

## ספר תהילים ו | Tehillim / Psalms 6

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

### A Psalm of Repentance

This week's study is from *Tehillim / Psalms 6: 1-10*. The Psalm begins by stating this is “for the choir director with stringed instruments upon an eight-string lyre. A Psalm of David.” David asks יהוה יִסְרֹנִי אֶל-בְּאַפָּךָ תוֹכִיחֵנִי וְאֶל-בְּחַמְתְּךָ תִּסְרֹנִי 6:1 O Lord, do not rebuke me in Your anger, Nor chasten me in Your wrath. (NASB) In his desire to stay outside of God's wrath David asks the Lord to “Be gracious to me (הִנְנִי), O Lord, for I am pining away (אֲמַלְלָאֲנִי); Heal me (רַפְּאֵנִי), O Lord, for my bones (עֲצָמָי) are dismayed.” (6:2) Targum Pseudo Jonathan (Aramaic translation) has David asking for “pity” (חוס), for healing and that his bones are terrified. David goes on to say וְנַפְשִׁי נִבְהָלָה מֵאֲדָנְךָ [וְאֲתָהּ] יְהוָה עַד-מָתַי: 6:3 And my soul is greatly dismayed; But You, O Lord how long? When will the Lord return (שׁוֹבֶה) and rescue my soul, when will the Lord save (הוֹשִׁיעַנִי) him because of His grace (חַסְדְּךָ)? Looking at the Septuagint (LXX), the Greek translation states 6:5 επιστρεψον κυριε ρυσαι την ψυχην μου σωσον με ενεκεν του ελεους σου 6:4 Return, O Lord, deliver my soul: save me for thy mercy's sake. (LXX) The Greek word David uses for salvation (σωσον) is the very same word that is used by Peter after walking upon the water in *Matthew 14:30* (βλέπων δὲ τὸν ἄνεμον [ισχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με) when he cries out asking Yeshua to save him from drowning derived from the Hebrew word הוֹשִׁיעַנִי (Hoshieni) meaning “salvation, rescue, help” (ישע). David's reason for requesting salvation from the Lord is because “there is no mention of You in death; In Sheol who will give You thanks?” (6:5). He continues saying that he grows tired with weeping and that his eyes waste away because of grief. He concludes telling the wicked to depart from him because the Lord has heard his weeping (יְהוָה קוֹל בְּכִיִּי) and says with confidence that all his enemies will turn away ashamed and dismayed because of the lord; all workers of iniquity (כָּל-פְּעֻלֵי אָנוֹן) where the word פועל used as a verb has the meaning of “to act, do, perform, work,” or “to influence, set in motion” Those who live under the influence of the corrupt nature will work to set in motion sin (*Romans 7:5*) such a person can not stand with confidence before the Lord.

