

## ספר תהילים קיט | Tehillim / Psalms 119

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### Do You Believe in Something that is Contrary to Scripture?

In this week's study from *Tehillim / Psalms 119:1-176*. *Tehillim / Psalm 119* shows us that the Word of God should take top priority in our lives and the importance of praise. Looking at the Masoretic Text, *Tehillim / Psalm 119* is divided in the sections based upon the 22 letters in the Hebrew alef-bet. The first eight verses are grouped under the letter א (alef) the next eight verses under the letter ב (bet), etc. The overall scheme found throughout *Tehillim / Psalms 119* seems to be determined mostly by the alef-bet organization of the text. Throughout *Tehillim / Psalms 119*, the word Torah (תורה) is used 25 times and is a reference to both the books of Moshe and to teaching or instruction. The basic conclusion is that the Torah is not just for academic interest, but for obedience. The word Testimonies (עֲדוּתָיו) is used 10 times meaning "to bear witness (testimonies)." This directs us to obey God's Word as bearing God's testimonies in our lives. The word Way (בְּדַרְכָּיו) is used 7 times referring to the way the Lord wants us to walk in His was as opposed to our own ways. (see *119:5, 26, 29, 59, 168*). The word Precepts (פְּקֻדָּיִךְ) is used 21 times meaning to inspect or enumerate directing us to pay particular attention to the instruction of the Lord as one who cares about the details. The word Statutes (חֻקֶיךָ) is used 22 times meaning to "the binding force and permanence of God's commands." The word Commandments (מִצְוֹתֶיךָ) is used 22 times meaning "the authority of God's Word" providing us with the written explanation of the righteousness of God for our lives. The word Judgments (מִשְׁפָּטַי) is used 23 times giving us the idea of justice as a part of the character of God and His people. The Lord will bring justice to our lives and repay those who hurt us. The Word (פְּדֻבְרֶךָ) is used 23 times and is a reference to the spoken word of God to His people. This word is derived from the verb "to say" and has the nuance of of the promises of God for His people. The word Faithfulness (אֱמֻנָתְךָ) is cited in *Tehillim / Psalms* as faithfulness (*119:90*), righteousness (*119:40*), and as name (*119:132*). Summarizing these terms in the Psalm speaks of God's authority, faithfulness, and love for His people. The reference to these words are not as a suggestion to live but that obedience to the Lord is not optional for us as believers. We study the Scriptures not simply for academic purposes, and we do not study to simply learn and follow what it says. We study the Scriptures in order to draw nearer to and seek the Lord God of Israel and His Messiah Yeshua. The word of God draws us to live a spiritual life (*John 3:5; James 1:18; 1 Peter 1:23*). The Word of God sustains us in this life, especially when our hearts grow cold due to living in this world. The Lord God of Israel is the author of life itself, His Word has life-giving power, both to bring the spiritually dead person to life and to renew the life of the faithful believer. These are the reason why we study God's Word each Day!

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
	<b>ספר תהלים פרק קיט</b>		<b>ספר טוביה פרק קיט</b>	<b>ΨΑΛΜΟΙ 119</b>	
	א אֲשֶׁר־י תְּמִימֵי-דָרְךָ הַהֲלֹכִים בְּ- תוֹרַת יְהוָה: ב אֲשֶׁר־י נִצְרֵי עֲדוּתוֹ בְּכָל-לֵב יִדְרָשׁוּהוּ: ג אַף לֹא-פָעִלוּ עוֹלָה בְּדַרְכָּיו הֲלָכוּ: ד אַתָּה צוֹיֵתָה פְּקֻדָּיִךְ לְשֹׁמֵר מֵאֵד:	א וביהון דשלימי אורחא דמהל- כין באוריתא דיהוה: ב טוביהון דנטרי סהידותיה בכל ליבא יתב- עון אולפניה: ג ברם לא עבדו שקרא באורחתיה תקניא הליכו: ד אנת פקידתא פיקודך למטר" למינטר לחדא:	ΨΑΛΜΟΙ 119 119:1 αλληλουια αλφ μακάριοι οί ἄμωμοι ἐν ὁδοῦ οἱ πορευόμενοι ἐν νόμῳ κυρίου 119:2 μακάριοι οἱ ἐξερευνῶντες τὰ μαρτύρια αὐτοῦ ἐν ὄλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν 119:3 οὐ γὰρ οἱ ἐργαζόμενοι τὴν ἀνομίαν ἐν ταῖς ὁδοῖς αὐτοῦ ἐπορεύθησαν 119:4 σὺ ἐνετείλω τὰς ἐντολάς σου φυλάξασθαι σφόδρα		

<p>ה אַחְלֵי יִפְנוּ דְרָכַי לְשֹׁמֵר חֻקֶיךָ:  ו אַז לֹא-אֲבוֹשׁ בְּהֵבִיטִי אֶל-כָּל-  מִצְוֹתֶיךָ: ז אֲוֹדֶךָ בִּישׁוֹר לִבְבִי בְּלִמְדֵי  מִשְׁפָּטֶי צְדָקָתְךָ: ח אֶת-חֻקֶיךָ אֲשַׁמֵּר  אֶל-תַּעֲזֹבֵנִי עַד-מָאֵד: ט בְּמָה יִזְ-  כָּה-נִעַר אֶת-אַרְחוֹ לְשֹׁמֵר כְּדָבָרְךָ:  י בְּכָל-לִבִּי דְרָשְׁתִּיךָ אֶל-תַּשְׁגִּיבֵנִי  מִמִּצְוֹתֶיךָ: יא בְּלִבִּי צָפַנְתִּי אִמְרֶיךָ  תָּה לְמַעַן לֹא אֶחְטֵא-לָךְ: יב בְּרוּךְ  אַתָּה יְהוָה לְמִדְּנֵי חֻקֶיךָ: יג בְּשִׁפְתַי  סִפְרָתִי כָל מִשְׁפָּטֶי-כִּפִּי: יד בְּדַרְבָּרְךָ  עֲדֹתֶיךָ שִׁשְׁתִּי כָּעַל כָּל-הוֹן: טו  בְּפִקְדֹתֶיךָ אֲשִׁיחָה וְאֲבִיטָה אֶרְחֹתֶיךָ:  טז בְּחֻקֶיךָ אֲשַׁמְעָשֶׂע לֹא אֲשַׁכַּח  דְּבָרְךָ: יז גָּמַל עַל-עַבְדֶּךָ אֲחִינָה  וְאֲשַׁמְרָה דְּבָרְךָ: יח גַּל-עֵינַי וְאֲבִי-  טָה נִפְלְאוֹת מִתּוֹרָתְךָ: יט גַּר אֲנֹכִי  כְּאֶרֶץ אֶל-תִּסְתַּר מִמֶּנִּי מִצְוֹתֶיךָ: כ  גָּרְסָה נַפְשִׁי לְתַאֲבָה אֶל-מִשְׁפָּטֶיךָ  בְּכָל-עֵת:</p>	<p>ה טב לי דתקנן אורחתי למטר  למנטר גזירתך: ו הידין אדין לא  אבהית באסתכלותי לכל פיקודך:  ז אודי קדמך בתריצות לבא במ-  לפי דיני זכוותך: ח ית גזירתך  אטר לא תשבוק יתי עד לחדא: ט  במא ידכי טליא ית אורחתי למי-  טר היך דברייד: י בכל לבי תב-  עית אולפנך לא תשלינני תטעי יתי  מפיקודיך: יא בליבי אשטישית  מימרך מן בגלל דלא אחוב קדמך:  יב בריך את יהוה אליך יתי גזי-  רתך: יג בסיפוותי אשתעיתי כל  דיני פומך: יד באורח סהידוותך  חדיתי כעלוי כל מזלא מולא: טו  בפיקודיך אמליל ואסתכל אורח-  תך: טז בגזירתך איתפרנק לא  אתנשי דבורך: יז שלים טב על  עבדך אחי ואטר דבריך: יח גלי  עיני ואסתכל פרישן מאוריתך:  יט דייר אנא בארעא לא תסליק  מיני פיקודיך: כ רגיגת נפשי לר-  גיגתא לפיקודיך בכל עידן:</p>	<p>119:5 ὄφελον κατευθυνθείησαν  αἱ ὁδοί μου τοῦ φυλάξασθαι τὰ  δικαιώματά σου 119:6 τότε οὐ μὴ  ἐπαισχυνθῶ ἐν τῷ με ἐπιβλέπειν  ἐπὶ πάσας τὰς ἐντολάς σου 119:7  ἐξομολογήσομαί σοι κύριε ἐν  εὐθύτητι καρδίας ἐν τῷ μεμαθηκέναι  με τὰ κρίματα τῆς δικαιοσύνης σου  119:8 τὰ δικαιώματά σου φυλάξω μὴ  με ἐγκαταλίπης ἕως σφόδρα 119:9  βῆθ ἐν τίνι κατορθώσει ὁ νεώτερος  τὴν ὁδὸν αὐτοῦ ἐν τῷ φυλάσσεσθαι  τοὺς λόγους σου 119:10 ἐν ὄλῃ καρδία  μου ἐξεζήτησά σε μὴ ἀπόση με ἀπὸ  τῶν ἐντολῶν σου 119:11 ἐν τῇ καρδία  μου ἔκρυσα τὰ λόγια σου ὅπως ἂν  μὴ ἀμάρτω σοι 119:12 εὐλογητὸς  εἶ κύριε δίδαξόν με τὰ δικαιώματά  σου 119:13 ἐν τοῖς χεῖλεσίν μου  ἐξηγγεῖλα πάντα τὰ κρίματα τοῦ  στόματός σου 119:14 ἐν τῇ ὁδῷ τῶν  μαρτυρίων σου ἐτέρφθην ὡς ἐπὶ  παντὶ πλούτῳ 119:15 ἐν ταῖς ἐντολαῖς  σου ἀδολεσχίσω καὶ κατανοήσω τὰς  ὁδοὺς σου 119:16 ἐν τοῖς δικαιώμασίν  σου μελετήσω οὐκ ἐπιλήσομαι τῶν  λόγων σου 119:17 γιμαλ ἀνταπόδος  τῷ δούλῳ σου ζήσομαι καὶ φυλάξω  τοὺς λόγους σου 119:18 ἀποκάλυψον  τοὺς ὀφθαλμούς μου καὶ κατανοήσω  τὰ θαυμάσιά σου ἐκ τοῦ νόμου σου  119:19 πάροικος ἐγώ εἰμι ἐν τῇ γῆ μὴ  ἀποκρύψης ἀπ' ἐμοῦ τὰς ἐντολάς σου  119:20 ἐπεπόθησεν ἡ ψυχὴ μου τοῦ  ἐπιθυμῆσαι τὰ κρίματά σου ἐν παντὶ  καιρῷ</p>
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כא גְעַרְתָּ יָדַיִם אַרְוֵרִים הַשְּׂגִימִם  
מִמְצוֹתֶיךָ: כב גַּל מַעְלֵי חֶרֶף וְבוֹז  
כִּי עֲדוֹתֶיךָ נִצְרָתִי: כג גַּם יָשְׁבוּ  
שָׂרִים בִּי נִדְבְּרוּ עֲבָדֶיךָ יִשִׁיחַ בְּחַ-  
קֶיךָ: כד גַּם-עֲדוֹתֶיךָ שְׁעֲשֵׂעֵי אֲנָשִׁי  
עֲצָתִי: כה דְּבַקָּה לְעֶפֶר נִפְשֵׁי חַיִּנִי  
כְּדַבְּרֶיךָ: כו דְּרָכֵי סִפְרֹתַי וּתְעַנֵּנִי  
לְמַדְנֵי חֶקֶיךָ: כז דְּרָךְ-פְּקוּדֹתֶיךָ  
הִבִּינִי וְאֲשִׁיחָה בְּנִפְלְאוֹתֶיךָ: כח  
דְּלֶפֶה נִפְשֵׁי מִתּוֹגָה קִיְמָנִי כְּדַבְּרֶיךָ:  
כט דְּרָךְ שִׁקָּר הֶסֶר מִמְּנֵי וְתוֹרַ-  
תְּךָ חֲנִנִי: ל דְּרָךְ-אֲמוּנָה בְּחֶרְתִּי  
מִשְׁפָּטֶיךָ שׁוֹיִתִּי: לא דְּבַקְתִּי בְּעֶ-  
דוֹתֶיךָ יְהוָה אֵל-תְּבִישָׁנִי: לב דַּ-  
רְךָ-מִצְוֹתֶיךָ אַרְוִיץ כִּי תִרְחִיב לְבִי:  
לג הוֹרְנֵי יְהוָה דְּרָךְ חֶקֶיךָ וְאֲצַרְנָה  
עֲקֹב: לד הִבִּינִי וְאֲצַרְנָה תוֹרַתְךָ  
וְאֲשַׁמְרָנָה בְּכָל-לֵב: לה הִדְרִיכֵנִי  
בְּנִתִּיב מִצְוֹתֶיךָ כִּי בּוֹ חִפְצָתִי: לו  
הֵט-לְבִי אֵל-עֲדוֹתֶיךָ וְאֵל-בְּצַע:  
לוז הִעֲבֵר עֵינַי מִרְאוֹת שָׁוְא בְּדַרְךָ-  
ךָ חַיִּנִי: לח הִקָּם לְעֲבָדֶיךָ אִמְרֹתֶיךָ  
אֲשֶׁר לִירְאָתְךָ: לט הִעֲבֵר חֶרְפֹתִי  
אֲשֶׁר יִגְרָתִי כִּי מִשְׁפָּטֶיךָ טוֹבִים: מ  
הִנֵּה תִּאֲבָתִי לְפִקְדוֹתֶיךָ בְּצַדִּיקְתְּךָ חַיִּנִי:

כא נזפתא זידונין ליטין דאשת-  
ליו דטעיין מפיקודיך: כב אעדי  
מעלי מני קלנא חיסודא ובוז-  
תא ובסרנותא ארום סהידוותך  
כג ארום יתבין נטרית:  
רברבין מיני ממללין עבדך עסיק  
באחוויית גזירתך: כד לחוד סה-  
דוּתך פרנקי מרי עצתי מלכתי:  
כה אדבקת לעפרא נפשי אסי  
יתי כדברייך: כו אורחי מניתי  
אשתעית וקבילתא צלותי אליך  
יתי גזירתך: כז אורח פיקודייך  
תביינני ואמליל בפרישותך: כח  
אגמת נפשי מדבונא קיים יתי כד-  
ברייך: כט אורח דשקרא אעדי  
מיני ואוריתך חייס לי: ל אורח  
הימנותא בחרית דיניך שווית:  
לא אידבקית בסהידוותך יהוה  
לא תבהיתני: לב אורח פיקור-  
דייך ארהוט ארום תפתי לבי: לג  
אליך יתי יהוה אורח גזירתך ואני-  
טרניה עד גמירא: לד תביינני  
ואנטור אורייתך יהוה ואנטרינה  
בכל לבא: לה תדריכני תדב-  
ריני בשביל פיקודיך ארום ביה  
צביתי: לו אצלי לבי לסהידוותך  
ולא לות ממונא: לז אעבר עיני  
מלמחמי שקרא בדברייך אסי  
יתי: לח אקים לעבדך מימרך  
די לדחלתך: לט אעבר חיסודי  
די דחילית ארום דיניך טבין: מ  
הא רגגית לפיקודיך בצדקתך אסי  
אחי יתי:

119:21 ἐπετίμησας ὑπερηφάνους  
ἐπικατάρτοι οἱ ἐκκλίνοντες ἀπὸ  
τῶν ἐντολῶν σου 119:22 περιέλε ἀπ’  
ἐμοῦ ὄνειδος καὶ ἐξουδένωσιν ὅτι τὰ  
μαρτύριά σου ἐξεζήτησα 119:23 καὶ  
γὰρ ἐκάθισαν ἄρχοντες καὶ κατ’ ἐμοῦ  
κατελάουν ὁ δὲ δοῦλός σου ἠδολέσχει  
ἐν τοῖς δικαιώμασίν σου 119:24 καὶ γὰρ  
τὰ μαρτύριά σου μελέτη μου ἔστιν καὶ  
αἱ συμβουλίαί μου τὰ δικαιώματά σου  
119:25 δεῖθ ἐκολλήθη τῷ ἐδάφει ἡ ψυχὴ  
μου ζῆσόν με κατὰ τὸν λόγον σου 119:26  
τὰς ὁδοὺς μου ἐξήγγειλα καὶ ἐπήκουσάς  
μου δίδαξόν με τὰ δικαιώματά σου  
119:27 ὁδὸν δικαιομάτων σου συνέτισόν  
με καὶ ἀδολεσχῆσω ἐν τοῖς θαυμασίοις  
σου 119:28 ἔσταξεν ἡ ψυχὴ μου ἀπὸ  
ἀκηδίας βεβαίωσόν με ἐν τοῖς λόγοις  
σου 119:29 ὁδὸν ἀδικίας ἀπόστησον  
ἀπ’ ἐμοῦ καὶ τῷ νόμῳ σου ἐλέησόν με  
119:30 ὁδὸν ἀληθείας ἠρετισάμην τὰ  
κρίματά σου οὐκ ἐπελαθόμην 119:31  
ἐκολλήθην τοῖς μαρτυρίοις σου κύριε  
μὴ με καταισχύνης 119:32 ὁδὸν ἐντολῶν  
σου ἔδραμον ὅταν ἐπλάτυνας τὴν  
καρδίαν μου 119:33 ἡ νομοθέτησόν με  
κύριε τὴν ὁδὸν τῶν δικαιομάτων σου  
καὶ ἐκζητήσω αὐτὴν διὰ παντός 119:34  
συνέτισόν με καὶ ἐξερευνήσω τὸν νόμον  
σου καὶ φυλάξω αὐτὸν ἐν ὅλῃ καρδίᾳ  
μου 119:35 ὁδήγησόν με ἐν τριβῶ  
τῶν ἐντολῶν σου ὅτι αὐτὴν ἠθέλησα  
119:36 κλῖνον τὴν καρδίαν μου εἰς τὰ  
μαρτύριά σου καὶ μὴ εἰς πλεονεξίαν  
119:37 ἀπόστρεψον τοὺς ὀφθαλμούς  
μου τοῦ μὴ ἰδεῖν ματαιότητα ἐν τῇ ὁδῷ  
σου ζῆσόν με 119:38 στῆσον τῷ δούλῳ  
σου τὸ λόγιόν σου εἰς τὸν φόβον σου  
119:39 περιέλε τὸν ὄνειδισμόν μου ὃν  
ὑπόπτεισα τὰ γὰρ κρίματά σου χρηστά  
119:40 ἰδοὺ ἐπεθύμησα τὰς ἐντολάς σου  
ἐν τῇ δικαιοσύνῃ σου ζῆσόν με

מא ויבאני חסדך יהוה תשובתך  
 פאמרתך: מב ואענה חרפי דבר  
 פי-בטחתי בדברך: מג ואל-תצל  
 מפני דבר-אמת עד-מאד פי למשפטך  
 יחלתי: מד ואשמרה תורתך תמיד  
 לעולם ועד: מה ואתהלכה ברח-  
 בה פי פקדיך דרשתי: מו ואדברה  
 בעדתיך נגד מלכים ולא אבוש: מז  
 ואשמשע במצותיך אשר אהבתי:  
 מח ואשא כפי אל-מצותיך אשר  
 אהבתי ואשיחה בקיך: מט זכר-  
 דבר לעבדך על אשר יחלמני: נ  
 זאת נחמתי בעניי פי אמרתך חיתני:  
 נא ודים הליצני עד-מאד מתור-  
 תך לא נטיתי: נב זכרתי משפטך  
 מעולם | יהוה ואתנהם: נג ולעפה  
 אחזתני מרשעים עזבי תורתך: נד  
 זמרות הו-לי חקיך בבית מגורי:  
 נה זכרתי בלילה שמך יהוה ואש-  
 מרה תורתך: נו זאת היתה-לי פי  
 פקדיך נצרתתי: נז חלקי יהוה אמ-  
 רתי לשמר דבריך: נח חליתי פניך  
 בכל-לב חנני פאמרתך: נט חשב-  
 תי דרכי ואשיבה רגלי אל-עדתיך:  
 ס חשתי ולא התמהמהתי לשמר  
 מצותיך:

