

ספר תהילים סט | Tehillim / Psalms 69

MATSATI.COM Ministry | <http://www.matsati.com>

The Prophetic Word

In this week's study from *Tehillim / Psalms 69:1-36*, the psalm opens **א לַמְנַצֵּחַ עַל-שׁוֹשַׁנִּים לְדָוִד**: *For the choir director; according to shoshannim. A Psalm of David.* David continues saying, **ב הוֹשִׁיעֵנִי אֱלֹהִים**, *Save me, O God, For the waters have threatened my life.* **69:2 I have sunk in deep mire, and there is no foothold; I have come into deep waters, and a flood overflows me.** **69:3 I am weary with my crying; my throat is parched; My eyes fail while I wait for my God.** (NASB) What are the waters that have threatened David's life? He says, **ה רבו | מִשְׁעָרוֹת רֵאשֵׁי שָׂנְאֵי הַנֶּם עֲצָמוּ מִצְמִיתִי אִבִּי שֶׁקֶר אֲשָׁר**, *Those who hate me without a cause are more than the hairs of my head; Those who would destroy me are powerful, being wrongfully my enemies; What I did not steal, I then have to restore.* (NASB) David says, **69:5 O God, it is You who knows my folly, And my wrongs are not hidden from You.** **69:6 May those who wait for You not be ashamed through me, O Lord God of hosts; May those who seek You not be dishonored through me, O God of Israel,** **69:7 Because for Your sake I have borne reproach; Dishonor has covered my face.** (NASB) He says that he has become estranged such that his brothers do not know him (69:8), he has a zeal for his the House of God (69:9), fasting had become his reproach (69:10), he made sackcloth his clothing (69:11), and other talk about him (69:12). Through all of these things, His prayer is to the Lord at an acceptable time (69:13). What is an acceptable time? David parallels the flood waters to his enemies (69:14-15). David recognizes the great compassion of the Lord, His mercy, and His grace (69:16). David says that he is greatly distressed, he was not given sympathy, that his enemies gave him gall for food and vinegar for drink which has been used as a prophetic word of Yeshua. (69:21) David calls upon the Lord to cause the table of the enemy to become a snare to them (69:22), to pore out God's indignation upon them (69:24), to add iniquity to their iniquity (69:27), and that those who stand against the Lord and His anointed, their names would be blotted out of the book of life and not be recorded with the righteous (69:28). David concludes his psalm saying, **69:30 I will praise the name of God with song And magnify Him with thanksgiving.** **69:31 And it will please the Lord better than an ox Or a young bull with horns and hoofs.** **69:32 The humble have seen it and are glad; You who seek God, let your heart revive.** **69:33 For the Lord hears the needy And does not despise His who are prisoners.** **69:34 Let heaven and earth praise Him, The seas and everything that moves in them.** **69:35 For God will save Zion and build the cities of Judah, That they may dwell there and possess it.** **69:36 The descendants of His servants will inherit it, And those who love His name will dwell in it.** (NASB)

עברית Hebrew ארמי Aramaic ελληνικός Greek

| ספר תהלים פרק סט | סמר טוביה פרק סט | ΨΑΛΜΟΙ 69 |
|---|---|--|
| <p>א לַמְנַצֵּחַ עַל-שׁוֹשַׁנִּים לְדָוִד: ב הוֹשִׁיעֵנִי אֱלֹהִים ג כִּי בָאוּ מִים עַד-נַפְשִׁי: ד טִבַּעְתִּי בִּינוֹן מִצּוֹלָה וְאִין מְעַמְד בְּאֵתִי ה כִּי בָאוּ מִים עַד-נַפְשִׁי: ו גַּדְתִּי בְּקִרְאֵי נַחַר גְּרוֹנִי כִּי לֹא מִיָּתֵד לְאֵלֹהִים: ז רַבּוּ מִשְׁעָרוֹת רֵאשֵׁי שָׂנְאֵי הַנֶּם עֲצָמוּ מִצְמִיתִי אִבִּי שֶׁקֶר אֲשָׁר לֹא-גָזַלְתִּי אֶזְ אֲשִׁיב:</p> | <p>א לשבחא על גלוות סנהדרין על יד דוד: ב פרוק יתי אלהא ארום מטו משירית חיבין עד די אעיקון לי היך מיא דמטו עד נפשא: ג טמעית בגלותא היך כמיא כד בבוצא דמ צולתא ולית אתר למקום מטית בעמקי תקוף סיעת רשיעיא ומלכא רשיעא אגלי יתי ומ לייך תקיף היך זוטא דמיא דנגדין בתקוף אנג ליית: ד אשתלהיית במקרי אתחרחור עינקי כלו עיני מן לאורכא לאלהי:</p> | <p>68:1 εις τὸ τέλος ὑπὲρ τῶν ἀλλοιωθησομένων τῷ Δαυιδ σωσον με ὁ θεός ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου 69:2 ἐνεπάγην εἰς ἴλυν βυθοῦ καὶ οὐκ ἔστιν ὑπόστασις ἤλθον εἰς τὰ βάθη τῆς θαλάσσης καὶ καταίγῃς κατεπόντισέν με 69:3 ἐκοπίασα κράζων ἐβραγγίασεν ὁ λάρυγξ μου ἐξέλειπον οἱ ὀφθαλμοί μου ἀπὸ τοῦ ἐλπίζειν ἐπὶ τὸν θεόν μου 69:4 ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου οἱ μισοῦντές με δωρεάν ἐκραταιώθησαν οἱ ἐχθροί μου οἱ ἐκδιώκόντές με ἀδικῶς ἃ οὐχ ἦρασα τότε ἀπετίγγουν</p> |

| | | |
|---|---|--|
| <p>ו אֱלֹהִים אַתָּה יְדַעַתְּ לְאוֹלָמֵי וְאִשְׁׁ- מֹותֵי מִמֶּךָ לֹא-נִכְחָדוּ: ז אֶל-יְבִישׁוּ בִי קִנְיָה אֲדֹנָי יְהוִה צְבָאוֹת אֶל- יִכְלָמוּ בִי מִבְּקִשְׁיָךְ אֱלֹהֵי יִשְׂרָאֵל: ח כִּי-עָלְיָךְ נִשְׂאָתִי חֲרָפָה כִּסְתָה כְּלִמָּה פָּנָי: ט מוֹזַר הָיִיתִי לְאַחֵי וְנָ- כְרִי לְבָנֵי אֹמִי: י כִּי-קָנַצְתָּ בֵּיתְךָ אֶכְלָתֵנִי וְחֲרָפֹת חוֹרְפִיָּךְ נִפְלוּ עָלַי: יא וְאָכַכָּה בְצוּם נִפְשִׁי וְתָהִי לְחַרְׁ- פֹות לִי: יב וְאַתָּנָה לְבוּשִׁי שָׂק וְאַהֲי לְהֵם לְמָשָׁל: יג יִשְׁיחוּ בִי יִשְׁבִּי שְׁעָר וּנְגִינֹת שׁוֹתֵי שְׁכָר: יד וְאַנִּי תְּפַלְתִּי-לָךְ יְהוִה עֵת רְצוֹן אֱלֹהִים כָּרַב-חֲסִדְךָ עֲנֵנִי כְּאַמַּת יִשְׁעָךְ: טו הֲצִילֵנִי מִטֵּיט וְאֶל-אֶטְבְּעָה אֲנַצְלָה מִשְׁנָאֵי וּמִמַּעַמְקֵי-מַיִם: טז אֶל- תִּשְׁטַפְנִי שְׂבַלַת מַיִם וְאֶל-תְּבַלְעֵנִי מִצִּוְלָה וְאֶל-תִּתְאַטֵּר עָלַי כְּבָאֵר פִּיָּה: יז עֲנֵנִי יְהוִה כִּי-טוֹב חֲסִדְךָ כְּרַב רַחֲמֶיךָ פְּנֵה אֵלַי: יח וְאֶל-תִּסְתֵּר פְּנֵיךָ מֵעַ- בְּדָךְ כִּי-צָר-לִי מְהֵרָה עֲנֵנִי: יט קְרַבָּה אֶל-נִפְשִׁי גְאֻלָּה לְמַעַן אִבְּי פְּדֹנִי: כ אַתָּה יְדַעַתְּ חֲרָפְתִּי וּבְשִׁתִּי וּכְלָ- מְתִי נִגְדָךְ כָּל-צוֹרְרֵי: כא חֲרָפָה שְׂבָרָה לְבִי וְאַנוּשָׁה וְאַקְוָה לְנוּד וְאִין וְלִמְנַחֲמִים וְלֹא מְצָאתִי: כב וַיִּתְּנוּ כְּבָרוֹתֵי רֹאשׁ וְלִצְמָאֵי יִשְׁקוּנֵי חֲמֹץ: כג יְהִי שְׁלִחְנָם לְפָנֶיךָ לְפָח וְלִשְׁׁ- לֹמִים לְמוֹקֵשׁ:</p> | <p>ה סגיען מן סערן דרישי סנאי מגן תקפו מקניטי בעלי דבבי סהדי שקרא דלא אנסית על סהדותהון הבכן אתיב אשלם: ו אלהא את ידעתא לטפשותי וסורחנותי מן קדמך לא אתכסיו: ז לא יבהתון בי דסברין עלך ולא יכספון יתכספון בי דתבעין אולפן מינך אלהא דישראל: ח ארום אמטולתך סוברית חיסודא חפת כיסופא אפי: ט נוכ- רי נכראי איתחשיבית לאחי והיך בר עמין לכני אמי אומי: י ארום טנא דבית מקדשא גמרת יתי וחסודי רשי- עיא דמחסדין לך במשתפהון טעוותהון לאיקרך נפלו עלי: יא ובכית בצומא דנפשי והות חסידותי לקלנא לי: יב ויהבית תחות חלף כסותי סקא והוית להון למתלא למותלא: יג ימללון עלי לותי יתבי תרעא בית קרנתא וזמריהון דאזלין למשתי מרוות בבית קרקסוון: יד ואנא צלותי קדמך יהוה בעידן רעוא אלהא בסגיעי בסוגעי טובך עני יתי בק- שוט פורקנך: טו פצא יתי מן גלותא דמתיל לטינא ולא אטמוע אתפצי מן סנאי דדמין לעומקי מוי: טז לא יגלי יתי מליך תקיף דמתיל לזוטא דמיא ולא יסלעים יתי שולטן תקיף לא תתפתח עלי גהינם למחפי עלי מצולתא חסין ולא תיתפתח עלי גהנם פומה: יז עני יתי יהוה ארום טב חסדך היך כסגיעות רחמך תסתכל לותי: יח ואל ולא תס- תלק תסלק שכינתך מעבדך ארום עיק לי סרהיב עני יתי: יט קרב לות נפשי פרוק יתה מטול דלא איתרברבו עלי בעלי דבבי פרוק יתי:</p> | <p>69:5 ó θεός σὺ ἔγνωσ τὴν ἀφροσύνην μου καὶ αἱ πλημμέλειαί μου ἀπὸ σοῦ οὐκ ἐκρύβησαν 69:6 μὴ αἰσχυνθεῖσιν ἐπ’ ἐμοὶ οἱ ὑπομένοντές σε κύριε κύριε τῶν δυνάμεων μὴ ἐντραπείσιν ἐπ’ ἐμοὶ οἱ ζητοῦντές σε ὁ θεός τοῦ Ἰσραὴλ 69:7 ὅτι ἔνεκα σοῦ ὑπήνεγκα ὀνειδισμόν ἐκάλυψεν ἐντροπὴ τὸ πρόσωπόν μου 69:8 ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀδελφοῖς μου καὶ ξένος τοῖς υἱοῖς τῆς μητρὸς μου 69:9 ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγεν με καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ’ ἐμέ 69:10 καὶ συνέκαμψα ἐν νηστείᾳ τὴν ψυχὴν μου καὶ ἐγενήθην εἰς ὀνειδισμόν ἐμοί 69:11 καὶ ἐθέμην τὸ ἔνδυμά μου σάκκον καὶ ἐγενόμην αὐτοῖς εἰς παραβολὴν 69:12 κατ’ ἐμοῦ ἠδολέσχουν οἱ καθήμενοι ἐν πύλῃ καὶ εἰς ἐμέ ἔψαλλον οἱ πίνοντες τὸν οἶνον 69:13 ἐγὼ δὲ τῇ προσευχῇ μου πρὸς σέ κύριε καιρὸς εὐδοκίας ὁ θεός ἐν τῷ πλήθει τοῦ ἐλέους σου ἐπάκουσόν μου ἐν ἀληθείᾳ τῆς σωτηρίας σου 69:14 σῶσόν με ἀπὸ πηλοῦ ἵνα μὴ ἐμπαῶ ῥυσθείην ἐκ τῶν μισούντων με καὶ ἐκ τοῦ βάθους τῶν ὑδάτων 69:15 μὴ με καταποντισάτω καταιγὶς ὕδατος μηδὲ καταπιέτω με βυθός μηδὲ συσχέτω ἐπ’ ἐμέ φρέαρ τὸ στόμα αὐτοῦ 69:16 εἰσάκουσόν μου κύριε ὅτι χρηστὸν τὸ ἔλεός σου κατὰ τὸ πλήθος τῶν οἰκτιρμῶν σου ἐπίβλεψον ἐπ’ ἐμέ 69:17 μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ τοῦ παιδός σου ὅτι θλιβομαι ταχὺ ἐπάκουσόν μου 69:18 πρόσχευ τῇ ψυχῇ μου καὶ λύτρωσαι αὐτήν ἔνεκα τῶν ἐχθρῶν μου ῥῦσαί με 69:19 σὺ γὰρ γινώσκεις τὸν ὀνειδισμόν μου καὶ τὴν αἰσχύνην μου καὶ τὴν ἐντροπήν μου ἐναντίον σου πάντες οἱ θλιβόντες με 69:20 ὀνειδισμόν προσεδόκησεν ἡ ψυχὴ μου καὶ ταλαιπωρίαν καὶ ὑπέμεινα συλλυπούμενον καὶ οὐχ ὑπῆρξεν καὶ παρακαλοῦντας καὶ οὐχ εὔρον 69:21 καὶ ἔδωκαν εἰς τὸ βρωμά μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄζος</p> |
|---|---|--|