**עברית Hebrew                      ארמי Aramaic                      ελληνικός Greek**

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<b>ספר תהלים פרק ו</b>	<b>ספר טוביה פרק ו</b>	<b>ΨΑΛΜΟΙ 6</b>
א לְמַנְצֵחַ בְּנִגְיֹנוֹת עַל-הַשְּׁמִינִית מְזֻמֹּר לְדָוִד: ב יְהוָה אֶל-בְּאַפָּךָ תוֹכִיחֵנִי וְאֶל-בְּחַמְתְּךָ תִּסְרֹנִי: ג חַנְּנֵנִי יְהוָה כִּי אֲמַלְלָאֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהָלוּ עֲצָמָי: ד וְנַפְשִׁי נִבְהָלָה מֵאֲדָנְךָ [וְאֲתָהּ] יְהוָה עַד-מָתַי: ה שׁוֹבֶה יְהוָה חַלְצֵה נַפְשִׁי הוֹשִׁיעַנִי לְמַעַן חַסְדְּךָ: ו כִּי אֵין בְּמָוֶת זְכָרְךָ בְּשָׂאוֹל מִי יוֹדֶה-לְךָ:	א לשבחא בנגינתא על כנרא דתמניא נימא תושבחתא לדוד: ב יהוה לא ברוגזך תכנעני תכסינני ולא בריתחך תרדי יתי: ג חוס עלי יהוה אלהא מטול דחלש אנא אסי יתי יהוה מטול דאתבהילו גרמי: ד ונפשי אתבהילת לחדא ואנת יהוה עד אימתי רווח לי: ה תוב יהוה פצי נפשי פרוק לי יתי בגלל מן בגלל טובך טיבותך:	6:1 εις το τελος εν υμνοις υπερ της ογδοης ψαλμος τω δαυιδ 6:2 κυριε μη τω θυμω σου ελεγξης με μηδε τη οργη σου παιδευσης με 6:3 ελεησον με κυριε οτι ασθενης ειμι ιασαι με κυριε οτι εταραχθη τα οστα μου 6:4 και η ψυχη μου εταραχθη σφοδρα και συ κυριε εως ποτε 6:5 επιστρεψον κυριε ρυσαι την ψυχην μου σωσον με ενεκεν του ελεους σου 6:6 οτι ουκ εστιν εν τω θανατω ο μνημονευων σου εν δε τω αδη τις εξομολογησεται σοι

ז יִגְעַתִּי בְּאַנְחָתִי אֲשַׁחֶה בְּכָל-לַיְלָה  
מִטָּתִי בְּדַמְעָתִי עֲרָשִׁי אֲמָסָה: ח  
עֲשֹׂשָׁה מִכַּעַס עֵינַי עֲתָקָה בְּכָל-  
צוּרְרָי: ט סוּרוּ מִמֶּנִּי כָל-פְּעֻלֵי אָנוּן  
כִּי-שָׁמַע יְהוָה קוֹל בְּכִיִּי: י שָׁמַע  
יְהוָה תַּחֲנֻנָּתִי יְהוָה תִּפְלְתִי יִקָּח: יא  
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל-אֹיְבֵי יִשְׁבּוּ  
יִבְשׁוּ רָגַע:

**Tehillim / Psalms 6**

For the choir director; with stringed instruments, upon an eight-string lyre. A Psalm of David. 6:1 O Lord, do not rebuke me in Your anger, Nor chasten me in Your wrath. 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. 6:5 For there is no mention of You in death; In Sheol who will give You thanks? 6:6 I am weary with my sighing; Every night I make my bed swim, I dissolve my couch with my tears. 6:7 My eye has wasted away with grief; It has become old because of all my adversaries. 6:8 Depart from me, all you who do iniquity, For the Lord has heard the voice of my weeping. 6:9 The Lord has heard my supplication, The Lord receives my prayer. 6:10 All my enemies will be ashamed and greatly dismayed; They shall turn back, they will suddenly be ashamed. (NASB)

ו מטול דלית במותא דוכרנך בשיוול מן יודה  
לך: ז אִישְׁתַּלְהִית בַּתְּנַחְתִּי אַמְלַל בְּצַעְרֵי כָּל  
לַיְלָא עַל שִׁוּוּי דַּמְעָתִי דַּרְגָּשִׁי אֲטַמֵּשׁ: ח  
חֲשַׁכְתָּ חֲשׁוּכָת מִן רוּגְזֵי עֵינַי אִיתְּבַלְיַאת כָּל  
מַעֲיָקֵי עַקְתִּי: ט זִוְרוּ מִינִי כָּל עַבְדֵי שַׁקֵּר  
אַרוּם שְׁמִיעַ קְבִיל קִדָּם יְהוָה קֹל בְּכוֹתִי: י  
שְׁמִיעַ קִדָּם יְהוָה בְּעוֹתֵי פִגְיַעְתִּי יְהוָה צְלוֹתִי  
יִקְבַּל: יא יִבְהַתּוּן וַיִּתְּבַהֲלוּ לְחַדָּא כּוֹלְהוּן  
בְּעַלֵי דַבְבֵי יְתוּבוּן וַיִּבְהַתּוּן כְּשַׁעַר:

**Toviyah / Psalms Chapter 6**

6:1 For praise; with melodies on the harp of eight strings. A hymn of David. 6:2 O Lord, do not humble me in your anger; and do not punish me in your wrath. 6:3 Pity me, O Lord, for I am weak; heal me, O Lord, for my bones are terrified. 6:4 And my soul is greatly terrified; and you, O Lord, when will you give me relief? 6:5 Turn, O Lord, save my soul, redeem me for the sake of your goodness. 6:6 For there is no memory of you in death; in Sheol who will give you thanks? 6:7 I am wearied with my groaning; I will speak in my sorrow every night on my bed; I will drown my couch with my tears. 6:8 My eye is dark from my trouble; it is worn out by all my oppressors. 6:9 Leave me, all doers of falsehood; for the Lord has heard the sound of my weeping. 6:10 My petition has been heard in the Lord's presence; the Lord will accept my prayer. 6:11 All of my enemies will be ashamed and very afraid; they will turn and be ashamed in an instant. (EMC)

6:7 εκοπιασα εν τω στεναγμω μου λουσω καθ' εκαστην νυκτα την κλινην μου εν δακρυσιν μου την στρωμην μου βρεξω 6:8 εταραχθη απο θυμου ο οφθαλμος μου επαλαιωθην εν πασιν τοις εχθροις μου 6:9 αποστητε απ' εμου παντες οι εργαζομενοι την ανομιαν οτι εισηκουσεν κυριος της φωνης του κλαυθμου μου 6:10 εισηκουσεν κυριος της δεησεως μου κυριος την προσευχην μου προσεδεξατο 6:11 αισχυνθηισαν και ταραχθεισαν σφοδρα παντες οι εχθροι μου αποστραφεισαν και καταισχυνθεισαν σφοδρα δια ταχους. (LXX)

**Tehillim / Psalms Chapter 6**

For the End, a Psalm of David among the Hymns for the eighth. 6:1 O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. 6:2 Pity me, O Lord; for I am weak: heal me, O Lord; for my bones are vexed. 6:3 My soul also is grievously vexed: but thou, O Lord, how long? 6:4 Return, O Lord, deliver my soul: save me for thy mercy's sake. 6:5 For in death no man remembers thee: and who will give thee thanks in Hades? 6:6 I am wearied with my groaning; I shall wash my bed every night; I shall water my couch with tears. 6:7 Mine eye is troubled because of my wrath; I am worn out because of all my enemies. 6:8 Depart from me, all ye that work iniquity; for the Lord has heard the voice of my weeping. 6:9 The Lord has hearkened to my petition; the Lord has accepted my prayer. 6:10 Let all mine enemies be put to shame and sore troubled: let them be turned back and grievously put to shame speedily. (LXX)

The first word in the introduction to *Tehillim / Psalms 6* is the word “Lamnatzeach” (לַמְנַצֵּחַ) referring to a Levite who directed the temple musical service (א לַמְנַצֵּחַ בְּנִגְיָנוֹת עַל-הַשְּׁמִינִית מִזְמוֹר לְדָוִד: For the choir director; with stringed instruments, upon an eight-string lyre. A Psalm of David. (NASB)) Studying this word (לַמְנַצֵּחַ) we learn the meaning of מַנְצֵחַ to include “victor, winner, conqueror, triumphant, victorious, winning, prizewinner, cupholder; conductor (music), maestro, or precentor.” This word is derived from the root word נָצַח that has the meaning when used as a verb “to win, overcome, defeat” and as a noun “glory, eternity, infinity, keeps, perpetuity.” Taking these into consideration, the “Lamnatzeach” (לַמְנַצֵּחַ) therefore was conducting music that has an eternal significance. Studying the history of Israel, music was used to worship God, as a part of the services in the Temple ritual, and was an effective weapon in battle. Music was an effective part of the Israeli battle tactic in ancient days. The Praise of God was effective in warfare in both the physical and spiritual realms. On earth, the enemy heard the praise and cry of the people and feared the Lord (see *1 Samuel 4:5-8*) because the God of Israel was against them. In the spiritual

realm music is used by the people to declare the praise and salvation of the Lord against the spiritual forces at work amongst their enemies. Therefore, it can be concluded that the Truth of God that is combined with faith, and expressed through music is a powerful thing! It is through music that we enter into the throne room of God before His Holy Presence. Music is a way to prepare our hearts for the Lord in worship and studying His holy Word. Thus, the Psalm of David was constructed as a Psalm (song) unto the Lord for His glory.

