David said further, For it was not an enemy that taunted me, the yare of the nations of the earth; he is my own kind. And blessed be He, This Ahithophel is not one of such enemies, for them; neither did I turn back till they were consumed (Tehillim / Psalms 27:3). David answered, Master of the universe, give me such enemies of me, my heart will not fear (Tehillim / Psalms 27:3)?

The Holy One blessed be He, asked David, Have you not said, Though a hose should encamp against me, my heart will not fear (Tehillim / Psalms 55:4). The Holy One blessed be He, This Ahithophel is not one of such enemies, for the yare of the nations of the earth; he is my own kind. And David said further, For it was not an enemy that taunted me,
then I could have borne it (Tehillim / Psalms 55:13). Indeed, be was a great man, for I addressed him in this way. But it was
thou, a man according to my order, my guide, and my familiar
friend (Tehillim / Psalms 55:14). What is meant by the words
according to my order? According to rabi Joshua son of Levi,
David meant, Ahithophel was my orderer, that is to say, it was he
who arranged laws in their proper order; by the words my guide,
David meant, Ahithophel was my master who instructed me in
Torah, for the next verse says, We took sweet counsel together
(Tehillim / Psalms 55:15). And walked unto the house of God in
deces. What other context gives us the meaning of regel? We are
taught in a Mishnah that the daily offering was to be slaughtered
by twelve priests, and the bullock by twenty four priests; that
time four daily all the priests were to assemble together in the
court of the Temple, there to cast lots for the different services.
Why did so many take part? Rabbi Yochanan said, In order to
gather the company into the court of the Temple. Thus, the verse
above is read, We walked unto the house of God in company.
When David finished his prayer, as Scripture says, it came to
pass that when David was come to the top of the mount, where
he desired to worship God, behold, Hushai the Archite came to
meet him (2 Samuel 15:32). Upon seeing Archite, David said,
Now there is no further irking of my wound. And David said unto
him, If you pass on with me, then you will be a burden to
me; but if you return to the city, and say unto Absalom, I will
be your servant O king, then will you defeat me the counsel of
Ahithophel, which he counseled in those days was as if a man
could bring to naught the counsel of Ahithophel. David was afraid
of the counsel of Ahithophel because it was very great counsel.
And why was it called great? Scripture says Now the counsel of
Ahithophel, which he counseled in those days was as if a man
inquired of the world of God (2 Samuel 16:23). Hence, David
said, Master of the Universe, unto You I must call, as is said, As
for me, I call upon God and the Lord will save me (Tehillim /
Psalms 55:17).

Midrash Tehillim 55, Part 2

2. Evening and morning and at noonday, will I pray (Tehillim /
Psalms 55:18). Rabbi Samuel taught, From this verse we learn
that a man is required to pray three daily. And who instituted
the three prayers? The patriarchs instituted them, Abra-
ham instituted the morning prayers, for it is said Abraham got
up early in the morning to the place where he had stood before
the Lord (Bereshit / Genesis 19:27); here stood clearly alludes
to prayer, as in the verse, Then stood up Phinehas, and prayed
(Tehillim / Psalms 106:30). Isaac instituted the noonday prayer,
for it is said, Isaac went out to meditate in the field at the event-
tide (Bereshit / Genesis 24:63); here meditate clearly alludes to
prayer, as in the verse, A prayer of the afflicted, when he faints,
and pours out his meditation before the Lord (Tehillim / Psalms
102:1). Jacob instituted the evening prayer, for it is said, Jacob

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made intercession at the place, and tarried there all night (Bereshit / Genesis 28:11); and made intercession clearly alludes to prayer, as in the verse, Therefore, pray not you for this people, neither lift up cry nor prayer for them, neither make intercession to Me (Jeremiah 7:16).  David said, Since the Patriarchs instituted the three daily prayers, I too, will meditate evening, morning, and at noonday.

