

ספר תהילים קא | Tehillim / Psalms 111

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Paul's Argument for Gentile Inclusion

א הללויה | אוֹדָה יְהוָה | In this week's study from *Tehillim / Psalms 111:1-10*, the Psalm opens saying, *111:1 Praise the Lord! I will give thanks to the Lord with all my heart, In the company of the upright and in the assembly. (NASB)* How joyful and significant is dwelling in the company of the upright? Why does David say “in the company of the upright” and “in the assembly?” What is the difference between the upright and the assembly? He continues saying, *ב גדלים מעשי יהוה דרושים*, *111:2 Great are the works of the Lord; They are studied by all who delight in them. 111:3 Splendid and majestic is His work, And His righteousness endures forever. 111:4 He has made His wonders to be remembered; The Lord is gracious and compassionate. (NASB)* In the Lord's wonders, what is David focusing upon here? David is not focusing upon the sign or the wonder of God, he is focusing upon the gracious compassion of God to forgive sin and bless His people. David says the blessing comes in the form of, *ה טרף נתן ליראיו יזכר*, *111:5 He has given food to those who fear Him; He will remember His covenant forever. 111:6 He has made known to His people the power of His works, In giving them the heritage of the nations. (NASB)* The food on our tables, the cloths on our back, the roof over our head, these are given as a blessing. If you have these things, know for certain the Lord “has” blessed you greatly. There are many today who do not have these things. These things are coupled to, *111:7 The works of His hands are truth and justice; All His precepts are sure. 111:8 They are upheld forever and ever; They are performed in truth and uprightness. (NASB)* The Lord blesses in truth and justice. What does this mean? Can one live in sin and expect God's blessing claiming to believe in Yeshua (Jesus) as their messiah? The Psalm concludes saying, *ז מעשי ידיו אמת ומשפט נאמנים כל-פקודיו: ח סמוכים לעד לעולם עשויים*, *באמת וישר: ט פדות | שלח לעמו צנה לעולם בריתו קדוש ונורא שמו: י ראשית חקמה | יראת יהוה שכל טוב*, *111:9 He has sent redemption to His people; He has ordained His covenant forever; Holy and awesome is His name. 111:10 The fear of the Lord is the beginning of wisdom; A good understanding have all those who do His commandments; His praise endures forever. (NASB)* The Lord sent His redemption that is part of the covenant relationship.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק קא	ספר טוביה פרק קא				
א הללויה אוֹדָה יְהוָה בְּכָל-לֵב בב פְּסוּד יִשְׁרִים וְעֵדָה: ב גדלים מעשי יהוה דרושים לְכָל-הַפְּצִיָּהֶם: ג הוֹד-וְהִדָּר פִּעְלוֹ וְצִדְקָתוֹ עֲמֶדֶת לְעַד: ד יִזְכַּר עֲשֵׂה לְנַפְלְאוֹתָיו חֲנוּן וְרַחוּם יְהוָה:	א הללויה אשבח קדם יהוה בכל לבא ברזון דתריציא וכנישתא: ב רברבין עובדיא דיהוה מתב- עין לכל דצביין להון: ג שבחא ושבהורא עובדיה וזכותיה קיימא לעלמין: ד דכרן טב עבד לפר- שותיה חנינא ורחמנא יהוה:	ΨΑΛΜΟΙ 111 111:1 αλληλουια εξομολογήσομαι σοι κύριε ἐν ὄλη καρδιά μου ἐν βουλή εὐθείων καὶ συναγωγῇ 111:2 μεγάλα τὰ ἔργα κυρίου ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ 111:3 ἐξομολόγησις καὶ μεγαλοπρέπεια τὸ ἔργον αὐτοῦ καὶ ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος 111:4 μνεῖαν ἐποίησατο τῶν θαυμασίων αὐτοῦ ἐλεήμων καὶ οἰκτίρμων ὁ κύριος			

