

## Tehillim / Psalms 139 | ספר תהילים קלט

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### Coming to know Ourselves is the End Result of the Mitzvot

In this week's study from *Tehillim / Psalms 139:1-24*, the psalm opens saying, א למנצח לדוד מזמור יהוה יתקרתני ותדע: ב אפה ידעת שבתי וקומי בנפה לרעי מרחוק: ג ארחי ורבעי זריתי וכל דרכי הספנתה: ד כי אין מלה בלשוני הו יהוה ידעת כלה: 139:1 O Lord, You have searched me and known me. 139:2 You know when I sit down and when I rise up; You understand my thought from afar. 139:3 You scrutinize my path and my lying down, And are intimately acquainted with all my ways. 139:4 Even before there is a word on my tongue, Behold, O Lord, You know it all. (NASB) The psalmist states the Lord knows him at the most intimate level. Rising up and laying down and even to our thoughts. The Lord scrutinizes our ways. This is an important observation as this pertains to what we think and what we do each day. The psalmist continues saying, ו פלאיה [פליאה] דעת ממני נשגבה לא-אוכל לה: ז אנה אלה מרוקה ואנה מפניך אברח: ח אמ-אסק, שמים שם אפה ואציעה שאול הנך: ט אשא כנפי-שחר אשפנה באחרית ים: י גם-שם ידה תנחני ותאחזני מינה: 139:5 You have enclosed me behind and before, And laid Your hand upon me. 139:6 Such knowledge is too wonderful for me; It is too high, I cannot attain to it. 139:7 Where can I go from Your Spirit? Or where can I flee from Your presence? 139:8 If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. 139:9 If I take the wings of the dawn, If I dwell in the remotest part of the sea, 139:10 Even there Your hand will lead me, And Your right hand will lay hold of me. (NASB) The power of God is that His presence goes with us wherever we may go, do, or find ourselves in. The psalmist says even darkness will not overcome us (139:11), the Lord knows all, he formed us (139:13) and we are wonderfully made. Our mothers womb is called a place of secrecy the Lord created us (139:15), and the Lord has a book in which our names are written (139:16). The Lord's thoughts about us are unimaginable (139:17-18). The psalmist concludes saying, 139:19 O that You would slay the wicked, O God; Depart from me, therefore, men of bloodshed. 139:20 For they speak against You wickedly, And Your enemies take Your name in vain. 139:21 Do I not hate those who hate You, O Lord? And do I not loathe those who rise up against You? 139:22 I hate them with the utmost hatred; They have become my enemies. 139:23 Search me, O God, and know my heart; Try me and know my anxious thoughts; 139:24 And see if there be any hurtful way in me, And lead me in the everlasting way. (NASB) We serve an awesome God!

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קלט	ספר תהילים פרק קלט	ספר טוביה פרק קלט	ספר טוביה פרק קלט	ΨΑΛΜΟΙ 139	ΨΑΛΜΟΙ 139
א למנצח לדוד מזמור יהוה יתקרתני ותדע: ב אפה ידעת שבתי וקומי בנפה לרעי מרחוק: ג ארחי ורבעי זריתי וכל דרכי הספנתה: ד כי אין מלה בלשוני הו יהוה ידעת כלה: ה אחר וקדם צרתני ותשת עלי כפכה:	א למנצח לדוד מזמור יהוה יתקרתני ותדע: ב אפה ידעת שבתי וקומי בנפה לרעי מרחוק: ג ארחי ורבעי זריתי וכל דרכי הספנתה: ד כי אין מלה בלשוני הו יהוה ידעת כלה: ה אחר וקדם צרתני ותשת עלי כפכה:	א לשבחא על יד דוד תושבחתא יהוה פשפשתני וידעת: ב את קדמך גלי אות-בותי למיעסק באוריתא ואוקימותי למי-זל למיעל בקרבא איתביינת לחברותי בכנישתך מן עם רחיק: ג כדון בהלי-כותי במיזלי באורחא וברבעותי למעסק באוריתא איתעבדת חילוני וכל אורחותי אסכינתא: ד וכד ארום לית ממלל בלי-שני דשקר הא יהוה ידעת מחשבת לבי כולא כל גושמי: ה מאחוראי ומאפי אעיקתא יתי וגרית עלי מחתא דידך:	א לשבחא על יד דוד תושבחתא יהוה פשפשתני וידעת: ב את קדמך גלי אות-בותי למיעסק באוריתא ואוקימותי למי-זל למיעל בקרבא איתביינת לחברותי בכנישתך מן עם רחיק: ג כדון בהלי-כותי במיזלי באורחא וברבעותי למעסק באוריתא איתעבדת חילוני וכל אורחותי אסכינתא: ד וכד ארום לית ממלל בלי-שני דשקר הא יהוה ידעת מחשבת לבי כולא כל גושמי: ה מאחוראי ומאפי אעיקתא יתי וגרית עלי מחתא דידך:	139:1 εις το τέλος ψαλμὸς τῷ Δαυὶδ κύριε ἐδοκίμασάς με καὶ ἔγνωσ με 139:2 σὺ ἔγνωσ τὴν καθέδραν μου καὶ τὴν ἔγερσίν μου σὺ συνῆκας τοὺς διαλογισμοὺς μου ἀπὸ μακρόθεν 139:3 τὴν τρίβον μου καὶ τὴν σχοῖνόν μου σὺ ἐξιχνίασας καὶ πάσας τὰς ὁδοὺς μου προεῖδες 139:4 ὅτι οὐκ ἔστιν λόγος ἐν γλώσσῃ μου 139:5 ἰδοὺ κύριε σὺ ἔγνωσ πάντα τὰ ἔσχατα καὶ τὰ ἀρχαῖα σὺ ἐπλασάς με καὶ ἔθηκας ἐπ' ἐμέ τὴν χεῖρά σου	139:1 εις το τέλος ψαλμὸς τῷ Δαυὶδ κύριε ἐδοκίμασάς με καὶ ἔγνωσ με 139:2 σὺ ἔγνωσ τὴν καθέδραν μου καὶ τὴν ἔγερσίν μου σὺ συνῆκας τοὺς διαλογισμοὺς μου ἀπὸ μακρόθεν 139:3 τὴν τρίβον μου καὶ τὴν σχοῖνόν μου σὺ ἐξιχνίασας καὶ πάσας τὰς ὁδοὺς μου προεῖδες 139:4 ὅτι οὐκ ἔστιν λόγος ἐν γλώσσῃ μου 139:5 ἰδοὺ κύριε σὺ ἔγνωσ πάντα τὰ ἔσχατα καὶ τὰ ἀρχαῖα σὺ ἐπλασάς με καὶ ἔθηκας ἐπ' ἐμέ τὴν χεῖρά σου

