satisfies the days of your old age with goodness, and in the age to come, your youth will be renewed like the eagle of the canopy. 103:6 The Lord does acts of righteousness, and judgments for all the oppressed. 103:7 He revealed his ways to Moses, his deeds to the children of Israel. 103:8 The Lord is merciful and compassionate; he loathes anger and does many deeds of goodness and truth. 103:9 He will not quarrel always, nor will he retain hostility forever. 103:10 He has not dealt with us according to our sins, nor has he repaid us according to our iniquities. 103:11 For as high as the heavens are above the earth, so great is his goodness to those who fear him. 103:12 As far as the east is from the west, thus far has he removed from us our transgressions. 103:13 As a father (abba) who loves the children, so the Lord loves those who fear him. (EMC)</p>	<p>Psalmoi / Psalms 103 A Psalm of David. 103:1 Bless the Lord, O my soul; and all that is within me, bless his holy name. 103:2 Bless the Lord, O my soul, and forget not all his praises: 103:3 who forgives all thy transgressions, who heals all thy diseases; 103:4 who redeems thy life from corruption; who crowns thee with mercy and compassion; 103:5 who satisfies thy desire with good things: so that thy youth shall be renewed like that of the eagle. 103:6 The Lord executes mercy and judgment for all that are injured. 103:7 He made known his ways to Moses, his will to the children of Israel. 103:8 The Lord is compassionate and pitiful, long-suffering, and full of mercy. 103:9 He will not be always angry; neither will he be wrathful for ever. 103:10 He has not dealt with us according to our sins, nor recompensed us according to our iniquities. 103:11 For as the heaven is high above the earth, the Lord has so increased his mercy toward them that fear him. 103:12 As far as the east is from the west, so far has he removed our transgressions from us. 103:13 As a father pities his children, the Lord pities them that fear him.(LXX)</p>
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Tehillim / Psalms 103	Toviyah / Psalms 103	Psalmoi / Psalms 103
<p>103:14 For He Himself knows our frame; He is mindful that we are but dust. 103:15 As for man, his days are like grass; As a flower of the field, so he flourishes. 103:16 When the wind has passed over it, it is no more, And its place acknowledges it no longer. 103:17 But the lovingkindness of the Lord is from everlasting to everlasting on those who fear Him, And His righteousness to children's children, 103:18 To those who keep His covenant And remember His precepts to do them. 103:19 The Lord has established His throne in the heavens, And His sovereignty rules over all. 103:20 Bless the Lord, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! 103:21 Bless the Lord, all you His hosts, You who serve Him, doing His will. 103:22 Bless the Lord, all you works of His, In all places of His dominion; Bless the Lord, O my soul! (NASB)</p>	<p>103:14 For he knows[31] our evil impulse that makes us sin; in his presence it is remembered, for we are from dust. 103:15 The days of a son of man are like grass; like a blossom of the field, so will he bloom. 103:16 For a storm-wind has blown on him and he is no more; and he no longer is aware of his place. 103:17 But the favor of the Lord is upon those that fear him, from this age to the age to come; and his generosity is for the children of [their] children. 103:18 For those who keep his covenant, and for those who remember his commandments to do them. 103:19 The Lord has established his throne in the highest heavens; and his kingdom rules over all. 103:20 Bless the name of the Lord, O his angels, who are mighty in power, who do his word, to obey the sound of his word. 103:21 Bless the name of the Lord, all his hosts, his ministers who do his will. 103:22 Bless the name of the Lord, all his works, his dominion is in every place. Bless, O my soul, the name of the Lord. (EMC)</p>	<p>103:14 For he knows our frame: remember that we are dust. 103:15 As for man, his days are as grass; as a flower of the field, so shall he flourish. 103:16 For the wind passes over it, and it shall not be; and it shall know its place no more. 103:17 But the mercy of the Lord is from generation to generation upon them that fear him, and his righteousness to children's children; 103:18 to them that keep his covenant, and remember his commandments to do them. 103:19 The Lord has prepared his throne in the heaven; and his kingdom rules over all. 103:20 Bless the Lord, all ye his angels, mighty in strength, who perform his bidding, ready to hearken to the voice of his words. 103:21 Bless the Lord, all ye his hosts; ye ministers of his that do his will. 103:22 Bless the Lord, all his works, in every place of his dominion: bless the Lord, O my soul.(LXX)</p>

