

ספר תהילים קט | Tehillim / Psalms 109

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The Principle on which the Lord God Rules over this World

In this week's study from *Tehillim / Psalms 108:1-13*, the Psalm opens saying, **א** לְמַנְצֵחַ לְדָוִד מְזֻמֹּר *109:1 O God of my praise, Do not be silent!* **ב** פִּי כִּי רָשָׁע וּפִי-מְרֻמָּה עָלַי פָּתְחוּ דְבָרוֹ אֶתִּי לְשׁוֹן שִׁקָּר: *109:2 For they have opened the wicked and deceitful mouth against me; They have spoken against me with a lying tongue. (NASB)* The enemy seeks to destroy using false information. David continues in his psalm saying, **ג** וְדַבְּרֵי שִׁנְאָה סָבְבוּנִי וַיִּלְחָמוּנִי חַנָּם: *ד* תַּחַת-אֲהַבְתִּי יִשְׁטָנוּנִי וְאֲנִי תִפְלֵה: *ה* וַיִּשְׁיִמוּ עָלַי רָעָה תַּחַת טוֹבָה וְשִׁנְאָה תַּחַת אֲהַבְתִּי: *109:3 They have also surrounded me with words of hatred, And fought against me without cause. 109:4 In return for my love they act as my accusers; But I am in prayer. 109:5 Thus they have repaid me evil for good And hatred for my love. (NASB)* David speaks of the wicked man, that his prayer become sin (109:7), *109:9 Let his children be fatherless And his wife a widow. (NASB)*, where his children will wander about and beg (109:10). He goes on to speak of the man will see financial ruin (109:11), and none of God's lovingkindness (mercy, Chesed) would be given to him (109:12). He speaks of the reversal of blessing, (109:13) and he says *109:14 Let the iniquity of his fathers be remembered before the Lord, And do not let the sin of his mother be blotted out. (NASB)* Their iniquity is so great, David speaks of their memory being cut off forever (109:15), and the reason being, he persecuted the needy (109:16), even putting them to death. He loved cursing, (109:17) he did not delight in blessing, in fact, he clothed himself in cursing. (109:18) Do you know anyone that does or behaves like this? David says, *109:20 Let this be the reward of my accusers from the Lord, And of those who speak evil against my soul. 109:21 But You, O God, the Lord, deal kindly with me for Your name's sake; Because Your lovingkindness is good, deliver me; (NASB)* David speaks of his own afflicted heart (109:22), the weakness of his body (109:24), and how he has become a reproach to the wicked (109:25). The psalm concludes saying, *109:26 Help me, O Lord my God; Save me according to Your lovingkindness. 109:27 And let them know that this is Your hand; You, Lord, have done it. 109:28 Let them curse, but You bless; When they arise, they shall be ashamed, But Your servant shall be glad. 109:29 Let my accusers be clothed with dishonor, And let them cover themselves with their own shame as with a robe. 109:30 With my mouth I will give thanks abundantly to the Lord; And in the midst of many I will praise Him. 109:31 For He stands at the right hand of the needy, To save him from those who judge his soul. (NASB)* David speaks of the mercy of the Lord to save his people, especially those who are in great suffering and need.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קט	ספר טוביה פרק קט	ΨΑΛΜΟΙ 109			
<p>א לְמַנְצֵחַ לְדָוִד מְזֻמֹּר אֱלֹהֵי תְהַלְתִּי אֶל-תַּחֲרֹשׁ: ב פִּי כִּי רָשָׁע וּפִי-מְרֻמָּה עָלַי פָּתְחוּ דְבָרוֹ אֶתִּי לְשׁוֹן שִׁקָּר: ג וְדַבְּרֵי שִׁנְאָה סָבְבוּנִי וַיִּלְחָמוּנִי חַנָּם: ד תַּחַת-אֲהַבְתִּי יִשְׁטָנוּנִי וְאֲנִי תִפְלֵה: ה וַיִּשְׁיִמוּ עָלַי רָעָה תַּחַת טוֹבָה וְשִׁנְאָה תַּחַת אֲהַבְתִּי:</p>	<p>א לשבחה על יד דוד תושבחה אלהים שבחתי לא תשתוק: ב ארום פומא דרישעא ופומא דניי כלא עלי פתחו מלילו עמי לישן דשקר: ג וממללי סנותא חזרו יתי ואגיוחו עמי מגן: ד חלף די רחי-מוית סטנו לי ואנא אצלי: ה ושוון עלי בישתא חלף טבא וסניתא וש-נאתא חלף דרחימית:</p>	<p>109:1 [To the chief Musician, A Psalm of David.] Hold not thy peace, O God of my praise; 109:2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. 109:3 They compassed me about also with words of hatred; and fought against me without a cause. 109:4 For my love they are my adversaries: but I give myself unto prayer. 109:5 And they have rewarded me evil for good, and hatred for my love. 109:6 Set thou a wicked man over him: and let Satan stand at his right hand.</p>			

