

## ספר תהילים ל | Tehillim / Psalms 30

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### I Dedicate my Life to You Lord

This week's study is from *Tehillim / Psalms 30:1-12*, the opening verse says א מְזִמּוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: *A Psalm; a Song at the Dedication of the House. A Psalm of David.* Did David write songs to be sung at the dedication of the Temple that Solomon would build for the Lord? In David's song he says ב אַרְוִמְמָה יְהוָה כִּי דָלִיתָנִי וְלֹא-שִׁמְחָה אֵיבֵי לִי: *30:1 I will extol You, O Lord, for You have lifted me up, And have not let my enemies rejoice over me. (NASB)* His rejoicing before the Lord is because ג יְהוָה אֱלֹהֵי שׁוֹעֲתֵי אֱלֹהֵי: *30:2 O Lord my God, I cried to You for help, and You healed me. (NASB)* The Lord saved David from the pit, from the grave and kept him alive ( ד יְהוָה הֵעֲלִיתָ מִן-שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיַּרְדֵּי- [מִיַּרְדֵּי] בּוֹר: ) *30:3 O Lord, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit. NASB* ) David says we are to praise the Lord because of His mercy ה זָמְרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְיָכָר *30:4 Sing praise to the Lord, you His godly ones, And give thanks to His holy name. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. (NASB)* He continues saying ז וְאַנִּי אֶמְרָתִי בְשִׁלְוִי בַל-אֶמּוֹט לְעוֹלָם: ח יְהוָה בְּרִצּוֹנָה הֵעֲמִדְתָּהּ לְהַרְרִי עַז הַסִּפְרָתָה פָּנֶיהָ חַיִּיתִי נִבְהַל: ט אֱלֹהֵי יְהוָה: *30:6 Now as for me, I said in my prosperity, 'I will never be moved.' 30:7 O Lord, by Your favor You have made my mountain to stand strong; You hid Your face, I was dismayed. 30:8 To You, O Lord, I called, And to the Lord I made supplication: (NASB)* What does it mean that the Lord has made his mountain to stand strong? David believes the dead will not praise the Lord because they are dust ( י מָה-) *30:9 'What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness? NASB).* David concludes saying יב הַפִּכְתָּ מִסִּפְדֵי לְמַחֹל לִי פִתְחָתָה שְׂקֵי וְתִאֲזַרְנִי שְׂמָחָה: יג לְמַעַן | יִזְמְרָה כְּבוֹד וְלֹא יִדָּם: *30:10 'Hear, O Lord, and be gracious to me; O Lord, be my helper.' 30:11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness, 30:12 That my soul may sing praise to You and not be silent. O Lord my God, I will give thanks to You forever. (NASB)* Truly the Lord is not silent and He hears our prayers, Praise the Lord for His mercy and grace.

**Hebrew עברית**

**Aramaic ארמי**

**Greek ελληνικός**

| ספר תהלים פרק ל  | ספר טוביה פרק ל  | ΨΑΛΜΟΙ 30   |
|--|--|---|
| <p>א מְזִמּוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: ב אַרְוִמְמָה יְהוָה כִּי דָלִיתָנִי וְלֹא-שִׁמְחָה אֵיבֵי לִי: ג יְהוָה אֱלֹהֵי שׁוֹעֲתֵי אֱלֹהֵי וְתִרְפְּאַנִּי: ד יְהוָה הֵעֲלִיתָ מִן-שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיַּרְדֵּי- [מִיַּרְדֵּי] בּוֹר: ה זָמְרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְיָכָר קְדָשׁוֹ: ו כִּי רָגַע בְּאָפּוֹ חַיִּים בְּרִצּוֹנוֹ בְּעָרַב יְלִין בְּכִי וְלִבְקָר רָנָה:</p> | <p>א תושבחת שבח שירתא על חנוכת בית מקדשא לדוד: ב אשבחינך ארוממינך יהוה ארום אזקתני זקפתני ולא אחדיתא בעלי דבבי עלי: ג יהוה אלהי צליתי קדמך ואסייתני: ד יהוה אסיקתא מן שיוול נפשי קיימתני מן למיחת לגובא לבית קבורתא: ה שבחו קדם יהוה חסידוי ואודו אדכר רות קדישיה: ו מטול דשעתא רוגזיה חיי עלמא רעותיה טבא ברמשא מבית בבכותא ולצפרא מקים בתושבחתא:</p> | <p>30:1 εις τὸ τέλος ψαλμὸς ψῆδης τοῦ ἐγκαινισμοῦ τοῦ οἴκου τῷ δαυιδ (22) ὑψώσω σε κύριε ὅτι υπέλαβές με καὶ οὐκ ἠῦφρανας τοὺς ἐχθροὺς μου ἐπ' ἐμέ 30:2 κύριε ὁ θεὸς μου ἐκέκραξα πρὸς σέ καὶ ἰάσω με 30:3 κύριε ἀνήγαγες ἐξ ᾄδου τὴν ψυχὴν μου ἔσωσάς με ἀπὸ τῶν καταβαινόντων εἰς λάκκον 30:4 ψάλατε τῷ κυρίῳ οἱ ὅσιοι αὐτοῦ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἀγιοσύνης αὐτοῦ 30:5 ὅτι ὄργῃ ἐν τῷ θυμῷ αὐτοῦ καὶ ζωῇ ἐν τῷ θελήματι αὐτοῦ τὸ ἐσπέρας αὐλισθήσεται κλαυθμὸς καὶ εἰς τὸ πρωὶ ἀγαλλίασις</p> |

ז וְאָנִי אֶמְרָתִי בְשִׁלּוֹי בַל-אֲמוּט  
 לְעוֹלָם: ח יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּהּ  
 לְהַרְרֵי עֹז הַסִּתְרָתְךָ פָּנֶיךָ הֵייתִי נִבְהָל:  
 ט אֵלֶיךָ יְהוָה אֶקְרָא וְאֶל-אֲדֹנָי אָתָּה  
 תִּצַּן: י מֵה-בְּצַע בְּדָמַי בְּרַדְתִּי אֶל-  
 שְׁחַת הַיּוֹדֶךָ עֲפָר הַיְגִיד אֶמְתָּךְ: יא  
 שְׁמַע-יְהוָה וְחַנּוּנִי יְהוָה הֵייה עֲזָר לִי:  
 יב הַפְּכֶתָּ מִסְפְּדֵי לְמַחֹל לִי פִתְחָתָהּ  
 שְׁקִי וּתְאַזְרֵנִי שְׁמֹחָה: יג לְמַעַן | יִזְ-  
 מְרָךְ כְּבוֹד וְלֹא יָדָם יְהוָה אֱלֹהֵי לְעוֹ-  
 לָם אֲדוֹךְ:

ז ואנא אמרית במיתבי ברוחצנה בש-  
 לותא דלא אזוע אזדעזע לעלמא: ח  
 יהוה ברעותך איתעתדתא לטוריא עור-  
 שינא סליקתא שכינתך הויתי מתבהל:  
 ט קדמך יהוה אקרי קריתי ולותך אלהי  
 אצלי: י אמרית מה ממון אית בדמי במ-  
 חתי לבי קבורתא אפשר דשבחונך דידון  
 קדמך נחותי דשכבין עפרא היתנון המנר-  
 תך קושטך: יא קבל יהוה צלותי וחוס  
 עלי יהוה הוי סעיד לי: יב אפכתא אייליי  
 לחנגני לי שריתא סקי וזרותני חדוא: יג  
 מן בגלל דישבחון יקירי עלמא ולא יש-  
 תקון יהוה אלהי לעלמא אשבחינך אודי  
 קדמך:

30:6 ἐγὼ δὲ εἶπα ἐν τῇ εὐθηνίᾳ μου οὐ μὴ  
 σαλευθῶ εἰς τὸν αἰῶνα 30:7 κύριε ἐν τῷ  
 θελήματί σου παρέσχου τῷ κάλλει μου  
 δύναμιν ἀπέστρεψας δὲ τὸ πρόσωπόν σου  
 καὶ ἐγενήθην τεταραγμένος 30:8 πρὸς σέ  
 κύριε κεκράξομαι καὶ πρὸς τὸν θεόν μου  
 δεηθήσομαι 30:9 τίς ὠφέλεια ἐν τῷ αἵματί  
 μου ἐν τῷ καταβῆναι με εἰς διαφθοράν  
 μὴ ἐξομολογήσεται σοι χοῦς ἢ ἀναγγελεῖ  
 τὴν ἀλήθειάν σου 30:10 ἤκουσεν κύριος  
 καὶ ἠλέησέν με κύριος ἐγενήθη βοηθός  
 μου 30:11 ἔστρεψας τὸν κοπετόν μου εἰς  
 χορὸν ἐμοί διέρρηξας τὸν σάκκον μου  
 καὶ περιέζωσάς με εὐφροσύνην 30:12  
 ὅπως ἂν ψάλλῃ σοι ἡ δόξα μου καὶ οὐ μὴ  
 κατανυγῶ κύριε ὁ θεός μου εἰς τὸν αἰῶνα  
 ἐξομολογήσομαί σοι