<p>ה טָרַף נָתַן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ: וּפֶחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ לְתַת לָהֶם נִחְלַת גּוֹיִם: ז מַעֲשֵׂי יָדָיו אָמַת וּמִשְׁפָּט גְּאֻמָּנִים כָּל- פְּקוּדָיו: ח סְמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִם בְּאֶמֶת וַיִּשֶׁר: ט פְּדוּת שְׁלַח לְעַמּוֹ צְנָה לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְנוֹרָא שְׁמוֹ: י רֵאשִׁית קְכָמָה יִרְאֵת יְהוָה שְׂכָל טוֹב לְכָל-עֲשִׂיָהֶם תְּהַלְתּוּ עֲמֻדָת לְעַד:</p>	<p>ה מזונא יהב לדחלוי ידכיר לעלם קיימיה: ו חיל עובדוי חוי תני לעמיה למתן להון אחסנת עממיה: ז עובדי ידוי קושטא ודינא מהימנין כל פיקור- דוי: ח סמוכין לעלמי עלמא מיתע- בדין בקושטא ותירוצא: ט פורקנא שלח לעמיה פקיד לעלם קיימיה קדי- שא ודחילא שמיה: י שירוי חוכמתא \דחלתא דיהוה למדחל קדם ייי סכלא שכלתנו טבא לכל עובדיהון תושבח- תיה קיימא לעלמין:</p>	<p>111:5 τροφήν ἔδωκεν τοῖς φοβουμένοις αὐτόν μνησθήσεται εἰς τὸν αἰῶνα διαθήκης αὐτοῦ 111:6 ἰσχὺν ἔργων αὐτοῦ ἀνήγγειλεν τῷ λαῷ αὐτοῦ τοῦ δοῦναι αὐτοῖς κληρονομίαν ἔθνων 111:7 ἔργα χειρῶν αὐτοῦ ἀλήθεια καὶ κρίσις πιστᾶι πᾶσαι αἱ ἐντολαὶ αὐτοῦ 111:8 ἐστηριγμένοι εἰς τὸν αἰῶνα τοῦ αἰῶνος πεπονημένοι ἐν ἀληθείᾳ καὶ εὐθύτητι 111:9 λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ ἐνετείλατο εἰς τὸν αἰῶνα διαθήκην αὐτοῦ ἅγιον καὶ φοβερὸν τὸ ὄνομα αὐτοῦ 111:10 ἀρχὴ σοφίας φόβος κυρίου σύνεσις ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν ἢ αἴνεσις αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος</p>
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<p>Tehillim Psalms 111 111:1 Praise the Lord! I will give thanks to the Lord with all my heart, In the company of the upright and in the assembly. 111:2 Great are the works of the Lord; They are studied by all who delight in them. 111:3 Splendid and majestic is His work, And His righteousness endures forever. 111:4 He has made His wonders to be remembered; The Lord is gracious and compassionate. 111:5 He has given food to those who fear Him; He will remember His covenant forever. 111:6 He has made known to His people the power of His works, In giving them the heritage of the nations. 111:7 The works of His hands are truth and justice; All His precepts are sure. 111:8 They are upheld forever and ever; They are performed in truth and uprightness. 111:9 He has sent redemption to His people; He has ordained His covenant forever; Holy and awesome is His name. 111:10 The fear of the Lord is the beginning of wisdom; A good understanding have all those who do His commandments; His praise endures forever. (NASB)</p>	<p>Toviyah Psalms 111 111:1 Hallelujah! I will sing praise in the presence of the Lord with all my heart in the secret of the upright and the assembly. 111:2 The deeds of the Lord are great; they are sought for by all who desire them. 111:3 His work is praise and glory, and his merit endures for ever. 111:4 He made a good memorial for his wonders; the Lord is gracious and merciful. 111:5 He gave food to those who fear him; he will remember his covenant forever. 111:6 The might of his deeds he told to his people, to give them the inheritance of the Gentiles. 111:7 The works of his hands are truth and justice; all his commands are faithful. 111:8 They are reliable for ever and ever; they are done in truth and uprightness. 111:9 He sent redemption to his people; he commanded his covenant for ever; his name is holy and awesome. 111:10 The beginning of wisdom is fear of the Lord, good understanding to all who do them; his praise endures forever. (EMC)</p>	<p>Psalmoi Psalms 111 Alleluia. 111:1 I will give thee thanks, O Lord, with my whole heart, in the council of the upright, and in the congregation. 111:2 The works of the Lord are great, sought out according to all his will. 111:3 His work is worthy of thanksgiving and honor: and his righteousness endures for ever and ever. 111:4 He has caused his wonderful works to be remembered: the Lord is merciful and compassionate. 111:5 He has given food to them that fear him: he will remember his covenant for ever. 111:6 He has declared to his people the power of his works, to give them the inheritance of the heathen. 111:7 The works of his hands are truth and judgment: all his commandments are sure: 111:8 established for ever and ever, done in truth and uprightness. 111:9 He sent redemption to his people: he commanded his covenant for ever: holy and fearful is his name. 111:10 The fear of the Lord is the beginning of wisdom, and all that act accordingly have a good understanding; his praise endures for ever and ever. (LXX)</p>
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In this week’s study from *Tehillim / Psalms 111:1-10*, the Psalm opens saying, א הלליה | אודה יהוה, 111:1 Praise the Lord! I will give thanks to the Lord with all my heart, In the company of the upright and in the assembly. (NASB) How joyful and significant is dwelling in the company of the upright? *Mishley / Proverbs 2:21* states “For the upright shall dwell in the land, and the perfect shall remain in it.” (NASB) which is similar to *Tehillim / Psalms 37:29* which states, “The righteous shall inherit the land, and dwell therein forever.” Based upon the covenant promises, the faithful will remain secure and peaceful dwelling in the land which the Lord had promised to His people (*Mishley / Proverbs 10:30*). According to the Scriptures, to dwell in the land was always put forward as the reward for obedience to God’s commandments (see *Shemot / Exodus 20:12, Vayikra / Leviticus 25:18 and 26:5*). This phrase conveyed to the Hebrew mind the idea of knowing the blessing of God in this life is to be at peace in the land that God