כד תִּחְשַׁכְנָה עֵינֵיהֶם מִרְאוֹת וּמִתְ-
 נִיהֶם תִּמְיֵד הַמַּעַד: כה שִׁפְףָה-עַלֵיהֶם
 זַעֲמָה וְחָרוֹן אַפָּי יִשְׁיגֵם: כו תִּהְיֶה-
 טִירְתָם נְשִׁמָה בְּאֶהְלִיהֶם אֶל-יְהִי
 יִשָּׁב: כז כִּי-אַתָּה אֲשֶׁר-הִפְיֵת רַדְפוֹ
 וְאֶל-מִכְאוֹב חֲלָלֶיהָ יִסְפְּרוּ: כח תִּהְ-
 נָה-עֵזוֹן עַל-עֲוֹנָם וְאֶל-יָבֹאוּ בְּצַדִקְתָּהָ:
 כט יִמְחוּ מִסֶּפֶר חַיִּים וְעַם צַדִיקִים
 אֶל-יִכְתְּבוּ: ל וְאֲנִי עֲנִי וְכוֹאֵב יִשׁוּ-
 עָתָה אֱלֹהִים תִּשְׁגָּבֵנִי: לא אֶהְלֵה
 שֵׁם-אֱלֹהִים בְּשִׁיר וְאֲגַדְלֶנּוּ בְּתוֹדָה:
 לב וְתִיטֵב לִיהוָה מְשׁוֹר פֶּר מִקְרָן
 מִפְּרִיס: לג רְאוּ עֲנוּיִם יִשְׁמְחוּ דְרָשִׁי
 אֱלֹהִים וַיְחִי לְבַכְכֶם: לד כִּי-שָׁמַעַ
 אֶל-אֲבִיוֹנִים יְהוָה וְאֶת-אֲסִירָיו לֹא
 בָּזָה: לה יִהְלֹוּהוּ שָׁמַיִם וְאֶרֶץ
 יַמִּים וְכָל-רֹמֵשׁ בָּם: לו כִּי אֱלֹהִים
 | יוֹשִׁיעַ צִיּוֹן וַיִּבְנֶה עָרֵי יְהוּדָה וַיָּשָׁבוּ
 שָׁם וַיִּרְשׁוּהָ: לז וְזָרַע עֲבָדָיו יִנְחַלוּהָ
 וְאֶהְבִּי שָׁמוֹ יִשְׁכְּנוּ-בָהּ:

כ את ידעת קלני חיסודי ובהתי וכי-
 סופי לקיבלך קיימין כל מעיקי: כב
 קלנא חיסודא תברת לבי לבבי והא היא
 מרעא ואמתנית ואורית למרי הספי-
 דיא וליתוהו ולמרי תנחומין ולא אשכ-
 חית: כג ויהבו בסעודתי מרירת מרי-
 רו רישי חורמני ולצחותי אשקיין יתי
 חלא: כד יהי פתורהו דסדרו קדמי
 באכלי קדמיהוון לקולא ונכסתהוון לת-
 קלא: כה איתחשכון ותחשכון עיניהוון
 מן למחמי וחרציהוון תדירא תזעזע:
 כו שדי עיליהוון רוגוזך ותקוף רוגוזך
 ידביקינן: כז תהי משכנתהוון מש-
 כניהוון צדיא במשכנהוון לא יהי יתיב:
 יח ארום די אנת מחיתא רדפו ומן
 דכאיב על קטולך ישתעיין מניה: יט
 יתמחוון מספר דוכרן חייא ועם צדיקיא
 לא יתכתבוון: ל ואנא עניא וכאיבא
 פורקנך אלהא תשזבינני תתקיף יתי:
 לא אשבח שום אלהי בשירא בשבח
 וארביניה בתודתא: לב ותישפר צלותי
 קדם יהוה מן תור פטים ובחיר דקריב
 אדם קדמאי דקדימו קרנוי לטילפוהי:
 לג חמוון עינותניא ויחדון תבעי אולפן
 מן קדם אלהא ויחי לבכוון: לד ארום
 מקבל צלותהוון דחשיכי יהוה ולאסירוי
 לא בסר: לה ישבחונה מלאכי שמיא
 ויתבי ארעא ימיא וכל דרחשין בהוון:
 לו ארום אלהא יפרוק ציון וישכלל
 קירוין דיהודה ויתובון תמן וירתונה:
 לז ובני עבדוי יחסנון יתה ורחמי שמיא
 ישרון בגוה:

69:22 γεννηθήτω ἡ τράπεζα αὐτῶν
 ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς
 ἀνταπόδοσιν καὶ εἰς σκάνδαλον 69:23
 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν
 τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν
 διὰ παντὸς σύγκαμψον 69:24 ἔκχεον
 ἐπ' αὐτοὺς τὴν ὀργὴν σου καὶ ὁ θυμὸς
 τῆς ὀργῆς σου καταλάβοι αὐτοὺς
 69:25 γεννηθήτω ἡ ἔπαυλις αὐτῶν
 ἠρημωμένη καὶ ἐν τοῖς σκηνώμασιν
 αὐτῶν μὴ ἔστω ὁ κατοικῶν 69:26 ὅτι
 ὄν σὺ ἐπάταξας αὐτοὶ κατεδίωξαν
 καὶ ἐπὶ τὸ ἄλγος τῶν τραυματιῶν
 σου προσέθηκαν 69:27 πρόσθεες
 ἀνομίαν ἐπὶ τὴν ἀνομίαν αὐτῶν καὶ
 μὴ εἰσελθέτωσαν ἐν δικαιοσύνη
 σου 69:28 ἐξαλειφθήτωσαν ἐκ
 βίβλου ζώντων καὶ μετὰ δικαίων
 μὴ γραφήτωσαν 69:29 πτωχὸς καὶ
 ἄλγῶν εἰμι ἐγώ καὶ ἡ σωτηρία τοῦ
 προσώπου σου ὁ θεὸς ἀντελάβετό
 μου 69:30 αἰνέσω τὸ ὄνομα τοῦ
 θεοῦ μετ' ὧδῆς μεγαλυνῶ αὐτὸν
 ἐν αἰνέσει 69:31 καὶ ἀρέσει τῷ θεῷ
 ὑπὲρ μόσχον νέον κέρατα ἐκφέροντα
 καὶ ὀπλάς 69:32 ἰδέτωσαν πτωχοὶ
 καὶ εὐφρανθήτωσαν ἐκζητήσατε τὸν
 θεόν καὶ ζήσεται ἡ ψυχὴ ὑμῶν 69:33
 ὅτι εἰσήκουσεν τῶν πενήτων ὁ κύριος
 καὶ τοὺς πεπεδημένους αὐτοῦ οὐκ
 ἐξουδένωσεν 69:34 αἰνεσάτωσαν
 αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ θάλασσα
 καὶ πάντα τὰ ἔρποντα ἐν αὐτοῖς
 69:35 ὅτι ὁ θεὸς σώσει τὴν Σιών
 καὶ οἰκοδομηθήσονται αἱ πόλεις τῆς
 Ἰουδαίας καὶ κατοικήσουσιν ἐκεῖ
 καὶ κληρονομήσουσιν αὐτήν 69:36
 καὶ τὸ σπέρμα τῶν δούλων αὐτοῦ
 καθέξουσιν αὐτήν καὶ οἱ ἀγαπῶντες
 τὸ ὄνομα αὐτοῦ κατασκηνώσουσιν
 ἐν αὐτῇ

| | | |
|--|--|--|
| <p>Tehillim / Psalms 69 For the choir director; according to shoshannim. A Psalm of David. 69:1 Save me, O God, For the waters have threatened my life. 69:2 I have sunk in deep mire, and there is no foothold; I have come into deep waters, and a flood overflows me. 69:3 I am weary with my crying; my throat is parched; My eyes fail while I wait for my God. 69:4 Those who hate me without a cause are more than the hairs of my head; Those who would destroy me are powerful, being wrongfully my enemies; What I did not steal, I then have to restore. 69:5 O God, it is You who knows my folly, And my wrongs are not hidden from You. 69:6 May those who wait for You not be ashamed through me, O Lord God of hosts; May those who seek You not be dishonored through me, O God of Israel, 69:7 Because for Your sake I have borne reproach; Dishonor has covered my face. 69:8 I have become estranged from my brothers And an alien to my mother's sons. 69:9 For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me. 69:10 When I wept in my soul with fasting, It became my reproach. 69:11 When I made sackcloth my clothing, I became a byword to them. 69:12 Those who sit in the gate talk about me, And I am the song of the drunkards. 69:13 But as for me, my prayer is to You, O Lord, at an acceptable time; O God, in the greatness of Your lovingkindness, Answer me with Your saving truth. 69:14 Deliver me from the mire and do not let me sink; May I be delivered from my foes and from the deep waters. 69:15 May the flood of water not overflow me Nor the deep swallow me up, Nor the pit shut its mouth on me. 69:16 Answer me, O Lord, for Your lovingkindness is good; According to the greatness of Your compassion, turn to me, 69:17 And do not hide Your face from Your servant, For I am in distress; answer me quickly. (NASB)</p> | <p>Toviyah / Psalms 69 69:1 For praise; concerning the exiles of the Sanhedrin; composed by David. 69:2 Redeem me, O God, for an army of sinners has come to trouble me, like water that has reached to the soul. 69:3 I am sunk in exile like water of the deep, and there is no place to stand; I have come to the mighty depths; a band of wicked men and a wicked king have sent me into exile. 69:4 I am weary of calling out, my throat has become rough, my eyes have ceased to wait for my God. 69:5 Those who hate me without a cause are more numerous than the hairs of my head; those who dismay me – my enemies, false witnesses – have grown strong; what I never stole I will [have to] repay, because of their false witness. 69:6 O God, you know my folly; my sins have not been hidden from your presence. 69:7 Those who trust in you will not be disappointed in me; those who seek instruction from you will not be ashamed of me, O God of Israel. 69:8 For on your account I have borne disgrace; shame has covered my face. 69:9 I have been accounted a stranger to my brothers, and [I am] like a Gentile to the sons of my mother. 69:10 For zeal for the sanctuary has consumed me; and the condemnation of the wicked who condemn you when they prefer their idols to your glory has fallen on me. 69:11 And I wept in the fasting of my soul; and my kindness became my shame. 69:12 And I put sackcloth in place of my clothing; and I became a proverb to them. 69:13 Those who sit in the gate will speak about me in the marketplace, and [in] the songs of those who come to drink liquor in the circuses. 69:14 But as for me, my prayer is in your presence, O Lord, in the time of favor; O God, in the abundance of your goodness answer me in the truth of your redemption. 69:15 Deliver me from exile, which is likened to mud, and I will not sink; let me be delivered from my enemies, who are like the depths of waters. 69:16 A mighty king will not send me into exile, and the powerful deep will not swallow me to cover me up, and the mouth of Gehenna will not be opened up for me. 69:17 Answer me, O Lord, for your kindness is good; look towards me with the abundance of your compassion. 69:18 And do not remove your presence from your servant, for I am in distress; hasten, answer me. (EMC)</p> | <p>Psalmoi / Psalms 69 For the end, a Psalm of David, for alternate strains. 69:1 Save me, O God; for the waters have come in to my soul. 69:2 I am stuck fast in deep mire, and there is no standing: I am come in to the depths of the sea, and a storm has overwhelmed me. 69:3 I am weary of crying, my throat has become hoarse; mine eyes have failed by my waiting on my God. 69:4 They that hate me without a cause are more than the hairs of my head: my enemies that persecute me unrighteously are strengthened: then I restored that which I took not away. 69:5 O God, thou knowest my foolishness; and my transgressions are not hidden from thee. 69:6 Let not them that wait on thee, O Lord of hosts, be ashamed on my account: let not them that seek thee, be ashamed on my account, O God of Israel. 69:7 For I have suffered reproach for thy sake; shame has covered my face. 69:8 I became strange to my brethren, and a stranger to my mother's children. 69:9 For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me. 69:10 And I bowed down my soul with fasting, and that was made my reproach. 69:11 And I put on sackcloth for my covering; and I became a proverb to them. 69:12 They that sit in the gate talked against me, and they that drank wine sang against me. 69:13 But I will cry to thee, O Lord, in my prayer; O God, it is a propitious time: in the multitude of thy mercy hear me, in the truth of thy salvation. 69:14 Save me from the mire, that I stick not in it: let me be delivered from them that hate me, and from the deep waters. 69:15 Let not the water-flood drown me, nor let the deep swallow me up; neither let the well shut its mouth upon me. 69:16 Hear me, O Lord; for thy mercy is good: according to the multitude of thy compassions look upon me. 69:17 And turn not away thy face from thy servant; for I am afflicted: hear me speedily. 69:18 Draw nigh to my soul and redeem it: deliver me because of mine enemies. (LXX)</p> |
|--|--|--|