ו פְּלִיאָה [פְּלִיאָה] דַּעַת מְמַנִּי  
וְשֹׁנְבָה לֹא-אוּכַל לָהּ: ז אָנָּה  
אֵלֶּה מְרוּחָהּ וְאָנָּה מְפַנֶּיךָ אַבְרָחָ:  
ח אִם-אָסַק שְׁמַיִם שָׁם אָתָּה  
וְאַצְיִיעָה שְׂאוֹל הַגֶּן: ט אֲשָׂא כִנֹּר  
פִּי-שָׁחַר אֲשַׁכְנֶנָּה בְּאַחֲרֵי יָם: י  
גַּם-שָׁם יָדָה תִּנְחַנְנִי וְתִאחַזְנִי יְמִי-  
גָּדָה: יא וְאָמַר אֶה-חֲשֵׁךְ יְשׁוּפְנִי  
וְלִילָה אִוֵּר בְּעַדְנִי: יב גַּם-חֲשֵׁךְ  
לֹא-יִחְשֵׁיךָ מִמֶּךָ וְלִילָה כִּיּוֹם יֵאָרֵר  
כְּחֲשִׁיכָה פְּאוּרָה: יג כִּי-אָתָּה  
קִנִּיתָ כְּלִיתִי תִסְכְּנִי בְּכֶטֶן אֲמִי: יד  
אוֹדְךָ עַל כִּי נִוְרָאוֹת נִפְלִיתִי נִפְּ-  
לָאִים מִעֲשִׂיךָ וְנִפְשִׁי יִדְעַת מְאֹד:  
טו לֹא-נִכְחַד עֲצָמִי מִמֶּךָ אֲשֶׁר-  
עֲשִׂיתִי בְּסִתֵּר רַקְמָתִי בְּתַחֲתִיּוֹת  
אֶרְצִי: טז גְּלָמִי | רְאוּ עֵינֶיךָ וְעַל-  
סִפְרֶךָ כֶּלֶם יִפְתְּבוּ יְמִים יִצְרוּ וְלֹא  
[וְלוֹ] אֶחָד בָּהֶם: יז וְלִי מֵה-יִקְרוּ  
רְעִיךָ אֵל מָה עֲצָמוּ רְאִישֵׁיהֶם: יח  
אֶסְפָּרֶם מִחוּל יִרְבוּן הַקִּיצָתִי וְעוֹ-  
דֵי עֲמָךְ: יט אִם-תִּקְטַל אֱלוֹהִי |  
רְשַׁע וְאַנְשֵׁי דָמִים סוּרוּ מִנִּי: כ  
אֲשֶׁר יִאֲמְרוּ לְמִזְמָה נִשְׂאָ לְשׂוֹאֵ  
עֲרִיךָ: כא הֲלוֹא-מִשְׁנֵאֵיךָ יִהְיֶה  
| אֲשַׁנָּא וּבְתַקוּמְיָהּ אֶתְקוּטֵט: כב  
תִּכְלִית שְׁנָאָה שְׁנָאָתִים לְאוֹיְבָיִם  
הֵיוּ לִי: כג תִּקְרַנִּי אֵל וְדַע לְבָבִי  
בְּחַנְנִי וְדַע שְׂרַעְפִּי: כד וּרְאֵה  
אִם-דֶּרֶךְ-עֲצָב כִּי וּנְחַנִּי בְּדֶרֶךְ  
עוֹלָם:

ו מכסיא למידע פרישא מנדעא מיני  
איתקפת איזוקפת לא איכול לה: ז אן  
האן אזיל מן קדם זעפך והאן מן קדמך  
איפוך: ח אין אסק לשמיא תמן אנת  
את ואימוך לשיוול הא תמן מימרך: ט  
אזקוף ציצין דקריין אשרי בסופי ימא  
מערבא: י לחוד תמן אידך תדבר יתי  
ותחדינני ימינך: יא ואמרית ברם חושך  
דמחברבר עלי וליליא קביל אמטולתי  
קבלא עלי ברם ליליא מנהר עלי: יב  
לחוד חשוכא לא יחשיך מן מימרך ולי-  
ליא היך יומא ינהיר היך חשוכא היך  
נהורא שויין: יג ארום אנת את קני-  
תא כולייתי אישתיית לי בכריסא דאמי-  
דאומי: יד אודינך מטול דדחילן עבדתא  
פרישית פרישן עובדיך ונפשי חכמא  
לחדא: טו לא אתכסא גרמי מינך די  
אתעבידית בטומרא אצטיירית בכריסא  
דאמא דאומי: טז גושמי חמיין עיינך  
ועל ספר דכרנך כולהון יומי מכתבן  
ביומא דאתברי עלמא מן שירווא אית-  
בריין כולהון ביריתא בשיתא יומין ולית  
בחד חד יומא ביניהון: יז ולי וקדמי  
כמה יקירין אינון רחמיין צדיקיא אלהא  
וכמה איתחיילו רבניהון: יח אימינון  
בעלמא הדין יתיר מן חלא יסגעון את-  
עריית בעלמא דאתי ועד כדון אנא גבך:  
יט אין תקטול אלהא לרשיעא וגברין  
דחייבין דין דקטול יזרון מיני: כ די  
יימון בשמך על ניכלא משתבעין על מגן  
בעלי דבכך: כא הלא מסנאך יהוה אנא  
סני וכד קיימין לקובלך אנא מרג מרג:  
כב עד שיציאות סניתא סניתינון לבע-  
לי דבבין הויין לי: כג חקרני פשפש  
יתי אלהא וידע רעיוני בחון יתי וידע  
הירהורי: כד וחמי אין אורח דטעין בי  
ודבר יתי באורח תריצי עלמא:

139:6 ἐθαυμαστώθη ἡ γνῶσις σου ἐξ ἑμοῦ  
ἐκραταιώθη οὐ μὴ δύνωμαι πρὸς αὐτήν  
139:7 τοῦ πορευθῆ ἀπὸ τοῦ πνεύματός  
σου καὶ ἀπὸ τοῦ προσώπου σου τοῦ φύγω  
139:8 ἐὰν ἀναβῶ εἰς τὸν οὐρανόν σὺ εἶ  
ἐκεῖ ἐὰν καταβῶ εἰς τὸν ἕδην πάρεῖ 139:9  
ἐὰν ἀναλάβοιμι τὰς πτέρυγάς μου κατ’  
ὄρθρον καὶ κατασκηνώσω εἰς τὰ ἔσχατα  
τῆς θαλάσσης 139:10 καὶ γὰρ ἐκεῖ ἡ χεῖρ  
σου ὁδηγήσει με καὶ καθέξει με ἡ δεξιὰ σου  
139:11 καὶ εἶπα ἄρα σκότος καταπατήσει  
με καὶ νῦξ φωτισμὸς ἐν τῇ τρυφῇ μου  
139:12 ὅτι σκότος οὐ σκοτισθήσεται ἀπὸ  
σοῦ καὶ νῦξ ὡς ἡμέρα φωτισθήσεται ὡς  
τὸ σκότος αὐτῆς οὕτως καὶ τὸ φῶς αὐτῆς  
139:13 ὅτι σὺ ἐκτίσω τοὺς νεφρούς  
μου κύριε ἀντελάβου μου ἐκ γαστρὸς  
μητρός μου 139:14 ἐξομολογήσομαί σοι  
ὅτι φοβερῶς ἐθαυμαστώθην θαυμάσια  
τὰ ἔργα σου καὶ ἡ ψυχὴ μου γινώσκει  
σφόδρα 139:15 οὐκ ἐκρύβη τὸ ὅστοῦν  
μου ἀπὸ σοῦ ὃ ἐποίησας ἐν κρυφῇ καὶ  
ἡ ὑπόστασις μου ἐν τοῖς κατωτάτοις  
τῆς γῆς 139:16 τὸ ἀκατέργαστόν μου  
εἶδον οἱ ὀφθαλμοί σου καὶ ἐπὶ τὸ  
βιβλίον σου πάντες γραφήσονται ἡμέρας  
πλασθήσονται καὶ οὐθεὶς ἐν αὐτοῖς  
139:17 ἔμοι δὲ λίαν ἐτιμήθησαν οἱ φίλοι  
σου ὁ θεὸς λίαν ἐκραταιώθησαν αἱ ἀρχαὶ  
αὐτῶν 139:18 ἐξαριθμήσομαι αὐτούς καὶ  
ὑπὲρ ἄμμον πληθυνθήσονται ἐξηγέρθη  
καὶ ἔτι εἰμὶ μετὰ σοῦ 139:19 ἐὰν  
ἀποκτείνης ἁμαρτωλοὺς ὁ θεὸς ἄνδρες  
αἱμάτων ἐκκλίνατε ἀπ’ ἑμοῦ 139:20  
ὅτι ἐρεῖς εἰς διαλογισμὸν λήμψονται εἰς  
ματαιότητα τὰς πόλεις σου 139:21 οὐχὶ  
τοὺς μισοῦντάς σε κύριε ἐμίσησα καὶ  
ἐπὶ τοῖς ἐχθροῖς σου ἐξετηκόμην 139:22  
τέλειον μῖσος ἐμίσουν αὐτούς εἰς ἐχθροὺς  
ἐγένοντό μοι 139:23 δοκίμασόν με ὁ θεὸς  
καὶ γνῶθι τὴν καρδίαν μου ἔτασόν με καὶ  
γνῶθι τὰς τρίβους μου 139:24 καὶ ἰδὲ εἰ  
ὁδὸς ἀνομίας ἐν ἐμοί καὶ ὁδηγήσόν με ἐν  
ὁδῷ αἰωνία