ב רברבין עובדיא דיהוה מתבעין לכל דצביין להון: ג שבחא ושבהורא עובדיה וזכותיה, Aramaic Targum states, *111:2 The deeds of the Lord are great; they are sought for by all who desire them. 111:3 His work is praise and glory, and his merit endures for ever. 111:4 He made a good memorial for his wonders; the Lord is gracious and merciful. (EMC)* In the Lord's wonders, what is David focusing upon here? David is not focusing upon the sign or the wonder of God, he is focusing upon the gracious compassion of God to forgive sin and bless His people. Yeshua said in *John 4:48* "Unless you see signs and wonders you will not believe." In *John 4*, Yeshua healed the son of an official. John tells us that this man asked Yeshua to follow him to where his son was because he was sick and wanted Yeshua to heal him. Yeshua responded with *John 4:48*. His rebuke was for the crowd that followed. The only reason they followed was to see the signs and wonders of healing. Yeshua healed the son without touching him and the official believed him. This in stark contrast to the multitudes who followed him desiring to see over and over again the miraculous signs and wonders. In *John 6* Yeshua directly rebukes the crowd for seeking and demanding the signs and wonders. Spurgeon's commentary on this verse said that "A craving after marvels was a symptom of the sickly state of men's minds in our Lord's day; they refused solid nourishment, and pined after mere wonder. The gospel which they so greatly needed they would not have; the miracles which Jesus did not always choose to give they eagerly demanded. Many nowadays must see signs and wonders, or they will not believe." It is not a person of faith that demands to be shown a miracle. Based upon Scripture, doing such demonstrates one's spiritual immaturity and lack of faith. Yet there are whole churches and ecclesiastical movements that exist for the sole purpose of focusing upon asking for, praying for, and seeking the miraculous. This is not to say that we are not to do such things, to seek the Lord for healing or a miraculous move in our lives, but this should not be our focus. We are to focus upon our relationship with the Lord and with others. The most important part of who we are as God's people is to draw near to Him, to seek His righteousness, holiness, justice, and truth, and to lean on Him for guidance in life. I have been in prayer groups, where the leader many times opened up with a request for the Lord to work miraculously in healings and tongues in the church. Rather than to their credit, this fixation is to their reproach; the same reproach of the multitudes in *John 6* who were rebuked by Yeshua from wanting bread rather than Gospel. Yeshua said the following to his disciples.

Mark 16:16-20

16:16 'He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. 16:17 'These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 16:18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover.' 16:19 So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. 16:20 And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation. (NASB)

Note how believing and being baptized are related to the salvation of the individual. Remember baptism is a reference to the Mikvah, which is a technical term for repentance. The concept of having faith (believing) and baptism (repentance) are related to drawing near to the Lord, seeking forgiveness of sins, and turning from the ways and lifestyle of sin. These things comes first in our lives as His children. In *Matthew 6:33* Yeshua said "But seek first his kingdom and his righteousness, and all these things will be given to you as well." Seeking the kingdom of God is not the seeking of the sign and wonder, or the miraculous. Seeking the kingdom of God and His righteousness is related to who we are as God's people, to live according to the commands, to take upon ourselves the testimonies of God, and to love one another, to help one another when he or she is in need. It is only when we step out in faith, to serve the Lord, and helping others will the Lord move powerfully in our lives. The disciples went out and preached the gospel message, which is

Yeshua as the Mashiach of the God of Israel, and to live our lives according to His word, according to the commands of God in His Torah.

