

Tehillim / Psalms 39 | ספר תהילים לט

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Does the Lord Inflict Punishment for the Purpose of Drawing us to Repentance?

This week's study is from *Tehillim / Psalms 39:1-13*, David opens the Psalm saying א לְמַנְצַח לְיָדַי For the director of music. For Jeduthun. A psalm of David. 39:1 I said, 'I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a muzzle While the wicked are in my presence. (NASB) Why do you think David says that he will guard his mouth as with a muzzle while in the presence of the wicked? He continues saying ג נְאֻלַּמְתִּי דוּמְיָה הַחֲשִׁיתִי מְטוֹב וּכְאֲבִי נֶעְכָּר: ד חֵם-לְבִי | בְּקִרְבִּי בְּהִגִּי תְבַעַר-אֵשׁ דְּבַרְתִּי 39:2 I was mute and silent, I refrained even from good, And my sorrow grew worse. 39:3 My heart was hot within me, While I was musing the fire burned; Then I spoke with my tongue: (NASB) While keeping silent, he even refrained from doing what is good. Has this ever happened to you before? David then states ה הוֹדִיעֵנִי יְהוָה | קִצִּי וּמִדַּת יָמֵי מָה-הִיא אֲדַעָה מָה-חֵדֵל אָנִי: ו הִנֵּה טְפָחוֹת | נִתְתָה יָמֵי וְחֻלְדֵי כְּאִין נִגְדָה 39:4 'Lord, make me to know my end And what is the extent of my days; Let me know how transient I am. 39:5 'Behold, You have made my days as handbreadths, And my lifetime as nothing in Your sight; Surely every man at his best is a mere breath. Selah. 39:6 'Surely every man walks about as a phantom; Surely they make an uproar for nothing; He amasses riches and does not know who will gather them. (NASB) David appears to be asking the Lord to help him to realize that his life is short and to make something of his life. We cannot take wealth with us and when we die someone else takes the wealth that has been amassed. His conclusion is ח וְעַתָּה מָה-קִּוִּיתִי אֲדַנִּי תוֹחַלְתִּי לָךְ הִיא: ט מִכָּל-פְּשָׁעֵי הַצִּילְנִי חֲרַפְתָּ נָבָל אֶל-תְּשִׁימֵנִי: י נְאֻלַּמְתִּי לֹא אֶפְתָּה- 39:7 'And now, Lord, for what do I wait? My hope is in You. 39:8 'Deliver me from all my transgressions; Make me not the reproach of the foolish. 39:9 'I have become mute, I do not open my mouth, Because it is You who have done it. (NASB) David concludes his Psalm saying יג שְׁמַעָה-תְּפַלְתִּי | יְהוָה וְשִׁוְעֵתִי | הֲאִזְיִנָה אֶל-דְּמַעְתִּי אֶל-תְּחַרְשׁ כִּי גַר אָנֹכִי עִמָּךְ תוֹשָׁב כְּכָל-אֲבוֹתַי: יד הֲשַׁע מִמֶּנִּי וְאֲבָלִיגָה בְּטָרָם 39:12 'Hear my prayer, O Lord, and give ear to my cry; Do not be silent at my tears; For I am a stranger with You, A sojourner like all my fathers. 39:13 'Turn Your gaze away from me, that I may smile again Before I depart and am no more.' (NASB)

עברית Hebrew

ארמי Aramaic

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<p>ספר תהלים פרק לט</p> <p>א לְמַנְצַח לְיָדַי [לְיָדוֹתוֹן] מִזֶּנֶן- מִזֶּנֶן לְיָדוֹתוֹן: ב אֲמַרְתִּי אֲשַׁמְרָה דְּרַכֵּי מִחֲטוֹא בְּלִשׁוֹנִי אֲשַׁמְרָה לְפִי מִחֲסוֹם בְּעַד רִשְׁעֵי לְגִדִּי: ג נְאֻלַּמְתִּי דוּמְיָה הַחֲשִׁיתִי מְטוֹב וּכְאֲבִי נֶעְכָּר: ד חֵם- לְבִי בְּקִרְבִּי בְּהִגִּי תְבַעַר-אֵשׁ דְּבַרְתִּי תִּי בְּלִשׁוֹנִי:</p>	<p>ספר טוביה פרק לט</p> <p>א לשבחא על מטרת בית מוקדשא על פומיה יידותון תושבחתא לדוד: ב אמרית אנטור אורחי מלמחטי בליש- ני אנטור לפומי זממא בדאית רשיעא לקיבלי: ג אתאלמית שתקית בטלית מן פתגמי אוריתא מטול היכנא כיבי ממרטיט:</p>	<p>ΨΑΛΜΟΙ 39</p> <p>39:1 εἰς τὸ τέλος τῷ Ἰδιθουν ᾠδὴ τῷ Δαυὶδ εἶπα φυλάξω τὰς ὁδοὺς μου τοῦ μὴ ἁμαρτάνειν ἐν γλώσσῃ μου ἔθεμην τῷ στόματί μου φυλακὴν ἐν τῷ συστῆναι τὸν ἁμαρτωλὸν ἐναντίον μου 39:2 ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν καὶ τὸ ἄλγημά μου ἀνεκαίνισθαι 39:3 ἐθερμάνθη ἡ καρδία μου ἐντός μου καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ ἐλάλησα ἐν γλώσσῃ μου</p>