מא וייתון עלי חסדיך יהוה פור-  
 קנך היך מימרך: מב ואתיב מח-  
 סדי פתגם ארום סברית בדבריך  
 במימרך: מג ולא תסליק מפו-  
 מי פתגם דקשוט עד לחדא ארום  
 לדיניך אוריכית: מד ואטור  
 אורייתך תדירא לעלמי עלמין:  
 מה ואיהך בפתיית אורייתא אור-  
 חך ארום פיקודיך תבעית: מו  
 ואמליל בסהידוותך קביל מלכיא  
 ולא אבהית: מז ואתפרנק בפיי-  
 קודיך די רחימית: מח ואזקוף  
 ידי לפיקודיך דרחימית ואמליל  
 בגזירתך: מט אידכר פתגמא לע-  
 בדך די אורכתני: נ דא היא הות  
 תנחומתי בסיגופי ארום מימרך  
 קיימת יתי: נא זדונין ממיקנין  
 לי עד לחדא מאורייתך לא אצלי-  
 תי: נב אדכרית דיניך מן עלמא  
 יהוה ואתנחמית: נג רתיתא אחיי-  
 דת יתי מרשיעי דשבקין אורייתך:  
 נד תושבחן הוו לי גזירתך בבית  
 מדורי: נה אדכרית בליליא שמך  
 יהוה ונטרית אורייתך: נו דא הות  
 לי לזכותא ארום פיקודיך נטרית:  
 נז חולקי יהוה אמרית למיטר דב-  
 ריך: נח צליתי קדמך בכל לבא  
 חוס עלי היך מימרך: נט חשיי-  
 בית לאוטבא אורחי ואתיב ריגלי  
 לסהידותך: ס זרזית ולא אתעכ-  
 בית למיטר פקודיך:

119:41 ουαυ και ελθοι επ' εμε το ελεός  
 σου κύριε το σωτήριόν σου κατὰ το  
 λόγιόν σου 119:42 και ἀποκριθήσομαι  
 τοῖς ὀνειδίζουσί με λόγον ὅτι ἤλπισα ἐπὶ  
 τοὺς λόγους σου 119:43 και μη περιέλης  
 ἐκ τοῦ στόματός μου λόγον ἀληθείας ἕως  
 σφόδρα ὅτι ἐπὶ τὰ κρίματά σου ἐπήλπισα  
 119:44 και φυλάξω τὸν νόμον σου διὰ  
 παντός εἰς τὸν αἰῶνα και εἰς τὸν αἰῶνα  
 τοῦ αἰῶνος 119:45 και ἐπορευόμην  
 ἐν πλατυσμῷ ὅτι τὰς ἐντολάς σου  
 ἐξεζήτησα 119:46 και ἐλάλουν ἐν τοῖς  
 μαρτυρίοις σου ἐναντίον βασιλέων και  
 οὐκ ἠσχυνόμην 119:47 και ἐμελέτων  
 ἐν ταῖς ἐντολαῖς σου αἷς ἠγάπησα  
 σφόδρα 119:48 και ἦρα τὰς χεῖράς μου  
 πρὸς τὰς ἐντολάς σου ἃς ἠγάπησα και  
 ἠδολέσχουν ἐν τοῖς δικαιομασίην σου  
 119:49 ζαι μνήσθητι τὸν λόγον σου  
 τῷ δούλῳ σου ᾧ ἐπήλπισάς με 119:50  
 αὕτη με παρεκάλεσεν ἐν τῇ ταπεινώσει  
 μου ὅτι το λόγιόν σου ἐξήσέν με 119:51  
 ὑπερήφανοι παρηνόμουν ἕως σφόδρα  
 ἀπὸ δὲ τοῦ νόμου σου οὐκ ἐξέκλινα  
 119:52 ἐμνήσθην τῶν κριμάτων σου ἀπ'  
 αἰῶνος κύριε και παρεκλήθην 119:53  
 ἀθυμία κατέσχεν με ἀπὸ ἀμαρτωλῶν  
 τῶν ἐγκαταλιμπανόντων τὸν νόμον σου  
 119:54 ψαλτὰ ἦσάν μοι τὰ δικαιώματά  
 σου ἐν τόπῳ παροικίας μου 119:55  
 ἐμνήσθην ἐν νυκτὶ τοῦ ὀνόματός σου  
 κύριε και ἐφύλαξα τὸν νόμον σου 119:56  
 αὕτη ἐγενήθη μοι ὅτι τὰ δικαιώματά σου  
 ἐξεζήτησα 119:57 ἠθ μερίς μου κύριε  
 εἶπα φυλάξασθαι τὸν νόμον σου 119:58  
 ἐδεήθην τοῦ προσώπου σου ἐν ὄλη  
 καρδίᾳ μου ἐλέησόν με κατὰ το λόγιόν  
 σου 119:59 διελογισάμην τὰς ὁδοὺς  
 σου και ἐπέστρεψα τοὺς πόδας μου εἰς  
 τὰ μαρτύριά σου 119:60 ἤτοιμάσθην  
 και οὐκ ἐταράχθην τοῦ φυλάξασθαι τὰς  
 ἐντολάς σου

<p>סא סיעת רשיעיא אתכנשו עלי אוריתך לא אתנשיתי נשיתי: סב בפלגות ליליא אקום לשב- חא קדמך מטול דיני צדקך צדק- תך: סג חברא אנא לכל דדחלן מינך ולנטרי פיקודיך: סד טובך יהוה מליא ארעא גזירתך אליף יתי: סה טבא עבדת עם עבדך יהוה היך דבריך: סז שפיר טעם ומנדעא אליף יתי ארום בפיקודיך הימינית: סז עד לא אסתגיף אנא שלי וכדון מימרך נטרית: סח טב את אנת ומיטיב אליף יתי גזיר- תך: סט חברו עלי שקרא זידונין אנא בכל לבא אטור פיקודיך: ע אטפש איטמטם היך תרב יצרא דלבהון אנא אורייתך פירנוקי: עא טב לי ארום אתעניית מן בגלל דאילף גזירתך: עב טב לי אוריית פומך מן אלף ככרין דהב וסימא: עג אידך עבדו יתי ואתקיננו יתי תבייניני ואילף פיקודיך: עד דח- לייך יחמון יתי ויחדון ארום לפ- תגמך אוריכית: עה ידעית יהוה ארום זכאין דיניך ובקושטא סגפ- תני: עז יהי כדון חסדך לנחמותי היך מימרך לעבדך: עז ייתון עלי רחמך ואיחי ארום אוריתך פיר- נוקי: עח יבהתון זדונין ארום על שקרא עויתו יתי אנא אמליל בפיקודיך: עט יתובון לאולפני דחליך וידעין סהוותך: פ יהי לבי דלא מום בגזירתך מן בגלל דלא אבהית:</p>	<p>סא סבלי רשעים עונדני תורתך לא שכתחתי: סב חצות-לילה אקום להודות לך על משפטי צדקך: סג חבב אני לכל-אשר יראוה וישמ- רי פקודיך: סד חסדך יהוה מלאה הארץ חקיקה למדני: סה טוב עשית עם-עבדך יהוה כדברך: סז טוב טעם ודעת למדני פי במצותיך האמנותי: סז טרם אענה אני שגג ועתה אמרתך שמרתי: סח טוב- אמה ומטיב למדני חקיקה: סט טפלו עלי שקר זדים אני בכל-לב   אשר פקודיך: ע טפש פחלב לבם אני תורתך שעשעתי: עא טוב-לי כי- עניתי למען אלמד חקיקה: עב טוב- לי תורת פיך מאלפי זקב וכסף: עג ידך עשונני וכוננוני הבינני ואלמדה מצותיך: עד יראיך יראוני וישמחו פי לדברך יתלתי: עה ידעתי יהוה פי-צדק משפטיך ואמונה עניתי: עז יהי-נא חסדך לנחמני פאמרתך לעבדך: עז יבאוני רחמיך ואחיה פי תורתך שעשעתי: עח יבשו זדים פי-שקר עונותי אני אשים בפקודיך: עט ישובו-לי יראיך וידעו [יידע] עדמיך: פ יהי-לבי תמים בחקיקה למען לא אבוש:</p>	<p>119:61 σχοινία ἁμαρτωλῶν περιεπλάκησάν μοι καὶ τοῦ νόμου σου οὐκ ἐπελαθόμην 119:62 μεσονύκτιον ἐξηγειρόμην τοῦ ἐξομολογεῖσθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης σου 119:63 μέτοχος ἐγὼ εἰμι πάντων τῶν φοβουμένων σε καὶ τῶν φυλασσόντων τὰς ἐντολάς σου 119:64 τοῦ ἔλέους σου κύριε πλήρης ἡ γῆ τὰ δικαιώματά σου δίδαξόν με 119:65 τηθ χρηστότητα ἐποίησας μετὰ τοῦ δούλου σου κύριε κατὰ τὸν λόγον σου 119:66 χρηστότητα καὶ παιδείαν καὶ γνῶσιν δίδαξόν με ὅτι ταῖς ἐντολαῖς σου ἐπίστευσα 119:67 πρὸ τοῦ με ταπεινωθῆναι ἐγὼ ἐπλημμέλησα διὰ τοῦτο τὸ λόγιόν σου ἐφύλαξα 119:68 χρηστὸς εἶ σύ κύριε καὶ ἐν τῇ χρηστότητί σου δίδαξόν με τὰ δικαιώματά σου 119:69 ἐπληθύνθη ἐπ' ἐμέ ἀδικία ὑπερηφάνων ἐγὼ δὲ ἐν ὅλῃ καρδίᾳ μου ἐξερευνήσω τὰς ἐντολάς σου 119:70 ἐτυρώθη ὡς γάλα ἡ καρδία αὐτῶν ἐγὼ δὲ τὸν νόμον σου ἐμελέτησα 119:71 ἀγαθόν μοι ὅτι ἐταπεινώσάς με ὅπως ἂν μάθω τὰ δικαιώματά σου 119:72 ἀγαθόν μοι ὁ νόμος τοῦ στόματός σου ὑπὲρ χιλιάδας χρυσίου καὶ ἀργυρίου 119:73 ἰωθ αἱ χεῖρές σου ἐποίησάν με καὶ ἔπλασάν με συνέτισόν με καὶ μαθήσομαι τὰς ἐντολάς σου 119:74 οἱ φοβούμενοί σε ὄψονται με καὶ εὐφρανθήσονται ὅτι εἰς τοὺς λόγους σου ἐπήλπισα 119:75 ἔγνω κύριε ὅτι δικαιοσύνη τὰ κρίματά σου καὶ ἀληθεία ἐταπεινώσάς με 119:76 γενηθήτω δὴ τὸ ἔλεός σου τοῦ παρακαλέσαι με κατὰ τὸ λόγιόν σου τῷ δούλῳ σου 119:77 ἐλθέτωσάν μοι οἱ οἰκτιρμοί σου καὶ ζήσομαι ὅτι ὁ νόμος σου μελέτη μού ἐστιν 119:78 αἰσχυνθήτωσαν ὑπερήφανοι ὅτι ἀδίκως ἠνόμησαν εἰς ἐμέ ἐγὼ δὲ ἀδολεσχήσω ἐν ταῖς ἐντολαῖς σου 119:79 ἐπιστρεψάτωσάν μοι οἱ φοβούμενοί σε καὶ οἱ γινώσκοντες τὰ μαρτύριά σου 119:80 γενηθήτω ἡ καρδία μου ἄμωμος ἐν τοῖς δικαιώμασίν σου ὅπως ἂν μὴ αἰσχυνθῶ</p>
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פא רגִיגת לִפּוֹרִקֵּנְךָ נִפְשֵׁי לִפְתַּג־  
 מִךְ אֹרִיכִיתִי: פֶּב סִפּו עֵינֵי לִמִּי־  
 מִרְךְ לִמִּימֵר אִימְתִי תִנַּחֵם יִתִּי: פֶּג  
 אַרוֹם הוּיִתִי הִיךְ זִרְנוֹקָא דְתִלִּי בִּכְךָ  
 טֵרָא גִזְרַתְךָ קִיִּימְךָ לֹא אֲתַנְשִׁיתִי:  
 פֶּד כִּמָּה יוֹמֵי עֲבַדְךָ אִימְתִי תַעֲבִיד  
 בְּרוּדִפִּי דִּינָא: פֶּה כָרוּ לִי זְדוּנִין  
 שׁוּוֹחֵן דְּלֹא פְקִידַתְנוּן בְּאוּרִיתְךָ:  
 פוּ כָל פִּיקוּדִיךָ קוּשְׁטָא עַל שְׁקֵרָא  
 רִדְפוּ יִתִי סַעֲדִינִי: פֶּז כּוֹזֵעִר שִׁי־  
 צִיֹּאוּ יִתִי בְּאַרְעָא וְאַנָּא לֹא שְׁבִקִית  
 פִּיקוּדִיךָ: פֶּח הִיךְ חִיסְדְךָ קִיִּים  
 יִתִי וְאַטוֹר סֵהֲדוֹת פּוֹמְךָ: פֶּט לַע־  
 לִמָּא יֵהוּה פִּתְגַּמְךָ קִיִּים בְּשִׁמְיָא: צ  
 לְדֵר וּדֵר הִימְנוּתְךָ אֲתַקְנַתָּא אַרְעָא  
 וְקִיִּימָא: צֹא לְדִינִיךָ קִמּוּ יוֹמְנָא  
 יוֹמָא דִּין אַרוֹם כּוֹלְהוֹן עֲבַדְךָ: צִב  
 אֱלוּלֵי אֹרִיִתְךָ פִּרְנוֹקֵי הִיִּדִין אֲדִין  
 הוֹבְדִית בְּסִגּוֹפִי: צִג לַעֲלֵם לֹא  
 אֲתַנְשִׁי אֲנִשֵׁי פִּיקוּדִיךָ אַרוֹם בְּהוֹן  
 קִיִּימְתִּנִי: צִד דִּי לֶךְ אֲנָא פִּרוֹק  
 יִתִי אַרוֹם פִּיקוּדִיךָ תַבְעִית: צִה  
 לוּוֹתִי אֲמַתִּינוּ רִשִׁיעִיא לְהוֹבְדָא  
 יִתִי סֵהֲדוּוֹתְךָ אֲתַבִּיִן: צוּ לְכָל  
 מָה דֹּאשְׁתֵּרִי וְאַשְׁתַּכְּלֵל דֹּאשְׁתַּדֵּל  
 וְאַסְתַּכַּל חֲמִיתִי סִיפָא פִּתִּיא תִּפ־  
 קִדְתְךָ לְחֵדָא: צִז מָה כִּמָּה רַח־  
 מִית אֹרִיִתְךָ כָּל יוֹמָא הִיא שׁוֹתִי:  
 צִח יִתִּיר מִבְּעֵלֵי דְבָבֵי מַחְכְּמָה יִתִּי  
 פִּיקוּדִיךָ אַרוֹם לַעֲלֵם הִיא דִּילִי:  
 צִט מְכַל מַאֲלִפֵי אֲסַכְלִית אַרוֹם  
 סֵהֲדוּוֹתְךָ שׁוֹתָא לִי דִּילִי: ק מִן  
 חֲכִימָא אֲתַבִּיִן אַרוֹם פִּיקוּדִיךָ  
 נִטְרִיתִי:

פא רגִיגת לִפּוֹרִקֵּנְךָ נִפְשֵׁי לִפְתַּג־  
 מִךְ אֹרִיכִיתִי: פֶּב סִפּו עֵינֵי לִמִּי־  
 מִרְךְ לִמִּימֵר אִימְתִי תִנַּחֵם יִתִּי: פֶּג  
 אַרוֹם הוּיִתִי הִיךְ זִרְנוֹקָא דְתִלִּי בִּכְךָ  
 טֵרָא גִזְרַתְךָ קִיִּימְךָ לֹא אֲתַנְשִׁיתִי:  
 פֶּד כִּמָּה יוֹמֵי עֲבַדְךָ אִימְתִי תַעֲבִיד  
 בְּרוּדִפִּי דִּינָא: פֶּה כָרוּ לִי זְדוּנִין  
 שׁוּוֹחֵן דְּלֹא פְקִידַתְנוּן בְּאוּרִיתְךָ:  
 פוּ כָל פִּיקוּדִיךָ קוּשְׁטָא עַל שְׁקֵרָא  
 רִדְפוּ יִתִי סַעֲדִינִי: פֶּז כּוֹזֵעִר שִׁי־  
 צִיֹּאוּ יִתִי בְּאַרְעָא וְאַנָּא לֹא שְׁבִקִית  
 פִּיקוּדִיךָ: פֶּח הִיךְ חִיסְדְךָ קִיִּים  
 יִתִי וְאַטוֹר סֵהֲדוֹת פּוֹמְךָ: פֶּט לַע־  
 לִמָּא יֵהוּה פִּתְגַּמְךָ קִיִּים בְּשִׁמְיָא: צ  
 לְדֵר וּדֵר הִימְנוּתְךָ אֲתַקְנַתָּא אַרְעָא  
 וְקִיִּימָא: צֹא לְדִינִיךָ קִמּוּ יוֹמְנָא  
 יוֹמָא דִּין אַרוֹם כּוֹלְהוֹן עֲבַדְךָ: צִב  
 אֱלוּלֵי אֹרִיִתְךָ פִּרְנוֹקֵי הִיִּדִין אֲדִין  
 הוֹבְדִית בְּסִגּוֹפִי: צִג לַעֲלֵם לֹא  
 אֲתַנְשִׁי אֲנִשֵׁי פִּיקוּדִיךָ אַרוֹם בְּהוֹן  
 קִיִּימְתִּנִי: צִד דִּי לֶךְ אֲנָא פִּרוֹק  
 יִתִי אַרוֹם פִּיקוּדִיךָ תַבְעִית: צִה  
 לוּוֹתִי אֲמַתִּינוּ רִשִׁיעִיא לְהוֹבְדָא  
 יִתִי סֵהֲדוּוֹתְךָ אֲתַבִּיִן: צוּ לְכָל  
 מָה דֹּאשְׁתֵּרִי וְאַשְׁתַּכְּלֵל דֹּאשְׁתַּדֵּל  
 וְאַסְתַּכַּל חֲמִיתִי סִיפָא פִּתִּיא תִּפ־  
 קִדְתְךָ לְחֵדָא: צִז מָה כִּמָּה רַח־  
 מִית אֹרִיִתְךָ כָּל יוֹמָא הִיא שׁוֹתִי:  
 צִח יִתִּיר מִבְּעֵלֵי דְבָבֵי מַחְכְּמָה יִתִּי  
 פִּיקוּדִיךָ אַרוֹם לַעֲלֵם הִיא דִּילִי:  
 צִט מְכַל מַאֲלִפֵי אֲסַכְלִית אַרוֹם  
 סֵהֲדוּוֹתְךָ שׁוֹתָא לִי דִּילִי: ק מִן  
 חֲכִימָא אֲתַבִּיִן אַרוֹם פִּיקוּדִיךָ  
 נִטְרִיתִי:

119:81 ἡ χάρις ἐκλείπει εἰς τὸ σωτήριόν  
 σου ἢ ψυχὴ μου καὶ εἰς τὸν λόγον σου  
 ἐπήλπισα 119:82 ἐξέλιπον οἱ ὀφθαλμοί  
 μου εἰς τὸ λόγιόν σου λέγοντες πότε  
 παρακαλέσεις με 119:83 ὅτι ἐγενήθην  
 ὡς ἄσκὸς ἐν πάχνῃ τὰ δικαιώματά σου  
 οὐκ ἐπελαθόμην 119:84 πόσαι εἰσὶν αἱ  
 ἡμέραι τοῦ δούλου σου πότε ποιήσεις μοι  
 ἐκ τῶν καταδικωκόντων με κρίσιν 119:85  
 διηγήσαντό μοι παράνομοι ἀδολεσχίας  
 ἀλλ' οὐχ ὡς ὁ νόμος σου κύριε 119:86  
 πᾶσαι αἱ ἐντολαί σου ἀλήθεια ἀδίκως  
 κατεδίωξάν με βοήθησόν μοι 119:87  
 παρὰ βραχὺ συνετέλεσάν με ἐν τῇ γῆ  
 ἐγὼ δὲ οὐκ ἐγκατέλιπον τὰς ἐντολάς  
 σου 119:88 κατὰ τὸ ἔλεός σου ζῆσόν με  
 καὶ φυλάξω τὰ μαρτύρια τοῦ στόματός  
 σου 119:89 ἡ λαβδ εἰς τὸν αἰῶνα κύριε  
 ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ  
 119:90 εἰς γενεὰν καὶ γενεὰν ἡ ἀλήθειά  
 σου ἐθεμελίωσας τὴν γῆν καὶ διαμένει  
 119:91 τῇ διατάξει σου διαμένει ἡ ἡμέρα  
 ὅτι τὰ σύμπαντα δοῦλα σά 119:92 εἰ μὴ  
 ὅτι ὁ νόμος σου μελέτη μου ἐστίν τότε ἂν  
 ἀπωλόμην ἐν τῇ ταπεινώσει μου 119:93  
 εἰς τὸν αἰῶνα οὐ μὴ ἐπιλαθῶμαι τῶν  
 δικαιωμάτων σου ὅτι ἐν αὐτοῖς ἔζησάς  
 με κύριε 119:94 σὸς εἰμι ἐγὼ σῶσόν με  
 ὅτι τὰ δικαιώματά σου ἐξεζήτησα 119:95  
 ἐμὲ ὑπέμειναν ἁμαρτωλοὶ τοῦ ἀπολέσαι  
 με τὰ μαρτύριά σου συνῆκα 119:96  
 πάσης συντελείας εἶδον πέρας πλατεῖα  
 ἢ ἐντολή σου σφόδρα 119:97 ἡ μὴ ὡς  
 ἠγάπησα τὸν νόμον σου κύριε ὄλην  
 τὴν ἡμέραν μελέτη μου ἐστίν 119:98  
 ὑπὲρ τοὺς ἐχθρούς μου ἐσόφισάς με τὴν  
 ἐντολήν σου ὅτι εἰς τὸν αἰῶνά μοι ἐστίν  
 119:99 ὑπὲρ πάντας τοὺς διδάσκοντάς  
 με συνῆκα ὅτι τὰ μαρτύριά σου μελέτη  
 μου ἐστίν 119:100 ὑπὲρ πρεσβυτέρους  
 συνῆκα ὅτι τὰς ἐντολάς σου ἐξεζήτησα

קא מִכַּל-אֲרֶחַ רָע פְּלֹאֲתֵי רַגְלֵי  
 לְמַעַן אֲשַׁמֵּר דְּבַרְךָ: קב מִמְשַׁפְּטֵיךָ  
 לֹא-סִרְתִּי כִּי-אַתָּה הוֹרְתָנִי: קג מה-  
 נִמְלְצוּ לְחַפְזֵי אִמְרֹתֶיךָ מִדְּבַשׁ לִפִּי:  
 קד מִפְּקוּדֵיךָ אֲתַבּוּנֶנּוּ עַל-כֵּן שָׁנְאַ-  
 תִּי | פֶּל-אֲרֶחַ שְׁקָר: קה גַּר-לְרַגְלֵי  
 דְּבַרְךָ וְאוֹר לְנִתְיָבְתִּי: קו נִשְׁפַּעְתִּי  
 וְאַקְנִימָה לְשֹׁמֵר מִשְׁפָּטֶיךָ צְדָקָה: קז  
 נִעֲנִיתִי עַד-מָאֵד יְהוָה הִנֵּה חַנּוּן כְּדָבָר-  
 רַךְ: קח קַח נְדָבוֹת פִּי רְצֵה-נָא יְהוָה  
 וּמִשְׁפָּטֶיךָ לְמַדְנִי: קט נִפְשֵׁי בְּכַפִּי  
 תִּמְיֵד וְתוֹרָתֶיךָ לֹא שָׁכַחְתִּי: קי נִתְנוּ  
 רְשָׁעִים פֶּחַח לִי וּמִפְּקוּדֵיךָ לֹא תַעֲזֹב-  
 תִּי: קיא נִחַלְתִּי עֲדוֹתֶיךָ לְעוֹלָם  
 כִּי-שָׁשׂוֹן לִבִּי הִמָּה: קיב נְטִיתִי  
 לְבִי לַעֲשׂוֹת חֻקֶיךָ לְעוֹלָם עֲקָב: קיג  
 סַעֲפִים שָׁנְאַתִּי וְתוֹרָתֶיךָ אֶהְבֵּתִי: קיד  
 סִתְרִי וּמִגִּנֵּי אֶתָּה לְדָבַרְךָ יִחַלְתִּי:  
 קטו סוּרוּ מִמִּנֵּי מְרָעִים וְאַצְרֵה  
 מִצּוֹת אֱלֹהֵי: קטז סִמְכֵנִי כְּאֶמְךָ-  
 תָּה וְאַחֲזֵה וְאֶל-תְּבִישְׁנִי מִשְׁבָּרִי:  
 קיז סַעֲדֵנִי וְאוֹשַׁעְהָ וְאוֹשַׁעְהָ בְּחֻקֶיךָ  
 תִּמְיֵד: קיח סָלִיתָ כָּל-שׁוֹגִים מִחַ-  
 קֵיף כִּי-שְׁקָר תִּרְמִיתָם: קיט סִגִּים  
 הִשְׁבַּתְתָּ כָּל-רְשָׁעֵי-אֶרֶץ לְכֹן אֶהְבֵּתִי  
 עֲדוֹתֶיךָ: קכ סִמְר מִפְּחָדֶיךָ בְּשָׂרֵי  
 וּמִמְשַׁפְּטֵיךָ יִרְאֵתִי:

קא מכל אורח בישא מנעית ריג-  
 לי מן בגלל אטור דברייך: קב מן  
 דיניך לא עדית ארום את אליפתני:  
 קג מה כמה חלין למוריגי מימריך  
 בסימן יתיר מן דובשא לפומי:  
 קד מפקודיך אתביין מטול היכ-  
 נא סניתי כל בר נש דמשקר: קה  
 היך שרגא די מנהרא לריגלי דב-  
 ריך ונהורא לכבשי: קו אומיתי  
 וקיימית למטר פקודי דיני זכותך:  
 קז אסתגפית עד לחדא יהוה אסי  
 יתי היך דברייך: קח נסבתא דפור-  
 מי אתרעי כדון יהוה ודינך אליף  
 יתי: קט נפשי מסתכנא על גב ידי  
 תדירא ואורייתך לא אתנשיתי: קי  
 סדרו רשיעיא פחא קולא לי ומפ-  
 קודיך לא תטעיתי: קיא אחסנית  
 סהדוותך לעלם ארום חדות לבי  
 הינון: קיב אצליתי לבי למעבד  
 גזירתך לעלם עד סופא: קיג דח-  
 שבין מחשבן סריקן סניתי ואורי-  
 תך רחמיית: קיד טומרי ותריסי  
 את לפתגמך אוריכית: קטו זורו  
 מיני מבאשין ואטור פקודי אלהי:  
 קטז סמוך יתי במימרך ואחי ולא  
 תבהית יתי מן כליותי: קיז סעוד  
 יתי ואתפרק ואגעגע באוריתך  
 בגזירתך תדירא: קיח כבשתא  
 כל דשלו דטעיין מגזירתך ארום  
 שקרא נכלהון: קיט פסולייא  
 פסקתא בטילתא כל רשיעי ארעא  
 מטול היכנא רחמיית סהדוותך:  
 קכ מצלהב מדחלך מדלוחך בסרי  
 ומדיניך דחילית:

119:101 ἐκ πάσης ὁδοῦ πονηρᾶς ἐκώλυσα  
 τοὺς πόδας μου ὅπως ἂν φυλάξω τοὺς  
 λόγους σου 119:102 ἀπὸ τῶν κριμάτων  
 σου οὐκ ἐξέκλινα ὅτι σὺ ἐνομοθέτησάς  
 μοι 119:103 ὡς γλυκέα τῷ λάρυγγί μου  
 τὰ λόγια σου ὑπὲρ μέλι καὶ κηρίον τῷ  
 στόματί μου 119:104 ἀπὸ τῶν ἐντολῶν σου  
 συνῆκα διὰ τοῦτο ἐμίσησα πᾶσαν ὁδὸν  
 ἀδικίας ὅτι σὺ ἐνομοθέτησάς μοι 119:105  
 ἰ νουν λύχνος τοῖς ποσίν μου ὁ λόγος  
 σου καὶ φῶς ταῖς τρίβοις μου 119:106  
 ὁμῶμοκα καὶ ἔστησα τοῦ φυλάξασθαι  
 τὰ κρίματα τῆς δικαιοσύνης σου 119:107  
 ἔταπεινώθην ἕως σφόδρα κύριε ζῆσόν με  
 κατὰ τὸν λόγον σου 119:108 τὰ ἐκούσια  
 τοῦ στόματός μου εὐδόκησον δὴ κύριε  
 καὶ τὰ κρίματά σου διδάξόν με 119:109  
 ἡ ψυχὴ μου ἐν ταῖς χερσίν μου διὰ παντός  
 καὶ τοῦ νόμου σου οὐκ ἐπελαθόμην  
 119:110 ἔθεντο ἁμαρτωλοὶ παγίδα μοι  
 καὶ ἐκ τῶν ἐντολῶν σου οὐκ ἐπλανήθην  
 119:111 ἐκληρονόμησα τὰ μαρτύριά σου  
 εἰς τὸν αἰῶνα ὅτι ἀγαλλίαμα τῆς καρδίας  
 μου εἰσιν 119:112 ἔκλινα τὴν καρδίαν  
 μου τοῦ ποιῆσαι τὰ δικαιώματά σου εἰς  
 τὸν αἰῶνα ὃ ἀντάμειψιν 119:113 ἰ σαμχ  
 παρανόμους ἐμίσησα καὶ τὸν νόμον  
 σου ἠγάπησα 119:114 βοηθός μου καὶ  
 ἀντιλήμπτωρ μου εἶ σύ εἰς τὸν λόγον  
 σου ἐπήλπισα 119:115 ἐκκλίνατε ἀπ’  
 ἐμοῦ πονηρευόμενοι καὶ ἐξερευνήσω  
 τὰς ἐντολὰς τοῦ θεοῦ μου 119:116  
 ἀντιλαβοῦ μου κατὰ τὸ λόγιόν σου καὶ  
 ζήσομαι καὶ μὴ καταισχύνης με ἀπὸ τῆς  
 προσδοκίας μου 119:117 βοήθησόν μοι  
 καὶ σωθήσομαι καὶ μελετήσω ἐν τοῖς  
 δικαιώμασί σου διὰ παντός 119:118  
 ἐξουδένωσας πάντας τοὺς ἀποστατοῦντας  
 ἀπὸ τῶν δικαιωμάτων σου ὅτι ἄδικον τὸ  
 ἐνθύμημα αὐτῶν 119:119 παραβαίνοντας  
 ἐλογισάμην πάντας τοὺς ἁμαρτωλοὺς τῆς  
 γῆς διὰ τοῦτο ἠγάπησα τὰ μαρτύριά σου  
 διὰ παντός 119:120 καθήλωσον ἐκ τοῦ  
 φόβου σου τὰς σάρκας μου ἀπὸ γὰρ τῶν  
 κριμάτων σου ἐφοβήθην

<p>קכא עֲשִׂיתִי מְשֹׁפֵט וְצָדֵק בְּלִ-  תַּנְיַחְנִי לְעִשְׂקִי: קכב עֲרַב עֲבָדְךָ  לְטוֹב אֶל-יַעֲשֻׁקְנִי וְדִים: קכג עֵינֵי  כָּלוּ לִישׁוּעָתְךָ וְלֹא־מָרַת צְדָקָךָ: קכד  עֲשֵׂה עִם-עֲבָדְךָ כְּחֶסֶדְךָ וְחַנּוּן לְמִ-  דְּנִי: קכה עֲבָדְךָ אֲנִי הִבִּינִי וְאֲדַעַה  עֲדֹתֶיךָ: קכו עֵת לַעֲשׂוֹת לִיהוָה  הִפְרוּ תוֹרָתְךָ: קכז עַל-כֵּן אֶהְבֵּתִי  מִצְוֹתֶיךָ מִזֶּהֱב וּמִפֹּי: קכח עַל-כֵּן    כָּל-פְּקוּדֵי כָל יִשְׁרָתִי כָל-אֲרַח שְׁקָר  שָׁנֵאתִי: קכט פְּלֹאוֹת עֲדוֹתֶיךָ עַל-  כֵּן נִצְרַתְּם נִפְשֵׁי: קל פֶּתַח דְּבָרֶיךָ  יֹאִיר מִבֵּין פְּתִיִם: קלא פִּי-פָּעַרְתִּי  וְאֲשָׂאֶפֶה כִּי לְמִצְוֹתֶיךָ יֹאֲבֹתִי: קלב  פְּנֵה-אֵלַי וְחַנּוּן כְּמִשְׁפָּט לֹאֲהַבִּי  שְׁמֹךָ: קלג פְּעָמֵי הַכֶּן בְּאֲמַרְתֶּךָ  וְאֶל-תִּשְׁלַט-בִּי כָל-אֲוֹן: קלד פְּדִנִי  מֵעֲשָׂק אָדָם וְאֲשַׁמְרֶה פְּקוּדֶיךָ: קלה  פְּנִיךָ הָאֵר בְּעֲבָדְךָ וְלִמְדֵנִי אֶת-  חֻקֶּיךָ: קלו פְּלִגִּי-מִים יָרְדוּ עֵינָי עַל  לֹא-שָׁמְרוּ תוֹרָתְךָ: קלז צְדִיק אֲתָה  יְהוָה וַיִּשָּׁר מִשְׁפָּטֶיךָ: קלח צְוִיתָ  צָדֵק עֲדֹתֶיךָ וְאֶמְנָה מֵאֵד: קלט צִ-  מַתְּנֵי קִנְיָתִי כִּי-שָׁכַחוּ דְּבָרֶיךָ צָרִי:  קמ צְרוּפָה אֲמַרְתֶּךָ מֵאֵד וְעֲבָדְךָ  אַהֲבָה:</p>	<p>קכא עבדית דינא וצדקתא לא  תשבקינני לטלומי: קכב בסים  עבדך לטבא לא יטלומון יתי זי-  דונין: קכג עיני סברו לפורק-  נך ולמימר צדקך: קכד עבד עם  עבדך היך חסדך וגזירתך אליף  יתי: קכה עבדך אנא תביין יתי  ואידע סהידותך: קכו עידן למע-  בד רעותא דיהוה אפישו תלמידיא  אורייתך: קכז מטול היכנא רחי-  מית פקודיך מדהבא ומן אובריזא:  קכח מטול היכנא כל פיקודיא כו-  להון תריצתינון כל אורח שקרא  סנית: קכט פרישן סהדוותך  מטול היכנא נטרתינון נפשי: קל  גליף דברייך ינהר חשיכיא יתביין  שרגיגי: קלא פומי פתחית ואל-  פית ארום לפקודיך צבית: קלב  אתפני לותי וחוס עלי כהילכתא  לרחימי שמך: קלג אסתורי את-  קין במימרך ולא תשליט בי כל  שקר: קלד פרוק יתי מטלומא  דבר נשא ואטור פקודיך: קלה  זיו אפך אנהר בעבדך ואלפני ית  גזירתך: קלו טייוופי מיא ייחתון  עיני על מטול דלא נטרו אוריתא:  קלז זכיי את יהוה ותריצין די-  ניך: קלח פקידתא צדקתא זכות  סהידותא והימנותא לחדא: קלט  מגרת יתי טיננתי ארום איתנשיאו  דברייך מעיקי: קמ סנינא מימרך  לחדא ועבדך רחימה:</p>	<p>119:121 ι αιν ἐποίησα κρίμα καὶ  δικαιοσύνην μὴ παραδῶς με τοῖς  ἀδικοῦσίν με 119:122 ἔκδεξαι τὸν δούλον  σου εἰς ἀγαθὸν μὴ συκοφαντησάτωσάν  με ὑπερήφανοι 119:123 οἱ ὀφθαλμοί μου  ἐξέλιπον εἰς τὸ σωτήριόν σου καὶ εἰς  τὸ λόγιον τῆς δικαιοσύνης σου 119:124  ποίησον μετὰ τοῦ δούλου σου κατὰ  τὸ ἔλεός σου καὶ τὰ δικαιώματά σου  δίδαξόν με 119:125 δούλός σου εἰμι ἐγώ  συνέτισόν με καὶ γνώσομαι τὰ μαρτύρια  σου 119:126 καιρὸς τοῦ ποιῆσαι τῷ  κυρίῳ διεσκέδασαν τὸν νόμον σου  119:127 διὰ τοῦτο ἠγάπησα τὰς ἐντολάς  σου ὑπὲρ χρυσίον καὶ τοπάζιον 119:128  διὰ τοῦτο πρὸς πάσας τὰς ἐντολάς  σου καταρθούμην πᾶσαν ὁδὸν ἄδικον  ἐμίσησα 119:129 ι φη θαυμαστά τὰ  μαρτύριά σου διὰ τοῦτο ἐξηρεύνησεν  αὐτὰ ἡ ψυχὴ μου 119:130 ἡ δὴλωσις  τῶν λόγων σου φωτιεῖ καὶ συνετιεῖ  νηπίους 119:131 τὸ στόμα μου ἤνοιξα  καὶ εἴλκυσα πνεῦμα ὅτι τὰς ἐντολάς  σου ἐπεπόθουν 119:132 ἐπίβλεψον ἐπ’  ἐμὲ καὶ ἐλέησόν με κατὰ τὸ κρίμα τῶν  ἀγαπώντων τὸ ὄνομά σου 119:133 τὰ  διαβήματά μου κατεύθυνον κατὰ τὸ  λόγιόν σου καὶ μὴ κατακυριεύσάτω μου  πᾶσα ἀνομία 119:134 λύτρωσαί με ἀπὸ  συκοφαντίας ἀνθρώπων καὶ φυλάξω τὰς  ἐντολάς σου 119:135 τὸ πρόσωπόν σου  ἐπίφανον ἐπὶ τὸν δούλον σου καὶ δίδαξόν  με τὰ δικαιώματά σου 119:136 διεξόδους  ὕδατων κατέβησαν οἱ ὀφθαλμοί μου ἐπεὶ  οὐκ ἐφύλαξαν τὸν νόμον σου 119:137 ι  σαδὴ δίκαιος εἶ κύριε καὶ εὐθὴς ἡ κρίσις  σου 119:138 ἐνετείλω δικαιοσύνην τὰ  μαρτύριά σου καὶ ἀλήθειαν σφόδρα  119:139 ἐξέτηξέν με ὁ ζῆλος τοῦ οἴκου  σου ὅτι ἐπελάθοντο τῶν λόγων σου οἱ  ἐχθροί μου 119:140 πεπυρωμένον τὸ  λόγιόν σου σφόδρα καὶ ὁ δούλός σου  ἠγάπησεν αὐτό</p>
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קמא צעיר אַנְכִי וְנִבְּנָה פִקְדֹתֶיךָ לֹא  
 שְׁכַחְתִּי: קמב צִדְקָתְךָ צִדְקָה לְעוֹלָם  
 לָם וְתוֹרָתְךָ אֱמֶת: קמג צר-וּמְצוֹק  
 מְצִאוּנִי מְצוֹתֶיךָ שְׁשַׁעְשַׁעֵי: קמד  
 צִדְקָה עֲדוֹתֶיךָ לְעוֹלָם הִבִּינִי וְאֶחְיֶה:  
 קמה קְרָאתִי בְּכָל-לֵב עֲנֵנִי יְהוָה  
 חֲקִיךָ אֶצְרֶה: קמו קְרָאתֶיךָ הוֹשִׁיעֵ  
 עֲנִי וְאֶשְׁמְרָה עֲדוֹתֶיךָ: קמז קְדַמְתִּי  
 בְּנֶשֶׁף וְאֶשְׁנַעֶה לְדַבְרֶיךָ [לְדַבְרֶיךָ]  
 יִחְלָתִי: קמח קְדַמוּ עֲנִי אֲשֶׁמְרוֹת  
 לְשִׁיחַ בְּאֶמְרָתְךָ: קמט קוֹלֵי שְׁמֵעָה  
 כְּחֶסֶדְךָ יְהוָה כְּמִשְׁפָּטֶיךָ חֲנִינִי: קנ  
 קָרְבוּ רִדְפֵי זְמַח מִתוֹרָתְךָ רַחֲמֵיךָ:  
 קנא קְרוֹב אֶתָּה יְהוָה וְכָל-מְצוֹתֶיךָ  
 אֱמֶת: קנב קְדָם יְדַעְתִּי מַעֲדוֹתֶיךָ  
 כִּי לְעוֹלָם יִסְדָּתָם: קנג רֵאֵה-עֲנִינִי  
 וְחַלְצֵנִי כִּי-תוֹרָתְךָ לֹא שָׁכַחְתִּי: קנד  
 רִיבָה רִיבֵי וּגְאֹלֵנִי לְאֶמְרָתְךָ חֲנִינִי:  
 קנה רַחֲמוּ מְרַשְׁעִים יִשׁוּעָה כִּי-  
 חֲקִיךָ לֹא דָרְשׁוּ: קנו רַחֲמֵיךָ רַבִּים  
 | יְהוָה כְּמִשְׁפָּטֶיךָ חֲנִינִי: קנז רַבִּים  
 רִדְפֵי וְצָרִי מַעֲדוֹתֶיךָ לֹא נִטִּיתִי: קנח  
 רְאִיתִי בְּגִדִים וְאֶתְקוֹטְטָה אֲשֶׁר  
 אֶמְרָתְךָ לֹא שָׁמְרוּ: קנט רֵאֵה כִּי-  
 פִקְדוֹתֶיךָ אֶהְבֵּתִי יְהוָה כְּחֶסֶדְךָ חֲנִינִי:  
 קס רֵאֵשׁ-דְּבָרְךָ אֱמֶת וּלְעוֹלָם כָּל-  
 מִשְׁפָּט צִדְקָה:

קמא זוטֵר אַנְא וּבְסִיר פִּיקֹר־  
 דִּיךְ לֹא אֲתַנְשִׁיתִי: קמב צדקתך  
 צדקא לעלמא ואוריתך קשוט:  
 קמג עקא ומעיקא ערעו יתי פקור־  
 דִּיךְ פִּירְנוּקִי: קמד צדקתא סה־  
 דוותך לעלם תבייניני ואתקים:  
 קמה קריתי בכל לבא עני יתי  
 יהוה גזירתך אנטור: קמו קרי־  
 תך פרוק יתי ואנטור סהידותך:  
 קמז אקדימית בשפרפרא וצליתי  
 לפתגמך אוריכית: קמח אקדימו  
 עיני מטרתא דצפר ורמש למללא  
 במימרך: קמט קלי שמע היך  
 חסדך יהוה היך דינך קיים יתי:  
 קנ קריבו רדפי זנו מאוריתך את־  
 רחקו: קנא קריב את יהוה וכל  
 פיקודיך קשוט: קנב מן לקדמין  
 חכימית מן סהידותך ארום לעלם  
 יסדתינון: קנג חמי סיגופי ופצי  
 יתי ארום אוריתך לא אתנשית־  
 קנד נצי מצותי ופרוק יתי למי־  
 מרך אסי אחי יתי: קנה רחיק  
 מן רשיעי פורקנא ארום גזירתך  
 לא תבעו: קנו רחמך סגיעין  
 יהוה היך דיניך אסי אחי יתי: קנז  
 סגיעין רדפי ומעיקי מסהדותך  
 לא אצליתי: קנח קנח חמיתי בזוזי  
 ואידיינית ואתדנית עמהון די מי־  
 מרך לא נטרו: קנט חמי ארום  
 פיקודיך רחימית יהוה היך חסדך  
 אסי אחי יתי: קס שירו פתגמך  
 קשוט ולעלם כל דיני צדקתך:

119:141 νεώτερός εἰμι ἐγὼ καὶ  
 ἐξουδενωμένος τὰ δικαιώματά σου οὐκ  
 ἐπελαθόμην 119:142 ἡ δικαιοσύνη σου  
 δικαιοσύνη εἰς τὸν αἰῶνα καὶ ὁ νόμος  
 σου ἀλήθεια 119:143 θλίψις καὶ ἀνάγκη  
 εὗροσάν με αἱ ἐντολαί σου μελέτη μου  
 119:144 δικαιοσύνη τὰ μαρτύριά σου  
 εἰς τὸν αἰῶνα συνέτισόν με καὶ ζήσομαι  
 119:145 ἰ κωφ ἐκέκραξα ἐν ὅλῃ καρδίᾳ  
 μου ἐπάκουσόν μου κύριε τὰ δικαιώματά  
 σου ἐκζητήσω 119:146 ἐκέκραξά σε  
 σῶσόν με καὶ φυλάξω τὰ μαρτύριά  
 σου 119:147 προέφθασα ἐν ἁωρία καὶ  
 ἐκέκραξα εἰς τοὺς λόγους σου ἐπήλπισα  
 119:148 προέφθασαν οἱ ὀφθαλμοί μου  
 πρὸς ὄρθρον τοῦ μελετᾶν τὰ λόγια  
 σου 119:149 τῆς φωνῆς μου ἄκουσον  
 κύριε κατὰ τὸ ἔλεός σου κατὰ τὸ κρίμα  
 σου ζῆσόν με 119:150 προσήγγισαν οἱ  
 καταδιώκοντές με ἀνομία ἀπὸ δὲ τοῦ  
 νόμου σου ἐμακρύνθησαν 119:151 ἐγγὺς  
 εἶ σύ κύριε καὶ πᾶσαι αἱ ἐντολαί σου  
 ἀλήθεια 119:152 κατ' ἀρχὰς ἔγνων ἐκ  
 τῶν μαρτυρίων σου ὅτι εἰς τὸν αἰῶνα  
 ἔθεμελίωσας αὐτά 119:153 ρης ἰδὲ τὴν  
 ταπεινώσιν μου καὶ ἐξελοῦ με ὅτι τὸν  
 νόμον σου οὐκ ἐπελαθόμην 119:154  
 κρῖνον τὴν κρίσιν μου καὶ λύτρωσαί με  
 διὰ τὸν λόγον σου ζῆσόν με 119:155  
 μακρὰν ἀπὸ ἁμαρτωλῶν σωτηρία ὅτι τὰ  
 δικαιώματά σου οὐκ ἐξεζητήσαν 119:156  
 οἱ οἰκτιρμοί σου πολλοί κύριε κατὰ τὸ  
 κρίμα σου ζῆσόν με 119:157 πολλοὶ οἱ  
 ἐκδιώκοντές με καὶ ἐκθλίβοντές με ἐκ τῶν  
 μαρτυρίων σου οὐκ ἐξέκλινα 119:158  
 εἶδον ἀσυνθετοῦντας καὶ ἐξετηκόμην ὅτι  
 τὰ λόγια σου οὐκ ἐφυλάξαντο 119:159  
 ἰδὲ ὅτι τὰς ἐντολάς σου ἠγάπησα κύριε  
 ἐν τῷ ἔλεει σου ζῆσόν με 119:160 ἀρχὴ  
 τῶν λόγων σου ἀλήθεια καὶ εἰς τὸν αἰῶνα  
 πάντα τὰ κρίματα τῆς δικαιοσύνης σου

<p>קסא רברבין רדפו יתי מגן ומ-  פתגמך דלח לבי: קסב חדי אנא  על מימרך היך גבר דמשכח עדי  סגי: קסג שקרא סניתי ורחיקית  אוריתך רחימית: קסד שבע זמ-  נין ביומא שבחית יתך מטול דיני  צידיקך: קסה שלם סגי לרחימי  אוריתך בעלמא הדין ולית להון  תקלא לעלמא דאתי: קסו סברית  לפורקנך יהוה ופיקודיך עבדית:  קסז נטרת נפשי סהדוותך ורחימ-  תניון וארחמינון לחדא: קסח נט-  רית פיקודיך וסהידותך ארום כל  אורחותי לקבלך: קסט תתקרב  צלותי קדמך יהוה היך פתגמך  תבייניני: קע תיתי צלותי קדמך  היך מימרך פצי יתי: קעא תבעיין  ספותי תושבחתא ארום תלפיני  גזירתך: קעב תתיב לישני מימ-  ךך ארום כל דיניך צדקתא: קעג  תהא ידך לסייעותי ארום פיקודיך  רעיתי: קעד רגיגית לפורקנך  יהוה ואוריתך פרנוקי: קעה תחי  נפשי ותשבחינך ודיניך יסייעוני:  קעו תעית היך עאן אמרא דמ-  תבד בעי עבדך ארום פיקודיך לא  אתנשיתי:</p>	<p>קסא שְׁרִים רְדִפוּנִי חָנָם וּמְדַבְּרִי  [וּמְדַבְּרִי] פָּחַד לְבִי: קסב שְׁשׁ  אֲנֹכִי עַל-אִמְרֹתֶיךָ כְּמוֹצֵא שְׁלָל רַב:  קסג שְׁקַר שְׁנֵאתִי וְאַתְעֵבָה תּוֹרֹתֶיךָ  אֶהְבֵּתִי: קסד לְשִׁבַע בְּיוֹם הַלְלֹתֶיךָ  עַל מְשֹׁפְטֵי צְדָקָתְךָ: קסה שְׁלוֹם רַב  לְאַהֲבֵי תּוֹרֹתֶיךָ וְאִין לְמוֹ מְכַשׁוֹל:  קסו שְׁבַרְתִּי לִישׁוּעָתְךָ יְהוָה וּמ-  צִוִּיתִי עֲשִׂיתִי: קסז שְׁמֶרֶה נַפְשִׁי  עֲדֹתֶיךָ וְאַהֲבֶם מְאֹד: קסח שְׁמֶרֶתִי  פְּקוּדֵיךָ וְעֲדֹתֶיךָ כִּי כָל-דְּרָכֶיךָ נִגְדָּה:  קסט תִּקְרַב רַנְתִּי לְפָנֶיךָ יְהוָה כִּד-  בְּרַךְ הִבְיַנְנִי: קע תִּבּוֹא תְּחַנֵּנִי לְפָנֶיךָ  יְיָ כְּאִמְרֹתֶיךָ הַצִּילֵנִי: קעא תִּבְעֵנָה  שְׁפָתַי תְּהַלֵּה כִּי תִלְמְדֵנִי חֻקֶיךָ: קעב  תַּעַן לְשׁוֹנֵי אִמְרֹתֶיךָ כִּי כָל-מְצֻוֹתֶיךָ  צָדִק: קעג תְּהִי-יָדְךָ לְעֲזָרָתִי כִּי  פְּקוּדֵיךָ בְּחַרְתִּי: קעד תִּאֲבָתִי לִי-  שׁוּעָתְךָ יְהוָה וְתּוֹרֹתֶיךָ שְׁעֲשֵׁעֵי: קעה  תְּחִי-נַפְשִׁי וְתִהְלֶלְךָ וּמְשֹׁפְטֶיךָ יַעֲזֹר  רַגְלִי: קעו תְּעִיתִי כְּשֶׁה אֲבַד בְּקֶשׁ  עֲבָדְךָ כִּי מְצֻוֹתֶיךָ לֹא שָׁכַחְתִּי:</p>	<p>119:161 κ σεν ἄρχοντες κατεδίωζάν  με δωρεάν και ἀπό τῶν λόγων σου  ἐδειλίασεν ἡ καρδία μου 119:162  ἀγαλλιάσομαι ἐγὼ ἐπὶ τὰ λόγια σου  ὡς ὁ εὐρίσκων σκῦλα πολλά 119:163  ἀδικίαν ἐμίσησα και ἐβδελυξάμην τὸν  δὲ νόμον σου ἠγάπησα 119:164 ἐπτάκις  τῆς ἡμέρας ἤνεσά σοι ἐπὶ τὰ κρίματα  τῆς δικαιοσύνης σου 119:165 εἰρήνη  πολλὴ τοῖς ἀγαπῶσιν τὸν νόμον σου και  οὐκ ἔστιν αὐτοῖς σκάνδαλον 119:166  προσεδόκων τὸ σωτήριόν σου κύριε  και τὰς ἐντολάς σου ἠγάπησα 119:167  ἐφύλαξεν ἡ ψυχὴ μου τὰ μαρτύριά σου  και ἠγάπησεν αὐτὰ σφόδρα 119:168  ἐφύλαξα τὰς ἐντολάς σου και τὰ μαρτύριά  σου ὅτι πᾶσαι αἱ ὁδοί μου ἐναντίον σου  κύριε 119:169 κ θαυ ἐγγισάτω ἡ δέησίς  μου ἐνώπιόν σου κύριε κατα τὸ λόγιόν  σου συνέτισόν με 119:170 εἰσέλθοι τὸ  ἀξίωμα μου ἐνώπιόν σου κατα τὸ λόγιόν  σου ρῦσαί με 119:171 ἐξερεύξαιτο τὰ  χεῖλη μου ὕμνον ὅταν διδάξης με τὰ  δικαιώματά σου 119:172 φθέγγαιτο ἡ  γλῶσσά μου τὸ λόγιόν σου ὅτι πᾶσαι  αἱ ἐντολαί σου δικαιοσύνη 119:173  γενέσθω ἡ χεῖρ σου τοῦ σῶσαί με ὅτι  τὰς ἐντολάς σου ἠρετισάμην 119:174  ἐπεπόθησα τὸ σωτήριόν σου κύριε και  ὁ νόμος σου μελέτη μου ἔστιν 119:175  ζήσεται ἡ ψυχὴ μου και αἰνέσει σε και  τὰ κρίματά σου βοηθήσει μοι 119:176  ἐπλανήθην ὡς πρόβατον ἀπολωλός  ζήτησον τὸν δοῦλόν σου ὅτι τὰς ἐντολάς  σου οὐκ ἐπελαθόμην</p>
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**Tehillim Psalms 119**

119:1 How blessed are those whose way is blameless, Who walk in the law of the Lord. 119:2 How blessed are those who observe His testimonies, Who seek Him with all their heart. 119:3 They also do no unrighteousness; They walk in His ways. 119:4 You have ordained Your precepts, That we should keep them diligently. 119:5 Oh that my ways may be established To keep Your statutes! 119:6 Then I shall not be ashamed When I look upon all Your commandments. 119:7 I shall give thanks to You with uprightness of heart, When I learn Your righteous judgments. 119:8 I shall keep Your statutes; Do not forsake me utterly! 119:9 How can a young man keep his way pure? By keeping it according to Your word. 119:10 With all my heart I have sought You; Do not let me wander from Your commandments. 119:11 Your word I have treasured in my heart, That I may not sin against You. 119:12 Blessed are You, O Lord; Teach me Your statutes. 119:13 With my lips I have told of All the ordinances of Your mouth. 119:14 I have rejoiced in the way of Your testimonies, As much as in all riches. 119:15 I will meditate on Your precepts And regard Your ways. 119:16 I shall delight in Your statutes; I shall not forget Your word. 119:17 Deal bountifully with Your servant, That I may live and keep Your word. 119:18 Open my eyes, that I may behold Wonderful things from Your law. 119:19 I am a stranger in the earth; Do not hide Your commandments from me. 119:20 My soul is crushed with longing After Your ordinances at all times. (NASB)

**Toviyah Psalms 119**

119:1 How happy are the perfect of way, who walk in the Torah of the Lord. 119:2 How happy those who keep his testimony; with a whole heart they will seek his instruction. 119:3 Truly they have not acted deceitfully; in his proper ways they have walked. 119:4 You have given your commandments, to keep very much. 119:5. It is good for me that my ways are straight, to keep your decrees. 119:6. Then I will not be disappointed when I look to all your commandments. 119:7. I will give thanks in your presence with uprightness of heart, when I learn the judgments of your righteousness. 119:8. I will keep your decrees; do not abandon me utterly. 119:9. In what way shall a youth purify his way? To keep [it] as your words. 119:10. With all my heart I have sought your teaching; do not let me go astray from your commandments. 119:11. In my heart I have hidden your word, that I might not sin in your presence. 119:12. Blessed are you, O Lord; teach me your decrees. 119:13. With my lips I have recounted all the judgments of your mouth. 119:14. In the way of your testimonies I have rejoiced, as at a stroke of luck. 119:15. I will speak by your commandments, and I will behold your ways. 119:16. I will find delight in your decrees, I will not forget your utterance. 119:17. Requite your servant with good; I will live, and keep your words. 119:18. Uncover my eyes, and I will behold wonders from your Torah. 119:19. I am a dweller in the land; do not take away your commandments from me. 119:20. My soul has longed with longing for your commandments at all times. (EMC)

**Psalmoi Psalms 119**

119:1 Blessed are the blameless in the way, who walk in the law of the Lord. 119:2 Blessed are they that search out his testimonies: they will diligently seek him with the whole heart. 119:3 For they that work iniquity have not walked in his ways. 119:4 Thou hast commanded us diligently to keep thy precepts. 119:5 O that my ways were directed to keep thine ordinances. 119:6 Then shall I not be ashamed, when I have respect to all thy commandments. 119:7 I will give thee thanks with uprightness of heart, when I have learnt the judgments of thy righteousness. 119:8 I will keep thine ordinances: O forsake me not greatly. 119:9 Wherewith shall a young man direct his way? by keeping thy words. 119:10 With my whole heart have I diligently sought thee: cast me not away from thy commandments. 119:11 I have hidden thine oracles in my heart, that I might not sin against thee. 119:12 Blessed art thou, O Lord: teach me thine ordinances. 119:13 With my lips have I declared all the judgments of thy mouth. 119:14 I have delighted in the way of thy testimonies, as much as in all riches. 119:15 I will meditate on thy commandments, and consider thy ways. 119:16 I will meditate on thine ordinances: I will not forget thy words. 119:17 Render a recompense to thy servant: so shall I live, and keep thy words. 119: 8 Unveil thou mine eyes, and I shall perceive wondrous things of thy law. 119:19 I am a stranger in the earth: hide not thy commandments from me. 119:20 My soul has longed exceedingly for thy judgments at all times. (LXX)

**Tehillim Psalms 119**

119:21 You rebuke the arrogant, the cursed, Who wander from Your commandments. 119:22 Take away reproach and contempt from me, For I observe Your testimonies. 119:23 Even though princes sit and talk against me, Your servant meditates on Your statutes. 119:24 Your testimonies also are my delight; They are my counselors. 119:25 My soul cleaves to the dust; Revive me according to Your word. 119:26 I have told of my ways, and You have answered me; Teach me Your statutes. 119:27 Make me understand the way of Your precepts, So I will meditate on Your wonders. 119:28 My soul weeps because of grief; Strengthen me according to Your word. 119:29 Remove the false way from me, And graciously grant me Your law. 119:30 I have chosen the faithful way; I have placed Your ordinances before me. 119:31 I cling to Your testimonies; O Lord, do not put me to shame! 119:32 I shall run the way of Your commandments, For You will enlarge my heart. 119:33 Teach me, O Lord, the way of Your statutes, And I shall observe it to the end. 119:34 Give me understanding, that I may observe Your law And keep it with all my heart. 119:35 Make me walk in the path of Your commandments, For I delight in it. 119:36 Incline my heart to Your testimonies And not to dishonest gain. 119:37 Turn away my eyes from looking at vanity, And revive me in Your ways. 119:38 Establish Your word to Your servant, As that which produces reverence for You. 119:39 Turn away my reproach which I dread, For Your ordinances are good. 119:40 Behold, I long for Your precepts; Revive me through Your righteousness. (NASB)

**Toviyah Psalms 119**

119:21. You have rebuked the malicious; cursed are all who stray from your commandments. 119:22. Remove from me humiliation and shame; for I have kept your testimonies. 119:23. For leaders sit speaking against me; your servant is engaged in instruction of your decrees. 119:24. Also your testimonies are my delight, the source of my counsel. 119:25. My soul is joined to the dust; heal me according to your word. 119:26. I numbered my ways and you received my prayer; teach me your decrees. 119:27. Give me insight into the way of your commandments, and I will speak of your wonders. 119:28. My soul is grieved by weariness; sustain me according to your word. 119:29. Remove from me the path of lies; and [by] your Torah have compassion on me. 119:30. I have chosen the faithful path; I have placed your judgments [with me]. 119:31. I have joined myself to your testimonies, O Lord; do not make me ashamed. 119:32. I will run in the path of your commandments, for you will expand my heart. 119:33. Teach me, O Lord, the way of your decrees, and I will keep it totally. 119:34. Give me insight, and I will keep your Torah, O Lord; and I will keep it with a whole heart. 119:35. Make me walk in the course of your commandments, for I desire it. 119:36. Incline my heart to your testimonies, and not to money. 119:37. Turn my eyes away from the sight of deceit; by your words heal me. 119:38. Confirm your word to your servant, which [leads] to your worship. 119:39. Take away my reproach, which I fear, for your judgments are good. 119:40. Behold, I have yearned for your commandments; in your generosity heal me. (EMC)