In this week's study from *Tehillim / Psalms 103:1-22*, the Psalm opens saying, אָ לְדָוִד | בְּרַכֵּי נַפְשִׁי אֶת- (אֶת-נַפְשִׁי אֶת-יְהוָה וְכָל-קְרָבֵי אֶת-יְהוָה וְאֵל-תַּשְׁבְּחֵי כָל-גְּמוּלָיו: *Of David 103:1 Bless the Lord, O my soul, And all that is within me, bless His holy name. 103:2 Bless the Lord, O my soul, And forget none of His benefits; (NASB)* Note the first two verses in the MT state, בְּרַכֵּי נַפְשִׁי אֶת-יְהוָה has the direct object identifier attached to the YHVH indicating the one who is to be blessed is not the soul but the Lord God in heaven. David calls out to his own soul to bless the Lord God of Israel. All that is within the context of (וְכָל-קְרָבֵי אֶת-יְהוָה) to bless the Name, again the direct object identifier is attached to "shem" (אֶת-שֵׁם) indicating the Name of God is the one to be blessed. How are we being told to bless the Lord here? Is this purely a spiritual blessing, something that we do with our lips and our heart only? What about how we live our lives? Remember, the Scriptures say that the Lord has compassion on those who fear Him (*Tehillim / Psalms 103:13*). *Tehillim / Psalms 103:2* states that in this blessing, we are not to forget all the benefits of the Lord (וְאֵל-תַּשְׁבְּחֵי כָל-גְּמוּלָיו). What are the benefits of God? What is advantageous to knowing the Lord God in heaven? The *Mishnah Pirkei Avot 6:1* has the following to say concerning the possible benefits of knowing God.

Mishnah Pirkei Avot 6:1

The Rabbis taught in the language (style) of the Mishnah: Rabbi Meir says: Anyone who

involves himself in Torah for its own sake merits many things, and moreover the entire world is worthwhile for his sake; He is called “friend,” “beloved,” “lover of the Omnipresent,” “lover of [all] creatures,” “delighter of the Omnipresent,” “delighter of [all] creatures.” He is clothed in humility and reverence, and it prepares him to be righteous, devout, upright and trustworthy, and it distances him from sin, and draws him near to merit. We enjoy from him counsel and comprehension, understanding and strength, as it is said (Proverbs 8:14): “Mine is counsel and comprehension, I am understanding, mine is strength.” It gives him kingship and dominion, and [the ability to] investigate in judgment, and the secrets of the Torah are revealed to him, and he becomes like an ever-strengthening spring, and like a river that does not stop. He is modest and long-tempered, and forgives insult to him; And it enlarges him and raises him above all [that God] made.

The Rabbis according to the Mishnah say that one of the great benefits of knowing the Lord is being able to study His word. His word (the Bible, the Scriptures) draws us near, and enables us to be called a “friend, beloved, lover of the Omnipresent, lover of [all] creatures, delighter of the Omnipresent, delighter of [all] creatures. He is clothed in humility and reverence.” These descriptions tell us that the one who sits to study the Word of God is given the desire to pursue the Lord God of Israel and His Messiah Yeshua. But not only does God’s word have the effect to cause one to draw near, it also causes one to be humble and have a high regard (respect) for the Lord, that prepares the heart to be “righteous, devout, upright and trustworthy, and it distances him from sin, and draws him near to merit.” The reason is by the Holy Spirit of God that dwells within us, our souls are afflicted with the guilt of sin in our lives which leads to repentance. Studying God’s word also gives a person “kingship and dominion, and [the ability to] investigate in judgment, and the secrets of the Torah are revealed to him, and he becomes like an ever-strengthening spring, and like a river that does not stop.” Note John’s comment on this in *Revelation 1:6*. In addition to these things, the Mishnah tells us that studying God’s Word produces modesty, slow to anger (long tempered), forgiveness to others, and enlarges one and raises him above all that God has made. This sounds like what is said in *Devarim / Deuteronomy 28:1* וְהָיָה אִם-שָׁמוּעַ תִּשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמֹּר לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אָמַר יְהוָה אֱלֹהֶיךָ הַיּוֹם וּנְתַתָּךְ יְהוָה אֱלֹהֶיךָ עָלֶיךָ וְעַל כָּל-גּוֹי הָאָרֶץ: *28:1 “Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. (NASB)* As we can see, there are many benefits to knowing the Lord God of Israel and of His Messiah Yeshua. These things are connected to the Messiah in the following way according to the Words of Yeshua in *John 14:15-21*.