<p>ה הוֹדִיעַנִי יְהוָה קִצְצִי וּמַדַּת יָמֵי מֵה־הִיא אֲדַעָה מִה־חֲדַל אָנֹכִי: ו הַגִּבָּה טַפְּחוֹת נִתְתָּה יָמֵי וְחֻלְדֵי כְּאִין נִגְדָּה אָדָּה־כָּל־הַכֶּבֶל כָּל־אֲדָם נִצָּב סֵלָה: ז אָדָּה־בְּצֻלָּם יִתְהַלֵּךְ־אִישׁ אָדָּה־הַכֶּבֶל יִקְמִיוּן יִצְבֹּר וְלֹא־יִדַּע מִי־אֶסְפָּם: ח וְעֵתָה מֵה־קְנוֹיֵתִי אֲדַנִּי תוֹחֵלֶתִי לָהּ הִיא: ט מִכָּל־פְּשָׁעֵי הַצִּילֵנִי חֲרַפְתָּ נִכְלֵ אֶל־תְּשִׁימֵנִי: י נִאֲלַמְתִּי לֹא אֶפְתַּח־פִּי כִּי אֲתָה עֲשִׂיתָ: יא הִסְרָ מִעָלַי נִגְעָה מִתְגַּרְתָּ יְדָה אָנֹכִי כְּלִיתִי: יב בְּתוֹכָחוֹת עַל־עֹזוֹן יִסְרֹתָ אִישׁ וְתִמָּס כְּעֵשׂ חַמּוּדוֹ אָדָּה הַכֶּבֶל כָּל־אֲדָם סֵלָה: יג שְׁמָעָה־תְּפַלְתִּי יְהוָה וְשֹׁר־ עֲתִי הֲאֲזִינָה אֶל־דְּמָעֵתִי אֶל־תְּחַרְשׁ כִּי גַר אָנֹכִי עֲמָה תוֹשֵׁב כָּכָל־אֲבוֹתַי: יד הֲשַׁע מִמֶּנִּי וְאֲבִלְיָה בְּטָרָם אֲלֹהֵי וְאִינִנִּי:</p>	<p>ד רתח לבי בגושמי ברינני תדלק תבער אשתא מלילית בלישני: ה אודע לי אורח יתי ייי סופי ומישחתא דיומי מנא אינון אידע אימתי אפסוק מן עלמא: ו הא קלילין סדרתא יומי וגושמי כלמא לקבלך ברם כולא ללמא חשיבין ברם כולהון צדיקיא קיימין לחיי עלמא: ז ברם בדיוקנא דיהוה יתהלך מהלך גברא ברם למא משתגשין כניש ולא חכים מטול מנא מן כנשינון: ח וכדון מנא סברית יהוה אוריותי לותך היא: ט מן כור להון מרדי פצי יתי חסודי סכלא לא תשוי עלי: י איתאלמית ולא אפתח פומי מטול די אנת את עבדתא: יא עדי אעדי מעלי מכתשך ממחת גבור רת ידך אנא שיציתי: יב במכסנו תא על חובא יתרדי את רדי בר נשא ומסיית היך עמר דאיתגרדים גוש מיה ברם למא כל בר נשא לעלמא: יג קביל צלותי יהוה ובעותי אצית ציילית אודנך ולדמעתי לא תשתוק ארום היך גיורא אנא גבך תותבא היך כולהון אבהתי: יד אשלי מיני ואזיל עד לא אהך ולא איתי:</p>	<p>39:4 γνώρισόν μοι κύριε τὸ πέρας μου καὶ τὸν ἀριθμὸν τῶν ἡμερῶν μου τίς ἐστὶν ἵνα γινῶ τί ὑστερῶ ἐγώ 39:5 ἰδοὺ παλαιστὰς ἔθου τὰς ἡμέρας μου καὶ ἡ ὑπόστασις μου ὡσεὶ οὐθὲν ἐνώπιόν σου πλην τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν διάψαλμα 39:6 μέντοιγε ἐν εἰκόني διαπορεύεται ἄνθρωπος πλην μάτην ταρασσονται θησαυρίζει καὶ οὐ γινώσκει τίτιν συνάξει αὐτὰ 39:7 καὶ νῦν τίς ἡ ὑπομονή μου οὐχὶ ὁ κύριος καὶ ἡ ὑπόστασίς μου παρὰ σοῦ ἐστὶν 39:8 ἀπὸ πασῶν τῶν ἀνομιῶν μου ῥῦσαί με ὄνειδος ἄφρονι ἔδωκάς με 39:9 ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου ὅτι σὺ εἶ ὁ ποιήσας με 39:10 ἀπόστησον ἀπ' ἐμοῦ τὰς μάστιγιάς σου ἀπὸ τῆς ἰσχύος τῆς χειρός σου ἐγὼ ἐξέλιπον 39:11 ἐν ἐλεγμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας ἄνθρωπον καὶ ἐξέτηξας ὡς ἀράχνην τὴν ψυχὴν αὐτοῦ πλην μάτην ταράσσεται πᾶς ἄνθρωπος διάψαλμα 39:12 εἰσάκουσον τῆς προσευχῆς μου κύριε καὶ τῆς δεήσεώς μου ἐνώτισαι τῶν δακρύων μου μὴ παρασιωπήσης ὅτι πάροικος ἐγὼ εἶμι παρὰ σοὶ καὶ παρεπίδημος καθὼς πάντες οἱ πατέρες μου 39:13 ἄνες μοι ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω</p>
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<p>Tehillim / Psalms 39 For the director of music. For Jeduthun. A psalm of David. 39:1 I said, ‘I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a muzzle While the wicked are in my presence.’ 39:2 I was mute and silent, I refrained even from good, And my sorrow grew worse. 39:3 My heart was hot within me, While I was musing the fire burned; Then I spoke with my tongue: 39:4 ‘Lord, make me to know my end And what is the extent of my days; Let me know how transient I am. 39:5 ‘Behold, You have made my days as handbreadths, And my lifetime as nothing in Your sight; Surely every man at his best is a mere breath. Selah. 39:6 ‘Surely every man walks about as a phantom; Surely they make an uproar for nothing; He amasses riches and does not know who will gather them. 39:7 ‘And now, Lord, for what do I wait? My hope is in You. 39:8 ‘Deliver me from all my transgressions; Make me not the reproach of the foolish. 39:9 ‘I have become mute, I do not open my mouth, Because it is You who have done it. 39:10 ‘Remove Your plague from me; Because of the opposition of Your hand I am perishing. 39:11 ‘With reproofs You chasten a man for iniquity; You consume as a moth what is precious to him; Surely every man is a mere breath. Selah. 39:12 ‘Hear my prayer, O Lord, and give ear to my cry; Do not be silent at my tears; For I am a stranger with You, A sojourner like all my fathers. 39:13 ‘Turn Your gaze away from me, that I may smile again Before I depart and am no more.’ (NASB)</p>	<p>Toviyah / Psalms Chapter 39 39:1 For praise; concerning the guard of the sanctuary, according to Jeduthun. A Psalm of David. 39:2 I said, I will keep my way from sinning by my tongue, I will keep a bridle for my mouth, while there is a wicked man before me. 39:3 I was dumb, I was quiet, I kept away from the words of Torah; because of this my pain contorts [me]. 39:4 My heart grew heated in my body; when I murmur, fire will burn; I spoke with my tongue. 39:5 Make known to me the way of my end; and the measure of my days, what they are; I would know when I will cease from the world. 39:6 Behold, you have ordained my days to be swift, and my body is as nothing before you. Truly all are considered to be nothing, but all the righteous endure for eternal life. 39:7 Truly in the image of the Lord man goes about; truly for nothing they are perplexed; he gathers and does not know why anyone gathers them. 39:8 And now, why have I hoped, O Lord? My waiting is for you. 39:9 From all my rebellions deliver me; do not put on me the shame of the fool. 39:10 I have become mute, and I will not open my mouth, for you have done it. 39:11 Remove your plague from me; I am destroyed by the blow of your mighty hand. 39:12 You punish a son of man with rebuke for sin; and you have dissolved his body like wool that has been nibbled away; truly every son of man is as nothing forever. 39:13 Receive my prayer, O Lord, and hear my supplication, and to my tears do not be silent; for I am like a foreigner with you, an alien like all my fathers. 39:14. Leave me alone, and I will depart, ere I go and exist no more. (EMC)</p>	<p>Psalmoi / Psalms 39 For the end, a Song of David, to Idithun. 39:1 I said, I will take heed to my ways, that I sin not with my tongue: I set a guard on my mouth, while the sinner stood in my presence. 39:2 I was dumb, and humbled myself, and kept silence from good words; and my grief was renewed. 39:3 My heart grew hot within me, and a fire would kindle in my meditation: I spoke with my tongue, 39:4 O Lord, make me to know mine end, and the number of my days, what it is; that I may know what I lack. 39:5 Behold, thou hast made my days old; and my existence is as nothing before thee: nay, every man living is altogether vanity. Pause. 39:6 Surely man walks in a shadow; nay, he is disquieted in vain: he lays up treasures, and knows not for whom he shall gather them. 39:7 And now what is my expectation? is it not the Lord? and my ground of hope is with thee. Pause. 39:8 Deliver me from all my transgressions: thou hast made me a reproach to the foolish. 39:9 I was dumb, and opened not my mouth; for thou art he that made me. 39:10 Remove thy scourges from me: I have fainted by reason of the strength of thine hand. 39:11 Thou chastenest man with rebukes for iniquity, and thou makest his life to consume away like a spider’s web; nay, every man is disquieted in vain. Pause. 39:12 O Lord, hearken to my prayer and my supplication: attend to my tears: be not silent, for I am a sojourner in the land, and a stranger, as all my fathers were. 39:13 Spare me, that I may be refreshed, before I depart, and be no more. (LXX)</p>
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This week’s study from *Tehillim / Psalms 39:1-13*, is titled saying מְזוֹר [לידותון] לְדָוִד אָ : לְמַנְצֵחַ לַיְדוּתוֹן [לידותון] לְדָוִד אָ : לְמַנְצֵחַ לַיְדוּתוֹן תּוֹשְׁבַחְתָּא לְדוּד : 39:1 For praise; concerning the guard of the sanctuary, according to Jeduthun. A Psalm of David. (EMC) and the Septuagint states 39:1 εἰς τὸ τέλος τῷ Ἰδοῦθου ᾠδὴ τῷ Δαυὶδ For the end, a Song of David, to Idithun. (LXX) It is interesting that the Aramaic Targum states “concerning the guard of the sanctuary.” Why do you think the rabbis add the words that this Psalm is for the guard of the sanctuary? The reason may be related to the word לַיְדוּתוֹן (*Jeduthun*), according to Ginsburg’s Masoretic Text, in the marginal Mesorah (*the critical apparatus*) we find a Qere and Ketiv. (Note that the Qere-Ketiv is a method of preserving the written text by scribal tradition with regard to what is read. In such situations, the Qere is the technical orthographic device used to indicate the pronunciation of the words in the Masoretic text of the Hebrew Scriptures, while the Ketiv indicates their written form,

