

<p>ו מעודד עֲנוּיִם יְהוָה מִשְׁפִּיל רְשָׁעִים עַד־אֶרֶץ: ז עָנוּ לַיהוָה בְּתוֹדָה זָמְרוּ לֵאלֹהֵינוּ בְּכִנּוּר: ח הַמְכֹסֶה שְׁמַיִם בְּעֵבִים הַמַּ־ כִּין לְאֶרֶץ מְטַר הַמְצַמֵּית הַרִים ט חֲצִיר: ט נֹתֵן לְבִהְמָה לַחֲמָה לְבִנֵי עֵרֵב אֲשֶׁר יִקְרְאוּ: י לֹא בְּגִבּוֹרֵת הַסּוֹס יִחְפֹּץ לֹא-בְשׂוֹקֵי הָאִישׁ יִרְצֶה: יא רוֹצֵה יְהוָה אֶת-יִרְאָיו אֶת-הַמִּיֻחָלִים לַחֲסֹדוֹ: יב שְׂבָחֵי יְרוּשָׁלַם אֶת-יְהוָה הַלְלֵי אֱלֹהֵי צִיּוֹן: יג פִּי-חֲזַק בְּרִיחֵי שְׁעָרֶיךָ בְּרֹךְ בְּנִיךָ בְּקֶרֶךְ יד הַשָּׁם גְּבוּלֶךָ שְׁלוֹם חֵלֶב חֲטִיִּם יִשְׁבִּיעֶךָ: טו הַשְׁלַח אֶמֶר רְתוּ אֶרֶץ עַד-מְהֵרָה יְרוּץ דְּבָרוֹ: טז הַנְּתֵן שְׁלֵג כְּצֶמֶר כְּפֹר כְּאֶפֶר יז מִשְׁלֵיךְ קֶרְחוֹ כְּפִתִּים לְפָנֵי קֶרְתוֹ מִי יַעֲמֵד: יח יִשְׁלַח דְּבָרוֹ וַיִּמְסַם יֵשֵׁב רוּחוֹ יִזְלוּ-מַיִם: יט מַגִּיד דְּבָרוֹ [דְּבָרָיו] לִיעֲקֹב חֲקָיו וּמִשְׁפָּטָיו לִישָׁרְאֵל: כ לֹא עָשָׂה כֵן לְכָל-גּוֹי וּמִשְׁפָּטִים בְּלִ- יָדְעוּם הַלְלוּיָהּ:</p>	<p>ו מסובר ענוותנייא יהוה מכיך ממאיך רשיעיא עדי ארעא: ז שבחו קדם יהוה בתודתא זמרו קדם אלהנא בכנורא: ח דחפי שמיא בענני דמתקן לארעא מטרא דימרבי טוריא עסביא: ט יהיב לבעירא מזונה לבני עורבא דיקרן: י לא בגבורתא דירכיבין על סוסי יצבי לא בשוקי גוברין גיברין רהטונין יצבי יתרעי: יא רעי יהוה ית דחלוי ית דמוריכין לטוביה: יב שבחי ירושלם ית יהוה שבחי אלהיך ציון: יג ארום תקף תקיף נגרי תר- עיך בריך בנייכי במצעייך: יד דשוי תחומיך שלם שמן וטוב חטים יסבעי- נך: טו דמשדר מימריה לארעא עד סרהובא ירהוט מילוליה: טז דיהב תלגא חיוור היך עמר גליד היך קטם יבדר: יז מטלק קרחיה פליג היך ריי סוקין דמן קדם קוריה מן איפשר ליה למיקם: יח ישדר קידום קיריס חימ- תיה וימסינון ינתיב רוחיה זלחין מיא: יט דתאני דבריא דאורייתא ליעקב קיימוי ודינוי לישראל: כ לא עבד היכנא לכל עמא ודינין לא הודעינון הללויה שבחו אלהא:</p>	<p>147:6 ἀναλαμβάνων πραεῖς ὁ κύριος ταπεινῶν δὲ ἁμαρτωλοὺς ἕως τῆς γῆς 147:7 ἐξάρξατε τῷ κυρίῳ ἐν ἐξομολογήσει ψάλατε τῷ θεῷ ἡμῶν ἐν κιθάρα 147:8 τῷ περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις τῷ ἑτοιμάζοντι τῇ γῆ ὑέτόν τῷ ἐξανατέλλοντι ἐν ὄρεσι χόρτον καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων 147:9 διδόντι τοῖς κτήνεσι τροφήν αὐτῶν καὶ τοῖς νεοσσοῖς τῶν κοράκων τοῖς ἐπικαλουμένοις αὐτόν 147:10 οὐκ ἐν τῇ δυναστείᾳ τοῦ ἵππου θελήσει οὐδὲ ἐν ταῖς κνήμαις τοῦ ἀνδρὸς εὐδοκεῖ 147:11 εὐδοκεῖ κύριος ἐν τοῖς φοβουμένοις αὐτόν καὶ ἐν τοῖς ἐλπίζουσιν ἐπὶ τὸ ἔλεος αὐτοῦ 147:12 ἀλληλουῖα Ἀγγαίου καὶ Ζαχαρίου ἐπαίνει Ἱερουσαλημ τὸν κύριον αἶνει τὸν θεόν σου Σιών 147:13 ὅτι ἐνίσχυσεν τοὺς μοχλοὺς τῶν πυλῶν σου εὐλόγησεν τοὺς υἱοὺς σου ἐν σοί 147:14 ὁ τιθεὶς τὰ ὄρια σου εἰρήνην καὶ στέαρ πυροῦ ἐμπιπλῶν σε 147:15 ὁ ἀποστέλλων τὸ λόγιον αὐτοῦ τῇ γῆ ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ 147:16 τοῦ διδόντος χιόνα ὡσεὶ ἔριον ὀμίχλην ὡσεὶ σποδὸν πάσσοντος 147:17 βάλλοντος κρύσταλλον αὐτοῦ ὡσεὶ ψωμούς κατὰ πρόσωπον ψύχους αὐτοῦ τίς ὑποστήσεται 147:18 ἀποστελεῖ τὸν λόγον αὐτοῦ καὶ τήξει αὐτὰ πνεύσει τὸ πνεῦμα αὐτοῦ καὶ ῥυήσεται ὕδατα 147:19 ἀπαγγέλλων τὸν λόγον αὐτοῦ τῷ Ἰακωβ δικαιοῦματα καὶ κρίματα αὐτοῦ τῷ Ἰσραὴλ 147:20 οὐκ ἐποίησεν οὕτως παντὶ ἔθνει καὶ τὰ κρίματα αὐτοῦ οὐκ ἐδήλωσεν αὐτοῖς</p>
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Tehillim / Psalms 147