John 14:15-21

14:15 ‘If you love Me, you will keep My commandments. 14:16 ‘I will ask the Father, and He will give you another Helper; that He may be with you forever; 14:17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. 14:18 ‘I will not leave you as orphans; I will come to you. 14:19 ‘After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 14:20 ‘In that day you will know that I am in My Father, and you in Me, and I in you. 14:21 ‘He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.’ (NASB)

What did Yeshua mean that the Father in heaven would give “another Helper?” Who or what was the first helper? Could the first helper have been the giving of the Word of God in the form of the Torah? This interpretation would be consistent with Paul’s Words in *Galatians 3:24 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. (NASB)* Note Paul believes the importance of the Torah is to lead us to the Messiah. Yeshua said that He will ask our Father in heaven to send another comforter, the Holy Spirit of God that will help us and empower us to overcome sin in our lives and to live

obedient lives for the Lord because of His grace and mercy. He goes on to say that when we receive the Holy Spirit of God, we will know that He is the Messiah. The Lord God of Israel will show us and put in our hearts confirming that Yeshua is the Messiah. Note also the connection to the Mitzvot (Commandments) as loving God our Father in heaven, and loving Yeshua His Messiah. We are told that if we love Yeshua, the Father will also love us, which is connected to our fearing the Lord God, as the psalm states, *Tehillim / Psalms 103:13 Just as a father has compassion on his children, So the Lord has compassion on those who fear Him. (NASB)*

David goes on to describe the benefits of the Lord in the psalm saying, **ג** הַסֵּלַח לְכָל-עֲוֹנוֹי הָרַפָּא לְכָל-
ד תַּחֲלָאִי: **ה** הַגּוֹאֵל מִשְׁחַת חַיִּיכִי הַמְעַטְרֵכִי הַסֹּד וְרַחֲמִים: **ו** הַמְשַׁבֵּיעַ בְּטוֹב עֲדִידָה תַתְּחַדֵּשׁ כְּפֹשֶׁר נְעוּרַיִכִי:
Who pardons all your iniquities, Who heals all your diseases; 103:4 Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; 103:5 Who satisfies your years with good things, So that your youth is renewed like the eagle. 103:6 The Lord performs righteous deeds And judgments for all who are oppressed. (NASB) The psalmist states the most important attributes and benefits of knowing and serving the Lord is that He pardons sin, heals diseases, redeems our lives, crowns us with mercy and grace, He is the giver of good things, and He performs righteous deeds and judgments for those who are oppressed. These certainly are the most important benefits of knowing and serving the Lord God of Israel. Note how these are the attributes that Ein Yaakov attributes to the Lord as well according to His commentary on the Amidah.

Ein Yaakov Megillah, Chapter 2:2

Our Rabbis were taught: Whence do we infer that we should mention the Patriarchs [in the prayer of Amida]? It is written (Ps. 29:1) Ascribe unto the Lord, ye sons of the mighty. And whence do we infer that we should mention [in the Amida the power [of God] ? It is written (Ib.) Ascribe unto the Lord glory and strength. And whence do we infer that the K'dusha [His Holiness] must be mentioned? It is written (Ib. 2) Ascribe unto the Lord the glory of His name; bow down to the Lord in the beauty of holiness. And what reason had they for placing the Benediction of Wisdom [fourth] after the Benediction K'dusha? Because it is said (Is. 29, 23) Then will they sanctify the Holy One of Jacob, and the God of Israel will they reverence; and immediately follows: They also that were erring in spirit shall acquire understanding. And what reason had they in placing the Benediction concerning Repentance after Wisdom? Because it is written (Is. 6, 10) Lest his heart understand, and he will repent, and be healed. If so, we ought then to mention the section treating with Healing after Repentance [the sixth, instead of the eighth benediction] ? This you cannot assume, for it is written (Ib. 55, 7) And let him return unto the Lord, and he will have mercy upon him; and unto our God, for He will abundantly pardon. The section of Pardon is therefore arranged after Repentance. But why did they desire to rely on this [verse], and not rely on the former? Because there is another passage to the same effect (Ps. 103:3) Who forgiveth all thy iniquities, who healeth all thy diseased, who redeemeth from the pit thy life. This means to say that both redemption and healing come after forgiveness. But there is a passage (Is. 6, 10) He will repent and be healed? [Hence healing follows repentance] ? This healing, however, does not refer to disease, but to forgiveness. And what reason had they in arranging the prayer for Redemption in the seventh Benediction? Said Raba: "Because Israel is destined to be redeemed in the seventh (Sabbatical) year, it was therefore designated in the seventh benediction. But has not the master said that in the sixth [of the Sabbatical years], there will be different rumors, in the seventh year of the Sabbatical years [great] wars will break out, and at the close of the seventh year Messiah b. David will appear? Hence in the seventh will there be war and not redemption. War will mark the beginning of the redemption. And what reason had they for arranging the prayer for Healing in the eighth Benedictions? "Because," said R. Akiba, "circumcision takes place on the eighth day, and requires healing ; it was therefore designated in the seventh Benediction." And what reason had they for arranging the prayer for the