as inherited from tradition.) Ginsburg says that it is written לִידוּתוֹן “Liditun” and it is to be read לִידוּתוֹן “Lidutun.” Again, what do you think is the significance of this Qere and Ketiv? The significance is found while performing a word search on the word לִידוּתוֹן “Lidutun.” A search of the Hebrew bible shows that this word also occurs in *1 Chronicles 25:1-6*. (Note, standard lexicons will also show the various occurrences of the word, as well as the Strong’s Concordance.)

1 Chronicles 25:1-6

25:1 Moreover, David and the commanders of the army set apart for the service some of the sons of Asaph and of Heman and of **Jeduthun**, who were to prophesy with lyres, harps and cymbals; and the number of those who performed their service was: 25:2 Of the sons of Asaph: Zaccur, Joseph, Nathaniah and Asharelah; the sons of Asaph were under the direction of Asaph, who prophesied under the direction of the king. 25:3 Of **Jeduthun**, the sons of **Jeduthun**: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah and Mattithiah, six, under the direction of their father **Jeduthun** with the harp, who prophesied in giving thanks and praising the Lord. 25:4 Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. 25:5 All these were the sons of Heman the king’s seer to exalt him according to the words of God, for God gave fourteen sons and three daughters to Heman. 25:6 All these were under the direction of their father to sing in the house of the Lord, with cymbals, harps and lyres, for the service of the house of God. Asaph, **Jeduthun** and Heman were under the direction of the king. (NASB)