147:1 Praise the Lord! For it is good to sing praises to our God; For it is pleasant and praise is becoming. 147:2 The Lord builds up Jerusalem; He gathers the outcasts of Israel. 147:3 He heals the brokenhearted And binds up their wounds. 147:4 He counts the number of the stars; He gives names to all of them. 147:5 Great is our Lord and abundant in strength; His understanding is infinite. 147:6 The Lord supports the afflicted; He brings down the wicked to the ground. 147:7 Sing to the Lord with thanksgiving; Sing praises to our God on the lyre, 147:8 Who covers the heavens with clouds, Who provides rain for the earth, Who makes grass to grow on the mountains. 147:9 He gives to the beast its food, And to the young ravens which cry. 147:10 He does not delight in the strength of the horse; He does not take pleasure in the legs of a man. 147:11 The Lord favors those who fear Him, Those who wait for His lovingkindness. 147:12 Praise the Lord, O Jerusalem! Praise your God, O Zion! 147:13 For He has strengthened the bars of your gates; He has blessed your sons within you. 147:14 He makes peace in your borders; He satisfies you with the finest of the wheat. 147:15 He sends forth His command to the earth; His word runs very swiftly. 147:16 He gives snow like wool; He scatters the frost like ashes. 147:17 He casts forth His ice as fragments; Who can stand before His cold? 147:18 He sends forth His word and melts them; He causes His wind to blow and the waters to flow. 147:19 He declares His words to Jacob, His statutes and His ordinances to Israel. 147:20 He has not dealt thus with any nation; And as for His ordinances, they have not known them. Praise the Lord!(NASB)