### Tehillim / Psalms 30

A Psalm; a Song at the Dedication of the House. A Psalm of David. 30:1 I will extol You, O Lord, for You have lifted me up, And have not let my enemies rejoice over me. 30:2 O Lord my God, I cried to You for help, and You healed me. 30:3 O Lord, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit. 30:4 Sing praise to the Lord, you His godly ones, And give thanks to His holy name. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. 30:6 Now as for me, I said in my prosperity, 'I will never be moved.' 30:7 O Lord, by Your favor You have made my mountain to stand strong; You hid Your face, I was dismayed. 30:8 To You, O Lord, I called, And to the Lord I made supplication: 30:9 'What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness? 30:10 'Hear, O Lord, and be gracious to me; O Lord, be my helper.' 30:11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness, 30:12 That my soul may sing praise to You and not be silent. O Lord my God, I will give thanks to You forever. (NASB)

### Toviyah / Psalms Chapter 30

30:1 A praise song for the dedication of the sanctuary. Of David. 30:2 I will praise you, O Lord, for you made me stand erect, and did not let my enemies rejoice over me. 30:3 O Lord my God, I prayed in your presence and you healed me. 30:4 O Lord, you raised my soul out of Sheol; you preserved me from going down to the pit. 30:5 Sing praise in the Lord's presence, you his devotees; and give thanks at the invocation of his holy one. 30:6 For his anger is but a moment; eternal life is his good pleasure. In the evening one goes to bed in tears, but in the morning one rises in praise. 30:7 And I said when I dwelt in trust, I will never be shaken. 30:8 O Lord, by your will you prepared the mighty mountains; you removed your presence, I became afraid. 30:9 In your presence, O Lord, I will cry out; and to you, O my God, I will pray. 30:10 And I said, What profit is there in my blood, when I descend to the grave? Can those who descend to the dust praise you? Will they tell of your faithfulness? 30:11 Accept, O Lord, my prayer, and have mercy on me; O Lord, be my helper. 30:12 You turned my lament into my celebration; you loosened my sackcloth and girded me with joy. 30:13 Because the nobles of the world will give you praise and not be silent, O Lord my God, I [too] will give you praise. (EMC)

### Psalmoi / Psalms 30

For the end, a Psalm and Song at the dedication of the house of David. 30:1 I will exalt thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me. 30:2 O Lord my God, I cried to thee, and thou didst heal me. 30:3 O Lord, thou hast brought up my soul from Hades, thou hast delivered me from among them that go down to the pit. 30:4 Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness. 30:5 For anger is in his wrath, but life in his favour: weeping shall tarry for the evening, but joy shall be in the morning. 30:6 And I said in my prosperity, I shall never be moved. 30:7 O Lord, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled. 30:8 To thee, O Lord, will I cry; and to my God will I make supplication. 30:9 What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth? 30:10 The Lord heard, and had compassion upon me; the Lord is become my helper. 30:11 Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness; 30:12 that my glory may sing praise to thee, and I may not be pierced with sorrow. O Lord my God, I will give thanks to thee for ever. (LXX)

א מְזִמֹר שִׁיר תְּנַבֵּת הַבַּיִת 30:1-12, the opening verse says *A Psalm; a Song at the Dedication of the House. A Psalm of David.* According to the first line of the Psalm, David wrote this Psalm for the dedication of the House of God (the Temple). Did David write songs to be sung at the dedication of the Temple the Lord said Solomon would build for Him? In *2 Chronicles* chapter 7 we read about the completion of the first temple in Jerusalem and *2 Chronicles* 7 gives the account of Solomon dedicating the newly built temple where the sacrifices were to be brought instead of at the Tabernacle in Shiloh. Let's read *2 Chronicles* 7:1-16.

**2 Chronicles 7:1-16**

7:1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house. 7:2 The priests could not enter into the house of the Lord because the glory of the Lord filled the Lord's house. 7:3 All the sons of Israel, seeing the fire come down and the glory of the Lord upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the Lord, saying, 'Truly He is good, truly His lovingkindness is everlasting.' 7:4 Then the king and all the people offered sacrifice before the Lord. 7:5 King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. Thus the king and all the people dedicated the house of God. 7:6 The priests stood at their posts, and the Levites also, with the instruments of music to the Lord, which King David had made for giving praise to the Lord 'for His lovingkindness is everlasting' whenever he gave praise by their means, while the priests on the other side blew trumpets; and all Israel was standing. 7:7 Then Solomon consecrated the middle of the court that was before the house of the Lord, for there he offered the burnt offerings and the fat of the peace offerings because the bronze altar which Solomon had made was not able to contain the burnt offering, the grain offering and the fat. 7:8 So Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly who came from the entrance of Hamath to the brook of Egypt. 7:9 On the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days and the feast seven days. 7:10 Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy of heart because of the goodness that the Lord had shown to David and to Solomon and to His people Israel. 7:11 Thus Solomon finished the house of the Lord and the king's palace, and successfully completed all that he had planned on doing in the house of the Lord and in his palace. 7:12 Then the Lord appeared to Solomon at night and said to him, 'I have heard your prayer and have chosen this place for Myself as a house of sacrifice. 7:13 'If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, 7:14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. 7:15 'Now My eyes will be open and My ears attentive to the prayer offered in this place. 7:16 'For now I have chosen and consecrated this house that My name may be there forever; and My eyes and My heart will be there perpetually. (NASB)

**ספר דברי הימים ב פרק ז**

א וככלות שלמה להתפלל והאש ירדה מהשמים ותאכל העלה והזבחים וכבוד יהוה מלא את-הבית: ב ולא יכלו הכהנים לבוא אל-בית יהוה כי-מלא כבוד-יהוה את-בית יהוה: ג וכל בני ישראל ראים ברתת האש וכבוד יהוה על-הבית ויכרעו אפים ארצה על-הרצפה וישתחוו והודות ליהוה כי טוב פי לעולם חסדו: ד והמלך וכל-העם זבחים זבח לפני יהוה: ה ויזבח המלך שלמה את-זבח הבקר עשרים ושנים אלף וצאן מאה ועשרים אלף ויחנכו את-בית האלהים המלך וכל-העם: ו והכהנים על-משמרותם עמדים והלויים בכלי-שיר יהוה אשר עשה דויד המלך להדות ליהוה כי-לעולם חסדו בהלל דויד בנדם והכהנים מחצצרים [מחצצרים] נגדם וכל-ישראל עמדים: ז ויקדש שלמה את-תוף החצר אשר לפני בית-יהוה כי-עשה שם העלות ואת חלבי השלמים כי-מזבח הנחשת אשר עשה שלמה לא יכול להכיל את-העלה ואת-המנחה ואת-החלבים: ח ויעש שלמה את-החג בעת ההיא שבעת ימים וכל-ישראל עמו קהל גדול מאד מלבוא חמת עד-נחל מצרים: ט ויעשו ביום השמיני עצרת כי | חגפת המזבח עשו שבעת ימים והחג שבעת ימים: י וכיום עשרים ושלשה להדש השביעי שלח את-העם לאהלהם שמחים וטובי לב על-הטובה אשר עשה יהוה לדויד ולשלמה ולישראל עמו: יא ויכל שלמה את-בית יהוה ואת-בית המלך ואת כל-הבא על-לב



שְׁלֹמֹה לַעֲשׂוֹת בְּבַיִת-יְהוָה וּבְבֵיתוֹ הַצִּלִּיתִי: יב וַיֵּרָא יְהוָה אֶל-שְׁלֹמֹה בַּלַּיְלָה וַיֹּאמֶר לוֹ שְׁמַעְתִּי אֶת-  
 תְּפִלָּתְךָ וּבְחַרְתִּי בְּמָקוֹם הַזֶּה לִי לְבַיִת זִבְחִי: יג הֲנִי אֶעֱצֹר הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָן-אֶצְוֶה עַל-הַגָּב  
 לְאָכֹל הָאָרֶז וְאִם-אֲשַׁלַּח דָּבָר בְּעַמִּי: יד וַיִּכְנָעוּ עַמֵּי אֲשֶׁר נִקְרָא-שְׁמִי עֲלֵיהֶם וַיִּתְפַּלְלוּ וַיִּבְקְשׂוּ פָנַי  
 וַיָּשִׁבוּ מִדַּרְכֵיהֶם הָרָעִים וְאֲנִי אֲשַׁמַּע מִן-הַשָּׁמַיִם וְאֶסְלַח לְחַטָּאתָם וְאֶרְפָּא אֶת-אֲרָצָם: טו עֲתָה עֵינַי  
 יִהְיוּ פְתוּחוֹת וְאֲנִי קֹשְׁבוֹת לְתַפְלַת הַמָּקוֹם הַזֶּה:

According to 2 Chronicles 7:6, King David did in fact prepare Psalms and songs that were to be sung to the Lord in the Temple. 2 Chronicles 7:6 states 7:6 *The priests stood at their posts, and the Levites also, with the instruments of music to the Lord, which King David had made for giving praise to the Lord ‘for His lovingkindness is everlasting’ whenever he gave praise by their means, while the priests on the other side blew trumpets; and all Israel was standing. (NASB)* King David not only prepared songs he also prepared musical instruments to play the music to go along with his Psalms. 2 Chronicles 7:1-16 tells us when Solomon dedicated the Temple, after praying, fire consumed the sacrifice upon the altar and the presence of God filled the Temple and that the priests could not enter the Temple because the glory filled that place. Solomon consecrated the Temple and they observed the seven day feast and following these things it says that Solomon had completed all that he had determined to do regarding his palace and the Temple of the Lord. Then the Lord appeared to him and said:

7:12 *Then the Lord appeared to Solomon at night and said to him, ‘I have heard your prayer and have chosen this place for Myself as a house of sacrifice. 7:13 ‘If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, 7:14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. 7:15 ‘Now My eyes will be open and My ears attentive to the prayer offered in this place. 7:16 ‘For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually. (NASB)*

Notice how the Lord speaks to Solomon saying יד וַיִּכְנָעוּ עַמֵּי אֲשֶׁר נִקְרָא-שְׁמִי עֲלֵיהֶם וַיִּתְפַּלְלוּ וַיִּבְקְשׂוּ פָנַי 7:14 and *My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. (NASB)* Note also how David opens in *Tehillim / Psalms 30:1* saying א A Psalm; a Song at the Dedication of the House. A Psalm of David. David writes a Psalm to be sung during the dedication of the Temple. According to 2 Chronicles 7:14, the Lord is reminding Solomon how the people are to dedicate (הִנָּכַת) themselves to the Lord in prayer and humbleness and to seek His face. Do we seek the face of God enough today? It is interesting to note the individual responsibility of seeking the Lord and being humble and its influence at a national level (healing the land). As the Lord honors His word in each obedient individual, the land and the nation is blessed.