א וַיִּבְדֵּל דָּוִד וְשָׂרֵי הַצָּבָא לְעִבְדָּה לְבָנֵי אָסָף וְהֵימָן וַיִּדְוּתוּן הַנְּבָיִאִים [הַנְּבָאִים] בְּכַנּוֹת בְּנָבְלִים
 וּבַמְצֻלְתַּיִם וַיְהִי מִסְפָּרָם אֲנָשֵׁי מְלֹאכָה לְעִבְדָתָם: ב לְבָנֵי אָסָף זָכּוֹר וַיֹּסֵף וַנְּתַנְיָה וְאַשְׁרָאֵלָה בְּנֵי
 אָסָף עַל יַד-אָסָף הַנְּבָא עַל-יְדֵי הַמֶּלֶךְ: ג לִידְוּתוֹן בְּנֵי יְדוּתוֹן גְּדַלְיָהוּ וְצָרִי וַיִּשְׁעִיָּהוּ וְחִשְׁבִּיָּהוּ וּמַ-
 תְּנִיָּהוּ שֵׁשָׁה עַל יְדֵי אָבִיהֶם יְדוּתוֹן בְּכַנּוֹת הַנְּבָא עַל-הַדּוֹת וְהַלֵּל לַיהוָה: ד לְהֵימָן בְּנֵי הֵימָן בְּקִנְיָהוּ
 מִתְּנִיָּהוּ עֲזִיָּאֵל שְׁבוּאֵל וִירִימוֹת חֲנַנְיָה חֲנַנִּי אֶלְיָאֲתָה גְדַלְתִּי וְרַמְמַתִּי עֶזֶר יִשְׁבָּקֻשָׁה מְלוּתִי הוֹתִיר
 מִחֲזִיאוֹת: ה כָּל-אֵלֶּה בְּנִים לְהֵימָן חֲזָה הַמֶּלֶךְ בְּדַבְרֵי הָאֱלֹהִים לְהָרִים קָרוֹן וַיִּתֵּן הָאֱלֹהִים לְהֵימָן בְּנִים
 אַרְבָּעָה עֶשְׂרֵם וּבָנוֹת שְׁלוֹשׁ: ו כָּל-אֵלֶּה עַל-יְדֵי אָבִיהֶם בְּשִׁיר בַּיִת יְהוָה בְּמְצֻלְתַּיִם נְבָלִים וְכַנּוֹת
 לְעִבְדַת בַּיִת הָאֱלֹהִים עַל יְדֵי הַמֶּלֶךְ אָסָף וַיִּדְוּתוֹן וְהֵימָן:

Brown-Driver-Briggs Lexicon

יְדוּתוֹן; 2Chronicles 5:12; 35:15; יְדוּתוֹן; יְדוּתוֹן, יְדוּתוֹן, יְדוּתוֹן
 Psalm 39:1; Psalm 77:1; Nehemiah 11:37; 1 Chronicles 16:38; chief of one of the three
 choirs of the temple (only Chronicles & Psalm-titles) 1 Chronicles 9:16; 1 Chronicles
 16:38,41,42; 1 Chronicles 25:3 (twice in verse); 1 Chronicles 25:6; 2Chronicles 5:12; the
 king’s seer 2 Chronicles 35:15; his descendants formed one of the perpetual temple choirs
 1 Chronicles 16:42; 1 Chronicles 25:1,3; 2Chronicles 29:14; Nehemiah 11:17. In Psalm-titles
 על יְדוּתוֹן Psalm 62:1; Psalm 77:1 (Qr); Psalm 39:1 (error for
 על), all = after the manner of (the choir of) Yeduthun (musical term according to RSOTJC
 422, 2nd ed. 143). — see also LagOr^{ii. 16ff.} and proper name אָסָף, הֵימָן (sub אֵיתָן), אָסָף (sub
 אֵיתָן). (<http://biblehub.com>, Access date: April 2, 2014)

According to Brown, Driver, and Briggs Lexicon and *1 Chronicles 25:1-6*, we learn that Jeduthun is a Levite of the family of Merari, and one of the three masters of music appointed by David. (see *1 Chronicles 16:41, 42, and 25:1-6*) His office was to preside over the music of the temple service. Jeduthun’s name

stands at the head of the 39th, 62nd and 77th Psalms, indicating probably that they were to be sung by his choir. Jeduthun was also a Levite whose son or descendant Obed-Edom was a gatekeeper at the time David brought the Ark of the Covenant to Jerusalem according to *1 Chronicles 16:1*. Heman and Jeduthun were also responsible for the sounding of the trumpets and cymbals and for the playing of the other instruments for sacred song. (*1 Chronicles 16:42*) What we do know from the scriptures is that David was well known as a musician as a young man, being summoned before King Saul to play and to bring him peace when the evil spirit would torment him setting him into numerous mood swings (*1 Samuel 16:14-23*). From all of his works found within the Psalm, it is reasonable to conclude that David was intimately familiar with and well trained in the inner workings of music from a compositional, lyrical, instrumental and performance standpoint. Another question is, how did a young shepherd boy become one of the most famous musicians and composers of Israel's history? The answer may lie in his association with one of the prominent Levites named Jeduthun. Jeduthun was one of the three primary singers and musical directors appointed by David to serve along with his Levite brethren at the Tabernacle, the tent in Zion and the later Temple in Jerusalem. There were three key individuals we find in the Scriptures: Jeduthun appears to be David's teacher. There also appears to be a relationship between the Levite singers and musicians indicated by the Levite Heman, the lead singer, was the grandson of Samuel the prophet according to *1 Chronicles 6:18 (6:33 KJV)*. David appears to be intimately familiar with the various characters within the Levitical musical system by the time he became king over Israel.

ב אַמְרָתִי אֲשַׁמְרָה דְרָכֵי מַחְטָא בְלִשׁוֹנִי אֲשַׁמְרָה לְפִי מַחְסוֹם בְּעַד רִשְׁעִי
 :1 I said, 'I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a
 muzzle While the wicked are in my presence. (NASB) David says אַמְרָתִי אֲשַׁמְרָה דְרָכֵי "I said, I will guard/
 keep my ways." According to Parashat Acharei Mot (*Vayikra / Leviticus 16:1-18:30*) we read the Lord God
 Almighty telling Moshe to instruct the sons of Israel to "keep/guard their ways."