Blessing of the Year in the ninth Benediction? “This prayer,” said R. Alexandri, “is against those who raise prices, as it is written (Ps. 10:15), Break Thou the arm of the wicked, etc. And David also said it in the ninth chapter.” And what reason had they for arranging the prayer for the Reunion of the Exile after the Benediction of the Blessing [of the harvest] of the Year? Because it is written (Ezek. 36:8) But ye, O mountains of Israel, ye shall send forth your boughs, and your fruit shall ye bear for my people Israel; for they are near at hand to come. And as soon as the reunion of the exile will take place, there will be the punishment of the wicked, as it is said (Is. 1, 25) I will turn my hand against thee, and purge away as with lye thy dross. And further (26) it is written: I will restore thy judges as at the first, and thy counselors as at the beginning. After the judgment of the wicked there shall no more exist any sinners. This includes the arrogant, as it is said (Ib.) But destruction shall come over transgressors and sinners together. And those that forsake the Lord shall perish, and when sinners will cease to exist, the strength of the righteous is exalted; as it is written (Ps. 75:11) And all the strength of the wicked will I hew off, but the strength of the righteous shall be exalted. Righteous proselytes are included among the righteous; as it is said (Lev. 19:32) Before the hoary head shalt thou rise up, and honor the old man. And immediately it follows: If a stranger sojourn with thee, ye shall not vex him. And where will their horn be exalted? In Jerusalem; as it is said (Ps. 122:6) Pray ye for the peace of Jerusalem; may those that love ye prosper. And as soon as Jerusalem will be rebuilt David will come (Fol. 18) as it is said (Hos. 3:5) After that will the children of Israel return and seek for the Lord their God and David their king. And together with David will come prayer, as it is said (Is. 57, 7) Even these will I bring to My holy mountain, and make them joyful in My house of prayer. And as soon as prayer comes, service in the Temple will come with it, as it is said further: Their burnt-offerings and their sacrifices shall be accepted upon My altar. And as soon as service comes, there will come a thanksgiving, as it is said (Ps. 50:23) Who so offereth thanksgiving glorifieth Me. And what reason had they for placing the Blessing of the Priests after the Benediction of Thanks giving? Because it is written (Lev. 9:22) And Aaron lifted up his hands toward the people, and blessed them, and came down after he had offered the sin-offering and burnt-offering and peace-offering. Why not say that he blessed them before the service? You cannot possibly think so; for it is written : He came down after he had offered — it is not written to offer, but after offering. Then why not say it immediately after the Benediction concerning the [restoration of the Temple] Service? You cannot possibly think so, because it is written : Whoso offereth the thanksgiving (glorifieth Me. And why did they desire to rely on this [verse], and not rely on the former? Because common sense teaches that service and thanksgiving are the same thing. And what reason had they for placing [the Benediction concerning] Peace after the Blessing of Priests? Because it is written (Num. 6:21) And they shall put my name upon the children of Israel and I will bless them; i.e., the blessing of the Holy One, praised be He! is peace, as it is said (Ps. 29:11) The Lord will bless His people with peace. [Hence the arrangement of the Amida or Eighteen Benedictions.] Now [let us see], if one hundred and twenty elders, among whom there were many prophets, have arranged the Eighteen Benedictions in accordance with their orders, why was it necessary that Simon of Peculi should rearrange them? They had been forgotten, therefore he reintroduced the order.