| | | |
|---|---|---|
| <p>Tehillim / Psalms 69 69:20 Reproach has broken my heart and I am so sick. And I looked for sympathy, but there was none, And for comforters, but I found none. 69:21 They also gave me gall for my food And for my thirst they gave me vinegar to drink. 69:22 May their table before them become a snare; And when they are in peace, may it become a trap. 69:23 May their eyes grow dim so that they cannot see, And make their loins shake continually. 69:24 Pour out Your indignation on them, And may Your burning anger overtake them. 69:25 May their camp be desolate; May none dwell in their tents. 69:26 For they have persecuted him whom You Yourself have smitten, And they tell of the pain of those whom You have wounded. 69:27 Add iniquity to their iniquity, And may they not come into Your righteousness. 69:28 May they be blotted out of the book of life And may they not be recorded with the righteous. 69:29 But I am afflicted and in pain; May Your salvation, O God, set me securely on high. 69:30 I will praise the name of God with song And magnify Him with thanksgiving. 69:31 And it will please the Lord better than an ox Or a young bull with horns and hoofs. 69:32 The humble have seen it and are glad; You who seek God, let your heart revive. 69:33 For the Lord hears the needy And does not despise His who are prisoners. 69:34 Let heaven and earth praise Him, The seas and everything that moves in them. 69:35 For God will save Zion and build the cities of Judah, That they may dwell there and possess it. 69:36 The descendants of His servants will inherit it, And those who love His name will dwell in it. (NASB)</p> | <p>Toviyah / Psalms 69 69:19 Draw near to my soul, redeem it, so that my enemies may not claim superiority over me, redeem me. 69:20 You know my disgrace and my shame and my dishonor; before you stand all my oppressors. 69:21 Disgrace has broken my heart, and behold, it is ill; and I waited for those skilled in mourning, but they were not; and for those skilled in comfort, and I found them not. 69:22 And as my meal they gave me bitter gall and poison; and for my thirst, they gave me vinegar to drink. 69:23 Let their table that they set before me with my food become a snare before them; and their sacrifices an offense. 69:24 Let their eyes darken so they cannot see, and let their loins continually tremble. 69:25 Pour out your anger upon them, and may your harsh anger overtake them. 69:26 Let their tent become deserted, may no one settle in their tent. 69:27 For they have pursued the one you have smitten, and they shall tell of the one wounded for your slain. 69:28 Give iniquity for their iniquity, and let them not be purified to enter the assembly of your righteous ones. 69:29 Let them be erased from the memorial book of life, and let them not be written with the righteous. 69:30 But I am poor and wounded; your redemption, O God, will save me. 69:31 I will praise the name of my God with song, and I will magnify him with thanksgiving. 69:32 And my prayer will be more pleasing in the presence of the Lord than a choice fatted ox that the first Adam sacrificed, whose horns preceded its hooves. 69:33 The humble have seen; so let those who seek instruction from the presence of God be glad and let their heart live. 69:34 For the Lord accepts the prayer of the lowly, and has not despised his prisoners. 69:35 Let the angels of heaven and those who dwell on earth praise him; the seas, and all that swarms in them. 69:36 For God will redeem Zion and repair the cities of Judah, and they will return thither and inherit it. 69:37 And the sons of his servants will succeed to it, and those who love his name will abide in its midst. (EMC)</p> | <p>Psalmoi / Psalms 69 69:19 For thou knowest my reproach, and my shame, and my confusion; all that afflict me are before thee. 69:20 My soul has waited for reproach and misery; and I waited for one to grieve with me, but there was none; and for one to comfort me, but I found none. 69:21 They gave me also gall for my food, and made me drink vinegar for my thirst. 69:22 Let their table before them be for a snare, and for a recompense, and for a stumbling-block. 69:23 Let their eyes be darkened that they should not see; and bow down their back continually. 69:24 Pour out thy wrath upon them, and let the fury of thine anger take hold on them. 69:25 Let their habitation be made desolate; and let there be no inhabitant in their tents: 69:26 Because they persecuted him whom thou hast smitten; and they have added to the grief of my wounds. 69:27 Add iniquity to their iniquity; and let them not come into thy righteousness. 69:28 Let them be blotted out of the book of the living, and let them not be written with the righteous. 69:29 I am poor and sorrowful; but the salvation of thy countenance has helped me. 69:30 I will praise the name of my God with a song, I will magnify him with praise; 69:31 and this shall please God more than a young calf having horns and hoofs. 69:32 Let the poor see and rejoice; seek the Lord diligently, and ye shall live. 69:33 For the Lord hears the poor, and does not set at nought his fettered ones. 69:34 Let the heavens and the earth raise him, the sea, and all things moving in them. 69:35 For God will save Sion, and the cities of Judea shall be built; and men shall dwell there, and inherit it. 69:36 And the seed of his servants shall possess it, and they that love his name shall dwell therein. (LXX)</p> |
|---|---|---|

In this week's study from *Tehillim / Psalms 69:1-36*, the psalm opens saying, א לְמַנְצֵחַ עַל-שׁוֹשַׁנִּים לְדָוִד: *For the choir director; according to shoshannim. A Psalm of David.* Here in *Tehillim / Psalms 69*, similarly to *Tehillim / Psalms 45*, we find the Hebrew word Shoshannim (שׁוֹשַׁנִּים) transliterated into English. Note that we find the full spelling in *Tehillim / Psalms 69*, as compared to the defective spelling (שׁוֹשַׁנִּים) in *Tehillim / Psalms 45*. What is the meaning and usage of the word “Shoshannim” as it is written “*al-shoshannim l'David*” (עַל-שׁוֹשַׁנִּים לְדָוִד) “*according to shoshannim, for David.*” What is the Lord God Almighty trying to tell us by inspiring David to use this particular word? In *Tehillim / Psalms 69* The MT states “*For the choir director; according to the Shoshannim,*” which appears to be a musical direction to the leader of the choir which has lead some commentators to the conclusion that this is a reference to the melody “*after*” (עַל) or “*in the manner of*” (עַל) which the psalms were to be sung. As we had studied in *Tehillim / Psalms 45*, the words may have stood to signify “*lilies, a testimony.*” According to the Septuagint (LXX) and the Vulgate we read, “*To the end: for them that shall be changed: for the Sons of Core, to understanding. A Song for the Beloved.*” The English Bible states “*To the Chief Musician upon Shoshannim, Maschil, a Song of Loves.*” While comparing the Hebrew and Greek texts, we see that the word לְמַנְצֵחַ is translated as *ic tò téloç* meaning “*for the end,*” and the phrase *ὑπὲρ τῶν ἀλλοιωθησομένων* is derived from the Hebrew עַל-שׁוֹשַׁנִּים meaning “*over those that shall be changed.*” Based upon these phrases “*for the end*” and “*over those that shall be changed,*” are the rabbis who translated the Septuagint trying to suggest this psalm is eschatological in nature? Could this be the reason this psalm is referenced in the Apostolic Writings? The Aramaic Targum takes a different interpretation saying, א 69:1 *For praise; concerning the exiles of the Sanhedrin; composed by David. (EMC)* According to the Aramaic Translation, these words are spoken by those who sit in the seat of Moshe (*the Sanhedrin*), to praise the Name of the Lord from those who are in exile, and most likely the rabbis are thinking on those who are in exile in Babylon. (the conclusion according to the Midrash).

David opens His Psalm saying the following, ב הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד-נַפְשִׁי: ג טִבַּעְתִּי בֵּינוֹן מְצוּלָה, *69:1 Save me, O God, For the waters have threatened my life. 69:2 I have sunk in deep mire, and there is no foothold; I have come into deep waters, and a flood overflows me. 69:3 I am weary with my crying; my throat is parched; My eyes fail while I wait for my God. (NASB)* What are the waters that have threatened David's life? David describes the waters frequently as a figure of speech and illustration of a “*sea of troubles,*” something that is terrifying, troubling, and having the capability of destroying life, which has a comparative property to the enemy who seeks to destroy one's life. A few examples are found in *Tehillim / Psalm 18:4, 18:16, 32:6, and 42:7.*

Tehillim / Psalm 18:4

18:4 The cords of death encompassed me, And the torrents of ungodliness terrified me. (NASB) ה אֶפְפוּנֵי חַבְלֵי-מָוֶת וְנַחְלֵי בְּלִיעַל יַבְעֵתוּנִי:

Tehillim / Psalm 18:16

18:16 He sent from on high, He took me; He drew me out of many waters. (NASB) יז יִשְׁלַח מִמְּרוֹם יִקְחֵנִי יִמְשְׁנֵי מַמַּיִם רַבִּים:

Tehillim / Psalm 32:6

32:6 Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him. (NASB) ו עַל-זֹאת יִתְפַּלֵּל כָּל-חַסִּיד | אֲלֶיךָ לְעֵת מְצֵא רַק לְשִׁטְף מַיִם רַבִּים אֲלֵיו לֹא יִגִּיעוּ:

Tehillim / Psalm 42:7

42:7 Deep calls to deep at the sound of Your waterfalls; All Your breakers and Your waves have rolled over me. (NASB) ח תהום אל-תהום קורא לקול צנוריה כל-משפריה וגלגיה עלי (NASB) עברו:

In *Tehillim / Psalms 69:1*, David calls upon the Lord to deliver him from the waters that threaten him. Based upon the Scriptures, David did not travel the seas, but he was well aware of the dangers of the sea and therefore draws his comparisons from the torrents of the sea to the unrighteous men who seek to kill him and God's people. The rabbis recognize this and write interpretatively of the waters and the enemy in the Aramaic Targum, ב 69:2 פרק יתי אלהא ארום מו משרית חיבין עד די אעיקון לי היך מיא דמטו עד נפשא: *Redeem me, O God, for an army of sinners has come to trouble me, like water that has reached to the soul. (EMC)* In addition, the Targum interprets the "sinking deep in the mire" as being sung in exile, which is compared to the deep sea where there is no place to stand, ג טמעית בגלותא היך כמיא כד בבוצא דמצולתא, ולית אתר למקום מטית בעמקי תקוף סיעת רשיעיא ומלכא רשיעא אגלי יתי ומליך תקיף היך זוטא דמיא דנגדין: *69:3 I am sunk in exile like water of the deep, and there is no place to stand; I have come to the mighty depths; a band of wicked men and a wicked king have sent me into exile. (EMC)* ה סגיען מן סערן דרישי סנאי מגן תקפו מקניטי בעלי דבבי *69:4 I am weary of calling out, my throat has become rough, my eyes have ceased to wait for my God. (EMC)*

ה רבו | משערות ראשי שנאי הנם עצמו מצמיטי איבי שקר אשר לא-גזלתי אף, *69:4 Those who hate me without a cause are more than the hairs of my head; Those who would destroy me are powerful, being wrongfully my enemies; What I did not steal, I then have to restore. (NASB)* These words remind us of the gospel of John, the Apostle John wrote about Yeshua's words in *John 15:23-16:4*.

John 15:23-16:4

15:23 'He who hates Me hates My Father also. 15:24 'If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. 15:25 'But they have done this to fulfill the word that is written in their Law, 'They hated Me without a cause.' 15:26 'When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, 15:27 and you will testify also, because you have been with Me from the beginning. 16:1 'These things I have spoken to you so that you may be kept from stumbling. 16:2 'They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. 16:3 'These things they will do because they have not known the Father or Me. 16:4 'But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you. (NASB)

²³ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. ²⁴εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον: νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ²⁵ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν. ²⁶Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ: ²⁷καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. ¹Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. ²ἀποσυναγώγους ποιήσουσιν ὑμᾶς: ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ. ³καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ⁴ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

According to John, Yeshua references *Tehillim / Psalms 69:4*, that David spoke a prophetic word which was to be fulfilled (*John 15:25*). In *John 15:23-16:4*, there are a couple things which require a little discussion, (i) Yeshua's reference to the Torah while referring to the Psalms, and (ii) the word that is fulfilled. In *John 15*, Yeshua cites from the book of the Psalms and makes a reference to the Torah (Law). Based upon this text, it may be argued that the Hebrew Scriptures (Torah, Neviim 'Prophets,' Ketuvim 'Writings') existed in Yeshua's time and this may be taken as an early reference to the collection of the Tanach, and that all three parts of the Hebrew Bible (MT) were complete and fixed at this time. Here Yeshua speaks of the Psalms and states that this is written in their Law, suggesting that the Tanach may have been referred to as a composite whole where the dividing of the three sections of the Tanach may have been a later phenomenon. In addition, the Apostolic Writings do not clearly differentiate the MT into three sections. The Talmud Bavli Bava Batra 14b however does refer to the Hebrew bible identifying the three distinct sections as Torah, Neviim, and Ketuvim. The word Torah (תורה) also means "instruction" or "teaching." This meaning is very important since the five books of Moshe were not designed to be used simply as a story or history book but for instruction as a way of life for the one who desires to walk righteously before the Lord God. Therefore, the word "Torah" may also be used as a reference to the Scriptures in a general sense of the instruction of God, where Yeshua used this word as a reference to the Psalms of David.

The second observation from *John 15:23-16:4* is Yeshua's statement in *15:25* stating, "But they have done this to fulfill the word that is written..." What does it mean to fulfill the word that was written as a prophetic statement as opposed to the Torah? First, let's look at what it means to fulfill the Torah. Based upon the opening verse from Parashat Ki Tisa, the rabbis comment in Midrash Rabbah to say the following:

Midrash Rabbah Shemot, Parashat 39, Part 2

And the Lord spoke unto Moshe, saying See, I have called by name Bezalel (Shemot / Exodus 31:2. Rabbi Tanhuma son of Abba began thus, Then did He see it and declare it; He established it, yea, and searched it, and declared it (Job 28:27). Had it not been that God foresaw it that Israel would receive the Torah, He would not have created the world; for it says, Then did He see it, and declare it. ... Rabbi Hoshaya said, Anyone who has knowledge but lacks the fear of sin, really has nothing, just as a carpenter who has no tools with him is not a real carpenter; because the bolts which guard learning are the fear of sin, as it says, And the fear of the Lord is its treasure-house (Isaiah 33:6). Rabbi Johanan said, If one knows the Torah but does not fulfill it, it were better for him that he had not been born, and that the after-birth in which he lay had been turned over his face; for this reason does it say, and unto man He said, Behold the fear of the Lord that is wisdom. Rabbi Hayya son of Abba said, What is the meaning of The fear of the Lord, that is wisdom? God said, I will give you a reward in return for your good deeds; the reward being Torah as it says, And unto man He said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding. The second half of the verse means, If you depart from evil, then will I raise men from you who will understand Torah. This we have derived from Jochabed and Miriam who feared God, as it is written, And it came to pass, because the midwives feared God, that He made them houses (Shemot / Exodus 1:12). Rabbi Berekiah, in the name of rabbbi Hiyya son of Abba said, The reward of fear is Torah, for the Lord raised up jochabed Moshe, who had the distinction of having the Torah ascribed to him, as it says, Remember the law of Moshe My servant (Malachi 3:22), and also, Moshe commanded us a law (Devarim / Deuteronomy 33:4). As for Miriam, because she departed from evil and from sin, God raised up from her Bezalel, who attained to wisdom and understanding. Hence does it say, See I have called by name Bezalel, etc. And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge.