Many contemporary Christians feel disconnected when considering the vibrant ministries of the prophets and apostles as described in the Tanach and the Apostolic Writings. The Tanach describes the Lord God taking the people of Israel through miraculous event after miraculous event. The important thing to note is these events occurred over the span of 1400 years until the time when Yeshua come upon the earth in the Apostolic Writings. Those who watched the ministry of Yeshua were seized with amazement at the miracles he performed (*Luke 5:25*), and the apostles in the early church regularly performed signs and wonders among the people (*Acts 5:12*). Today however, these miraculous events seem rare, at the very least, the feeling one gets is that there is something different about the way the Lord God worked in the Tanach and New Testament periods as compared to the way He works today. This raises a valid question: “*Why don't we experience the miracles today like we read about in the Bible?*” The reason is due to the theologies that are being taught that do not lead one to seek the kingdom of God in the sense of taking upon the testimonies of God according to the commands. The point of the commands of God is to bring things out into the light, the inner rebelliousness to the Word of the Lord, the unwillingness to seek Him in His ways, and to be set free from bondage and the darkness that we have gotten ourselves into. The commands lead us not only to seek the Lord God our Father in heaven, but also to seeking Yeshua His Messiah. The commands reveal the secret and hidden intentions of our hearts. This is what the author of the book of Hebrews meant in Hebrews chapter 4. Hidden shame due to horrific sins that one has committed in secret or in public, the Lord never intended us to live in the shame of sin. This is the message of Yeshua, to deliver us from sin, and to empower us to overcome sin and to live in God's ways of righteousness and holiness. Shame is crippling, and we are not called to live in shame, He wants to set us free. If you are living in a secret sin and feel shameful about it, talk to the Lord about it, and then maybe even someone else in your life that you trust. I am not saying that one needs to post their current or past struggles for all to see shouting from the rooftops, but that we need to examine our hearts. It is these things that hold back the power of God in your life, and is the reason we do not see the Lord working the kinds of miracles that He did in the past. This should be our focus, and this speaks against the theologies which have crippled the church from since its inception following the death of the disciples.

David says the blessing comes in the form of, ה טַרְף נָתַן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ: ו פַּח מִעֲשָׂיו הִגִּיד
: *111:5 He has given food to those who fear Him; He will remember His covenant forever. 111:6 He has made known to His people the power of His works, In giving them the heritage of the nations. (NASB)* The food on our tables, the cloths on our back, the roof over our heads, these are given as a blessing from God. If you have these things, know for certain the Lord “has” blessed you greatly. Remember the Torah context of God's blessing according to *Devarim / Deuteronomy 8:1-20*.

Devarim / Deuteronomy 8:1-20

8:1 'All the commandments that I am commanding you today you shall be careful to do, that you may live and multiply, and go in and possess the land which the Lord swore to give to your forefathers. 8:2 'You shall remember all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. 8:3 'He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord. 8:4 'Your clothing did not wear out on you, nor did your foot swell these forty years. 8:5 'Thus you are to know in your heart that the Lord your God was disciplining you just as a man disciplines his son. 8:6 'Therefore, you shall keep the commandments of the Lord your God, to walk in His ways and to fear Him. 8:7 'For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; 8:8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; 8:9 a land where you will

eat food without scarcity, in which you will not lack anything; a land whose stones are iron, and out of whose hills you can dig copper. 8:10 'When you have eaten and are satisfied, you shall bless the Lord your God for the good land which He has given you. 8:11 'Beware that you do not forget the Lord your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; 8:12 otherwise, when you have eaten and are satisfied, and have built good houses and lived in them, 8:13 and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, 8:14 then your heart will become proud and you will forget the Lord your God who brought you out from the land of Egypt, out of the house of slavery. 8:15 'He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. 8:16 'In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. 8:17 'Otherwise, you may say in your heart, 'My power and the strength of my hand made me this wealth.' 8:18 'But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. 8:19 'It shall come about if you ever forget the Lord your God and go after other gods and serve them and worship them, I testify against you today that you will surely perish. 8:20 'Like the nations that the Lord makes to perish before you, so you shall perish; because you would not listen to the voice of the Lord your God. (NASB)