ו הפקד עליו רשע וְשָׁטָן יַעֲמֵד עַל-
 יְמִינֹו: ז בַּהֲשָׁפְטֹו יֵצֵא רָשָׁע וּתְפַלְתּוּ
 תְּהִיָּה לְחֻטָּאָה: ח יְהִי-יָמָיו מְעַטִּים
 פְּקַדְתּוֹ יִקַּח אַחֵר: ט יְהִי-בָנָיו יְתוֹ-
 מִים וְאִשְׁתּוֹ אֶלְמָנָה: י וְנוֹעַ יְנוּעוּ
 בָּנָיו וְשָׁאֲלוּ וְדָרְשׁוּ מִחֲרֻבוֹתֶיהֶם:
 יא יִנְקֹשׁ נוֹשָׂה לְכָל-אִשָּׁר-לוֹ וְיָבִי-
 זוּ זָרִים יִגְיעוּ: יב אֶל-יְהִי-לוֹ מִשָּׁה
 חֶסֶד וְאֶל-יְהִי חוֹנֵן לִיתוּמָיו: יג יְהִי-
 אַחֲרֵיתוֹ לְהַקְרִית בְּדוֹר אַחֵר יִמַּח
 שְׁמֹם: יד יִזְכָּר | עוֹן אֲבֹתָיו אֶל-יְהִיָּה
 וְחַטָּאת אָמוֹ אֶל-תִּמַּח: טו יְהִי נֶגְד-
 יְהוָה תְּמִיד וַיִּכְרַת מֶאֱרֶץ זָכָרָם: טז
 יַעַן אִשָּׁר | לֹא זָכַר עֲשׂוֹת חֶסֶד וַיִּרְדֹּף
 אִישׁ-עָנִי וְאֶבְיוֹן וַיִּנְקָאָה לִבָּב לְמוֹתָת:
 יז וַיֵּאָהֵב קָלְלָהּ וּתְבוֹאָהּ וּלֹא-חֶפֶץ
 בְּבִרְכָּהּ וַתִּרְחַק מִמֶּנּוּ: יח וַיִּלְבַּשׁ
 קָלְלָהּ כְּמַדּוֹ וּתְבֹאָה כַּמִּים בְּקַרְבּוֹ וְכִי-
 שָׁמַן בְּעֵצְמוֹתָיו: יט תְּהִי-לוֹ כְּבָגֶד
 יַעֲטָהּ וּלְמִזַּח תְּמִיד יִחַגְגְּרָה: כ זֹאת
 פְּעֻלַּת שְׁטָנֵי מָאת יְהוָה וְהַדְּבָרִים רַע
 עַל-נַפְשֵׁי: כא וְאַתָּה | יְהוָה אֲדַנִּי
 עֲשֵׂה-אֵתִי לְמַעַן שְׁמֶךָ כִּי-טוֹב חֶסֶדְךָ
 הַצֵּילָנִי: כב כִּי-עָנִי וְאֶבְיוֹן אֲנִכִּי
 וְלִבִּי חָלַל בְּקַרְבִּי: כג כָּצַל כְּנִטּוֹתָיו
 נִהַלְכָתִי נִנְעַרְתִּי כְּאַרְבֶּה: כד בְּרַפִּי
 כָּשְׁלוּ מִצּוֹם וּבְשָׂרֵי כְּחַשׁ מִשְׁמָן: כה
 וְאֲנִי | הִיִּיתִי חָרָפָה לָהֶם יְרֹאוּנִי יְנִי-
 עוֹן רֹאשָׁם: כו עֲזָרְנִי יְהוָה אֱלֹהֵי
 הוֹשִׁיעֵנִי כְחֶסֶדְךָ: כז וַיִּדְעוּ כִּי-נִדְּךָ
 זֹאת אַתָּה יְהוָה עֲשִׂיתָה: כח יִקְלְלוּ
 הַמָּה וְאַתָּה תִּבְרַךְ קְמוּ | וַיִּבְשׂוּ וְעָבְ-
 דָּךְ יִשְׁמַח: כט יִלְבָּשׁוּ שׂוֹטְנֵי כְלָמָה
 וַיַּעֲטוּ כַּמְעִיל בְּשָׂתָם: ל אוֹדָה יְהוָה
 מְאֹד בְּפִי וּבְתוֹךְ רַבִּים אֶהְלֵלְנּוּ: לא
 כִּי-יַעֲמֵד לִימִן אֶבְיוֹן לְהוֹשִׁיעַ מִשֵׁ-
 כְּפִי נַפְשׁוֹ:

ו אסער עלוי רשיעא וסיטנא יקום על
 ימיניה: ז באידייניה יפוק חייב וצלותיה
 תהי לחובתא: ח יהון יומי קלילין מניין
 שנוי יירת אוחרן: ט יהון בנוי יתמי וא-
 תתיה ארמלתא: י ומטלטלא יטלטלון
 בנוי וישאלון ויבעון מה הות צדיתהון:
 יא יגבב מוזופא לכל דיליה ויבזון נר-
 כראין ליעותיה: יב לא יהי ליה נגיד
 חסדא ולא יהי ליה חיים על יתמוי: יג
 יהי סופיה לאישתצייא בדר אוחרן חורן
 יתמח שמהון: יד ידכיר עויית אבהתוי
 קדם יהוה וחובת אמיה לא תתמחי: טו
 יהוין קביל מימרא דיהוה תדירא וישיצי
 מארעא דכרניהון: טז מטול דלא אידכר
 למעבד טיבו ורדיף גבר עניא וחשוכא
 ומכיך לבא לאתקטלא: יז ורחים לוטא
 ואתית ליה ולא איתרעי בברכתא ואתר-
 חקת מיניה: יח ולבש לוטא היך לבור-
 שא ועלת היך מיא בגושמיה והיך משחא
 באיברוי: יט תהוי ליה היך לבושא
 יתעטף ולקמור תדירא יזרזינה: כ דא
 עובדא דשוטני מן יהוה ודמללין בישתא
 על נפשי: כא ואת אלהים יהוה עבד עמי
 מן בגלל שמך היך טובך וחסדך פצי יתי:
 כב ארום עניא וחשיכא אנא ולכי שפי
 בגווי: כג היך טולא בצליותיה אתגמ-
 רית אטלטלית היך גובאי: כד רכובי
 איתקלו מצומא וביסרי פתרון מלמהוי
 פטים: כה ואנא הויתי קלנא להון יחד-
 מון יתי יטלטלון רישיהון: כו סעוד לי
 יתי יהוה אלהי פרוק יתי היך חסדך: כז
 וידעון ארום מחתך דא אנת את יהוה עב-
 דתה: כח ילטטון הינון אינון ואת תברך
 יקומון ויבהתון ועבדך יחדי: כט ילבשוון
 סוטני כיסופא ויעטפון היך מעילא בה-
 תהון: ל אודי אהודי יהוה לחדא בפומי
 ובמצע חכימא אשבחיניה: לא ארום
 יקום מן ימינא דחשוכא למפרוק ממדיני
 נפשיה:

109:7 When he shall be judged, let him be con-
 demned: and let his prayer become sin. 109:8
 Let his days be few; and let another take his of-
 fice. 109:9 Let his children be fatherless, and his
 wife a widow. 109:10 Let his children be con-
 tinually vagabonds, and beg: let them seek their
 bread also out of their desolate places. 109:11
 Let the extortioner catch all that he hath; and let
 the strangers spoil his labour. 109:12 Let there be
 none to extend mercy unto him: neither let there
 be any to favour his fatherless children. 109:13
 Let his posterity be cut off; and in the generation
 following let their name be blotted out. 109:14
 Let the iniquity of his fathers be remembered
 with the LORD; and let not the sin of his moth-
 er be blotted out. 109:15 Let them be before the
 LORD continually, that he may cut off the mem-
 ory of them from the earth. 109:16 Because that
 he remembered not to shew mercy, but persecut-
 ed the poor and needy man, that he might even
 slay the broken in heart. 109:17 As he loved
 cursing, so let it come unto him: as he delighted
 not in blessing, so let it be far from him. 109:18
 As he clothed himself with cursing like as with
 his garment, so let it come into his bowels like
 water, and like oil into his bones. 109:19 Let it be
 unto him as the garment which covereth him, and
 for a girdle wherewith he is girded continually.
 109:20 Let this be the reward of mine adversar-
 ies from the LORD, and of them that speak evil
 against my soul. 109:21 But do thou for me, O
 GOD the Lord, for thy name's sake: because thy
 mercy is good, deliver thou me. 109:22 For I am
 poor and needy, and my heart is wounded within
 me. 109:23 I am gone like the shadow when it
 declineth: I am tossed up and down as the locust.
 109:24 My knees are weak through fasting; and
 my flesh faileth of fatness. 109:25 I became also
 a reproach unto them: when they looked upon
 me they shook their heads. 109:26 Help me,
 O LORD my God: O save me according to thy
 mercy: 109:27 That they may know that this is
 thy hand; that thou, LORD, hast done it. 109:28
 Let them curse, but bless thou: when they arise,
 let them be ashamed; but let thy servant rejoice.
 109:29 Let mine adversaries be clothed with
 shame, and let them cover themselves with their
 own confusion, as with a mantle. 109:30 I will
 greatly praise the LORD with my mouth; yea,
 I will praise him among the multitude. 109:31
 For he shall stand at the right hand of the poor,
 to save him from those that condemn his soul.