The midrash begins by interpreting the Scripture, ב רָאָה קְרָאתִי בְשֵׁם בְּצֹלֵל בֶּן-אוּרִי בֶן-חֹרִי לְמִטֵּה יְהוּדָה: 31:2 'See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. (NASB) The

rabbis comment upon the significance of the name Bezalel (בְּצַלְאֵל) meaning “in the shadow of God,” which is indicated in the midrash by the statement, “Had it not been that God foresaw it that Israel would receive the Torah, He would not have created the world.” The idea is that Israel’s acceptance of the Torah was what led the Lord to having created this world as we know it. The important concept being taught here is that one stands in the protection of God, in His shadow, by walking in His ways, in the way of God’s Torah. Choosing righteousness which corresponds to life rather than sin and wickedness which correspond to death. This idea is taken further in the midrash by the rabbis saying, “Rabbi Johanan said, If one knows the Torah but does not fulfill it, it were better for him that he had not been born, and that the after-birth in which he lay had been turned over his face; for this reason does it say, and unto man He said, Behold the fear of the Lord that is wisdom.” The illustrations used of the carpenter who has no tools, is paralleled to one who calls himself a child of God and does not walk in God’s ways. The carpenter would be unable to work without his tools and similarly, the child of God would not be able to serve the Lord if he chose sin over righteousness. Rabbi Johanan says that knowing the Torah should be followed by fulfilling it. According to the midrash, the fear of the Lord is also paralleled to the one who fulfills the Torah.

According to the Apostle Paul to the Romans, 13:10 Love does no wrong to a neighbor; therefore love is the fulfillment of the law. (NASB) What does it mean to fulfill the law (Torah)? The phrase “fulfill the Torah” is a rabbinic idiom that is still in use today. The word “Law” or “Torah” is understood from the sense of teaching, guidance, and instruction, rather than the “legal regulation.” Judaism teaches that it is a joy to fulfill a mitzvah as opposed to the Christian perspective that the Torah is burdensome. Note that the Torah is also understood as the light of God which provides for us guidance and instruction for living according to both the rabbis and the Apostolic Writings. Commentators have often understood the Torah to refer to the first five books of the Bible, however here in John 15, Yeshua uses a reference to the Torah as “all of Scripture” that is fit for instruction for living. In addition, Christian commentators also tend to look at the Torah purely from the perspective of being a legal regulation rather than a loving God giving His children loving instructions for living. Yeshua’s words here provide us with a sense of the word Torah being used as a reference to the Scriptures in general.

In Yeshua’s time, and amongst Jews today, obeying Torah is a very positive thing, the Lord God gave us His instructions for living because He loves us and wants the best for our lives. As a result of this, the rabbis made it their goal to understand these instructions and to teach people to live by them just like we read in Ezra 7:10.

Ezra 7:9-10

7:9 For on the first of the first month he began to go up from Babylon; and on the first of the fifth month he came to Jerusalem, because the good hand of his God was upon him. 7:10 For Ezra had set his heart to study the law of the Lord and to practice it, and to teach His statutes and ordinances in Israel. (NASB)

According to the Hebrew translation of Romans 13:10 (:האבה לא תרע לרע על כן האבה קיום התורה כלה) the translation of “to fulfill” or “fulfillment” is taken from the word קיום which means לקיים “to fulfill, carry out, hold, save,” or to “lift up, raise up, or establish” not to destroy or to be done away with. This word means to uphold or establish as well as to fulfill, complete, or accomplish. In rabbinic thought, the phrase “fulfill the Law” is often used as an idiom in reference to the proper interpretation of the Torah so that people can follow in God’s ways in the way that He had intended. The difficulty today is that there are some interpretations that are designed to undermine the meaning of the Torah by misinterpreting it to be harsh and cruel and difficult to do. The rabbinic concept of to fulfill the Law is how to properly obey God’s commands. Take for example, the mitzvah concerning adultery. One could interpret this command to say that this is specifically against one’s spouse, and not about pornography, thus, looking at pornography is OK. When Yeshua declared lust (*our thoughts*) as also being a violation of the command (*Matthew 5:28*), he was clarifying the true intent of the Torah, whereby looking at pornography is also adultery, thus,

Yeshua clarified the true intent of the law in the sense of the rabbinic understanding of “*to fulfill the Law.*” Yeshua was teaching in *Matthew 5* how to properly obey God’s command. In a similar manner, the rabbinic understanding of “*fulfilling the Law*” is within this context. For example in Mishnah, Horayot 1:3 we read the following:

Mishnah, Horayot 1:3

If the Sanhedrin gives a decision to abolish (uproot) a law, by saying for instance, that the Torah does not include the laws of Sabbath or idolatry, the members of the court are free from a sin offering if they obey them; but if the Sanhedrin abolishes only one part of a law but fulfills (lekayem) the other part, they are liable.

Mishnah, Pirke Avot, 4:14

Go away to a place of study of the Torah, and do not suppose that it will come to you. For your fellow disciples will fulfill it in your hand. And on your own understanding do not rely. (Here “fulfill” means to explain and interpret the Scripture.)

Here we find another sense of the phrase “*fulfill the Law,*” is given with the meaning “*to carry out a law,*” or what it means to actually do what it says. In the rabbinic rulings near Yeshua’s time, we can find many examples of this usage, such as from *Mishnah Sukkot 2:7*, “*If this is how you act, you have never in your whole life fulfilled the requirement of dwelling in a sukkah!*” Here, one rabbi is criticizing another’s interpretation of the Torah, which caused him not to do what it really intends. Teaching that Christians are not obligated to obey the Torah is a gross error on the interpretation of the Apostolic Writings. The Apostolic Writings are written from the rabbinic point of view, of doing what the Torah really intends in the fulfillment of the Torah, as opposed to its being destroyed or done away with. Another example may be taken from *Mishnah Pirke Avot 4:9*, which reads, “*Whoever fulfills the Torah when poor will in the end fulfill it in wealth. And whoever treats the Torah as nothing when he is wealthy in the end will treat it as nothing in poverty.*” Again, the rabbis discuss “*to obey*” as opposed to the modern mindset that “*fulfill*” was meant to do away with something. In the Apostolic Writings, these two usages of “*fulfill*” appear to be key to understanding Yeshua’s words on the passage in *Matthew 5* that begins with him speaking about “*fulfilling the law.*”

Matthew 5:19

Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. (NASB)

¹⁹ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν: ὃς δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

לכן מי אשר יפר אחת מן המצוות הקטנות האלה וכן ילמד את בני האדם קטון יקרא במלכות השמים ואשר יעשה וילמד אותן הוא גדול יקרא במלכות השמים:

Yeshua tells us in *Matthew 5:19* that there are two actions that go with the Torah, (i) “*practicing*” and (ii) “*teaching others to do the same.*” These two are a parallel to the two idiomatic senses of “*fulfill,*” while the words “*break*” and “*teach others to break*” are the idiomatic senses of “*abolish.*” Yeshua’s statement about fulfilling and abolishing the Torah is a parallel to this sentence. Remember that parallelisms were also a very common rabbinic method for emphasizing an idea in the Bible. By understanding the idiom of “*to fulfill,*” we see that Yeshua was emphatically stating his intention, which was to explain God’s word and live by it, and not to undermine it. Based upon this analysis, to teach that the Torah is abolished or done away with is to undermine the true meaning of God’s word. The question though, is this the sense that is

spoken of in *John 15:25* 'But they have done this to fulfill the word that is written in their Law, 'They hated Me without a cause.' (NASB)? Yeshua's use of prophecy from the Psalms indicates that this prophetic word spoken of himself is completed, fulfilled, in the sense that is what was said would happen to him. This does not necessarily mean the prophetic word David spoke is done away with. The reason being, we know, that if we live righteous lives before the Lord, this word is also spoken of us, they will hate us without a cause. In this sense, the prophetic word in *Tehillim / Psalms 69*, ה רבו | מְשַׁעְרוֹת רֵאשֵׁי הַנֶּחֱם עֲצָמוֹ מִצְמִיתִי, 69:4 *Those who hate me without a cause are more than the hairs of my head; Those who would destroy me are powerful, being wrongfully my enemies; What I did not steal, I then have to restore.* (NASB) is not done away with, but is a continuing ongoing situation that will occur in this world until the return of the Lord.

David continues in his psalm saying, ו אֱלֹהִים אַתָּה יְדַעַתָּ לְאִוְלָתִי וְאֲשָׁמוֹתַי מִמֶּךָ לֹא-נִכְחַדּוּ: ז אֶל-יְבֹשׁוּ בִי, 69:5 *O God, it is You who knows my folly, And my wrongs are not hidden from You.* 69:6 *May those who wait for You not be ashamed through me, O Lord God of hosts; May those who seek You not be dishonored through me, O God of Israel,* 69:7 *Because for Your sake I have borne reproach; Dishonor has covered my face.* (NASB) The Aramaic Targum states, ו אלהא את ידעתא לטפשותי וסורחנותי מן קדמך לא אתכסיא: ז לא יבהתון בי, דסברין עלך ולא יכספון יתכספון בי דתבעין אולפן מינך אלהא דישראל: ח ארום אמטולתך סוברית חיסודא חפת: 69:6 *O God, you know my folly; my sins have not been hidden from your presence.* 69:7 *Those who trust in you will not be disappointed in me; those who seek instruction from you will not be ashamed of me, O God of Israel.* 69:8 *For on your account I have borne disgrace; shame has covered my face.* (EMC) The Septuagint states, 69:5 ὁ θεός σὺ ἔγνωνς τὴν ἀφροσύνην μου καὶ αἱ πλημμέλειαί μου ἀπὸ σοῦ οὐκ ἐκρύβησαν 69:6 μὴ αἰσχυνθείησαν ἐπ' ἐμοὶ οἱ ὑπομένοντές σε κύριε κύριε τῶν δυνάμεων μὴ ἐντραπήσῃσαν ἐπ' ἐμοὶ οἱ ζητοῦντές σε ὁ θεὸς τοῦ Ἰσραὴλ 69:7 ὅτι ἔνεκα σοῦ ὑπήνεγκα ὀνειδισμὸν ἐκάλυψεν ἐντροπὴ τὸ πρόσωπόν μου 69:5 *O God, thou knowest my foolishness; and my transgressions are not hidden from thee.* 69:6 *Let not them that wait on thee, O Lord of hosts, be ashamed on my account: let not them that seek thee, be ashamed on my account, O God of Israel.* 69:7 *For I have suffered reproach for thy sake; shame has covered my face.* (LXX) David says the Lord knows his guilt (אֲשָׁמָה), doing wrong, committing a trespass or offence, the rabbis translate as "sins" (טפשות) stupidity, folly, silliness, foolishness. David continues saying that those who trust in the Lord will not be disappointed in him, and those who seek the Lord will not be dishonored through him, and the reason was for the sake of the Lord he had borne reproach and dishonor. The Targum states those who trust in the Lord and seek instruction from the Lord will not be ashamed of him. The Septuagint says that the one who trusts in the Lord will not be ashamed on account of him. These words sound familiar from the Apostolic Writings, Yeshua said in *Mark 8:34-9:1*.

Mark 8:34-9:1

8:34 *And He summoned the crowd with His disciples, and said to them, 'If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.* 8:35 *'For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.* 8:36 *'For what does it profit a man to gain the whole world, and forfeit his soul? 8:37 'For what will a man give in exchange for his soul? 8:38 'For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.'* 9:1 *And Jesus was saying to them, 'Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.'* (NASB)

Yeshua's words in *Mark 8:38* presupposes that one is seeking the Lord God our Father in heaven. He says that whoever desires to follow Him, that he must deny himself and take up his cross, meaning that one must put to death sinful desires. Life in this world is not as important as life in the world to come. Yeshua says

that he who loses his life for His sake and the gospel's sake will save it. What is the gospel? The word gospel (εὐαγγέλιον) means "good news." What is the good news? The Apostle Paul explains the gospel as the following, "Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures" (1 Corinthians 15:1-4). Note how Paul says that Yeshua died for sins. The essential part of one's belief that Yeshua died for sins is Teshuvah (repentance). Teshuvah is the recognition of sin, seeking the Lord in heaven for forgiveness, and turning from sin towards righteousness. Thus, another way of saying what Paul wrote, the one who loses his life for the sake of Yeshua, and for righteousness sake will save it. Yeshua then states, 8:38 'For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.' (NASB) Being ashamed of Yeshua is synonymous to being ashamed of righteousness and God's way and provision of salvation. Being ashamed of these essential things is incompatible with being in the presence of God our Father, His Son Yeshua, and the holy angels. Note how David's words in the Psalm state, 69:9 *For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me.* (NASB) These words are coupled with the Lord putting away sin, seeking God (His word) for instruction, and Teshuvah. If one is ashamed of Yeshua, one is ashamed of all of these things which are connected to faith in God's Messiah. Those who are for the Lord, who desire to draw near will have a zeal for His house, and those who hate the Lord and His ways, live in shame, live in their sins and fall upon or persecute the righteous. These words of David are also believed to be prophetic of the Messiah Yeshua according to *John 2:14-17* and *Romans 15:3-6*.

John 2:14-17

2:14 And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables 2:15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; 2:16 and to those who were selling the doves He said, 'Take these things away; stop making My Father's house a place of business.' 2:17 *His disciples remembered that it was written, 'Zeal for Your house will consume me.'* (NASB)

Romans 15:3-6

15:3 For even Christ did not please Himself; but as it is written, 'The reproaches of those who reproached You fell on Me.' 15:4 *For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope. 15:5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, 15:6 so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.* (NASB)

John remembers what Yeshua did to drive out those who made the house of God a place of business rather than a house of prayer. Paul taught that the Messiah did not please himself quoting from David saying those who reproach the Lord reproach Yeshua. The Aramaic Targum states, י ארום טננא דבית מקדשא גמרת יתי, 69:10 *For zeal for the sanctuary has consumed me; and the condemnation of the wicked who condemn You when they prefer their idols to Your glory has fallen on me.* (EMC) Again we find the connection to righteousness, Teshuvah, and seeking the Lord to having zeal for the sanctuary of the Lord, a place of peace, the foot stool for God's feet, as opposed to the wicked who prefer their idols and places of sin. Paul continues saying in *Romans 15:8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, 15:9 and for the Gentiles to glorify God for His mercy; as it is written, 'Therefore I will give praise to You among the Gentiles, And I will sing to Your name.'* 15:10 *Again he says, 'Rejoice, O Gentiles, with*

His people. (NASB) The Lord in His mercy has shown great compassion for the Gentiles, for the purpose of glorifying His Name. All the more important it is for us to give praise to the Lord, both Jew and Gentile together in unity.

