

ספר תהילים קיט | Tehillim / Psalms 119

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Do We 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 (חֻקֵּי־ךָ) 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 (מִשְׁפָּטֶיךָ) 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 (פְּדֻבְרֶיךָ) 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 (אֱמוּנָתְךָ) 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
ספר תהלים פרק קיט	ספר תהלים פרק קיט	ספר טוביה פרק קיט	ספר טוביה פרק קיט	ΨΑΛΜΟΙ 119	ΨΑΛΜΟΙ 119
א אֲשֶׁר־י תְּמִימֵי-דָרְךָ הַהֲלֹכִים בְּ- תוֹרַת יְהוָה: ב אֲשֶׁר־י נִצְרִי עֲדוּתְךָ בְּכָל-לֵב יִדְרָשׁוּהוּ: ג אֵף לֹא-פָעִלוּ עוֹלָה בְּדַרְכָּיו הֶלְכוּ: 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:		119:1 αλληλουια αλφ μακάριοι οί ἄμωμοι ἐν ὁδῷ οί πορευόμενοι ἐν νόμῳ κυρίου 119:2 μακάριοι οί ἐξερευνῶντες τὰ μαρτύρια αὐτοῦ ἐν ὅλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν 119:3 οὐ γὰρ οί ἐργαζόμενοι τὴν ἀνομίαν ἐν ταῖς ὁδοῖς αὐτοῦ ἐπορεύθησαν 119:4 σὺ ἐνετείλω τὰς ἐντολάς σου φυλάξασθαι σφόδρα	

<p>ה אַחְלֵי יִכְנוּ דְרָכַי לְשֹׁמֵר חֻקֶיךָ: ו אַז לֹא-אֲבוֹשׁ בְּהִבְיִטִי אֶל-כָּל- מְצֻוֹתֶיךָ: ז אֹדְךָ בִּישׁוֹר לִבִּי בְּלִמְדֵי מִשְׁפָּטֶיךָ צְדָקָתְךָ: ח אֶת-חֻקֶיךָ אֲשַׁמֵּר אֶל-תַּעֲזֹבֵנִי עַד-מָאֵד: ט בְּמָה יִזְ- כָּה-נִעַר אֶת-אַרְחוֹ לְשֹׁמֵר כְּדָבְרְךָ: י בְּכָל-לִבִּי דָרַשְׁתִּיךָ אֶל-תִּשְׁגָּנִי מִמְצֻוֹתֶיךָ: יא בְּלִבִּי צָפַנְתִּי אִמְרֶ- תְּךָ לְמַעַן לֹא אֶחְטֵא-לְךָ: יב בְּרוּךְ אַתָּה יְהוָה לְמִדְּנֵי חֻקֶיךָ: יג בְּשִׁפְתַי סִפְרָתִי כָל מִשְׁפָּטֶי-כִּי: יד בְּדָרְךָ עֲדֹתֶיךָ שִׁשְׁתִּי כָּעַל כָּל-הוֹן: טו בְּפִקְדֹתֶיךָ אֲשִׁיחָה וְאֲבִיטָה אֲרַחֲתֶיךָ: טז בְּחֻקֶיךָ אֲשַׁמֵּשֶׁע לֹא אֲשַׁכַּח דְּבָרְךָ: יז גָּמַל עַל-עַבְדְּךָ אֲחִיָּה וְאֲשַׁמְרָה דְבָרְךָ: יח גַּל-עֵינַי וְאֲבִי- טָה נִפְלְאוֹת מִתּוֹרָתְךָ: יט גַּר אֲנֹכִי בְּאֶרֶץ אֶל-תִּסְתַּר מִמֶּנִּי מְצֻוֹתֶיךָ: 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 אליף 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 ἐπαισχυνοῦμαι ἐν τῷ με ἐπιβλέπειν ἐπὶ πάσας τὰς ἐντολάς σου 119:7 ἐξομολογήσομαι σοι κύριε ἐν εὐθύτητι καρδίας ἐν τῷ μεμαθηκέναι με τὰ κρίματα τῆς δικαιοσύνης σου 119:8 τὰ δικαιώματά σου φυλάξω μὴ με ἐγκαταλίπῃς ἕως σφόδρα 119:9 βῆθ ἐν τίνι κατορθώσει ὁ νεώτερος τὴν ὁδὸν αὐτοῦ ἐν τῷ φυλάσσεσθαι τοὺς λόγους σου 119:10 ἐν ὅλῃ 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 γιμᾶλ 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 ἀποκρύψῃς 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 גַּעַרְתָּ יְדִים אַרְוִירִים הַשְׂגִּים
מִמְצֹותֶיךָ: כב גַּל מַעְלֵי חֶרֶף וּבֹז
כִּי יַעֲדֶיךָ נִצְרָתִי: כג גַּם יָשְׁבוּ
שָׂרִים בִּי נִדְבְּרוּ עֲבָדֶיךָ יִשְׁיחַ בְּחַ־
קִיךָ: כד גַּם-עַדֶיךָ שְׁעֲשֵׂעֵי אֲנָשִׁי
עֲצָתִי: כה דְּבַקָּה לְעֶפֶר נִפְשֵׁי חַיִּנִי
כְּדָבְרֶךָ: כו דָּרְכֵי סִפְרֹתִי וּתְעַנֵּנִי
לְמַדְנֵי חֶקְיֶךָ: כז דָּרְךָ-פְּקֻדֹתֶיךָ
הִבִּינִי וְאַשְׁיחָה בְּנִפְלְאוֹתֶיךָ: כח
דְּלֹפֶה נִפְשֵׁי מִתּוֹגָה קִיְמֵנִי כְּדָבְרֶךָ:
כט דָּרְךָ שְׁקָר הִסַר מִמֶּנִּי וְתוֹר־
תֶּךָ חֲנִנִי: ל דָּרְךָ-אַמּוֹנָה בְּחֶרְתִּי
מִשְׁפָּטֶיךָ שְׁוִיתִי: לא דְּבַקְתִּי בְּעִ־
דֹתֶיךָ יְהוָה אֵל-תְּבִישֵׁנִי: לב דֵּ־
רְךָ-מִצְוֹתֶיךָ אַרְוִיץ כִּי תִרְחִיב לְבִי:
לג הוֹרְנֵי יְהוָה דָּרְךָ חֶקְיֶיךָ וְאַצְרְנָה
עֲקֹב: לד הִבִּינִי וְאַצְרְנָה תוֹרֹתֶיךָ
וְאַשְׁמְרָנָה בְּכָל-לֵב: לה הִדְרִיכֵנִי
בְּנִתִיב מִצְוֹתֶיךָ כִּי בּוֹ חִפְצָתִי: לו
הֵט-לְבִי אֶל-עֲדוֹתֶיךָ וְאֵל-בְּצַע:
לוז הֶעֱבַר עֵינַי מִרְאוֹת שְׁוֹא בְּדָרֶ־
ךָ חַיִּנִי: לח הִקָּם לְעַבְדֶּךָ אֲמַרְתָּ
אַשֶׁר לִירְאָתֶךָ: לט הֶעֱבַר חֶרְפֹתִי
אַשֶׁר יִגְרָתִי כִּי מִשְׁפָּטֶיךָ טוֹבִים: מ
הִנֵּה תִּאֲבָתִי לְפִקְדֹתֶיךָ בְּצַדִּיקְתֶּךָ חַיִּנִי:

כא נזפתא זידונין ליטין דאשת-
ליו דטעיין מפיקודיך: כב אעדי
מעלי מני קלנא חיסודא ובוז-
תא ובסרנותא ארום סהידוותך
כג ארום יתבין נטרית:
כד ררבין מיני ממללין עבדך עסיק
באחוויית גזירתך: כה 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
תביינינא 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 פיקו-
דייך ארהוט ארום תפתי לבי: לג
אליך יתי יהוה אורח גזירתך ואני-
טרנינה עד גמירא: לד תביינינא
ואנטור אורייתך יהוה ואנטרינה
בכל לבא: לה תדריכני תדב-
רינני 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
κατελάλουν ὁ δὲ δοῦλός σου ἠδολέσχει
ἐν τοῖς δικαιώμασί σου 119:24 καὶ γὰρ
τὰ μαρτύριά σου μελέτη μου ἔστιν καὶ
αἱ συμβουλῖαι 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 δικαιωμάτων 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 δικαιωμάτων 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 στήσον τῷ δούλῳ
σου τὸ λόγιόν σου εἰς τὸν φόβον σου
119:39 περιέλε τὸν ὄνειδισμόν μου ὃν
ὑπώπτεισα τὰ γὰρ κρίματά σου χρηστά
119:40 ἰδοὺ ἐπεθύμησα τὰς ἐντολάς σου
ἐν τῇ δικαιοσύνῃ σου ζῆσόν με

מא ויבאני חסדך יהוה תשובתך
כאמרתך: מב ואענה חרפי דבר
כי-בטחתי בדברך: מג ואל-תצל
מפי דבר-אמת עד-מאד כי למשפטך
יחלתי: מד ואשמרה תורתך תמיד
לעולם ועד: מה ואתהלכה ברח-
בה פי פקדיך דרשתי: מו ואדברה
בעדתיך נגד מלכים ולא אבוש: מז
ואשתעשע במצותיך אשר אהבתי:
מח ואשא כפי אל-מצותיך אשר
אהבתי ואשיחה בקקיך: מט זכר-
דבר לעבדך על אשר יחלמני: נ
זאת נחמתי בעניי כי אמרתך חייתי:
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 כי
פקדיך נצרת: נז חלקי יהוה אמ-
רתי לשמר דבריך: נח חליתי פניך
בכל-לב חנני כאמרתך: נט חשב-
תי דרכי ואשיבה רגלי אל-עדתיך:
ס חשתי ולא התמהמהתי לשמר
מצותיך:

מא וייתן עלי חסדיך יהוה פור-
קנך היך מימך: מב ואתיב מח-
סדי פתגם ארום סברית בדבריך
במימך: מג ולא תסליק מפו-
מי פתגם דקשוט עד לחדא ארום
לדינך אוריכית: מד ואטור
אוריך 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 מימך
קיימת יתי: נא זדונין ממיקנין
לי עד לחדא מאוריך לא אצלי-
תי: נב אזכרית דיניך מן עלמא
יהוה ואתנחמית: נג רתיתא אחיי-
דת יתי מרשיעי דשבקין אוריך:
נד תושבחן הוו לי גזירתך בבית
מדורי: נה אזכרית בליליא שמך
יהוה ונטרית אוריך: נו דא הות
לי לזכותא ארום פיקודיך נטרית:
נז חולקי יהוה אמרית למיטר דב-
ריך: נח צליתי קדמך בכל לבא
חוס עלי היך מימך: 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 ἠσχυρόμην 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 ὃ ἐπήλπισάς με 119:50
αὕτη με παρεκάλεσεν ἐν τῇ ταπεινώσει
μου ὅτι το λόγιόν σου ἐξησέν 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 κατέσχευ με ἀπὸ ἀμαρτωλῶν
τῶν ἐγκαταλιμπανόντων τὸν νόμον σου
119:54 ψαλτὰ ἦσαν μοι τὰ δικαιομάτά
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 δικαιομάτά 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 נשכחתי: סב חצות-לילה אקום להודות לך על משפטי צדקך: סג חביר אני לכל-אשר יראוך ולשמ- רי פקודיך: סד חסדך יהוה מלאך הארץ חקיקה למדני: סה טוב עשית עם-עבדך יהוה כדברך: סז טוב טעם ודעת למדני פי במצותיך האמנות: סז טרם אענה אני שגג ועתה אמרתך שמתתי: סח טוב- אמה ומטיב למדני חקיקה: סט טפלו עלי שקר ידים אני בכל-לב אשר פקודיך: ע טפש כחלב לבם אני תורתך ששעשעתי: עא טוב-לי כי- עניתי למען אלמד חקיקה: עב טוב- לי תורת פיך מאלפי זקב וכסף: עג ידך עשונני וכוננוני הביניני ואלמדה מצותיך: עד יראיך יראוני וישמחו פי לדברך יתלתי: עה ידעתי יהוה פי-צדק משפטיך ואמונה עניתיני: עז יהי-נא חסדך לנחמני פאמרתך לעבדך: עז יבאוני רחמיך ואחיה פי תורתך ששעשעי: עח יבשו ידים פי-שקר עונותי אני אשיח בפקודיך: עט ישובו-לי יראיך וידעו [וידעי] 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 δικαιοματά 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 ἐξερενήσω 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 συνέντισόν με καὶ μαθήσομαι τὰς ἐντολάς σου 119:74 οἱ φοβούμενοί σε ὀψονταί 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 לַפּוֹרְקַנְךָ נִפְשִׁי לַפְתַּג־
מִךְ אֹרִיכִיתִי: פֶּב סִפּו עֵינֵי לַמִּי־
מִרְךָ לַמִּימֵר אִימָתִי תִנַּחֵם יָתִי: פֶּג
אֲרוֹם הַוִּיתִי הֵיךְ זִרְנוּקָא דְתִלִּי בִקֵּךְ
טֵרָא גִזְרַתְךָ קִיִּימְךָ לֹא אֲתַנְשִׁיתִי:
פֶּד כִּמָּה יוֹמֵי עֲבַדְךָ אִימָתִי תַעֲבִיד
בְּרוּדִפִּי דִינָא: פֶּה כָרוּ לִי זְדוּנִין
שׁוּחֵן דְלֹא פְקִידַתְנוּן בְּאוּרִיתְךָ:
פּו כֹל פִּיקוּדִיךָ קוּשְׁטָא עַל שְׁקֵרָא
רַדְפוּ יָתִי סַעֲדִינִי: פֶּז כּוֹזֵעִר שִׁי־
צִיֵּאוּ יָתִי בְּאַרְעָא וְאַנָּא לֹא שְׁבַקִּית
פִּיקוּדִיךָ: פֶּח הֵיךְ חִיסְדְךָ קִיִּים
יָתִי וְאַטוֹר סֵהֲדוֹת פּוֹמְךָ: פֶּט לַע־
לְמָא יֵהוּה פִּתְגַמְךָ קִיִּים בְּשִׁמְיָא: צ
לְדֵר וְדֵר הֵימְנוּתְךָ אֲתַקְנַתָּ אֲרַעָא
וְקִיִּימָא: צֹא לְדִינִיךָ קִמּוּ יוֹמְנָא
יוֹמָא דִין אֲרוֹם כּוֹלְהוֹן עֲבַדְךָ: צִב
אַלוּלֵי אֹרִיתְךָ פֶּרְנוּקֵי הֵיִדִין אֲדִין
הַוּבְדִית בְּסוּפִי: צִג לַעֲלֵם לֹא
אַתְנַשִּׁי אֲנִשִּׁי פִּיקוּדִיךָ אֲרוֹם בְּהוֹן
קִיִּימַתְנִי: צִד דִּי לֵךְ אֲנָא פֶּרוּק
יָתִי אֲרוֹם פִּיקוּדִיךָ תַבְעִית: צִה
לוּוֹתִי אֲמַתִּינוּ רִשְׁעִיָּא לְהוּבְדָא
יָתִי סֵהֲדוּוֹתְךָ אֲתַבִּיִן: צִו לְכֹל
מָה דַּאשְׁתַּרִּי וְאַשְׁתַּכְּלֵל דַּאשְׁתַּדֵּל
וְאַסְתַּכֵּל חֲמִיתִי סִיפָא פִּתִּיָּא תִפ־
קִדְתְךָ לְחֵדָא: צִז מָה כִּמָּה רַח־
מִית אֹרִיתְךָ כֹּל יוֹמָא הֵיא שׁוֹתִי:
צִח יִתִּיר מִבְּעֵלֵי דְבַבִּי מַחְכְּמָה יָתִי
פִּיקוּדִיךָ אֲרוֹם לַעֲלֵם הֵיא דִילִי:
צִט מְכַל מַאֲלִפֵּי אֲסַכְּלִית אֲרוֹם
סֵהֲדוּוֹתְךָ שׁוֹתָא לִי דִילִי: ק מֵן
חֲכִימָא אֲתַבִּיִן אֲרוֹם פִּיקוּדִיךָ
נְטֵרִית:

פא רגִיגת לַפּוֹרְקַנְךָ נִפְשִׁי לַפְתַּג־
מִךְ אֹרִיכִיתִי: פֶּב סִפּו עֵינֵי לַמִּי־
מִרְךָ לַמִּימֵר אִימָתִי תִנַּחֵם יָתִי: פֶּג
אֲרוֹם הַוִּיתִי הֵיךְ זִרְנוּקָא דְתִלִּי בִקֵּךְ
טֵרָא גִזְרַתְךָ קִיִּימְךָ לֹא אֲתַנְשִׁיתִי:
פֶּד כִּמָּה יוֹמֵי עֲבַדְךָ אִימָתִי תַעֲבִיד
בְּרוּדִפִּי דִינָא: פֶּה כָרוּ לִי זְדוּנִין
שׁוּחֵן דְלֹא פְקִידַתְנוּן בְּאוּרִיתְךָ:
פּו כֹל פִּיקוּדִיךָ קוּשְׁטָא עַל שְׁקֵרָא
רַדְפוּ יָתִי סַעֲדִינִי: פֶּז כּוֹזֵעִר שִׁי־
צִיֵּאוּ יָתִי בְּאַרְעָא וְאַנָּא לֹא שְׁבַקִּית
פִּיקוּדִיךָ: פֶּח הֵיךְ חִיסְדְךָ קִיִּים
יָתִי וְאַטוֹר סֵהֲדוֹת פּוֹמְךָ: פֶּט לַע־
לְמָא יֵהוּה פִּתְגַמְךָ קִיִּים בְּשִׁמְיָא: צ
לְדֵר וְדֵר הֵימְנוּתְךָ אֲתַקְנַתָּ אֲרַעָא
וְקִיִּימָא: צֹא לְדִינִיךָ קִמּוּ יוֹמְנָא
יוֹמָא דִין אֲרוֹם כּוֹלְהוֹן עֲבַדְךָ: צִב
אַלוּלֵי אֹרִיתְךָ פֶּרְנוּקֵי הֵיִדִין אֲדִין
הַוּבְדִית בְּסוּפִי: צִג לַעֲלֵם לֹא
אַתְנַשִּׁי אֲנִשִּׁי פִּיקוּדִיךָ אֲרוֹם בְּהוֹן
קִיִּימַתְנִי: צִד דִּי לֵךְ אֲנָא פֶּרוּק
יָתִי אֲרוֹם פִּיקוּדִיךָ תַבְעִית: צִה
לוּוֹתִי אֲמַתִּינוּ רִשְׁעִיָּא לְהוּבְדָא
יָתִי סֵהֲדוּוֹתְךָ אֲתַבִּיִן: צִו לְכֹל
מָה דַּאשְׁתַּרִּי וְאַשְׁתַּכְּלֵל דַּאשְׁתַּדֵּל
וְאַסְתַּכֵּל חֲמִיתִי סִיפָא פִּתִּיָּא תִפ־
קִדְתְךָ לְחֵדָא: צִז מָה כִּמָּה רַח־
מִית אֹרִיתְךָ כֹּל יוֹמָא הֵיא שׁוֹתִי:
צִח יִתִּיר מִבְּעֵלֵי דְבַבִּי מַחְכְּמָה יָתִי
פִּיקוּדִיךָ אֲרוֹם לַעֲלֵם הֵיא דִילִי:
צִט מְכַל מַאֲלִפֵּי אֲסַכְּלִית אֲרוֹם
סֵהֲדוּוֹתְךָ שׁוֹתָא לִי דִילִי: ק מֵן
חֲכִימָא אֲתַבִּיִן אֲרוֹם פִּיקוּדִיךָ
נְטֵרִית:

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 πάχνη 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 ἐστὶν 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 ὅλην τὴν ἡμέραν μελέτη μου ἐστὶν 119:98 ὑπὲρ τοὺς ἐχθρούς μου ἐσόφισάς με τὴν ἐντολήν σου ὅτι εἰς τὸν αἰῶνά μοι ἐστὶν 119:99 ὑπὲρ πάντας τοὺς διδάσκοντάς με συνῆκα ὅτι τὰ μαρτύριά σου μελέτη μου ἐστὶν 119:100 ὑπὲρ πρεσβυτέρους συνῆκα ὅτι τὰς ἐντολάς σου ἐξεζήτησα

קא מכל אורח בישא מנעית ריג־
 לי מן בגלל אטור דבריד: 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 דבריד: קח נסבתא דפור־
 מי אתרעי כדון יהוה ודינך אליף
 יתי: קט נפשי מסתכנא על גב ידי
 תדירא ואוריתך 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:

קא מכל אורח רע פלאתי רגלי
 למען אשמר דברך: קב ממשפטיך
 לא־סרתי פי־אתה הורתני: קג מה־
 נמצאו לחפי אמרתך מדבש לפי:
 קד מפקודיך אִתְּבוֹנוּ על־כן שָׁנֵא־
 תי | פל־אורח שִׁקֵּר: קה גר־לרגלי
 דְּבָרְךָ ואור לְנִתְיָבְתִי: קו נִשְׁפַּעְתִּי
 וְאַקְיָמָהּ לְשֹׁמֵר מִשְׁפָּטֵי צְדָקָה: קז
 נְעִינִיתִי עַד־מָאֵד יְהוָה חֲיִנִי כְּדָב־
 רְךָ: קח קח נְדָבוֹת פִּי רְצָה־נָא יְהוָה
 וּמִשְׁפָּטֵיךָ לְמִדְּנִי: קט נִפְשִׁי בְּכַפִּי
 תְּמִיד וְתוֹרָתְךָ לֹא שָׁכַחְתִּי: קי נִתְּנוּ
 רְשָׁעִים פֶּחַח לִי וּמִפְּקוּדֵיךָ לֹא תַעֲיִ־
 תִּי: קיא קיא נִחַלְתִּי עֲדוֹתֶיךָ לְעוֹלָם
 כִּי־שָׁשׂוֹן לְפִי הִמָּה: קיב נְטִיתִי
 לְבִי לַעֲשׂוֹת חֻקֶיךָ לְעוֹלָם עֲקָב: קיג
 סַעֲפִים שָׁנֵאתִי וְתוֹרָתְךָ אֶהְבֵּתִי: קיד
 סִתְּרִי וּמַגִּנִּי אֶתְּךָ לְדִבְרֶךָ יִחַלְתִּי:
 קטו סורו מִמִּנֵּי מְרָעִים וְאַצְרָה
 מִצֹּת אֱלֹהֵי: קטז סִמְכֵנִי כְּאֶמְר־
 תְּךָ וְאַחֲזֵה וְאַל־תְּבִישְׁנִי מִשְׁבָּרִי:
 קיז סַעֲדֵנִי וְאוֹשַׁעַה וְאוֹשַׁעַה בְּחֻקֶיךָ
 תְּמִיד: קיח סִלִּיתָ כָּל־שׁוֹגִים מִח־
 קֶיֶךָ כִּי־שָׁקֵר תִּרְמִיתֶם: קיט סְגִים
 הִשְׁפַּתְתָּ כָּל־רְשָׁעֵי־אָרֶץ לְכֹן אֶהְבֵּתִי
 עֲדוֹתֶיךָ: קכ סִמְרֵ מִפְּחָדְךָ בְּשָׂרִי
 וּמִמִּשְׁפָּטֵיךָ יִרְאֵתִי:

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
 ἢ 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 עשיתי משפט וצדק בל- תניחני לעשקי: קכב ערב עבדך לטוב אל-יעשקני ידים: קכג עיני כלו לישועתך ולאמרת צדקך: קכד עשה עם-עבדך כחסדך ורחמי לך דני: קכה עבדך אני הביני ואדעה עדתיך: קכו עת לעשות ליהנה הפרו תורתך: קכז על-כן אהבתי מצותיך מזהב ומפז: קכח על-כן כל-פקודי כל ישרתי כל-ארח שקר שנאתי: קכט פלאות עדותיך על- כן נצרתם נפשי: קל פתח דבריך יאיר מבין פתיים: קלא פי-פערת ואשאה פי למצותיך יאבתי: קלב פנה-אלי וחסני כמשפט לאהבי שמיך: קלג פעמי הכן באמרתך ואל-תשלט-בי כל-און: קלד פדני מעשק אדם ואשמרה פקודיך: קלה פניך האר בעבדך ולמדני את- חקיך: קלו פלגי-מים נרדו עיני על לא-שמרו תורתך: קלז צדיק אתה יהנה וישר משפטך: קלח צוית צדק עדותיך ואמונה מאד: קלט צ- מתתני קנאתי פי-שכחו דבריך צרי: קמ צרופה אמרתך מאד ועבדך אהבה:</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 אליך 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 גליך דבריך 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 דבריך 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 καταρωθούμην ᾗσαν ὁδὸν ἄδικον ἐμίσησα 119:129 ι φη θαυμαστὰ 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 ἠνοιξα 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 ἐξετήξέν 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 זוטר אנא ובסיר פיקר-
 ד'ך לא אתנשיתי: קמב צדקתך
 צדקא לעלמא ואוריתך קשוט:
 קמג עקא ומעיקא ערעו יתי פקור-
 ד'ך פירנוקי: 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 אתנשיתי:
 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: קנו
 סגיעין רדפי ומעיקי מסהדותך
 לא אצליתי: קנח חמית בוזי
 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:

קמא זועיר אנכי ונבזה פקדתי לא
 שְׁכַחְתִּי: קמב צְדָקָתְךָ צְדָק לְעוֹ-
 לָם וְתוֹרָתְךָ אֲמַת: קמג צר-וּמְצוֹק
 מְצִאוּנִי מְצוֹתֶיךָ שְׁשַׁעְשַׁעִי: קמד
 צְדָק עֲדוֹתֶיךָ לְעוֹלָם הִבִּינֵנִי וְאֶחְיֶה:
 קמה קְרָאתִי בְּכָל-לֵב עֲנֵנִי יְהוָה
 חֲקִיךָ אֶצְרֶה: קמו קְרָאתֶיךָ הוֹשִׁיעַ-
 עֲנִי וְאֶשְׁמְרָה עֲדוֹתֶיךָ: קמז קְדַמְתִּי
 בְּנֶשֶׁף וְאֶשְׁוַעָה לְדַבְרֶיךָ [לְדַבְרֶיךָ]
 יִחְלְתִי: קמח קְדַמּוּ עֲנִי אֲשֶׁמְרוֹת
 לְשִׁיחַ בְּאֶמְרָתְךָ: קמט קוֹלִי שְׁמָעָה
 כְּחֶסֶדְךָ יְהוָה כְּמִשְׁפָּטֶיךָ חֲיִנֵּנִי: קנ
 קְרִבוּ רִדְפֵי זְמָה מִתּוֹרָתְךָ רַחֲמֵינוּ:
 קנא קְרוֹב אִתָּה יְהוָה וְכָל-מְצוֹתֶיךָ
 אֲמַת: קנב קְדָם יְדַעְתִּי מַעֲדוֹתֶיךָ
 כִּי לְעוֹלָם יִסְדָּתָם: קנג רְאֵה-עֲנִנִי
 וְחַלְצֵנִי כִּי-תוֹרָתְךָ לֹא שָׁכַחְתִּי: קנד
 רִיבָה רִיבֵי וּגְאֹלֵנִי לְאֶמְרָתְךָ חֲיִנֵּנִי:
 קנה רַחֲמוּ מִרְשָׁעִים יְשׁוּעָה כִּי-
 חֲקִיךָ לֹא דָרְשׁוּ: קנו רַחֲמֵיךָ רַבִּים
 | יְהוָה כְּמִשְׁפָּטֶיךָ חֲיִנֵּנִי: קנז רַבִּים
 רִדְפֵי וְצָרִי מֵעֲדוֹתֶיךָ לֹא נְטִיתִי: קנח
 רְאִיתִי בְּגִדִים וְאֶתְקוּטְטָה אֲשֶׁר
 אֶמְרָתְךָ לֹא שָׁמְרוּ: קנט רְאֵה כִּי-
 פְקוּדֶיךָ אֶהְבֵּתִי יְהוָה כְּחֶסֶדְךָ חֲיִנֵּנִי:
 קס רְאֵשׁ-דְּבָרְךָ אֲמַת וְלְעוֹלָם כָּל-
 מִשְׁפָּט צְדָקָה:

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 ρῆς 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 ἐξεζήτησαν 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 פקודיך לא אתנשיתי:</p>	<p>קסא שְׁרִים רְדִפוּנִי חָנָם וּמְדַבְּרִיךָ [וּמְדַבְּרִיךָ] פָּחַד לְבִי: קסב שְׁשׁ אֲנֹכִי עַל-אִמְרֹתֶיךָ כְּמוֹצֵא שְׁלָל רַב: קסג שְׁקֹר שִׁנְאַתִּי וְאַתְעֵבָה תּוֹרַתֶיךָ אֶהְבֵּתִי: קסד לְשִׁבַע בְּיוֹם הַלְלֹתֶיךָ עַל מְשֹׁפְטֵי צְדָקָה: קסה שְׁלוֹם רַב לְאַהֲבֵי תּוֹרַתֶיךָ וְאִין לְמוֹ מְכַשׁוֹל: קסו שְׁבַרְתִּי לִישׁוּעָתֶיךָ יְהוָה וּמ- צֻוֹתֶיךָ עָשִׂיתִי: קסז שְׁמֶרָה נִפְשִׁי עֲדֹתֶיךָ וְאַהֲבֵם מְאֹד: קסח שְׁמֶרְתִּי פְּקוּדֶיךָ וְעֲדֹתֶיךָ כִּי כָל-דְּרָכֶיךָ נִגְדָּה: קסט תִּקְרַב רַנְתִּי לְפָנֶיךָ יְהוָה כִּד- בְּרַךְ הִבְיַנְנִי: קע תִּבּוֹא תַחֲנֻנָתִי לְפָנֶיךָ נִיךָ כְּאִמְרֹתֶיךָ הַצִּילֵנִי: קעא תִּבְעֵנָה שְׁפָתַי תְּהַלֵּה כִּי תִלְמָדְנִי חֻקֶיךָ: קעב תַּעַן לְשׁוֹנֵי אִמְרֹתֶיךָ כִּי כָל-מְצֻוֹתֶיךָ צָדֵק: קעג תְּהִי-יָדֶךָ לְעֲזָרְנִי כִּי פְּקוּדֶיךָ בְּחַרְתִּי: קעד תִּאֲבָתִי לִי- שׁוּעָתֶיךָ יְהוָה וְתּוֹרַתֶיךָ שְׁעֵשְׂעֵי: קעה תְּחִי-נִפְשִׁי וְתַהַלֵּלְךָ וּמְשֹׁפְטֶיךָ יַעֲזֹר רַנְי: קעו תְּעִיתִי כְּשֶׁה אֲבַד בְּקֶשׁ עֲבָדֶיךָ כִּי מְצֻוֹתֶיךָ לֹא שָׁכַחְתִּי:</p>	<p>119:161 κ σεν ἄρχοντες κατεδίωξαν με δωρεάν και ἀπὸ 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 ἐβδελυζάμην 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 ἐξερεύξαινο 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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<p>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)</p>	<p>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)</p>	<p>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)</p>
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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)

<p>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)</p>	<p>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)</p>	<p>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)</p>
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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)

<p>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)</p>	<p>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)</p>	<p>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)</p>
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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>Tehillim Psalms 119 119:161 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>Toviyah Psalms 119 119:161. 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>Psalmoi Psalms 119 119:161 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-דָרְךָ, *Tehillim / Psalms 119:1-2*, אֲשֶׁרִי נִצָּרִי עֲדָתוֹ בְּכָל-לֵב יִדְרְשׁוּהוּ: *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,*

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 (NASB) The faith that Paul speaks of having in Yeshua does not void what the Torah says about how we should be living our lives. Paul is saying we do not live our lives according to the Torah for the purpose of self righteousness. This is why David said what he did in the Psalms, saying, אָף לֹא-פָעַלְנוּ עֲוֹלָה בְּדַרְכֵינוּ הִלְכּוּ: ד אַתָּה צְוִייתָהּ פְּקֻדֶיךָ לְשֹׁמֵר מֵאֵד: ה אֲחֵלֵי יָכֵנוּ, אֶת-חֻקֶיךָ דְרָכֶיךָ לְשֹׁמֵר חֻקֶיךָ: ו אַז לֹא-אַבּוֹשׁ בְּהִבִּטִי אֶל-כָּל-מִצְוֹתֶיךָ: ז אֲוֹדָה בְּיִשְׂרָאֵל לְכָבֵד בְּלִמְדֵי מִשְׁפָּטֶי צְדָקָה: ח אֶת-חֻקֶיךָ: י 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! (NASB) We learn to live righteously by observing how Yeshua lived His life according to the Gospels in the Apostolic Writings. Yeshua lived his life for the Lord according to the Torah and provides us with the example to do the same. Notice how David says those whose way is blameless will do no unrighteousness because they walk in God's ways. The definition of righteousness and unrighteousness is based upon whether one obeys or violates God's Law. The one who walks in the Spirit walks in God's ways. The Apostle Paul wrote in *Romans 7:11 for sin, taking an opportunity through the commandment, deceived me and through it killed me. 7:12 So then, the Law is holy, and the commandment is holy and righteous and good. 7:13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful. (NASB)* Paul states that God's Torah, His mitzvot (commandments) are holy, righteous, and good. In his commentary on the Torah, he states that it was sin that took opportunity against the commandment to deceive him. It was not the Law of God that deceived him. Look closely at *Romans 7:13*, he says that which is good (the Torah command) did NOT cause him death. The Law is not what caused him to die. It was sin, in order that it might be show to be sin by effecting his death through that which is good so that sin would become utterly sinful through the commandment of God. The idea here is because of sin Paul died, not because of the commandment which is holy, righteous, and good. This is why David calls out to God saying, אֲחֵלֵי יָכֵנוּ, ה 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. (NASB) David asked the Lord to establish his ways to keep His statutes so that he would not be ashamed to look upon the commands of God. Can you see the parallel in *Devarim / Deuteronomy 39:15-17*, "See, **I have set before you today life and good, death and evil**, in that I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, **that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. But if your hearts turn away so that you do not hear, you shall surely perish ...**" The point is faith comes first and is tied to obedience. Here we find the Lord commanding us to love Him, and to have faith and trust in Him, which then is followed by walking in His ways (obeying Torah). Moshe also says if your hearts turn away (lack of faith) you will perish. The Lord God of Israel's view of faith is not void of our responsibility and action. It is a matter of believing by faith and then living out our faith because of our great love for Him.

This is why David asked the question, בְּמָה יִזְכֶּה-נַעֲרָא אֶת-אֲרָחוּ לְשֹׁמֵר בְּדַרְכֶיךָ: ט 119:9 How can a young man keep his way pure? By keeping it according to Your word. (NASB) This is what faith leads us to do, to seek the Lord God for help to keep our way pure, righteous, holy, and true to His word. This is the struggle that all true believers face, the war that is taking place between the spirit and the flesh. In this struggle we find the duality of the Torah and its multiplicity of purpose. One function of the Torah is to show man how sinful he is and that he stands condemned before a righteous God. This is not all the Torah does however because it leads us to seek the Lord God of Israel, as the Torah describes at His Tabernacle with the atoning sacrifice. Only by trusting in God for His salvation, and purposing our life in Teshuvah (Repentance) to walk in His ways are we able to escape judgment (*1 John 2:4*). Reading the Apostolic Writings with a Torah centric understanding of where Paul was coming from, eliminates the conflicts caused by the modern theol-

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-לְבַי דָּרָשְׁתִּיךָ אֶל-תִּשְׁגָּנִי מִמִּצְוֹתֶיךָ: יֵא בְּלִבִּי צָפַנְתִּי אִמְרֹתֶיךָ לְמַעַן לֹא אֶחָטָא-לָךְ: יב
 בְּרוּךְ אַתָּה יְהוָה לְמַדְנִי חֻקֶיךָ: יג בְּשִׂפְתַי סִפַּרְתִּי כָּל מִשְׁפָּטֶי-כִּיֶּיךָ: יד בְּדַרְךָ יַעֲדוּתֶיךָ 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 גֵּר אֲנֹכִי בְּאֶרֶץ אֶל-תִּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ: כ גִּרְסָה נִפְשִׁי 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, גַּל-עֵינַי וְאַבִּיטָהּ 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, כָּגַם יָשָׁבוּ שָׁרִים בֵּי נִדְבָרוֹ עֲבָדֶיךָ יְשִׁיחַ בְּחֻקֶיךָ: כד גַּם-עֵדוּתֶיךָ שֶׁעֲשִׂעִי אֲנִישֵׁי עֲצָתִי: כה דְּבַקָּה לְעֹפֶר נִפְשֵׁי חַיִּנִי כְּדִבְרֶיךָ: כו דְּרָכֵי סִפְרֹתַי וְתַעֲנִנִי לְמַדְנֵי חֻקֶיךָ: כז דְּרָךְ-פְּקוּדֵיךָ הִבִּינִי וְאַשְׁיחָה בְּנִפְלְאוֹתֶיךָ: כח דְּלִפְנֵי נִפְשֵׁי מִתּוֹגָה קִיַּמְנִי כְּדִבְרֶיךָ: כט דְּרָךְ שִׁקְר הָסַר מִמֶּנִּי וְתוֹרַתְךָ חֲנַנִּי: ל דְּרָךְ-אֱמוּנָה בְּחֻרְתֵי מִשְׁפָּטֶיךָ שְׁוִיתִי: לא דְּבַקְתִּי בְּעֵדוּתֶיךָ יְהוָה אֵל-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

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!