**Psalmoi Psalms 119**

119:21 Thou has rebuked the proud: cursed are they that turn aside from thy commandments. 119:22 Remove from me reproach and contempt; for I have sought out thy testimonies. 119:23 For princes sat and spoke against me: but thy servant was meditating on thine ordinances. 119:24 For thy testimonies are my meditation, and thine ordinances are my counselors. 119:25 My soul has cleaved to the ground; quicken thou me according to thy word. 119:26 I declared my ways, and thou didst hear me: teach me thine ordinances. 119:27 Instruct me in the way of thine ordinances; and I will meditate on thy wondrous works. 119:28 My soul has slumbered for sorrow; strengthen thou me with thy words. 119:29 Remove from me the way of iniquity; and be merciful to me by thy law. 119:30 I have chosen the way of truth; and have not forgotten thy judgments. 119:31 I have cleaved to thy testimonies, O Lord; put me not to shame. 119:32 I ran the way of thy commandments, when thou didst enlarge my heart. 119:33 Teach me, O Lord, the way of thine ordinances, and I will seek it out continually. 119:34 Instruct me, and I will search out thy law, and will keep it with my whole heart. 119:35 Guide me in the path of thy commandments; for I have delighted in it. 119:36 Incline mine heart to thy testimonies, and not to covetousness. 119:37 Turn away mine eyes that I may not behold vanity: quicken thou me in thy way. 119:38 Confirm thine oracle to thy servant, that he may fear thee. 119:39 Take away my reproach which I have feared: for thy judgments are good. 119:40 Behold, I have desired thy commandments: quicken me in thy righteousness. (LXX)

**Tehillim Psalms 119**

119:41 May Your lovingkindnesses also come to me, O Lord, Your salvation according to Your word; 119:42 So I will have an answer for him who reproaches me, For I trust in Your word. 119:43 And do not take the word of truth utterly out of my mouth, For I wait for Your ordinances. 119:44 So I will keep Your law continually, Forever and ever. 119:45 And I will walk at liberty, For I seek Your precepts. 119:46 I will also speak of Your testimonies before kings And shall not be ashamed. 119:47 I shall delight in Your commandments, Which I love. 119:48 And I shall lift up my hands to Your commandments, Which I love; And I will meditate on Your statutes. 119:49 Remember the word to Your servant, In which You have made me hope. 119:50 This is my comfort in my affliction, That Your word has revived me. 119:51 The arrogant utterly deride me, Yet I do not turn aside from Your law. 119:52 I have remembered Your ordinances from of old, O Lord, And comfort myself. 119:53 Burning indignation has seized me because of the wicked, Who forsake Your law. 119:54 Your statutes are my songs In the house of my pilgrimage. 119:55 O Lord, I remember Your name in the night, And keep Your law. 119:56 This has become mine, That I observe Your precepts. 119:57 The Lord is my portion; I have promised to keep Your words. 119:58 I sought Your favor with all my heart; Be gracious to me according to Your word. 119:59 I considered my ways And turned my feet to Your testimonies. 119:60 I hastened and did not delay To keep Your commandments. (NASB)

**Toviyah Psalms 119**

119:41. And let your kindness come upon me, O Lord, your redemption in accordance with your word. 119:42. And I will give answer to those who mock me, for I have trusted in your word. 119:43. And do not remove the word of truth from my mouth utterly, for I have waited long for your judgments. 119:44. And I will keep your Torah always, for ages upon ages. 119:45. And I will walk in the wideness of the Torah, for I have sought your commandments. 119:46. And I will speak of your testimonies before kings, and I will not be ashamed. 119:47. And I will delight myself in your commandments, which I love. 119:48. And I will lift my hands to your commandments, which I love, and I will speak of your decrees. 119:49. Remind your servant of the word, for you waited long for me. 119:50. This is my comfort in my pain, for your word has sustained me. 119:51. The malicious mock me greatly; I have not turned away from your Torah. 119:52. I remembered your judgments of old, O Lord, and I was comforted. 119:53. Trembling seized me because of the wicked who forsake your Torah. 119:54. Your decrees became psalms for me in my dwelling place. 119:55. I remembered your name in the night, O Lord, and I kept your Torah. 119:56. This became merit for me, for I kept your commandments. 119:57. My portion is the Lord, I have promised to keep your words. 119:58. I have prayed in your presence with a whole heart; have pity on me according to your word. 119:59. I have thought to improve my way, and I will turn my feet to your testimonies. 119:60. I was eager, and did not delay to keep your commandments. (EMC)

**Psalmoi Psalms 119**

119:41 And let thy mercy come upon me, O Lord; even thy salvation, according to thy word. 119:42 And so I shall render an answer to them that reproach me: for I have trusted in thy words. 119:43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually, for ever and ever. 119:45 I walked also at large: for I sought out thy commandments. 119:46 And I spoke of thy testimonies before kings, and was not ashamed. 119:47 And I meditated on thy commandments, which I loved exceedingly. 119:48 And I lifted up my hands to thy commandments which I loved; and I meditated in thine ordinances. 119:49 Remember thy words to thy servant, wherein thou hast made me hope. 119:50 This has comforted me in mine affliction: for thine oracle has quickened me. 119:51 The proud have transgressed exceedingly; but I swerved not from thy law. 119:52 I remembered thy judgments of old, O Lord; and was comforted. 119:53 Despair took hold upon me, because of the sinners who forsake thy law. 119:54 Thine ordinances were my songs in the place of my sojourning. 119:55 I remembered thy name, O Lord, in the night, and kept thy law. 119:56 This I had, because I diligently sought thine ordinances. 119:57 Thou art my portion, O Lord: I said that I would keep thy law. 119:58 I besought thy favour with my whole heart: have mercy upon me according to thy word. 119:59 I thought on thy ways, and turned my feet to thy testimonies. 119:60 I prepared myself, (and was not terrified,) to keep thy commandments. (LXX)

**Tehillim Psalms 119**

119:61 The cords of the wicked have encircled me, But I have not forgotten Your law. 119:62 At midnight I shall rise to give thanks to You Because of Your righteous ordinances. 119:63 I am a companion of all those who fear You, And of those who keep Your precepts. 119:64 The earth is full of Your lovingkindness, O Lord; Teach me Your statutes. 119:65 You have dealt well with Your servant, O Lord, according to Your word. 119:66 Teach me good discernment and knowledge, For I believe in Your commandments. 119:67 Before I was afflicted I went astray, But now I keep Your word. 119:68 You are good and do good; Teach me Your statutes. 119:69 The arrogant have forged a lie against me; With all my heart I will observe Your precepts. 119:70 Their heart is covered with fat, But I delight in Your law. 119:71 It is good for me that I was afflicted, That I may learn Your statutes. 119:72 The law of Your mouth is better to me Than thousands of gold and silver pieces. 119:73 Your hands made me and fashioned me; Give me understanding, that I may learn Your commandments. 119:74 May those who fear You see me and be glad, Because I wait for Your word. 119:75 I know, O Lord, that Your judgments are righteous, And that in faithfulness You have afflicted me. 119:76 O may Your lovingkindness comfort me, According to Your word to Your servant. 119:77 May Your compassion come to me that I may live, For Your law is my delight. 119:78 May the arrogant be ashamed, for they subvert me with a lie; But I shall meditate on Your precepts. 119:79 May those who fear You turn to me, Even those who know Your testimonies. 119:80 May my heart be blameless in Your statutes, So that I will not be ashamed. (NASB)

**Toviyah Psalms 119**

119:61. The band of wicked men has gathered against me; I have not forgotten your Torah. 119:62. In the middle of the night I will rise to sing praise in your presence, for the sake of your righteous judgments. 119:63. I am a companion to all who revere you, and to those who keep your commandments. 119:64. Your goodness, O Lord, fills the earth; teach me your decrees. 119:65. You have shown goodness to your servant, O Lord, according to your words. 119:66. Teach me good sense and knowledge, for I have believed in your commandments. 119:67. Before I was afflicted, I was in error, but now I have kept your word. 119:68. You are good, and do good; teach me your decrees. 119:69. The malicious have shouted me down with lies; I will keep your commandments with a whole heart. 119:70. The impulse of their heart is dulled as with fat; as for me, my delight is your Torah. 119:71. It is good for me, for I was humbled, so that I might learn your decrees. 119:72. Better for me is the Torah of your mouth, than a thousand talents of gold and silver. 119:73. Your hands made me and established me; give me insight and I will learn your commandments. 119:74. Those who fear you will see me and be glad; for I have waited long for your word. 119:75. I know, O Lord, for your judgments are righteous and you have afflicted me in truth. 119:76. Now let your kindness be for my comfort, according to your word to your servant. 119:77. Let your mercies come to me and I will live; for your Torah is my delight. 119:78. The arrogant will be ashamed, for they twisted a lie against me; I will speak of your commandments. 119:79. Those who fear you will turn to my teaching, and those who know your testimonies. 119:80. Let my heart be without blemish in your decrees, so that I may not be ashamed. (EMC)

**Psalmoi Psalms 119**

119:61 The snares of sinners entangled me: but I forgot not thy law. 119:62 At midnight I arose, to give thanks to thee for the judgments of thy righteousness. 119:63 I am a companion of all them that fear thee, and of them that keep thy commandments. 119:64 O Lord, the earth is full of thy mercy: teach me thine ordinances. 119:65 Thou hast wrought kindly with thy servant, o Lord, according to thy word. 119:66 Teach me kindness, and instruction, and knowledge: for I have believed thy commandments. 119:67 Before I was afflicted, I transgressed; therefore have I kept thy word. 119:68 Good art thou, O Lord; therefore in thy goodness teach me thine ordinances. 119:69 The injustice of the proud has been multiplied against me: but I will search out thy commandments with all my heart. 119:70 Their heart has been curdled like milk; but I have meditated on thy law. 119:71 It is good for me that thou hast afflicted me; that I might learn thine ordinances. 119:72 The law of thy mouth is better to me than thousands of gold and silver. 119:73 Thy hands have made me, and fashioned me: instruct me, that I may learn thy commandments. 119:74 They that fear thee will see me and rejoice: for I have hoped in thy words. 119:75 I know, O Lord, that thy judgments are righteousness, and that thou in truthfulness hast afflicted me. 119:76 Let, I pray thee, thy mercy be to comfort me, according to thy word to thy servant. 119:77 Let thy compassions come to me, that I may live: for thy law is my meditation. 119:78 Let the proud be ashamed; for they transgressed against me unjustly: but I will meditate in thy commandments. 119:79 Let those that fear thee, and those that know thy testimonies, turn to me. 119:80 Let mine heart be blameless in thine ordinances, that I may not be ashamed. (LXX)

**Tehillim Psalms 119**

119:81 My soul languishes for Your salvation; I wait for Your word. 119:82 My eyes fail with longing for Your word, While I say, ‘When will You comfort me?’ 119:83 Though I have become like a wineskin in the smoke, I do not forget Your statutes. 119:84 How many are the days of Your servant? When will You execute judgment on those who persecute me? 119:85 The arrogant have dug pits for me, Men who are not in accord with Your law. 119:86 All Your commandments are faithful; They have persecuted me with a lie; help me! 119:87 They almost destroyed me on earth, But as for me, I did not forsake Your precepts. 119:88 Revive me according to Your lovingkindness, So that I may keep the testimony of Your mouth. 119:89 Forever, O Lord, Your word is settled in heaven. 119:90 Your faithfulness continues throughout all generations; You established the earth, and it stands. 119:91 They stand this day according to Your ordinances, For all things are Your servants. 119:92 If Your law had not been my delight, Then I would have perished in my affliction. 119:93 I will never forget Your precepts, For by them You have revived me. 119:94 I am Yours, save me; For I have sought Your precepts. 119:95 The wicked wait for me to destroy me; I shall diligently consider Your testimonies. 119:96 I have seen a limit to all perfection; Your commandment is exceedingly broad. 119:97 O how I love Your law! It is my meditation all the day. 119:98 Your commandments make me wiser than my enemies, For they are ever mine. 119:99 I have more insight than all my teachers, For Your testimonies are my meditation. 119:100 I understand more than the aged, Because I have observed Your precepts. (NASB)

**Toviyah Psalms 119**

119:81. My soul has yearned for your redemption; I have waited long for your word. 119:82. My eyes are spent for your word, saying, “When will you comfort me?” 119:83. For I have become like a water-skin that hangs in the smoke; your decrees I have not forgotten. 119:84. How many are the days of your servant? When will you pass judgment on my persecutors? 119:85. The malicious have dug pits for me, that you have not commanded them in your Torah. 119:86. All your commandments are truth; for a lie they persecuted me, help me! 119:87. They almost destroyed me in the land; but I have not forsaken your commandments. 119:88. Sustain me according to your kindness, and I will keep the testimony of your mouth. 119:89. Forever, O Lord, your word endures in heaven. 119:90. Your faithfulness is to every generation; you established the earth and it endures. 119:91. This day have they risen for your judgments, for all of them are your servants. 119:92. Had your Torah not been my delight, then I would have perished in my affliction. 119:93. I will never forget your commandments, for you have sustained me by them. 119:94. For I am yours, redeem me; for I have sought after your commandments. 119:95. The wicked waited for me to annihilate me; I will contemplate your commandments. 119:96. To everything that began and ended I have seen an end; your commands are very spacious. 119:97. How I have loved your Torah! It is my conversation all day. 119:98. Your commandments make me wiser than my enemies; because it is always mine. 119:99. I have understood more than all my teachers; for your testimonies are my conversation. 119:100. I will have greater insight than the wise, for I have kept your commandments. (EMC)

**Psalmoi Psalms 119**

119:81 My soul faints for thy salvation: I have hoped in thy words. 119:82 Mine eyes failed in waiting for thy word, saying, When wilt thou comfort me? 119:83 For I am become as a bottle in the frost: yet I have not forgotten thine ordinances. 119:84 How many are the days of thy servant? when wilt thou execute judgment for me on them that persecute me? 119:85 Transgressors told me idle tales; but not according to thy law, O Lord. 119:86 All thy commandments are truth; they persecuted me unjustly; help thou me. 119:87 They nearly made an end of me in the earth; but I forsook not thy commandments. 119:88 Quicken me according to thy mercy; so shall I keep the testimonies of thy mouth. 119:89 Thy word, O Lord, abides in heaven for ever. 119:90 Thy truth endures to all generations; thou hast founded the earth, and it abides. 119:91 The day continues by thy arrangement; for all things are thy servants. 119:92 Were it not that thy law is my meditation, then I should have perished in mine affliction. 119:93 I will never forget thine ordinances; for with them thou hast quickened me. 119:94 I am thine, save me; for I have sought out thine ordinances. 119:95 Sinners laid wait for me to destroy me; but I understood thy testimonies. 119:96 I have seen an end of all perfection; but thy commandment is very broad. 119:97 How I have loved thy law, O Lord! it is my meditation all the day. 119:98 Thou hast made me wiser than mine enemies in thy commandment; for it is mine for ever. 119:99 I have more understanding than all my teachers; for thy testimonies are my medication. 119:100 I understand more than the aged; because I have sought out thy commandments.(LXX)

**Tehillim Psalms 119**

119:101 I have restrained my feet from every evil way, That I may keep Your word. 119:102 I have not turned aside from Your ordinances, For You Yourself have taught me. 119:103 How sweet are Your words to my taste! Yes, sweeter than honey to my mouth! 119:104 From Your precepts I get understanding; Therefore I hate every false way. 119:105 Your word is a lamp to my feet And a light to my path. 119:106 I have sworn and I will confirm it, That I will keep Your righteous ordinances. 119:107 I am exceedingly afflicted; Revive me, O Lord, according to Your word. 119:108 O accept the freewill offerings of my mouth, O Lord, And teach me Your ordinances. 119:109 My life is continually in my hand, Yet I do not forget Your law. 119:110 The wicked have laid a snare for me, Yet I have not gone astray from Your precepts. 119:111 I have inherited Your testimonies forever, For they are the joy of my heart. 119:112 I have inclined my heart to perform Your statutes Forever, even to the end. 119:113 I hate those who are double-minded, But I love Your law. 119:114 You are my hiding place and my shield; I wait for Your word. 119:115 Depart from me, evildoers, That I may observe the commandments of my God. 119:116 Sustain me according to Your word, that I may live; And do not let me be ashamed of my hope. 119:117 Uphold me that I may be safe, That I may have regard for Your statutes continually. 119:118 You have rejected all those who wander from Your statutes, For their deceitfulness is useless. 119:119 You have removed all the wicked of the earth like dross; Therefore I love Your testimonies. 119:120 My flesh trembles for fear of You, And I am afraid of Your judgments. (NASB)

**Toviyah Psalms 119**

119:101. I have kept my feet from every evil way, so that I may keep your words. 119:102. I have not gone away from your judgments, for you have taught me. 119:103. How sweet to my palate are your words; sweeter by far than honey to my mouth. 119:104. I will gain insight from your commandments; because of this, I hate every son of man who lies. 119:105. Your words are like a lamp that illuminates my feet, and a light for my path. 119:106. I have sworn and covenanted to keep the commandments of your righteousness. 119:107. I was greatly afflicted, O Lord; heal me according to your words. 119:108. Be pleased now, O Lord, with the offerings of my mouth; and teach me your judgments. 119:109. My soul is always in danger by my own hands; but I have not forgotten your Torah. 119:110. The wicked have arranged a trap for me; but I have not strayed from your commandments. 119:111. I have inherited your testimonies forever; for they are the joy of my heart. 119:112. I have inclined my heart to do your decrees forever, to the very end. 119:113. I hate those who think vain thoughts, but I have loved your Torah. 119:114. You are my hiding place and my shield; I have waited long for your word. 119:115. Turn from me, evildoers; and I will keep the commandments of my God. 119:116. Support me by your word, and I will live; and do not disappoint me because of my trust. 119:117. Help me and I will be redeemed; and I will be happy in your Torah always. 119:118. You have subdued all who went astray from your decrees; for their deceit is a lie. 119:119. You have terminated all the unfit, you have frustrated all the wicked of the earth; because of this, I have loved your testimonies. 119:120. My flesh is blushing for fear of you; and I am afraid of your judgments. (EMC)

**Psalmoi Psalms 119**

119:101 I have kept back my feet from every evil way, that I might keep thy words. 119:102 I have not declined from thy judgments; for thou hast instructed me. 119:103 How sweet are thine oracles to my throat! more so than honey to my mouth! 119:104 I gain understanding by thy commandments: therefore I have hated every way of unrighteousness. 119:105 Thy law is a lamp to my feet, and a light to my paths. 119:106 I have sworn and determined to keep the judgments of thy righteousness. 119:107 I have been very greatly afflicted, O Lord: quicken me, according to thy word. 119:108 Accept, I pray thee, O Lord, the freewill-offerings of my mouth, and teach me thy judgments. 119:109 My soul is continually in thine hands; and I have not forgotten thy law. 119:110 Sinners spread a snare for me; but I erred not from thy commandments. 111 I have inherited thy testimonies for ever; for they are the joy of my heart. 119:112 I have inclined my heart to perform thine ordinances for ever, in return for thy mercies. 119:113 I have hated transgressors; but I have loved thy law. 119:114 Thou art my helper and my supporter; I have hoped in thy words. 119:115 Depart from me, ye evil-doers; for I will search out the commandments of my God. 119:116 Uphold me according to thy word, and quicken me; and make me not ashamed of my expectation. 119:117 Help me, and I shall be saved; and I will meditate in thine ordinances continually. 119:118 Thou hast brought to nought all that depart from thine ordinances; for their inward thought is unrighteous. 119:119 I have reckoned all the sinners of the earth as transgressors; therefore have I loved thy testimonies. 119:120 Penetrate my flesh with thy fear; for I am afraid of thy judgments. (LXX)



**Tehillim Psalms 119**

119:121 I have done justice and righteousness; Do not leave me to my oppressors. 119:122 Be surety for Your servant for good; Do not let the arrogant oppress me. 119:123 My eyes fail with longing for Your salvation And for Your righteous word. 119:124 Deal with Your servant according to Your lovingkindness And teach me Your statutes. 119:125 I am Your servant; give me understanding, That I may know Your testimonies. 119:126 It is time for the Lord to act, For they have broken Your law. 119:127 Therefore I love Your commandments Above gold, yes, above fine gold. 119:128 Therefore I esteem right all Your precepts concerning everything, I hate every false way. 119:129 Your testimonies are wonderful; Therefore my soul observes them. 119:130 The unfolding of Your words gives light; It gives understanding to the simple. 119:131 I opened my mouth wide and panted, For I longed for Your commandments. 119:132 Turn to me and be gracious to me, After Your manner with those who love Your name. 119:133 Establish my footsteps in Your word, And do not let any iniquity have dominion over me. 119:134 Redeem me from the oppression of man, That I may keep Your precepts. 119:135 Make Your face shine upon Your servant, And teach me Your statutes. 119:136 My eyes shed streams of water, Because they do not keep Your law. 119:137 Righteous are You, O Lord, And upright are Your judgments. 119:138 You have commanded Your testimonies in righteousness And exceeding faithfulness. 119:139 My zeal has consumed me, Because my adversaries have forgotten Your words. 119:140 Your word is very pure, Therefore Your servant loves it. (NASB)