Tehillim / Psalms 109	Toviyah / Psalms 109	Psalmoi / Psalms 109
<p>109:1 O God of my praise, Do not be silent! 109:2 For they have opened the wicked and deceitful mouth against me; They have spoken against me with a lying tongue. 109:3 They have also surrounded me with words of hatred, And fought against me without cause. 109:4 In return for my love they act as my accusers; But I am in prayer. 109:5 Thus they have repaid me evil for good And hatred for my love. 109:6 Appoint a wicked man over him, And let an accuser stand at his right hand. 109:7 When he is judged, let him come forth guilty, And let his prayer become sin. 109:8 Let his days be few; Let another take his office. 109:9 Let his children be fatherless And his wife a widow. 109:10 Let his children wander about and beg; And let them seek sustenance far from their ruined homes. 109:11 Let the creditor seize all that he has, And let strangers plunder the product of his labor. 109:12 Let there be none to extend lovingkindness to him, Nor any to be gracious to his fatherless children. 109:13 Let his posterity be cut off; In a following generation let their name be blotted out. 109:14 Let the iniquity of his fathers be remembered before the Lord, And do not let the sin of his mother be blotted out. 109:15 Let them be before the Lord continually, That He may cut off their memory from the earth; (NASB)</p>	<p>109:1 For praise, composed by David; a psalm. O God, my praise, do not be silent. 109:2 For the mouth of wickedness and the mouth of deceit are open against me, they have spoken with me [with] a lying tongue. 109:3 And those who speak hatred have surrounded me, and fought against me for no cause. 109:4 Because I have loved, they opposed me; but I will pray. 109:5 And they gave me evil for good, and hatred where I had given love. 109:6 Appoint over him a wicked man, and may an adversary stand at his right hand. 109:7 When he is judged, let him come out a sinner, and may his prayer become an act of sin. 109:8 May his days be few, may another inherit the number of his years. 109:9 May his sons be orphans, and his wife a widow. 109:10 And may his sons yet wander, and beg, and seek what has become their wasteland. 109:11 May the creditor gather up all that is his, and may strangers plunder his toil. 109:12 May he have none to extend kindness, and may he have none to pity his orphans. 109:13 May his end be destruction; may their name be effaced in the next generation. 109:14 May the iniquity of his fathers be remembered in the presence of the Lord; and may his mother's guilt not be effaced. 109:15 May they be facing the decree of the Lord always; and may their memory perish from the earth. 109:16 Because he did not remember to do good, and persecutes the poor and needy man, and the lowly of heart, to be slain. 109:17 And he loves cursing, and it came to him; and he took no pleasure in blessing, and it was far from him. (EMC)</p>	<p>For the end, a Psalm of David. 109:1 O God, pass not over my praise in silence; 109:2 for the mouth of the sinner and the mouth of the crafty man have been opened against me: they have spoken against me with a crafty tongue. 109:3 And they have compassed me with words of hatred; and fought against me without a cause. 109:4 Instead of loving me, they falsely accused me: but I continued to pray. 109:5 And they rewarded me evil for good, and hatred for my love. 109:6 Set thou a sinner against him; and let the devil stand at his right hand. 109:7 When he is judged, let him go forth condemned: and let his prayer become sin. 109:8 Let his days be few: and let another take his office of overseer. 109:9 Let his children be orphans, and his wife a widow. 109:10 Let his children wander without a dwelling-place, and beg: let them be cast out of their habitations. 109:11 Let his creditor exact all that belongs to him: and let strangers spoil his labours. 109:12 Let him have no helper; neither let there be any one to have compassion on his fatherless children. 109:13 Let his children be given up to utter destruction: in one generation let his name be blotted out. 109:14 Let the iniquity of his fathers be remembered before the Lord; and let not the sin of his mother be blotted out. 109:15 Let them be before the Lord continually; and let their memorial be blotted out from the earth. 109:16 Because he remembered not to shew mercy, but persecuted the needy and poor man, and that to slay him that was pricked in the heart. (LXX)</p>

<p>Tehillim / Psalms 109 109:16 Because he did not remember to show lovingkindness, But persecuted the afflicted and needy man, And the despondent in heart, to put them to death. 109:17 He also loved cursing, so it came to him; And he did not delight in blessing, so it was far from him. 109:18 But he clothed himself with cursing as with his garment, And it entered into his body like water And like oil into his bones. 109:19 Let it be to him as a garment with which he covers himself, And for a belt with which he constantly girds himself. 109:20 Let this be the reward of my accusers from the Lord, And of those who speak evil against my soul. 109:21 But You, O God, the Lord, deal kindly with me for Your name's sake; Because Your lovingkindness is good, deliver me; 109:22 For I am afflicted and needy, And my heart is wounded within me. 109:23 I am passing like a shadow when it lengthens; I am shaken off like the locust. 109:24 My knees are weak from fasting, And my flesh has grown lean, without fatness. 109:25 I also have become a reproach to them; When they see me, they wag their head. 109:26 Help me, O Lord my God; Save me according to Your lovingkindness. 109:27 And let them know that this is Your hand; You, Lord, have done it. 109:28 Let them curse, but You bless; When they arise, they shall be ashamed, But Your servant shall be glad. 109:29 Let my accusers be clothed with dishonor, And let them cover themselves with their own shame as with a robe. 109:30 With my mouth I will give thanks abundantly to the Lord; And in the midst of many I will praise Him. 109:31 For He stands at the right hand of the needy, To save him from those who judge his soul. (NASB)</p>	<p>Toviyah / Psalms 109 109:18 And he wore cursing like a garment, and it entered his body like water, and was like oil to his limbs. 109:19 May it be to him like a garment, let him be wrapped in it; may he gird himself with it as a perpetual belt. 109:20 This is the deed of those who oppose me from [following] the Lord, and of those who speak evil to my soul. 109:21 And you, O God, the Lord, deal with me for your name's sake; deliver me according to your goodness and kindness. 109:22 For I am poor and needy, and my heart is quiet within me. 109:23 I am finished, like a shadow when it lengthens; I have wandered like a locust. 109:24 My knees stumble from fasting; my flesh is lean, and no longer fat. 109:25 And I have become a disgrace to them; they will see me, they will shake their heads. 109:26 Help me, O Lord, my God; redeem me according to your kindness. 109:27 And they will know that this plague, you, O Lord, have done it. 109:28 They will curse, but you will bless; they will arise and be disappointed, but your servant will rejoice. 109:29 Those who oppose me will be clothed in shame, and their infamy will cover them like a cloak. 109:30 I will thank the Lord greatly with my mouth, and I will praise him in the midst of the sages. 109:31 For he will stand at the right hand of the needy, to redeem from the discords of his soul. (EMC)</p>	<p>Psalmoi / Psalms 109 109:17 He loved cursing also, and it shall come upon him; and he took not pleasure in blessing, so it shall be removed far from him. 109:18 Yea, he put on cursing as a garment, and it is come as water into his bowels, and as oil into his bones. 109:19 Let it be to him as a garment which he puts on, and as a girdle with which he girds himself continually. 109:20 This is the dealing of the Lord with those who falsely accuse me, and of them that speak evil against my soul. 109:21 But thou, O Lord, Lord, deal mercifully with me, for thy name's sake: for thy mercy is good. 109:22 Deliver me, for I am poor and needy; and my heart is troubled within me. 109:23 I am removed as a shadow in its going down: I am tossed up and down like locusts. 109:24 My knees are weakened through fasting, and my flesh is changed by reason of the want of oil. 109:25 I became also a reproach to them: when they saw me they shook their heads. 109:26 Help me, O Lord my God; and save me according to thy mercy. 109:27 And let them know that this is thy hand; and that thou, Lord, hast wrought it. 109:28 Let them curse, but thou shalt bless: let them that rise up against me be ashamed, but let thy servant rejoice. 109:29 Let those that falsely accuse me be clothed with shame, and let them cover themselves with their shame as with a mantle. 109:30 I will give thanks to the Lord abundantly with my mouth; and in the midst of many I will praise him. 109:31 For he stood on the right hand of the poor, to save me from them that persecute my soul. (LXX)</p>
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In this week's study from *Tehillim / Psalms 108:1-13*, the Psalm opens saying, אֵל לִמְנַצֵּחַ לְדָוִד מְזִמּוֹר 109:1 O God of my praise, Do not be silent! 109:2 For they have opened the wicked and deceitful mouth against me; They have spoken against me with a lying tongue. (NASB) The enemy seeks to destroy using false information. The Apostle warned of this according to *Romans 16:17-20*.