י-י

The psalmist continues saying, **מָא וַיְבֹאֲנִי חֶסֶדְךָ יְהוָה תְּשׁוּעָתְךָ כְּאֶמְרָתְךָ: מִבּ וְאֶעֱנֶה חֶרְפִּי דְבָרְ כִּי-בִטְחֹתִי** **בְּדַבְרֶךָ: מִגּ וְאֶל-תִּצְלַח מִפִּי דְבַר-אֱמֶת עַד-מָאד כִּי לְמִשְׁפָּטֶיךָ יַחֲלֹתִי: מִדּ 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 (פְּקֻדֹתֶיךָ). 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 ואשא כפי אל-מצותיך אשר אהבתי ואשיחה בקקיך: מט זכר-דבר לעבדך על אשר יחלתני: נ זאת נחמתי בעניי: נא ואמרתה חיתני: 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 Hebraic 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). 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, נָא זְדִים הִלִּיצְנִי עַד-מְאֹד מִתּוֹרַתְךָ לֹא נִטִּיתִי: נב זְכַרְתִּי, זְמֵרוֹת הָיוּ-לִי חֲקִיךָ בְּבֵית מְגוּרָי: מִשְׁפָּטֶיךָ מֵעוֹלָם | יְהוָה וְאַתְנַחֵם: גג זְלַעְפָּה אֶחְזַתְנִי מִרְשָׁעִים עֲזָבִי תוֹרַתְךָ: נד זְמֵרוֹת הָיוּ-לִי חֲקִיךָ בְּבֵית מְגוּרָי: מִשְׁפָּטֶיךָ מֵעוֹלָם | יְהוָה וְאַתְנַחֵם: נה זְכַרְתִּי בַלַּיְלָה שְׁמֶךָ יְהוָה וְאַשְׁמְרָה תּוֹרַתְךָ: *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, נֹז הַלְקִי יְהוָה אֲמַרְתִּי: נו זֹאת הֵיחָתָה-לִּי כִּי פָקַדְתָּ נִצְרָתִי: נז חֲלִיתִי פְנִיךָ בְּכָל-לֵב חֲנִנִי פְּאֻמְרֹתֶיךָ: נח חֲשַׁבְתִּי דְרָכֶי וְאַשִׁיבָה רַגְלִי אֶל-עַדְתֶּיךָ: ס חֲשַׁמְתִּי וְלֹא הִתְמַהֵמְהֵתִי לְשֹׁמֵר מִצְוֹתֶיךָ: סא חֲבַלִּי רְשָׁעִים עוֹדְנֵי תּוֹרַתְךָ לֹא שָׁכַחְתִּי: סב חֲצוֹת-לַיְלָה אָקוּם לְהוֹדוֹת לְךָ עַל חֲשַׁמְתִּי: סג חֲבַר אָנִי לְכָל-אֲשֶׁר יְרֵאוּךָ וְלִשְׁמְרֵי פְקוּדֶיךָ: *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 הוּת לי לזכותא ארום פיקודיך נטרית: נז 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 פדברך: 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 | אצר פקודיך: ע טפש כחלב לבם אני תורתך שעשעתי: עא טוב-לי כי-עניתי למען אלמד חקיה: עב טוב-לי תורת פיך מאלפי: עג *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, **עג יְדִיָּה עָשׂוֹנֵי וַיְכַוְנוּנֵי הִבְיַנְנִי וְאֶלְמַדָּה מְצֹדֶתֶיךָ: עַד יִרְאֵיָךְ, יִרְאוּנֵי וַיִּשְׁמְחוּ כִּי לְדִבְרֶךָ יִחְלֹתִי: עַה יְדַעְתִּי יְהוָה כִּי-צַדִּיק מִשְׁפָּטֶיךָ וְאִמוּנָה עֲנִיתַנִּי: עו יְהִי-נָא חֶסֶדְךָ לְנַחֲמֵנִי כְּאֶ-מֶרְתֶּךָ לְעַבְדְּךָ: עז יְבִאוּנֵי רַחֲמֶיךָ וְאֶחְיֶה כִּי תוֹרָתֶךָ שְׁעֲשַׁעְי: עח יִבְשׂוּ זָדִים כִּי-שָׁקֵר עֲוֹתוֹנֵי אָנֹכִי אֲשִׁיחַ בְּפִקּוּדֶיךָ: *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, **עג אִידְךָ עֵבְדוּ יִתִּי וְאַתְקִינוּ יִתִּי תְבִינְנֵי וְאַיִלֶךָ פִּיקוּדִיךָ: עַד דַּחְלִיךָ יַחֲמוֹן יִתִּי וַיַּחְדוֹן אַרוֹם לְפַתְגַּמְךָ אֹרִי- כִּית: עה יְדַעִית יְהוָה אַרוֹם זְכַאִין דִּינִיךָ וּבְקוּשְׁטָא סְגַפְתַּנִּי: עו יְהִי כְדוֹן חֶסְדְךָ לְנַחֲמוֹתֵי הִיךָ מִיְמָרְךָ לְעַבְדְךָ: עז יִיתוֹן עָלֵי רַחֲמֶךָ וְאַיְחֵי אַרוֹם אֹרִיִּתְךָ פִּירְנוּקֵי: עח יִבְהִתוֹן זְדוּנִין אַרוֹם עַל שְׁקַרָא עוֹיְתוֹ יִתִּי אַנָּא אַמְלִיל בְּפִיקּוּדִיךָ: *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."****

יא-טו

The apostle Paul did not change the commandments and neither did Yeshua. Both Yeshua and Paul kept the Torah and spoke in favor of it in many places. Paul wrote in favor in the following places, *Acts 16:1-3, 18:18, 20:6-16, 21:17-26, 24:17-18, 25:8, 28:17, Romans 3:31, 7:12, 1 Corinthians 5:6-8, 11:17-34, and 16:8.* This is because David writes in his Psalm saying, **פא כָּלְתָה לְתַשׁוּעָתֶךָ נֶפְשִׁי לְדִבְרֶךָ יִחְלֹתִי: פב כְּלוּ, פג כִּי-הִיָּיתִי כְּנֹאֵד בְּקִיטוֹר חֶקֶיךָ לֹא שְׁכַחְתִּי: *19:81 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. (NASB) The Aramaic Targum states, פא רגגת לפורקנך נפשי לפתגמך אוריכית: פב ספו עיני למימרך למימר, פג ארום הויתי היך זרנוקא דתלי בקטרא גזרתך קיימך לא אתנשיתי: 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.* (EMC) The psalmist states that His longing is for the salvation (לְתִשׁוּבָה) of our God. Based upon a Torah context, we think upon the Salvation of God within the context of Parashat Beshalach (*Shemot / Exodus 13:17-17:16*) when Moshe states, “Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more...” The salvation of God delivers and saves one from death, as in the context here from the invading Egyptian army that wants to take the people back into slavery. When we think about the concept of Salvation, today the Christian influences based upon the theologies that have been developed, tends to limit this to getting out of Hell in the afterlife. Most Christian’s insight into the Judaism of Yeshua’s day is limited to the few glimpses found in the Apostolic Writings where He disagreed with the hypocrisy of the prevailing leadership. The understanding is further distanced being taken apart from its historical context, and interpreted in a non-Hebrew fashion. This was accomplished primarily due to the antisemitism of the early Gentile believers and due to the fact that the Apostolic Writings are written in Greek. This skewed view of the culture of the times, results in incorrect conclusions that contribute to and reinforce these false doctrines and theologies. No level of grammatical scrutiny can make up for this, especially when trying to read the English and/or Greek, in its immediate grammatical context (without Torah) is unreliable. The reason being, the text of modern Christian bibles has been altered to suit these Christian theologies. Finding these things within the text takes a certain amount of due diligence on behalf of the bible student. The first important approach is to begin studying the New Testament (NT, Apostolic Writings) using a Hebrew translation of the bible. This helps the bible student to connect the dots by the way the text is written, especially in the connections made to the Tanach in the way the text is written. In my early years of reading the NT in Hebrew, one of the first observations that I made was in *John 5:1 and 6:4*. In these Scriptures we read the following, *John 5:1 (NASB) “Later on, there was another festival of the Jews, and Jesus went up to Jerusalem.” John 6:4 (NASB) “Now the Passover, the festival of the Jews, was near.”* What is interesting about these Scriptures is the way the text is written. If John had been the one writing these things down, why did he make a distinction between the Jewish and non-Jewish people? He makes this distinction using the phrase “*the festival of the Jews.*” What is implied from this text is that this festival was only for a period of time, and is not for the one who is reading the text. Note also in *John 6:4* it states “*there was another festival of the Jews*” and then “*Jesus went up to Jerusalem*” which seems to imply Yeshua as separate from, as opposed to providing us the example to do the same, to celebrate the Pesach (Passover) festival because the Torah instructs all of God’s people to do so. So when I say the text has been modified, it is in these minor ways that lead to the theologies today and keep people from realizing the truth.

The psalmist continues saying the following, פד כַּמָּה יָמֵי עֲבָדָה מְתִי תַעֲשֶׂה בְרִדְפֵי מִשְׁפָּט: פה כָּרוּ-לִי, זָדִים שִׁיחֹת אֲשֶׁר לֹא כְתוּרְתָהּ: פו כָּל-מִצְוֹתֶיךָ אֱמוּנָה שָׁקֵר רִדְפוּנִי עֲזַרְנִי: פז כַּמַּעַט כְּלוּנִי בְּאֶרֶץ וְאֲנִי לֹא-עֲזַבְתִּי כְּקוֹדֶיךָ: פח כַּחֲסֻדְךָ חֲנִנִי וְאֲשִׁמְרָה עֵדוֹת פִּיךָ: פט לְעוֹלָם יְהוָה דְּבָרְךָ נִצָּב בְּשָׁמַיִם: צ לְדָר וְדָר אֱמוּנָתְךָ כּוֹנֵנֶת: 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.* (NASB) David speaks of seeking the Lord God of Israel for His help to bring

justice to those who have been harmed by the wicked. David speaks of not forsaking God's precepts (פְּקוּדֵי דְיָ). A precept is "a general rule intended to regulate behavior or thought." This is said to have been the thing that David held on to in the midst of persecutions from the unrighteous. He asks that the Lord revive him according to His Chesed (כֶּסֶד הַיְיָ), note the Masoretic text has him asking to be made alive by his Chesed (grace, mercy, lovingkindness). The point of being revived or made alive was to keep the testimony of God's mouth. The Hebrew text is written וְאֶשְׁמְרָה עֲדוּת פִּיךָ using the singular construct פִּי to indicate the words that have proceeded from the mouth of God Himself. David has it by faith the Lord spoke these words to Moshe who then communicated them to the people and wrote them down in the Torah. David says God's Word is settled, meaning that it is finished, it is complete, it is not a matter of debate. This is an important concept as we are called as God's people to humble ourselves and to live our lives according to God's Word, this is what it means to bear the testimony of God's mouth. These Scriptures speak of a division, the dividing line, between God's people and the nations. Those who seek the walk in God's ways according to His word, according to His commands, His precepts, His statutes, etc. With the influx of the Gentile (non-Jewish) person by faith in Yeshua, coupled with the antisemitism of the first century spurred on by the rabbinic halachah, these combination of events caused a greater division between the Jerusalem Jews who believed in Yeshua and those who did not. Yeshua's brother, Yaacov, was actually very instrumental in holding the believing and non-believing Jewish communities together until his death. This fracture in the Jewish community, due to Yaakov's death, was significant as it pushed those Jews who believed in Yeshua (and also the gentiles who were coming to faith in Yeshua), further away from the rest of Judaism. The Judaism in the first century sought to live according to God's Word most perfectly, just as Paul wrote in his words in regards to himself as being a Hebrew of Hebrews (*Philippians 3*).

The Aramaic Targum states the following, פֶּד כְּמָה יוּמֵי עִבְדֶּךָ אֵימְתֵי תַעֲבִיד בְּרוּדְפֵי דִינְא: פֶּה כְרוּ לִי זְדוּנִין שׁוּוֹחֵן דְּלֵא פְקִידַתְנֹן בְּאוּרֵיתְךָ: פֹּו כָל פִּיקוּדֵיךָ קוּשְׁטָא עַל שְׁקָרָא רַדְפוּ יְתֵי סַעֲדִינִי: פִּז כֹּזְעִיר שִׁיִּצִּיאוּ יְתֵי בְּאַרְעָא וְאַנְא לֹא שְׁבִקֵית פִּיקוּדֵיךָ: פֶּה הֵיךְ חִיסְדֶּךָ קִיִּים יְתֵי וְאַטוּר סְהַדוּת פּוּמַךְ: פֶּט לַעֲלָמָא יְהוּה פַּתְגַּמְךָ קִיִּים בְּשָׁמְיָא: 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.* (EMC) The rabbis translate precepts as the commandments, this is a reference to the Torah as the way the Lord sustains His people through truth and justice. David says 119:87. *They almost destroyed me in the land; but I have not forsaken your commandments.* (NASB) With the war of 132 CE, Jerusalem was literally "plowed under," by Rome and renamed Aelia Capitolina (a Roman colony, built under the emperor Hadrian on the site of Jerusalem, which was in ruins following the siege of 70 AD, leading in part to the Bar Kokhba revolt of 132–136 CE.). Shrines to the Roman gods, Jupiter and Venus, were constructed in the city. What little was left of the community of Jewish believers in Yeshua was wiped out and soon replaced with a very Roman non-Jewish "church." Rome went on to wipe out most of Judea, destroying 985 towns and killing over a half million Jewish men. (see *Ignatius' Letter to the Magnesians*) Even more died later from starvation, disease and fire. Rome then passed harsh laws banning worship on the Sabbath, the moedim (Festivals), and the reading of Torah. This then led to changing the Shabbat from the seventh day (Saturday) to the first day (Sunday) worship. Following these things, the lineage of Jewish successors to Yeshua and Ya'acov ended and a string of Gentile popes soon followed. Quite literally, the Jewishness of the faith ceased at this time and was replaced with a religion that was devoid of the Torah mandates upon the life of God's people. This church of Rome then set up idols, removed the priesthood from Israel, and made anybody a priest who wanted to be a priest to God. This church replaced Israel, and even has its own ark of the covenant worshiping the Eucharist (the wafer) as god. This is not much different from the sin of Jeroboam the son of Nebat and is exactly what he did, changing the way Israel worshipped,

driving out the priesthood of God, and setting up a new form of worship (golden idols) saying you will serve the Lord your God with these idols and these new priests. Can you see and understand the significance of the error of this way?

David continues in his psalm saying the following, לְעוֹלָם צָב לֹא־אֶשְׁכַּח פְּקוּדֶיךָ כִּי־בָם חַיִּיתֵנִי: צַד לֵךְ־אֲנִי הוֹשִׁיעֵנִי כִּי פְקוּדֶיךָ דְרָשְׁתִּי: צֶה לִי קוּוּ רְשָׁעִים לְאַבְדָּנִי עֲדוֹתֶיךָ אֲתַבּוּנָן: צו לְכֹל תִּכְלֶה רְאִיתִי קֶזֶז רְחֹבָה מִצְוֹתֶיךָ מְאֹד: צו מִה־אֶהְבֵּתִי תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׁיחָתִּי: צח מֵאִיבֵי תַחֲכַמְנִי מִצְוֹתֶיךָ כִּי לְעוֹלָם הִיא־לִי: צט מִכָּל־מְלַמְדֵי הַשְּׁפִלְתִּי כִּי עֲדוֹתֶיךָ שִׁיחָה לִּי: ק מִזְקֵנִים אֲתַבּוּנָן כִּי פְקוּדֶיךָ נִצְרָתִי: קא מִכָּל־אַרְחָ רָע כָּל־אֲתִי רַגְלִי לְמַעַן אֲשַׁמֵּר דְּבָרֶךָ: קב מִמְשַׁפְּטֶיךָ לֹא־סִרְתִּי כִּי־אַתָּה הוֹרַתְנִי: קג מִה־נִּמְלְצוּ לַחֲכֵי אִמְרֹתֶיךָ מִדְּבַשׁ לְפִי: קד מִפְּקוּדֶיךָ אֲתַבּוּנָן עַל־כֵּן שָׁנְאַתִּי | כָּל־אַרְחָ שָׁקֵר: קה גַּר־לְרַגְלֵי דְבָרֶךָ וְאוֹר לְנִתְיָבְתִּי: 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.* 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.* (NASB) Note how David understands the purpose of God's Torah for His life. Notice how delighting in the Torah is related to either being established or perishing. He says that God's precepts revived (gave life) to him, and how the commandments make him wiser than all his enemies, and even over above his teachers, because God's testimonies are great for giving wisdom to live life. David says that every false way is detestable to him because of the effect God's Law has on his heart and his life. Note how this is the end effect of our faith in Yeshua and the infilling of God's Holy Spirit into our lives to convince us of sin in our lives unto repentance, and to turn back (Teshuvah) in repentance to the ways of God. It is in this way that we can say the same as David did, קה גַּר־לְרַגְלֵי דְבָרֶךָ וְאוֹר לְנִתְיָבְתִּי: 119:105 *Your word is a lamp to my feet And a light to my path.* (NASB) The Word of God as it is written in the Torah is established and true, a solid foundation, it is upon this which we stand, this is how David understood the meaning of God's word being a lamp to see, and a light to walk by in this world that is filled with darkness (sin). This darkness of the enemy to God's people and replacement theology was brought into the church as a very early point as we read according to Justin Martyr and Origen of Alexandria.

Justin Martyr - Dialogue with Trypho (Circa 138-161 CE)

We too, would observe your circumcision of the flesh, your Sabbath days, and in a word, all your festivals, if we were not aware of the reason why they were imposed upon you, namely, because of your sins and the hardness of heart. The custom of circumcising the flesh, handed down from Abraham, was given to you as a distinguishing mark, to set you off from other nations and from us Christians. The purpose of this was that you and only you might suffer the afflictions that are now justly yours; that only your land be desolated, and your cities ruined by fire, that the fruits of your land be eaten by strangers before your very eyes; that not one of you be permitted to enter your city of Jerusalem. Your circumcision of the flesh is the only mark by which you can certainly be distinguished from other men\u2026as I stated before it was by reason of your sins and the sins of your fathers that, among other precepts, God imposed upon you the observance of the Sabbath as a mark.

Origen of Alexandria (185-254 CE)

We may thus assert in utter confidence that the Jews will not return to their earlier situation, for they have committed the most abominable of crimes, in forming this conspiracy against the Savior of the human race, hence the city where Jesus suffered was necessarily destroyed, the Jewish nation was driven from its country, and another people was called by God to the blessed election.

Justin Martyr and Origen of Alexandria provide for us a second and third century context of what had taken place and the prevailing theology at the time in relation to Israel. The leadership of this new Gentile “church” was quick to embrace the Roman government’s position regarding “the Jews” and was overtly hostile to anything Jewish, especially the Torah. Numerous false doctrines were established as early as the second century. Among these were the teachings that “the Law” was actually given as a punishment to the Jews, that Jerusalem had been destroyed and taken from the Jews due to their sin, and that the “Church” had replaced Israel as God’s people. The attitude of these two men (Justin Martyr and Origen of Alexandria) were not a random phenomenon. Roman society itself surrounding the time of Yeshua and Paul were very anti-Jewish. There were a lot of Roman rhetoric in those days in regards to the Jews living among them. (*Jew and Gentile in the Ancient World, Louis H. Feldman, 1993, Princeton University Press, Princeton, NJ, pp. 123-176*) In addition, Roman society was pagan and centered around the worship of many gods. This is understood by examining rabbinic halakhah and by Paul’s words to the Corinthians in relation to food sacrificed to idols (see *1 Corinthians 8*). The Jewish people were despised for their peculiar religious practices and failure to worship the gods of Rome as every other conquered people was forced to do. (*The Mystery of Romans, Mark Nanos, 1996, Fortress Press, Minneapolis, pp. 64-68*) The new “Gentile Christians” came from this background and had no regard for anything in relation to what we read in *Acts 15*, as the synagogue service in which the Torah was read and to be leaned upon for wisdom in living our lives in righteousness and truth. Once the Jewish leadership had been removed, changes were put into effect via theologies that have held up even until today with little opposition.