**Toviyah Psalms 119**

119:121. I have practiced justice and righteousness; do not abandon me to my oppressors. 119:122. Delight your servant with goodness; do not let the malicious oppress me. 119:123. My eyes have hoped for your redemption, and for the word of your righteousness. 119:124. Act with your servant according to your kindness, and teach me your decrees. 119:125. I am your servant, give me insight, and I will know your testimonies. 119:126. It is time to do the will of the Lord; the scholars have desecrated your Torah. 119:127. Because of this, I have loved your commandments more than gold and more than pure gold. 119:128. Because of this, I have harmonized all the commandments whatsoever; I hate every way of deceit. 119:129. Your testimonies are wonderful; because of this, my soul has kept them. 119:130. Your engraved words will enlighten the needy, the simple will gain insight. 119:131. I opened my mouth and learned, for I desired your commandments. 119:132. Turn to me and have compassion on me, as is the custom towards those who love your name. 119:133. Establish my steps by your word, and let no deceit rule over me. 119:134. Redeem me from the oppression of the son of man, and I will keep your commandments. 119:135. Shine the splendor of your face on your servant, and teach me your decrees. 119:136. Streams of water will go down my eyes, because they have not kept the Torah. 119:137. You are righteous, O Lord, and your judgments are upright. 119:138. You have commanded righteousness, testimony, and much faithfulness. 119:139. My zeal has overcome me, for my oppressors have forgotten your words. 119:140. Your word is very pure, and your servant loves it. (EMC)

**Psalmoi Psalms 119**

119:121 I have done judgment and justice; deliver me not up to them that injure me. 119:122 Receive thy servant for good: let not the proud accuse me falsely. 119:123 Mine eyes have failed for thy salvation, and for the word of thy righteousness. 119:124 Deal with thy servant according to thy mercy, and teach me thine ordinances. 119:125 I am thy servant; instruct me, and I shall know thy testimonies. 119:126 It is time for the Lord to work: they have utterly broken thy law. 119:127 Therefore have I loved thy commandments more than gold, or the topaz. 119:128 Therefore I directed myself according to all thy commandments: I have hated every unjust way. 119:129 Thy testimonies are wonderful: therefore my soul has sought them out. 119:130 The manifestation of thy words will enlighten, and instruct the simple. 119:131 I opened my mouth, and drew breath: for I earnestly longed after thy commandments. 119:132 Look upon me and have mercy upon me, after the manner of them that love thy name. 119:133 Order my steps according to thy word: and let not any iniquity have dominion over me. 119:134 Deliver me from the false accusation of men: so will I keep thy commandments. 119:135 Cause thy face to shine upon thy servant: and teach me thine ordinances. 119:136 Mine eyes have been bathed in streams of water, because I kept not thy law. 119:137 Righteous art thou, O Lord, and upright are thy judgments. 119:138 Thou has commanded righteousness and perfect truth, as thy testimonies. 119:139 Thy zeal has quite wasted me: because mine enemies have forgotten thy words. 119:140 Thy word has been very fully tried; and thy servant loves it. (LXX)

**Tehillim Psalms 119**

119:141 I am small and despised, Yet I do not forget Your precepts. 119:142 Your righteousness is an everlasting righteousness, And Your law is truth. 119:143 Trouble and anguish have come upon me, Yet Your commandments are my delight. 119:144 Your testimonies are righteous forever; Give me understanding that I may live. 119:145 I cried with all my heart; answer me, O Lord! I will observe Your statutes. 119:146 I cried to You; save me And I shall keep Your testimonies. 119:147 I rise before dawn and cry for help; I wait for Your words. 119:148 My eyes anticipate the night watches, That I may meditate on Your word. 119:149 Hear my voice according to Your lovingkindness; Revive me, O Lord, according to Your ordinances. 119:150 Those who follow after wickedness draw near; They are far from Your law. 119:151 You are near, O Lord, And all Your commandments are truth. 119:152 Of old I have known from Your testimonies That You have founded them forever. 119:153 Look upon my affliction and rescue me, For I do not forget Your law. 119:154 Plead my cause and redeem me; Revive me according to Your word. 119:155 Salvation is far from the wicked, For they do not seek Your statutes. 119:156 Great are Your mercies, O Lord; Revive me according to Your ordinances. 119:157 Many are my persecutors and my adversaries, Yet I do not turn aside from Your testimonies. 119:158 I behold the treacherous and loathe them, Because they do not keep Your word. 119:159 Consider how I love Your precepts; Revive me, O Lord, according to Your lovingkindness. 119:160 The sum of Your word is truth, And every one of Your righteous ordinances is everlasting. (NASB)

**Toviyah Psalms 119**

119:141. I am small and despised; I have not forgotten your commandments. 119:142. Your generosity is righteousness forever, and your Torah is truth. 119:143. Trouble and the oppressor have befallen me; your commandments are my delight. 119:144. Your testimonies are righteousness forever; give me insight and I will endure. 119:145. I have called with a whole heart; answer me, O Lord! I will keep your decrees. 119:146. I have called you, redeem me; and I will keep your testimonies. 119:147. I have risen early at dawn, and prayed; I have waited long for your word. 119:148. My eyes have preceded the watches of morning and evening to speak of your word. 119:149. Hear my voice in accordance with your kindness, O Lord; sustain me according to your judgments. 119:150. Those who pursue fornication have drawn near; they have gone far from your Torah. 119:151. You are near, O Lord, and all your commandments are truth. 119:152. Long ago I grew wise from your testimonies, for you founded them forever. 119:153. See my affliction and deliver me; for I have not forgotten your Torah. 119:154. Argue my case and redeem me; heal me for your word. 119:155. Redemption is far from the wicked; for they have not sought your decrees. 119:156. Your mercies are many, O Lord; heal me according to your judgments. 119:157. Those who pursue me and oppress me are many; I have not turned away from your testimonies. 119:158. I saw despoilers and I contended with them, who have not kept your word. 119:159. See [this], for I have loved your commandments; O Lord, according to your kindness heal me. 119:160. The beginning of your word is truth; and all the judgments of your righteousness are forever. (EMC)

**Psalmoi Psalms 119**

119:141 I am young and despised: yet I have not forgotten thine ordinances. 119:142 Thy righteousness is an everlasting righteousness, and thy law is truth. 119:143 Afflictions and distresses found me: but thy commandments were my meditation. 119:144 Thy testimonies are an everlasting righteousness: instruct me, and I shall live. 119:145 I cried with my whole heart; hear me, O Lord: I will search out thine ordinances. 119:146 I cried to thee; save me, and I will keep thy testimonies. 119:147 I arose before the dawn, and cried: I hoped in thy words. 119:148 Mine eyes prevented the dawn, that I might meditate on thine oracles. 119:149 Hear my voice, O Lord, according to thy mercy; quicken me according to thy judgment. 119:150 They have drawn nigh who persecuted me unlawfully; and they are far removed from thy law. 119:151 Thou art near, O Lord; and all thy ways are truth. 119:152 I have known of old concerning thy testimonies, that thou hast founded them for ever. 119:153 Look upon mine affliction, and rescue me; for I have not forgotten thy law. 119:154 Plead my cause, and ransom me: quicken me because of thy word. 119:155 Salvation is far from sinners: for they have not searched out thine ordinances. 119:156 Thy mercies, O Lord, are many: quicken me according to thy judgment. 119:157 Many are they that persecute me and oppress me: but I have not declined from thy testimonies. 119:158 I beheld men acting foolishly, and I pined away; for they kept not thine oracles. 119:159 Behold, I have loved thy commandments, O Lord: quicken me in thy mercy. 119:160 The beginning of thy words is truth; and all the judgments of thy righteousness endure for ever. (LXX)

<p><b>Tehillim Psalms 119</b>  119:161 Princes persecute me without cause, But my heart stands in awe of Your words. 119:162 I rejoice at Your word, As one who finds great spoil. 119:163 I hate and despise falsehood, But I love Your law. 119:164 Seven times a day I praise You, Because of Your righteous ordinances. 119:165 Those who love Your law have great peace, And nothing causes them to stumble. 119:166 I hope for Your salvation, O Lord, And do Your commandments. 119:167 My soul keeps Your testimonies, And I love them exceedingly. 119:168 I keep Your precepts and Your testimonies, For all my ways are before You. 119:169 Let my cry come before You, O Lord; Give me understanding according to Your word. 119:170 Let my supplication come before You; Deliver me according to Your word. 119:171 Let my lips utter praise, For You teach me Your statutes. 119:172 Let my tongue sing of Your word, For all Your commandments are righteousness. 119:173 Let Your hand be ready to help me, For I have chosen Your precepts. 119:174 I long for Your salvation, O Lord, And Your law is my delight. 119:175 Let my soul live that it may praise You, And let Your ordinances help me. 119:176 I have gone astray like a lost sheep; seek Your servant, For I do not forget Your commandments. (NASB)</p>	<p><b>Toviyah Psalms 119</b>  119:161. Rulers have pursued me without cause; and my heart is in fear of your word. 119:162. I am glad concerning your word, like a man who finds much spoil. 119:163. I have hated deceit and loathed it; I have loved your Torah. 119:164. Seven times a day I have praised you, because of the judgments of your righteousness. 119:165. There is great peace for those who love your Torah in this age, and they have no stumbling-block in the age to come. 119:166. I have hoped for your redemption, O Lord, and I have done your commandments. 119:167. My soul has kept your testimonies, and I have loved them greatly. 119:168. I have kept your commandments and your testimonies, for all my ways are before you. 119:169. My prayer will come near in your presence, O Lord; give me insight according to your word. 119:170. Let my prayer come before you; deliver me according to your word. 119:171. My lips will seek praise, for you will teach me your decrees. 119:172. My tongue will reply [to] your word, for all your judgments are righteousness. 119:173. May your hand be [ready] to help me, for I have taken pleasure in your commandments. 119:174. I have yearned for your redemption, O Lord, and your Torah is my delight. 119:175. May my soul live and praise you, and may your judgments give me aid. 119:176. I have gone astray like a lost flock; seek your servant, for I have not forgotten your commandments. (EMC)</p>	<p><b>Psalmoi Psalms 119</b>  119:161 Princes persecuted me without a cause, but my heart feared because of thy words. 119:162 I will exult because of thine oracles, as one that finds much spoil. 119:163 I hate and abhor unrighteousness; but I love thy law. 119:164 Seven times in a day have I praised thee because of the judgments of thy righteousness. 119:165 Great peace have they that love thy law: and there is no stumbling-block to them. 119:166 I waited for thy salvation, O Lord, and have loved thy commandments. 119:167 My soul has kept thy testimonies, and loved them exceedingly. 119:168 I have kept thy commandments and thy testimonies; for all my ways are before thee, O Lord. 119:169 Let my supplication come near before thee, O Lord; instruct me according to thine oracle. 119:170 Let my petition come in before thee, O Lord; deliver me according to thine oracle. 119:171 Let my lips utter a hymn, when thou shalt have taught me thine ordinances. 119:172 Let my tongue utter thine oracles; for all thy commandments are righteous. 119:173 Let thine hand be prompt to save me; for I have chosen thy commandments. 119:174 I have longed after thy salvation, O Lord; and thy law is my meditation. 119:175 My soul shall live, and shall praise thee; and thy judgments shall help me. 119:176 I have gone astray like a lost sheep; seek thy servant; for I have not forgotten thy commandments. (LXX)</p>
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א אֲשֶׁרֵי תְּמִימֵי-דָרֶךְ הַהֲלָכִים בְּתוֹרַת יְהוָה: ב אֲשֶׁרֵי נִצְרֵי עֲדוֹתָיו, *Tehillim / Psalms 119* opens saying, *119:1 How blessed are those whose way is blameless, Who walk in the law of the Lord. 119:2 How blessed are those who observe His testimonies, Who seek Him with all their heart. (NASB)* The Aramaic Targum states, *א וביהון דשלימי אורחא דמהלכין באוריתא דיהוה: ב טוביהון דנטרי סהידותיה בכל, 19:1 How happy are the perfect of way, who walk in the Torah of the Lord. 119:2 How happy those who keep his testimony; with a whole heart they will seek his instruction. (EMC)* The psalmist states the one whose way is blameless is blessed, and says this is the one who walks in the Torah of the Lord. It is interesting how much of a contrast this is to modern day theologies being taught in the Christian church today. The psalmist however claims the Law of God (Torah) is a favorable approach to being blessed of God and living a blessed life. The correct translation of the word Torah is “*instruction*” or “*revelation,*” as in “*God’s instruction,*” or “*the revelation from God.*” This is how the Torah is presented in Judaism due to the root word יָרָה meaning “*to teach.*” The Torah is the revelation of the character of God as well as His instruction of what is to come for the life of one who places his faith and trust in Him. The Torah is God’s instruction on how those who place their faith and trust in Him, either Jew or Gentile, are to live so that all will be well with him (*Devarim / Deuteronomy 4:40*). The Torah says (*Shemot / Exodus 12:48-49, Vayikra / Leviticus 24:22, Isaiah 56*) that God’s instructions are not just for the Jewish people. The prophetic visions of Isaiah (*Isaiah 2*) speak of this truth, where the Gentiles who choose to be a part of God’s people will live by His truth. This is a consistent theme throughout the Apostolic Writings. The Lord chose to reveal His ways through the Jewish people, they were to be a light to the world and bring this revelation of God to the nations. Yeshua reminds us of this in the words he spoke in *Matthew 5*. These things are consistent with *Tehillim / Psalms 119:159* which states “*Consider how I love your precepts; revive me and give life to me, O Lord, according to your loving kindness.*” David’s words in *Tehillim / Psalms 119* speak of his asking for salvation, and that the Lord would give him life, so that he could follow in the way of the Lord according to His Torah. The Lord Judged David based upon his faithfulness to the Lord and his desire to walk in His ways. The Lord did not judge David in his ability to keep every point of the Law. Nobody has ever been “*saved*” (given life) by their ability to keep Torah, nor has that ever been an option for salvation. The idea that the Torah-based Judaism taught that someone may be saved by obeying the Torah is a false teaching. Throughout the church age, it has been taught that Judaism is a works based faith. The error of the Jewish leaders in Yeshua’s time illustrate that not everyone will have faith in Yeshua as the Messiah. One of the arguments from Judaism against Christianity was the absence of the Torah centric teaching that we are to live our lives based upon God’s righteous way of living. Paul wrote “*Let God be true but every man be a liar*” in *Romans 3:4*. The only thing that is “*right,*” is what the Lord God of Israel Himself has established. The conclusion, based upon what David writes in *Tehillim / Psalms 119:1-2* is that faith and the desire to follow His Torah are inseparable according to God. This truth is established in God’s Words to Moshe according to *Devarim / Deuteronomy 10:12* (“*to fear Him, walk in His ways, to love Him and to serve Him with all your heart and soul*”) “*His ways*” were given in the Torah. The author of *Hebrews 10:38* writes we cannot walk in His ways (following the Torah) without faith. This is a very important point, that faith and Torah observance go hand in hand. The Lord had given His instruction for us out of His mercy and His love for us. There are several related reasons for His giving us His instructions in this way.

- Provide guidance to man in regards to sin.
- To reveal to man the righteous ways of God. (*Romans 7:12*)
- To show man how he falls short of God’s holiness and righteousness.
- To direct man to the God of Israel and to His Messiah, the One in whom we trust for salvation

א אֲשֶׁרִי תְּמִימֵי-דְרָךְ, *Tehillim / Psalms 119:1-2*, אֲשֶׁרִי נִצָּרִי עֲדָתוֹ בְּכָל-לֵב יְדַרְשׁוּהוּ: *119:1 How blessed are those whose way is blameless, Who walk in the law of the Lord. 119:2 How blessed are those who observe His testimonies, Who seek Him with all their heart. (NASB)* is that the Torah was given to show man how to live for God, to walk in the way of God such that one's way is blameless, and to humble our hearts and our lives to take upon His testimonies for His glory. Do you love the Lord enough to humble your life for His glory? This is a topic that is not taught in the church today. The fact that we have faith in Yeshua does not void what the Torah says about how we should be living our lives. Christianity teaches that we do not have to follow the Torah, as Jesus nullified its specifics by summarizing everything in the two commandments that He gave in the book of Matthew. Instead of following God's revelation (the Torah), Christianity says we now have "liberty from the Law," and we now follow something called "the law of love" or "the law of Christ." Christianity says we are now "led by the Spirit" and no longer subject to "the Law." This teaching is contrary to what the Scriptures are saying here in *Tehillim / Psalms 119*, where being led by the Spirit we will walk in God's ways of righteousness and holiness. The theologies that teach this misrepresentation of God's truth, use various Scriptures from the Apostolic Writings such as what Paul wrote in *Philippians 3*.

### ***Philippians 3:1-12***

*3:1 Finally, my brethren, rejoice in the Lord. To write the same things again is no trouble to me, and it is a safeguard for you. 3:2 Beware of the dogs, beware of the evil workers, beware of the false circumcision; 3:3 for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, 3:4 although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 3:5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 3:6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 3:7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 3:9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 3:10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 3:11 in order that I may attain to the resurrection from the dead. 3:12 Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. (NASB)*

The point Paul is trying to make is in regards to relying upon the flesh as opposed to faith in the spirit. We do not obey God's Torah for the purpose of earning merit towards the Olam Habah (World to Come). We read in *Devarim / Deuteronomy 30:11-14*, "For this commandment which I command you today is not too mysterious for you, nor is it far off. It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?' Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it.' But the word is very near to you, in your mouth and in your heart, that you may do it." The Lord God Himself makes it clear, He told His people that the Law was not too hard for them to follow. However, due to the weakness of man, we all fall short and fail to wholly keep the way of God perfectly. Because of this we do not trust in our deeds, but in the mercy of God by faith. For this reason the Lord brought His Messiah to save us from our sins, to live a perfect life, and to lay his life down for ours. This is what Paul meant saying, *3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 3:9 and may be found in Him,*



ogies which teach contradictory statements about “*the Law*.” Paul taught against the idea of self righteousness that is found in obeying God’s Torah. The major point is we do not justify ourselves through obedience to the Torah. Our justification comes by faith, were we are called to humble our lives to obedience to the Messiah, which is synonymous to walking in the spirit through obedience to God’s Word so as not to sin before God. The Lord gives us His Spirit to empower us to overcome the flesh and walk in God’s ways.

David said, בְּכָל-לְבִי דִרְשָׁתִיךָ אֶל-תִּשְׁגָּנִי מִמִּצְוֹתֶיךָ: יֵא בְּלִבִּי צְפִנְתִּי אִמְרֹתֶיךָ לְמַעַן לֹא אֶחָטְא-לָךְ: יב  
 בְּרוּךְ אַתָּה יְהוָה לְמַדְנִי חֻקֶיךָ: יג בְּשִׁפְתַי סִפְרַתִּי כָּל מִשְׁפָּטֶי-כִּיֶּיךָ: יד בְּדַרְךָ עֲדוֹתֶיךָ שִׁשְׁתִּי כַּעַל כָּל-הוֹן: טו בְּפִי-  
 119:10 *With all my heart I have sought You; Do not let me wander from Your commandments.* 119:11 *Your word I have treasured in my heart, That I may not sin against You.* 119:12 *Blessed are You, O Lord; Teach me Your statutes.* 119:13 *With my lips I have told of All the ordinances of Your mouth.* 119:14 *I have rejoiced in the way of Your testimonies, As much as in all riches.* 119:15 *I will meditate on Your precepts And regard Your ways.* 119:16 *I shall delight in Your statutes; I shall not forget Your word.* (NASB) David asks the Lord to keep him from wandering from his commandments. What is important to know here is that the Torah itself is not a curse, rather, sin brings the curse through disobedience. When Paul wrote to the Galatians about the curse of the Law, the “*curse of the law*” and its function of being “*a tutor*” (*Galatians 3:24*), apply to those who have not yet placed their faith in the God of Israel. Christianity incorrectly teaches that when Paul spoke of the Law serving as a guardian before Yeshua, he was saying that it held the Jews, under the Law of Moses, in bondage until Yeshua came and died. This is a biased misinterpretation of the Scriptures, as God does not change. (Note this false teaching comes directly from the theology of dispensationalism.) What Paul is saying is that in the life of every living person the Torah functions as a tutor before they come to Messiah. After a person comes to trust in Yeshua, those two particular aspects of the Torah cease, that of being a guardian and a curse. The Torah’s role as God’s revelation to His people as a way of life does not cease. The Lord wants us to continue to live for Him because he has sanctified us, set us apart, and made us holy by faith in the Messiah Yeshua. This being set apart as holy leads us to understand the Torah is a way of living for God, so all will be well with you. This is the other side of the duality of the Torah as a blessing and guide for us to live. If we sin and live in un-repentance the other side of the Torah as a curse will come upon our lives whether one believes in Yeshua or not. This is the revelation of God according to His word and the Church today does not teach this truth. David says, 119:11 *Your word I have treasured in my heart, That I may not sin against You.* 119:12 *Blessed are You, O Lord; Teach me Your statutes.* (NASB) speaking of this goodness that is found in God’s Word. We seek to live out this goodness in the Messiah Yeshua. If we choose to live in sin in un-repentance, meaning that we do not seek to turn from sin, there is nothing left but the curse of unfaithfulness.