Toviyah / Psalms 147

147:1 Hallelujah! For it is good to make music in the presence of our God, for it is pleasant, praise is comely. 147:2 The Lord is the builder of Jerusalem, he will gather the exiles of Jerusalem. 147:3 Who heals the broken hearted, and applies bandages to their hurts. 147:4 He numbers the sum of the stars, calling them all by name. 147:5 Great is our lord and abundant in power; there is no sum of his intelligence. 147:6 The Lord supports the meek, he humbles the wicked to the ground. 147:7 Sing praise in the presence of the Lord with thanksgiving; make music in the presence of our God with the harp. 147:8 Who covers the heavens with clouds, who prepares rain for the earth, who makes grass grow on the mountains. 147:9 He gives to the beast its food, to the young of the raven that cry out. 147:10 He will not desire the strength of those who ride on horses; he will take no pleasure in the thighs of swift men. 147:11 The Lord takes pleasure in those that fear him, who wait long for his goodness. 147:12 Praise, O Jerusalem, the Lord, praise your God, O Zion. 147:13 For he has strengthened the bars of your gates, he has blessed your sons in your midst. 147:14 Who has set peace at your border, he will satisfy you with the fat of wheat. 147:15 Who sends his word to the earth, with speed his speech will run. 147:16 Who gives snow as white as wool, he will scatter frost like ash. 147:17 Who casts his hail parceled out as crumbs; who is able to stand before his cold? 147:18 He will send the east wind of his wrath and melt them; he will make his wind blow [and] waters flow. 147:19 Who tells the words of Torah to Jacob, his statutes and judgments to Israel. 147:20. He has not acted so with every people; he did not tell them his judgments. Hallelujah! (EMC)

Psalmoi / Psalms 147

Alleluia, a Psalm of Aggaeus and Zacharias. 147:1 Praise ye the Lord: for psalmody is a good thing; let praise be sweetly sung to our God. 147:2 The Lord builds up Jerusalem; and he will gather together the dispersed of Israel. 147:3 He heals the broken in heart, and binds up their wounds. 147:4 He numbers the multitudes of stars; and calls them all by names. 147:5 Great is our Lord, and great is his strength; and his understanding is infinite. 147:6 The Lord lifts up the meek; but brings sinners down to the ground. 147:7 Begin the song with thanksgiving to the Lord; sing praises on the harp to our God: 147:8 who covers the heaven with clouds, who prepares rain for the earth, who causes grass to spring up on the mountains, [and green herb for the service of men;] 147:9 and gives cattle their food, and to the young ravens that call upon him. 147:10 He will not take pleasure in the strength of a horse; neither is he well-pleased with the legs of a man. 147:11 The Lord takes pleasure in them that fear him, and in all that hope in his mercy. 147:12 Praise the Lord, O Jerusalem; praise thy God, O Sion. 147:13 For he has strengthened the bars of thy gates; he has blessed thy children within thee. 147:14 He makes thy borders peaceful, and fills thee with the flour of wheat. 147:15 He sends his oracle to the earth: his word will run swiftly. 147:16 He gives snow like wool: he scatters the mist like ashes. 147:17 Casting forth his ice like morsels: who shall stand before his cold? 147:18 He shall send out his word, and melt them: he shall blow with his wind, and the waters shall flow. 147:19 He sends his word to Jacob, his ordinances and judgments to Israel. 147:20 He has not done so to any other nation; and he has not shewn them his judgments. (LXX)

burnt offerings, and at the same time act badly; for he that killeth an ox, איש מכה איש is as guilty as if he slew a man; it is considered as murder on his part, because the offering is not brought properly; or is guilty as if he struck a man, not killing, but hurting and wounding him;

Ibn Ezra on Isaiah 66:3 Part 2

He that sacrificeth a lamb before me, is guilty, ערף כלב as if he killed a dog;

Ibn Ezra on Isaiah 66:3 Part 3

עֲרַף with the accent on the last syllable is participle Kal of עָרַף to cut off the neck; comp. ועָרַפוּ and they shall strike off the neck (Deut. 21:4); when it has the accent on the last syllable but one (עֲרַף neck) it is a noun;

Ibn Ezra on Isaiah 66:3 Part 4

he that offereth an oblation is guilty דם חזיר as if he offered the swine's blood;

Ibn Ezra on Isaiah 66:3 Part 5

he that burneth incense—comp. אזכרה incense (Lev. 2:2)—is guilty, וְיָא מְבָרַךְ as if he blessed iniquity.

Ibn Ezra on Isaiah 66:3 Part 6

Even they, namely, your forefathers; the word אבותיכם is to be supplied.