Ein Yaakov is commenting upon the Amidah and its arrangement and makes the argument for why the Amidah is organized in the way that it is. In a parallel fashion to *Tehillim / Psalms 103*, Ein Yaakov states the benefits of the Lord God of Israel may be found in the Amidah that He pardons sin to those who repent, and heals diseases for those who seek Him. Note that Ein Yaakov interprets the healing of God as a reference to that of forgiveness and restoration. The Lord redeems our lives, crowns us with His mercy and grace, He is the giver of good things, and He performs righteous deeds and judgments for those who are oppressed. In all of these things we learn, according to the Torah and the Psalms, that the Name of God

will be placed upon His people, and the Lord will bless His people with peace. This peace is given in and through the Messiah Yeshua, and note his commentary mentions a time of great wars where in the year of redemption the Messiah son of David, the conquering king, will come to deliver His people. The manner in which the people place the Name of God upon themselves is described in *Midrash Rabbah Bereshit 44*.

Midrash Rabbah Bereishit 44

R. Yudan said in the name of R. Eliezer: Three things annul harsh (bad) verdicts (decrees), and they are: Prayer, and Righteousness, and Repentance. And all three occur in one verse. (II Chron. 7:14) "When My people, who bear My name, humble themselves, and pray," this is Prayer, "and seek My face," this is Righteousness, "and turn from their evil ways," this is Repentance; and afterward "I will forgive their transgression!, and I will heal their land."

בראשית רבה מ"ד

(יב) ר' יודן בשם ר' אלעזר אמר: שלושה דברים מבטלים גזירות רעות, ואלו הם: תפלה וצדקה ותשובה, ושלושתן נאמרו בפסוק אחד, ה"ה"ד (ד"ה ב ז): ויכנעו עמי אשר נקרא שמי עליהם. ויתפללו, זו תפלה. ויבקשו פני, הרי צדקה, כמה דאת אמר: (תהלים יז): אני בצדק אחזה פניך. וישבו מדרכם הרעה, זו תשובה. ואח"כ (ד"ה ב ז): ואסלה לחטאם וארפא את ארצם

The idea here is that God's people will seek the Lord in prayer, righteousness, and repentance. *2 Chronicles 7:14* states that those who bear the Name of God will humble themselves and prayer, seek the Lord's face in righteous deeds, and turn from their evil ways in repentance (Teshuvah). Can you think of any other ways in which we glorify God by the way we live our lives? The rabbis say these are the attributes of God are balanced by the attributes of His people who exhibit these things, being prayerful, humble, living in righteousness and holiness, justice and truth, repentant (turning from evil), being merciful and showing grace towards others. We become like the one we worship. Who or what do you place first in your life?

ו עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל-עֲשׂוּקִים: ז יוֹדִיעַ דְּרָכָיו לְמִשְׁעָל לְבָנֵי יִשְׂרָאֵל עֲלִילוֹתָיו: ח רַחֵם וְחַנּוּן יְהוָה אַרְךָ אַפַּיִם וְרַב-חֶסֶד: ט לֹא-לְנִצָּח יָרִיב וְלֹא לְעוֹלָם יִטּוֹר: י לֹא כִחַטְאֵינוּ עֲשֵׂה לָנוּ וְלֹא כְעוֹנֹתֵינוּ גָּמַל עָלֵינוּ: יא פִּי כְגִבְהַ שָּׁמַיִם עַל-הָאָרֶץ גָּבַר חֶסֶדוֹ עַל-יִרְאָיו: יב כָּרַחֵק מְזַרְחַ מִמַּעַרְב הִרְחִיק מִמֶּנּוּ אֶת-פְּשָׁעֵינוּ: יג כָּרַחֵם אָב עַל-בְּנֵי רַחֵם יְהוָה עַל-יִרְאָיו: *103:7 He made known His ways to Moses, His acts to the sons of Israel. 103:8 The Lord is compassionate and gracious, Slow to anger and abounding in lovingkindness. 103:9 He will not always strive with us, Nor will He keep His anger forever. 103:10 He has not dealt with us according to our sins, Nor rewarded us according to our iniquities. 103:11 For as high as the heavens are above the earth, So great is His lovingkindness toward those who fear Him. 103:12 As far as the east is from the west, So far has He removed our transgressions from us. 103:13 Just as a father has compassion on his children, So the Lord has compassion on those who fear Him. (NASB)* All of these attributes David ascribes to the Lord God in heaven are taught to us according to the Apostolic Writings which is indicated by what John wrote in *John 1:16* saying that we received grace in place of the grace that was already given.