For the one who loves the Lord to humble his life to obedience to God’s Word, the psalmist states saying the following, טז בְּחַקְתִּיךָ אֲשַׁתְּעֶשְׂע לֹא אֲשַׁכַּח דְּבָרְךָ: יז גָּמַל עַל-עֲבֹדָה אֶחָיָה וְאֲשַׁמְרָה דְּבָרְךָ: יח גַּל-  
 עֵינַי וְאֶבְיֹטָה נִפְלְאוֹת מִתּוֹרַתֶךָ: יט גַּר אֲנֹכִי בְּאֶרֶץ אֶל-תִּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ: כ גָּרְסָה נַפְשִׁי לְתַאֲבָה אֶל-מִשְׁפָּטֶיךָ  
 119:17 *Deal bountifully with Your servant, That I may live and keep Your word.* 119:18 *Open my eyes, that I may behold Wonderful things from Your law.* 119:19 *I am a stranger in the earth; Do not hide Your commandments from me.* 119:20 *My soul is crushed with longing After Your ordinances at all times.* 119:21 *You rebuke the arrogant, the cursed, Who wander from Your commandments.* 119:22 *Take away reproach and contempt from me, For I observe Your testimonies.* (NASB) Note how the servant of the Lord who truly desires the Lord’s help to live for Him, will seek the Lord’s help to keep God’s Word in his life. The Psalm speaks of the Hebrew view of faith as not just “*believing*” in God, as some would teach. Our faith in Yeshua is not just about asking for salvation and that is the end of it. The theology that is found in the church today seems to follow this type of approach to faith and belief in God with little to no emphasis upon what God expects of us as His children. Even demons believe in God (*James 2:19*) and know who Yeshua is (*Matthew 8:29*). We are called to repentance (Teshuvah) and to have faith, meaning that we turn from our sin and walk in God’s ways. Upon repenting, we are now to look at the Torah as our “*how-to guide*” regarding God’s will for our lives. The entire Torah is the “*Law of Liberty*” that James spoke of saying we are to live it. (*James 1:25 and*

2:12) We are not to pick and choose which Torah commandments we want to follow either (*James 2:10-11*). Here lies the problem with the Christian interpretation of the bible. The issue is in the definition of faith, Christianity pays little attention to the Hebrew Bible, including the verse from the Apostolic writings which speak of faith that is coupled to our actions. The Hebrew understanding of faith is what James writes in his book saying, *James 2:24* “*You see that a person is justified by what he does and not by faith alone.*” (*NASB*) The evangelical Protestant denominations have much difficulty explaining these parts of the book of James.

Throughout history and today, the church interprets Scripture through a anti-Torah bias which results in a confused Christian view of the believer’s relationship to the Torah. As a result, modern theologies teach that Paul is saying we who have “*faith in Jesus*” we’re no longer “*under the Law,*” therefore the Law has been done away with. This is a very confused theology as Christianity itself recognizes that some parts of “*the Law*” remain. This is why we must diligently study God’s Torah and seek His help for what the Psalmist states, :גל-עֵינַי וְאֶבְיטָהּ נִפְלְאוֹת מִתּוֹרַתְךָ; יח 119:18 *Open my eyes, that I may behold Wonderful things from Your Torah* (מִתּוֹרַתְךָ, law). (*NASB*) The psalmist seeks the Lord to open his eyes to see Wonderful things in the Law of God. What is it about the Torah that would be a wonderful thing to see? Could it be the understanding of the Lord who seeks to make known his holiness, righteousness, justice, and truth that is to be lived out in His people? Could it be about man taking on the testimonies of God for God’s Glory? This anti-Torah mindset causes much confusion in the Christian commentaries, such as from *James 1:25* *But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.* (*NASB*) It is important to note that James did not have the New Testament Scriptures when he was writing these things to the First Century believers. He had only the Tanach which was read weekly in the synagogue. Here in the book of James, he makes a positive reference to the Law, and modern theological reasoning states that this could not possibly be the Torah (Law of Moshe). Examining a famous Christian teacher and author, James Vernon McGee, he provides the following explanation of the above verse saying, “*The perfect law of liberty.*’ *This is not the Mosaic Law; it is the law of grace. James does not talk about law here in the same sense that Paul does. When Paul talks about the law, he is talking about the Mosaic Law. When James talks about law, it is the law of faith. There is love in law in the Old Testament, and there is law in love in the New Testament.*” Note the confusion on the Law in which Paul and James are referring to. James McGee does not offer any evidence to back his interpretation on which Paul is referring to the Torah and James is not. His reasoning is that James’s Law simply cant refer to what Paul is referring to because my theology cannot accept that. His interpretation is based solely upon Christian theological understanding that the Law (Torah) is bad.

The Psalmist continues saying, כג גַּם יָשְׁבוּ שָׁרִים בִּי נִדְבְּרוּ עֲבָדֶיךָ יְשִׁים בְּחֻקֶיךָ: כד גַּם-עֲדֹתֶיךָ שִׁעֲשַׁעֵי אַנְשֵׁי עֲצָתִי: כה דְּבַקָּה לְעֹפֶר נִפְשֵׁי חֲנִי כְּדַבְּרֶיךָ: כו דַּרְכֵי סִפְרֹתַי וּמַעֲנֵנִי לְמַדְנֵי חֻקֶיךָ: כז דָּרָךְ-פְּקוּדֵיךָ הִבִּינֵנִי וְאַשִׁיחָה בְּנִפְלְאוֹתֶיךָ: כח דָּלֶפָה נִפְשֵׁי מִתּוֹגָה קִיַּמְנִי כְּדַבְּרֶיךָ: כט דָּרָךְ שִׁקָּר הָסַר מִמֶּנִּי וְתוֹרַתְךָ חֲנֵנִי: ל דָּרָךְ-אֲמוּנָה בְּחֻרַתִּי מִשְׁפָּטֶיךָ שְׂוִיתִי: לא דְּבַקְתִּי בְּעֲדוֹתֶיךָ יְהוָה אֶל-תִּבְשִׁינִי: 119:23 *Even though princes sit and talk against me, Your servant meditates on Your statutes.* 119:24 *Your testimonies also are my delight; They are my counselors.* 119:25 *My soul cleaves to the dust; Revive me according to Your word.* 119:26 *I have told of my ways, and You have answered me; Teach me Your statutes.* 19:27 *Make me understand the way of Your precepts, So I will meditate on Your wonders.* 119:28 *My soul weeps because of grief; Strengthen me according to Your word.* 119:29 *Remove the false way from me, And graciously grant me Your law.* 119:30 *I have chosen the faithful way; I have placed Your ordinances before me.* 119:31 *I cling to Your testimonies; O Lord, do not put me to shame!* (*NASB*) Note how David speaks of the testimonies of God being his delight (119:24) and his seeking the Lord’s help to understand God’s precepts for their application to life (119:27). Christianity takes the theological approach of cherry picking Scripture by pointing to certain “*New Testament*” verses to “*prove*” the Law has ended. For example in *Acts 15*, the Jerusalem Council was called upon to address the issue of Gentile inclusion in the covenant and the rapid response of the Gentiles to faith in Yeshua the Messiah. The gentiles were coming directly into the faith of Israel through the Messiah. This method of faithfulness to God through the Messiah was different from the past inclusion through the precepts of Judaism. This may have seemed different and would have led some to doubt the sincerity of the



non-Jewish person being accepted as fellow citizens of God's kingdom who had little to no understanding of God's Torah. After having placed their faith in Yeshua, the Council in fact required these Gentiles to follow certain minimal Torah commands (*Acts 15:20*) in order to have fellowship with Jewish believers and to be able to function within their new found faith. The Jerusalem Council gave these basic Torah commands with the understanding that they would learn more about Moshe and the Torah as they attended Synagogue each week. (*Acts 15:21*) Peter's comment in *Acts 15:10* is pointing out that if God had commanded perfect Torah observance as a prerequisite to faith, then they all were in jeopardy, as none of them could keep it perfectly. This reasoning is consistent with *Tehillim / Psalms 119:30 I have chosen the faithful way; I have placed Your ordinances before me. 119:31 I cling to Your testimonies; O Lord, do not put me to shame!* (NASB) The Aramaic Targum states, *119:30. I have chosen the faithful path; I have placed your judgments [with me]. 119:31. I have joined myself to your testimonies, O Lord; do not make me ashamed.* (EMC) David chose the faithful way clinging His testimonies and His way of life. In a similar way, based upon the example given to us by Yeshua, we too are to cling to God's testimonies, to humble our lives, and submit to God's Word.

The Psalmist continues saying, לב דָרָה-מְצוֹתֶיךָ אֲרוּץ פִּי תִרְחִיב לִבִּי: לֵג הוֹרְנִי יְהוָה דָרָה חֲקִיךָ וְאַצְרְנָה, עֲקֹב: לֵד הִבִּינְנִי וְאַצְרְנָה תוֹרָתְךָ וְאַשְׁמְרָנָה בְּכָל-לֵב: לֵה הִדְרִיכְנִי בְּנִתִיב מְצוֹתֶיךָ פִּי בּו חֲפָצְתִּי: לו הֵט-לִבִּי אֶל-עֲדוֹתֶיךָ וְאֶל-בְּצַע: לוֹ הִעֲבֵר עֵינַי מִרְאוֹת שְׁוֹא בְּדַרְכֶּךָ חֲנִינִי: לח הִקֵּם לְעִבְדְּךָ אִמְרָתְךָ אֲשֶׁר לִירְאָתְךָ: לט הִעֲבֵר חֲרָפְתִּי אֲשֶׁר יִגְרָתִּי פִּי מִשְׁפָּטֶיךָ טוֹבִים: מ הִנֵּה תִאֲבָתִּי לְפָקְדֶיךָ בְּצַדִּיקְתְּךָ חֲנִינִי: *119:32 I shall run the way of Your commandments, For You will enlarge my heart. 119:33 Teach me, O Lord, the way of Your statutes, And I shall observe it to the end. 119:34 Give me understanding, that I may observe Your law And keep it with all my heart. 119:35 Make me walk in the path of Your commandments, For I delight in it. 119:36 Incline my heart to Your testimonies And not to dishonest gain. 119:37 Turn away my eyes from looking at vanity, And revive me in Your ways. 119:38 Establish Your word to Your servant, As that which produces reverence for You. 119:39 Turn away my reproach which I dread, For Your ordinances are good. 119:40 Behold, I long for Your precepts; Revive me through Your righteousness.* (NASB) The Aramaic Targum states the following:

## Aramaic Targum

### **Toviyah Psalms 119:32-40**

*119:32. I will run in the path of your commandments, for you will expand my heart. 119:33. Teach me, O Lord, the way of your decrees, and I will keep it totally. 119:34. Give me insight, and I will keep your Torah, O Lord; and I will keep it with a whole heart. 119:35. Make me walk in the course of your commandments, for I desire it. 119:36. Incline my heart to your testimonies, and not to money. 119:37. Turn my eyes away from the sight of deceit; by your words heal me. 119:38. Confirm your word to your servant, which [leads] to your worship. 119:39. Take away my reproach, which I fear, for your judgments are good. 119:40. Behold, I have yearned for your commandments; in your generosity heal me.* (EMC)

לב דָרָה-מְצוֹתֶיךָ אֲרוּץ פִּי תִרְחִיב לִבִּי: לֵג הוֹרְנִי יְהוָה דָרָה חֲקִיךָ וְאַצְרְנָה עֲקֹב: לֵד הִבִּינְנִי וְאַצְרְנָה תוֹרָתְךָ וְאַשְׁמְרָנָה בְּכָל-לֵב: לו הֵט-לִבִּי אֶל-עֲדוֹתֶיךָ וְאֶל-בְּצַע: לוֹ הִעֲבֵר עֵינַי מִרְאוֹת שְׁוֹא בְּדַרְכֶּךָ חֲנִינִי: לח הִקֵּם לְעִבְדְּךָ אִמְרָתְךָ אֲשֶׁר לִירְאָתְךָ: לט הִעֲבֵר חֲרָפְתִּי אֲשֶׁר יִגְרָתִּי פִּי מִשְׁפָּטֶיךָ טוֹבִים: מ הִנֵּה תִאֲבָתִּי לְפָקְדֶיךָ בְּצַדִּיקְתְּךָ חֲנִינִי:

The fact is God does not change (*Bamidbar / Numbers 23:19, Hebrews 13:8, James 1:17*). A common sentiment heard in churches today is the notion that God does change, that He changed by replacing Torah-observant Israel as His people, with the non-Torah observant gentile Church. This speaks contrary to what we are reading here in the Hebrew Scriptures from *Tehillim / Psalms 119*. David says, *119:32 I shall run the way of Your commandments, For You will enlarge my heart.* (NASB) David says walking in God's ways, running

in them, will enlarge/expand the heart. This suggests that our love for others should expand. He asks the Lord to give him insight and then he will keep God's Torah. Is it interesting that insight (understanding) is paralleled to living for the Lord according to His Word. Do you believe this is true? Let's Pray!

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The psalmist continues saying, **מָא וַיְבֹאֲנִי חֶסֶדְךָ יְהוָה תְּשׁוּעָתְךָ כְּאִמְרֹתֶיךָ: מִבּ וְאֶעֱנֶה חֶרְפִּי דְבָרְךָ כִּי-בִטְחֹתִי** **בְּדַבְרֶךָ: מִג וְאֶל-תַּצִּיל מִפִּי דְבַר-אֱמֶת עַד-מָאד כִּי לִמְשַׁפְּטֶיךָ יַחְלֹתִי: מִד וְאֶשְׁמְרָה תּוֹרָתְךָ תָּמִיד לְעוֹלָם וָעֶד: מֵה** **119:41 May Your lovingkindnesses also come to me, O Lord, Your salvation according to Your word; 119:42 So I will have an answer for him who reproaches me, For I trust in Your word. 119:43 And do not take the word of truth utterly out of my mouth, For I wait for Your ordinances. 119:44 So I will keep Your law continually, Forever and ever. 119:45 And I will walk at liberty, For I seek Your precepts. (NASB)** These set of verses are very interesting, because David groups the grace of God (חֶסֶדְךָ) to His salvation (תְּשׁוּעָתְךָ) to trusting in the Word of truth which are His ordinances, His Torah (תּוֹרָתְךָ), to walking in liberty and freedom because he seeks God's precepts (כְּאִמְרֹתֶיךָ). As mentioned previously, the Hebrew view of faith is not just "believing" in the God of Israel, as modern theology would teach us today. Even the demons believe in him (*James 2:19*) and confess who Yeshua is (*Matthew 8:29*). Having repented (teshuvah) in faith, we are to look to the Torah as our "how-to guide" regarding God's will for our lives. This is why the Apostle James wrote the entire Torah is the "Law of Liberty" we are to live by. We cannot pick and choose which Torah commandments we want to follow either (*2:10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. 2:11 For He who said, 'Do not commit adultery,' also said, 'Do not commit murder.' Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law. NASB*) James states the following in regards to the Torah:

**James 1:19-27**

*1:19 This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger; 1:20 for the anger of man does not achieve the righteousness of God. 1:21 Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. 1:22 But prove yourselves doers of the word, and not merely hearers who delude themselves. 1:23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 1:24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. 1:25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. 1:26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. 1:27 Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world. (NASB)*

James says that we are to be quick to listen and slow to anger. The reason being this topic causes much anger in the hearts of Christians who rest in the modern theologies of today and reject the Torah of God. James speaks of the Word of God that was implanted into our lives that causes salvation to the soul. The idea here is in being a doer of the word and not merely a hearer. This is the central point of the Torah to be a doer of the word. If we only listen to God's Word and do not put it into practice, we delude ourselves. This is the concept behind seeing our face and then forgetting what we look like, which is paralleled to the one who looks at the Torah and then forgets. James uses this same terminology as we find here in the Psalm, of walking in liberty by the one who abides in God's Torah. This is effected by the one who sees and does according to God's Word. James says such a man is blessed in what he does. James words are consistent with the Psalmist approach by drawing together the grace of God, His salvation, his Torah, walking in liberty, and

all of these things are found in His precepts.

The Aramaic Targum states, 119:41. *And let your kindness come upon me, O Lord, your redemption in accordance with your word.* 119:42. *And I will give answer to those who mock me, for I have trusted in your word.* 119:43. *And do not remove the word of truth from my mouth utterly, for I have waited long for your judgments.* 119:44. *And I will keep your Torah always, for ages upon ages.* 119:45. *And I will walk in the wideness of the Torah, for I have sought your commandments.* (EMC) The answer the psalmist gives is that he trusts in the Word of the Lord! This is the same answer that we give for the faith that we have, we trust in the Word of the Lord, believing by faith, and living our lives accordingly. Note how the Rabbis translate walking in the wideness of the Torah. What do they mean by the “wideness of the Torah?” The way the Psalm is written, the wideness of the Torah seems to refer to someone who has faithfully studied the Torah, worshiped in the Temple and put into practice his faith. The conclusion is God’s Law is so vital to the life of His people, that we are to keep his precepts for ages upon ages (מד ואטור אוריתך תדירא לעלמי). The English translates לעלמי עלמין as ages upon ages, which is the same as saying something is eternal. This is paralleled to what the Apostle Peter wrote in *1 Peter 1:25 BUT THE WORD OF THE LORD ENDURES FOREVER.* “*And this is the word which was preached to you.* (NASB) In order to understand what this means, we understand that there is inherent power in the Word of God. The Apostle Paul wrote “*All Scripture is given by inspiration of God*” (2 Timothy 3:16). The word for inspiration is from the Greek text, θεοπνευστος theopneustos. This Greek word is a combination the words *Theos* “*God*” + *Pepneustai* “*to breathe.*” It means literally that all of Scripture is God breathed. All scripture is the product of God’s breath, it is His Word, it is the Lord God of Israel himself that speaks (or breathed out) the scripture. This is significant because we read in *Bereshit / Genesis 2:7, “the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”* (NASB). There is a connection between the words; breath, inspiration, and life. This is why the author of Hebrews wrote, “*The Word of God is living and powerful and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart*” (Hebrews 4:12) This speaks to the immutability of God and His promises, meaning that the Lord God of Israel is not subject or susceptible to change or variation in form or quality or nature. This is because the Lord God of Israel has no beginning or end, He is eternal, and so is His Word, unchanging, the Lord does not change His mind as the Scripture states (*Isaiah 46:9-10 and Bamidbar / Numbers 23:19*). The Scriptures state “*For I am the LORD, I change not; therefore ye sons of Jacob are not consumed*” (Malachi 3:6). The counsel of the LORD stands forever, the plans of His heart to all generations (*Tehillim / Psalms 33:11*). It is within this context that we read the rabbis translating saying, 119:44. *And I will keep your Torah always, for ages upon ages.* 119:45. *And I will walk in the wideness of the Torah, for I have sought your commandments.* (EMC) And David’s words saying in *Tehillim / Psalms 19:7-8, The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.*

David then states, מו ואדברה בעדתיך נגד מלכים ולא אבוש: מז ואשתעשע במצותיך אשר אהבתי: מה זאת נחמתי בעניי ואשא כפי אל-מצותיך אשר אהבתי ואשיחה בקהיך: מט זכר-דבר לעבדך על אשר יחלתני: נ זאת נחמתי בעניי: 119:46 *I will also speak of Your testimonies before kings And shall not be ashamed.* 119:47 *I shall delight in Your commandments, Which I love.* 119:48 *And I shall lift up my hands to Your commandments, Which I love; And I will meditate on Your statutes.* 119:49 *Remember the word to Your servant, In which You have made me hope.* 119:50 *This is my comfort in my affliction, That Your word has revived me.* (NASB) This is the love of God that we keep His mitzvot (commandments). This is the point of what the psalmist is trying to say, I lift up my hands to your commands, I meditate on your statutes, and my hope is in Your Word. This is what it means to have true love, to demonstrate the fruit, the evidence of our love for our Father in heaven. The point of the psalmist is that God’s commandments are not grievous. The Greek word for “heavy” βαρεῖαι bareiai, is a reference to something being difficult or a burden or to difficult to bear. The point is God’s Torah is not unreasonable, the duties which He asks of us as His people are not beyond our ability, and His government is not oppressive. It is easy to obey God when the heart is right. Those who

pursue the commands as the psalmist is stating, to be sincere to keep his commandments, such a person does not complain that the commands are hard. All the complaints come from those who are not motivated out of love for the Lord to keep his commandments. The objection is in the developed theologies, which then rejects God's Torah as unreasonable and that God's Law imposes improper restraints upon one's life. These complaints do come from Christians or at least those who think they are such. Note what the Apostle John wrote in his epistle according to *1 John 5:1-4*.