The parallel of David's words to Yeshua's words may have led to the interpretation of this Psalm as prophetic of Yeshua, David says that he has become estranged such that his brothers do not know him (69:8), he has a zeal for the House of God (69:9), fasting had become his reproach (69:10), he made sackcloth his clothing (69:11), and others talk about him (69:12) in a bad way. We know that if we live in this way, for the sake of our Father in heaven, and for His Messiah Yeshua, for Teshuvah and Righteousness sake, we will suffer these same things, as Yeshua said in *John 15:20* "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. (NASB)

David says, Through all of these things, His prayer is to the Lord at an acceptable time (69:13, יָדָאֲנִי וְיָשָׁעָהּ: יְהוָה | תְּפִלַּתִּי-לְךָ). What is an acceptable time? Note that David is saying "my prayer is unto You O God," based upon the context, the wicked scoff while we pray. The unrighteous discourage and reproach the righteous for both their faith and their deeds. David says "et ratzon" (עַתְּ רְצוֹן) "in a time/season of your will." When is a time or season of God's will for us to pray? The interpretation by the Apostle Paul is that it is the Lord's will for us to pray at all times (1 *Thessalonians 5:16-18*, *Ephesians 6:18*). The time to pray may be either in times of peace or in a time of great trouble. The unfortunate thing is that man has the tendency to pray less in times of peace as opposed to times of trouble.

David continues in his psalm paralleling the flood waters to his enemies (69:14-15). He also recognizes the great compassion of the Lord, His mercy, and His grace (69:16). David says that he is greatly distressed, he was not given sympathy, that his enemies gave him gall for food and vinegar for drink which has been used as a prophetic word of Yeshua. (69:21) *Tehillim / Psalms 69:21* is also believed to be prophetic describing what happened to Yeshua upon the cross according to *Matthew 27:34, 48, Mark 15:36, Luke 23:36, and John 19:28-29*.

Matthew 27:33-36

27:33 And when they came to a place called Golgotha, which means Place of a Skull, 27:34 they gave Him wine to drink mixed with gall; and after tasting it, He was unwilling to drink. 27:35 And when they had crucified Him, they divided up His garments among themselves by casting lots. 27:36 And sitting down, they began to keep watch over Him there. (NASB)

Matthew 27:47-50

27:47 And some of those who were standing there, when they heard it, began saying, 'This man is calling for Elijah.' 27:48 Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. 27:49 But the rest of them said, 'Let us see whether Elijah will come to save Him.' 27:50 And Jesus cried out again with a loud voice, and yielded up His spirit. (NASB)

Mark 15:34-37

15:34 At the ninth hour Jesus cried out with a loud voice, 'Eloi, Eloi, lama sabachthani?' which is translated, 'My God, My God, why have You forsaken Me?' 15:35 When some of the bystanders heard it, they began saying, 'Behold, He is calling for Elijah.' 15:36 Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, 'Let us see whether Elijah will come to take Him down.' 15:37 And Jesus uttered a loud cry, and breathed His last. (NASB)

Luke 23:34-37

23:34 But Jesus was saying, 'Father, forgive them; for they do not know what they are do-

ing.' And they cast lots, dividing up His garments among themselves. 23:35 And the people stood by, looking on. And even the rulers were sneering at Him, saying, 'He saved others; let Him save Himself if this is the Christ of God, His Chosen One.' 23:36 The soldiers also mocked Him, coming up to Him, offering Him sour wine, 23:37 and saying, 'If You are the King of the Jews, save Yourself!' (NASB)

John 19:28-30

19:28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, 'I am thirsty.' 19:29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. 19:30 Therefore when Jesus had received the sour wine, He said, 'It is finished!' And He bowed His head and gave up His spirit. (NASB)

In *Matthew 27:34*, we read the Greek text to say, ³⁴ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον: καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. 27:34 they gave Him wine to drink mixed with gall; and after tasting it, He was unwilling to drink. (NASB) Matthew writes, "οἶνον μετὰ χολῆς μ..." meaning "wine mingled with gall." Mark (*Mark 15:23*) calls it, ἐσμυρνιασμένον οἶνον, "myrrhed wine." This is liquor that has a taste between sweet wine and vinegar as mentioned in *Matthew 27:48*, which was seasoned with myrrh. In *Matthew 27:34*, the Greek manuscript states οὐκ ἤθελε πιεῖν meaning "He would not drink" indicating that Yeshua retained His senses and the pain he endured rather than to dull the senses and the pain. He was willing to receive the cup the Father had prepared for him up unto death. Thus he received the full suffering and punishment that was given to him to bear on our behalf.

In *Tehillim / Psalms 69:22-23* David states, כִּג יְהִי שִׁלְחָנָם לְפָנָיִם לְפָח וְלִשְׁלוּמִים לְמוֹקֵשׁ: כִּד תִּהְיֶינָה תִּמְדֵּי הַמַּעַד: 69:22 May their table before them become a snare; And when they are in peace, may it become a trap. 69:23 May their eyes grow dim so that they cannot see, And make their loins shake continually. (NASB) The Apostle Paul uses these words in his letter to the Romans. (*Romans 11:9*)

Romans 11:1-14

11:1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. 11:2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel? 11:3 'Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they are seeking my life.' 11:4 But what is the divine response to him? 'I have kept for Myself seven thousand men who have not bowed the knee to Baal.' 11:5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. 11:6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. 11:7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 11:8 just as it is written, 'God gave them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day.' 11:9 And David says, 'Let their table become a snare and a trap, And a stumbling block and a retribution to them. 11:10 'Let their eyes be darkened to see not, And bend their backs forever.' 11:11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. 11:12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! 11:13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 11:14 if somehow I might move to jealousy my fellow countrymen and save some of them. (NASB)

David calls upon the Lord to cause the table of the enemy to become a snare to them (69:22). Paul calls upon David's words as a reason why some would not believe in Yeshua the Messiah. Paul states that sal-

vation has come to the Gentiles “to make them Jealous.” What exactly is the salvation that comes to the gentiles that causes the Jewish person to be jealous? The religious leaders who would not believe in Yeshua, also believed that those who did were on the wrong path and that these people did not have salvation, and the gentiles, salvation was believed to be impossible. So how would the Jewish person become jealous? One way might be by seeing the gentiles receiving the Holy Spirit, as we read with Cornelius (see *Acts 10*). The other way would be for the work of the Holy Spirit in one’s life that demonstrated a change, of repentance and of good works according to the Torah. It is in this manner in which the gentiles are able to make the Jewish people to become jealous. A gentiles observance of the Torah would be great being enabled by God’s Holy Spirit to walk in His ways. Another aspect of making the Jewish person jealous was speaking to the Gentiles about Yeshua and the Torah. Originally it was thought the Messiah and the Torah was only for Israel. Latter interpretations as we read, according to the Apostolic Writings, the Word of God and the Messiah were all purposed to draw all men to the Lord upon His holy hill in Jerusalem, the place upon which He has established His Name Forever!

Paul says of those he is speaking of in *Romans 11:12* *Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!* (NASB) The riches for the world may be a reference to what Yeshua was teaching on in *Mark 7* on the differences between ritual impurity and sin. The Pharisees placed their emphasis upon the ritual purity or impurity as opposed to disobedience to the command and being conscious of sin coupled with Teshuvah. The Pharisees in this instance were neglecting to consider obedience and/or disobedience to the command, where it is not disobedience (not a sin) to become ritually unclean. All of the mitzvot in the Torah that are related to ritual purity, are given to reveal a very important lesson for us today, that one must have one’s life and heart purified before the Lord God in heaven (*before our Father in heaven*) if one wants to enjoy His presence. This may be the point that Paul is trying to make to the Gentiles in his epistle to the Romans on the speaking to the Gentiles and the salvation of God. The point Yeshua made in *Mark 7* was that the Pharisees were concerned primarily with one’s hands (the physical) which they believed could convey ritual impurity to food that is being eaten, and consequentially would effect one’s relationship with God. It is sin that effects our relationship with God and not the ritual impurity which deals with the “riches of the world” aspect of Paul’s discussion in *Romans 11*.

David concludes his psalm saying the following:

Masoretic Text

Tehillim / Psalms 69:24-36

69:24 Pour out Your indignation on them, And may Your burning anger overtake them. 69:25 May their camp be desolate; May none dwell in their tents. 69:26 For they have persecuted him whom You Yourself have smitten, And they tell of the pain of those whom You have wounded. 69:27 Add iniquity to their iniquity, And may they not come into Your righteousness. 69:28 May they be blotted out of the book of life And may they not be recorded with the righteous. 69:29 But I am afflicted and in pain; May Your salvation, O God, set me securely on high. 69:30 I will praise the name of God with song And magnify Him with thanksgiving. 69:31 And it will please the Lord better than an ox Or a young bull with horns and hoofs. 69:32 The humble have seen it and are glad; You who seek God, let your heart revive. 69:33 For the Lord hears the needy And does not despise His who are prisoners. 69:34 Let heaven and earth praise Him, The seas and everything that moves in them. 69:35 For God will save Zion and build the cities of Judah, That they may dwell there and possess it. 69:36 The descendants of His servants will inherit it, And those who love His name will dwell in it. (NASB)

כה שָׁפַד-עֲלֵיהֶם זַעֲמָה וַחֲרוֹן אַפָּה יִשְׁיגֵם: כו תִּהְיֶי-טִירְתֶּם נְשַׁמָּה בְּאֵהָלֵיהֶם אֶל-יְהוָה יֵשֵׁב: כז כִּי-
אֲתָה אֲשֶׁר-הִכִּיתָ רַדְפוּ וְאֶל-מִכְאוֹב חֲלָלִיךָ יִסְפְּרוּ: כח תִּנְהַ-עוֹן עַל-עוֹנֵם וְאֶל-יְבֹאוּ בְצַדִּיקְתֶּךָ: כט

יִמְחוּ מִסֵּפֶר חַיִּים וְעַם צְדִיקִים אֶל-יִכְתְּבוּ: ל וְאֲנִי עֲנִי וְכוֹאֵב יִשׁוּעַתְךָ אֱלֹהִים תִּשְׁבְּגֵנִי: לֹא אֶהְלָלָהּ
שָׁם-אֱלֹהִים בְּשִׁיר וְאֶגְדְּלֶנּוּ בְּתוֹדָה: לִב וְתִיטֵב לִיהוָה מְשׁוֹר פֶּר מִקֶּרֶן מִפְּרִיס: לֵג רְאוּ עֲנוּיִם יִשְׁ-
מְחוּ דְרָשִׁי אֱלֹהִים וַיְחִי לְבַבְכֶם: לֹד פִּי-שִׁמְעֵ אֶל-אֲבִיוֹנִים יְהוָה וְאֶת-אֲסִירָיו לֹא בָזָה: לֵה הֶהְלָלוּהוּ
שְׁמִים וְאֶרֶץ יָמִים וְכָל-רִמְשׁ בָּם: לוּ פִי אֱלֹהִים | יוֹשִׁיעַ צִיּוֹן וַיְבַנֶּה עָרֵי יְהוּדָה וַיָּשָׁבוּ שָׁם וִירֵשׁוּהָ:
לז וְזָרַע עֲבָדָיו יִנְחֲלוּהָ וְאֶהְיֶי שְׂמוֹ יִשְׁפְּנוּ-בָה:

Targum Pseudo Jonathan

Toviyah / Psalms 69:25-37

69:25 Pour out your anger upon them, and may your harsh anger overtake them. 69:26 Let their tent become deserted, may no one settle in their tent. 69:27 For they have pursued the one you have smitten, and they shall tell of the one wounded for your slain. 69:28 Give iniquity for their iniquity, and let them not be purified to enter the assembly of your righteous ones. 69:29 Let them be erased from the memorial book of life, and let them not be written with the righteous. 69:30 But I am poor and wounded; your redemption, O God, will save me. 69:31 I will praise the name of my God with song, and I will magnify him with thanksgiving. 69:32 And my prayer will be more pleasing in the presence of the Lord than a choice fatted ox that the first Adam sacrificed, whose horns preceded its hooves. 69:33 The humble have seen; so let those who seek instruction from the presence of God be glad and let their heart live. 69:34 For the Lord accepts the prayer of the lowly, and has not despised his prisoners. 69:35 Let the angels of heaven and those who dwell on earth praise him; the seas, and all that swarms in them. 69:36 For God will redeem Zion and repair the cities of Judah, and they will return thither and inherit it. 69:37 And the sons of his servants will succeed to it, and those who love his name will abide in its midst. (EMC)