Romans 16:17-20

16:17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. 16:18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting. 16:19 For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good and innocent in what is evil. 16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you. (NASB)

Paul says we are to “keep an eye on those who cause dissensions” (Romans 16:17). This sounds similar to the concept of “divide and conquer,” one of the fundamental tenants of those aligned with falsehood. The psalmist speaks of giving praises unto the Lord, whereas the wicked cause divisive language to be said about God’s people. In Romans and elsewhere in Paul’s teaching, strife is condemned, whereas for the behavior of God’s people unity is to be upheld. This unity is the dividing wall that Paul spoke of that had been torn down according to *Ephesians 2:8-19*.

Ephesians 2:8-19

2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 2:9 not as a result of works, so that no one may boast. 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them. 2:11 Therefore remember that formerly you, the Gentiles in the flesh, who are called ‘Uncircumcision’ by the so-called ‘Circumcision,’ which is performed in the flesh by human hands 2:12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 2:13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 2:14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, 2:15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, 2:16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 2:17 And He came and preached peace to you who were far away, and peace to those who were near; 2:18 for through Him we both have our access in one Spirit to the Father. 2:19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, (NASB)

The key phrase from Paul’s words is “the Law of commandments contained in ordinances” in the sense that by the commandment Israel was told to not live as the nations do, where an “ordinance” is “a piece of legislation enacted by a municipal authority.” The point was due to the nations serving their own gods, Israel was to distance themselves for the purpose of not taking upon themselves the manner in which the nations served their gods, to take these things and use them in the service of the Lord God of Israel (see *Devarim / Deuteronomy 8*). As a result, legislation was enacted in Jewish Halachah to distance the non-Jewish person from Israel. This had the effect of preserving the Jewish identity, but more importantly, of obedience to the Torah command. By faith in Yeshua the Messiah, the heart of the non-Jewish person is changed, and such a person begins to live their lives for the God of Israel and learn to live according to the commands. It is within this context that this wall of division was taken down by the way the Lord interacts in the hearts of the non-Jewish person. This is the way in which Paul has sought to demonstrate the unity which Jews and Gentiles experience in the Messiah (Christ). Paul was not advocating the abolition of the Torah commands. According to *Romans 14 and 15*, Paul had forbidden debate and tension which can arise out of differing Halachic views, especially in the case of the non-Jewish person entering into the faith and becoming overwhelmed with all of the Halachah in regards to the Torah. The Deceiver (Satan) seeks to further his cause

by taking away from God's Word and saying that a portion of God's word is irrelevant for our lives today. The deceiver does so by adding fuel to the flames of friction and discord as the psalmist states *109:2 For they have opened the wicked and deceitful mouth against me; They have spoken against me with a lying tongue. (NASB).*