David begins asking the Lord saying בִּיהְהָאֵל-בְּאַפָּךָ תוֹכִיחֵנִי וְאֵל-בְּחַמְדָּךָ תִּסְרְנֵנִי: 6:1 *O Lord, do not rebuke me in Your anger; Nor chasten me in Your wrath.* (NASB) interestingly using the word אֵל. David uses the negative particle אֵל rather than the word לֹא to ask not to be rebuked (הוּכַח) or chastened / tormented (יֹוסַר). In the Hebrew language, לֹא expresses a permanent prohibition and אֵל expresses an immediate and specific prohibition (*Examples on the use of the negative particles in the Torah may be found in Parashat Ki Tetze*). In the Torah text, the prohibitions in Parashat Ki Tetze are necessary because the text says וְלֹא תַחֲטִיֵא אֶת-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה to “not bring sin on the land which the Lord your God gives you as an inheritance” (*Devarim / Deuteronomy 24:4*). The scriptures in Deuteronomy speak of various prohibitions, some permanent and others immediate and specific, the reason was violation of the Torah resulted in defilement of the land and the inheritance that the Lord God has given to Israel. Today, sin in our lives have the potential to remove the blessing that God has for each of us. Sin is not something to be casually approached but needs to be something we flee from and do all that we can to eliminate from our lives with the help of the Lord. Here in the text, David seeks the Lord for an immediate and specific request to not rebuke in His anger and not chasten in His wrath. This text indicates that David believes he has been forgiven and seeks the Lord to be merciful and not rebuke him in His anger and wrath. Note that in David’s request, though he has been forgiven, he realizes that sin has consequences, both spiritual and physical. His request is for the Lord’s mercy and grace to be extended and be saved from the wrath that would follow because of his sin.

In David’s request he asks the Lord to חַנּוּנִי יְהוָה כִּי אֲמַלְל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהַלְוּ עַצְמוֹי 6:2 *Be gracious to me, O Lord, for I am pining away; Heal me, O Lord, for my bones are dismayed.* (NASB) The Scriptures literally say that David is “miserable and unhappy” (אֲמַלְל) and in his unhappiness his bones are “frightened or scared” (כִּי נִבְהַלְוּ עַצְמוֹי). David then states: יְהוָה עַד-מָתַי: [וְאֵתָהּ] וְנַפְשִׁי נִבְהַלְתָּ מֵאֵד וְאֵתָהּ [וְאֵתָהּ] יְהוָה חַנּוּנִי לְמַעַן חַסְדֶּךָ: 6:4 *Return, O Lord, rescue my soul; Save me because of Your lovingkindness.* (NASB) The Lord returning (שׁוּבָה) to him is equated to the rescue

### Parashat Ki Tetze

(*Devarim / Deuteronomy 21:10-25:19*) Moshe lists 21 Mitzvot spanning a number of topics when the people enter into the Promised Land: (i) Laws relating to a prisoner of war (21:10-15), (ii) Inheritance to the first born (21:15-17), (iii) Rebellious children (21:18-21), (iv) Capital punishment by hanging on a tree (21:22-23), (v) Not damaging your neighbor’s property (22:1-4), (vi) Prevent personal injury (safety/common sense) (22:8), (vii) Planting seed (22:9), (viii) Don’t work two different animals side by side (22:10), (ix) Wearing multi-threaded clothing (22:11), (x) Tzitzit (12:12), (xi) Divorce (22:13-21; 24:1-4), (xii) Adultery (22:22), (xiii) Fornication (22:23-29), (xiv) Incest (22:30), (xv) Damaged genitalia (23:1-3), (xvi) Finances (interest) (23:20-21), (xvii) Stealing from Adonai by neglecting a vow (23:22), (xviii) Stealing produce from your neighbor’s field (23:25-26), (xix) Levirate marriage and prohibition on remarrying a divorced wife who had remarried (24:4), (xx) Punishment by flogging limited to 40 strokes (25:2-3), and (xxi) Correct and fair weights of measure for merchants (25:14-16).