David says dedicate the house (הִנָּכַת הַבַּיִת) writing a psalm for the dedication of the house of God. Notice how the children of Israel say they will dedicate themselves in Parashat Vayigash, the people say כה וַיֹּאמְרוּ הַחִיתָנוּ נִמְצָא-הֵן בְּעֵינַי אֲדֹנָי וְהֵיינוּ עֲבָדִים לְפָרְעָה: Bereshit / Genesis 47:25 *So they said, ‘You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh’s slaves.’ (NASB)* Their lives have been saved and they declare their dedication to the one who saved them. The people proclaim הַחִיתָנוּ, this word appears to be derived from the root word חי meaning “life” written in the Hiphil verbal pattern along with the pronominal suffix for “our.” The Hiphil stem is used to express causative action with an active voice. The people declared to Yoseph “you caused us to live” stating that “you have saved our

*lives.*” The Aramaic translations from the Targum Onkelos, Pseudo Jonathan, and Neofiti, we find that this word is translated into Aramaic as קיימתנא in Onkelos and Pseudo Jonathan and קיימת in Neofiti meaning “to rise” or “to stand, to be raised up.” This is very similar to the Hebrew word לקום meaning “to rise” and is the same root word used by the Lord God over and over throughout the Torah saying וְהָקִמְתִּי אֶת- (Bereshit / Genesis 17:7, Vayikra / Leviticus 26:9) “and I will establish,” in this word the Lord declares that He will establish His covenant with us. Essentially, the people believe Joseph to have established, raised up, saved, and given them life.

#### פרשת ויגש ספר בראשית פרק מז פסוק כה

כה וַיֹּאמְרוּ הַחֵיטָאנָא נִמְצָא-חַן בְּעֵינֵי אֲדֹנָי וְהֵינּוּ עֲבָדִים לְפָרְעָה:

#### תרגום אונקלוס ספר בראשית פרק מז פסוק כה

וַאֲמָרוּ קַיִימְתָנָא נִשְׁכַּח רַחֲמִין בְּעֵינֵי רִיבּוּנֵי וְנֵהִי עֲבָדִין לְפָרְעָה: כה

#### תרגום פסבדו יונתן ספר בראשית פרק מז פסוק כה

כה וואמרו קיימתנא נשכח רחמין בעיני ריבוני ונהי עבדין לפרעה

#### תרגום ניופתי ספר בראשית פרק מז פסוק כה

כה ואמרין ואמרון קיימת יתן נשכח נשכחה חן וחסד באפוי דרבוני באפי דרבוני ונהוי וניהווי עבדין לפרעה:

The people seek to find favor in Joseph’s eyes and are willing to be Pharaoh’s slaves. In the Hebrew text (47:25) the words וְנִמְצָא-חַן בְּעֵינֵי אֲדֹנָי means “to find favor in the eyes of my lord” whereas the Aramaic translations say וְנִשְׁכַּח רַחֲמִין בְּעֵינֵי רִיבּוּנֵי meaning “to find mercy in the eyes of my master.” It seems that the giving of life (being saved) and finding mercy or favor in the eyes of the messenger (Joseph, second to the king) the level of indebtedness to the one who saved them is לְפָרְעָה עֲבָדִים “we will be servants to Pharaoh.” Have you dedicated your life in service to the Lord who heartedly to such a state so as to be a servant to the Lord? This statement is very similar to what the Apostle Paul was saying in *I Corinthians* 7:22-23 being a δοῦλος (slave) to Χριστοῦ (Christ).

#### ***1 Corinthians 7:22-23***

*7:22 For he who was called in the Lord while a slave, is the Lord’s freedman; likewise he who was called while free, is Christ’s slave. 7:23 You were bought with a price; do not become slaves of men. (NASB)*

ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν: ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλος ἐστὶν Χριστοῦ. τιμῆς ἠγοράσθητε: μὴ γίνεσθε δοῦλοι ἀνθρώπων.

We are redeemed and set free by faith in Yeshua the Messiah, we are greatly indebted to Yeshua just as the people in Joseph’s time were indebted to Joseph for saving their lives from starvation. Paul expressed this by saying δοῦλος ἐστὶν Χριστοῦ that “we are slaves to Christ.” In Parashat Vayigash, the people are dedicating themselves to Joseph. Similarly, Paul says we are to dedicate ourselves to Yeshua being slaves to Christ. Yeshua said in *John 8:12* Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου: ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς. 8:12 “... *I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.*” (NASB) How thankful we are today that God provides for us the truth regarding salvation in Yeshua the Messiah. David’s

words to dedicate the house (הַנִּזְבַּח הַבַּיִת) reminds us to dedicate our lives to the Lord. The word הַנִּזְבַּח (Hanukkah) meaning “dedication” also reminds us of the Feast of Dedication (Hanukkah). According to the Apostolic Writings, during Hanukkah Yeshua was walking in Solomon’s colonnade during the festival of Hanukkah (see John 10:22 *At that time the Feast of the Dedication took place at Jerusalem; 10:23 it was winter, and Jesus was walking in the temple in the portico of Solomon. NASB*) The festival of Hanukkah is an eight day winter celebration in the months of Kislev 25-Tevet 2 that commemorates the victory of faith and the power of God to work miracles. At the center of the festival is the lighting of the Menorah. In the Tabernacle, and the Temple of Solomon, the Menorah overshadowed the altar and the table of show-bread in the holy place. The original instructions God gave to Moshe concerning the design and construction of the menorah is found in *Shemot / Exodus 25:31-40*. The Menorah was manufactured out of one piece of hammered pure gold (*Shemot / Exodus 25:36*, : לֹוּ כִפְתֹרֵיהֶם וּקְנָתָם מְצֻנָה יְהִיוּ כְּלֵה מִקְשֵׁה אַחַת זָהָב טָהוֹר). The lamps were arranged to give light towards the front of the Menorah meaning that the candles pointed forward. The Menorah was constructed with seven branches, three on each side and one in the middle. During this Feast of Dedication each night one candle is lit beginning with the central candle that is used to light the other candles. It is interesting when lighting the other candles we get a picture of the central candle “bowing down” before the other candles giving them flame. The bowing down draws a parallel with how Yeshua bowed down taking the role of a servant and then laying his life down on our behalf. In this way the Menorah symbolizes the unique relationship between God and His people and the Messiah. During the Feast of Dedication, the light expresses the fullness of truth and life found in Yeshua (*John 1:1-14*) and being members of His body (*2 Corinthians 12:12-27*) we also show forth His light that is in us. The Feast of Dedication (Hanukkah) is a reminder that we must remain committed to the truth. Note how committing ourselves to the Lord is dedicating ourselves to prayer, seeking His face, being humble and innocent before him when we seek His face. During this time (*read John chapter 10*) Yeshua pointed out the miracles He performed that He was the true Messiah the people had been waiting for, εἰ οὐ ποιοῦ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι: εἰ δὲ ποιῶ, κἄν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γινώτετε καὶ γινώσκητε ὅτι ἐν ἔμοι ὁ πατήρ κάγω ἐν τῷ πατρί. 10:37 *‘If I do not do the works of My Father, do not believe Me; 10:38 but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.’ (NASB)* Based upon the context of *John 10* Yeshua was celebrating the Feast of Dedication (Hanukkah) and using the illustrations of miracles to show how He is the true Messiah who gives us light (*Matthew 5:16, John 8:12*) the light of life, He is the light of the world and whoever follows Him will not have darkness but the truth.