<p><b>Tehillim / Psalms 139</b>  139:1 O Lord, You have searched me and known me. 139:2 You know when I sit down and when I rise up; You understand my thought from afar. 139:3 You scrutinize my path and my lying down, And are intimately acquainted with all my ways. 139:4 Even before there is a word on my tongue, Behold, O Lord, You know it all. 139:5 You have enclosed me behind and before, And laid Your hand upon me. 139:6 Such knowledge is too wonderful for me; It is too high, I cannot attain to it. 139:7 Where can I go from Your Spirit? Or where can I flee from Your presence? 139:8 If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. 139:9 If I take the wings of the dawn, If I dwell in the remotest part of the sea, 139:10 Even there Your hand will lead me, And Your right hand will lay hold of me. 139:11 If I say, ‘Surely the darkness will overwhelm me, And the light around me will be night,’ 139:12 Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You. 139:13 For You formed my inward parts; You wove me in my mother’s womb. (NASB)</p>	<p><b>Toviyah / Psalms 139</b>  139:1 For praise, composed by David, a psalm. O Lord, you have searched me out and known me. 139:2 It is manifest before you when I sit down to study the Torah, and when I rise up to go to war; you understand my fellowship in your congregation from a people afar off. 139:3 Now when I walk in the road or when I recline to study the Torah, you have become a stranger; and you have made all my ways dangerous. 139:4 And when there is no speech on my tongue, behold, O Lord, you know the thought of my heart completely. 139:5 From behind me and in front of me you have confined me, and you have inflicted on me the blow of your hand. 139:6 It is hidden from my knowing; it is too mighty, I am not capable of it. 139:7 Where will I go from the presence of your storm-wind? And where shall I flee from your presence? 139:8 If I go up to the heavens, you are there; and if I lower myself to Sheol, behold, there is your word. 139:9 I will lift up the fringes of sunrise, I will abide at the ends of the sea. 139:10 Also there your hand will guide me, and your right hand will seize me. 139:11 And I said, “Truly darkness will blind me, and the night will become dark for my sake.” 139:12 Also the darkness will not be too dark for your word, and the night, like day, will give light; like darkness, like light – they are equal. 139:13 For you have created my kidneys; you established me in the belly of my mother. (EMC)</p>	<p><b>Psalmoi / Psalms 139</b>  For the end, a Psalm of David. 139:1 O Lord, thou hast proved me, and known me. 139:2 Thou knowest my down-sitting and mine up-rising: thou understandest my thoughts long before. 139:3 Thou hast traced my path and my bed, and hast foreseen all my ways. 139:4 For there is no unrighteous word in my tongue: behold, O Lord, thou hast known all things, 139:5 the last and the first: thou hast fashioned me, and laid thine hand upon me. 139:6 The knowledge of thee is too wonderful for me; it is very difficult, I cannot attain to it. 139:7 Whither shall I go from thy Spirit? and whither shall I flee from my presence? 139:8 If I should go up to heaven, thou art there: if I should go down to hell, thou art present. 139:9 If I should spread my wings to fly straight forward, and sojourn at the extremity of the sea, it would be vain, 139:10 for even there thy hand would guide me, and thy right hand would hold me. 139:11 When I said, Surely the darkness will cover me; even the night was light in my luxury. 139:12 For darkness will not be darkness with thee; but night will be light as day: as its darkness, so shall its light be to thee. 139:13 For thou, O Lord, hast possessed my reins; thou hast helped me from my mother’s womb. (LXX)</p>
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<p><b>Tehillim / Psalms 139</b>  139:14 I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. 139:15 My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; 139:16 Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them. 139:17 How precious also are Your thoughts to me, O God! How vast is the sum of them! 139:18 If I should count them, they would outnumber the sand. When I awake, I am still with You. 139:19 O that You would slay the wicked, O God; Depart from me, therefore, men of bloodshed. 139:20 For they speak against You wickedly, And Your enemies take Your name in vain. 139:21 Do I not hate those who hate You, O Lord? And do I not loathe those who rise up against You? 139:22 I hate them with the utmost hatred; They have become my enemies. 139:23 Search me, O God, and know my heart; Try me and know my anxious thoughts; 139:24 And see if there be any hurtful way in me, And lead me in the everlasting way. (NASB)</p>	<p><b>Toviyah / Psalms 139</b>  139:14 I will give you thanks, for you have miraculously done awesome things; your works are wonderful, and my soul knows it well. 139:15 My self is not hidden from you, for I was made in secret, I was formed in the belly of my mother. 139:16 Your eyes see my body; and in the book of your remembrance all my days were written on the day the world was created; in the beginning all creatures were created but not on a single day among them. 139:17 And how precious to me are those who love you, the righteous, O God; and how mighty have their scholars become! 139:18 I will number them in this age: they will be more numerous than sand; I awake in the age to come and still I am with you. 139:19 If you slay, O God, the wicked man, [then] men who are worthy of the judgment of death will depart from me. 139:20 Who will swear in your name for deception, taking an oath in vain, your enemies. 139:21 Do I not hate all those who hate you, O Lord? And when they rise against you, I am incensed. 139:22 I hate them to the destruction of hatred; they have become enemies to me. 139:23 Search me out, O God, and know my thoughts; examine me and know my thinking. 139:24 And see if any way of error is in me; and guide me in the path of those eternally upright. (EMC)</p>	<p><b>Psalmoi / Psalms 139</b>  139:14 I will give thee thanks; for thou art fearfully wondrous; wondrous are thy works; and my soul knows it well. 139:15 My bones, which thou madest in secret were not hidden from thee, nor my substance, in the lowest parts of the earth. 139:16 Thine eyes saw my unwrought substance, and all men shall be written in thy book; they shall be formed by day, though there should for a time be no one among them. 139:17 But thy friends, O God, have been greatly honoured by me; their rule has been greatly strengthened. 139:18 I will number them, and they shall be multiplied beyond the sand; I awake, and am still with thee. 139:19 Oh that thou wouldest slay the wicked, O God; depart from me, ye men of blood. 139:20 For thou wilt say concerning their thought, that they shall take thy cities in vain. 139:21 Have I not hated them, O Lord, that hate thee? and wasted away because of thine enemies? 139:22 I have hated them with perfect hatred; they were counted my enemies. 139:23 Prove me, O God, and know my heart; examine me, and know my paths; 139:24 and see if there is any way of iniquity in me, and lead me in an everlasting way. (LXX)</p>
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In this week's study from *Tehillim / Psalms 139:1-24*, the psalm opens saying, א לְמַנְצֶיךָ לְדָוֶד מִזְמוֹר יְהוָה חֲקַרְתָּנִי וַתֵּדַע: ב אַתָּה יָדַעְתָּ שִׁבְתִּי וְקוֹמִי בְּנֶתֶחַ לְרַעֵי מִרְחוֹק: ג אֶרְחִי וְרַבְעֵי יָרִית וְכָל-דְּרָכֵי הַסִּפְנֹתָה: ד יְהוָה יָדַעְתָּ כְּלָה: *139:1 O Lord, You have searched me and known me. 139:2 You know when I sit down and when I rise up; You understand my thought from afar. 139:3 You scrutinize my path and my lying down, And are intimately acquainted with all my ways. 139:4 Even before there is a word on my tongue, Behold, O Lord, You know it all. (NASB)* The psalmist states the Lord knows him at the most intimate level. Rising up and laying down and even to our thoughts. The Lord scrutinizes our ways. This is an important observation as this pertains to what we think and what we do each day. How important do you believe what we think and do each day is important to the Lord God of Israel? The Aramaic Targum states the following:

***Toviyah / Psalms 139:1-4***

*139:1 For praise, composed by David, a psalm. O Lord, you have searched me out and known me. 139:2 It is manifest before you when I sit down to study the Torah, and when I rise up to go to war; you understand my fellowship in your congregation from a people afar off. 139:3 Now when I walk in the road or when I recline to study the Torah, you have become a stranger; and you have made all my ways dangerous. 139:4 And when there is no speech on my tongue, behold, O Lord, you know the thought of my heart completely. (EMC, א לשבחה*  
על יד דוד תושבחתא יהוה פשפשתני וידעת: ב את קדמך גלי אותבותי למיעסק באורייתא ואוקיי-  
מותי למיזל למיעל בקרבא איתביינת לחברותי בכנישתך מן עם רחיק: ג כדון בהליכותי במיזולי  
באורחא וברבעותי למעסק באורייתא איתעבדת חילוני וכל אורחותי אסכינתא: ד וכד ארום לית  
(ממלל בלישני דשקר הא יהוה ידעת מחשבת לבי כולא כל גושמי)

The rabbis translate the sitting down and rising up in reference to the Torah and to a time of war. The idea is our thoughts should be always centered upon the Lord's word and His promises. When we rise up to go, we are at war, not just the things in the body, but with the spiritual forces at work in this world, and with those who would desire for us to be destroyed. The rabbinic translation of the psalm states, *139:3 Now when I walk in the road or when I recline to study the Torah, you have become a stranger; and you have made all my ways dangerous. (EMC)* Why exactly does the psalmist state the Lord makes his path dangerous, as the Lord becomes a stranger to him? The idea may be related to the need for us to carefully count our ways and our thoughts as we go through life each day. Faith is a central concept in both Judaism and Christianity. Considering faith, we have to consider our faithfulness to God, His Word, and His Messiah as it is related to our thoughts and our ways as we live our lives before him daily. Faith denotes trust, belief, and confidence in the Lord God in heaven. When we say we have faith in the Lord, we are making a statement about the trust worthiness of the Lord and the belief in the Lord's ability to do what He has promised. Having faith demands a radical change in one's lifestyle, turning from the ways of the world to the ways of God. This means that we change from the way we once behaved to a new way of life. We renounce the former way of life for the way of God which glorifies God. As a child of God, we are foreigners in this world and strive to live for God's kingdom. This is important because we are to count our ways, to consider our ways are in line with God's ways, not only our actions but our thought life as well. (*Hebrews 11:13-16, 1 Peter 1:1, 2:11*) This is related to our relationship to the culture that we live. In the Apostolic Writings, the Ephesians once lived like the Gentiles did, but now their lives revolve around Yeshua the Messiah which may lead to persecution since their godliness poses a threat to the sinful ways of the world (*1 Peter 4:1-6*). In addition to this, there was considerable pressure on the Gentile believers to continue to live as they used to. In Paul's letters to the Gentiles, he doesn't simply command his readers to cease living like unbelievers, he also commands us to not conduct ourselves as our unbelieving peers. The reason being, the gentile believers were still living in their culture, the very culture which threatened to influence them to live as they formerly did. This world is the culture in which we live which seeks to pressure us to conform it its values, standards, goals, and conduct. Take for example the gender values (being fluid) or the LGBT values this world wants

to force upon God's people. The Lord does not want us to be influenced by this world's standards in relation to God's standards as given to us in the Torah. God's standards often run across the grain of our culture, therefore we must determined our hearts to follow God's word and to cease walking to the drum of the world in which we live. This is why Paul wrote we are to walk worthy of the calling in which we have been called (*Ephesians 4:1*). In addition to this, Paul believes the moral conduct of men is the outgrowth of his mental processes. The concept here is that our thought life governs our conduct. This is why we are to bring not only our actions, but also our thought life into obedience to God's Torah.