(הַצִּלָּתָהּ) of his soul, saving (הוֹשִׁיעֲנִי) him because of God's grace (חַסְדְּךָ). The Targum Pseudo Jonathan (Aramaic translation) states: תוב יהוה פצי נפשי פרוק לי יתי בגלל מן בגלל טובך טיבותך: saying "turn Lord to save my soul, redeem me because of your goodness." David seeks the Lord's redemption and salvation and this comes purely because of the goodness of the Lord God Almighty. The Septuagint (LXX), (Greek translation) states 6:5 επιστρεψον κυριε ρυσαι την ψυχην μου σωσον με ενεκεν του ελεους σου 6:4 Return, O Lord, deliver my soul: save me for thy mercy's sake. (LXX) It is interesting in the Ketuvei Shelachim (Apostolic Writings, NT), the first century understanding on the Greek word for "salvation" (σωσον) is used in Matthew 14:30 (βλέπων δὲ τὸν ἄνεμον [ισχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με). Here Peter cries out σωσον "save" me oh Lord. The use of the same word in the LXX to describe what David is saying, it appears that he is giving a desperate cry to the Lord to save him from this impending doom. According to the Englishman's Concordance, the word σωσον occurs seven times in the Ketuvei Shelachim.

**Matthew 8:25 V-AMA-2S**

BIB: λέγοντες Κύριε σῶσον ἀπολλύμεθα

NAS: Him, saying, Save [us], Lord;

KJV: saying, Lord, save us: we perish.

INT: saying Lord save us we are perishing

**Matthew 14:30 V-AMA-2S**

BIB: λέγων Κύριε σῶσόν με

NAS: he cried out, Lord, save me!

KJV: saying, Lord, save me.

INT: saying master save me

**Matthew 27:40 V-AMA-2S**

BIB: ἡμέραις οἰκοδομῶν σῶσον σεαυτὸν εἰ

NAS: it in three days, save Yourself! If

KJV: three days, save thyself. If

INT: days build [it] save yourself If

**Mark 15:30 V-AMA-2S**

BIB: σῶσον σεαυτὸν καταβάς

NAS: save Yourself, and come down

KJV: Save thyself, and

INT: save yourself having descended

**Luke 23:37 V-AMA-2S**

BIB: τῶν Ἰουδαίων σῶσον σεαυτὸν

NAS: of the Jews, save Yourself!

KJV: the king of the Jews, save thyself.