David continues in his psalm saying, תַּחַת-אַהֲבָתִי יִשְׁטְנוּנִי וְאֲנִי ה' תַּחַת-אַהֲבָתִי : 109:3 They have also surrounded me with words of hatred, And fought against me without cause. 109:4 In return for my love they act as my accusers; But I am in prayer. 109:5 Thus they have repaid me evil for good And hatred for my love. (NASB) Here David speaks of being surrounded by people who hate him and fight against him without a cause. Why do you think they hate him so much? Could it be because of his undevoted attention to God's Word, speaking of the truth and life that is found in His word? Teachers who depart from the truth engage in speculation and argumentation which results in strife and friction in a similar way in which we read here in the psalm. Paul wrote to Timothy saying the following, "If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain." (1 Timothy 6:3-5) Paul also taught that truth in doctrine is essential for our growth. He said in 1 Timothy 4:6-7 "If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. But reject profane and old wives' fables, and exercise yourself toward godliness." (NASB) Paul also wrote saying in 2 Timothy 4:3 "For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables." (NASB) Paul also taught the Romans that we should beware of false doctrine saying in Romans 16:17-18, "Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple." (NASB) Note how these kinds of people are not always readily apparent as David said in his Psalm, "109:3 They have also surrounded me with words of hatred, And fought against me without cause. 109:4 In return for my love..." Here Paul writes that some come with smooth words and flattering speech in order to deceive the hearts of those who do not have understanding. Concerning this word "doctrine," one of the significant issues related to this is found in the underlying theologies that one's faith is based upon. There tends to be a misuse of the word "doctrine" today in the sense that a new doctrine is being taught (i.e. hypergrace movement). Many preachers have not taken the time to examine the Scriptures at a depth in which they should, but having a superficial understanding choose to teach the doctrines and underlying theologies of the college they attended during seminary. In addition, some make the mistake of teaching long before they are ready to do so. The Lord knows the heart of the individual, and it might be that there is no devious or deceptive motivation in the hearts of some who are involved in the hypergrace movement where one may simply be truly deceived and unaware of the faultiness of their doctrine. The point is we need to be aware of the truth of the Scriptures and sensitive in the spirit to in order to discern the devious person. What David describes in his Psalm are those who are devious and maliciously seek to be harmful and destroy. This is the definition of a false doctrine. A parallel text may be found in Revelation 2:14-15 which says, 2:14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit acts of immorality. 2:15 'So you also have some who in the same way hold the teaching of the Nicolaitans. (NASB) This was a letter sent by way of the angel of the church in Pergamos. Note the doctrine of the Nicolaitans is the leaders suppressing the people, and keeping them from following the Messiah in His ways, because the ministers place themselves in between the Messiah and the people stating the people must believe their doctrine. The word Nicolaitan (Νικολαϊτῶν) means "victor over the people" the Greek word "nikee" means "victor;" and the word "laos," means the people or the lay members. Put these two words together

and you have Nicolaitanes. Also notice in verse 2:16 God states He would come and fight this Church that disobeyed Him where the angel writes “*Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.*” What we find here is a prophetic biblical record of a doctrine called the “*doctrine of the Nicolaitans,*” a doctrine that God hates proving the existence of the concept of “*false doctrine.*” If there is false doctrine, then there must be truth that stands in opposition to what is false. Paul wrote the following in *Ephesians 4:14-15*, saying, *4:14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 4:15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, (NASB)* Paul speaks of spending time in the Word of God and growing up to become like the Messiah. What was the Messiah like? He was selfless, compassionate, laid his life down for others, walked in the ways of the Father in heaven, lived in righteousness, holiness, justice, and truth. No lie was found in him, and he spoke the truth of God’s Word, teaching the Torah to all peoples.

David continues in his psalm saying the following in regards to the wicked man who promotes false doctrine:

Masoretic Text

Tehillim / Psalms 109:8-19

109:8 Let his days be few; Let another take his office. 109:9 Let his children be fatherless And his wife a widow. 109:10 Let his children wander about and beg; And let them seek sustenance far from their ruined homes. 109:11 Let the creditor seize all that he has, And let strangers plunder the product of his labor. 109:12 Let there be none to extend lovingkindness to him, Nor any to be gracious to his fatherless children. 109:13 Let his posterity be cut off; In a following generation let their name be blotted out. 109:14 Let the iniquity of his fathers be remembered before the Lord, And do not let the sin of his mother be blotted out. 109:15 Let them be before the Lord continually, That He may cut off their memory from the earth; 109:16 Because he did not remember to show lovingkindness, But persecuted the afflicted and needy man, And the despondent in heart, to put them to death. 109:17 He also loved cursing, so it came to him; And he did not delight in blessing, so it was far from him. 109:18 But he clothed himself with cursing as with his garment, And it entered into his body like water And like oil into his bones. 109:19 Let it be to him as a garment with which he covers himself, And for a belt with which he constantly girds himself. (NASB)

Targum Translation

Toviya / Psalms 109:8-19

109:8 May his days be few, may another inherit the number of his years. 109:9 May his sons be orphans, and his wife a widow. 109:10 And may his sons yet wander, and beg, and seek what has become their wasteland. 109:11 May the creditor gather up all that is his, and may strangers plunder his toil. 109:12 May he have none to extend kindness, and may he have none to pity his orphans. 109:13 May his end be destruction; may their name be effaced in the next generation. 109:14 May the iniquity of his fathers be remembered in the presence of the Lord; and may his mother’s guilt not be effaced. 109:15 May they be facing the decree of the Lord always; and may their memory perish from the earth. 109:16 Because he did not remember to do good, and persecutes the poor and needy man, and the lowly of heart, to be slain. 109:17 And he loves cursing, and it came to him; and he took no pleasure in blessing, and it was far from him. 109:18 And he wore cursing like a garment, and it entered his body like water, and was like oil to his limbs. 109:19 May it be to him like a garment, let him be wrapped in it; may he gird himself with it as a perpetual belt. (EMC)