David wrote this Psalm for the dedication of the house of the Lord that Solomon would build at a future time. In David’s song he says ב אַרְוֹמְמָךָ יְהוָה כִּי דָלִיתָנִי וְלֹא-שִׂמְחָתָ אֲבִי לִי: 30:1 *I will extol You, O Lord, for You have lifted me up, And have not let my enemies rejoice over me. (NASB)* Here David opens verse two with the word רום meaning “height, altitude, greatness” written as אַרְוֹמְמָךָ “I will raise you up,” “lift you up to the heights” and is translated as “I will extol you.” Extol means to “exalt, glorify, praise” and we get the sense that when David praises the Lord he lifts up the Name of God. This is where we get the idea that by our praises we lift up the Name of the Lord. The Targum Pseudo Jonathan states ב אִשְׁבַּחֲיִנְךָ 30:2 *I will praise you, O Lord, for you made me stand erect, and did not let my enemies rejoice over me. (EMC)* The Aramaic translation and the words used by the rabbis to translate the Masoretic text, אִשְׁבַּחֲיִנְךָ אַרְוֹמְמִינְךָ “to praise” has the meaning in the sense of making holy though divine praise “how awesome and sanctified is this place” according to Targum Jonathan (*Jeremiah 31:7, Daniel 5:4*), the Targum Onkelos (*Shemot / Exodus 15:1*), and Targum Pseudo Jonathan (*Bereshit / Genesis 28:17*), and “to boast, be proud” according to late Jewish literary Aramaic (see <http://call.cn.huc.edu/>, on *Tehillim / Psalms 30:2*, accessed on Nov. 2013). Note the praise of the Lord is coupled with the raising/lifting up (height, altitude, greatness, אַרְוֹמְמִינְךָ). The Septuagint states 30:1 εἰς τὸ τέλος ψαλμὸς ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου τῷ δαυὶδ (22) ὑψώσω σε κύριε ὅτι ὑπέλαβές με καὶ οὐκ ἠψόφρανας τοὺς ἐχθρούς μου ἐπ’ ἐμέ 30:1 *I will extol thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me. (LXX)* The rabbis who translated the Scriptures into Greek used the

word  $\text{וָשׁוּב}$  a verb meaning “to lift or raise up, to exalt, uplift.” This word is often used to translated  $\text{רוּם}$ , and also for the words  $\text{גָּבַהַ$ ,  $\text{נָשָׂא}$ ,  $\text{גָּדַל}$ , “to lift up on high, to exalt,” and was also used in the description of the elevation of Yeshua upon the cross in *John 3:14*. So, when we praise the Lord, we lift up His name and give Him glory. David says that the reason he lifts up the name of God is because the Lord has lifted him up so that his enemies do not rejoice over him ( $\text{וְלֹא-שִׂמְחָתָּ אֹיְבֵי לִי}$ ). King Solomon said in *Mishley / Proverbs 24:17*:  $\text{בְּנִפֹל אֹיְבִיךָ [אוֹיְבֶיךָ] אַל-תִּשְׂמַח וּבִכְשָׁלוֹ אַל-יִגַּל לְבָבְךָ: 24:17 Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles (NASB)$  This seems to be the context with which David is referring to regarding his enemies rejoicing over him. He is praising the Lord because He has kept him from failure and his enemies as a result did not laugh.

David says that his rejoicing before the Lord is because the Lord heard and healed him.  $\text{ג' יְהִנֵּה אֱלֹהֵי$   $\text{30:2 O Lord my God, I cried to You for help, and You healed me. (NASB)}$  When the Lord hears our prayers and we receive the proof of those prayers we give praise and glory to God. When we pray to the Lord for help, we do not seek the Lord to provide proof that he has heard us, the point is that answered prayer is evident by the way the Lord works in our lives in answer to our prayers. The way the Lord works may not be specifically in the manner in which we asked, and so we should be seeking the Lord answering us while keeping in mind He may answer us in a way that is different from our own expectations. We also know that the Lord God is the author of our salvation because of the deliverance that He has provided. The salvation of God brings with it His promises, healing, and deliverance. In *Tehillim / Psalms 30:2*, David is giving praise to the Lord because He has heard his prayer when he cried out for help and the Lord healed him. The Hebrew word  $\text{וַתִּרְפָּאֵנִי}$  derived from the word  $\text{רָפָא}$  signifies that the Lord heals and most people restrict “healing” to sickness of some sort. The word  $\text{רָפָא}$  is used by David six times in the Psalms. Based upon a survey of the Psalms, David uses this word seeking the Lord to restore from destruction and to heal the mind and body.

### ספר תהילים פרק ו

$\text{יְהִנֵּה כִּי אֲמַלֵּל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהָלוּ עַצְמוֹי: ד' וְנִפְּשִׁי נִבְהָלָה מְאֹד וְאַתָּה [וְאַתָּה] יְהוָה עַד-מָתַי: ה' שׁוּבָה יְהוָה חֲלֹצָה נַפְשִׁי הוֹשִׁיעֵנִי$

*Tehillim / Psalms 6:2 Be gracious to me, O Lord, for I am pining away; Heal me, O Lord, for my bones are dismayed. 6:3 And my soul is greatly dismayed; But You, O Lord how long? 6:4 Return, O Lord, rescue my soul; Save me because of Your lovingkindness. (NASB)*

### ספר תהילים פרק ל

$\text{שׁוֹעֲתִי אֶלֶיךָ וַתִּרְפָּאֵנִי: ד' יְהוָה הֶעֱלִיתָ מִן-שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיְוֵרְדֵי- [מִיְוֵרְדֵי] בּוֹר: ה' וַמָּרוּ לִיהוָה חֲסִידָיו וְהוֹדוּ לְזִכְרֶךָ קְדוֹשׁ: ו' כִּי$

*Tehillim / Psalms 30:2 O Lord my God, I cried to You for help, and You healed me. 30:3 O Lord, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit. (NASB)*

### ספר תהילים פרק מא

$\text{יְהִנֵּה חַנּוּנִי רַפְּאָה נַפְשִׁי כִּי-חָטָאתִי לָךְ: ו' אוֹיְבֵי יֹאמְרוּ רַע לִי מָתַי יָמוּת וְאַבְדַּ שְׁמוֹ: ז' וְאִם- כָּא לְרָאוֹת | שְׂוֹא יִדְבַּר לְבוֹ יִקְבֹּץ-אֶנּוֹן$

*Tehillim / Psalms 41:4 As for me, I said, ‘O Lord, be gracious to me; Heal my soul, for I have sinned against You.’ 41:5 My enemies speak evil against me, ‘When will he die, and his name perish?’ (NASB)*

### ספר תהילים פרק פח







εἶδεν διαφθοράν. 2:31 he (David) looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. (NASB) According to the Scriptures, Yeshua was raised on the third day (בַּיּוֹם הַשְּׁלִישִׁי), and his body was not in the grave long enough to produce the first fruits of corruption. Throughout scripture God is concerned with life. The Scriptures present the Lord as the redeemer of Israel and of you and me. He provided a way for us to have life and life more abundantly.

In *Tehillim / Psalms 30:4*, David says we are to praise the Lord because of His mercy הַזְמַרְוּ לַיהוָה 30:4 *Sing praise to the Lord, you His godly ones, And give thanks to His holy name. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. (NASB)* David says הַזְמַרְוּ לַיהוָה “Sing praise to the Lord” הַזְמַרְוּ לַיהוָה “you His godly ones.” If we performed a little self examination, would we be considered “godly” like David is describing here? The Aramaic translation states: הַזְמַרְוּ לַיהוָה 30:5 *Sing praise in the Lord’s presence, you his devotees; and give thanks at the invocation of his holy one. (EMC)* Using the same Hebrew word הַזְמַרְוּ from the root הִסַד to describe those who are God’s children, the godly ones. The Septuagint states 30:4 ψάλατε τῷ κυρίῳ οἱ ὁσίοι αὐτοῦ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἀγιωσύνης αὐτοῦ 30:4 *Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness. (LXX)* stating ὁσίοι αὐτοῦ his “sacred ones.” Can we be classified as sacred and holy if we are not living sacred and holy lives? Today, we live in the age of post-modern philosophy. Postmodernism is a pejorative term (a word or phrase) to describe changes in society seen as undesirable as they relate to questioning of absolute value systems or forms of fundamentalism. The post-modern age consist of shifting truth (relativism) and broken promises, from politics to our relationships; it feels like we cannot take anyone at his or her word today. Honesty, trust and truth have become skewed in our post-modern culture and as believers the question becomes, how do we find God’s truth, and how do we apply God’s truth to our lives? Not only are our lives filled with problems as a result of sin but there are spiritual forces at work in this world which have one goal that is to destroy the authority of the Word of God in our lives. There are many theological inaccuracies being perpetuated in movies and pulpits, do we know scripture well enough to spot heretical doctrine, are we obtaining our theology from television and movies or only from the pulpit? The Lord has given us his Word so that we can know Him, to understand how we should be living our lives, and to discern between the truth and lies. David says הַזְמַרְוּ לַיהוָה 30:4 *Sing praise to the Lord, you His godly ones, And give thanks to His holy name. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. (NASB)* The godly ones, the devoted ones, the saints, are the ones to whom the Lord has been gracious and merciful pardoning our sins. The phrase הַזְמַרְוּ לַיהוָה “give thanks remembering His holiness” suggests that the one who is giving thanks remember what He has done for us. While studying the Scriptures, we learn and remember what He has done and therefore can give Him praise. It is by the mercy of God that we are forgiven our sins and that He sent His only begotten son to lay his life down on our behalf. Remembering His holiness, we remember that the Lord is glorious in the way that He works in our lives.