John 1:15-18

1:15 John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'" 1:16 Out of his fullness we have all received grace in place of grace already given. 1:17 For the law was given through Moses; grace and truth came through Jesus Christ. 1:18 No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known. (NIV)

Notice here how John is contrasting Yeshua to Moshe and draws in the message given in the Torah of a prophet who was to come who would function like Moshe (*Devarim / Deuteronomy 18*). It is interesting

how John states that “*the law was given through Moshe; grace and truth came through Jesus Christ.*” There appears to be some sort of opposing view here that is implied. Was the Torah not the truth of God? Does John believe the Torah was not given because of the grace of God? Why do you think John makes this kind of comparison? In *John 1:18*, he says “*No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.*” (NIV) John is emphasizing something here from Parashat Ki Tisa from *Shemot / Exodus 33-34*. Though Moshe ascended the mountain and descended, he did not see God face to face. This was demonstrated in *Shemot / Exodus 34* by the Lord placing Moshe in a crevice in the rock, putting His hand over the mouth of the crevice and passing before him, and then allowing Moshe to see his back side while at the same time proclaiming His forgiveness, grace and mercy, long suffering and slowness to anger. Whereby, Yeshua is said to have descended and then ascended back to the place he was before (*Ephesians 4:10*). The point of this emphasis is not to create a doctrine to say that Yeshua has done away with the Torah. John is emphasizing the importance of believing upon the Messiah of God for salvation. Yeshua is the goal of Torah which leads us to repentance and leads us to the Messiah (*Galatians 3:24*). *Romans 11* also clearly states that non-Jews are grafted into the covenant, into the olive tree, the remnant of Israel by their conversion from paganism, to faith in the God of Israel by their faith in Yeshua. Part of being Yeshua’s disciples is following the Torah that God gave to Israel while recognizing that it doesn’t save, because we all fall short or miss the mark at one point or another in our lives. Many in the Christian faith however miss this point over and over again and the reason is due to theology being the primary focus rather than seeking and searching the truth according to the Scriptures.

The Aramaic Translation states the following:

Targum Translation

Toviyah / Psalms 103:7-13

103:7 He revealed his ways to Moses, his deeds to the children of Israel. 103:8 The Lord is merciful and compassionate; he loathes anger and does many deeds of goodness and truth. 103:9 He will not quarrel always, nor will he retain hostility forever. 103:10 He has not dealt with us according to our sins, nor has he repaid us according to our iniquities. 103:11 For as high as the heavens are above the earth, so great is his goodness to those who fear him. 103:12 As far as the east is from the west, thus far has he removed from us our transgressions. 103:13 As a father (abba) who loves the children, so the Lord loves those who fear him.(EMC)

ז גלי אורחתיה למשה לבני ישראל עובדוי: ח רחמנא וחננא יהוה מרחיק רגז ומסגי למעבד טבון טבוואן וקשוט: ט לא לעלמין ינצי ולא לעלם ינטור דבבו: י לא כחובנא עבד לנא ולא כעויתנא שלים לנא: יא ארום היך היכמה גביהין שמיא מעילוי ארעא הכדין גבר טוביה על דחלוי: יב היך הי כמה דרחיק מדינחא מן מערבא הכדין ארחיק מיננא ית סורחננא: יג היך הי כמה די רחים חיים אבא על בניא הכדין רחים חיים יהוה על דחלוי דדחלין מיניה:

The Targum translation is identical to the MT. The most significant point of the psalm is in *Tehillim / Psalms 103:7* which states *103:7 He revealed his ways to Moses, his deeds to the children of Israel.(EMC)* The key word here is *עובדוי* (avodav) which is similar to *עבדין טבין* (avodin tovin) “*good deeds.*” The concept here is the Lord revealing His good works to Israel where Israel is to then do the same. Note the Septuagint states, *103:7 ἐγνώρισεν τὰς ὁδοὺς αὐτοῦ τῷ Μωϋσῆι τοῖς υἱοῖς Ἰσραὴλ τὰ θελήματα αὐτοῦ 103:7 He made known his ways to Moses, his will to the children of Israel. (LXX)* Note the LXX states *θελήματα* thelemata the making known of “*his will*” or “*his wants.*” The will of God is to live according to His word. What do you think that word is that we are called to obey? A major discussion that is very relevant today is the question “*are follows of Yeshua under the Law?*” Also, I have seen others also ask questions such as, “*Is there really such a thing as ‘Torah observance’?*” due to the absence of the