David speaks of the wicked man, that his prayer would become sin (109:7), and says 109:9 *Let his children be fatherless And his wife a widow.* (NASB), where his children will wander about and beg (109:10). He goes on to speak of the man seeing financial ruin (109:11), and none of God's lovingkindness (mercy, Chesed) would be given to him (109:12). He speaks of the reversal of blessing, (109:13) and he says 109:14 *Let the iniquity of his fathers be remembered before the Lord, And do not let the sin of his mother be blotted out.* (NASB) Their iniquity is so great, David speaks of their memory being cut off forever (109:15), and the reason being, he persecuted the needy (109:16), even putting them to death. He loved cursing, (109:17) he did not delight in blessing, in fact, he clothed himself in cursing. (109:18) Do you know anyone that does or behaves like this? Mishley / Proverbs 15:9 states, **ט תוֹעֵבֹת יְהוָה דְרֹךְ רָשָׁע וּמְרִידָה צְדָקָה יֶאֱהָב:** 15:9 *The way of the wicked is an abomination to the LORD, But He loves one who pursues righteousness.* (NASB) Notice how the Lord hates the way of the wicked, but the one who pursues righteousness He loves. David wrote in the Psalms saying, "Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD knows the way of the righteous, but the way of the wicked will perish." (Tehillim / Psalm 1:5-6) The way of the wicked will cause him to not stand before the Lord, just as the psalmist is saying according to Tehillim / Psalms 109:8-19. The point is made when David said, how blessed is the man who delights in and meditates on the Law of the Lord (Tehillim / Psalm 1:2). The most significant blessings that come from spending time and meditating upon God's Word is personal growth in knowledge of Him and His ways and then applying His word to our lives. It is in His word that He draws us to Himself to walk in His ways. The pursuit and practical application of righteousness is the accrediting of righteousness by our faith to draw our lives in parallel to His Words. Our faith in Yeshua the Messiah brings a spiritual righteousness before the God of Israel, our pursuit of righteousness in this life brings with it the practical aspect of our faith which fuels the increasing delight in God's Word for those who trust in Him. Delighting in the Torah as David says will give us strength to obey Him and resist the lure of the counsel of the wicked, the way of the sinner, and the seat of scoffers (Tehillim / Psalms 1:1). In addition, taking delight in the Torah will also bring prosperity, a life of fruitfulness in season that bears forth the fruit of the glory of God and of eternal reward for those who by our lives are influenced by the gospel. Studying the first four books of the Apostolic Writings, and of the epistles of Paul and the disciples, it becomes obvious the gospel message is in the ability of the Messiah to empower us to overcome sin in this world, essentially, he enables us to walk in God's WAYS, the Torah is the gospel message which is coupled to the Messiah. The reason being, for those who delight in God's law recognize their short comings and the need for a redeemer Messiah. The wicked on the other hand are not like this, they do not find enjoyment in the Torah, nor allow themselves to be nourished by it. They are dry, useless, and like chaff that are tossed about and carried away by the wind. Fear lays ahold of them, they become faint of heart and flee, and they are covered with eternal contempt. Note the contrast in Tehillim / Psalms 1 of the standing tree that flourishes in righteousness as opposed to the lifeless chaff of wickedness which is driven away by the wind. The Lord is always attentive to the way of the righteous and preserves them. Note also how the way of the righteous is hidden from those in the world. This is why Paul says what he does to Timothy in 2 Timothy 2:19, "Let everyone who names the name of the Lord depart from iniquity." (NASB) The wicked will be driven away like chaff, just as the psalm states, 109:13 *Let his posterity be cut off; In a following generation let their name be blotted out.* 109:14 *Let the iniquity of his fathers be remembered before the Lord, And do not let the sin of his mother be blotted out.* (NASB) Where the iniquity of his fathers would lead to him having never been born, or to that of being cut off and not to be remembered again because of his sin. Ezekiel speaks of these things according to Ezekiel 33:9-17.

Ezekiel 33:9-17

33:9 *'But if you on your part warn a wicked man to turn from his way and he does not turn from his way, he will die in his iniquity, but you have delivered your life.* 33:10 *'Now as for you, son of man, say to the house of Israel, 'Thus you have spoken, saying, 'Surely our transgressions and our sins are upon us, and we are rotting away in them; how then can we survive?''* 33:11 *'Say to them, 'As I live!' declares the Lord God, 'I take no pleasure in the*

death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?’ 33:12 ‘And you, son of man, say to your fellow citizens, ‘The righteousness of a righteous man will not deliver him in the day of his transgression, and as for the wickedness of the wicked, he will not stumble because of it in the day when he turns from his wickedness; whereas a righteous man will not be able to live by his righteousness on the day when he commits sin.’ 33:13 ‘When I say to the righteous he will surely live, and he so trusts in his righteousness that he commits iniquity, none of his righteous deeds will be remembered; but in that same iniquity of his which he has committed he will die. 33:14 ‘But when I say to the wicked, ‘You will surely die,’ and he turns from his sin and practices justice and righteousness, 33:15 if a wicked man restores a pledge, pays back what he has taken by robbery, walks by the statutes which ensure life without committing iniquity, he shall surely live; he shall not die. 33:16 ‘None of his sins that he has committed will be remembered against him. He has practiced justice and righteousness; he shall surely live. 33:17 ‘Yet your fellow citizens say, ‘The way of the Lord is not right,’ when it is their own way that is not right. (NASB)