Vayikra / Leviticus 18:1-5

18:1 Then the Lord spoke to Moses, saying, 18:2 'Speak to the sons of Israel and say to them,
 'I am the Lord your God. 18:3 'You shall not do what is done in the land of Egypt where you
 lived, nor are you to do what is done in the land of Canaan where I am bringing you; you
 shall not walk in their statutes. 18:4 'You are to perform My judgments and keep My statutes,
 to live in accord with them; I am the Lord your God. 18:5 'So you shall keep My statutes and
 My judgments, by which a man may live if he does them; I am the Lord. (NASB)

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ג כִּמֹּ־
 עֲשֵׂה אֶרֶץ-מִצְרַיִם אֲשֶׁר יִשְׁבַתְּם-בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ-כְּנָעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לֹא
 תַעֲשׂוּ וּבְחַקְתֵּיהֶם לֹא תִלְכוּ: ד אֶת-מִשְׁפָּטַי תַעֲשׂוּ וְאֶת-חֻקְתֵי תִשְׁמְרוּ לְלַכֵּת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:
 ה וּשְׁמֵרְתֶם אֶת-חֻקְתֵי וְאֶת-מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחֵי בָהֶם אֲנִי יְהוָה:

Note how the Lord tells Moshe אֶת-מִשְׁפָּטַי תַעֲשׂוּ וְאֶת-חֻקְתֵי תִשְׁמְרוּ לְלַכֵּת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם 18:4 'You are
 to perform My judgments (אֶת-מִשְׁפָּטַי) and keep My statutes (וְאֶת-חֻקְתֵי), to live in accord with them; I am
 the Lord your God. (NASB) using the direct object identifier אֶת (et) to identify that which is to be kept or
 guarded, His judgments (מִשְׁפָּטַי) and his statutes (חֻקְתֵי). The Lord says תִשְׁמְרוּ לְלַכֵּת בָּהֶם "you are to keep/
 guard your ways in them" by his commands, and in doing so you do not do what is done in the land of Canaan, or in Egypt. It is interesting to note David's keeping or guarding his way in the presence of the wicked, he uses the words אֲשַׁמְרָה דְרָכֵי "I will guard/keep my way" using the word דרך meaning "way, route, path" which is the word that often describes "the way" of God (i.e. *Derech Hashem*) or a Drash which may refer to Midrash, a Hebrew word referring to a method of exegesis of a Biblical text. David is interpreting God's Torah, applying it to his life, and in doing so guarding his way in the presence of the wicked and this is accomplished by guarding his tongue. He says that he will "guard/keep" (אֲשַׁמְרָה) his lips with a "gag,

bridle, or muzzle” (מְחִסּוֹם). Note that a bridle is a device used for leading horses that constrains and restrains the animal (a horse) to move according to your will. He constrained or restrained his mouth so as not to say anything? Does this suggest that he keeping his mouth shut and did not do anything when the wicked did evil in his sight? Is David describing that he kept his mouth shut because he was ashamed of standing up for what was right? Have you ever been ashamed of doing what was right?

David continues saying - חֶם-לְבָבִי | בְּקִרְבִי בְּהִגִּיבִי תְבַעֵר - ג
 39:2 I was mute and silent, I refrained even from good, And my sorrow grew worse.
 39:3 My heart was hot within me, While I was musing the fire burned; Then I spoke with my tongue: (NASB)
 When he kept silent, he even kept from doing what was good (מְטוֹב, correct or right). Has this ever happened to you before? He says נְעַפְרָה וְכִאֲבִי מְטוֹב וְכִאֲבִי נְעַפְרָה “I was mute and silent, I refrained even from good, And my sorrow grew worse.” He was “dumb or bound” (נְעַפְרָה), “silent” (דוּמְיָה), he was “silent from doing good” (הֶחְשִׁיתִי מְטוֹב), and his “pain (mental and physical) sorrow was stirred up with troubles” (וְכִאֲבִי נְעַפְרָה). He goes on to say that “his heart was hot” (חֶם-לְבָבִי) “his thoughts within were on fire” (דְּבַרְתִּי בְּלִשׁוֹנִי) (דְּבַרְתִּי בְּהִגִּיבִי תְבַעֵר-אֵשׁ) וְאִמְרָתִי לֹא-אֶזְכְּרֶנּוּ וְלֹא-אֶדְבֹר עוֹד בְּשִׁמוֹ וְהָיָה בְּלִבִּי כְּאֵשׁ בֹּעֶרֶת עֵצָר ט
 20:9 But if I say, ‘I will not remember Him Or speak anymore in His name,’
 Then in my heart it becomes like a burning fire Shut up in my bones; And I am weary of holding it in, And I cannot endure it. (NASB) David describes his not saying anything as his pain/sorrows are stirred up with trouble because of his silence and not responding to doing what is right in the presence of the wicked. Both Jeremiah and David describe the work of God in our heart that burns if we do not obey the Lord in doing what is right. The Apostle’s Paul and Peter said the following regarding doing what is right and good in Galatians 6 and 1 Peter 2.

Galatians 6:6-10

6:6 The one who is taught the word is to share all good things with the one who teaches him
 6:7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.
 6:8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. 6:9 Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. 6:10 So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith. (NASB) ו המלמד בדבר יחלק מכל טובו למלמדהו: ז אל תתעו לא יתן אלהים להתל) בו כי מה שזרע האדם אתו יקצר: ח הזרע בבשרו יקצר כליון משברו והזרע ברוח יקצר מן הרוח חיי עולם: ט ואנחנו בעשות הטוב אל נחת כי נקצר בעתו אם לא נרפה: י לכן כאשר העת בידנו נעשה נא את הטוב עם כל אדם וביותר עם בני אמונתנו:

1 Peter 2:19-25

2:19 For this finds favor; if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. 2:20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. 2:21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 2:22 who committed no sin, nor was any deceit found in His mouth; 2:23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. 2:25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls. (NASB)