ז וְאֲנִי אֶמְרָתִי בְשִׁלְוִי בַל-אֲמוּט לְעוֹלָם: הַיְהוָה בְּרִצּוֹנָהּ הֶעֱמַדְתָּהּ לְהַרְרִי עַל הַסְּתַרְתָּ פְנֵיהָ: ז וְאֲנִי אֶתְחַנֵּן: 30:6 *Now as for me, I said in my prosperity, ‘I will never be moved.’ 30:7 O Lord, by Your favor You have made my mountain to stand strong; You hid Your face, I was dismayed. 30:8 To You, O Lord, I called, And to the Lord I made supplication: (NASB)* What does it mean that the Lord has made his mountain to stand strong? Here in *Tehillim / Psalms 30:7* David is comparing himself to a mountain that the Lord strengthens. It is interesting Yeshua said “For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatsoever he says” found in the gospels of *Mark 11:23, Matthew 21:21, Matthew 17:20, and Luke 17:6*. What is a “mountain” (הַהַרְרִי) in a person’s life? In Yeshua’s statements regarding the mountain, a parallel might be drawn to a problem in one’s life, something that is adverse or contrary to the Word of God that the Lord

is saying by faith we can cast it into the sea. David seems to be saying the mountain is a good thing that the Lord is strengthening his mountain and making him unmovable. It might be that David is thinking of a stronghold upon a mountain that the Lord has strengthened and his enemies are unable to overpower. David said וְאֲנִי אֶמְרָתִי בְשֵׁלְוִי בְלֹא-אֶמוּט לְעוֹלָם “and I, I said, in my quietness, calmness, I will never be moved,” The strength the Lord has given David is in the peace, quietness, and calmness of his heart. The Aramaic Translation states וְאֲנִי אֶמְרָתִי בְשֵׁלְוִי בְלֹא אֶמוּט לְעוֹלָם אֵתְעִידְתָּא יְהוָה בְּרַעְוִתְךָ אֵתְעִידְתָּא 30:7 *And I said when I dwelt in trust, I will never be shaken. 30:8 O Lord, by your will you prepared the mighty mountains; you removed your presence, I became afraid. 30:9 In your presence, O Lord, I will cry out; and to you, O my God, I will pray. (EMC)* The rabbis translate the quietness and calmness (בְּשֵׁלְוִי) to dwelling in trust and dwelling in the presence of the Lord. This is the thought indicated by the next verse speaking of the Lord who prepares the mighty mountains and removes His presence. They translate the text to say rather that the Lord who has made his mountain to stand strong, that the Lord prepares the mountains and then removes His presence. Might the building or establishing and the removing His presence be indicative that the Lord establishes us and then we are to live according to the God’s ways to remain established? Can we live in sin and just claim the righteousness that God has given to us by faith and forget about it? The rabbinic translation in the Aramaic Targum suggests that the Lord does a great and mighty work and then He removes his presence suggesting that we are to seek after Him to work mightily in our lives again. The Septuagint states 30:6 ἐγὼ δὲ εἶπα ἐν τῇ εὐθηνίᾳ μου οὐ μὴ σαλευθῶ εἰς τὸν αἰῶνα 30:7 κύριε ἐν τῷ θελήματί σου παρέσχου τῷ κάλλει μου δύναμιν ἀπέστρεψας δὲ τὸ πρόσωπόν σου καὶ ἐγενήθην τεταραγμένος 30:8 πρὸς σέ κύριε κεκράζομαι καὶ πρὸς τὸν θεόν μου δεηθήσομαι 30:6 *And I said in my prosperity, I shall never be moved. 30:7 O Lord, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled. 30:8 To thee, O Lord, will I cry; and to my God will I make supplication. (LXX)* In *Tehillim / Psalms 30:7* the rabbis say the Lord strengthening the mountain of David is the same as the Lord adding strength to David’s beauty. The Hebrew text states יְהוָה בְּרַצוֹנְךָ הֵעֲמִידְתָּהּ לְהַרְרִי עָז “Lord in your will you cause my mountain to stand strong.” It is interesting the Hebrew word הֵעֲמִידְתָּהּ from the root word עָמַד has the meaning “to stand, rise, insist on, keep (a promise).” In strengthening David’s mountain, the Lord is keeping His promise by saving his life. The application for our lives is the Lord made a wonderful work in our lives by saving us according to the promises He had given in the Scriptures, now we are called to seek the Lord God, His Messiah, and His ways. It is the desire to deepen our relationship with the Lord and to seek His ways that is given by the Holy Spirit and the evidence of the Lord who is working in our lives to do these things.

יְמֵה-בְּצַע בְּדָמַי בְּרָדְתִי אֶל- ) David believes the dead will not praise the Lord because they are dust 30:9 *What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness? NASB.* The Psalm concludes saying יְבִיחַתְּ מִסִּפְדֵי לְמַחֹל לִי פִתְחָתָּ שְׂקִי וְתִאֲרַגְנִי שְׂמֵחָה: יְגַלְמַעַן | יְמַרְרָה כְּבוֹד וְלֹא יִדְם יְהוָה אֱלֹהֵי לְעוֹלָם 30:10 *Hear, O Lord, and be gracious to me; O Lord, be my helper. 30:11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness, 30:12 That my soul may sing praise to You and not be silent. O Lord my God, I will give thanks to You forever. (NASB)* The Targum translation and the Septuagint say the following.

### **Targum Pseudo Jonathan**

30:10 *And I said, What profit is there in my blood, when I descend to the grave? Can those who descend to the dust praise you? Will they tell of your faithfulness? 30:11 Accept, O Lord, my prayer, and have mercy on me; O Lord, be my helper. 30:12 You turned my lament into my celebration; you loosened my sackcloth and girded me with joy. 30:13 Because the nobles of the world will give you praise and not be silent, O Lord my God, I [too] will give you praise.*

י אמרית מה ממון אית בדמי במחתי לבי קבורתא אפשר דשבחונך דיודון קדמך נחותי דשכבין  
עפרא היתנון המנותך קושטך: יא קבל יהוה צלותי וחוס עלי יהוה הוי סעיד לי: יב אפכתא אייליי  
לחנגין לי שריתא סקי וזרזתני הדוא: יג מן בגלל דישבחון יקירי עלמא ולא ישתקון יהוה אלהי  
לעלמא אשבחינך אודי קדמך:

### *Septuagint*

30:9 *What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth?* 30:10 *The Lord heard, and had compassion upon me; the Lord is become my helper.* 30:11 *Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness;* 30:12 *that my glory may sing praise to thee, and I may not be pierced with sorrow. O Lord my God, I will give thanks to thee for ever. (LXX)*

30:9 τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβῆναί με εἰς διαφθοράν μὴ ἐξομολογήσεταιί σοι  
χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου 30:10 ἤκουσεν κύριος καὶ ἠλέησέν με κύριος ἐγενήθη  
βοηθός μου 30:11 ἔστρεψας τὸν κοπετόν μου εἰς χορὸν ἐμοὶ διέρρηξας τὸν σάκκον μου καὶ  
περιέζωσάς με εὐφροσύνην 30:12 ὅπως ἂν ψάλλῃ σοι ἡ δόξα μου καὶ οὐ μὴ κατανυγῶ κύριε  
ὁ θεός μου εἰς τὸν αἰῶνα ἐξομολογήσομαί σοι

It is interesting that David mentions “sackcloth” with this Psalm being a praise Psalm for the dedication of the Temple of God. David states that the Lord has removed his sackcloth and turned his morning into gladness. The use of sackcloth dates back to very early in biblical history according to the following list of verses making reference to sackcloth and mourning.

#### ***Bereshit / Genesis 37:34***

*So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days.*

#### ***2 Samuel 3:31***

*Then David said to Joab and to all the people who were with him, “Tear your clothes and gird on sackcloth and lament before Abner.” And King David walked behind the bier.*

#### ***Job 16:15***

*“I have sewed sackcloth over my skin And thrust my horn in the dust.*

#### ***Job 42:6***

*Therefore I retract, And I repent in dust and ashes.”*

#### ***Lamentations 2:10***

*The elders of the daughter of Zion Sit on the ground, they are silent. They have thrown dust on their heads; They have girded themselves with sackcloth. The virgins of Jerusalem Have bowed their heads to the ground.*

#### ***Joel 1:8***

*Wail like a virgin girded with sackcloth For the bridegroom of her youth.*

#### ***1 Kings 21:27***





## Rabbinic Commentary

The Rabbinic Commentary (Midrash) on *Tehillim / Psalms 30* has 6 parts. Reading through the Midrash we will be looking at Parts 1, 2, and 4. Let's begin by outlining *Midrash Tehillim Chapter 30, Parts 1, 2, and 4*.