צב אלולי אוריתך פרנוקי הידין אדין הובדית בסגופי: צג לעלם לא אתנשי, The Aramaic Targum states, אנשי פיקודיך ארום בהון קיימתני: צד די לך אנא פרוק יתי ארום פיקודיך תבעית: צה לוותי אמתינו רשיעיא להובדא יתי סהידוותך אתביין: צו לכל מה דאשתרי ואשתכלל דאשתדל ואסתכלל חמיית סיפא פתייא תפקדתך לחדא: צז מה כמה רחמיית אוריתך כל יומא היא שותי: צח יתיר מבעלי דבבי מחכמה יתי פיקודיך ארום לעלם היא דילי: צט מכל מאלפי אסכלית ארום סהידוותך שותא לי דילי: ק מן חכימא אתביין ארום פיקודיך נטרית: קא מכל אורח בישא מנעית ריגלי מן בגלל אטור דבריד: קב מן דיניך לא עדית ארום את אליפתני: קג מה כמה חלין למוריגי מימריך בסימן יתיר מן דובשא לפומי: קד מפקודיך אתביין מטול היכנא סניתי כל בר נש דמשקר: *Had your Torah not been my delight, then I would have perished in my affliction. 119:92. I will never forget your commandments, for you have sustained me by them. 119:93. For I am yours, redeem me; for I have sought after your commandments. 119:94. The wicked waited for me to annihilate me; I will contemplate your commandments. 119:95. To everything that began and ended I have seen an end; your commands are very spacious. 119:96. How I have loved your Torah! It is my conversation all day. 119:97. Your commandments make me wiser than my enemies; because it is always mine. 119:98. I have understood more than all my teachers; for your testimonies are my conversation. 119:99. I will have greater insight than the wise, for I have kept your commandments. 119:100. I have kept my feet from every evil way, so that I may keep your words. 119:101. I have not gone away from your judgments, for you have taught me. 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.* (EMC) The rabbis translate the text to be very similar to what we read in the Masoretic text without much added expansion for understanding. The point is these words are clear, to the point, and without exception direct the reader to the fact that God’s Torah is a way of life for God’s people. By the end of the 4th century, anything resembling a “pro-Torah” view of “the faith” had become non-existent in what is now called

“Christianity.” The Councils of Antioch (341 CE) and Laodicea (360 CE) prohibited Christians from participating in anything that was considered Jewish and further distanced God’s people from following in the footsteps of the Messiah Yeshua. As one modern historian puts it, this was all done to show that Jewish tradition was, “inherently evil, obsolete and irrelevant for practical Christian life.” (*Paul and the Jewish Law - Halakha in the Letters of the Apostle to the Gentiles*, Peter J. Tomson, 1990, Fortress Press, Minneapolis, p. 3) What we know according to history is that faith in Yeshua went from being 100 percent Jewish to 100 percent anti-Jewish in less than 300 years.

David continues in his psalm to say the following, **קו נִשְׁבַּעְתִּי וְאֶקְיָמָהּ לְשֹׁמֵר מִשְׁפָּטֶי צְדָקָה: קז נְעֻנִיתִי, עַד-מְאֹד יְהוָה חֲנִנִי כְדָבָרְךָ: קח נְדָבוֹת פִּי רָצָה-נָא יְהוָה וּמִשְׁפָּטֶיךָ לְמַדְנִי: קט נִפְשִׁי בְכַפִּי תָמִיד וְתוֹרָתְךָ לֹא שָׁכַחְתִּי: קי נָתַנּוּ רַשָּׁעִים פֶּחַ לִי וּמִפְקוּדֶיךָ לֹא תַעֲיִיתִי: קיא נַחֲלָתִי עֲדוּתֶיךָ לְעוֹלָם כִּי-שָׁשׂוֹן לְבִי הִמָּה: קיב נָטִיתִי לְבִי לַעֲשׂוֹת חֻקֶיךָ לְעוֹלָם עֲקָב: קיג סַעֲפִים שָׁנְאַתִּי וְתוֹרָתְךָ אֶהְבֵּתִי: קיד סִתְרִי וּמִגְנִי אָתָּה לְדָבָרְךָ יִחְלָתִי: קטו סוּרוּ מִמֶּנִּי מְרַעִים וְאַצְרָה מִצּוֹת אֱלֹהֶי: קטז סִמְכַנִּי כְּאֶמְרָתְךָ וְאַחֲזֶה וְאֶל-תְּבִישָׁנִי מִשְׁכָּרִי: קיז סַעֲדֵנִי וְאַשְׁעָה וְאַשְׁעָה בְּחֻקֶיךָ תָּמִיד: קיח סְלִית כָּל-שׂוֹגִים מִחֻקֶיךָ כִּי-שָׁקַר תִּרְמִיתָם: קיט סִמְר מִפְחָדְךָ בְּשָׂרִי וּמִמִּשְׁפָּטֶיךָ יִרְאתִי: *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) David says that he sworn (נִשְׁבַּעְתִּי) and confirms (raises up, establishes, וְאֶקְיָמָהּ) to keep the righteous judgments of God. This is important for understanding the anti-Semitic and anti-Torah ideologies and theologies of the early Church leaders and the later Protestant “reformers,” based upon the history of the church. These early leaders set the foundation of replacement theology for all Christian opinion, Catholic and Protestant, to this day. All “interpretation” of the Scriptures that have been and are being taught by Christian teachers, authors or institutions, including every Christian Bible translation available and accompanying footnotes and commentary, study course, radio show, and seminary teaching curriculum and movies, has been filtered through the doctrines of these men include these hundreds of years of compounded error and theology on the Torah of God. David states that the Word of the Lord revives him. This Word of God is the Torah, the Law of God. He speaks of inheriting God’s testimonies and has inclined his heart to live his life according to His testimonies until the end, his death. He requests that the wicked depart from his presence so that he can observe the commandments of God. It is by reason that the Lord removes the wicked from the earth and keeps him safe that he chooses to love the testimonies of God and not wander from God’s truth.**

Yeshua the Messiah was a rabbi and a Pharisee of his time and his teachings were not much different from the prevailing rabbis of his time. Modern theologies and theologians today believe and teach that the teachings of Yeshua differed completely from those of the Talmud. They believe there were no moral teachings of value as compared to those of Yeshua. They believe the rabbis in the Talmud have little to no value as compared to Yeshua indicating there is very little worth to study the rabbis. A review of the early church fathers makes these points clear, the church has for centuries held this position that the opinion of the rabbis (latter compiled in the Talmud and Mishnah) was of little value, which is the reason they would burn their books and their synagogues. The problem is today this is a common Christian opinion, the reason being few Christians have looked for themselves to see what the Talmud says. This is a task however

not for those who would simply gloss over the rabbinic texts. In order to understand the rabbis, one must exercise due diligence to understand the underlying point the rabbis are trying to make through their method of exegesis of the text of the Torah, Neviim, and Cetuvim (Law, Prophets, and Writings). The point is these texts are not written in a western style of literature and so these texts appear to be disjointed comments on many subjects. The rabbis however use a method of explanation that appears disjointed, but in reality it is not! Understanding the Rabbis requires a solid knowledge of the Scriptures to sort out what the Rabbis are trying to say, and to determine the point they are trying to make. Most of the time their point is not explicit. When we compare the words of Yeshua to the rabbis, it is interesting that we find something quite different from what Christian teachers and theologians would have us believe.

Teachings of YESHUA	TALMUDIC Teachings
<i>The Sabbath was made for man, not man for the Sabbath. - Mark 2:27</i>	<i>Rabbi Jonathan ben Joseph said: For it is holy unto you; I.e., it [the Sabbath] is committed to your hands, not you to its hands. - Talmud: Yoma 85b</i>
<i>Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. - Matthew 25:45</i>	<i>One who betrays his fellow, it is as if he has betrayed God. - Tosefta Shvuot, ch. 3</i>
<i>Insulting someone is like murder.- Matthew 5:21-22</i>	<i>He who publicly shames his neighbour is as though he shed blood.- Talmud: Bava Mezia 58b</i>
<i>But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. - Matthew 5:28</i>	<i>One who gazes lustfully upon the small finger of a married woman, it is as if he has committed adultery with her.- Kallah, Ch. 1</i>
<i>That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. - Matthew 5:45</i>	<i>Rabbi Abbahu said: The day when rain fails is greater than [the day of] the Revival of the Dead,- for the Revival of the Dead is for the righteous only whereas rain is both for the righteous and for the wicked - Talmud: Taanit 7a</i>
<i>Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. - Matthew 6:1</i>	<i>In the case of the recital of the Shema, since everybody else recites, and he also recites, it does not look like showing off on his part; but in the case of the month of Ab, since everybody else does work and he does no work, it looks like showing off.- Talmud: Berachot 17b</i>
<i>But when thou doest alms, let not thy left hand know what thy right hand doeth. - Matthew 6:3</i>	<i>What kind of charity is that which delivers a man from an unnatural death? When a man gives without knowing to whom he gives. and the beggar receives without knowing from whom he receives. - Talmud: Bava Batra 10a - 10b</i>
<i>But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.- Matthew 6:7</i>	<i>If one draws out his prayer and expects therefore its fulfilment, he will in the end suffer vexation of heart, as it says, Hope deferred maketh the heart sick. - Talmud: Berachot 55a</i>
<i>Do not worry about where your food will come from tomorrow, or your drink. - Matthew 6:25-31</i>	<i>Rabbi Eliezer the Great declares: Whoever has a piece of bread in his basket and Says. "What shall I eat tomorrow?" belongs only to them who are little in faith. - Talmud: Sotah 48b</i>

<p><i>Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. - Matthew 6:34</i></p>	<p><i>A parable: [They were] like a man who was kept in prison and people told him: To-morrow, they will release you from the prison and give you plenty of money. And he answered them: I pray of you, let me go free today and I shall ask nothing more! - Talmud: Berachot 9b</i></p>
<p><i>Let your Yes be Yes and your No be No. - Matthew 5:34-37</i></p>	<p><i>A righteous yes is a Yes; a righteous no is No. - Talmud: Bava Batra 49b</i></p>
<p><i>At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. - Matthew 11:25</i></p>	<p><i>Rabbi Johanan said: Since the Temple was destroyed, prophecy has been taken from prophets and given to fools and children. - Talmud: Bava Batra 12b</i></p>
<p><i>And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. - Matthew 5:29-30</i></p>	<p><i>Come and hear what was taught: Rabbi Tarfon said, "If his hand touched the membrum let his hand be cut off upon his belly". "But", they said to him, "would not his belly be split"? "It is preferable", he replied, "that his belly shall be split rather than that he should go down into the pit of destruction". - Talmud: Niddah 13b</i></p>
<p><i>But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. - Matthew 23:8</i></p>	<p><i>Shemaiah used to say: love work, hate acting the superior, and do not bring thyself to the knowledge of the ruling authority. - Mishnah: Avot 1:10</i></p>
<p><i>Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. - Matthew 24:44</i></p>	<p><i>Even as R. Zera, who, whenever he chanced upon scholars engaged thereon [I.e., in calculating the time of the Messiah's coming], would say to them: I beg of you, do not postpone it, for it has been taught: Three come unawares: Messiah, a found article and a scorpion. - Talmud: Sanhedrin 97a</i></p>
<p><i>Yeshua taught in a parable that they can please the king (God) by pleasing one another. - Matthew 25:40</i></p> <p><i>And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. - Matthew 25:40</i></p>	<p><i>Rabbi simeon said: if three have eaten at one table and have not spoken thereat words of torah, [it is] as if they had eaten sacrifices [offered] to the dead, for [of such persons] it is said, for all tables are full of filthy vomit, [they are] without the All-Present. But, if three have eaten at one table, and have spoken thereat words of torah, [it is] as if they had eaten at the table of the All-Present, blessed be he, as it is said, this is the table before the LORD. - Mishnah: Avot 3:3</i></p>
<p><i>Love your enemy. - Matthew 5:43</i></p> <p><i>Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; - Matthew 5:43</i></p>	<p><i>They who are insulted but insult not back; who hear themselves reproached but answer not; who serve out of love and rejoice in their affliction--of them it is written in Scripture: They that love God are as the going forth of the sun in its might. - Talmud: Yoma 23a, Gitin 36b, Shabat 88b</i></p>

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. - Matthew 5:23-24

If a man said, "I will sin and repent, and sin again and repent", he will be given no chance to repent. [If he said,] "I will sin and the Day of Atonement will effect atonement", then the Day of Atonement effects no atonement. For transgressions that are between man and God the Day of Atonement effects atonement, but for transgressions that are between a man and his fellow the Day of Atonement effects atonement only if he has appeased his fellow - Mishnah: Yoma 8:9

A comparison of these select verses from the Apostolic Writings (note there are more) reveals much of what Yeshua taught and said was not original but come from the teachings of the rabbis. This comparison reveals the errors that are being taught today at the pulpit. As the children of God, we should never get comfortable being fed a theology or whatever comes from the pulpit that supports a theology without solid support from the Scriptures and the rabbinic literature. According to the Apostolic Writings, Yeshua was a Pharisee, we have pointed out previously various references demonstrating this, Yeshua not only quoted and supported Pharisaic teaching, as we see in the comparison above, He also upheld the religious authority of the Pharisees. He told the people to obey the Pharisees, as they "*sat in Moses' seat,*" meaning their authority has come from God. (*Matthew 23:1-3*) According to the Scriptures, Yeshua criticized the Pharisees for their hypocrisy, for example, making the fence laws greater than the Torah commands themselves. This type of criticism was not outside of what was a common practice between the various factions within the houses of thought (Pharisee, Sadducee, etc) In fact, the Talmud teaches that the Pharisees said there were seven types of Pharisees according to the Talmud Bavli Sotah 22b.

Talmud Bavli Sotah 22b.

ומכות פרושין וכו' ת"ר שבעה פרושין הן פרוש שיכמי פרוש נקפי פרוש קיזאי פרוש מדוכאי פרוש מיראה פרוש מה חובתי ואעשנה פרוש מאהבה פרוש מיראה *It states in the mishna: And those who injure themselves out of false abstinence [perushin] are people who erode the world. The Sages taught: There are seven pseudo-righteous people who erode the world: The righteous of Shechem, the self-flagellating righteous, the bloodletting righteous, the pestle-like righteous, the righteous who say: Tell me what my obligation is and I will perform it, those who are righteous due to love, and those who are righteous due to fear.*

This section of the Talmud goes on to define these seven types of righteous persons (Pharisees). As we find in the Apostolic Writings, Yeshua called some of them "*sons of Satan.*" This was not an unfamiliar dialogue among religious peoples at that time. The same term was used by the disciples of Rabbi Hillel to describe a disciple of Rabbi Shammai, just before Yeshua's time. When Yeshua spoke he often explained his position based upon the existing interpretation of the Scriptures, where much of the Judaism of his time interpretation had been worked out before Yeshua arrived (i.e. Rabbis Hillel and Shammai). One example may be found in *Matthew 7:12* in the golden rule. Yeshua said, "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*" Rabbi Hillel taught this years previously saying, "*What you do not like, do not do to anyone else; this is the whole Torah and everything else is explanation.*" (*Talmud Bavli Shabbat 31a*) Yeshua upheld the teachings of Hillel (who was the grandfather of Gamliel, who instructed the Apostle Paul). Hillel's opinions were actually considered more "liberal." On rare occasion, such as His ruling on divorce (*Matthew 5:31*). Note that Yeshua also upheld the teachings of Shammai, which taught more to what may be called "*the letter of the Law.*" Compare *Matthew 23:23 to Ma'asrot 4:5-6, Mark 3:2-4 to Tosefta Shabbat 7:14, Luke, Ch. 15 to Avot D'Rebbe Natan 3:1, and John, 5 to Talmud Bavli Betzah 26b.* The evidence is overwhelming when we compare the Talmud to the

Apostolic Writings. This supports the idea that Yeshua was a Pharisee, note how John HaMatbil (Baptist) said that one among THEM (the Pharisees) was the Messiah to come (see *John 1:26-27*). Yeshua lived as a Jew and a rabbi who wore tzitzit (*Bamidbar / Numbers 15:37-41*), he upheld the Torah, his quotes are found in the Talmud, and he was Orthodox in His practices.

טז-כ

David continues in his Psalm to say the following, קבא עשיתי משפט וצדק בל-תניחני לעשקי: קב ערב עבדך לטוב אל-יעשקני ודים: קב עיני כלו לישועתך ולאמרת צדקך: קב עשה עם-עבדך כחסדך ורחמך למדני: עבדך אנוי הבניני ואדעה עלתיך: *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. (NASB)* David seeks the Lord's help to overcome those who set themselves up against him, which he calls the arrogant men who do not know God's Torah. David does not seek to be like the arrogant and asks the Lord to help him to know God's testimonies, to be taught His statutes, and to love His commandments. His motivation is from longing for the salvation (לישועתך) of God. When David thought of God's salvation, he was not just interested in the Olam Haba. His thoughts were on this present world and the Lord's deliverance from all our enemies. When Paul spoke to us in regards to the salvation of God, we have to remember he was an expert in rabbinic interpretation, homily, and methodology of exegesis. He used the rabbinic thought throughout his writings (i.e. *1 Corinthians 10*, the spiritual rock a midrashic example...). Peter warned that it was difficult to understand Paul.

2 Peter 3:7-18

*3:7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. 3:8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 3:11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 3:12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. 3:14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 3:15 and regard the patience of our Lord as salvation; just as also **our beloved brother Paul**, according to the wisdom given him, wrote to you, 3:16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. 3:17 You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen. (NASB)*

Peter wrote that Paul was difficult to understand, and that there would be those who would distort and twist Paul's words to mean something else. What kind of people would do this? Peter says these men are "lawless" (*2 Peter 3:17*) referencing the Torah of God, these men promote a theology that causes people to

disregard God's commands as an important part of our lives. Peter warns that such men will not interpret the Scriptures properly being without God's Law, meaning that those who twist Paul's writings are those who don't have, know, or follow the Torah. They approach the letters of Paul in ignorance leading to an incorrect interpretation. Studying Church history, this is the legacy of the Christian church. As early as 187 CE, the Christian Bishop Iraneus counted twenty different varieties of Christianity. By the year 384 CE, Epiphanius counted eighty. (*Caesar and Christ, Will Durant, 1944, Simon and Schuster, New York, p. 616*) The disregard for the Torah is described as the way of the Jews, and the lack of a solid grounding in the Torah allowed for every heresy under the sun to enter into the faith under the guise of "love" and "liberty." The "New Testament" Scriptures warn of this deception in several places. Consider that no group who thinks they are "right with God," would consider themselves to be the false teachers spoken of in these texts. Can a person be right with God if they are not pursuing to live their lives in righteousness, holiness, justice, and truth according to His Torah coupled to his faith in the Messiah Yeshua with the guidance and empowering of the Holy Spirit?

This is why David says, קכו עת לעשות ליהוה הפרו תורתך: קכו על-כן אהבתי מצותיך מזהב ומפז: קכח על-כן | כל-פקודי כל ישראלי כל-ארח שקר שנאתי: קכט פלאות עדותיך על-כן נצרתם נפשי: קל פתח דבריך יאיר מבין פתים: קלא פי-פערת ונשאתה פי למצותיך יאבתי: קלב פנה-אלי ונני פמשפט לאהבי שמך: קלג

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. (NASB)*

The Aramaic Targum states, קכו עידן למעבד רעותא דיהוה אפישו תלמידיא אורייתך: קכז מטול היכנא רחיי, מית פקודיך מדהבא ומן אובריזא: קכח מטול היכנא כל פיקודיא כולהון תריצתינון כל אורח שקרא סניתי: קכט פרישן סהדוותך מטול היכנא נטרננון נפשי: קל גליף דבריך ינהר חשיכיא יתביין שרגיגי: קלא פומי פתחית ואלפית ארום לפקודיך צביתי: קלב אתפני לותי וחוס עלי כהילכתא לרחימי שמך: קלג אסתורי אתקין במימרך

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. (EMC)*

Notice how the Aramaic Targum states the "Scholars" have desecrated Your Torah. These are the Torah teachers of his time. Is this not the same as what we have been seeing going on for thousands of years now? Notice how David speaks of those who have broken the word of the Lord, and then he states his love for God's commands and hating every false way. This is the testimony of God in our life, to love His ways, to walk in His ways, and to abhor sin in our lives. In the Messiah Yeshua, we are established, and empowered by the Spirit of God to overcome sin. This is the promise of God to not allow iniquity to have dominion over us. This is the message of the Torah and the testimony of God in our lives to not allow iniquity to have dominion over us. With the Gentilization of the Church we received the teaching that there is no relationship to the Torah after we are saved. The issue was when the gentiles were coming into the faith, they had no background in the Scriptures or in the way of rabbinic thought. The three important rules to Biblical interpretation are (i) Grammatical-Literary Context, (ii) Historical Context, and (iii) Cultural-Religious Context. Points (ii) and (iii) are generally ignored by most Bible commentaries as one needs to go outside of the Bible to the rabbinic sources in order to get this information. *Sola scriptura (Latin: by Scripture alone)* is a Christian theological doctrine which holds that the Scriptures are the sole infallible rule of faith and prac-

tice. To go outside of the bible for understanding is heavily frowned upon by Christian study groups under the well meaning but ignorant assumption that you need only the Scriptures to interpret Scripture. Most of the Gentiles who were coming into the faith in the first century were coming from a pagan background that was coupled to an extremely anti-semitic Roman society. This is very important for understanding Paul's letters. The majority of Christians today have not studied first century history and are unaware that Gentiles coming to faith in Yeshua, at least those not already involved with Synagogue and first century Judaism, were coming directly out of this background. This is why it is important to understand what specific problem or situation Paul was addressing in his letters. Many things in Paul's letters were topic specific and not meant to be generalized for the masses. The historical Christian interpretation of Paul's letters is that these letters are a general lesson for everyone throughout history to interpret according to their own situations. The problem is if we don't understand the underlying situation Paul was addressing, it is impossible to apply his letters in any other way. The understanding is further distanced being taken apart from its historical context, and interpreted in a non-Hebrew fashion. This has skewed view of the culture of the times, due to the gentile influx into the faith with zero Torah background, resulting in incorrect conclusions that contribute to and reinforce these false doctrines and theologies. No level of grammatical scrutiny can make up for this, especially when trying to read the English and/or Greek, in its immediate grammatical context without Torah which was taking place then and is taking place up until today. Because Christianity's interpretation of Scripture is founded on a Greek/western approach and not a Hebrew one, verse after verse in the New Testament are stripped from its original context in which the Torah observant authors wrote them. In place of this, an anti-Semitic and anti-Torah spin has been placed on the Word of the God of Israel. This is easy to understand while examining Paul when he discusses the life of God's children at the end of Galatians. In *Galatians 5:16-22*, Paul makes a comparison by listing the differences between "walking in the spirit" and "walking in the flesh." He defines those who walk in flesh in *Galatians 5:19-21* (adulterers, fornicators, sorcerers, etc.) What these all have in common is these are transgressions of the Torah. Those who walk in the flesh are they who are violators of the mitzvot (commandments) of the Torah.