Not only will the wicked be driven away like chaff, but their way will be utterly destroyed, as well. Ezekiel states, 33:17 ‘Yet your fellow citizens say, ‘The way of the Lord is not right,’ when it is their own way that is not right. (NASB) where the unrighteous do not see the error of their ways but literally believe the way of the God of Israel is not right. Note that the Lord says, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die? (Ezekiel 33:11). This is summed up in the verse from the Apostolic Writings which states, “For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish, but have eternal life.” (John 3:16)

David concludes his psalm saying the following:

Masoretic Text

Tehillim / Psalms 109:20-31

109:20 Let this be the reward of my accusers from the Lord, And of those who speak evil against my soul. 109:21 But You, O God, the Lord, deal kindly with me for Your name’s sake; Because Your lovingkindness is good, deliver me; 109:22 For I am afflicted and needy, And my heart is wounded within me. 109:23 I am passing like a shadow when it lengthens; I am shaken off like the locust. 109:24 My knees are weak from fasting, And my flesh has grown lean, without fatness. 109:25 I also have become a reproach to them; When they see me, they wag their head. 109:26 Help me, O Lord my God; Save me according to Your lovingkindness. 109:27 And let them know that this is Your hand; You, Lord, have done it. 109:28 Let them curse, but You bless; When they arise, they shall be ashamed, But Your servant shall be glad. 109:29 Let my accusers be clothed with dishonor, And let them cover themselves with their own shame as with a robe. 109:30 With my mouth I will give thanks abundantly to the Lord; And in the midst of many I will praise Him. 109:31 For He stands at the right hand of the needy, To save him from those who judge his soul. (NASB)

Aramaic Targum

Tovia / Psalms 109:20-31

109:20 This is the deed of those who oppose me from [following] the Lord, and of those who speak evil to my soul. 109:21 And you, O God, the Lord, deal with me for your name’s sake; deliver me according to your goodness and kindness. 109:22 For I am poor and needy, and my heart is quiet within me. 109:23 I am finished, like a shadow when it lengthens; I have

wandered like a locust. 109:24 My knees stumble from fasting; my flesh is lean, and no longer fat. 109:25 And I have become a disgrace to them; they will see me, they will shake their heads. 109:26 Help me, O Lord, my God; redeem me according to your kindness. 109:27 And they will know that this plague, you, O Lord, have done it. 109:28 They will curse, but you will bless; they will arise and be disappointed, but your servant will rejoice. 109:29 Those who oppose me will be clothed in shame, and their infamy will cover them like a cloak. 109:30 I will thank the Lord greatly with my mouth, and I will praise him in the midst of the sages. 109:31 For he will stand at the right hand of the needy, to redeem from the discords of his soul. (EMC)

David says, 109:20 Let this be the reward of my accusers from the Lord, And of those who speak evil against my soul. 109:21 But You, O God, the Lord, deal kindly with me for Your name's sake; Because Your lovingkindness is good, deliver me; (NASB) This is the reward for the wicked, of their conduct, how they use their hands to commit crimes against man and against God. The manner in which they live is put forth as a part of the whole man, to be repaid justly for his crimes. This is the principle on which the Lord God rules over this world. The basic conclusion is that for those who obey the Lord and His commands, for those who seek to do the will of God and see His righteousness, the Lord will deal compassionately with His people, and great is his mercy (109:21). David calls out to the salvation of God כו עֲזַרְנִי יְהוָה אֱלֹהֵי הוֹשִׁיעֵנִי 109:26 Help me, O Lord my God; Save me according to Your lovingkindness. (NASB) That one day all will know it is the Lord who saves, and it is in Him that we find satisfaction. This is the point and purpose of His having sent the Messiah Yeshua, so that when we stand before him we will not be ashamed, but will stand victorious. The unrighteous however David says, 109:29 Let my accusers be clothed with dishonor; And let them cover themselves with their own shame as with a robe. (NASB) The unrighteous have no hope. We on the other hand are able to say, ל אֹדָה יְהוָה מֵאֵד בְּפִי וּבִתְוֹךְ רַבִּים אֶהְלֶנּוּ: לא כִּי-יַעֲמֵד לִימִין אֶבְיוֹן הָהוֹשִׁיעַ 109:30 With my mouth I will give thanks abundantly to the Lord; And in the midst of many I will praise Him. 109:31 For He stands at the right hand of the needy, To save him from those who judge his soul. (NASB) The reason we are able to give our praises unto the Lord is by what David speaks of, the mercy of the Lord to save his people, especially those who are in great suffering and need. Let's Pray!

Heavenly Father,

Lord great is Your mercy, lovingkindness, and grace to save us from not only our enemies, but also from ourselves. Lord help us to seek and to serve You all the days of our lives. We recognize the weaknesses in our strength and resolve to serve you and to do what is expected, to be humble and pray and remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, and to have faith in Yeshua Your Messiah, 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