כֵּה אֵיתַחֲשֶׁכַן וְתַחֲשֶׁכַן עֵינֵיהוֹן מִן לַמַּחֲמֵי וְחַרְצִיֵּהוֹן תְּדִירָא תַזְעֲזַע: כו שְׂדֵי עֵילוּיֵהוֹן רוּגְזָךְ וְתַקּוּף
רוּגְזָךְ יִדְבִיקֵינוּן: כז תְּהִי מִשְׁכַּנְתֵּהוֹן מִשְׁכַּנְיֵהוֹן צְדִיא בְּמִשְׁכַּנְהוֹן לֹא יְהִי יִתִּיב: יח אַרוּם דִּי אַנְתָּ
מַחִיתָא רַדְפוּ וּמִן דְּכַאִיב עַל קְטוּלְךָ יִשְׁתַּעֲיִין מִנִּיה: יט יִתְמַחוּן מִסֵּפֶר דּוֹכְרֵן חֵיִיא וְעַם צְדִיקֵיא
לֹא יִתְכַתְּבוּן: ל וְאַנָּא עֲנִיא וְכַאִיבָא פּוֹרְקֵךְ אֱלֹהָא תִּשְׁבִּינֵנִי תַתְּקִיף יִתִּי: לֹא אִשְׁבַּח שׁוֹם אֱלֹהֵי
בְּשִׁירָא בְּשַׁבַּח וְאַרְבִּינִיה בְּתוֹדָתָא: לב וְתִישְׁפֵּר צְלוֹתֵי קֹדֶם יְהוָה מִן תוֹר פְּטִים וּבַחֲרִי דְקָרִיב אֲדָם
קְדַמָּי דְקִדְמוּ קֶרְנוּי לְטִילְפוּהִי: לג חֲמוֹן עֵינֹתֵנִיא וַיְחַדְדוּן תְּבַעֵי אֹלְפֵן מִן קֹדֶם אֱלֹהָא וַיְחִי לְבַכּוֹן:
לד אַרוּם מִקְּבַל צְלוֹתֵהוֹן דְּחִשְׁכִּי יְהוָה וְלֹאֲסִירוּי לֹא בִסְר: לה יִשְׁבַּחוּנִיה מִלְּאֲכִי שְׁמִיא וַיְתַבִּי
אַרְעָא יִמִּיא וְכָל דְּרַחֲשִׁין בְּהוֹן: לו אַרוּם אֱלֹהָא יִפְרוֹק צִיּוֹן וַיִּשְׁכַּלֵּל קִירוּיֵי דִיהוּדָה וַיְתוּבוּן תַּמֵּן
וִירְתוּנָה: לז וּבְנֵי עֲבָדָיו יַחֲסִנוּן יִתְהוּ וְרַחֲמֵי שְׁמִיהּ יִשְׂרוּן בְּגוּה:

Septuagint

Psalmoi / Psalms 69:24-36

69:24 Pour out thy wrath upon them, and let the fury of thine anger take hold on them. 69:25 Let their habitation be made desolate; and let there be no inhabitant in their tents: 69:26 Because they persecuted him whom thou hast smitten; and they have added to the grief of my wounds. 69:27 Add iniquity to their iniquity; and let them not come into thy righteousness. 69:28 Let them be blotted out of the book of the living, and let them not be written with the righteous. 69:29 I am poor and sorrowful; but the salvation of thy countenance has helped me. 69:30 I will praise the name of my God with a song, I will magnify him with praise; 69:31 and this shall please God more than a young calf having horns and hoofs. 69:32 Let the poor see and rejoice; seek the Lord diligently, and ye shall live. 69:33 For the Lord hears the poor;

and does not set at nought his fettered ones. 69:34 Let the heavens and the earth raise him, the sea, and all things moving in them. 69:35 For God will save Zion, and the cities of Judea shall be built; and men shall dwell there, and inherit it. 69:36 And the seed of his servants shall possess it, and they that love his name shall dwell therein. (LXX)

69:24 ἔκχεον ἐπ’ αὐτούς τὴν ὀργὴν σου καὶ ὁ θυμὸς τῆς ὀργῆς σου καταλάβοι αὐτούς
69:25 γενηθήτω ἡ ἔπαυλις αὐτῶν ἡρημωμένη καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ
κατοικῶν 69:26 ὅτι ὃν σὺ ἐπάταξας αὐτοὶ κατεδίωξαν καὶ ἐπὶ τὸ ἄλγος τῶν τραυματιῶν
σου προσέθηκαν 69:27 πρόσθετες ἀνομίαν ἐπὶ τὴν ἀνομίαν αὐτῶν καὶ μὴ εἰσελθέτωσαν ἐν
δικαιοσύνῃ σου 69:28 ἐξάλειφθήτωσαν ἐκ βίβλου ζώντων καὶ μετὰ δικαίων μὴ γραφήτωσαν
69:29 πτωχὸς καὶ ἄλγῶν εἰμι ἐγὼ καὶ ἡ σωτηρία τοῦ προσώπου σου ὁ θεὸς ἀντελάβετό
μου 69:30 αἰνέσω τὸ ὄνομα τοῦ θεοῦ μετ’ ᾧδῆς μεγαλυνῶ αὐτὸν ἐν αἰνέσει 69:31 καὶ
ἄρέσει τῷ θεῷ ὑπὲρ μόσχον νέον κέρατα ἐκφέροντα καὶ ὄπλᾶς 69:32 ιδέτωσαν πτωχοὶ καὶ
εὐφρανθήτωσαν ἐκζητήσατε τὸν θεόν καὶ ζήσεται ἡ ψυχὴ ὑμῶν 69:33 ὅτι εἰσήκουσεν τῶν
πενήτων ὁ κύριος καὶ τοὺς πεπεδημένους αὐτοῦ οὐκ ἐξουδένωσεν 69:34 αἰνεσάτωσαν αὐτὸν
οἱ οὐρανοὶ καὶ ἡ γῆ θάλασσα καὶ πάντα τὰ ἔρποντα ἐν αὐτοῖς 69:35 ὅτι ὁ θεὸς σώσει τὴν Σιών
καὶ οἰκοδομηθήσονται αἱ πόλεις τῆς Ἰουδαίας καὶ κατοικήσουσιν ἐκεῖ καὶ κληρονομήσουσιν
αὐτήν 69:36 καὶ τὸ σπέρμα τῶν δούλων αὐτοῦ καθέξουσιν αὐτήν καὶ οἱ ἀγαπῶντες τὸ ὄνομα
αὐτοῦ κατασκηνώσουσιν ἐν αὐτῇ

David sought the Lord to pore out His indignation upon them (69:24), and he says in 69:25 *May their camp be desolate; May none dwell in their tents. (NASB)* which is quoted in Acts chapter 1 after Peter stands up to speak to the people in the upper room, there is a note on what happened to Judas and his death, he was hung, and he fell head long to the ground and he burst open. The land that was purchased for this burial was called the land of blood and *Tehillim / Psalms 69:25* is referenced as a fulfillment of David’s words in *Acts 1:20* “*For it is written in the book of Psalms, ‘LET HIS HOMESTEAD BE MADE DESOLATE, AND LET NO ONE DWELL IN IT’; and, ‘LET ANOTHER MAN TAKE HIS OFFICE.’ (NASB)* In addition, David asks the Lord to add iniquity to their iniquity (69:27), and that those who stand against the Lord and His anointed, their names would be blotted out of the book of life and not be recorded with the righteous (69:28).

David concludes his psalm saying, 69:30 *I will praise the name of God with song And magnify Him with thanksgiving. 69:31 And it will please the Lord better than an ox Or a young bull with horns and hoofs. 69:32 The humble have seen it and are glad; You who seek God, let your heart revive. 69:33 For the Lord hears the needy And does not despise His who are prisoners. 69:34 Let heaven and earth praise Him, The seas and everything that moves in them. 69:35 For God will save Zion and build the cities of Judah, That they may dwell there and possess it. 69:36 The descendants of His servants will inherit it, And those who love His name will dwell in it. (NASB)* He says that giving praise to the name of the Lord with song and magnifying Him with thanksgiving is more pleasing than an ox or a bull, which may be a reference to the Sacrifices. The Aramaic Targum states, לא אשבח שום אלהי בשירא בשבח וארביניה בתודתא: לב ותישפר, צלותי קדם יהוה מן תור פטים ובחיר דקריב אדם קדמאי דקדימו קרנוי לטילפוהי: לג חמון עינותניא ויחדון תבעי אולפן מן קדם אלהא ויחי לבכון: לד ארום מקבל צלותהון דחשיכי יהוה ולאסירוי לא בסר: לה ישבחונהי מלאכי שמיא ויתבי ארעא ימיא וכל דרחשין בהון: לו ארום אלהא יפרוק ציון וישכלל קירויין דיהודה ויתובון תמן 69:31 *I will praise the name of my God with song, and I will magnify him with thanksgiving. 69:32 And my prayer will be more pleasing in the presence of the Lord than a choice fatted ox that the first Adam sacrificed, whose horns preceded its hooves. 69:33 The humble have seen; so let those who seek instruction from the presence of God be glad and let their heart live. 69:34 For the Lord accepts the prayer of the lowly, and has not despised his prisoners. 69:35 Let the angels of heaven and those who dwell on earth praise him; the seas, and all that swarms in them. 69:36 For God will redeem Zion and repair the cities of Judah, and they will return thither and inherit it. 69:37 And the sons of his servants will succeed to it, and those who love his name will abide in its midst. (EMC)*

The rabbis recognize the application here, that David is speaking of giving praise to the Lord as being more weighty than the bringing of a sacrifice, specifically, the one that Adam sacrificed, drawing us back to the beginning of the Torah. Note the Torah does not tell us whether Adam brought a sacrifice or not, but we do know that Adam had taught his sons Cain and Abel by the events that occurred in *Bereshit / Genesis 4*. David continues saying the Lord hears the prayer of the lowly and does not despise the prisoner. These things remind us that we are to maintain humble lives before the Lord, to seek the Lord, to draw near to him, and to do so being conscious of sin coupled with Teshuvah. If we seek to draw near to the Lord God in heaven, and to His Messiah Yeshua by drawing near to the command, to do what is right, and praise His holy Name for all that He has done in our lives, we will do well and the Lord in heaven will be pleased. Let's Pray!

The Rabbinic Commentary (Midrash) on *Tehillim / Psalms 69* has 2 parts. Reading through the Midrash we will be looking at Part 1 and 2. Let's begin by outlining *Midrash Tehillim Chapter 69, Parts 1 and 2*.

Outline of Midrash Tehillim / Psalms, Chapter 69, Part 1 and 2

Part 1

- The Midrash introduces the Psalm with the **דיבור המתחיל** (Dibur Hamathil) saying *"For the leader; upon Shoshannim. A Psalm of David. Save me, O God; for the waters are come in unto the soul (Tehillim / Psalms 69:1-2)."*
- The **פתיחתא** (Petihta) the homiletic introduction to the midrash states, *"These words are to be considered in the light of what Scripture says elsewhere, How fair and how pleasant are you, O love, for delights (Song 7:7)"*
- The **משל** (mashal) *"the parable,"* goes on to explain the **פתיחתא** (Petihta), the rabbis comment upon David's words speaking about the people of Israel standing and beholding the power of God.
- The **נמשל** (Nimshal) *"expansion on the parable"* expands upon the **משל** (mashal), the rabbis expand upon the mashal stating that when the Torah was given to people, they all became upright people before God.
- The Concluding phrase says, *"They beheld God upon the waters of the sea and they became Shoshannim, lilies, as is said, For the leader; upon Shoshannim. And when Shoshannim? When, as the Psalm says, they prayed, Save me, O God; for the waters are come in unto the soul."*

Part 2

- The Midrash introduces the Psalm with the **דיבור המתחיל** (Dibur Hamathil) saying *"I sink in deep mire, where there is no standing; I am come into deep waters where the floods overflow me (Tehillim / Psalms 69:3)."*
- The **פתיחתא** (Petihta) the homiletic introduction to the midrash states, *"Deep mire alludes to the exile in Babylon. For Babylon is the miry deep in Thus says the Lord that says to the deep, be dry (Isaiah 44:27)."*
- The **משל** (mashal) *"the parable,"* goes on to explain the **פתיחתא** (Petihta), the rabbis comment upon David's words with a discussion on those exiled to Babylon and how exile is as one who is overtaken by a flood of waters.
- The **נמשל** (Nimshal) *"expansion on the parable"* expands upon the **משל** (mashal), the rabbis expand upon the mashal saying that the One who saves is the Lord and that He hears our cries in prayer.
- The Concluding phrase says, *"Deliver me out of the mire, and let me not sink (Tehillim / Psalms 69:15); that is, deliver me out of the punishment of hell, of which it is said He brought me up also out of the tumultuous pit, out of the miry clay."*

Midrash Tehillim 69, Part 1 opens with the Dibur Hamathil (דיבור המתחיל) saying “For the leader; upon Shoshannim. A Psalm of David. Save me, O God; for the waters are come in unto the soul (Tehillim / Psalms 69:1-2).” The homiletic introduction to the midrash states, “These words are to be considered in the light of what Scripture says elsewhere, How fair and how pleasant are you, O love, for delights (Song 7:7)” The entire midrash states the following:

| | |
|---|--|
| <p>מדרש תהלים פרק סט סימן א</p> <p>א למנצה על שושנים לדוד הושיעני אלהים כי באו מים עד נפש. זהו שאמר הכתוב מה יפית ומה נעמת אהבה בתענוגים (שה"ש שיר השירים ז ז), ישראל יפים ונעימים, עומדים על הים ורואין להקב"ה, וכן הוא אומר וירא ישראל את היד הגדולה (שמות יד לא), וכל זמן שיש ראל רואין להקב"ה הם יפים ונעימים, ראו אותו בסיני [כשנתן להם התורה], נעשו כולם ישרים, שנאמר יצפון לישרים תושיה (משלי ב ז), ואומר הטיבה ה' לטובים ולישרים בלבותם (תהלים קכה ד), ראוהו נכנס לאהל מועד נעשו צדיקים, שנאמר רננו צדיקים בה' (שם תהלים לג א), ראו אותו על הים נעשו שושנים, שנאמר למנצה על שושנים, אימתי הושיעני אלהים כי באו מים עד נפש.</p> | <p>Midrash Tehillim 69, Part 1</p> <p>1. For the leader; upon Shoshannim. A Psalm of David. Save me, O God; for the waters are come in unto the soul (Tehillim / Psalms 69:1-2). These words are to be considered in the light of what Scripture says elsewhere, How fair and how pleasant are you, O love, for delights (Song 7:7) that is, How fair and pleasant were the children of Israel when they stood at the sea and beheld the Holy One blessed be He. As Scripture says, And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed in the Lord, and in His servant Moshe (Shemot / Exodus 14:31). Indeed, whenever the children of Israel behold the Holy One blessed be He, how fair and pleasant they are. They beheld God as He gave them the Torah at Sinai, and all of them became upright persons, as is said, He lays up sound wisdom for the upright (Mishley / Proverbs 2:7); Scripture also says, Do good, O Lord, unto those that be good, and to them that are upright in their hearts (Tehillim / Psalms 125:4). They beheld the Lord come into the Tent of Meeting, and they became righteous, as is said, Rejoice in the Lord, O you righteous (Tehillim / Psalms 33:1). They beheld God upon the waters of the sea and they became Shoshannim, lilies, as is said, For the leader; upon Shoshannim. And when Shoshannim? When, as the Psalm says, they prayed, Save me, O God; for the waters are come in unto the soul.</p> |
|---|--|