These things are concerned with being fake and going through the motions with our relationship with God as opposed to having a heart felt desire to obey and following His Word. The Lord God Almighty offers a perfect love. When we allow the Lord God Almighty and His Messiah into our hearts, He will heal our broken hearts. By embracing His love, His Mercy, and His Son, we are embracing the divine creator who will come through for us and who will never leave our side. Ibn Ezra speaks of the significance of going before the Lord with an offering, the Lord looks to see if a man trembles at His Word or not. He says that to slay an ox is synonymous to one having slew a man and this is considered as murder on the part of the one bringing the sacrifice if he does not consider the significance of his deed and the importance of the sacrifice. Notice how the one who offers a ox is guilty as if slaying a man, the one who offers a lamb is as if he had slew a dog (possible allusion to a gentile), the one who offers an oblation is as one who offered swine's blood, and the one who burns incense is as if he had blessed iniquity. These things become true for the one who goes before the Lord and does not consider the weightiness of obeying God's commands that are given in the sacrifices. Might there be a parallel here to one having faith in the Messiah Yeshua? In *Matthew 7* Yeshua speaks of the judgment day and those who neglected to obey the command and claimed to believe in Yeshua as a part of the family of God by faith alone. Our actions speak volumes and our intention is also very important because it speaks to the heart of our faith in Yeshua and our Father in heaven.

We are told in God's love He does the following:

Masoretic Text

וּמַעֲוֹדֵד עֲנוּיִם יְהוָה מִשְׁפִּיל רְשָׁעִים עַד־יָאֲרֹץ: ז עָנּוּ לַיהוָה בְּתוֹדָה זָמְרוּ לֵאלֹהֵינוּ בְּכַנּוֹר: ח הַמָּדֵבָר בְּסֵה שָׁמַיִם | בְּעֵבִים הַמִּכִּין לְאֲרֶץ מִטֵּר הַמִּצְמִיחַ הָרִים הַצֵּיר: ט נוֹתֵן לְבִהמָה לְחֵמָה לְבִנֵי עָרֵב אֲשֶׁר יִקְרְאוּ: י לֹא בְּגִבּוֹרֵת הַסּוּם יִחַפֵּץ לֹא-בְשׁוֹקֵי הָאִישׁ יִרְצֶה:

Tehillim / Psalms 147:6-10

147:6 The Lord supports the afflicted; He brings down the wicked to the ground. 147:7

Sing to the Lord with thanksgiving; Sing praises to our God on the lyre, 147:8 Who covers the heavens with clouds, Who provides rain for the earth, Who makes grass to grow on the mountains. 147:9 He gives to the beast its food, And to the young ravens which cry. 147:10 He does not delight in the strength of the horse; He does not take pleasure in the legs of a man. (NASB)

Aramaic Targum

ו מסובר ענוותנייא יהוה מכיך ממאיך רשיעיא עדי ארעא: ז שבחו קדם יהוה בתודתא זמרו קדם אלהנא בכנורא: ח דחפי שמיא בענני דמתקן לארעא מטרא דימרבי טוריא עסביא: ט יהיב לב-עירא מזונה לבני עורבא דיקרן: י לא בגבורתא דירכיבין על סוסי יצבי לא בשוקי גוברין גיברין רהטונין יצבי יתרעי:

Toviyah / Psalms 147:6-10

147:6 The Lord supports the meek, he humbles the wicked to the ground. 147:7 Sing praise in the presence of the Lord with thanksgiving; make music in the presence of our God with the harp. 147:8 Who covers the heavens with clouds, who prepares rain for the earth, who makes grass grow on the mountains. 147:9 He gives to the beast its food, to the young of the raven that cry out. 147:10 He will not desire the strength of those who ride on horses; he will take no pleasure in the thighs of swift men. (EMC)

These verses tell us that in His Love, He raises up the afflicted (147:6), and He does justice against the wicked (147:6). We are told to sing to the Lord (147:7) who pours out His blessing upon the earth (147:8) He gives blessing to the beasts, to the righteous, and the unrighteous (147:9). The Psalmist states that the Lord does not delight in men taking matters into their own hands (i.e. God helps those who help themselves) (147:10). This appears to be what *Isaiah 66:3* is saying, שוחט השור מכה-איש זובח השה ערף כלב מעלה, *66:3 As for those who slaughter oxen and slay humans, Who sacrifice sheep and immolate dogs, Who present as oblation the blood of swine, Who offer incense and worship false gods—Just as they have chosen their ways And take pleasure in their abominations. (NASB)* The Lord God does not delight when men take matters into their own hands. The Lord wants us to trust in Him and to order our lives according to His Word.