### Part 1

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying “*A Psalm and son of the dedication of the house of David (Tehillim / Psalms 30:1).*”
- The פתיחתא (Petihta) “*the homiletic introduction*” to the Midrash says “*Rabbi Chisda said, There is no difference of opinion that the sanctuary below is the counterpart of the sanctuary above, for the verse You, Lord, have made it a place (mkwn) for Your dwelling (Shemot / Exodus 15:17)*”
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbis discuss David's words concerning the “dedication of the house of David” and the sanctuary on earth and on heaven.
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal) goes on to expand upon the differences between the earthly tabernacle and the heavenly one.
- The Concluding phrase says “*Rabbi Khinea said, literally, debir means the place out of which awe, Awesome is God out of your holy places (Tehillim / Psalms 68:36).*”

### Part 2

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying “*Another comment on A Psalm and son at the dedication of the house of David.*”
- The פתיחתא (Petihta) “*the homiletic introduction*” to the Midrash says “*These words are to be considered in the light of the verse Whatever act of coming to Me a man begins, I complete (Job 41:13).*”
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbis discuss David's words concerning the “dedication of the house of David” and when a man comes to stand before Him.
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal) goes on to expand on the man who goes to stand before the Lord and states where faith comes into play with regard to performing the mitzvot in the Torah.
- The Concluding phrase says “*Thus David had only to think of building the sanctuary, and it was called by his name, and it is said A Psalm and song at the dedication of the house of David.*”

### Part 4

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying “*Another comment on A Psalm and song at the dedication of the house of David.*”
- The פתיחתא (Petihta) “*the homiletic introduction*” to the Midrash says “*These words are to be considered in the light of the verse Also unto You O Lord, belongs mercy; for You render to every man according to his work (Tehillim / Psalms 62:13).*”
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbis discuss David's words concerning the “dedication of the house of David” and the punishment of the Lord.
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal), the rabbis go on to expand upon the punishment of the Lord saying that the measure of God's punishment is barren, bears no evil fruit, on the other hand, God's goodness bears much fruit. The Lord makes man pay for his iniquities once, but the Lord blesses over and over again. The rabbis say that when a man consid-

ers to do a sin the Lord does not consider he has sinned until he has acted upon the sin. On the other hand, if one considers doing good that the Lord imputes it to him as if he had done the good deed.

- The Concluding phrase says “*It was true of David. He suffered grief for the sanctuary, having sat for its sake in the dust of the earth, as is said Surely I will not come into the tent of my house I will not give sleep to my eyes until I find a place for the Lord (Tehillim / Psalms 132:3-5); and the sanctuary was called by his name, as is said A Psalm and song at the dedication of the house of David.*”

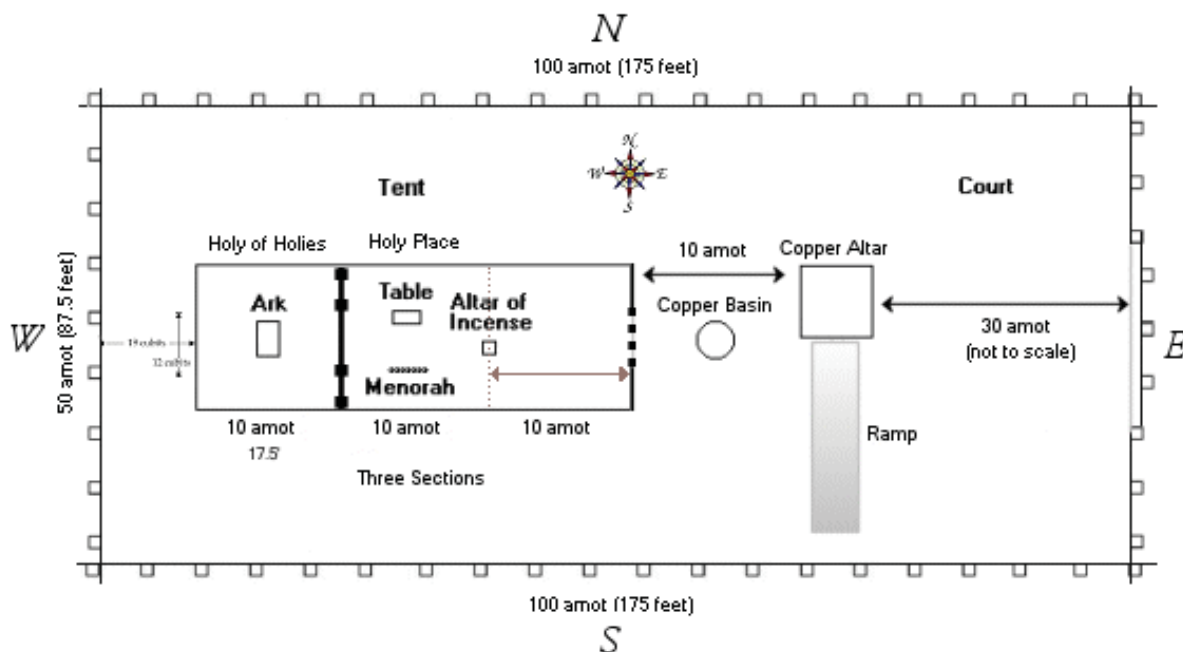
Midrash Tehillim 30, Part 1 opens with the Dibur Hamathil (דיבור המתחיל) saying “*A Psalm and son of the dedication of the house of David (Tehillim / Psalms 30:1).*” The midrash states the following:

*A Psalm and son of the dedication of the house of David (Tehillim / Psalms 30:1). Rabbi Chisda said, There is no difference of opinion that the sanctuary below is the counterpart of the sanctuary above, for the verse You, Lord, have made it a place (mkwn, מכון) for Your dwelling (Shemot / Exodus 15:17), you are to read not mkwn a place for, but mekuwwan (מכון), a counterpart of. Because the two are counterparts, said Rabbi Acha, debir in the verse When I lift up my hands toward Your holy oracle (Debir) (Tehillim / Psalms 28:2), means literally the place out of which revelations (dibberot) go forth to the world, as is said Out or Zion will go forth the Torah (Micah 4:2). Rabbi Khinea said, literally, debir means the place out of which awe, Awesome is God out of your holy places (Tehillim / Psalms 68:36).*

א מסמור שיר חנוכת הבית לדוד. אמר ר' חסדא לית מילתא פליגא, שבית המקדש של מטה מכון כנגד בית המקדש של מעלה, שנאמר מכון לשבתך (שמות טו יז), אל תקרי מכון אלא מכון, אמר ר' אחא מן הדא בנשאי ידי אל דביר קדשך (תהלים כח ב), מקום שדיברות יוצאות לעולם, שנאמר כי מציון תצא תורה (מיכה ד ב). ר' חנינא אמר מקום שהדבור יוצא לעולם, והבריות מתייראין, שנאמר נורא אלהים ממקדשיך (תהלים סח לו).

The Petihta (פתיחתא) “*the homiletic introduction*” to the Midrash says “*Rabbi Chisda said, There is no difference of opinion that the sanctuary below is the counterpart of the sanctuary above, for the verse You, Lord, have made it a place (mkwn) for Your dwelling (Shemot / Exodus 15:17).*” According to the midrash there is no disagreement that the Tabernacle below (on earth) is different from the Tabernacle in heaven. The Mishkan consisted of two main parts, (i) a tent-like structure called the ohel (אהל) and (ii) an outer court called the Chotzer (חצר). The tent was 30 amot long (52.5 feet) and 10 amot wide (17.5 feet) and was divided into two separate chambers. The inner most chamber was called the “Most Holy place” (קדש), measuring 10 X 10 amot that encloses the Ark of the Testimony (ארון העדות). Note that the word Amot is from the work “Amah” (אמה) meaning six handbreadths (one cubit) which is roughly 21 inches. Amot (אמות) is plural for “Amah” (אמה). The following is a pictorial diagram of the Tabernacle that Moshe had constructed.





The most holy place is separated from another chamber known as the “*Holy place*” by an intricately woven curtain called the parochet. The Holy place is divided into two areas. In the first area closest to the parochet were to be placed three things, the table of the presence (show-bread, שלֶחֶן), the menorah (מְנוֹרָה), and the altar of incense (מִזְבֵּחַ הַקְטָרֶת). The altar of incense was positioned in the center of the Holy place. The outer court of the Mishkan measured 100 amot long (175 feet) by 50 amot wide (87.5 feet). On each side of the courtyard, 30 amot from the entrance, a copper altar was to be used for the daily sacrifices. In addition, the copper water basin was to be used by the priests after performing the offerings. The outer court was surrounded by a series of interconnected posts held in place by silver sockets, from which curtains of blue, purple, and scarlet linen were hung. The Scriptures state that Moshe constructed the Tabernacle according to the pattern that God had shown him on the mountain of Sinai.

According to the midrash, the rabbis say that there is no difference in opinion that the earthly Tabernacle is different from the Heavenly Tabernacle. That is pointedly remarkable since in the midrashic literature the rabbis always differed in opinion. While reading through the Apostolic Writings, it is interesting to note that the author of the book of Hebrews also has a similar opinion regarding the Earthly verses the Heavenly Tabernacle according to *Hebrews 8*.