### ***1 John 5:1-4***

*5:1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. 5:2 By this we know that we love the children of God, when we love God and observe His commandments. 5:3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. 5:4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world our faith. (NASB)*

John is speaking of being born of God. The phrase "*being born of God*" is a reference to being filled with His Spirit that enables us to live according to His Word. Our lives are changed from the inside out. This is the thing that demonstrates our having been born of God, and our having love for our Father in heaven. This love is demonstrated in obeying His commandments. *5:3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. (NASB)* John agrees with the psalmist. What is going on with the modern theologies that reject the Torah today as a way of life for God's people? *Revelation 22:14* states "*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*" Most of Christianities understanding of Judaism and more importantly of Judaism in Yeshua's day is limited to the few glimpses that are found in the "*New Testament.*" The problem is the interpretation of the NT is taken away from its historical context, and interpreted in a non-Hebrew fashion. If we begin with a skewed view of first century Judaism and its doctrines, there is no level of grammatical scrutiny that can correct for this misrepresentation of Judaism. For example, trying to read the English text, solely "*in its immediate grammatical context,*" is unreliable as this does not lead one to a Hebrew understanding nor to its first century context, this has led to much theological errors as we have been discussing in the previous Psalms.

The ignorance regarding the first century historical and cultural context may be found in the modern commentaries such as from James Vernon McGee ([www.blueletterbible.org](http://www.blueletterbible.org)). In his commentary on *James 2:2* he states the following: "*The word assembly here means synagogue. Evidently the Jewish Christians were calling the place where they met a synagogue. They had erected no buildings and frequently met in private homes, but the chances are that in many places they rented a synagogue. They met on Sunday rather than on Saturday and therefore did not conflict with the meeting of the Jews.*" What happens is most Christians will read this statement and say "*yes this is true*" because this is a famous man and very few questions are asked in regards to the validity (accuracy) of his statements.

### **Summary of McGee's Mistakes**

- McGee makes the statement: "*Jewish Christians.*" It is important to note here that there was no such thing as a "*Jewish Christian*" in the first century. This is a modern description based upon an erroneous theology. Usage of this term supports the false idea that these first Jewish believers had undergone a conversion from Judaism to Christianity. The earliest reference to the word Christian was given to the believers at Antioch (*Acts 11:26*) as a derogatory slur. The original Jewish believers in Yeshua remained Torah-observant Jews (see *Acts 21:20*).
- McGee claimed they "*called the place they met a synagogue*" for one of two reasons. They either were at a synagogue building, or they were meeting somewhere else under the author-

ity of the synagogue. Note that there was no “Christianity” in existence at this time, and there was no Christian group being organized and meeting either. This would not have been permitted by Rome. The Jews had permission, as an existing group, under Roman law to meet in the synagogues. As a result, the first century believers continued to go to Synagogue, including Gentile converts, as this was the only place the Scriptures were read and where they would or could learn Torah (*Acts 15:21*)

- McGee claims the early believers were “*Renting a synagogue.*” This is an example of the height of ignorance when one bases their understanding upon a theology, since it would have been illegal for Jews to rent their buildings out to a new religion that was not sanctioned by Rome. Jewish believers in Yeshua had full rights as Jews to continue going to normal synagogue services on the Shabbat.
- McGee claimed “*They met on Sunday ...*” This has no basis in fact. Jewish believers in Yeshua continued meeting at synagogue (or the Temple) during Shabbat. A common practice that is described in the Scriptures is havdallah where believers would meet in homes after sundown on Saturday to continue discussions and praise from the Shabbat Services. This provides us with a good explanation why Paul was “*preaching until midnight*” in *Acts 20:7*. The first day of the week for Jews (like Paul) began at Sundown at the end of the Sabbath on Saturday, not on the “*Sunday*” as we know it today.

Make a note how far off J Vernon McGee is in his assessment of only one verse. This is why it is so important to have a second critical look at Christian commentaries and understand the underlying theology that go into their statements. Notice how far we have come from what was taking place in the first century and the early body of believers according to the following Scriptures.

***Matthew 5:18-19***

*5:18 'For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. 5:19 'Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. (NASB)*

***Acts 21:20***

*21:20 And when they heard it they began glorifying God; and they said to him, 'You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; (NASB)*

***Acts 22:3***

*22:3 'I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. (NASB)*

Note that the common interpretation today is that “*until all is accomplished*” is the work Christ performed upon the cross. This is not what Yeshua was teaching, that in a few short years this will all be different after he goes to the cross, raises from the dead, and ascends into heaven. The facts are the people of God continue to walk in God’s ways and were zealous for God’s Torah according to the NT Scriptures. What we read here in the NT is something that speaks differently from what we see and hear being taught in the modern theologies today. If we go in with guns blazing in regards to the way of God as was taught in the first century, and how differently we are being taught from the pulpits today, there is much animosity and

derision that comes because of the Torah speaks against the established theologies of today. This is the way the psalmist describes those who surround him saying, נב זכרתי, בא זדים הליצני עד-מאד מתורתך לא נטיתי: נב זכרתי, נד זמרות היו-לי חקיך בבית מגורי: משפטי מעולם | יהנה ואתנחם: נג זלעפה אהזתני מרשעים עזבי תורתך: נד זמרות היו-לי חקיך בבית מגורי: זכרתי בלילה שמך יהנה ואשמרה תורתך: 119:51 *The arrogant utterly deride me, Yet I do not turn aside from Your law. 119:52 I have remembered Your ordinances from of old, O Lord, And comfort myself. 119:53 Burning indignation has seized me because of the wicked, Who forsake Your law. 119:54 Your statutes are my songs In the house of my pilgrimage. 119:55 O Lord, I remember Your name in the night, And keep Your law. (NASB)* The psalmist speaks of those who surround him and are arrogant, and deride him (express contempt for; ridicule) because he follows in God's ways. David says that he did not turn aside from His Law and remembered the ordinances from of old and comforted himself in God's commands. David claims the statutes of God are the songs of his pilgrimage. This reckless abandon of God's Law is a serious error in the modern theologies today. The prophet Zephaniah speaks of this in his time when he wrote what he did in *Zephaniah 3:1-9*.

**Zephaniah 3:1-9**

*3:1 Woe to her who is rebellious and defiled, The tyrannical city! 3:2 She heeded no voice, She accepted no instruction. She did not trust in the Lord, She did not draw near to her God. 3:3 Her princes within her are roaring lions, Her judges are wolves at evening; They leave nothing for the morning. 3:4 Her prophets are reckless, treacherous men; Her priests have profaned the sanctuary. They have done violence to the law. 3:5 The Lord is righteous within her; He will do no injustice. Every morning He brings His justice to light; He does not fail. But the unjust knows no shame. 3:6 'I have cut off nations; Their corner towers are in ruins. I have made their streets desolate, With no one passing by; Their cities are laid waste, Without a man, without an inhabitant. 3:7 'I said, 'Surely you will revere Me, Accept instruction.' So her dwelling will not be cut off According to all that I have appointed concerning her. But they were eager to corrupt all their deeds. 3:8 'Therefore wait for Me,' declares the Lord, 'For the day when I rise up as a witness. Indeed, My decision is to gather nations, To assemble kingdoms, To pour out on them My indignation, All My burning anger; For all the earth will be devoured By the fire of My zeal. 3:9 'For then I will give to the peoples purified lips, That all of them may call on the name of the Lord, To serve Him shoulder to shoulder. (NASB)*

Zephaniah speaks of those who would not accept instruction from the Lord, would not heed God's voice, and would not draw near to the Lord God of Israel. This follows through to those who are supposed to be leaders of the people, they corrupt God's ways, do violence, are reckless, and profane the sanctuary. It is said the Lord however will do justice within His people by bringing upon them foreign nations to inflict pain and judgment on those who corrupted all their ways. The Lord calls out to His people saying, 3:8 *'Therefore wait for Me,' declares the Lord, 'For the day when I rise up as a witness...* The earth will be devoured because of her sins, and the Lord will give to His people purified lips to call upon the name of the Lord and walk in His ways. What we see today is a fraction of peoples who are coming out of the theologies that stand against God's Torah, to listen to the voice of God, to heed His instruction, and to walk in His ways. It is in these things the Lord is pleased, not because we try to earn merit before Him, but because of our love for Him, our motivation is to serve Him, to listen to his voice, and seek His instruction for our lives.

The psalmist continues saying the following, נז חלקי יהנה אמרתי, נו זאת היתה-לי פי פקדיך נצרתתי: נז חלקי יהנה אמרתי, נט חשבותי דרכי ואשיבה רגלי אל-עדתיך: ס חשתי ולא התמהמהתי לשמר מצותיך: סא חבלי רשעים עונדני תורתך לא שכחתי: סב חצות-לילה אקום להודות לך על משפטי צדקך: סג חביר אני לכל-אשר יראוהו ולשמרי פקודיך: 119:56 *This has become mine, That I observe Your precepts. 119:57 The Lord is my portion; I have promised to keep Your words. 119:58 I sought Your favor with all my heart; Be gracious to me according to Your word. 119:59 I considered my ways And turned my feet to Your testimonies. 119:60 I hastened and did not delay To keep Your commandments. 119:61 The*

*cords of the wicked have encircled me, But I have not forgotten Your law. 119:62 At midnight I shall rise to give thanks to You Because of Your righteous ordinances. 119:63 I am a companion of all those who fear You, And of those who keep Your precepts. (NASB)* There is a fellowship as brothers for those who walk in God's ways, keep his ordinances, and hold tight to his statutes. The Aramaic Targum states, *נו דא הוה לי לזכותא ארום פיקודיך נטרית: גז חולקי יהוה אמרית למיטר דבריך: נח צליתי קדמך בכל לבא חוס עלי היך מימרך: נט חשיבית לאוטבא אורחי ואתיב ריגלי לסהידותך: ס זרזית ולא אתעכבית למיטר פקודיך: סא סיעת רשיעיא אתכנשו עלי אוריתך לא אתנשיתי נשיתי: סב בפלגות ליליא אקום לשבחה קדמך מטול דיני צדקך 119:56. This became merit for me, for I kept your commandments. 119:57. My portion is the Lord, I have promised to keep your words. 119:58. I have prayed in your presence with a whole heart; have pity on me according to your word. 119:59. I have thought to improve my way, and I will turn my feet to your testimonies. 119:60. I was eager, and did not delay to keep your commandments. 119:61. The band of wicked men has gathered against me; I have not forgotten your Torah. 119:62. In the middle of the night I will rise to sing praise in your presence, for the sake of your righteous judgments. 119:63. I am a companion to all who revere you, and to those who keep your commandments. (EMC)* What we have to understand is the Latin term for "merit" was introduced as a synonym for the Greek word for "reward" when studying the various translations of the bible. Therefore, merit and reward are two sides of the same coin. When the rabbis speak of meriting something for keeping God's Torah, this is consistent with the blessings and the curses as detailed in *Devarim / Deuteronomy 30-32*. In *Romans 11:6* Paul says, "But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace." Whenever Paul writes that works are not salvific, it is those works done outside of God's mercy (grace). When a man attempts to approach the Lord God outside of His mercy, he attempts to make the Lord God owe him salvation. This is different from obeying God's commands and meriting a blessing. This is related to the covenant relationship we have in Him and in His Messiah Yeshua. Paul condemns obeying the Torah for the purpose of meriting salvation. Paul also promotes the idea of obeying God's Torah because we are in the Messiah and made to be a holy and righteous people, we obey the commands because of our love for the Lord. The command is holy, righteous, and good (*Romans 7:12*) and God's people are called to live by His Word.

David continues in his Psalm to say the following, *סד חסדך יהוה מלאה הארץ חקיה למדני: סה טוב עשית עם-עבדך יהוה כדברך: סו טוב טעם ודעת למדני פי במצותיה האמנותי: סז טרם אענה אני שגג ועתה אמרתך שמרתי: סח טוב-אתה ומטיב למדני חקיה: סט טפלו עלי שקר ודים אני בכל-לב | אצור פקודיך: ע טפש כחלב לבם אני תורתך שעשעתי: עא טוב-לי כי-עניתי למען אלמד חקיה: עב טוב-לי תורת פיך מאלפי: 119:64 The earth is full of Your lovingkindness, O Lord; Teach me Your statutes. 119:65 You have dealt well with Your servant, O Lord, according to Your word. 119:66 Teach me good discernment and knowledge, For I believe in Your commandments. 119:67 Before I was afflicted I went astray, But now I keep Your word. 119:68 You are good and do good; Teach me Your statutes. 119:69 The arrogant have forged a lie against me; With all my heart I will observe Your precepts. 119:70 Their heart is covered with fat, But I delight in Your law. 119:71 It is good for me that I was afflicted, That I may learn Your statutes. 119:72 The law of Your mouth is better to me Than thousands of gold and silver pieces. (NASB)* David says that before he was afflicted, he went astray. The example that he gives us is the lovingkindness (grace) of God that teaches us His statutes, and how this is in contrast to the enemy who seeks to afflict through lies and untruths. David believes that keeping the commandments of God will cause the Lord to teach him discernment and knowledge which will cause him to observe the precepts. The heart is fat and desires its own way, and the Torah is designed for us to humble our hearts and to submit our hearts to the will of our Father in heaven. The verb for afflicted (*אענה*) is in reference to any difficult or painful circumstance. Our afflictions come in many forms, shapes, and sizes, it can be as small as a headache, or as large as a major illness, the loss of a job, public persecution, or rumors (lies) spread by our enemies (*119:69*). David wrote in his psalm saying, "Many are the afflictions of the righteous, but the Lord delivers him out of them all" (*Tehillim / Psalm 34:19*). To go astray (*שגג*) means "to go astray, err, commit sin or error" and simply means to go

our own way. Based upon this psalm, the purpose of affliction is to teach us things we would not otherwise know. David is pointing out that until hard times come, our knowledge of God and his Word tends to be rather theoretical. It is only when we are forced to apply God's Word regardless of the circumstance that our sufferings become our schoolmaster. This is a very hard reality for many Christians to face because this is what the Torah teaches, where modern theologies direct people away from this truth. The central Torah based truth is that it is not what happens to us that matters. It's how we respond to what happens to us that makes all the difference. The troubles that we go through are no mistake. The Torah reveals to us in a deep and profound sense, that we do not fully understand until we persevere in our faith to live God's Ways in the midst of our troubles. Regardless of our circumstances we persevere for the glory of God. It is in this way that our troubles are a gift from God, to draw us back to repentance, to humble our lives, and to live for His glory by bearing His testimonies according to His word. Our troubles humble us, kill our pride, force us to admit our weakness, and drive us to pursue the Lord God of Israel and His Messiah Yeshua.

The psalmist continues saying the following, **עַד יִרְאֶיךָ**, *עַד יִרְאֶיךָ עֲשׂוּנִי וְיִכְוֹנְנוּנִי הִבִּינִי וְאַלְמָדָה מְצֻוֹתֶיךָ: עַד יִרְאֶיךָ וְיִשְׁמְחוּ כִּי לִדְבָרְךָ יִחְלָתִי: עַה יִדְעָתִי יְהוָה כִּי-צָדֵק מְשַׁפְּטֶיךָ וְאַמוּנָה עֲנִיתָנִי: עו יְהִי-נָא חֶסֶדְךָ לְנַחְמֵנִי כְּאֶ-מְרַתְךָ לְעַבְדְּךָ: עז יְבֹאוּנִי רַחֲמֶיךָ וְאַחֲזֶינִי כִּי תוֹרַתְךָ שְׁעֵשֶׁעַי: עח יִבְשׂוּ יָדַי כִּי-שָׁקַר עֲוֹתוֹנִי אֲנִי אֲשִׁיחַ בְּפִקּוּדֶיךָ: עט יָשׁוּבוּ-לִי יִרְאֶיךָ וְיִדְעוּ [וְיִדְעִי] עֲדוֹתֶיךָ: פ יְהִי-לִבִּי תָמִים בְּחֻקֶיךָ לְמַעַן לֹא אֲבוֹשׁ: 119:73 *Your hands made me and fashioned me; Give me understanding, that I may learn Your commandments. 119:74 May those who fear You see me and be glad, Because I wait for Your word. 119:75 I know, O Lord, that Your judgments are righteous, And that in faithfulness You have afflicted me. 119:76 O may Your lovingkindness comfort me, According to Your word to Your servant. 119:77 May Your compassion come to me that I may live, For Your law is my delight. 119:78 May the arrogant be ashamed, for they subvert me with a lie; But I shall meditate on Your precepts. 119:79 May those who fear You turn to me, Even those who know Your testimonies. 119:80 May my heart be blameless in Your statutes, So that I will not be ashamed. (NASB)* David is requesting the Lord to “learn” His commands. This brings the perspective the only way to “learn” is to practically apply God's Word to live. The only way we learn is by hands on practice. The Aramaic Tagrum states the following, **עַד דְּחַלִּיךְ יִחְמוֹן יְתִי וְיַחְדוֹן אַרוֹם לְפַתְגַּמְךָ**, *עַד דְּחַלִּיךְ יִחְמוֹן יְתִי וְיַחְדוֹן אַרוֹם לְפַתְגַּמְךָ אֹרִיכִית: עה יִדְעִית יְהוָה אַרוֹם זְכַאִין דִּינִךְ וּבְקוֹשְׁטָא סַגְפַּתְנִי: עו יְהִי כְדוֹן חֶסֶדְךָ לְנַחְמוֹתֵי הִיךְ מִימְרַךְ לְעַבְדְּךָ: עז יִיתוֹן עֲלֵי רַחֲמֵךְ וְאִיחֵי אַרוֹם אֹרִיךְ פִּרְנוֹקִי: עח יְבַהְתוֹן זְדוֹנִין אַרוֹם עַל שְׁקָרָא עוֹיְתוֹ יְתִי אֲנָא אֲמַלִּיל בְּפִי- 119:73. *Your hands made me and established me; give me insight and I will learn your commandments. 119:74. Those who fear you will see me and be glad; for I have waited long for your word. 119:75. I know, O Lord, for your judgments are righteous and you have afflicted me in truth. 119:76. Now let your kindness be for my comfort, according to your word to your servant. 119:77. Let your mercies come to me and I will live; for your Torah is my delight. 119:78. The arrogant will be ashamed, for they twisted a lie against me; I will speak of your commandments. 119:79. Those who fear you will turn to my teaching, and those who know your testimonies. 119:80. Let my heart be without blemish in your decrees, so that I may not be ashamed. (EMC)* The idea being put forward here is, keep believing, don't quit, and don't give up. Let the God of Israel do his work in you. The greatest tragedy is to miss what the Lord wants to teach us through our troubles. May the Lord God bring us to the place where we can say what David has said, “It was good for me to be afflicted that I might learn your decrees.” Let's Pray!**

Heavenly Father,

Thank You Lord for Your mercy and the great work that you are doing in our lives. We believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply, truly, and honestly seek 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 to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You



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in prayer and in Your Word, 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!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:

Hallelujah for our Lord, our Teacher, our Rabbi,

“Yeshua” King Messiah forever and ever

## Notes