The Psalmist states, יא רוצה יהוה את-יראיו את-המיתלים לחסדו: יב שפחי ירושלם את-יהוה הללי אלהיך, ציון: יג כחזק בריחי שעריך ברוך בניה בקרבך: יד השם גבולך שלום חלב חטים ישביעך: טו השלח אמרתו ארץ עד-מהרה ירוץ דברך: *147:11 The Lord favors those who fear Him, Those who wait for His lovingkindness. 147:12 Praise the Lord, O Jerusalem! Praise your God, O Zion! 147:13 For He has strengthened the bars of your gates; He has blessed your sons within you. 147:14 He makes peace in your borders; He satisfies you with the finest of the wheat. 147:15 He sends forth His command to the earth; His word runs very swiftly. (NASB)* Job understood this truth of fearing God and knowing Him, finding favor in His eyes. In the midst of Job's pain and loss he said, "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." (Job 28:28) Solomon wrote "The fear of the Lord is the beginning of wisdom," (Mishley / Proverbs 9:10) and David wrote the same in *Tehillim / Psalms 111:10*. In the days of the Apostle Paul, the gentile believers thought they could continue to participate in their own sensual inclinations and rituals of the idolatrous culture they lived in. In the wilderness, the people also thought they could participate in the sexually immoral idolatrous neighbors and even to sacrifice their children to gain personal favors without losing God's protection. Even Eli and his sons thought they could follow in their own ways and yet continue to receive the protection and favor of God. They were wrong. Just as the psalmist states, *147:11 The Lord favors those who fear Him, Those who wait for His lovingkindness. 147:12 Praise the Lord, O Jerusalem! Praise your God, O Zion! (NASB)* The psalmist speaks of waiting upon the mercy/grace (לחסדו) of God.

This is an active part of those who following in God's ways. Isaiah wrote the following saying,

Isaiah 65:12

65:12 "Therefore I will number you for the sword, And you shall all bow down to the slaughter; Because, when I called, you did not answer; When I spoke, you did not hear, but did evil before My eyes, And chose that in which I do not delight."

It is interesting how the Psalm and the words of Isaiah do not fit into today's affirmative, seeker friendly church environment. Today's contemporary Christianity illustrates a reluctance to use the word "fear" when referring to God. We are called by His Spirit to honor and respect the Lord God Almighty and His Messiah Yeshua, and these words remind us that our loving Father in heaven is also a "jealous" God and an uncompromising Judge who has little tolerance for lukewarm "obedience" and self-pleasing "worship." The fear of God is deeply rooted in the covenant of mercy the Lord has shown His people, this is illustrated in a couple places from the Psalms.

KJV: "The secret of the LORD is with them that fear him; and he will shew them his covenant." (Tehillim / Psalms 25:14)

NKJV: "The secret of the Lord is with those who fear Him, and He will show them His covenant." (Tehillim / Psalms 25:14)

NIV: "The Lord confides in those who fear Him; he makes his covenant known to them." (Tehillim / Psalms 25:14)

Living Bible: "Friendship with God is reserved for those who reverence him." (Tehillim / Psalms 25:14)

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KJV: "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." (Tehillim / Psalms 147:11)

NKJV: "The Lord takes pleasure in those who fear him, in those who hope in his mercy." (Tehillim / Psalms 147:11)

NIV: "The Lord delights in those who fear Him; who put their hope in his unfailing love." (Tehillim / Psalms 147:11)

Today's English Version: "He takes pleasure in those that honor Him; in those who trust in His constant love." (Tehillim / Psalms 147:11)

Notice how the fear of the Lord is connected to knowing God's covenant for His people, and having hope in the mercy/grace of God. This word "fear" (יִרְאָה) clashes with today's attempt to market God to the postmodern masses. In addition to this, the words "righteous" and "merciful" both remind us of our sin and inadequacy and to whom we are standing before, a holy and righteous God. These words all bring the discomforting suggestion that God indeed is "holier than we are" which is an unpleasant notion for those who prefer to believe that God is and thinks like me. This is the imagery that is given in the seeker sensitive or consensus-based fellowship churches today. God's standard for holiness among His people is far higher than we are led to believe in our churches. Today's theologies begin to blur the lines between unbelievers and believers, between purity and this world's profanity. The Lord God Almighty wants a purified Body of