### **Hebrews 8:1-12**

*8:1 Now the main point in what has been said is this we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, 8:2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. 8:3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. 8:4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, ‘See,’ He says, ‘that you make all things according to the pattern which was shown you on the mountain.’ 8:6 But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. 8:7 For if that first covenant had been faultless, there would have been no occasion sought for a second. 8:8 For finding fault with them, He says, ‘Behold, days are coming, says the Lord, When I will effect a new covenant With the house of Israel and with the house of Judah; 8:9 Not like the covenant which I made with their fathers On the day when I took*

*them by the hand To lead them out of the land of Egypt; For they did not continue in My covenant, And I did not care for them, says the Lord. 8:10 'For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them on their hearts. And I will be their God, And they shall be My people. 8:11 'And they shall not teach everyone his fellow citizen, And everyone his brother, saying, 'Know the Lord,' For all will know Me, From the least to the greatest of them. 8:12 'For I will be merciful to their iniquities, And I will remember their sins no more.' (NASB)*

<sup>1</sup>Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, <sup>2</sup>τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος. <sup>3</sup>πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται: ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκῃ. <sup>4</sup>εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα: <sup>5</sup>οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηρμάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Οὐ γάρ, φησὶν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει: <sup>6</sup>ἄν[θρωπος] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. <sup>7</sup>Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος: <sup>8</sup>μεμφόμενος γὰρ αὐτοὺς λέγει, Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν, <sup>9</sup>οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, λέγει κύριος. <sup>10</sup>ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς, καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. <sup>11</sup>καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθὶ τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν. <sup>12</sup>ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

The author of Hebrews said 8:5 *who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, 'See,' He says, 'that you make all things according to the pattern which was shown you on the mountain.'* (NASB) the Tabernacle on Earth was a shadow of the heavenly things. There is no disagreement in the opinion of the rabbis regarding differences between the Earthly and Heavenly Tabernacles according to the midrash. The point of the author of Hebrews was 8:1 *Now ... we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, 8:2 a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.* (NASB) According to the Author of Hebrews, Yeshua obtained a more excellent ministry because He is the mediator of a better covenant that is enacted on better promises (*Hebrews 8:6*). Here we do find a difference in opinion from the rabbis comment in the midrash, or maybe an absence of opinion regarding the Messiah from the rabbinic perspective on *Tehillim / Psalms 30*. According to *Hebrews 8*, how did Yeshua the Messiah obtain a more excellent ministry? How is the covenant better than what the previous one? What are the promises that are better than before? What is better that Yeshua the Messiah did than what was given at Sinai? Is the author of Hebrews saying that the Torah is of no use to us because of what Yeshua the Messiah has done? What was the necessity for having a new covenant and does that mean the covenant found in the Torah is now gone? These are very important questions because they will help us to understand what is being said in the following verses such as in *Hebrews 8:13* the author writes *"When He said, 'A new covenant ' He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear (NASB).* Does obsolete mean all of the Torah is gone or not valid for us today?

In *Hebrews 8:1-12*, the author calls upon the promise of a new covenant in the book of Jeremiah the prophet (*Jeremiah 31*). To understand what is taking place with regard to the letter to the Hebrews, we have to understand something about the grace of God. In the book of *Exodus* (Parashat Ki Tisa, *Shemot / Exodus*

30:11-34:35) the Lord God established His covenant with His people purely as a result of His mercy and grace because of the sin of the people with the golden calf. The Lord declares to Moshe ויקרא יהוה | יהוה אל “The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness/grace and truth.” In the Torah, the central reason for the extending of חסד (grace) to the people of Israel at Sinai is because of the Lord’s faithfulness to Abraham and Abraham’s offspring according to Parashat Lech Lecha (*Bereshit / Genesis 12:1-17:27*)

א ויאמר יהוה אל-אברהם לך-לך מארצך וממולדתך ומבית אביך אל-הארץ אשר ארצה: ב ואע-  
שך לגוי גדול ואברכה ואגדלה שמך והיה ברכה: ג ואברכה מברכה ומקללה אאר ונברכו בך כל  
משפחת האדמה:

### ***Bereshit / Genesis 12:1-3***

*12:1 Now the Lord said to Abram, ‘Go forth from your country, And from your relatives And from your father’s house, To the land which I will show you; 12:2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 12:3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.’ (NASB)*

According to the promise to Abraham, all the nations of the earth will be blessed in the seed of Abraham. The Lord’s covenant promise of חסד (grace) is contained in the covenant of Abraham, since from the beginning the Lord had aimed to bless all nations and all peoples of this earth. In the book of Jonah we learn that God’s mercy and grace of the covenant extended even to the Gentile nations. Jonah makes it clear that he believed God would have mercy on the Ninevites when he said אלה אל-חנן ורחום *“I knew that You are a gracious and compassionate God, slow to anger and abundant in lovingkindness/grace.”* Jonah’s words draw a parallel with *Shemot / Exodus 34:6-7* where the Lord passes before Moshe declaring His glory, His mercy, and His grace. In the story of Jonah, the Lord accomplished this through the disobedience and rebelliousness of His own prophet (Jonah). The Lord’s glory was made known to the gentile nations in the forgiveness of Nineve, the exile of His own people to Babylon (see the book of *Jeremiah*), and in the exodus from Egypt before the Mountain of Sinai. The challenge before us then in the story of Jonah was would Israel (or the rabbis) accept the fulfillment of the Lord’s covenant with Abraham and welcome God’s mercy and חסד (grace) being poured out on the gentile nations, or would this extension of חסד (grace) be called evil and would Israel insist that the Lord’s חסד (grace) only be extended to them? The author of Hebrews makes a reference to *Jeremiah 31* in *Hebrews 8:8-10*. לא ספר ירמיה פרק לא פסוק ל-לד ל הנה ימים באים נאם-יהוה וכרתי את-בית ישראל ואת-בית יהודה ברית חדשה: לא לא כברית אשר כרתי את-אבותם ביום החזיקי בידם להוציאם מארץ מצרים אשר-המה הפרו את-בריתי ואנכי בעלתי בם נאם-יהוה: לב כי זאת הברית אשר אכרת את-בית ישראל אחרי הימים ההם נאם-יהוה נתתי את-תורתך בקרבם ועל-לבם אכתבנה והייתי להם לאלהים והמה יהיו-לי לעם: לג ולא ילמדו עוד איש את-רעהו ואיש את-אחיו לאמר דעו את-יהוה כי-כולם ידעו אותי למקטנם ועד-גדולם נאם-יהוה כי אסלח לעונם ולחטאתם לא אפקר-עוד: לד God פה | אמר יהוה נתן שמש לאור יומם חקת ירח וכוכבים לאור לילה רגע הים ויהמו גליו יהוה צבאות שמו: *‘Behold, days are coming,’ declares the Lord, ‘when I will make a new covenant with the house of Israel and with the house of Judah, (NASB)* In *Jeremiah 31:32*, the Lord says that this is not the covenant that He cut/made with your Fathers in the day that He delivered them by the hand from eretz Mitzrayim (land of Egypt). This is a new covenant, a different covenant, an eternal covenant a covenant that will cause God to say והייתי להם לאלהים והמה יהיו-לי לעם *“I will be there God and they will be a people to me.”* Here, not only is there a parallel with the Torah text in Parashat Bekhukotai (*Vayikra / Leviticus 26:12*) God is also declaring that He will make a new



covenant that will lead to Him being our God and us being His people.

The question of God's mercy and ἔλεος (grace) being extended to the gentile nations was not fully answered according to the book of Jonah. The reason being the "challenge and the answer" was given to a small group of Jewish men who followed another prophet from Galilee, the Messiah Yeshua. This concept was revealed in Yeshua the Messiah and his use of the sign of Jonah (see *Matthew 12:38-45, 16:4, Luke 11:29-30*) to describe his death, burial, and bodily resurrection. The Apostle Paul picks up this topic in *Galatians 3* in his statements on the promises in the covenant to Abraham, that God justified the gentiles by faith, and that all people who believe are true descendents of Abraham (3:6-9, 'καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Ἔτινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσὶν Ἀβραάμ. Ἐπιδοῦσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεὸς προεηγγέλισατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. *Galatians 3:6 Even so Abraham believed God, and it was reckoned to him as righteousness. 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham. 3:8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying 'All the nations will be blessed in you.' 3:9 So then those who are of faith are blessed with Abraham, the believer. (NASB)*). Paul went on to say that this covenant of Abraham was not annulled by the later covenant at Sinai (<sup>17</sup>τοῦτο δὲ λέγω: διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 3:17 *What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. (NASB)*). What is interesting is that the covenant of ἔλεος (grace) was already present in the Hebrew Scriptures.

How did Yeshua the Messiah obtain a more excellent ministry and promises? The more excellent ministry that the Messiah had taken was (i) through Him the grace of God is extending to all the nations enabling everyone the opportunity to believe in the God of Abraham, Isaac, and Jacob, and (ii) He stands performing His duties (forever) before God in Heaven and not here on Earth. This in turn provides a better covenant, one that is established upon the work of Yeshua the Messiah and the receiving of the Holy Spirit in each person who places their faith in Him, which empowers us to live our lives for the Lord as God's people. (8:10 *'For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them on their hearts. And I will be their God, And they shall be My people. NASB*) All of what Yeshua did was in fulfillment of the covenant promises given in the Torah, Yeshua came because of the promises of God in the Torah. The "better" promises the author of Hebrews is referring to is found and established in the resurrection of Yeshua. Yeshua made promises to us that He will never leave us nor forsake us, and He will send the Holy Spirit. He said that He goes to the Father in Heaven to intercede for us on our behalf as one having eternal life and not needing to make atonement for Himself. The atonement He provided, the evidence for God's acceptance of His offering is found in the resurrection of the Messiah who lives forever and performs His duties forever in Heaven. The Covenant promises in the Torah are not replaced or gone, Yeshua the Messiah provided a better covenant in that the grace of God now is extended to all peoples and the power of God has established this in His Son by the power of His Holy Spirit living and working in Him (Yeshua) and now in each of us too to overcome sin and to live for the Lord for the glory of His name. Midrash Tehillim 30, Part 1 concludes stating "*Rabbi Khinea said, literally, debir means the place out of which awe, Awesome is God out of your holy places (Tehillim / Psalms 68:36).*" How awesome indeed is the Lord our God because He said in *Hebrews 8:12 'For I will be merciful to their iniquities, And I will remember their sins no more.'* (NASB)