David continues saying the following, קלד פִּדְנִי מֵעֶשֶׂק אָדָם וְאַשְׁמְרָה פְּקוּדֶיךָ: קלה פְּנִיךָ הָאֵר בְּעִבְדְּךָ, וְלִמְדֵנִי אֶת-חֻקֶּיךָ: קלו פְּלִגְי-מַיִם יִרְדּוּ עֵינַי עַל לֹא-שָׁמְרוּ תוֹרָתְךָ: קלז צְדִיק אֲתָה יְהוָה וַיִּשָּׂר מִשְׁפָּטֶיךָ: קלח צִוִּיתָ צְדָק עֲדוֹתֶיךָ וְאַמוּנָה מְאֹד: קלט צְמַתְתֵּנִי קִנְאָתִי כִּי-שָׁכַחוּ דְבָרֶיךָ צָרִי: קמ צְרוּפָה אֲמַרְתָּה מְאֹד וְעִבְדְּךָ אֶהְבֶּה: *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)* The Aramaic Targum states, קלד פרוק יתי מטלומא דבר נשא ואטור פקודיך: קלה זיו אפך אנהר בעבדך ואלפני ית גזירתך: קלו טיוופי מיא ייחתון עיני על מטול דלא נטרו אוריתא: קלז זכיי את יהוה ותריצין דיניך: קלח פקידתא צדקתא זכות סהידותא והימנותא לחדא: קלט סנינא מימרך לחדא ועבדך רחימה: *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)* David seeks for the redemption of God in order to keep His precepts. Note that a precept is "a general rule intended to regulate behavior or thought." The basic concept here is if we are bound up in sin or some form of habitual bondage, we will not be able to walk completely in God's ways. David says he is sad because the enemy does not walk in God's ways, and the Lord's testimonies are faithfulness and righteousness to his people and himself. The Word of God is pure and righteous and holy (*Romans 7:12*) and so we love the word of God. Do you love the word of God as David is saying here in *Tehillim / Psalms 119*? The Torah is a major part of the gospel message. The book of Hebrews states that the generation in the wilderness received

the Gospel (Besorah, בשורה, εὐαγγέλιον) and it was to be followed in faith. The Greek word εὐαγγέλιον euangélion, meaning “a good message, the gospel” was preached to them before the Messiah had died and was resurrected. The Tanach demonstrates what they received was the Torah and that they needed faith in the Lord. The author of Hebrews connects the Gospel to the Torah. All of the Word of God is interwoven and consistent when it is interpreted correctly with the understanding that God’s Word is eternal, He does not change! The feast of Tabernacles (Succot) is deeply messianic in nature, and when Peter saw Yeshua appear with Moshe and Elijah (see *Matthew 17:1-13*), what was it he wanted to do? He wanted to build a Succah for each of them because he was seeing the messianic fulfillment before his eyes. The Apostolic Writings become very clear as we study these texts within a Torah based and Hebraic context.

David continues in his psalm to say the following, קמא צעיר אֲנִי וְנִבְּזָה פְקֻדֹתֶיךָ לֹא שָׁכַחְתִּי: קמב צְדָקָתְךָ, צְדָק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: קמג צר-וּמְצוֹק מְצִאוֹנֵי מְצוֹתֶיךָ שֶׁעָשִׂעִי: קמד צְדָק עֲדוֹתֶיךָ לְעוֹלָם הִבִּינִי וְאַחֲיָה: קמה קְרָאתִי בְּכָל-לֵב עֲנִי יְהוָה חֲקִיךָ אֶצְרָה: קמו קְרָאתֶיךָ הוֹשִׁיעֵנִי וְאַשְׁמְרָה עֲדוֹתֶיךָ: קמז קִדְמָתִי בְּנֶשֶׁף וְאַשׁוּעָה לְדַבְרֶיךָ [לְדַבְרֶךָ] יְחַלְתִּי: קמח קִדְמוּ עֵינַי אֲשֶׁמְרוֹת לְשִׁיחַ בְּאִמְרָתְךָ: קמט קוֹלִי שָׁמְעָה כְּחִסְדְּךָ יְהוָה כְּמִשְׁפָּטְךָ: 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.* (NASB)

The Aramaic Targum states, קמא זוטא אַנא וּבְסִיר פִּיקוּדִיךָ לֹא אַתְנַשִּׁיתִי: קמב צְדָקְתְךָ צְדָקָה לְעֵלְמָא וְאוּרִיתְךָ, קמג עֵקָא וּמְעִיקָא עֵרְעוּ יְתִי פִיקוּדִיךָ פִּירְנוּקֵי: קמד צְדָקְתָא סְהִדוּתְךָ לְעֵלְמָא תְּבִינִינִי וְאַתְקִים: קמה קְרִיתִי בְּכָל לְבָא עֲנִי יְתִי יְהוָה גִּזִּירְתְךָ אַנטוֹר: קמו קְרִיתְךָ פְּרוּק יְתִי וְאַנטוֹר סְהִדוּתְךָ: קמז אַקְדִּימִית בְּשִׁפְרָפְרָא וְצִלִּיתִי לְפִתְגַּמְךָ אוּרִיכִית: קמח אַקְדִּימוּ עֵינַי מְטַרְתָּא דְצַפֵּר וְרַמְשׁ לְמִלְלָא בְּמִימְרְךָ: קמט קִלִּי שְׁמַע הִיךְ חִסְדְךָ יְהוָה: 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.* (EMC) David says the testimonies of God are righteousness forever. This speaks of the eternity of God’s Word, His righteousness, holiness, justice, and truth are eternal. Note the emphatic way in which David seeks to speak of the Word of God, he rises early, before morning, and lays down, after the evening watch, in order to speak of God’s Word. This speaks of his determining his heart to speak of God’s testimonies all day long. This motivation speaks of his love for the Lord and His Word. Taking another look at *Devarim / Deuteronomy 30:9-14*, we read the following:

Devarim / Deuteronomy 30:9-14

30:9 ‘Then the Lord your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the Lord will again rejoice over you for good, just as He rejoiced over your fathers; 30:10 if you obey the Lord your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the Lord your God with all your heart and soul. 30:11 ‘For this commandment which I command you today is not too difficult for you, nor is it out of reach. 30:12 ‘It is not in heaven, that you should say, ‘Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?’ 30:13 ‘Nor is it beyond the sea, that you should say, ‘Who will cross the sea for us to get it for us and make

us hear it, that we may observe it?’ 30:14 ‘But the word is very near you, in your mouth and in your heart, that you may observe it. (NASB)

Notice how Moshe writes the Lord will prosper you abundantly in all the work of your hand if you keep his commands. There is a comparison in the Apostolic Writings, the Apostle Paul writes of the Torah and Yeshua in Romans.

Romans 10:1-8

*10:1 Brethren, my heart’s desire and my prayer to God for them is for their salvation. 10:2 For I testify about them that they have a zeal for God, but not in accordance with knowledge. 10:3 For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. 10:4 For Christ is the **end (goal, telos, τέλος)** of the law for righteousness to everyone who believes. 10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. 10:6 **But (And, de, δε)** the righteousness based on faith speaks as follows: ‘Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down), 10:7 or ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead).’ 10:8 But what does it say? ‘The word is near you, in your mouth and in your heart’ that is, the word of faith which we are preaching, (NASB)*

¹Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. ²μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ’ οὐ κατ’ ἐπίγνωσιν: ³ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν: ⁴**τέλος** γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. ⁵Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. ⁶ἢ **δὲ** ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ’ ἔστιν Χριστὸν καταγαγεῖν: ⁷ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ’ ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ⁸ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου: τοῦτ’ ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρῦσσομεν.

The NASB translation includes the mistranslation of the text that appears in almost all Christian Bibles, found in *Romans 10:4*, the word telos (τέλος) is translated as goal “goal” of the Torah and not the “end” of the Torah as in the abolishment of the Law of God which is taught in modern theologies today. Yeshua the Messiah is the goal at which the Torah aims. In addition, the word “But” in *Romans 10:6* may be translated as “And” showing that Paul was making a type of contrast to show the continuation and similarity and not something that is opposed to one another. If Paul would have been trying to draw a contrast as opposing one another, he would have used another Greek word ἀλλά (alla) meaning “but (but instead), nevertheless, on the contrary.” Here we find the translators taking it upon themselves to translate the text based upon the theology that the Torah has been done away with. The theologies that teach the Torah has passed, produce a bias in the minds of the average Christian today, causing us to have this idea that the “old” way (Judaism) before Yeshua has been replaced with the “new” way (Christianity) after Him. Based upon these texts, the translators view the Church as something new and replacing the faith of Israel, this perspective can be observed by the Christian teachings on Shavuot (Pentacost) under the teaching that the Lord created the Church at Pentacost. The conclusion of these theologies that teach this is that the new faith (the Church in Christianity) replaces that of Israel (Torah observant Messianic Judaism). This new church and new theologies teach us something that is contrary to the unchanging Word of God, and the unchanging nature of God Himself. In past Torah studies, we have investigated the Greek and Hebrew Word for the Congregation of Israel based upon the Septuagint and the Masoretic Text. The Hebrew word Kahal is translated as Ekklesia which is translated as church in the Apostolic Writings. The point is The Ekklesia has always been a reference to the Congregation of Israel, the called out ones, before Yeshua lived. It was only with the

development of these modern theologies that have led to the translation into English, as something different, something new, where the old has passed and the new has come, etc.

It may be difficult for the western mind to understand how the Apostle Paul could be accused by other Jews, of teaching against the Torah, when he was preaching a pro-Torah message. Something to keep in mind is that this was not the only time in Jewish history that a great Torah teacher was misrepresented by his own people. Moshe Maimonides (1135-1204 CE), one of the most famous Jewish thinkers and Torah scholar of Jewish history, was accused by his Jewish contemporaries as denying a bodily resurrection. They made this claim even though Maimonides had written in his commentary on the Mishnah Sanhedrin 10:1, which states, “*Bodily resurrection is one of the fundamentals of the Law of Moses; one who does not accept [resurrection] has no part in the religion, nor any connection to the Jewish people.*” Maimonides admits he didn’t think anyone would take the source of such false teaching and accusation seriously, stating, “... *we paid no attention thereto, saying that this individual’s (opinion) is of no consequence, because no one can be so foolish as to find it so difficult to understand what we wrote (clearly in our composition).*” The Apostle Paul was also shocked to hear that he was being accused of preaching against the truth of the Torah, as seen by his comments in *Romans 3 (3:8 And why not say (as we are slanderously reported and as some claim that we say), ‘Let us do evil that good may come’? Their condemnation is just. NASB)*. Remember also that Peter, in his epistle, also warned, that people were twisting Paul’s words around (*2 Peter 3:16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. NASB*). It will be interesting to see what Paul will say one day in regards to the theologies and churches that teach he thought Torah was not to be followed by believers in Yeshua.

The psalmist continues saying the following, קָרְבוּ רַדְפֵי זִמָּה מִתּוֹרַתְךָ רַחֲקוּ: קָנָא קָרוֹב אֶתָּה יְהוָה קָנָא וְכָל-מִצְוֹתֶיךָ אֱמֹת: קָנָב קָדָם יִדְעָתִי מֵעֲדוֹתֶיךָ פִּי לְעוֹלָם יִסְדָּתָם: קָנָג רָאֵה-עֲנִי וְחַלְצֵנִי כִּי-תוֹרַתְךָ לֹא שָׁכַחְתִּי: קָנֵד רִיבָה רִיבִי וּגְאֹלֵנִי לֹא־מִרְתָּךְ חֲיִנִּי: קָנָה רַחֲוֹק מִרְשָׁעִים יְשׁוּעָה כִּי-חֲקִיךָ לֹא דָרְשׁוּ: קָנָו רַחֲמֶיךָ רַבִּים | יְהוָה כְּמִשְׁ-פְּטִיךָ חֲיִנִּי: קָנָז רַבִּים רַדְפֵי וְצָרִי מֵעֲדוֹתֶיךָ לֹא נִטִּיתִי: קָנָח רָאִיתִי בְּגֵדִים וְאֶת־קוֹטְטָה אֲשֶׁר אִמְרַתְךָ לֹא שָׁמְרוּ: קָנֵט *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)* The Aramaic Targum also states, קָנ קָרִיבוּ רַדְפֵי זִנּוּ מֵאוֹרֵיתְךָ אֶתְרַחֲקוּ: קָנָא קָרִיב אֶת יְהוָה וְכָל פִּיקוּדֵיךָ קָשׁוּט: קָנָב מִן לְקַדְמֵינ חֲכִימֵי, מִן סְהִידוֹתְךָ אַרוּם לְעֵלָם יִסְדֵינּוּן: קָנָג חֲמִי סִיגוֹפִי וּפְצִי יְתִי אַרוּם אוֹרֵיתְךָ לֹא אֶתְנַשִּׁיתִי: קָנֵד נְצִי מִצּוֹתֵי וּפְרוֹק יְתִי לְמִימְרֵךְ אֲסִי אַחִי יְתִי: קָנָה רַחֲוִי מִן רִשְׁעֵי פּוֹרְקָנָא אַרוּם גִּזְרֵיתְךָ לֹא תִבְעוּ: קָנָו רַחֲמֵךְ סִגִיעֵינ יְהוָה הֵיךְ דִּינֵךְ אֲסִי אַחִי יְתִי: קָנָז סִגִיעֵינ רַדְפֵי וּמְעִיקֵי מִסְהֵדוֹתְךָ לֹא אֶצְלִיתִי: קָנָח חֲמִיתִי בּוֹזוּזִי וְאִידִינֵי וְאֶתְדַנִּית עִמָּהוּן דִּי מִימְרֵךְ לֹא נִטְרוּ: קָנֵט חֲמִי אַרוּם פִּיקוּדֵיךָ רַחֲמֵי יְהוָה הֵיךְ חֲסֵדְךָ אֲסִי אַחִי יְתִי: קָס שִׁירוּי פִתְגַמְךָ קָשׁוּט *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) David says those who follow wickedness are those who are far from the Torah (מְתוֹרֵךְ) of God. The nearness of our lives to the Lord is demonstrated in our pursuit of the commands. The reason is because the Lord is near to His commands, they are a part of who He is, they are His testimonies. We are called to humble our lives by submitting our lives to God's commands. David seeks to be healed because of God's Word because His mercies are many. The Targum states the beginning of truth is God's Word. This is why we contend with those who have turned away from God's testimonies, the Torah. In Christianity, there are concepts that teach of what is called "Christian liberty" or the "law of love." These two phrases are vague and are not well defined in and of themselves because they do not have any basis in the Torah. The reason I say this is because these terms are the definition of one's being and not the Instructions of God. James Vernon McGee points this out in his commentary saying, "First of all, let me point out that this verse has nothing to do with the security of the believer. John is talking about assurance. As God's children, we are in a family. But how can we have assurance that we are in God's family? He is telling us that assurance comes by keeping His commandments. "If we keep His commandments" does not refer to the Ten Commandments. John is not dealing with any legal aspects; he is dealing with family matters. The 'law of liberty' is the law of Christ. The Lord Jesus said, 'If ye love me, keep my commandments' (John 14:15). What is His commandment? 'This is my commandment, That ye love one another, as I have loved you.' (John 15:12)" Notice the confusion McGee has with the words "assurance" but not "security?" Not God's "commandments" but "family matters?" James McGee writes that the Old Testament commandments of the Father have been replaced by new ones from Jesus, such as to bear each others burdens, to rejoice always, praying without ceasing, and not quenching the Spirit of God, etc. What we see coming out of McGee's commentary is not what we are taught in the Scriptures. He is essentially saying that God has changed His ways. If Yeshua's commands are different from the Father in the Torah then we have a false teacher who was not sent of God. Christianity supplants the Torah with these vague concepts which leaves the reader without a solid foundation. These theologies teach these vague concepts and expect the believer to know what they mean in a void without the rabbis or the expansion on the Torah found in the Tanach. The idea is the average Christian is to fend for himself by "following the guidance of the Holy Spirit," thus allowing for multiple interpretations, many of which contradict God's Torah. Is it surprising then that there were 20-80 different churches by the first and second centuries? This is nothing less than a doctrine that is meant for the itching ears that turns from God's Word as Paul describes in his epistle to Timothy (see 2 Timothy 4:3). This teaching that "we are free from the Torah," is a product of hundreds of years of anti-Semitic theology and is in opposition to Scripture. The "New Testament," when put back into its Hebrew and Torah context, states (i) Faith does not abolish the Torah but establishes it in our lives (Matthew 5:17-21, James 2:10), (ii) Keeping the Torah is part of our faith that is lived out and demonstrates the works the Lord is looking for in getting to heaven (Matthew 7, 19:17, Revelation 12:17, 14:12; 22:14), (iii) You will abide in Yeshua's love, if you keep His Torah commands (John 14:15-23) just as he gave us the example as He abides in the Father's love by keeping Torah (John 15:10, Hebrews 2:17-18, 4:15), (iv) Faith in Yeshua does not cancel out what the Torah says, faith establishes it (Romans 3:31), (v) Torah is itself "liberty," freedom, and the standard we are to judge ourselves by (James 1:22-25), (vi) Paul writes that it is those who live in the flesh who are not subject to the Torah (Romans 8:5-8) (vii) John says that if you say you know Him, and ignore His Torah, you are a liar (1 John 2:3-7) (viii) It does not matter if you are a Jew or a Gentile, what matters is keeping God's Torah (1 Corinthians 7:19) and (ix) The "law of love" is that we keep his Torah, which is by no means a "burden" but a joy in serving the Lord in the way He calls us to serve Him (1 John 5:3, 2 John 1:6, Matthew 11:29,30). These references to the Torah may be confusing, but this confusion however is the result of the modern theologies that have caused much confusion in the word of God and its application for our lives. The point is when we read of the Law or the Commandments in the Apostolic Writings, it was meant to be understood as God's Torah as this was what it meant to the first century believers in their Hebraic, rabbinic, and Jewish culture. Christianity preaches "Jesus" primarily and almost exclusively from the New Testament. The question for us however is, "Did Paul and the disciples preach Yeshua using the New Testament?" Certainly not! All they had at the time was from the Tanach. The point is the Torah was given from

God at the hand of Moshe, and any doctrine that contradicts the Torah is not from God. The Torah is the foundation for understanding the teachings of the disciples and Paul from the New Testament. This does not work the other way around since without the Torah, it is impossible to make a proper interpretation in the void of a pagan gentilized society. This is what happened in the first and second centuries following the death, burial and resurrection of Yeshua and the death of his disciples. Because of the centuries of antisemitic and anti-Torah theologies, the false teachings against the Torah that is coupled to the New Testament text is what defines Christianity. We are saved by faith alone, however, this faith, according to the Hebrew Scriptures, is inseparable from following God's word and how we are to live before God following in the footsteps of His Messiah Yeshua, we are to follow the ways of His Torah. Yeshua Himself is inseparable from the Torah, as He is the goal and fulfillment of the commands, meaning that he walked and lived the Torah, and we are called to do the same as God's children, to fulfill the Torah, to walk and live the Torah, and to listen and obey the Torah, demonstrating our love for our Father and His Messiah by our motivations to bear His testimonies because of our great love for Him!