The rabbis begin with David's words, ב הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד-נַפְשִׁי: 69:1 Save me, O God, For the waters have threatened my life. (NASB) Within the context of the Psalm, David is asking to be saved from the waters that threaten his soul (נַפְשִׁי). The Aramaic Targum states, ב פרוק יתי אלהא ארום מטו משיי, 69:2 Redeem me, O God, for an army of sinners has come to trouble me, like water that has reached to the soul. (EMC) The rabbis say, “These words are to be considered in the light of what Scripture says elsewhere, How fair and how pleasant are you, O love, for delights (Song 7:7) that is, How fair and pleasant were the children of Israel when they stood at the sea and beheld the Holy One blessed be He.” They say Lord God is fair and pleasant referencing the Song of Solomon 7:6-7: How beautiful and how delightful you are, My love, with all your charms! 7:7 Your stature is like a palm tree, And your breasts are like its clusters. (NASB) The attributes of God, His pleasantness and fairness, are ascribed to the children of Israel while standing at the sea and beholding His glory. What is the sea by which the people stood gazing upon the Lord? There are two possibilities, the most likely one is in reference to the Red Sea and the people seeing the glory and power of God to divide the waters and allow Israel to cross on dry ground. The second may be what is described in Parashat Mishpatim, from Shemot / Exodus 24 which states, ח וַיִּקַּח מִשֶּׁה אֶת-הַדָּם וַיִּזְרַק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר פָּרַת יְהוָה עִמָּכֶם עַל-כָּל-הַדְּבָרִים הָאֵלֶּה: ט וַיַּעַל מִשֶּׁה וְאַהֲרֹן נָדַב וְאַבְיָהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל: י וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לְבַנַּת הַסִּפִּיר וּכְעֶצֶם

הַשָּׁמַיִם לְטָהָר: 24:8 So Moses took the blood and sprinkled it on the people, and said, 'Behold the blood of the covenant, which the Lord has made with you in accordance with all these words.' 24:9 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, 24:10 and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. (NASB) This text is interesting because the people appear to be seeing the throne of God. In addition, there are a number of references throughout Scripture that describe the place of God's throne as being surrounded by a glass sea. (Revelation 15:2) Note that the Scriptures are using anthropomorphisms to describe the Lord God in heaven indicated by the description of seeing His feet. Breaking down this verse וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו it says the people saw the God of Israel and "under His feet" (וַתַּחַת רַגְלָיו) gives us a picture of human shape. It is also interesting that the sea of sapphire is described as being a "clean heavens" (הַשָּׁמַיִם לְטָהָר). The various Aramaic Targumim on *Shemot / Exodus 24:10* is given below.

תרגום אונקלוס ספר שמות פרק כד פסוק י

וַחֲזוּ יֵת יְקָר אֱלֹהָא דְיִשְׂרָאֵל וַתַּחֲתוּ כְּרֹסֵי יְקָרִיהּ כְּעוּבָד אַבְן טָבָא וַכְּמַחְזִי"וֹכְחִיזוּ" שְׁמֵיָא לְבְרִירוּ:

תרגום פסבדו יונתן ספר שמות פרק כד פסוק י

וזקפו נדב ואביהוא ית עיניהון וחמוון ית איקר אלקא דישראל ותחתות אפיפו רין דריגלוי דמייצע תחתות כורסייה הי כעובד אבן ספירינון מידכר שיעבודא דשעבידו מצראי ית בני ישראל בטינא ובלביבנין והוואן נשיא בטשן ית טינא עם גובריהון הות תמן ריבא מפנקתא מעברתא ואפילת ית עוברא ואתבטש עם טינא נחת גבריאל ועבד מיניה לבינתא ואסקיה לשמי מרומא ואתקניה גלוגדק תחתות אפיפורין דמרי עלמא זיויה הי כעובד אבן טבא והי כתקוף שפר שמיא כד הינון ברירין מן ענניא

תרגום ניופתי ספר שמות פרק כד פסוק י

וַחֲמוּן יֵת אִיקָר שְׁכִינְתָּהּ דִּיֵּי "אֱלֹהָא דְיִשְׂרָאֵל" וַתַּחֲתוּ אַפִּיפּוּדִין" אַפִּיפּוּדִין" דְּרַגְלוּי כְּעוּבָד לְבָן דְּסַנְ- פְּרִינוּן וַכְּחֲזוּי שְׁמֵיָא כְּד אִינוּן נְקִיין מִן עֲנַנָּא "הוון נקיין מן ענניא":

The Targum Onkelos says וַחֲזוּ יֵת יְקָר אֱלֹהָא דְיִשְׂרָאֵל the word "וַחֲזוּ" means literally "to see." The אַצְיָלִי אֱצִילִי the "nobles of the sons of Israel" saw God and did not die. The MT clarifies what had happened in verse 11 saying וְאֵל-אֱצִילִי בְּנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת-הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: 24:11 Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank. (NASB) and so the people gazed upon God, the Lord God did not strike them dead, and they ate and drank having table fellowship with one another and with the Lord. The way this portion of the text is described, it is difficult to misinterpret the meaning as something other than the people literally seeing the Lord God. The text identifies the people having seen God (הָאֱלֹהִים), specifically the feet of God. Note that the people did not see God's face (פְּנֵי). The Hebrew use of the word for "face" in the Scriptures is to indicate that the person himself is present and not a representative. For example in 2 Samuel 17:11 יָא כִּי יַעֲצִתִּי הָאֶסֶף יֶאֱסֹף 17:11 'But I counsel that all Israel be surely gathered to you, from Dan even to Beersheba, as the sand that is by the sea in abundance, and that you personally go into battle. (NASB) The text translates as "you personally go into battle" where the phrase "you personally" is written as וּפְנֵיךָ meaning "and your face." In Devarim / Deuteronomy 4:37 לִּזְ 4:37 'Because He loved your fathers, therefore He chose their descendants after them. And He personally brought you from Egypt by His great power, (NASB) Here in Devarim / Deuteronomy 4:37 it is written that "He (God) personally" brought

Israel out of Egypt. The Hebrew text says literally “with His face” (בְּפָנָיו). In Parashat Ki Tisa, *Shemot / Exodus 33:13-15*, יג ועתה אם-נא מצאתי חן בעיניך הודעני נא את-דרךך ואדעך למען אמצא-חן בעיניך וראה, *Exodus 33:13* 33:13 כי עמך הגוי הזה: יד ויאמר פני ילכו והנחתי לך: טו ויאמר אליו אם-אין פניך הלכים אל-תעלנו מזה: *‘Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.’ 33:14 And He said, ‘My presence shall go with you, and I will give you rest.’ 33:15 Then he said to Him, ‘If Your presence does not go with us, do not lead us up from here. (NASB)* Here Moshe requests or asks for the presence of the Lord to remain and continue to go with them. God said לך פני ילכו והנחתי לך “and said my face will go with you and give you rest” translating “face” as “presence” (פְּנִי). Note how at the Red Sea, the Lord God was present in the pillar of cloud and fire standing in between the people and the Egyptian army. In Parashat Ki Tisa, Moshe goes on to say that if your “face/presence” פְּנִיךָ does not go with them do not lead them from there. The text in *Shemot / Exodus 24* does not say they saw the “presence or face” of God, the text appears to speak of only the feet imagery. The Lord gave the people a physical manifestation of Himself sitting upon His throne in Heaven.

The midrash states pleasantness and fairness of God is given to those who stand and behold His glory. A closer look at the Aramaic Targumim, the Targum Onkelos states, וחזו ית יקר אלהא דישראל that the people saw the “glory” יקר of the God of Israel. Targum Pseudo-Jonathan states וזקפו נדב ואביהוא ית עיניהון ית עיניהון that the people saw the “glory” of the God of Israel, and Targum Neofiti states “אלהא דישראל” saying that the people saw the “glory of the Lord’s dwelling place the God of Israel.” The Targum (translations) add the word יקר or איקר meaning “glory, honor, or majesty.” Compared to the Hebrew text, the people saw God, and according to the Aramaic translation they saw His glory and the glory of His dwelling. The people saw the “place of His dwelling” or of “the glory of God” rather than actually seeing God (הַאֲלֹהִים).

The Masoretic text provides us with straightforward language that Moshe, Nadav, Avihu, and Aharon along with the 70 elders of Israel ascended the mountain and saw God. Looking closer at the Masoretic Text, *24:10* ויראו את אלהי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר: the verb ויראו as spelled occurs 63 times in the Tanakh is from the root word ראה meaning “to see, look, behold” which occurs 126 times in the Tanach. Verse *24:11* ואל-אצילי בני ישראל לא שלח ידו ויחזו את-האלהים) however (ויאכלו וישתו: uses the verb ויחזו which is different from the previous verse ויראו. The word ויחזו means “to watch” or “look at” having the meaning of seeing with the sense of perceiving or being aware of what is happening. The word ויחזו is from the root word חזה also having the meaning of seeing and perceiving in the physical sense, they physically saw God. The people did not see God merely with their mind or soul. We know this based upon various scriptural uses of the word חזה coupled with the word for “eyes” (examine *Tehillim / Psalms 11:7, 17:15, and 58:9-11, Mishley / Proverbs 22:9 and 29:20, Isaiah 33:20 and 57:8*). In *Isaiah 33:17-20*, יז מלך בפיך תחזינה עיניך תראינה ארץ מרחקים: יח לבך יהגה אימה אימה ספר איה שקל, איה ספר את-המגדלים: יט את-עם נועז לא תראה עם עמקי שפה משמוע גלעג לשון אין בינה: כ חזה ציון קרית מועדנו עיניך תראינה ורושלם ננה שאנן אהל בל-יצען בל-יסע יתדותיו לנצח וכל-חבליו בל-ינתקו: we read “your eyes” (עיניך) as the subject of the verb “to see.” In addition to this, the verb ראה meaning “to see, look, behold” is also used for those who have a prophetic vision. The verbs חזה and ראה are also used here in *Isaiah 33:17-20* in a parallel form (see *33:17 and 33:20*) תחזינה עיניך תראינה showing the similarities in their uses within the Hebrew language. The common interpretation from the Talmud on *Shemot / Exodus 24* has the people seeing the Shekinah glory of God (i.e. the Targum translations) and not God Himself as the Masoretic text states. Take for example this interpretation from the *Talmud Bavli Barachot 17a*.

Talmud Bavli Barachot Daf 17.a

A saying of the rabbi was that this world is not like the world to come. In the world to come

there is no eating or drinking no propagation no business, no jealousy, no hatred, and no competition. Unto the righteous sit with their crowns on their heads feasting on the brightness of the Shekinah. That is said and they beheld God and ate and drank.

תלמוד בבלי ברכות דף יז.א

מרגלא בפומיה דרב: [לא כעולם הזה העולם הבא], העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: (שמות כ"ד) ויהזו את האלהים ויאכלו וישתו.

The rabbinic interpretation on these verses says that the people saw the Shekinah glory of God and did not see God himself. Yet in the Masoretic text we read in *Shemot / Exodus 24*, וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרֹק, ח על-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל-כָּל-הַדְּבָרִים הָאֵלֶּה: ט וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וַאֲבִיהוּא: 24:8 וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל: י וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כִּמְעָשָׂה לְבַנַּת הַסִּפִּיר וּכְעָצֹם הַשָּׁמַיִם לְטָהָר: So Moses took the blood and sprinkled it on the people, and said, 'Behold the blood of the covenant, which the Lord has made with you in accordance with all these words.' 24:9 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, 24:10 and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. (NASB) The Masoretic text clearly writes that Moshe, Aharon, and the elders ascended the mountain of Sinai and saw the God of Israel. They saw God and under His feet was a sea of sapphire. In the Torah we read again and again how the Lord God desires to dwell among His people, and He did so in a visible form, as a pillar of cloud and fire, and in the later days, He sent His Word in the form of a man who walks and talks and shared life with His people (i.e. *Bereshit / Genesis 3:8*). Today, the Word of the Lord comes to dwell in our hearts being empowered by God's Holy spirit.

So what we find in the Scriptures in Parashat Mishpatim, specifically in *Shemot / Exodus 24*, the people saw the God of Israel: וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כִּמְעָשָׂה לְבַנַּת הַסִּפִּיר וּכְעָצֹם הַשָּׁמַיִם לְטָהָר: 24:10 and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. (NASB) In addition, the Midrash states, "How fair and pleasant were the children of Israel when they stood at the sea and beheld the Holy One blessed be He. As Scripture says, And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed in the Lord, and in His servant Moshe (*Shemot / Exodus 14:31*). Indeed, whenever the children of Israel behold the Holy One blessed be He, how fair and pleasant they are. They beheld God as He gave them the Torah at Sinai, and all of them became upright persons, as is said, He lays up sound wisdom for the upright (*Mishley / Proverbs 2:7*); Scripture also says, Do good, O Lord, unto those that be good, and to them that are upright in their hearts (*Tehillim / Psalms 125:4*). They beheld the Lord come into the Tent of Meeting, and they became righteous, as is said, Rejoice in the Lord, O you righteous (*Tehillim / Psalms 33:1*)." Moshe, Aharon, and the elders ascended the mountain of Sinai and saw the God of Israel, they had fellowship and a meal with one another and with the Lord in heaven, they saw the power of God's mighty hand against the Egyptians, and the Lord God gave them His Torah on Sinai. The rabbis say that whenever they saw, feared, and believed, the fairness and uprightness of God was given to them. This is indicated from Parashat Mishpatim in the sense that the people were considered righteous in order to be in God's presence upon the mountain fellowshiping and eating with the Lord. Note how the Rabbis say "They beheld the Lord come into the Tent of Meeting, and they became righteous, as is said, Rejoice in the Lord, O you righteous (*Tehillim / Psalms 33:1*)." The presence of God in the Ohel Moed caused the people to become righteous. The idea here is the presence of God comes within the midst of those who are righteous (those who obey His word) and in this case, the implication is that God also made them righteous for the sake of His presence. In the Messiah Yeshua, we also see this coupling effect, of the Lord who makes us righteous that is coupled with the obligation for us to live righteous lives. The Torah indicates the Lord God's desire for intimacy with His people. The Torah's description of the covenant with the sprinkling of blood (וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרֹק)

(על-הָעַם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל-הַדְּבָרִים הָאֵלֶּה coupled with the presence and seeing the Lord, we understand that the Lord is looking towards His people and desires for His people to look towards Him, specifically within the terms of the covenant that stands between God and His people. This is reminiscent of the Lord God in His Messiah that comes to dwell among men in a covenant of blood, and to fear and believe in Him for the forgiveness of sins. Yeshua stated that “*whoever has seen me has seen the father*” (John 14:9). The plane meaning of the scriptures from *Shemot / Exodus 24*, and *Midrash Tehillim 69, Part 1*, is that in His Word, in the Messiah Yeshua, the Lord God draws near to us. He became our friend, experienced our difficulties, struggled against this world and prevailed, and ultimately in the covenant that was made in His blood, He bore our sins upon the cross and made atonement for our sins.