The psalmist continues saying, וּפְלִיאָה [פְּלִיאָה] דַּעַת מִמְּנֵי נִשְׁגְּבָה לֹא-אוּכַל לָהּ: ז אָנָּה אֵלֶּךָ מְרוֹחֶה וְאָנָּה, מִפְּנֵיךָ אֶבְרַח: ח אִם-אֶסְקֶה שָׁמַיִם שָׁם אָתָּה וְאֶצִּיעָה שָׁאוּל הַנֶּגֶד: ט אֶשָּׂא כַנְּפֵי-שָׁחַר אֶשְׁכְּנֶה בְּאַחֲרֵית יָם: י גַּם-מִפְּנֵיךָ יְיָ: יִמְיָךְ תִּנְחֵנִי וְתֹאחֲזֵנִי יְמִינֶךָ: 139:5 You have enclosed me behind and before, And laid Your hand upon me. 139:6 Such knowledge is too wonderful for me; It is too high, I cannot attain to it. 139:7 Where can I go from Your Spirit? Or where can I flee from Your presence? 139:8 If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. 139:9 If I take the wings of the dawn, If I dwell in the remotest part of the sea, 139:10 Even there Your hand will lead me, And Your right hand will lay hold of me. (NASB)

The psalmist believes the Lord has orchestrated all that is going on in his life. He speaks of the Lord being everywhere (omnipresent) and that it is not possible to find a place where the Lord God is not there. The power of God is found in His presence going with us wherever we may go and do, or whatever situation we may find ourselves in. The Aramaic Targum states the following:

**Toviyah / Psalms 139:5-10**

*139:5 From behind me and in front of me you have confined me, and you have inflicted on me the blow of your hand. 139:6 It is hidden from my knowing; it is too mighty, I am not capable of it. 139:7 Where will I go from the presence of your storm-wind? And where shall I flee from your presence? 139:8 If I go up to the heavens, you are there; and if I lower myself to Sheol, behold, there is your word. 139:9 I will lift up the fringes of sunrise, I will abide at the ends of the sea. 139:10 Also there your hand will guide me, and your right hand will seize me.*

ה מאחוראי ומאפי אעיקתא יתי וגרית עלי מחתא דידך: ו מכסיא למידע פרישא מנדעא, (EMC, מיני איתקפת איזדקפת לא איכול לה: ז אן האן אזיל מן קדם זעפך והאן מן קדמך איפוך: ח אין אסק לשמיא תמן אנת את ואימוך לשיוול הא תמן מימרך: ט אזקוף ציצין דקריץ אשרי בסופי ימא (מערבא: י לחוד תמן אידך תדבר יתי ותחדניני ימינך:

The Targum translation is very similar to what we read in the Masoretic Text. What *Tehillim / Psalms 139* is telling us is there is no escape from God. Ultimately, the Lord God in heaven, His sight pierces the darkness, there is no hole or crevice where we can escape God's gaze. If we manage to doge Him in this life we can rest assured that we will stand before Him in the life to come on the fearful day of judgment. This illustrates how there is truly no place to hide from God. The Lord knows us at the most intimate level. For example, the closest we can get to knowing another human being takes place in the marriage relationship. A man and woman (husband and wife) live together in a lifelong commitment where they grow to know one another's actions, words, and to the extent that they openly communicate their thoughts and feelings to one another. The Masoretic text uses the verb "to know" (יָדַע) to describe the sexual relationship in marriage (see *Bereshit / Genesis 4:1*). Even after a man has been married to his wife for many years he still discovers new things about his wife. Even the closest human relationships fall short of total knowledge as the Lord has total knowledge of us at the most intimate level. The point is, we even have trouble knowing ourselves thoroughly. Life is a process of coming to know ourselves, this is the end result of the commands, we are able to recognize our limitations. Jeremiah said in *Jeremiah 17:9*, *The heart is more deceitful than all else and is desperately wicked; who can understand it?* (NASB) His point is that we do not even know ourselves very well, our motivations and inner drives apart from the Lord God revealing it to us in His Word. David's first reaction to this was "Where can I run to hide?" True intimacy is to know even the thoughts of our hearts. Because of the wickedness of our hearts, it is difficult not to experience shame because of who we

are at the most intimate level. The amazing thing is, the Lord God of Israel knows us thoroughly and knows every awful thing and who we truly are on the inside, but yet He loves us and wants a relationship with us. Adam and Eve sewed together leaves, and the Lord God slaughtered a animal and clothed His people showing how to have a restored relationship with a holy God. Blood is required due to sin. The inescapable conclusion is that we cannot escape from the living God. David thinks about searching out the knowledge of God, His presence, and His infinite wisdom, which led him to cry out to the Lord to destroy the wicked (139:19-22). David believed if sin still remained in the dark corners of his own life, he could root it out and needed the Lord God's help to walk in His everlasting ways. This shows us that we are to live in holiness and righteousness, and that we need the Lord God Almighty to help us to do so!

The Psalmist continues saying, **יא וְאָמַר אֶה-חֲשֵׁה יְשׁוּפְנֵי וְלִילָה אֹר בְּעֵדְנִי: יב גַּם-חֲשֵׁה לֹא-יִחְשֵׂה מִמֶּה, וְלִילָה כִּיּוֹם יֵאִיר כְּחֲשִׁיכָה כְּאוֹרָה: יג כִּי-אַתָּה קָנִיתָ כְּלִיטִי תִסְכְּנִי בְּבֶטֶן אִמִּי: יד אֲוֹדָה עַל כִּי נִזְרָאוֹת נִפְלִיטִי נִפְלְאִים מַעֲשֵׂיךָ וְנַפְשִׁי יִדְעַת מְאֹד: טו לֹא-נִכְחַד עֲצָמֵי מִמֶּךָ אֲשֶׁר-עָשִׂיתִי בְּסֶתֶר רַקְמָתִי בְּתַחְתִּיּוֹת אֲרָץ: טז גְּלָמִי | רָאוּ עֵינַיךָ וְעַל-סִפְרָךָ כֻּלָּם יִפְתָּבוּ יָמִים יֵצְרוּ וְלֹא [וְלוֹ] אֶחָד בָּהֶם: יז וְלִי מֵה-יִקְרוּ רַעִיךָ אֵל מִה עֲצָמוֹ רֵאשִׁיָּהּ: יח אֶסְפְּרָם מִחוּל יִרְבוּן הִקְיַצְתִּי וְעוֹדֵי עִמָּךְ: יח 139:11 *If I say, 'Surely the darkness will overwhelm me, And the light around me will be night,' 139:12 Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You. 139:13 For You formed my inward parts; You wove me in my mother's womb. 139:14 I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. 139:15 My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; 139:16 Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them. 139:17 How precious also are Your thoughts to me, O God! How vast is the sum of them! 139:18 If I should count them, they would outnumber the sand. When I awake, I am still with You. (NASB)* The psalmist says even darkness will not overcome us (139:11), the Lord knows all, he formed us (139:13) and we are wonderfully made. Our mothers womb is called a place of secrecy, a hidden place in which the Lord created us (139:15), and the Lord has a book in which our names are written (139:16). The Lord's thoughts about us are unimaginable (139:17-18) and His love for us is immeasurable.**