It is interesting that the Apostle Paul states “*hazorea bivsarō yiatsor kilyon mivsarō, v’hazorea ba’ruach yiktsor min ha’ruach chai olam.*” (ח הזרע בבשרו יקצר כליון משברו והזרע ברוח יקצר מן הרוח חיי עולם): *6:8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. (NASB)* He equates doing what is good, to sowing in the spirit and reaping eternal life whereas the counterpart of that is if one sows to the flesh, one reaps corruption. Basically, one who gives into the flesh will reap dishonesty and immorality. Note that this is not simply a philosophical or theological thought exercise. If one gives into the fleshly desires, one is cultivating immoral decisions, which corrupts the spirit. The moral impurity corrupts the spirit and then leads to other immoral activities such as bribery, embezzlement (contentiousness), not doing what is right, and keeping silent when one should be speaking up in the right time, etc. Paul says that if you live by the Spirit, you will do what is right, and reap eternal life. Does eternal life depend upon our doing what is right? If we are abiding in the Messiah, will we choose what is right verses what is wrong? Calvinism says we do not have the option of choosing what is wrong. Is that correct based on what we have been studying? Paul said not to lose heart in doing good because in time we will reap the reward. The Apostle Peter is giving a discussion on suffering, the person who suffers unjustly (i.e. David) that one bears up under sorrows and seeks the Lord God. He is making a contrast between one who bears punishment for their sin, and the bearing of punishment because of injustice with patience (*reference to persecution*). If we endure injustice with patience, we find favor in God’s eyes. David endured injustice with patience. Peter says that Yeshua suffered for us setting the example, that when he was reviled (*verbally abused*) Yeshua did not respond with abuse. Yeshua continued to trust in the righteous judge, and he bore our sins upon the cross so that we might die to sin and live to righteousness. According to Peter, keeping silent functions in a different manner than how David is describing in His Psalm. In Yeshua’s situation, the keeping silent is for the purpose of not bringing unrighteousness on account of bad language. David on the other hand kept silent because he had a fear of the unrighteous men whose presence he was afraid of. The example that Yeshua gives is that we should not be afraid no matter the circumstance, we are to trust Him who judges righteously.

David continues saying *ה 39:4 הוֹדִיעֵנִי יְהוָה | קִצְרֵי וּמַדַּת יָמַי מַה-הִיא אֲדַעַה מַה-הָדָל אֲנִי: Lord, make me to know my end And what is the extent of my days; Let me know how transient I am. (NASB)* He says literally *מַה-הִיא אֲדַעַה מַה-הָדָל אֲנִי* “*what is it (let me know) what I am lacking.*” David appears to be asking the Lord to help him to realize what it is about his life that has caused him to remain silent before sinners? What is lacking or short in his life to cause this. What is lacking in David’s life (for example in the case of the sin with BatSheva?) Are there any things in your life that are lacking? He continues saying *ו הִנֵּה טִפְחוֹת | נִתְמָה יָמַי וְחַלְדֵי כְאִיוֹן נִגְדָה אֶד-כָּל-הַבָּל כָּל-אָדָם נֹצֵב סְלָה: ז אֶד-בְּצִלָּם | יִתְהַלֵּךְ-אִישׁ אֶד-הַבָּל יִהְיֶינָהּ יְהִי אֶד-יְהוָה: 39:5 Behold, You have made my days as handbreadths, And my lifetime as nothing in Your sight; Surely every man at his best is a mere breath. Selah. 39:6 Surely every man walks about as a phantom; Surely they make an uproar for nothing; He amasses riches and does not know who will gather them. (NASB)* The Scriptures literally states: “*Even as a shadow*” (אֶד-בְּצִלָּם) “*a man walks*” (יִתְהַלֵּךְ-אִישׁ), “*even in vanity*” (אֶד-הַבָּל) “*it will crash in ruin*” (יִהְיֶינָהּ), “*he will collect/gather*” (יִצְבֹּר) “*and he does not know who will gather them*” (וְלֹא-יָדַע מִי-אֶסְפָּם). We cannot take wealth with us and when we die someone else takes the wealth that has been amassed. There is however something we can take with us when we die, do you know what that might be? (How about our thought life?) According to *Tehillim / Psalms 49* we are to take the following attitude toward wealth: “*Those who trust in their wealth and boast in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him*” (*Tehillim / Psalms 49:6-7*). We also cannot purchase our way into salvation, “*for the redemption of their souls is costly*” (*Tehillim / Psalms 49:8*). Yeshua warned us that money keeps some people out of heaven, saying “*It is hard for a rich man to enter the kingdom of heaven*” (*Matthew 19:23*). Personal wealth also cannot rescue us from death, “*Their inner thought [the thoughts of these wealthy people] is that their houses will continue forever, and their dwelling places to all generations; they call their lands after their own names*” (*Tehillim / Psalms 49:11*). While writing *Tehillim / Psalms 49*, he seems to have this Psalm in mind when he

said “For he sees that wise men die; likewise the fool and the senseless person perish, and leave their wealth to others” (Tehillim / Psalms 49:10). The following are a few additional references from the Scriptures that speak of wealth.

Additional References

Proverbs 11:28

Whoever trusts in his riches will fall, but the righteous will flourish like a green leaf. (ESV)

Matthew 6:19-21

“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (ESV)

Matthew 6:24

“No one can serve two masters, for either he will hate the one and love the other; or he will be devoted to the one and despise the other. You cannot serve God and money. (ESV)

Matthew 6:33

But seek first the kingdom of God and his righteousness, and all these things will be added to you. (ESV)

Luke 12:33

Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. (ESV)

1 Timothy 6:7-10

For we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs. (ESV)

Hebrews 13:5

Keep your life free from love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.” (ESV)

These Scriptures teach us that trusting in money (wealth) will fail but righteousness will prosper. Laying up riches on this earth, thieves will come in and steal, which is consistent with David’s words “he will collect/gather” (יִצְבֵּר) “and he does not know who will gather them” (וְלֹא-יָדַע מִי-אֶסְבְּרָם). Use money to help others will amass treasure (rewards) in heaven. The Apostle Paul told Timothy “those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith...” The Torah also teaches us in Parashat Shoftim (Devarim / Deuteronomy 16:18-21:9) that the king is not to amass wealth or horses (Devarim / Deuteronomy 17:15-16, שׁוֹם טו תְּשִׁים עָלֶיךָ מָלְךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקְרֹב אֲחֵיךָ תְּשִׁים עָלֶיךָ מָלְךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא-