INT: of the Jews save yourself

**Luke 23:39 V-AMA-2S**

BIB: ὁ χριστός σῶσον σεαυτὸν καὶ

NAS: Are You not the Christ? Save Yourself

KJV: be Christ, save thyself and

INT: the Christ save yourself and

**John 12:27 V-AMA-2S**

BIB: εἶπω πατερ σωσον με εκ

NAS: Father, save Me from this

KJV: shall I say? Father, save me from

INT: shall I say Father save me from

In each of these cases, the word *σωσον* carries with it a certain strength in meaning “to cry out” being derived from the Hebrew word הוֹשִׁיעֵנִי (Hoshieni) “*salvation, rescue, help*” (ישע). David goes on saying that כִּי אֵין בַּמָּוֶת זְכוֹרָה (יִשְׁע) 6:5 *For there is no mention of You in death; In Sheol who will give You thanks? (NASB)* stating that noone remembers you in death (כִּי אֵין בַּמָּוֶת זְכוֹרָה) that in the grave who gives thanks to you (בְּשֵׂאוֹל מִי יוֹדֶה-לָךְ)? While reading these verses, does this validate the doctrine of soul sleep? “Soul Sleep” is the belief that when a person dies, his or her soul “sleeps” until the resurrection and final judgement. In the Ketuvei Shelachim (Apostolic Writings) there are many references to “sleep” in regards to death (i.e. *Luke 8:52, 1 Corinthians 15:6*). According to these texts, “sleep” is not a reference to literal sleeping but to the death of the body. According to David, in *Tehillim / Psalms 6*, the dead do not remember the Lord and those in the grave do not give thanks (יוֹדֶה) to the Lord. How are we to understand the meaning of these verses with regard to what takes place when we die? Let’s look at a few rabbinic sources on this topic.

The Talmud and Midrashic literature speaks of death and the soul according to the following examples:

### ***Judaic sources on what happens to the Body and Soul***

- *Accompanied by divine messengers and conscious of its origins, the soul enters the womb at the time of conception (Babylonian Talmud Berakhot 60b).*
- *When people sleep, the soul ascends to heaven, returning renewed in the morning (Midrash Genesis Rabbah 14:9).*
- *Although the soul protests its birth into the world, it also protests the body’s death. It lingers near the body for three days, hoping that it will return to life (Tanhuma, Miqetz 4; Pequdei 3).*
- *After three days, the soul returns to God to await the time of resurrection (Babylonian Talmud Sanhedrin 90b-91a).*
- *During the first twelve months after death, the soul remains in contact with the dis-integrating body (Babylonian Talmud Shabbat 152b-153a). After this, the souls of the righteous go to paradise (b’gan eden, in the Garden of Eden) and the souls of the wicked, to Hell (gehinnom).*

According to the Talmud and Midrashic commentary, the Rabbis believe that the soul/spirit returns to the Lord. Some say immediately, others say the soul/spirit delays a little before going to paradise or hell. According to these sources, there is some disagreement amongst the Rabbis on the length of time the spirit remains with the body. Regardless on the length of time the soul is said to remain with the body in the rabbinic literature, some rabbis believed that the spirit does return to the Lord.

According to the Apostolic commentary (Ketuvei Shelachim, NT) the Apostle Paul said the moment we die, we face the judgment of God (*Hebrews 9:27*). The NT Scriptures also say, to be absent from the body is to be present with the Lord (see *2 Corinthians 5:6-8, Philippians 1:23*). In addition to this, it is written that until the final resurrection, there is a temporary heaven or paradise (*Luke 23:43; 2 Corinthians 12:4*) and a temporary Hell or Hades (Greek) according to *Revelation 1:18 and 20:13-14*. According to the Parable Yeshua used in *Luke 16:19-31*, those who are in paradise or in Hell/Hades are aware of their present situation, either at peace with God or excluded from His presence in torment. The example given by parable in the *Luke 16* reveals that there was a belief extant in the first century that the soul or spirit of a person continued on while the body died and ceased to exist. Taking these examples, it can be said that according to Apostolic commentary, a person's body is "sleeping" while his soul is either in Paradise or in Hell/Hades. At the resurrection the body is "awakened" and transformed into the everlasting body a person will possess for eternity. Those who were in paradise will be sent to the new heavens and new earth (*Revelation 21:1*). Those who were in Hell/Hades will be thrown into the lake of fire (*Revelation 20:11-15*). These are the final, eternal destinations of all people based entirely on whether or not a person trusted in Yeshua the Messiah for salvation. In our Psalm, David states that "noone remembers You in death" (כִּי אֵין בַּמָּוֶת זִכְרְךָ) that "in the grave who gives thanks to You" (בְּשֵׂאוֹל מִי יוֹדֶה-לָךְ). Here David is referring to our bodies. The word בְּשֵׂאוֹל (in the grave) qualifies the meaning of his previous words of those who die do not remember the Lord. The grave is the resting place of the body that has died. The body has no recollection or memory and can not speak and thus "one does not remember in death" (כִּי אֵין בַּמָּוֶת זִכְרְךָ) and "in the grave one does not give thanks" (בְּשֵׂאוֹל מִי יוֹדֶה-לָךְ). This language implies that David desired to praise the Lord but that he could not hope to do so from the grave.