The Aramaic Targum states the following:

**Toviyah / Psalms 139:11-18**

139:11 *And I said, "Truly darkness will blind me, and the night will become dark for my sake."* 139:12 *Also the darkness will not be too dark for your word, and the night, like day, will give light; like darkness, like light – they are equal.* 139:13 *For you have created my kidneys; you established me in the belly of my mother.* 139:14 *I will give you thanks, for you have miraculously done awesome things; your works are wonderful, and my soul knows it well.* 139:15 *My self is not hidden from you, for I was made in secret, I was formed in the belly of my mother.* 139:16 *Your eyes see my body; and in the book of your remembrance all my days were written on the day the world was created; in the beginning all creatures were created but not on a single day among them.* 139:17 *And how precious to me are those who love you, the righteous, O God; and how mighty have their scholars become!* 139:18 *I will number them in this age: they will be more numerous than sand; I awake in the age to come and still I am with you. (EMC,* **יא** וְאָמַרְתִּי בְרַם חוֹשֶׁךְ דְּמַחְבְּרֵי עָלַי וְלִילִיא קְבִיל אִמְטוּלַתִּי, קְבִיל עָלַי בְּרַם לִילִיא מְנַהֵר עָלַי: יב לְחוּד חֲשׂוּכָא לֹא יִחְשִׁיךְ מִן מִימְרֵךְ וְלִילִיא הֵיךְ יוֹמָא יִנְהִיר הֵיךְ חֲשׂוּכָא הֵיךְ נְהוּרָא שׁוּיִין: יג אַרוּם אַנְתָּ אַתְּ קָנִיתָ כּוֹלִיטִי אִישְׁתִּיית לִי בְּכַרִּיסָא דְאַמִּידְאוּמִי: יד אֲוִדִינְךָ מִטוּל דְּדַחִילֵךְ עֵבְדַתָּא פְּרִישִׁית פְּרִישֵׁן עוּבְדִיךְ וְנַפְשִׁי חֲכַמָּא לְחַדָּא: טו לֹא אַתְכְּסָא גְרַמִּי מִינְךָ דִּי אַתְעֵבִידִית בְּטוּמְרָא אֲצִיירִית בְּכַרִּיסָא דְאַמָּא דְאוּמִי: טז גּוֹשְׁמֵי חַמִּיין עֵינְךָ וְעַל סִפְרֵךְ דְּכֻרְנֵךְ כּוֹלְהוּן יוֹמֵי מַכְתְּבֵךְ בְּיוֹמָא דְאַתְבְּרִי עֲלֵמָא מִן שִׁירוּיא אִיתְבְּרִין כּוֹלְהוּן בִּירִיתָא בְּשִׁיתָא יוֹמִין וְלִית בְּחַד חַד יוֹמָא בִּינִיהוּן: יז וְלִי וְקִדְמִי כַּמָּה יִקְרִין אִינוּן רַחֲמִיךָ צְדִיקִיא אֱלֹהָא וְכַמָּה אִיתְחִיילוּ רַבְנֵיהוּן: יח אִימְנִינוּן בְּעֲלֵמָא הֵדִין יִתִּיר מִן חֵלָא יִסְגְּעוּן אַתְעֵרִית בְּעֲלֵמָא דְאַתִּי וְעַד כְּדוֹן אֲנָא גַבְךָ:

The rabbis write darkness has the ability to blind. The darkness however is not too dark for God's Word where the Word of God has the ability to produce light, like the day, revealing truth, righteousness, holiness, and justice. The psalmist speaks of the wonders of God who creates the body and he writes that the Lord has written all of our days down in a book, suggesting the Lord has a plan for each one of us. The rabbis parallel the rising up from slumber to awakening in the age to come. Though we may die, we are still with the Lord and when we rise up we will be with Him! Judaism teaches that death is not the end of existence. Judaism does however have its primary focus upon our lives here and now rather than on the afterlife. As a result, Judaism does not have much dogma in regard to the afterlife which leaves this in a large part to personal opinion. For example, it is possible for an Orthodox Jew to believe a person's soul (the soul of a righteous man) after death will go to a place similar to the Christian's understanding of heaven or that the soul will simply wait until the coming of the Messiah when he will be resurrected. The souls of the wicked, on the other hand, will be tormented by demons. The Torah does emphasize the immediate, concrete, physical rewards and punishments as opposed to future ones in the world to come. For example, in *Vayikra / Leviticus 26:3-9* and *Devarim / Deuteronomy 11:13-15*.