Midrash Tehillim 69, Part 1 concludes saying, “*They beheld God upon the waters of the sea and they became Shoshannim, lilies, as is said, For the leader; upon Shoshannim. And when Shoshannim? When, as the Psalm says, they prayed, Save me, O God; for the waters are come in unto the soul.*” The idea of becoming Shoshannim, based upon the *Tehillim / Psalms 45* study, would be having seen the glory of God, which is paralleled to His power, His miracles, and His deliverance (salvation), we are given a testimony to proclaim to the world and in fact we become a testimony to the Word for the glory of God. In addition, what we learn here from *Shemot / Exodus 24* and from the midrash is that without the context of the covenant the people would not have been able to see God. The Lord sanctified the people in the commandments and He caused them to become righteous by the reason of His presence in their midst. Today, without the context of the covenant in Yeshua, we cannot see God or His kingdom (John 3:1-5) and there is no forgiveness of sins. Notice how the presence of God in the Tabernacle corresponded to the forgiveness and righteousness of the people, and their seeing the Lord. Note again what Yeshua stated, “*whoever has seen me has seen the father*” (John 14:9). Without the Messiah, is it possible to see our Father in heaven? To see the Lord in heaven is to receive the mercy of God, His Forgiveness, and His righteousness in the Messiah. As a result of the Lord setting us apart by His righteousness, we are told to live in righteousness, justice, and truth. If you want to see the Lord work in your life, if you want to know the Lord God and draw near to Him with peace that only He can give, then fear and believe placing your faith in Yeshua, God’s Messiah. It is then by this reason, similar to the commentary in the midrash, the attributes of God, His pleasantness and fairness, are ascribed to us because we have beheld His glory in His Son, and the glory of His working in our lives.

Midrash Tehillim 69, Part 2 opens with the Dibur Hamathil (דיבור המתהיל) saying “*I sink in deep mire, where there is no standing; I am come into deep waters where the floods overflow me (Tehillim / Psalms 69:3).*” The homiletic introduction to the midrash states, “*Deep mire alludes to the exile in Babylon. For Babylon is the miry deep in Thus says the Lord that says to the deep, be dry (Isaiah 44:27).*” The entire midrash states the following:

| | |
|--|--|
| <p>מדרש תהלים פרק סט סימן ב ב טבעתי ביון מצולה. בגלות בבל, וכן הוא אומר (לאמר) [האומר] לצור- לה חרבי (ישעיה מד כז). ואין מעמד. בגלות מדי ופרס. באתי במעמקי (מצור- לה) [מים]. בגלות יון. ושבולת שטפת- ני. בגלות אדום הרשעה. יגעתי בקראי נחר גרוני. וכל המזמור על דוחק הגלות הזה, אין לי אלא להתפלל, לפי שנא- מר ואני תפילתי לך ה' עת רצון. אמר ר' יוסי בר חלפתא עתים הם לתפלה, ואימתי עת רצון, בשעה שהציבור מת- פללין, וכן הוא אומר בעת רצון עניתיך (ישעיה מט ה). הצילני מטיט ואל אט- בעה. מדינה של גיהנם, שנאמר ויעלני מבור שאון מטיט היון (תהלים מג).</p> | <p>Midrash Tehillim 69, Part 2 2. I sink in deep mire, where there is no standing; I am come into deep waters where the floods overflow me (Tehillim / Psalms 69:3). Deep mire alludes to the exile in Babylon. For Babylon is the miry deep in Thus says the Lord that says to the deep, be dry (Isaiah 44:27). The words where there is no standing allude to the exile in Media and in Persia, deep waters to the exile in Greece, and floods to the exile in wicked Edom. The verse I am weary with my crying; my throat is dried (Tehillim / Psalms 96:4) together with the remaining verses of the Psalm alludes to the oppression of the present exile, there is nothing else I can do except pray, for it is said, But as for me, let my prayer be unto You, O Lord, in an acceptable time (Tehillim / Psalms 69:14). Rabbi Jose son of Halafsta taught that there are set times for prayer. What is an acceptable set time? The hour when a congregation prays. And thus Scripture says, In an acceptable time have I heard You (Isaiah 49:8). Deliver me out of the mire, and let me not sink (Tehillim / Psalms 69:15); that is, deliver me out of the punishment of hell, of which it is said He brought me up also out of the tumultuous pit, out of the miry clay.</p> |
|--|--|

ב הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד-נַפְשִׁי: ג טִבַּעְתִּי בְיוֹן מְצוּלָה וְאִין מְעַמָּד בְּאֶתִי בְמִי, David's words which say, 9:1 Save me, O God, For the waters have threatened my life. 69:2 I have sunk in deep mire, and there is no foothold; I have come into deep waters, and a flood overflows me. (NASB) speak of water that is deep, not having a foothold, and a flood that overflows and overtakes him. This is coupled with the homiletic introduction to the midrash that speaks of the "deep" and saying "the Lord that says to the deep, be dry (Isaiah 44:27)," it seems David is drawing a parallel to Parashat Beshalach when the Lord delivered Israel from the Egyptians crossing the Red Sea in *Shemot / Exodus 14:27-31*.

Shemot / Exodus 14:27-31

14:27 So Moses stretched out his hand over the sea, and the sea returned to its normal state at daybreak, while the Egyptians were fleeing right into it; then the Lord overthrew the Egyptians in the midst of the sea. 14:28 The waters returned and covered the chariots and the horsemen, even Pharaoh's entire army that had gone into the sea after them; not even one of them remained. 14:29 But the sons of Israel walked on dry land through the midst of the sea, and the waters were like a wall to them on their right hand and on their left. 14:30 Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 14:31 When Israel saw the great power which the Lord had used against the Egyptians, the people feared the Lord, and they believed in the Lord and in His servant Moses. (NASB)

Israel saw the great power of God to deliver them from the Egyptians, the deep of the Sea covered the Egyptian army, the flood waters destroyed the Egyptian army. The words of David and the rabbis appear to specifically reference the song that was sung following Israel's deliverance in *Shemot / Exodus 15:1-18*.

Shemot / Exodus 15:1-18

15:1 Then Moses and the sons of Israel sang this song to the Lord, and said, 'I will sing to the Lord, for He is highly exalted; The horse and its rider He has hurled into the sea. 15:2 'The Lord is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. 15:3 'The Lord is a warrior; The Lord is

His name. 15:4 'Pharaoh's chariots and his army He has cast into the sea; And the choicest of his officers are drowned in the Red Sea. 15:5 'The deeps cover them; They went down into the depths like a stone. 15:6 'Your right hand, O Lord, is majestic in power, Your right hand, O Lord, shatters the enemy. 15:7 'And in the greatness of Your excellence You overthrow those who rise up against You; You send forth Your burning anger, and it consumes them as chaff. 15:8 'At the blast of Your nostrils the waters were piled up, The flowing waters stood up like a heap; The deeps were congealed in the heart of the sea. 15:9 'The enemy said, 'I will pursue, I will overtake, I will divide the spoil; My desire shall be gratified against them; I will draw out my sword, my hand will destroy them.' 15:10 'You blew with Your wind, the sea covered them; They sank like lead in the mighty waters. 15:11 'Who is like You among the gods, O Lord? Who is like You, majestic in holiness, Awesome in praises, working wonders? 15:12 'You stretched out Your right hand, The earth swallowed them. 15:13 'In Your lovingkindness You have led the people whom You have redeemed; In Your strength You have guided them to Your holy habitation. 15:14 'The peoples have heard, they tremble; Anguish has gripped the inhabitants of Philistia. 15:15 'Then the chiefs of Edom were dismayed; The leaders of Moab, trembling grips them; All the inhabitants of Canaan have melted away. 15:16 'Terror and dread fall upon them; By the greatness of Your arm they are motionless as stone; Until Your people pass over, O Lord, Until the people pass over whom You have purchased. 15:17 'You will bring them and plant them in the mountain of Your inheritance, The place, O Lord, which You have made for Your dwelling, The sanctuary, O Lord, which Your hands have established. 15:18 'The Lord shall reign forever and ever.' (NASB)

Note how the song of Moshe speaks of the Lord God Almighty as the one who is our salvation (15:2), “the deep covers them” (15:5), “the enemy said I will pursue and over take (15:9), and “the Lord blew and the sea covered them” (15:10), which is coupled with “the inhabitants of Philistia and the chiefs of Edom tremble and are in fear” (15:14-15), and the Lord being victorious, He will reign forever and ever (15:17-18). David is drawing into his Psalm the Torah context of the victory of God over the armies of men. In *Tehillim / Psalms 69*, David is saying that it feels as if the deep and the flood waters have overpowered him and not his enemies. Notice the parallels in Midrash Tehillim 69, Part 2. The midrash interprets the Psalm along with the text from Isaiah (44:27) and the Torah, that “Deep mire alludes to the exile in Babylon. For Babylon is the miry deep in, Thus says the Lord that says to the deep, be dry.” The rabbis say, “The words where there is no standing allude to the exile in Media and in Persia, deep waters to the exile in Greece, and floods to the exile in wicked Edom.” The rabbis interpret the deep, the foot being stuck in the mire, and the flood waters, as Media, Persia, Greece, and Edom. The fear of the enemy is all consuming and overpowering if one dwells upon these things, and one’s life is consumed with fear. They say that David’s words refer to these kingdoms. Obviously, the rabbis are not saying that this Psalm was written during the time of Babylonian captivity, or during the occupation of Rome and/or Greece, as modern scholars would suggest. The idea is that “being in captivity” or that of Israel “being occupied,” by a foreign kingdom, is synonymous to the foot being stuck and unable to move, or the flood waters overtaking and overpowering, something that has happened in the past and that Israel has experienced. It is clearly written in the midrash, the rabbis hold the interpretation that David’s words refer to these kingdoms indicated by what is said, “The verse I am weary with my crying; my throat is dried (*Tehillim / Psalms 96:4*) together with the remaining verses of the Psalm alludes to the oppression of the present exile, there is nothing else I can do except pray, for it is said, But as for me, let my prayer be unto You, O Lord, in an acceptable time (*Tehillim / Psalms 69:14*). Rabbi Jose son of Halafta taught that there are set times for prayer. What is an acceptable set time? The hour when a congregation prays. And thus Scripture says, In an acceptable time have I heard You (*Isaiah 49:8*).” The rabbinic commentary on *Tehillim / Psalm 69* is that this Psalm alludes to the oppression of the present exile. When in exile, all appears to be hopeless, and the only recourse is to pray. The rabbis speak of prayer as the only recourse, and speak of an acceptable “set time,” rather than saying simply an “acceptable time.” The set times for prayer as opposed to when the individual praying at all times, illustrates the importance

of everyone praying together. The idea is that there is more influence in humbly seeking the Lord in prayer as a community of believers to deliver His people as opposed to only one person praying. This also be the purpose of the “set times” for prayer in which the intent is for the all of the community to be praying at the same time, going before God making their requests to return to the Land (to be forgiven and returning from exile). James said in *James 5:16 Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective. (NASB)* The prayer of a righteous person is powerful and effective. Midrash Tehillim 69, Part 2 concludes saying, “*Deliver me out of the mire, and let me not sink (Tehillim / Psalms 69:15); that is, deliver me out of the punishment of hell, of which it is said He brought me up also out of the tumultuous pit, out of the miry clay.*” The concluding line of the midrash parallels the punishment of hell to being caught in a pit and stuck int he miry clay. Based upon the context of the exile to David’s words, only the Lord God Almighty is able to deliver us from our habitual ways, sin, and the punishment of hell. The description of the miry clay provides for us the imagery of our inability to move, our need for help, and both David’s words and the midrash say that the Lord in heaven is the only One who has the power to lift us up. Let’s Pray!

Heavenly Father,

Help us to remain humble in our lives and our walk before you, and help us to recognize when we need Your help. We acknowledge that we need Your help to recognize when we walk in disobedience (sin) and we desperately seek Your forgiveness for both the known and the unknown sins in our lives. We desire to hallow Your Name in word, thought, and deed. Thank you Lord for Your one and greatest mighty work, which is to move in the hearts of men to draw us to repentance. We praise Your Holy Name for strength and faith in the Messiah Yeshua through whom we have the forgiveness of sins. The very presence of the change in our lives gives testimony to Your Name and the presence of Your Spirit in our midst. We thank You for keeping our feet on the path of righteousness and truth according to Your Word (the Scriptures). Please create in us a deep respect, fear, and love for You Lord, coupled with a desire to dwell in Your presence, to study Your word, to pray, and to lead humble lives. Thank You for giving us the faith to believe in Yeshua the Messiah! Please have mercy on us, forgive us for our sins. We thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. 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