Note how taking possession of what the Lord has for us is dependent upon our obeying His commands. Our physical needs are designed for us to seek the Lord God of Israel. Moshe writes concerning the food and clothing and the knowing how the Lord disciplines His children, then proceeds to say, 8:6 *'Therefore, you shall keep the commandments of the Lord your God, to walk in His ways and to fear Him. (NASB)*. He also gives a warning to not forget the Lord to be disobedient when the blessing does come. The key verse is 8:18 *'But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day. (NASB)* The Lord provides us with what we need, and this perspective should not be forgotten. Forgetting, becoming lazy to continue in sin in unrepentance, leads to serving and worshiping the sinful way, just as Moshe writes, 8:19 *'It shall come about if you ever forget the Lord your God and go after other gods and serve them and worship them, I testify against you today that you will surely perish. 8:20 'Like the nations that the Lord makes to perish before you, so you shall perish; because you would not listen to the voice of the Lord your God. (NASB)* In context to what Moshe is writing in Parashat Ekev, this reminds us of the relationship of faith to the manner in which we serve the Lord as Paul wrote in *Romans 3:30-4:22*.

Romans 3:30-4:22

3:30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. 3:31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law. 4:1 What then shall we say that Abraham, our forefather according to the flesh, has found? 4:2 For if Abraham was justified by works, he has something to boast about, but not before God. 4:3 For what does the Scripture say? 'Abraham believed God, and it was credited to him as righteousness.' 4:4 Now to the one who works, his wage is not credited as a favor; but as what is due. 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, 4:6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: 4:7 'Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. 4:8 'Blessed is the man whose sin the Lord will not take into account.' 4:9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, 'Faith was credited to Abraham as righteousness.' 4:10 How then was it credited? While he was

circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; 4:11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, 4:12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised. 4:13 For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. 4:14 For if those who are of the Law are heirs, faith is made void and the promise is nullified; 4:15 for the Law brings about wrath, but where there is no law, there also is no violation. 4:16 For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, 4:17 (as it is written, 'A father of many nations have I made you') in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. 4:18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, 'So shall your descendants be.' 4:19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; 4:20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, 4:21 and being fully assured that what God had promised, He was able also to perform. 4:22 Therefore it was also credited to him as righteousness. (NASB)

While reading Romans, due to the church theologies that we have been taught over the centuries, it is difficult to understand how Paul's words are not in stark contradiction to the Torah. Paul writes of the ones to whom the Law was given and says, *3:30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. (NASB)* Note how he is writing, he says of the circumcision, God justifies "by faith" whereas for the circumcision God justifies "through faith." He writes this way in the sense that we establish God's Law (3:31) by the way that we live our lives. Notice how he is speaking of justification before God and of the commands of God. The Lord saves those who were not given the Law (the gentiles) in the same way that He saves those who were given the Law (Israel). The idea is that those who were given the promises to be heirs of the world, was not accomplished through the Law but through the righteousness of faith. He says the Law brings wrath, and for those who have faith, who repent, and turn from their sins seeking the Lord God of Israel receive mercy. Paul's argument is for the non-Jewish person (gentiles) to enter into the covenant relationship with God through faith, and beginning to live their lives by their new found faith. The proof text is from Parashat Lech Lecha, in the promise the Lord had given him, his bodying being dead (his and Sarah's bodies being old), it was not by the works of the flesh which caused their son to be born, but by a miracle of God. His faith was credited as righteousness, meaning that he kept the commands of God because of his faith and love of God. Now when thinking on all of these things, I have been told the following, "Thought should be given as to why non-Jews are so eager to observe a law never intended for them." This is an interesting and deeply theological statement. The idea that the Law was only given to Israel, and that Israel are the only ones who are responsible to keep the commandments is deeply rooted in the minds of Christians today. The point of the Torah, as Paul wrote, is *4:15 for the Law brings about wrath, but where there is no law, there also is no violation. (NASB)* He is not advocating that the Torah is done away with in the Messiah. He is speaking of the weakness of the body to keep the commands, just as is his example of Abraham and Sarah (*4:19 Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb*). The weakness of the body leads to death when keeping the commands because we always fall short and are weak, which is why Paul is emphasizing faith and righteousness. The point is that due to our sin, we are not to remain unfaithful, but to be built up in our faith to get back up and try again, to turn from our sins (Teshuvah / Repentance), and seek the mercy of God. The Apostolic Writings speak of the Lord sending