### ***Vayikra / Leviticus 26:3-9***

*26:3 'If you walk in My statutes and keep My commandments so as to carry them out, 26:4 then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit. 26:5 'Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and live securely in your land. 26:6 'I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. 26:7 'But you will chase your enemies and they will fall before you by the sword; 26:8 five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. 26:9 'So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. (NASB)*

### ***Devarim / Deuteronomy 11:13-15***

*11:13 'Where am I to get meat to give to all this people? For they weep before me, saying, 'Give us meat that we may eat!' 11:14 'I alone am not able to carry all this people, because it is too burdensome for me. 11:15 'So if You are going to deal thus with me, please kill me at once, if I have found favor in Your sight, and do not let me see my wretchedness.' (NASB)*

Moshe speaks of how the Lord will bless His people if they obey and keep His commandments. Seeking to live by God's word will cause us to become powerful to overcoming our enemies were five will chase a hundred and a hundred will chase ten thousand. Scholars say there is evidence in the Torah of existence of life after death indicated in several places where the righteous will be reunited with their loved ones after death, while the wicked will be excluded from this reunion. The following references from the Torah speaks of several noteworthy people being "gathered to their people." See, in *Bereshit / Genesis 25:8 (Abraham), 25:17 (Ishmael), 35:29 (Isaac), 49:33 (Jacob), Devarim / Deuteronomy 32:50 (Moses and Aaron) and 2 Kings 22:20 (King Josiah)*. Jewish Scholars say this gathering is described as a separate event from the physical death of the body or the place of burial. Sins on the other hand are punished by the sinner being "cut off from his people." See *Bereshit / Genesis 17:14 and Shemot / Exodus 31:14*.

### ***Bereshit / Genesis 17:14***

*17:14 'But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.' (NASB, יד וְעָרַל | זָכַר, אֲשֶׁר לֹא-יְמוּל אֶת-בְּשָׂר עָרְלָתוֹ וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמּוּיָהּ אֶת-בְּרִיתִי הַפֶּר:*



**Shemot / Exodus 31:14**

31:14 *Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.* (NASB, יד וישמר אתם את-השבת כי קדש הוא לכם מחלליה מות יומת כי, פל-העשה בה מלאכה ונכרתה הנפש ההוא מקרב עמיה:)

This punishment is referred to as *nikretah hanefesh* (נכרתה הנפש) meaning literally, “cutting off of the soul,” which is a reference to “spiritual excision,” and it means that the soul loses its portion in the World to Come. The later prophets of the Tanach speak more clearly of life after death and the World to Come. (See *Daniel 12:2*, *Nehemiah 9:5*) Belief in the eventual resurrection of the dead is a fundamental belief of traditional Judaism. It was a belief that distinguished the Pharisees (intellectual ancestors of Rabbinical Judaism) from the Sadducees. The Sadducees rejected the concept, because it is not explicitly mentioned in the Torah. The Pharisees found the concept implied in certain verses as shown previously. In addition, belief in the resurrection of the dead is one of Rambam’s 13 Principles of Faith, and the second blessing of the Shemoneh Esrei prayer, which is recited three times daily, contains several references to the resurrection.

The psalmist concludes saying, 139:19 *O that You would slay the wicked, O God; Depart from me, therefore, men of bloodshed.* 139:20 *For they speak against You wickedly, And Your enemies take Your name in vain.* 139:21 *Do I not hate those who hate You, O Lord? And do I not loathe those who rise up against You?* 139:22 *I hate them with the utmost hatred; They have become my enemies.* 139:23 *Search me, O God, and know my heart; Try me and know my anxious thoughts;* 139:24 *And see if there be any hurtful way in me, And lead me in the everlasting way.* (NASB, יט אם-תקטל אלוה | רשע ואנשי דמים סורו מני: כ אשר יאמרד למזמה נשא לשוא עריד: כא הלא-משנאיך יהוה | אשנא ובתקוממיך אתקוטט: כב תכלית שנאה שנאתים (לאויבים היו לי: כג חקרני אל ודע לבבי בחיני ודע שרעפי: כד וראה אם-דך-עצב בי ונחני בדרך עולם: The Aramaic Targum states the following:

**Toviyah / Psalms 139:19-24**

139:19 *If you slay, O God, the wicked man, [then] men who are worthy of the judgment of death will depart from me.* 139:20 *Who will swear in your name for deception, taking an oath in vain, your enemies.* 139:21 *Do I not hate all those who hate you, O Lord? And when they rise against you, I am incensed.* 139:22 *I hate them to the destruction of hatred; they have become enemies to me.* 139:23 *Search me out, O God, and know my thoughts; examine me and know my thinking.* 139:24 *And see if any way of error is in me; and guide me in the path of those eternally upright.* (EMC, ינס אנה הוהי דאנסמ אלה אכ: דבבד ילעב וגמ לע יעבתשמ אלכני לע דמשב וומיי יד כ: ינימ גכ: יל וייה יבבד ילעבל ונתינס אתינס תואיציש דע בכ: גגרמ גרגמ אנה דלבוקל ימייק דכו רבדו יב יעטד חרוא ניא ימחו דכ: ירוהריה עדיו יתי ווחב ינויער עדיו אהלא יתי שפשפ ינרקח (:אמלע יצירת חרואב יתי

David seeks for the Lord to bring justice by slaughtering the men who are worth of judgment and death due to their wickedness towards God’s people. The unrighteousness of godless men causes the Lord to rise up against them. The Torah was given to God’s people such that we become holy and separate unto God. As we live our lives for the Lord according to His Word, we grow in the knowledge how imperfect we are and the great debt that we owe to the Lord God in heaven. We realize how short we come to keeping God’s mitzvot (commandments) and seek His help to enable us to do so. Living a righteous life before God in this world is not unattainable. But we need the Lord to help us to overcome the world and its ways of unrighteousness. The Messiah Yeshua come to show us the way of truth and life. This is why the Torah speaks so pointedly about this life, the immediate, and concrete ways, practical examples to live our lives for the

Lord for His glory! Our faith in the Messiah Yeshua leads us to righteousness, holiness, and truth according to God's Word. Our abiding in the Messiah should lead us to keeping God's commands. This is what the Scriptures teach us found in the life of God's Messiah and the Messiah's disciples. 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!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:

Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever

## Notes