Temple in Jerusalem. The words “*under the law*” in the NT is a technical reference by Paul to being judged guilty. The problem with the question is Paul speaks of all believers being responsible to upholding the law (*Romans 3:31*) while yet not being “*under the law.*” There appears to be a contradiction if we do not recognize that the phrase “*under the law*” is a technical reference to being judged guilty. The point again is that 2000 years of misinterpreted Pauline doctrine and the theologies that surround these interpretations are never addressed. We have to be able to set aside the theologies that we have been taught in order to overcome our presuppositions on what it means to “*obey Torah*” or the obligation of every believer to be “*Torah obedient*” (see *John 15:1-10*) The following questions may help, “*What does it mean to obey the law? (righteousness)*” and “*What does it mean to disobey the law? (sin)*” When Christian theology states “*We are no longer under the law*” is this synonymous to saying “*it is OK to disobey the law? (it is ok to sin?)*” Most Christians I have asked this question will say “*of course not, the phrase not being under the law does not mean we have a license to sin.*” Which is followed by, “*since Jesus kept the law we don’t have to.*” The fallacy in the logic however is the concept of “*We don’t ‘have to obey’*” because Jesus did. Scripture speaks contrary to this however according to *1 John 1:5-6*, and *1 Peter 1:14-15* and the disciples clear references to Parashat Kedoshim (*Vayikra / Leviticus 19*).

Dr. Daniel C Juster and John Parsons have stated the following:

“With the coming of the New Covenant, there is a change of relationship between the circumcised and the uncircumcised. Since the New Testament teaches specifically on the relationship of Jew and Gentile in the new reality of the body of believers, we cannot simply transfer the practices of pre-Yeshua times into the New Covenant period.” (Dr. Daniel C. Juster)

“Since the word Torah itself means “instruction” or “direction” about how to live rightly before God and man, it should not be surprising to see how it can change in relation to the covenants God established with mankind and Israel.” (John Parsons)

Note the point of these statements, and the major point of Yeshua coming into this world was to change the relationship between the circumcision (Israel) and the uncircumcised (the nations). This new covenant in Yeshua changed the status of the Gentile believers in the sense that there is no difference between Jew and Gentile (*Romans 10:12, Galatians 3:28*) in faith, and that the Torah has not passed away. The Christian response to these statements are “*Jesus never said to keep Moses’ commandments. JESUS said, ‘If you love ME keep MY commandments.’*” The major question then is “*What commandments did Yeshua give?*” Based on past discussions, the Christian response is that Yeshua gave 38 commands according to the gospels. The interesting point is however that these 38 commands are all consistent with the Torah. We know Yeshua said, “*I and the Father are one*” and in *John 15* “*obey my commands?*” The Christian logic goes something like this:

OLD: *Matthew 22:37-40 -- Yeshua kept His Father’s commandments and therefore fulfilled.*

NEW: *1 John 3:22-24 and John 15:12, 17 (13:34) -- We keep Yeshua’s commandments.*

John 15:10 “If you keep MY commandments, you will abide in MY LOVE; just as I have kept MY FATHER’S commandments, and abide in His love.

So the idea is that Yeshua established new commands, and thus the old commands has become obsolete because Yeshua fulfilled them. It is interesting to read elsewhere in Scripture regarding the commandments according to the Apostle Peter.

2 Peter 2:20-21

2:20 For if, after they have escaped the defilements of the world by the knowledge of the Lord

and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. 2:21 For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. (NASB)

Note how Peter speaks of those who believed and followed the way according to the Holy Commandment which had been passed down, and then these people decided to turn from the commandment and live their lives in sin which results in their death and separation from God. Pay attention to the context of 2 Peter chapter 2.

The psalmist continues in his psalm saying, יד כי הוא ידע יצרנו זכור כי-עפר אנחנו: טו אנוש כחציר ימיו כצייץ השדה כן יציץ: טז כי רוח עברה-בו ואיננו ולא-יפירנו עוד מקומו: יז וחסד יהוה | מעולם ועד-עולם: יח 103:14 For He Himself knows our frame; He is mindful that we are but dust. 103:15 As for man, his days are like grass; As a flower of the field, so he flourishes. 103:16 When the wind has passed over it, it is no more, And its place acknowledges it no longer. 103:17 But the lovingkindness of the Lord is from everlasting to everlasting on those who fear Him, And His righteousness to children's children, (NASB) Note the significance of these statements. The psalmist recognizes the limitations of man as frail, few in days, and but dust, like a blade of grass which is quick to wither, and like the wind when once past is gone and no longer present. The nothingness of man and the futility of his life is spoken of extensively in Ecclesiastes. Regardless of the frailty of man, the Lord God is merciful and desires to have a relationship with us. The significance of God's mercy is emphasized in the statement, וחסד יהוה | מעולם ועד-עולם 103:17 But the lovingkindness of the Lord is from everlasting to everlasting on those who fear Him, And His righteousness to children's children, (NASB) The lovingkindness again is translated from the word Chesed (חסד) which speaks of the grace of God, which is said to be מעולם ועד-עולם everlasting to everlasting. This is similar to what we read in *Isaiah 24:5-6*.