אָחִידָה הוּא: טז רַק לֹא-יִרְבֶּה-לוֹ סוּסִים וְלֹא-יִשְׁיב אֶת-הָעָם מִצְרַיִם לְמַעַן הַרְבוֹת סוּס וַיְהִיָּה אָמַר לָכֶם לֹא תִסְפוּן
:17:15 *you shall surely set a king over you whom the Lord your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman.* 17:16 *‘Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the Lord has said to you, ‘You shall never again return that way.’* (NASB) What is interesting about the mitzvah in the Torah regarding the king, the one who multiplies horses is drawn in parallel to returning to Egypt. This Scripture suggests that amassing wealth will cause one to turn back toward Egypt, something that will result in following the ways of the Egyptians. Wealth can lead to ungodliness, unrighteousness, and sin. Something that is explicitly commanded against in Parashat Acharei Mot (*Vayikra / Leviticus 16:1-18:30*) in *Vayikra / Leviticus 18:3*,
:18:3 אָשֶׁר יִשְׁבְּתֶם-בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ-כְּנָעַן אֲשֶׁר אָנֹכִי מְבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבְחַקְתִּיהֶם לֹא תֵלְכוּ:
‘You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes. (NASB)

ח וְעַתָּה מֵה-קְוִיתִי אֲדֹנָי תוֹחֲלֹתִי לָךְ הִיא: ט *And now, Lord, for what do I wait? My hope is in You.* 39:7 *‘Deliver me from all my transgressions; Make me not the reproach of the foolish.* 39:8 *‘I have become mute, I do not open my mouth, Because it is You who have done it.* (NASB) It is interesting that he says that his trust and hope is in the Lord, seeking the Lord to deliver him from his transgressions. What does it mean to deliver from transgressions? He asks the Lord to deliver him from all his transgressions, recognizing, as in *Tehillim / Psalm 38:3-5*, his sins as the source of all his troubles and sorrows. David obviously thought that if his transgressions were forgiven, he was assured that his trouble would be removed. He says that he needs delivering (הַצִּילֵנִי) from all his crime (מְכַל-פְּשָׁעִי), the reason being that he does not want to be disgraced (הַרְפֹּת) by the foolish (criminals or villains, נְבָל). He is asking the Lord to not treat him as a sinner (or transgressor of His Torah) so the unrighteous have something to justify their own unrighteous deeds. In addition to this, it is interesting that he says *כִּי אַתָּה פִּי כִי אַתָּה פִּי כִי אַתָּה פִּי* 39:9 *‘I have become mute, I do not open my mouth, Because it is You who have done it.* (NASB) Earlier he said: *39:2 I was mute and silent, I refrained even from good, And my sorrow grew worse.* 39:3 *My heart was hot within me, While I was musing the fire burned; Then I spoke with my tongue:* (NASB) When he kept silent, he even kept from doing what was good (מְטוֹב, correct or right). Would the Lord cause David to not do what is good?

He continues saying: *39:10 ‘Remove Your plague from me; Because of the opposition of Your hand I am perishing.* (NASB) It is interesting now that David is saying that the Lord has brought a plague (נִגְעָה) upon him. Would the Lord bring a plague upon His own people or upon David as he is asking the Lord to remove from him? Would the Lord bring a plague upon someone who trust and believes in Yeshua the Messiah for their salvation? If one is living in (continuing in) sin, that very well may be possible for the purpose of humbling and repentance. Let’s do a midrash on these verses from Parshiot Va’era (*Shemot / Exodus 6:2-9:35*) and Bo (*Shemot / Exodus 10:1-13:16*). Studying these portions of Scripture from the Torah reading, we find that the Lord is in the process of delivering Israel from bondage in Egypt and in the process bringing the plagues upon Egypt. The purpose is laid out in the book of Deuteronomy, in which Moses reviews the events of the past, and mentions the “*diseases of Egypt*” (*Devarim / Deuteronomy 7:15 and 28:60*). The Exodus plagues are divine judgments, and the theme of the divine punishment should lead to repentance. This theme comes from the prophets (see *Amos 4:6-12 and Ezekiel 20*). But something interesting from Parshiot Va’era and Bo is that in the opening verses of Parashat Va’era, we read the reiteration of the covenant promise *6:4 ‘I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned.* (NASB) and the promise that we will be His people and He will be

ז וְלִקְחֵתִי אִתְּכֶם לִי לְעַם וְהִיִּיתִי לְכֶם לְאֱלֹהִים וַיִּדְעֻתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִמִּצְרַיִם (מִצְרַיִם): The Lord tells Moshe and Aaron to go to the sons of Israel and to Pharaoh and bring the sons of Israel out of the land of Egypt. The Lord declares that He will harden Pharaoh's heart so that His signs and wonders will be multiplied in Egypt declaring His glory and power (*Shemot / Exodus 7:1-4*). The Lord says to Moshe וַיֹּאמֶר אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַי וְשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם: ד וְגַם הִקְמַתִּי לָהֶם: *Shemot / Exodus 6:3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them. 6:4 'I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. (NASB)* The interesting point here is the Hebrew word used by God to describe that he had made Himself known to Abraham, Isaac, and Jacob is written in the Niphal verbal pattern נִודַעְתִּי (nodati) meaning "be made known or be / become known." According to the marginal Masorah on verse 6:3 there is a variant spelling in the Targum Onkelos, the Targum Jonathan, the Targum Zakanim, and the Targum Sori. Having a look at the Targum Onkelos, the variant spelling is written in the Hiphil verbal pattern as הוֹדַעְתִּי (hodait) meaning "make known or declare, to perceive, understand, to be acquainted with." The same form of the word is used in *Jeremiah 11:18*, says ה וַיְהוָה הוֹדִיעֵנִי וְאִדְעָה אֲזִי הִרְאִיתֵנִי מַעַלְלֵיהֶם: "Moreover, the Lord made it known to me and I knew it; Then You showed me their deeds." (NASB) The Hiphil form in Jeremiah indicates that God (Hiphil, causatively) made it known to him (Jeremiah) the deeds of the people. In *Shemot / Exodus 6:3-4*, God is explaining that He revealed Himself to Abraham, Isaac, and Jacob as the "All Sufficient God" in the terms of the covenant. He made Himself known in the plagues that He brought upon Egypt when Pharaoh said "I know now that I have sinned before God." (*Shemot / Exodus 10:16*) So if we take this understanding from a midrashic sense on David's words saying יֵא הָסֵר מֵעַלִי נִגְעָה מִתַּגְרַת יְדֶךָ 39:10 'Remove Your plague from me; Because of the opposition of Your hand I am perishing. (NASB) He understands that it is the Lord who has "made known" his sins within the covenant context. All of the problems that come upon him because of his sins are the result of the Lord admonishing him for his sins and thus he can trust the Lord God will keep him (*Tehillim / Psalms 39:7*) and he is able to call upon the Lord for help, and trust and believe that He will not forsake His people.