believers who take hold of His Word and sanctifying their lives to make it a part of their lives. According to the book of Acts, in the early church, the fear of God spread greatly and also led to the adding to the body of believers (see *Acts 5:1-14*). The surrounding community showed two typical kinds of responses. While “*the people esteemed them highly,*” only those whom God was drawing to Himself were added to the faithful believers. “*None of the rest dared join them*” because the fear of God was on them. This does not sound like today’s marketing strategies, does it? While God’s love is unconditional, His promises are not. Most of God’s promises are linked in the same passage they appear to guidelines and conditions leading to their fulfillment. The Lord God calls us to know and follow His ways, and not to follow and know our ways. We are told to deny ourselves and let the “*flesh*” be put to death. We are told in our weakness the Lord God will empower us to overcome. This is why the psalmist states in Tehillim / Psalms *147:13 For He has strengthened the bars of your gates; He has blessed your sons within you. 147:14 He makes peace in your borders; He satisfies you with the finest of the wheat. 147:15 He sends forth His command to the earth; His word runs very swiftly. (NASB)* The Lord is working to empower us to overcome according to His Word.

The psalm concludes saying, טז הַנִּתֵּן שְׁלֵג כְּצֹמֶר כְּפֹר כְּאֶפֶר יִפֹּזֶר: יז מִשְׁלֵיךְ קָרַחוּ כְּפִתִּים לְפָנַי קָרַתוּ מִי יַעֲמֹד: יח יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם יֵשֵׁב רוּחוֹ וַיִּזְלוּ-מָיִם: יט מִגִּיד דְּבָרוֹ [דְּבָרָיו] לִיעֲקֹב הֶקְיוּ וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: כ לא עֲשֵׂה כֵן | לְכֹל-גּוֹי וּמִשְׁפָּטִים בְּל-יִדְעוּם הַלְלוּיָהּ: *147:16 He gives snow like wool; He scatters the frost like ashes. 147:17 He casts forth His ice as fragments; Who can stand before His cold? 147:18 He sends forth His word and melts them; He causes His wind to blow and the waters to flow. 147:19 He declares His words to Jacob, His statutes and His ordinances to Israel. 147:20 He has not dealt thus with any nation; And as for His ordinances, they have not known them. Praise the Lord!(NASB)* The psalmist speaks of the Lord sending forth frost and ice before whom no man can stand. He parallels this to the Lord declaring His statutes and judgments (הֶקְיוּ וּמִשְׁפָּטָיו) and the people who know who He is by His commands. There is a parallel here to what Paul wrote to Timothy in *1 Timothy 1*.

1 Timothy 1:5-20

1:5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. 1:6 For some men, straying from these things, have turned aside to fruitless discussion, 1:7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. 1:8 But we know that the Law is good, if one uses it lawfully, 1:9 realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 1:10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 1:11 according to the glorious gospel of the blessed God, with which I have been entrusted. 1:12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, 1:13 even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; 1:14 and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus. 1:15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. 1:16 Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life. 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen. 1:18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, 1:19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. 1:20 Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme. (NASB)

Notice here what Paul is saying, he speaks of the Torah as instructing us in love from a pure heart and a good conscience that is coupled to a sincere faith. He speaks of others who stray from this truth teaching the Torah with a hatred as opposed to having love and mercy for one another. He then makes a very important statement saying, *1:8 But we know that the Law is good, if one uses it lawfully, 1:9 realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 1:10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 1:11 according to the glorious gospel of the blessed God, with which I have been entrusted.* (NASB) Paul writes speaking of the Torah and calls this description of the Torah being good and for the rebellious person as being the gospel message that had been entrusted to him. This seems to parallel *Hebrews 4* that speaks of the people in the wilderness who received the gospel message but refused to take hold of it because of their sin. The Torah is a fundamental part of the gospel message, this is why the Psalmist stated what he did saying, **יט מגיד דברו [דבריו] לעקב חקיו ומשפטיו לישראל: כ לא עשה כן | לכל-גוי ומשפטים** *147:19 He declares His words to Jacob, His statutes and His ordinances to Israel. 147:20 He has not dealt thus with any nation; And as for His ordinances, they have not known them. Praise the Lord!*(NASB) We know God and His Messiah by walking in their footsteps. It is only when we walk along side of someone do we truly know and understand a person and what they have gone through. This is how God designed it, and is the reason the living Word of God came to dwell amongst men, for the purpose of drawing nearer to us so that we in turn may draw nearer to God according to His Word! 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