Midrash Tehillim 55, Part 3

3. He has delivered my soul in peace so that none came near to me (Tehillim / Psalms 55:10).  Rabbi Joshua son of Levi taught, What do the words, He has delivered my soul in peace, etc. mean? That a company of angels goes before a man, and these heavenly beings cry out saying, Make way for the likeness of the Lord. What need is there for a company of angels?  Rabbi Yudan explained in the name of rabbi Levi, in the wide space of the universe there is no place, even one so small that it holds no more than a fourth of a kab of seed, that is without nine kab of demons. And blindfolds are fastened over the eyes of each of these demons as over the eyes of millers’ asses. Why? That the demons may not injure mortals. But when a man’s sins bring it about, the blindfolds are removed from the demon’s face, so that as he looks upon the man, he injures him. Hence, the Heavenly beings cry out before a man, Make way, etc. in order that the demons may not injure him. Accordingly, He has delivered my soul in peace, and the words which follow, so that none came near to me mean that David said, None of the demons came near me. And why not? Because in the multitudes they were with me, the multitudes of angels who were charged to keep David, as is said, For He will give His angels charge over you to keep you in all your ways (Tehillim / Psalms 91:11).

Midrash Tehillim 55, Part 4

4. Another comment on He has delivered my soul in peace so that none came near me (Tehillim / Psalms 55:19).  What is meant by the words so that none came near me?  They mean that David said I beheld Daniel, who is to rise up out of my tribe, and how, though he be cast into a den of lions, they will not touch him. Thereupon, David said, He has delivered my soul in peace so that none came near me, that is, the lions would not come near Daniel. And who brought it about that Daniel was delivered? Those who in multitudes were with me, by which is meant that Hananiah, Mishael, and Azariah also put prayers together for Daniel. Hence, David said, God will hear and answer them (Tehillim / Psalms 55:20).  Another comment. The verse in multitudes, etc. alludes to Rachel. Thus the words so that none came near me (Tehillim / Psalms 55:19) mean that the design of Esau came not near Rachel, though the arrangements were that Jacob was to take Leah and that Esau was to take Rachel. And who brought it about that Rachel was delivered from him? Those who in multitudes were with me, but which is meant that Jacob and Leah also put prayers together for Rachel. Thus we read, And God remembered even the person of Rachel (Bereshit / Genesis 30:22). In this verse the word Rachel by itself implies that God remembered her because of her own merit, and the phrase the
person of Rachel, implies that He remembered her also because of the merit of the Patriarchs and the Matriarchs. Another comment on He has delivered my soul in peace so that none came near me. The counsel of Ahithophel did not come near me. Why not? Because in multitudes they were with me, the multitudes were the members of the Sanhedrin who put together prayers for me.

Midrash Tehillim 55, Part 5
5. Such as have no changes (Tehillim / Psalms 55:20). These words allude to Ahithophel and his band in whose hearts the inclination to evil underwent no change. And so the verse goes on to say to them, And they do not fear God. He has put forth his hands against the peaceful ones (Tehillim / Psalms 55:21), Ahithophel and his bands put forth their hands against men that were at peace with them. And so the verse goes on to say of Ahithophel He has broken his covenant. The words of his mouth were more slippery than butter (Tehillim / Psalms 55:22). The words of Ahithophel were more slippery than butter. The verse concludes, His words were softer than oil, for they were suave. The words of Ahithophel were so persuasive that every one heeded him; and the first time, the patron receives him; the second time, and the third time, he does not personally welcome him; and the fourth time he cannot spare a moment for him. But not so the Holy One blessed be He, Every time you impose yourself upon Him, He receives you. Hence cast what befalls you upon the Lord, and He will sustain you, Cast your burdens upon Him, and He will carry it for you. But You, O God, will bring them down into the nethermost pit (Tehillim / Psalms 55:24), into Gehenna; men of blood and deceit, Ahithophel and his band, will not live out half their days; but I will trust in You.

Midrash Tehillim 55, Part 6
6. Cast your burden upon the Lord, and He will sustain you (Tehillim / Psalms 55:25). A mortal has a patron and goes to him the first time, and the patron receives him; the second time, and he receives him; the third time, he does not personally welcome him; and the fourth time he cannot spare a moment for him. But not so the Holy One blessed be He, Every time you impose yourself upon Him, He receives you. Hence cast what befalls you upon the Lord, and He will sustain you, Cast your burdens upon Him, and He will carry it for you. But You, O God, will bring them down into the nethermost pit (Tehillim / Psalms 55:24), into Gehenna; men of blood and deceit, Ahithophel and his band, will not live out half their days; but I will trust in You.