יב 39:11 בְּתוֹכָחוֹת עַל-עוֹן | יִסְרֹף אִישׁ וְתִמָּס כְּפֶעַשׂ חֲמוּדוֹ אֶךְ הַבֵּל כָּל-אָדָם סְלָה: *David goes on to say 39:11 'With reproofs You chasten a man for iniquity; You consume as a moth what is precious to him; Surely every man is a mere breath. Selah. (NASB)* The Aramaic Targum states יב במכסנותא על חובא יתרדי את רדי בר 39:12 *You punish a son of man with rebuke for sin; and you have dissolved his body like wool that has been nibbled away; truly every son of man is as nothing forever. (EMC)* The Septuagint sates 39:11 ἐν ἐλεγμοῖς ὑπὲρ ἀνομίας ἐπαίδευσας ἄνθρωπον καὶ ἐξέτηξας ὡς ἀράχην τὴν ψυχὴν αὐτοῦ πλὴν μάρτην ταρασσεται πῶς ἄνθρωπος διάψαλμα 39:11 *Thou chastenest man with rebukes for iniquity, and thou makest his life to consume away like a spider's web; nay, every man is disquieted in vain. Pause. (LXX)* The Lord takes what is precious to a man, his body, and the Scriptures say that He consumes like a moth, or dissolves the body like wool, or causes his life to consume away like a spiders web. The moth analogy suggests that the Lord is working something in private to nibble away at the precious thing (most likely the sin or life itself). The rabbis of the Aramaic Targum say that the Lord dissolves the body like wool. It is interesting to note that wool is a protein fiber because it comes from sheep, and based on the chemical properties of wool, it may be effected by acids (to cause decomposition), by alkalis (i.e. wool will dissolve in caustic soda solutions), and wool may also be affected by micro organisms such as mildew if it remains wet too long. So from the micro organism perspective, if the wool remains wet, which may be paralleled to sin, if sin remains too long, it will begin to be consumed and destroyed and dissolve away life and effect ones relationship with the Lord. The rabbis of the Septuagint state that the life of the sinner is similar to the consuming away of a spider's web. The spider's web is very fragile and even a slight touch can upset its pattern and destroy the web. The point is that sin causes life to be fragile, and the Lord is makes Himself known to His people by reproofs and chastening because of iniquity.

יג שְׁמֵעָה-תִּפְלְתִי | יְהוָה וְשׁוֹעֵתִי | הֶאֱזִינָה אֶל-דְּמֵעֹתַי אֶל-תַּחֲרֹשׁ כִּי David concludes his Psalm saying

39:12 *'Hear my prayer, O Lord, and give ear to my cry; Do not be silent at my tears; For I am a stranger with You, A sojourner like all my fathers. 39:13 'Turn Your gaze away from me, that I may smile again Before I depart and am no more.'* (NASB)

The Aramaic Targum states יג קביל צלותי יהוה ובעותי אצית צילית אודנך ולדמעתי לא תשתוק ארום היך 39:13 *Receive my prayer, O Lord, and hear my supplication, and to my tears do not be silent; for I am like a foreigner with you, an alien like all my fathers. 39:14. Leave me alone, and I will depart, ere I go and exist no more.* (EMC) The Septuagint states 39:12 εἰσάκουσον τῆς προσευχῆς μου κύριε καὶ τῆς δεήσεώς μου ἐνώτισαι τῶν δακρύων μου μὴ παρασιωπήσῃς ὅτι πάροικος ἐγώ εἰμι παρὰ σοὶ καὶ παρεπίδημος καθὼς πάντες οἱ πατέρες μου 39:13 ἄνες μοι ἵνα ἀναψύξω πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω 39:12 *O Lord, hearken to my prayer and my supplication: attend to my tears: be not silent, for I am a sojourner in the land, and a stranger, as all my fathers were. 39:13 Spare me, that I may be refreshed, before I depart, and be no more.* (LXX) In Tehillim / Psalms 39:14, David states הַשֵּׁעַ from the word שָׁעָה (shaah) meaning “to look” which is in connection with the preposition מִמֶּנִּי “from me” and is translated as “Look away from me.” David asks for the Lord to look away so that he can smile again before he departs and is no more. It sounds as if he is asking the Lord to not inflict death upon him, that God’s looking upon him will cause him to die because of the nature of his sin. The context of the Psalm suggests that the Lord is pursuing David, to punish him for his iniquity, and it appears that David feels his iniquity is so great that he will die. Does the Lord do this today? Does the search us out and work in our lives to bring us to repentance and to draw us to Himself? Let’s Pray!

Heavenly Father,

We glorify You and give You Praise! Truly You are worthy to be praised! Lord help us to do what is right in the midst of receiving evil for good from this world. Empower us by Your Spirit to do what is right, to pray for our leaders, or bothers and sisters, and to have wisdom for the purpose of seeking and growing nearer to you O Lord. Help us to have a spirit filled and spirit led life. Hear our prayers Lord and help us to treat all men with justice and righteousness. Lord, we desire to live holy and righteous lives because You have separated us as holy unto Yourself. You have shown us how to do this by Your commandments and demonstrated this in Your Son Yeshua the Messiah. Help us to walk and abide in Christ as the Scriptures say we are supposed to do. Thank You Lord for sending Your son Yeshua that we may enter into the salvation You have provided. Thank you Lord for these writings so that we can grow in our faith and know who we are in the Messiah Yeshua. Help us to grow by walking in the spirit and applying 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