His Messiah Yeshua, because of that specific purpose, because of the mercy of God. Thus, Yeshua is the goal of the Torah, and therefore the bedrock of our faith. If we continue to study the book of Romans, Paul writes in *Romans 11*, clearly stating that non-Jews are grafted into the covenant, the olive tree, the remnant of Israel by their conversion from paganism, to faith in the God of Israel. Therefore, part of being Yeshua's disciple is following the Torah that God gave to Israel and recognizing that the Torah does not save, and never could. Thought should be given as to why Christians always miss this point over and over again. The reason being are the theologies that have been, are, and continue to be taught in churches today without a Torah centric understanding of First Century life. The whole point Paul is trying to make is in relation to the gentiles receiving the promises of God and how that is achieved in the Messiah Yeshua.

All of these things are coupled to, *111:7 The works of His hands are truth and justice; All His precepts are sure. 111:8 They are upheld forever and ever; They are performed in truth and uprightness. (NASB)* The Lord blesses in truth and justice. What does this mean? Can one live in sin and expect God's blessing claiming to believe in Yeshua (Jesus) as their messiah? The point is to not be deliberately sinning. But whenever we sin, we are deliberately sinning. This seems to be a problem, when sin, no matter what it is, is deliberate disobedience to the commands. The key is found in the idea of struggling with sin, to overcome, doing all that is possible to restrain and prevent sin in our lives, and to seek the Lord for help to overcome sin. This is a battle, the battle that Paul describes in *Romans 7*.

Romans 7:18-25

7:18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. 7:19 For the good that I want, I do not do, but I practice the very evil that I do not want. 7:20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. 7:21 I find then the principle that evil is present in me, the one who wants to do good. 7:22 For I joyfully concur with the law of God in the inner man, 7:23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. 7:24 Wretched man that I am! Who will set me free from the body of this death? 7:25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin. (NASB)

Paul describes the wretchedness of the body, and the blessedness of the spirit. He says that his inner man, his spirit, concurs with the Torah, but he sees something in his body that is at war with the spirit, making him a prisoner to sin. He concludes saying, *7:25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin. (NASB)* Paul speaks of the struggle one has with sin, and it is this struggle that marks the life of the one who is a child of God. This struggle is coupled to Teshuvah (Repentance) where once having sinned, we turn back to the Lord, seek His forgiveness turning from our sins returning to the fight for righteousness, holiness, justice, and truth.

The Psalm concludes saying, **ז מַעֲשֵׂי יְדֵיו אֲמֶת וּמִשְׁפָּט נְאֻמִּים כָּל-פְּקוּדָיו: ח סְמוּכִים לְעֵד לְעוֹלָם עֲשׂוּיִם, בְּאֲמֶת וַיִּשֶׁר: ט פְּדוּת | שְׁלַח לְעַמּוֹ צְנָה לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְנוֹרָא שְׁמוֹ: י רֵאשִׁית חֻמָּה | יְרֵאת יְהוָה שְׂכָל טוֹב** *111:9 He has sent redemption to His people; He has ordained His covenant forever; Holy and awesome is His name. 111:10 The fear of the Lord is the beginning of wisdom; A good understanding have all those who do His commandments; His praise endures forever. (NASB)* The Lord brought His redemption from bondage as we read according to the Torah making a covenant with His people in blood. Paul wrote that the body serves as the seat of death into which the soul sinks down into death through the power of sin. This body he is referring to is the literal body in which he considers is the principal instrument which sin uses to enslave and destroy the soul. The idea of being enslaved in the body is very Torah centric. The opening chapters to Sefer Vayikra (book of Leviticus) speak to the need for atonement when a sin is committed and the connection to the body in the sense of the shedding of blood and the death

of the animal. The entanglement of sin to the body as a form of bondage is the purpose for the Lord to send redemption to His people. The Lord does not want us to remain in bondage, but wants to set us free and to empower us to overcome sin in our lives. These things are why even in Paul's words to the Romans, we can agree with the Psalm which states, *111:10 The fear of the Lord is the beginning of wisdom; A good understanding have all those who do His commandments; His praise endures forever. (NASB)* Praise the Lord for His mercy and for His working in our lives to give us victory over sin. Let's Pray!

Heavenly Father,

Awesome, powerful, and mighty are Your works oh Lord. You are able to overcome all things, to save us from our enemies, and even to the deliverance from sin. 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