כא-כב

David writes saying, קסא שְׁרִים רְדֹפוּנִי הַנֶּם וּמִדְּבָרֶיךָ [וּמִדְּבָרֶיךָ] פָּחַד לִבִּי: קסב שֶׁשׁ אֲנֹכִי עַל-אִמְרֹתֶיךָ, 119:161 כְּמוֹצֵא שָׁלֵל רַב: קסג שֶׁקֶר שָׁנֵאתִי וְאֶתֵּעֵבָה תּוֹרַתְךָ אֶהְבֵּתִי: קסד שֶׁבַע בַּיּוֹם הִלְלֵתִיךָ עַל מְשֹׁפְטֵי צִדְקָךָ: *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. (NASB)* The Aramaic Targum states, קסא רברבין רדפו יתי מגן ומפתגמך דלח לבי: קסב חדי אנה על מימרך היך גבר דמשכח עדי סגי: קסג שקרא 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. (EMC)* David says “Your Torah I have loved” (תּוֹרַתְךָ אֶהְבֵּתִי). The condition of the people of God today is riddled with divorce, teenage pregnancy and illicit drug usage which mirrors those of secular society. Because of the church's rejection of the Torah, there are also problems in the teaching and understanding of Scripture in relation to the issue of homosexuality “still being sin.” No longer are homosexuals staying away from Christianity. Rather, they are challenging Christianity's hypocrisy regarding the “Law of God,” using the Christian argument that the Law is done away with, and that we are now under the “law of love.” These problems are symptoms of a much greater problem, that the Christian church is not built upon the rock of Torah coupled with the Messiah, rather it is built upon the shifting sands of anti-Torah doctrines (see *Matthew 7:24-27*, Yeshua teaches to listen and obey the Torah.) The question is did Yeshua Consider a Relationship to Torah to be Important? The modern theologies today would say, “No, we are saved by faith only, so all of this ‘Torah is for believers’ doctrine is not important.” I have had family say this very thing. The point is the instruction of the Gospel message is much broader than one may think based upon the modern theologies today. If we examine Paul's teachings in his epistles, note the number of topics Paul speaks and teaches upon.

Romans 1:8-18

1:8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. 1:9 For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you, 1:10 always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. 1:11 For I long to see you so that I may impart some spiritual gift to you, that you may be established; 1:12 that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine. 1:13 I do not want you to

be unaware, brethren, that often I have planned to come to you (and have been prevented so far) so that I may obtain some fruit among you also, even as among the rest of the Gentiles. 1:14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. 1:15 So, for my part, I am eager to preach the gospel to you also who are in Rome. 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, 'But the righteous man shall live by faith.' 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, (NASB)

Notice how Paul writes about the fame of the faith of all the people who live in Rome. Their faith in Yeshua has gone out into all the world. He then states that he looks forward (being eager) to preach the gospel to them who are in Rome. What exactly is going on here in Rome? It appears as if some people had been in the regions Paul had been teaching, and they heard the message of the Messiah Yeshua. They said this is the Messiah, and they took what they learned back with them to Rome. Based upon modern theologies on the Gospel message, it appears as if they had already heard the Gospel. Why does Paul want to and eagerly desires to preach the Gospel to them? The point is the Gospel message is broader than what we are being taught today in the church. Modern theologies have narrowed down the message of the Gospel message to the Messiah only. If we study the broad nature of Paul's teachings, the Gospel message is much larger than what we are being taught today. This is the Gospel message, how to live for the Lord, how to live with one another, our relationships with those who are around us, including those of our enemies. The Torah teaches us these things are all connected to our relationship with the Lord and His Messiah. The point is that there is a problem with the definition of "faith" in the modern church today. The modern Christian definition of "faith" is not the same as that of the Jewish Messiah and His first century Jewish contemporaries and the Jewish writers of the Apostolic Writings. The Christian definition is concerned with only what you believe, whereas in Judaism, the focus is on a relationship grounded in trust and obedience to the Lord God of Israel in and through His Word, the Torah. The book of James stresses this point particularly in *James 2:19*, where he states that "believing" in God is meaningless if one divorces faith from a trusting relationship that is grounded in the works of the Torah. Yeshua clearly states this view according to *Matthew 5:17-7:28* by establishing two facts, (i) If you think any of the Torah is done away with, you are mistaken. (*Matthew 5:17-18*) and (ii) If you teach people that they do not have to regard the Torah, you will answer to Him. (*Matthew 5:19-20*) Yeshua concludes these passages by expanding upon what he is saying, and speaks of a future time when certain people will not be allowed into heaven because they practice lawlessness (anomia, ἀνομία) (*Matthew 7:21-23*). Note something about the significance of his statements in *Matthew 7*. It is at this point when certain people will not be allowed into heaven because of their lawlessness. Does he rebuke these people for "not believing He is the Messiah?" Or, "not having invited Him into their hearts?" Or, "not having said the 'sinner's prayer?'" NO! He states those who practice lawlessness (anomia, ἀνομία) will not enter into his kingdom. Ever wonder what Law they have violated in their lawlessness? If we study the context of what Yeshua is speaking of in *Matthew 7:21-23*, he is expounding upon the Torah. Note that the same Greek word for lawlessness, anomia, is used in *1 John 3:4*, to describe those who commit sin, and in *2 Thessalonians 2:7*, to describe the anti-Messiah who is opposed to God's truth. These people Yeshua is speaking to at a future time in *Matthew 7* are not unbelievers (pagans or atheists). He is speaking to those who are in the church and they are shocked when he rebukes them. They claim to be a part of his people calling him Lord. This reveals to us something very dangerous. There is a religion contained within Christianity of a people who "say" they are followers of the Messiah, but claim they no longer have a relationship to the Torah that meets the descriptions of *Matthew 7:23*. The scary point is that the church meets this description. The idea that the church itself could be in such grievous error regarding God's Word in regards to what it means to have true faith in the God of Israel is scary. The scarier concept here is the very theology of "the Church" as described as having begun at Pentacost, neglects the fact that the ekklesia is the Kahal of Israel, and is a product of the anti-Torah and anti-God-of-Israel replacement theology of today. This is

a serious problem due to the willful Scripture mistranslation and deception (anti-Torha theologies) that has been taking place for thousands of years.

David writes, קסה שלום רב לאהבי תורתך ואין למו מכשול: קסו שברתי לישועתך יהוה ומצותיך עשיתי: קסז שמרה נפשי עדתיה ואהבם מאד: קסה שמרתי פקודיך ועדתיך פי כל-דרכי נגדה: קסט תקרב רנתי לפי-ניך יהוה פדךך הביניני: קע תבוא תחננתי לפניך פאמרתך הצילני: קעא תבענני שפתי תהלה פי תלמדני חקיה: 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.* (NASB) The Aramaic Targum states, קסה שלם סגי לרחימי אוריתך בעלמא הדין ולית להון תקלא לעלמא דאתי: קסו סברית לפורקנך יהוה ופיקודיך עבדית: קסז נטרת נפשי סהוותרך ורחימתניון וארחמיניון לחדא: קסה נטרית פיקודיך וסהידותרך ארום כל אורחותי לקבלך: קסט תתקרב צלותי קדמך יהוה היך פתגמך תבייניני: קע תיתי צלותי קדמך היך מימרך פצי יתי: קעא תבעיין ספתי תושבחתא: 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.* (EMC) The psalmist states that there is great peace for those who love your Torah. This is the truth of God, since we find peace in the promises of God, and are able to rely upon His Word as trustworthy and true. The point is that both Yeshua and Paul considered a relationship to God in His Torah as important. Modern theologies teach that Yeshua supported Torah, but Paul taught opposite to the Torah creating a new religion, the Christian religion, by taking a stand against the Law. This idea is derived from *Galatians 2* when Paul rebukes Peter in which Christianity considers the proof text that the Law ended for the Jews who now follow the Messiah Yeshua. A careful examination of the story reveals Paul's issue was not of the food being eaten, but that Peter withdrew and did not sit to eat with the non-Jewish believers. The Jews did not generally sit and eat with non-Jewish people, and the Lord had revealed to Peter previously that the non-Jew was considered clean (*Acts 10:17-34, 11:3-17, 15:7-10*). The rebuke Peter received was due to his separating himself from the non-Jewish believers when other Jewish people would come. When Paul wrote that they (non-Jew) live in the same way, he was no referring to their eating habits, rather, he is speaking of their salvation in the Messiah where the Jew and Gentile are saved in the same way by faith, and their works are the demonstration of their faith and love for the God of Israel and His Messiah. The general Christian consensus is that Paul was anti-Torah and he taught this way, that Paul was referring to no longer following the kashrut laws, and generally ignore the context which is about salvation and faith for both the Jew and Gentile. The anti-Torah interpretations come from hundreds of years of antisemitism and twisting of Scripture in order to willfully distort the view towards anti-Jewish opinions in order to discredit Judaism. Paul however is not making this case against the Torah, but taught the Torah was indeed the way for Gentiles to live for the Lord God of Israel as a part of the root (Israel, see *Romans 11*). This is what is meant by the Lord being one (*Devarim / Deuteronomy 6:4*) as part of God's plan for the restoration of all peoples in the eschatological vision of *Isaiah 2*, etc. Paul's writings are from the perspective of being an orthodox rabbi. Paul writes that there is one God, here on earth, for the Jew and the Gentile (*Romans 1:16*). There is one God in heaven, with but one revelation (Torah) from Him for all mankind (*Shemot / Exodus 12:48-49, Vayikra / Leviticus 24:22, Isaiah 56*). There is one God through history (*Malachi 3:6, Hebrews 13:8*) and one Law. The path He has provided for us, is leading to the restoration of the unity of God and His creation, which will be brought together through the Messiah, and in the ensuing "World to Come" (Olam Haba), a concept that is foundational to Judaism. The entire book of *Romans* is Paul's gospel message regarding the Torah, which is overlooked due to the anti-Torah theologies that are so prevalent in churches today.

The Scriptures teach us that Paul condemned the teaching that a Gentile had to take on the Torah in order to be saved (*Acts 15, all of Galatians*), he maintained the view however that subsequent to salvation, the Torah was the desired goal for the lifestyle of all believers, as Torah observance brings one closer to the Lord God of Israel and to the unification of the people (the Shema) for both Jew and Gentile. Reading through the book of Romans, we find the following exhortation for the Gentiles on how to live.

1. **Romans 6:1-16:** Following Yeshua, and walking in the Spirit, we are not free to break Torah and sin.
2. **Romans 6:17-23:** As the children of God, we are now to follow in the footsteps of the Messiah and serve the righteousness of His Torah as we learn and grow in God's Word.
3. **Romans 7:1-6:** We do not walk in the Torah according to the flesh, apart from trusting in the Lord God and His Messiah. We are to follow and walk in the Torah in Spirit and in truth.
4. **Romans 7:7-21:** Because of our sins, the Torah has the function of bringing us to the knowledge of sin by stirring up sin within us, and cannot be followed in the flesh. The Torah however is in itself holy, just, good and a spiritual lamp that is to light our path to eternal life (*Tehillim / Psalm 119:105*).
5. **Romans 7:22-8:14:** The Torah is our delight and duty to follow in faith. A desire to follow the Torah is the real “*blessed assurance*” a believer has that demonstrates God's Spirit in them.

Paul writes in *Romans 8:5-8* that there are two types of peoples, one that walks according to the flesh, and one that walks according to the Spirit of God. Paul explains if you are “*of the flesh,*” you cannot please God. The reason being, those who are in the flesh are not subject to the Law (Torah) of God. On the other hand, those who walk according to the Spirit, those who are saved, are subject to Torah and its commands because we are not called to live lives of sin but of freedom and peace. The Lord God of Israel has not changed, these are the expectations of His people, it has always been this way. Thousands of years of theology however has changed that within the opinions of the church. This however does not change the fact that Gods Word, His Torah is eternal and we as His people are accountable before Him according to His Word.

David concludes his Psalm saying the following, קעב תען לשוני אמרתה כי כל מצותיה צדק: קעג תהי- תח-י נפשי ותהללך ומשפטך ידך לעזרני כי פקודיה בחרתי: קעד תאבתי לישועתה יהנה ותורתה שעשעי: קעה תחי-נפשי ותהללך ומשפטך ידך לעזרני: קעו תעיתי פשה אבד בקש עבדך כי מצותיה לא שכחתי: 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) The Aramaic Targum states, קכב תחיב לישני מימרך ארום כל דיניך צדקתא: קעג תהא ידך לסייעותי ארום פיקודיך רעיתי: קעד רגיגית לפורקנך יהוה ואורייתך פרנקי: קעה תחי נפשי ותשבחינך ודיניך יסייעוני: קעו תעית היך עאן אמרא דמתבד בעי עבדך ארום 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) David concludes his psalm singing of how much he loves the righteous commands of the Lord and that his delight is in the Torah (Law) of God. According

to Paul in *Romans 8:5-8*, if you are walking “*in the Spirit*,” you ARE subject to the Torah of God. On the other hand, if you are walking “*in the flesh*,” you ARE NOT subject to the Torah (Law) of God meaning that you have not submitted your life to God’s ways and are walking in disobedience (sin). Over the centuries the evil one has led sinful men to be very anti-Torah and anti-semitic. In Christianity, in order to retain the parts of the Torah, the theologies of today claim certain things do remain valid for believers (*i.e., adultery, covetousness, homosexuality*) Christianity divides the Torah into separate moral, ceremonial, and civil “*sections*.” While studying the Rabbis, no such divisions have existed in Judaism, nor in the minds of the authors of the Apostolic Writings. This can be seen in the epistle of James (2:8-11), where he says all the Torah is one, as well as Paul’s writings, such as *Galatians 5:19*, where he lists things like “*uncleanness*” (“*ceremonial law*”) in the same sentence as adultery (“*moral law*”) and murder (“*civil law*”). Note also what Yeshua taught in *Matthew 5:17-21*.

This is the history of the church as taught by the church fathers, a church filled with non-Jewish men who had little to no understanding how the rabbis taught in Judaism.

Ignatius Bishop of Antioch (98-117A.D.) Epistle to the Magnesians

For if we are still practicing Judaism, we admit that we have not received God’s favor it is wrong to talk about Jesus Christ and live like Jews. For Christianity did not believe in Judaism, but Judaism in Christianity.

“Epistle of Barnabas” Chapter 4:6-7 (between 130A.D. and 138 A.D.)

Take heed to yourselves and be not like some piling up you sins and saying that the covenant is theirs as well as ours. It is ours, but they lost it completely just after Moses received it.

Justin Martyr - Dialogue with Trypho (Between 138A.D. and 161 A.D.)

We too, would observe your circumcision of the flesh, your Sabbath days, and in a word, all you festivals, if we were not aware of the reason why they were imposed upon you, namely, because of your sins and the hardness of heart.

This is only a fraction of their anti-Torah and anti-semitic beliefs that followed through into the theologies that were developed for the purpose of distancing God’s people from His Torah. It may be difficult for the western mind to comprehend how Paul could be accused by other Jews, of teaching against the Torah, when he was preaching a pro-Torah message. Paul was astonished to hear that he was being accused of preaching against the truth of Torah, as seen by his comments in *Romans 3:8* *And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come “? Their condemnation is just. (NASB)* Peter, in his epistle, also warned, that people were twisting Paul’s words around. One has to wonder what Paul will one day have to say of churches who teach that he thought Torah was not to be followed by believers in Yeshua! Rabbi Tovia Singer from Jews for Judaism, has made the comment that more Jews have come to believe Jesus is the Messiah in the past 19 years than in the past 1900 years. It is interesting how the origins of the modern Messianic movement may be shown to coincide with the return of Jerusalem to Jewish hands in 1967. The number of Messianic congregations has increased exponentially in the past three decades. This demonstrates the true “*end time revival*” of the God of Israel that Christianity is generally unaware of, or unconcerned with. In addition, the later 1990’s and up until this point in history has seen a trend toward greater Torah observance among both Jewish and gentile Messianic believers. What a wonderful time we live in! I am excited to see what the future holds. Let’s Pray!

Rabbinic Commentary

The Rabbinic Commentary (Midrash) on *Tehillim / Psalms 119* has 84 parts. Reading through the Midrash we will be looking at Part 3, 7, 10, 43, and 55. Let’s begin by outlining *Midrash Tehillim Chapter 119*,

Outline of Midrash Tehillim / Psalms, Chapter 119, Part 3, 7, 10, 43, and 55

Part 3

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “A different exposition of *Blessed are the undefiled in the way, who walk in the Torah of the Lord.*”
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “Elsewhere, Scripture says, *He that walks uprightly walks surely; but he that perverts his ways will be known (Mishley / Proverbs 10:9).*”
- The משל (mashal) “the parable,” goes on to explain the פתיחתא (Petihta), the rabbis speak of the righteous walk according to the Torah, and the unrighteous walk in disobedience to God’s Word..
- The נמשל (Nimshal) “expansion on the parable” expands upon the משל (mashal), with a discussion on holding on to the righteousness of Abraham.
- The Concluding phrase says, “Even as You did say through Samuel the prophet, *The Lord has sought Him a man after His own heart (1 Samuel 13:14), try me, O Lord, and prove me because I have acted in innocence. I have gone astray like a lost sheep; seek Your servant, for, like a sheep, I am innocent, an ewe lamb without blemish (Vayikra / Leviticus 14:10).*”

Part 7

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “Your word have I laid up in my heart, that I might not sin against You (Tehillim / Psalms 119:11).”
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “The Inclination to evil has no power in the presence of Torah.”
- The משל (mashal) “the parable,” goes on to explain the פתיחתא (Petihta), the rabbis speak of the power of the Word (Torah) in the heart of God’s children.
- The נמשל (Nimshal) “expansion on the parable” expands upon the משל (mashal), with discussion on walking according to the Torah in righteousness.
- The Concluding phrase says, “And Moshe also said, *Therefore will you lay up these My words in your heart and in your soul, that your days may be multiplied (Devarim / Deuteronomy 11:18). Hence, it is said, Your word have I laid up in my heart, that I might not sin against You.*”

Part 10

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “I am a stranger in the land, hide not Your commandments from me (Tehillim / Psalms 119:19).”
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “David a stranger?”
- The משל (mashal) “the parable,” goes on to explain the פתיחתא (Petihta), the rabbis speak of understanding the commandments of the Torah
- The נמשל (Nimshal) “expansion on the parable” expands upon the משל (mashal), with discussion on the Lord enabling a man to know the difference between right and wrong.
- The Concluding phrase says, “So, too, our Masters taught, *The day is short and the work is great, and the laborers are sluggish, and reward is much, and the Master of the house is urgent. Hence, it is said, I am a stranger in the earth; hide not Your commandments from me.*”

Part 43

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “I have more understanding form all my teachers; for Your testimonies are my dedication (Tehillim / Psalms 119:99).”

- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “*What does the Psalmist mean by saying I have more understanding from all my teachers?*”
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbis speak of knowing more than the teachers is a function of having disciples and students teaching them Torah.
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal), with discussion on commanding the elders in the Torah, growing old in the tutelage of the Torah.
- The Concluding phrase says, “*It is the honor which You give to the elders that brings me to keep Your precepts. Hence when David said, I understand more from my elders, therefore I keep Your precepts, the Holy One blessed be He, answered, So far you have seen scarcely anything of the honor I give to the elders. There is much more for you to see, The Lord of hosts will reign in Mount Zion, and in Jerusalem, and before His elders will be glory (Isaiah 25:23).*”

Part 55

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “*Mine eyes fail for Your salvation, and for your promise of mercy (Tehillim / Psalms 119:123).*”
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “*What promise?*”
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbis speak of the promises of God to go with His people through the fire and bring them out unscathed.
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal), the rabbis speak of trusting in the Lord and His redemption.
- The Concluding phrase says, “*Even as You have dealt with the men of old, You deal with us. Hence, it is said Deal with Your servant according unto Your mercy.*”

Midrash Tehillim 119, Part 3 opens with the דיבור המתחיל (Dibur Hamathil) saying, “*A different exposition of Blessed are the undefiled in the way, who walk in the Torah of the Lord.*” The homiletic introduction to the midrash states, “*Elsewhere, Scripture says, He that walks uprightly walks surely; but he that perverts his ways will be known (Mishley / Proverbs 10:9).*” The rabbis say those who walk according to God’s Word, will be blessed, whereas those who pervert his ways, meaning to alter, distortion or corruption of what was first intended by God will be made known. How easy is it to distort our ways from what the Lord has intended for our lives? The midrash states, “*He who walks uprightly may be assured that the Holy One blessed be He, will prosper his ways, but he who perverts his ways will be made known; the kind of man he is will be revealed to the world in more ways than one. Hence it is said, He that perverts his ways will be known.*” The shame of our sins becoming known, this is why men hid their sin, or perform their sin under the cover of darkness. Sin’s power over us is strengthened through darkness and secrecy. That is why the very nature of sin or unrighteousness is known in the Scriptures as the darkness. In the early stages of a sinful addiction, a believer has the conviction of the Spirit of God inviting him to confess and come clean. But it’s easy to turn a deaf ear and block out the voice of the Spirit in our hearts. It’s easy to hide from the voice of God when your heart longs for sin’s offerings more than it longs for the ways of the Lord God of Israel. If we ignore the Lord, He is gracious enough to bring a few wake-up calls into our lives in order to draw us back to the straight and narrow path. Sometimes it’s just a gentle rebuke from a song’s lyrics or a statement from someone who is led by the Spirit. At other times it takes the harsh consequences of sin to shake us out of our love affair with sin. Then there is the time when the Lord God rips the cover we have placed over our hidden sin and exposes it for everyone to see. This is what the rabbis are referring to in the midrash, the one who perverts his ways will be made known, and it will be revealed to all the world in more ways than one. Jeremiah the prophet states, 16:17 “*My eyes are on all their ways; they are not hidden from me, nor is their sin concealed from my eyes.*” (NIV) and 23:24 “*Can anyone hide in the secret places so that I cannot see him?*” declares the Lord. “*Do I not fill heaven and earth?*” declares the Lord. (NIV) Sin thrives in an environment of darkness, lies and secrets, and the Lord calls us out of this and into the light of His righteousness according to His Word.

Midrash Tehillim 119 Part 3 continues saying the following:

Another comment, He that walks uprightly is Abraham, to whom it was said, Walk before Me, and be upright (Bereshit / Genesis 17:1). For what had the Holy One blessed be He, said to Abraham? He had said, Get you out of the country, and from your kindred (bereshit / Genesis 12:1). And Abraham did not argue the matter with the Holy One blessed be He, by saying What difference can it make to You whether a man remain here or get him to another country? He who moves from one house to another house is distressed, and needless to say, he is even more so who has to move from one country to another country. Abraham, however, did not hesitate, and at once did everything that God had commanded him, as is said So Abram departed, as the Lord had spoken unto him (Bereshit / Genesis 12:4). Did Abraham lose by this? No, for when the four kings invaded Canaan, did they not fall before him? As Scripture says, The night itself contended against them (Bereshit / Genesis 14:15). Moreover, when God said to Abraham, Take now your son your only son, whom you love, even Isaac, and offer him there for a burnt offering (Bereshit / Genesis 22:2), he did not talk back to God, though he might have talked back, saying, Yesterday You did say to me In Isaac will your seed be called (Bereshit / Genesis 21:12). And today I am to offer Isaac for a burnt offering. Whence, then, will You bless me? But he did not talk back to God. Instead he did at once all that the Holy One blessed be He, had commanded him, as is said, And Abraham rose up early in the morning, and saddled his donkey, and took Isaac his son (Bereshit / Genesis 22:3). And the Holy One blessed be He, did for His part what He had promised Abraham when He said to him, I will make you a great nation, and I will bless you (Bereshit / Genesis 12:2); and so He did, for Scripture says, Abraham will surely become a great and might nation (Bereshit / Genesis 18:18), and also, The Lord had blessed Abraham in all things (Bereshit / Genesis 24:1).

Abraham is referred to as the prototypical man we are to measure our ways. Yeshua used Abraham as the example in his teachings, and he told us to do by example of Abraham, and by his example, to live our lives according to God's Word. It is a central element of Judaism that Abraham is seen as the father of the Jewish people and that through him and his descendants a covenant was transmitted to future generations. The Torah offers no reason why Abraham was chosen to be a special person (and people) unto the Lord. The Midrash on Abraham provides us with some possible explanations. One Midrash on Genesis tells the story that Abraham's father was a manufacturer of idols, and that the child beheaded the idols and placed the hammer in the hand of the remaining idol, prompting his father to admonish him. Terah (his father) says that Abram must have done the damage since (he admits) the idols are only made of clay. It is in these ways the Midrashim speak of Abraham as one who is faithful to the Lord, to do everything the Lord God has commanded him. Some of the merits Abraham demonstrated are as follows:

The Merits of Abraham

- *He left behind everything he had known in order to begin a new in an unknown land. This was an act of faith.*
- *When his shepherds had a dispute with those of his nephew Lot, he allows Lot to choose which portion of land he will take and agrees to go in the other direction. Later, he risks his life in battle to save Lot, who has been kidnapped.*
- *He reluctantly takes a second wife in order to fulfill his destiny, because Sarai, his first wife, is believed to be unable to have children. He loves the child from that relationship (Ishmael) and Ishmael, although later superseded by Isaac as the heir of the covenant, is given a spe-*

cial blessing and becomes a great nation.

- *He accepts the burden of circumcision even though he is a very old man by the time it is commanded of him. In return, God changes his name to Abraham and Sarai's name to Sarah. Note Sar in Hebrew means Prince, and so "Sarai" is translated "my princess." Being called "Sarah" means 'princess'.*
- *Even when recovering from the circumcision, he is fastidious in his duty to take care of strangers and to welcome visitors. When he sees three strangers approaching, he jumps up to greet them. This is despite the fact that he is in the Divine presence at the time. He knows that the duty to one's fellow human-being is the priority that God wants.*
- *When he is told that the city of Sodom is to be destroyed, he pleads with God for it to be saved if there are just 10 good people to be found there. In doing so, he takes on God, saying that if God is to consider Himself the God of Justice, he would not agree to destroy the righteous along with the wicked. His arguing with God as an advocate for his fellow human beings is seen as the greatest measure of Abraham's goodness.*
- *He is prepared to sacrifice his beloved son, Isaac, if required. Isaac is the child miraculously born to the previously barren Sarah and destined to be the direct heir of the promise God has made to Abraham. This difficult and moving text (Chapter 22), known as the Binding of Isaac, is seen both as the ultimate test of Abraham's faith and a renunciation of human sacrifice.*
- *When his wife Sarah dies, he is heartbroken and takes great pains to ensure that she is given an appropriate burial in Hebron, on land that he purchases for future generations as a family burial place.*

As we can see in the summary of Abraham's life, he acted righteously to others and faithfully to the Lord. This is the example we are to live by, and this is what the Torah teaches us to do. The Midrash continues to say the following:

And therefore, to the children of Israel, Moshe said this, Do you desire that the Holy One blessed be He, be with you? Hold fast to Abraham's uprightness, because uprightness is beautiful in the sight of the Holy One blessed be He, as is said, You will be upright with the Lord your God (Devarim / Deuteronomy 18:13), as He is upright, for it is said, The Rock, His work is upright, and as His Torah is upright, for it is said, The Law of the Lord is upright (Tehillim / Psalms 19:8). Therefore, David began his Psalm, which is an acrostic, by offering praise in the first verse, Ah, blessed are they that are upright in the way, and came to the end of the alphabet, saying, Your servant seek; I have gone astray like a lost sheep (Tehillim / Psalms 119:176) that is, as the strayed sheep is innocent, so have I acted in innocence. Another comment, Why did David say at the end of the Psalm I have gone astray like a lost sheep; seek Your servant? Rabbi Judah the Levite son of Shallum answered in the name of Rabbi Haggai son of Eleazar, As things go in the world, when a sheep strays from the flock, or an ox strays from the pasture, who seeks whom? The sheep, the shepherd? Or the shepherd, the sheep? Obviously, the shepherd, the sheep. So David said to the Holy One blessed be He, Master of the universe, seek me as the sheep is sought. (Midrash Tehillim 119, Part 3)

The midrash says in order for the Lord to be with you, we are to hold fast to Abraham's uprightness. What does this mean to hold on to "Abraham's uprightness?" Note that some may interpret this to suggest we

are to hold on to the merits of Abraham in the sense that his merits some how are attributed to us. This is not what the midrash is trying to teach in these references to Abraham’s life. The rabbis are explaining the importance of being upright in our own lives. The midrash refers back to the Torah saying, “*You will be upright with the Lord your God (Devarim / Deuteronomy 18:13), as He is upright, for it is said, The Rock, His work is upright, and as His Torah is upright, for it is said, The Law of the Lord is upright (Tehillim / Psalms 19:8).*” The idea here is to lay up God’s Word in our hearts for the purpose of walking uprightly before Him. What does it mean to walk uprightly before the Lord? The word upright is defined as honest, honorable, and straightforward. Therefore, in order to walk uprightly, we need to choose to live in an honest, honorable, and straightforward manner. This is the meaning of the gospel message. We who understand and live what the Torah teaches are obeying the gospel of the Messiah and are able to walk with assurance and joy that one day he or she will enter the presence of the Lord. Note this is coupled to mixing our lives with faith, to trust the Lord and His promises, and seeking the power of God in our lives to overcome sin. The author of the book of Hebrews wrote our faith and life may be paralleled to the athlete. (*Hebrews 12:1-3*) What we are learning here is an ancient way of faith as we walk before the Lord God of Israel. Each of us is unique and a singular creation before God. This is why the rabbis say that each person is an entire world. (*Talmud Bavli Sanhedrin 37a*) You were picked by the King of the Universe to live the life you have. You are the perfect soul for the job. Don’t consider yourself weak. Don’t think you aren’t up to the job. Don’t fence yourself in. You are smart and more than able to do the work the Lord has given you. We are running a marathon of faith and keeping these things in mind will keep us on track. This is why the rabbis place so much emphasis upon studying God’s word each day.

Midrash Tehillim 119 Part 3 concludes saying, “*Even as You did say through Samuel the prophet, The Lord has sought Him a man after His own heart (1 Samuel 13:14), try me, O Lord, and prove me because I have acted in innocence. I have gone astray like a lost sheep; seek Your servant, for, like a sheep, I am innocent, an ewe lamb without blemish (Vayikra / Leviticus 14:10).*” The Torah provides us with the picture of second chances, to turn from our sin, to seek the Lord God of Israel, and to receive forgiveness and mercy from the God of the universe because He is full of mercy and grace. Of these things we can be sure, the Lord love us and seeks only good for us, to prosper us, and to take us into a closer relationship with Him each day.

Midrash Tehillim 119, Part 7 opens with the Dibur Hamathil (דיבור המתחיל) saying, “*Your word have I laid up in my heart, that I might not sin against You (Tehillim / Psalms 119:11).*” The homiletic introduction to the midrash states, “*The Inclination to evil has no power in the presence of Torah.*” The entire midrash states the following:

<p>מדרש תהלים פרק קיט סימן טז</p> <p>ז בלבי צפנתי אמרתך וגו'. אין יצר הרע שולט אצל התורה, ומי שהתורה בלבו אין יצר הרע שולט בו ולא נוגע בו, וכה"א אני חכמה שכנתי ערמה (משלי ח יב), במקום ששכנתי סביב-תי ערמה, ובערמה אין יצר הרע שולט, וכה"א תורת אלהיו בלבו לא תמעד אשוריו (תהלים לז לא), וכן משה אומר ושמתם את דברי אלה על לבבכם ועל נפשכם (דברים יא יח), לכך</p>	<p>Midrash Tehillim 119, Part 7</p> <p>7. <i>Your word have I laid up in my heart, that I might not sin against You (Tehillim / Psalms 119:11). The Inclination to evil has no power in the presence of Torah. And so the Inclination to evil has no power over him who has Torah in his heart, and cannot touch him. So too, Scripture says, I, wisdom, dwell with prudence (Mishley / Proverbs 8:12), where I dwell, prudence is round about me, and the Inclination to evil has no power over prudence. Likewise, Scripture says, The Law of his God is in his heart; none of his steps will slide (Tehillim / Psalms 37:31). And Moshe also said, Therefore will you lay up these My words in your heart and in your soul, that your days may be multiplied (Devarim / Deuteronomy 11:18). Hence, it is said, Your word have I laid up in my heart, that I might not sin against You.</i></p>
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The midrash speaks of the Yetzer Hara (Inclination to evil, יצר הרע) having no power in the presence of the Torah. This seems contrary to the Apostle Paul’s words in *Romans 5:20 The Law came in so that the*

transgression would increase; but where sin increased, grace abounded all the more. (NASB) There is an important lesson we can learn from this comparison, because the Midrash states “*And so the Inclination to evil has no power over him who has Torah in his heart, and cannot touch him.*” How then are we to understand what Paul means by the Torah being given and sin being increased? The first thing to understand is according to *Romans 7:7 and 7:12*, sin is not caused or encouraged by the Torah (Law). Paul asks, “*Is the law sin?*” and he answers his own question, “*No, never!*” (*Romans 7:7*). He later asserts, “*The law is holy, and the commandment is holy and righteous and good*” (*Romans 7:12*). The conclusion is God’s Torah does not encourage sin, it is not the cause of sin, God’s Word is not responsible for sin. The responsibility for sin rests entirely with the sinner (lawbreaker), and not with the law maker. Consider the retail market. Products are placed out for display so people may pick up, handle, and looked at. Thieves however take advantage of this opportunity to steal. The owner of the store does not encourage this crime, the responsibility of theft is entirely upon the person committing the crime. Paul wrote that the Torah increases sin saying “*The law entered that sin might increase*” (*Romans 5:20*). An example for this situation may be found in *Bereshit / Genesis* when the serpent enticed Eve using God’s mitzvah about not eating the fruit of a certain tree. Was this mitzvah given in order to get Adam and Eve to sin? Certainly not. If God had not made an exception about trees for food, and said of one tree, “*You shall not eat,*” then it would not have been a sin to eat of that tree (*Bereshit / Genesis 2:16-17, 3:2-3,11*). Once the mitzvah was given, it could be disobeyed, and there was a potential for sin. Later on when the Torah was given to Moshe, the opportunity for sin increased, as Paul replies to this by saying, “*Where sin increased, grace abounded all the more*” (*Romans 5:20-21*). The intent of the Lord was not to create various commands in order that there might be more sins to forgive. The effect of the Torah, if obeyed, was to increase righteousness, holiness, justice, and goodness (*Romans 7:12*). This is the purpose of the Torah as the instruction from God. The Lord realizes we all fall short, and this is why Paul wrote, “*Where sin increased, grace abounded all the more*” (*Romans 5:20-21*). The plan the Lord put into place was to expose sin for what it is, where the aim of the Torah was not to increase sin, but to guide and direct man to repentance, and ultimately to bring about forgiveness. Paul also wrote in *Romans 7:8-11* Paul says, “*Apart from the law sin is dead... Sin takes opportunity through the commandment... When the commandment came sin came alive and I died*” (*Romans 7:8-11*). He says sin is invigorated by the Torah. If the Lord had not given us the Torah, could we live in a world that had no righteous, moral, and holy guide for life? Could we live where rape, robbery, and lies were not attributed to sin, so the rapists, robbers, and deceivers could live as they pleased to kill, steal, and destroy? The abolishment of the Torah is not the solution, as we find in modern theologies today. If our government abolished the law of the land (criminal law), if there were no law and no conviction of criminals, society as we know it would be destroyed. Or if we think about this in a different way, cancer treatment using chemotherapy, the treatment is worse than the disease, and one’s health may get worse before getting better. In a similar manner, the God of Israel’s way of dealing with sin made the problem seem worse for a time, however the Lord had to allow sin come to life in order to conquer it. This is similar to our criminal justice system, bring innocent until proven guilty. Paul wrote, *Romans 7:13* Paul says, “*Through the commandment sin became exceedingly sinful*” (NASB). Saying essentially that sin is intensified. The righteousness of God’s Torah reveals sin for what it is. Note how a room dimly lit may seem attractive, but when brightly lit, the dirt, cobwebs, cracks, peeling paint, mold, and inharmonious colors show up and the room no longer is habitable to live in. The Torah causes us to be removed from our comfort zone of sin and makes us intensely aware of our need of God’s loving-kindness. The Torah reveals to us how we have greatly violated His ways and directs us to the Messiah Yeshua as demonstrating the way to eternal life. This is why Paul wrote, “*that grace might reign through righteousness to eternal life through Jesus Christ our Lord*” (*Romans 5:21*). The Torah may seem like a disadvantage, that through the Torah sin is invigorated and intensified. However, these things the Lord has turned into advantages that place the Lord Himself in the central position to help in the solution.

- Sin was attributed to us do to rebellion, but that paved the way for sin to be forgiven.

- Sin increased however the mercy of God (grace) abounded all the more.
- Sin was invigorated and sprang in our lives, however sin is also able to be killed.
- Sin intensified and became exceedingly sinful, leading a person to seek the Lord God of Israel for a solution.

The Lord Himself provided the solution through the sacrificial system, and later through His Messiah Yeshua, each systems by which are made effectual by faith.

Midrash Tehillim 119 Part 10 concludes saying, “*And Moshe also said, Therefore will you lay up these My words in your heart and in your soul, that your days may be multiplied (Devarim / Deuteronomy 11:18). Hence, it is said, Your word have I laid up in my heart, that I might not sin against You.*” The point is meditating upon the Word of God day and night, we know how to live according to God’s Word and the Torah states our days will be multiplied. This is synonymous to not walking in sin which leads to death and disease. The midrash says we are to lay God’s Word upon our hearts so that we do not sin against Him. The reason being, ignorance is not excuse (*Vayikra / Leviticus 5:17*).