Midrash Tehillim 30, Part 2 opens with the Dibur Hamathil (דיבור המתהיל) saying "*Another comment on A Psalm and son at the dedication of the house of David.*" The homiletic introduction to the Midrash states "*These words are to be considered in the light of the verse Whatever act of coming to Me a man begins, I complete (Job 41:13).*" Midrash Tehillim 30, Part 2 states the following:

*Another comment on A Psalm and son at the dedication of the house of David. These words*

*are to be considered in the light of the verse Whatever act of coming to Me a man begins, I complete (Job 41:13). If ever a man considered doing a commandment for My sake, did I not stand behind him? Who would perform a circumcision had I not first given him a son? Who would display fringes had I not first given him a mantle? Who would build a parapet about his roof had I not first given him a house? If ever a man thought in his heart to do a commandment and was constrained from doing it, did I not reckon him as having done it? Thus David had only to think of building the sanctuary, and it was called by his name, and it is said A Psalm and song at the dedication of the house of David. (Midrash Tehillim 30, Part 2)*

ב [דבר אחר מזמור שיר חנוכת הבית לדוד. זהו שאמר הכתוב מי הקדימני ואשלם (איוב מא ג), מי חישב בלבו לעשות מצוה לפני ולא השלמתי לאחרי, מי עשה מילה ולא נתתי לו אני קודם הבן, מי עשה ציצית ולא נתתי לו אני קודם הטלית, מי עשה מעקה לגגו ולא נתתי לו אני קודם הבית, מי חשב בלבו לעשות מצוה ונאנס ולא עשאה שאני מעלה עליו כאילו עשאה, שהרי דוד חשב לבנות בית המקדש, ונקרא על שמו, שנאמר מזמור שיר חנוכת הבית לדוד].

It is interesting the rabbis say “*if ever a man considered doing a commandment for My sake, did I not stand behind him?*” and “*if ever a man though in his heart o do a command and was constrained from doing it, did I not reckon him as having done it?*” This is interesting because these comments reminds us of *Romans 8:26-31*.

#### **Romans 8:26:31**

*8:26 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; 8:27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 8:29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; 8:30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. 8:31 What then shall we say to these things? If God is for us, who is against us? (NASB)*

In *Romans 8:26-31*, the Apostle Paul said that “*God causes all things to work together for good to those who love God, to those who are called according to His purpose*” then goes on to comment on those whom He foreknew and predestined to be conformed to the image of His son, and those whom He predestined, He also called, and justified, and glorified, etc. Paul concludes saying *8:31 What then shall we say to these things? If God is for us, who is against us? (NASB)* What Paul is saying in *Romans 8*, is this similar to what the rabbis are saying in *Midrash Tehillim 30, Part 2*? If ever a man considers doing a commandment for My sake, did I not stand behind him? The rabbis provide three examples (i) a man performs circumcision, it was God who gave him a son, (ii) if a man wants to wear Tzitzit, it was God who gave him a mantle (cloths), and (iii) if a man would build a fence around the rooftop of his house (see *Devarim / Deuteronomy 22:1*), it was the Lord who had first given him a house. Similarly, if ever a man thought in his heart to perform a command and was constrained from doing it, the Lord had caused this, and the example given is David thinking (wanting to) of building the Temple in Jerusalem, the Lord constrained him from building the Temple, and David wrote this psalm to be a song at the dedication of the Temple. Is this the way the Apostle Paul understood that God causes all things to work together for good for those who are called according to His purpose? Note the rabbis say “*...doing a command for My sake...*” is synonymous to “*...those who are called according to His purpose.*” Paul is saying that we do not have to fear because the Lord can work any situation for His glory. He is also saying that the Lord has had a plan from the very foundation of the world and that He knew those

who would believe and live for our Father in Heaven because He is outside of time and space, He knows the beginning from the end. He also had planned from the beginning that those who would believe and live for the Lord would be conformed to the image of His Son. The Lord places His Word (Yeshua) first before all things, and this is consistent with the rest of Paul's letters regarding Yeshua the Messiah. The Lord works all things for the glory of His Name and we should not be fearful because all things are in His hands.

Midrash Tehillim 30, Part 4 opens with the Dibur Hamathil (דיבור המתחיל) saying "Another comment on A Psalm and song at the dedication of the house of David." The homiletic introduction to the Midrash states "These words are to be considered in the light of the verse *Also unto You O Lord, belongs mercy; for You render to every man according to his work (Tehillim / Psalms 62:13).*" The midrash Part 4 is dedicated to understanding the differences between when a man decides in his heart to do good or evil and whether the Lord will count the thoughts of a man's heart against him or not. In the midrash there are two opposing thoughts regarding the Jew and the non-Jew. For the Jew the midrash says "Rabbi Nehemiah taught, *When a man considers committing a sin, the Holy One blessed be He, imputes no sin to him until he commits it; but when a man considers doing a good deed and finds himself unable to do it, the Holy One blessed be He, writes it down even without the doing, as though he had done it, for it is said The Lord listened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon His name (Malachi 3:15).*" (ר' נחמיה אמר חשב אדם לעבור עבירה, אין הקב"ה חושבה עד) שיעשנה, ואם חשב לעשות מצוה ולא הפסיק לעשותה, עד שלא עשאה, מיד הקב"ה כותבה כאילו עשאה, שנאמר (וישמע ויכתב) (בספר) [ספר] זכרון לפניו ליראי [ה'] ולהושבי שמו (מלאכי ג טז) On the other hand, for the non-Jew, it was taught "But a heathen, even if he merely considers doing wickedness, thought he has not done it, the Holy One blessed be He, imputes wickedness to him as if he had done it." (אבל בנכרי אם חשב) (לעשות רעה, אפילו לא עשאה, הקב"ה חושבה כאילו עשאה) The rabbis taught that for a Jew the Lord would not impute sin if it is only in thought and not in deed, whereas the good thoughts were considered as having already done them. The non-Jew was guilty no matter whether he had done and evil deed or whether it was simply a thought of doing evil, he was guilty before God. In Matthew chapter 5, Yeshua was teaching on a similar topic that we find here in the midrash.

### **Matthew 5:27-37**

5:27 'You have heard that it was said, 'You shall not commit adultery'; 5:28 but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. 5:29 'If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. 5:30 'If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell. 5:31 'It was said, 'Whoever sends his wife away, let him give her a certificate of divorce'; 5:32 but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery. 5:33 'Again, you have heard that the ancients were told, 'You shall not make false vows, but shall fulfill your vows to the Lord.' 5:34 'But I say to you, make no oath at all, either by heaven, for it is the throne of God, 5:35 or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. 5:36 'Nor shall you make an oath by your head, for you cannot make one hair white or black. 5:37 'But let your statement be, 'Yes, yes' or 'No, no'; anything beyond these is of evil. (NASB)

Was Yeshua trying to address the rabbinic interpretation of the Scriptures regarding sin and our thought life like what we are reading here in Midrash Tehillim 30, Part 4? Was this a common teaching in the first century that one could disregard the murders and lusts of the heart simply because one did not act on them and that all one had to do was to think a good thought and it would outweigh the bad thoughts? Yeshua said that the mere thought of committing adultery was synonymous with having performed the act and you are

guilty (*Matthew 5:28*). Considering Yeshua’s calling in ministry to the Jews, he was indirectly making a distinction between the Jew and the non-Jew, he was speaking specifically to the Jews within the context of Matthew 5. The idea that a Jew was exempt from sin if it remained only in their hearts was nonsense. He goes on to describe the things that may cause ones heart to be full of sin, such as if the eye causes you to stumble, tear it out and throw it away, even your right hand, cut it off. We have discussed in previous psalms that the right hand is the hand of power in our lives and the hand of fellowship with others. Do you have fellowship with sin? We are told to cut that off because it is better to go without in this life than to die in Hell. Those who swear falsely, the swearing is performed in the heart and yet it was thought if one swears by the gold in the Temple they are not accountable, one is only accountable if they swear by the altar. The point is that from the heart proceeds all sorts of uncleanness and unrighteousness and we have to be careful of our thoughts because we will walk according to our thoughts before the Lord. Because of these things, it is very important therefore to be consistently studying God’s Word to reprogram our thought life so we can walk dedicating our lives in service to the Lord each day. Let’s Pray!

Heavenly Father,

We dedicate our lives today in prayer believing You hear us and thank You Lord for leading us into all truth. According to the Scriptures only You are able to turn mourning into dancing, and sadness into joy. Lord restore to use the joy of Your salvation. We Thank You Lord for giving us Your Word, teaching us Your ways, and revealing the truth of the Messiah Yeshua to us today. Thank You for sending Your son Yeshua the Messiah that we may enter into Your salvation. Thank You Lord for paying the covenant price for the forgiveness of our sins. We believe that Your Word directs us to Your Son Yeshua, and that in Him we have the hope of eternal life. Help us to dedicated our lives to You each day, fill us with Your presence Lord and thank You for revealing these truths to our hearts. 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 I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
“Yeshua” King Messiah forever and ever



## Notes