Isaiah 24:5-6

24:5 The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant. 24:6 Therefore a curse consumes the earth; its people must bear their guilt. Therefore earth's inhabitants are burned up, and very few are left. (NASB)

Isaiah 24 speaks of all the earth being defiled by its people having been disobedient to the commands, violating the statutes, and breaking the everlasting covenant. Because of the sin of many, the curse consumes the inhabitants of the earth and the people bear their guilt. According to the Torah (*Devarim / Deuteronomy 18*), Moshe taught that a prophet greater than him would one day come and that we must listen to him or be cut off. Yeshua also said that he was the one greater than Moshe and that we are to listen to him and his commands. The Christian response is that “*Yeshua never taught to keep Moshe's commandments.*” The problem with this statement is that Yeshua said he brought His Father doctrine not his own (*John 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. NASB*). If he taught a different law than His Father then he has failed the test as the Prophet sent of God according to Moshe who leads his people away from the command is not the Messiah. In addition, the Torah is not “*Moshe's commands,*” the commands are the Lord's according to Parashat Behaalotcha (*Vayikra / Leviticus 26*). The Lord God of Israel gave them to Moses to teach the children of God how to walk in righteousness, holiness, justice, and truth, the ways that brings blessings and protection. Yeshua did not give any new commandments that Moses did not give, but expanded upon the commands given in the Torah teaching his people how to obey God's Torah, saying *John 13:34* “*A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.*” (NASB) This was a teaching that stood in opposition to the rabbinic teaching of his day. Yeshua expanded upon the Torah on how to apply God's Word in practice (practical application). These are not new in the sense of the “*new*” substituting the “*old,*” or as Peter wrote “*the holy commandment handed on to them.*”

David concludes his psalm saying, יהוה בשמים הכין כסאו ומלכותו בכל משלה: כ ברכו יהוה מלאכיו גברי כח עשי דברו לשמע בקול דברו: כא ברכו יהוה כל צבאיו ומלכותו בכל משלה: כ ברכו יהוה מלאכיו גברי כח עשי דברו לשמע בקול דברו: כא ברכו יהוה כל צבאיו: 103:18 To those who keep His covenant And remember His precepts to do them. 103:19 The Lord has established His throne in the heavens, And His sovereignty rules over all. 103:20 Bless the Lord, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! 103:21 Bless the Lord, all you His hosts, You who serve Him, doing His will. 103:22 Bless the Lord, all you works of His, In all places of His dominion; Bless the Lord, O my soul! (NASB) David points out the most significant aspect of his previous statement, וְהִסֹּד | מעולם ועד-עולם על-יראיו וצדקתו לבני בנינים 103:17 But the lovingkindness of the Lord is from everlasting to everlasting on those who fear Him, And His righteousness to children's children, (NASB) saying this occurs to those who keep His covenant and remember his precepts to do them. The application of Scripture comes by the way of faith. If we truly do believe Yeshua is the Messiah and believe in our Father who sent him, we will walk in his ways, and begin to conform our lives unto his ways. This is how the psalmist can say definitively: יהוה בשמים הכין כסאו ומלכותו בכל משלה: 103:19 The Lord has established His throne in the heavens, And His sovereignty rules over all. (NASB) The question though is are you willing to give control of your life over unto the Lord God in heaven and to Yeshua the Messiah? Are you willing to lay your will and life down to turn for your ways unto God's ways? Doing so brings glory and praise to the Everlasting God of Israel and to Yeshua His Messiah. And because of God's powerful work in our lives, we too can say as David did, ברכו יהוה | כל-מעשיו בכל-מקמות ממשתלתו ברכי נפשי את-יהוה: 103:22 Bless the Lord, all you works of His, In all places of His dominion; Bless the Lord, O my soul! (NASB) Let's Pray!

Heavenly Father,

You are Awesome, and mighty are Your works which are to seek and to save us from death. Lord Your ways are holy and righteous and our ways are not. 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