Midrash Tehillim 119, Part 10 opens with the Dibur Hamathil (דיבור המתחיל) saying, “*I am a stranger in the land, hide not Your commandments from me (Tehillim / Psalms 119:19).*” The homiletic introduction to the midrash states, “*David a stranger?*” The entire midrash states the following:

<p style="text-align: center;">מדרש תהלים פרק קיט סימן יט</p> <p>י גר אנכי בארץ אל תסתר ממנו ממני מצותיך. וכי גר היה דוד, אלא א"ל כשם שהמתגייר היום אינו יודע כלום בתורה, כך עיניו של אדם פתוחות ואינו יודע בין ימינו לשמאלו כלום בתורה, ומה אם דוד שאמר כל השירות וכל המזמורים הללו אמר גר אנכי בארץ ואיני יודע כלום, אנו עאכ"ו שאין אנו יודעים כלום בתורה, לכך נאמר גר אנכי בארץ, וכה"א כי גרים אנחנו לפניך ותושבים ככל אבותינו כצל ימינו על הארץ (דה"א דברי הימים א' כט טו), עבר הצל הזה כן האדם, ואימתי ימינו הם כצל, אם אינם לומדים ועוסקים בתורה, וכן שנו רבותינו היום קצר והמלאכה מרובה והפועל-לים עצלים והשכר הרבה ובעל הבית דוחק, לכך נאמר גר אנכי בארץ אל תסתר ממני מצותיך.</p>	<p>Midrash Tehillim 119, Part 10</p> <p><i>10. I am a stranger in the land, hide not Your commandments from me (Tehillim / Psalms 119:19). David a stranger? But David meant, Even as a stranger who becomes a Jew knows nothing of the Torah, so though the eyes of a man be open, when it comes to knowledge of Torah, he does not know the difference between his right hand and his left. Now, if David who sang so many songs and so many Psalms, said, I a stranger in the land, I know nothing, then it is all the more certain that we know nothing of the Torah. Hence, it is said, I am a stranger in the land. Scripture also says, For we are strangers before You, and sojourners, also, our fathers were, our days on the earth are as a shadow, and there is no abiding (1 Chronicles 29:15) as the shadow passes away, so does man. And when are our days like shadows? When men do not study or occupy themselves with Torah. So, too, our Masters taught, The day is short and the work is great, and the laborers are sluggish, and reward is much, and the Master of the house is urgent. Hence, it is said, I am a stranger in the earth; hide not Your commandments from me.</i></p>
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The midrash speaks of being a ger (גר, stranger) in the land and seeking the Lord in His commandments. The rabbis say this is like the stranger who becomes a Jew and knows nothing of the Torah. The biblical term “*proselyte*” is derived from the Koine Greek term προσήλυτος (proselytos), as used in the Septuagint for “*stranger*,” i.e. a “*newcomer*” or “*sojourner*” in the land. In the Greek New Testament this was a reference for a first century convert to Judaism which is a translation of the Biblical Hebrew phrase גר תושב (*ger toshav*). This is a description of the one who wanted to become a full member of the community and lived permanently in the land of Israel. The midrash states that such a person does not have knowledge of

the Torah and does not know the difference between his left and right hands. This seems to parallel the idea that the right hand is righteousness, and the left hand is unrighteousness. There are two ways (two worlds) within a man that he may walk, and not knowing what the Torah states causes a man to walk in both worlds. The message the midrash is making, is “*if David who sang so many songs and so many Psalms, said, I a stranger in the land, I know nothing, then it is all the more certain that we know nothing of the Torah.*” This reveals that we are to live a certain level of humility in our lives. If we think we know something, we actually don’t. Does this sound similar to what Paul wrote in his epistle to the Corinthians?

1 Corinthians 10:1-14

10:1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 10:2 and all were baptized into Moses in the cloud and in the sea; 10:3 and all ate the same spiritual food; 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. 10:5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. 10:6 Now these things happened as examples for us, so that we would not crave evil things as they also craved. 10:7 Do not be idolaters, as some of them were; as it is written, ‘The people sat down to eat and drink, and stood up to play.’ 10:8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. 10:9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents. 10:10 Nor grumble, as some of them did, and were destroyed by the destroyer. 10:11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. 10:12 Therefore let him who thinks he stands take heed that he does not fall. 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. 10:14 Therefore, my beloved, flee from idolatry. (NASB)

Paul used the example of the people in the wilderness and said, *10:12 Therefore let him who thinks he stands take heed that he does not fall. (NASB)* This refers to maintaining a certain level of humility in our lives just as the midrash is stating. We should consider ourselves as the ger who knows nothing of the Torah or of God’s ways and seek each day to understand the Torah and walk in God’s ways like never before. The midrash speaks of the fathers (Abraham, Isaac, and Jacob) also as the ger in the land of Canaan, who seeks the Lord and His ways but yet their days were like shadows, they have long since passed away.

Midrash Tehillim 119, Part 10 concludes saying, “*And when are our days like shadows? When men do not study or occupy themselves with Torah. So, too, our Masters taught, The day is short and the work is great, and the laborers are sluggish, and reward is much, and the Master of the house is urgent. Hence, it is said, I am a stranger in the earth; hide not Your commandments from me.*” The point is, what a man chooses to occupy himself with each day is a window into his soul. This window allows us to see what he considers important in his life, whether it is sports, video games, family, or God’s Word? The rabbis say the one who does not occupy himself in studying the Torah, his life is as a shadow. A shadow does nothing for the Lord, he does not help others (Servant-hood), he does not apply his life to making the world a better place, making peace between men, etc. The midrash says “*our Masters taught, The day is short and the work is great, and the laborers are sluggish, and reward is much, and the Master of the house is urgent.*” This sounds very similar to what Yeshua taught in *Matthew 9:37* and *Luke 10:2*.

Matthew 9:37 *Then He said to His disciples, ‘The harvest is plentiful, but the workers are few. (NASB)*

Luke 10:2 *And He was saying to them, ‘The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. (NASB)*

This midrash appears to be a teaching on proselytizing for the Torah of God, to teach men God’s ways, and especially those who seek the Lord as a ger, for both the Jew and the Gentile. This describes we are to have a certain level of humility in our lives. Definitely something to be thinking about.

Midrash Tehillim 119, Part 43 opens with the Dibur Hamathil (דיבור המתחיל) saying, “*I have more understanding from all my teachers; for Your testimonies are my dedication (Tehillim / Psalms 119:99).*” The homiletic introduction to the midrash states, “*What does the Psalmist mean by saying I have more understanding from all my teachers?*” The entire midrash states the following:

<p style="text-align: center;">מדרש תהלים פרק קיט סימן נב</p> <p>מג מכל מלמדי השכלתי. מהו מכל מל- מדי צריך אדם שיהיו לו חברים ותלמי- דים בתורה שאם שכח דבר אחד שואל לחבריו ומזכירים אותו, וכן הוא אומר טובים השנים מן האחד וגוי (קהלת ד ט), (גם אם ישכבו שנים וחם להם) כי אם יפולו האחד יקים את חברו, [גם אם ישכבו שנים וחם להם (שם שם קהלת ד' י יא)], לכך נאמר מכל מלמדי הש- כלתי, ומי גרם לי שיחת זקנים, שנאמר מזקנים אתבונן וגוי, מהו מזקנים אתבונן הרבה כבדת את הזקנים ולא הוצאתם ממצרים עד שפרשת ואמרת לך ואספת את זקני ישראל (שמות ג טז), ולא נתת את התורה עד שאמרת אספם, שנאמר [ויבא] משה [ויקרא] לזקני העם וישם לפניהם את כל הדברים האלה אשר צוהו ה' (שמות יט ז), ואומר מפני שיבה תקום וגוי (ויקרא יט לב), וכה"א שאל אביך ויגדך וגוי (דברים לב ז), מן הכ- בוד שנתת לזקנים הוא עושה שאצור פקודיך, לכך נאמר מזקנים אתבונן, א"ל הקב"ה עד עכשיו לא ראית כלום עדיין יש לך לראות, שנאמר כי מלך ה' צבאות בהר ציון ובירושלים ונגד זקניו כבוד (ישעיה כד כג).</p>	<p>Midrash Tehillim 119, Part 43</p> <p>43. <i>I have more understanding from all my teachers; for Your testimonies are my dedication (Tehillim / Psalms 119:99). What does the Psalmist mean by saying I have more understanding from all my teachers? He means that it is necessary for a man to have companions and disciples in the study of Torah, so that if he forgets some matter, he can ask his companions, and they will remind him of it. Thus Scripture says, Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow (Ecclesiastes 4:9-10). Hence, it is said, I have more understanding from all my teachers. And how else am I brought to have more understanding? Through the meditation of the elders, as is said, I understand more from the elders, therefore I have kept Your precepts (Tehillim / Psalms 119:100). To what elders does this verse refer? To elders such as those whom You, O God, hold in great honor; indeed, before You would bring the children of Israel out of Egypt, You did command explicitly, Go, and gather the elders of Israel together (Shemot / Exodus 3:16). And before You would give the Torah, You said, Gather the elders, as is evident from the verse, and Moshe came and called for the elders of the people, and set before them all these words which the Lord commanded them (Shemot / Exodus 19:7). And another verse reads, You will rise up before the hoary head, and honor the face of the elder (Vayikra / Leviticus 19:32). And yet another verse reads, Ask your father, and he will declare unto you, your elders, and they will tell you (Devarim / Deuteronomy 32:7). It is the honor which You give to the elders that brings me to keep Your precepts. Hence when David said, I understand more from my elders, therefore I keep Your precepts, the Holy One blessed be He, answered, So far you have seen scarcely anything of the honor I give to the elders. There is much more for you to see, The Lord of hosts will reign in Mount Zion, and in Jerusalem, and before His elders will be glory (Isaiah 25:23).</i></p>
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The rabbis speak of studying the Torah and knowing more than their teachers as David comments upon this in *Tehillim / Psalms 119:99*. Why does studying the Torah cause one to have more understanding? The traditional mode of Jewish study maintains an emphasis on dialogue and disagreement. Jews often study in chavruta “in pairs” with each member of the chavruta (Aramaic: חֲבֵרֻתָא, “friendship” or “companionship”) challenges and asks questions of the other. A person who walks into a traditional beit midrash is struck immediately by the noise level, the chavrutot (plural) read the text aloud and often argue at some point. This level of studying and interaction with the text enables us and our descendants (those who decide to engage the text like we do) to enjoy the knowledge of God through the study of the Torah. This empha-

sis upon questioning and dialogue marks this process called “*talmud torah*” or “*sacred Jewish learning*.” While it is certainly possible to study on one’s own, studying with a partner or in a group facilitates this questioning process. This is similar to the application of the Scriptures to our lives, the partner to our faith is our works, such that our words coincide with our actions. This partnership creates a dialogue between our faith and our actions. In studying the Torah, we begin by trying to understand the plain meaning (peshat), of the text, for example, “*What is the text trying to say in its original context? What do the individual words mean? Why are certain words and phrases used rather than others, etc?*” This then leads to broader questions about the meaning of the text and about its relation to other texts, for example,

- *What are the hidden meanings of the text?*
- *Why does the text speak as it does?*
- *How do we relate to the text?*
- *In what ways do the text reflect or conflict with our own beliefs and values?*
- *What about the text do we find problematic or challenging?*
- *How does this text compare with other Jewish texts, or with the contemporary practice of Judaism and its interpretation?*
- *How does this effect our understanding of Christianity as it is being taught today?”*

Asking these types of questions may lead to a deeper understanding of the texts at hand and of the opinions of one’s companions engaged in study. Ultimately, it is the process of study, with its emphasis on questions and dialogue, which distinguishes “*talmud Torah*” from other forms or methods of study.

Mishnah Pirkei Avot 4:6

“Rabbi Yishmael bar (son of) Rabbi Yossi said: One who studies Torah in order to teach is granted the ability to study and to teach. One who studies in order to do is granted the ability to study, to teach, to observe, and to do.”

The Mishnah describes the proper motive or agenda one should have when he or she studies the Torah. The proper motivations are very important, since before studying the Torah, one needs to have at least some purpose in mind before beginning. Studying with no goal is a meaningless practice. One should have the goal of applying oneself to teaching God’s Word to others. To aimlessly study the Scriptures can cause one to loose interest, which is primarily what happens in Christian circles today. A person studies the Torah for the purpose of applying it to life and to speak of it to others, this is meant to transform us from the inside out. Studying the Scriptures needs to be approached with the proper mindset, as it says in the *Talmud Bavli Kid-dushin 40b* “*Great is study for it leads to action.*” The rabbis teach us “*The purpose of wisdom is penitence and good deeds*” (*Talmud Bavli Berechot 17a*) and this is what both Yeshua and Paul taught us to do. The greatness of the Torah is found not in its intellectual content, but in its context and relevance to us providing guidance and inspiration since it is the Word of God. In addition, the Torah is sacred, holy, and good (*Romans 7:12*) and therefore studying it with no sense of its sanctity and divinity shows a lack of appreciation for what the Word of God truly is. These things are why the Talmud has played such a central part of Jewish life in the yeshivas (rabbinical colleges). The Talmud is filled with the lively discussions and debates of the Sages. It contains the intellectual investment which went into the development of the Mishnah (Oral Law). The Talmud contains centuries of interpretation and practice of the Scriptures, and therefore there is value in studying the rabbinic literature to understand how the Scriptures have been traditionally understood. The basic concept is while studying the Torah, we not only study facts and conclusions (in the Torah and the Talmud), we become a part of the text through our imaginations, we become a part of the stories and they

become a part of us. This is a trans-formative process. The Scriptures are not simply an intellectual pursuit, it is meant as a way of life, a way of thinking and of viewing the world. The true student of the Torah is one who wants God’s Word to become a part of him.

Sforno on Numbers 15:40:1

... the marvelous ways of the Torah, through the study of which you will come to recognize the greatness of the Creator and His amazing love for His creatures.... למען תזכרו, so that you would be free from thoughts of vain matters; once you are no longer concerned with the pursuit of the transient material allusions in this life...

So this form of Torah study, by applying it to our lives, is far superior to learning to teach because it requires a more profound understanding of the Torah than one who studies for his own edification. This is why David said what he did in *Tehillim / Palms 119:99* having greater understanding than his teachers.

Midrash Tehillim 119, Part 43 concludes saying, “It is the honor which You give to the elders that brings me to keep Your precepts. Hence when David said, I understand more from my elders, therefore I keep Your precepts, the Holy One blessed be He, answered, So far you have seen scarcely anything of the honor I give to the elders. There is much more for you to see, The Lord of hosts will reign in Mount Zion, and in Jerusalem, and before His elders will be glory (Isaiah 25:23).”

Midrash Tehillim 119, Part 55 opens with the Dibur Hamathil (דיבור המתחיל) saying, “Mine eyes fail for Your salvation, and for your promise of mercy (Tehillim / Psalms 119:123).” The homiletic introduction to the midrash states, “What promise?” The midrash asks about the promises of God, and the only way we may know the promises of God are to study His Torah.

<p>מדרש תהלים פרק קיט סימן סד</p> <p>נה עיני כלו לישועתך ולאמרת צדקך. לאיזו אמירה שאמרת לישראל כי תלך במו אש לא תכוה וגו' (ישעיה מג ב), למה כי אני ה' אלהיך קודש ישראל מושיעך (שם שם ישעיהו מ"ג ג), וכתוב והושעתי לצאני (יחזקאל לד כב), הושיענו כמו שאמרת, כי כלו עיני וגו' (תהלים סט ד), שמא חפץ אתה במעשים טובים שבנו, זכות ומעשים אין בנו עשה עמנו חסד, שנאמר עשה עם עבדך כחסדך (תהלים קי"ט פסוק קכד), הראשונים אשר גאלת לא במעשיהם גאלתם, אלא עשית עמהם חסד וגאלתם, וכן הוא אומר נחית בחסדך וגו' (שמות טו יג), כשם שעשית עם הראשונים כך עשה עמנו לכך נאמר עשה עם עבדך כחסדך .</p>	<p>Midrash Tehillim 119, Part 55</p> <p>55. Mine eyes fail for Your salvation, and for your promise of mercy (Tehillim / Psalms 119:123). What promise? The promise You did make to Israel, when you walk through the fire, you will not be burned, neither will the flame kindle upon you (Isaiah 43:2). Why not? Because I am the Lord your God, the Holy One of Israel, your savior (Isaiah 43:3), and because I have said, Therefore will I save my flock (Ezekiel 34:22). Then save us as You have promised, My eyes fail while I wait for my God (Tehillim / Psalms 69:4). Would You take delight in our good works? We have neither merit nor works. But You deal mercifully with us, as is said, Deal with Your servant according to Your mercy (Tehillim / Psalms 119:124). The men of old whom You did redeem, You did redeem not because of their works. You did redeem, You did deal mercifully with them and thus did You redeem them. As Scripture says, You in Your mercy have led Your people whom You have redeemed (Shemot / Exodus 15:13). Even as You have dealt with the men of old, You deal with us. Hence, it is said Deal with Your servant according unto Your mercy.</p>
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The promises of God are so great as to save us from the flames of fire, not being burned because the Lord is in our midst. The Midrash speaks of the salvation of God, but what is the meaning of salvation? Is it a place, a destination, or a state of mind? Modern theologies can be confusing at times since many people speak of “being saved,” but what does that mean? A concise definition may be found in Parashat Beshalach from *Shemot / Exodus 14:13*, when the Israelites came out of Egypt and reached the Red Sea, Moshe told

them to “*stand still, and see the salvation of the LORD.*” In this case, the Lord provided deliverance for Israel from the armies of Egypt. John wrote of salvation in his epistle in the following way:

1 John 5:10-12

5:10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. 5:11 And the testimony is this, that God has given us eternal life, and this life is in His Son. 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life. (NASB)

This passage reveals to us that God has given us eternal life and this life is in His Son, Yeshua the Messiah. John is saying here the way to possess eternal life is to possess God’s Son. The question is, how can a person possess the Son of God and obtain this eternal life? The New Testament text states (*Romans 5:8*), God demonstrated His love for us through the death of His Son. The Torah reveals to us all men are sinful, meaning to miss the mark, and so the Lord provided the way of repentance and sacrifice for atonement. Our sins separate us from God who is perfect and holy (righteousness and justice) and the Lord God of Israel must judge sinful man. Both the Scriptures and the rabbis say that no amount of human goodness, human works, human morality, or religious activity can achieve this atonement, it comes by faith. This is why the Midrash states what it does saying, “*The men of old whom You did redeem, You did redeem not because of their works. You did redeem, You did redeem not because of their works. You did deal mercifully with them and thus did You redeem them.*” This is the good news, the message of the gospel as it is being laid out in the Torah, and later on explained by the Apostles. First it is the gift of God’s own Son (Yeshua the Messiah), and second it is a life lived by the power of God to overcome sin. This is the message of the Torah, and why the rabbis say, “*The Inclination to evil has no power in the presence of Torah.*” (*Midrash Tehillim 119, Part 7*) Proof of this is given by the example of Yeshua, having died on the cross, and being raised from the grave to everlasting life. The power of life and death has been given to him. And the Scriptures say He gives this to those who are His. Are you one of His? Are you living your life according to the word of God? This is the meaning of our faith in Yeshua. Taking hold of Yeshua is achieved by having faith which leads to walking in His ways.

Midrash Tehillim 119, Part 55 concludes saying, “*Even as You have dealt with the men of old, You deal with us. Hence, it is said Deal with Your servant according unto Your mercy.*” David, and the rabbis both provide us with an ancient interpretation on salvation, deliverance, and redemption. These things are coupled to the power of God for those who are saved to walk according to His Torah, to overcome sin, and to bear the testimony of God for His Glory! These are the things Tehillim / Psalms 119 is teaching and leading us to understand as who we are as God’s Children. We are called to bear His testimonies, and this is done through the commandments of God. 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 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!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:

Hallelujah for our Lord, our Teacher, our Rabbi,

“Yeshua” King Messiah forever and ever

Notes