David continues saying ז יִגְעַתִּי בְּאַנְחֹתַי אֲשַׁחָה בְּכָל-לַיְלָה מִטְּתִי בְּדַמְעָתִי עֵרְשִׁי אִמְסֶה: ח עֵשְׂשָׁה מְכַעַס 6:6 I am weary with my sighing; Every night I make my bed swim, I dissolve my couch with my tears. 6:7 My eye has wasted away with grief; It has become old because of all my adversaries. (NASB) The extensive amount of crying is very exhausting and fatiguing (יגע), the type of sighing, groaning, and moaning (אנח) that David is speaking of here is the kind that drains the body, the giving of all of one's self to the weeping in tears. He says that his bed becomes wet because of his tears. His eyes (עֵינַי) are moved because of his enemies (צורר) and waste away or moth-eaten (עֵשְׂשָׁה) with grief (כעס).

David says ט סוּרוּ מִמֶּנִּי כָל-פְּעֻלֵי אָוֶן כִּי-שָׁמַע יְהוָה קוֹל בְּכִיִּי: 6:8 Depart from me, all you who do iniquity, For the Lord has heard the voice of my weeping. (NASB) The Aramaic translation is very similar saying ט זורו מיני כל עבדי שקר ארום שמיע קביל קדם יהוה קל בכותי: 6:9 Leave me, all doers of falsehood; for the Lord has heard the sound of my weeping. (EMC) The translators of the Aramaic text used the words עבדי שקר meaning "servant / slave of lies, falsehood, or adulterous behavior." The word for being a servant to or slave (עבדי) is written in the construct form. The use of the construct state is the standard (often only) way to form a genitive construction with a semantically definite modified noun. A genitive construction or genitival construction is a type of grammatical construction used to express a relation between two nouns such as the possession of one by another (i.e. "John's jacket"), or some other type of connection (i.e. "John's father" or "the father of John"). A genitive construction involves two nouns, the head (or modified noun) and the dependent (or modifier noun). The dependent noun modifies the head by expressing some

property of it. Here in the Aramaic text the Hebrew word עבדי (servant of, slave of) indicates those who work iniquity (sin) are slaves to their sin. The word עבדי is used to translate the word פְּעֻלָּי which is also written in the construct form (פְּעֻלָּי אֲנִי). The word פְּעֻלָּי is from the root word פועל when used as a masculine noun means “work, action, deed” and as a verb means “to act, do, perform, achieve, work, or to be set in motion.” David is indicating here that sin is something that is done and all who do sin are slaves to their sin. He is saying that those who “do/work” iniquity (sin) depart from him because the Lord God has heard his “crying, weeping, lamentation” (בְּכִי). The Hebrew study bible by the Bible Society of Israel notes that *Tehillim / Psalms 6:3* may be cross referenced to *John 12:27*, and *Tehillim / Psalms 6:8* may be cross referenced to *Matthew 7:23* and *Luke 13:27*.

### **Matthew 7:23**

<sup>23</sup>καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. *‘And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’ (NASB)*

### **Matthew 13:27**

<sup>27</sup>προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἀργῶ; πόθεν οὖν ἔχει ζιζάνια; *and He will say, ‘I tell you, I do not know where you are from; depart from Me, all you evildoers.’ (NASB)*

### **John 12:27**

<sup>27</sup>Ἦν ἡ ψυχὴ μου τετάρακται. καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. *‘Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour. (NASB)*

The references are given showing a parallel with David’s request to depart from him those who work iniquity in their lives with Yeshua saying at the judgment throne to depart all those who practice lawlessness and who are evildoers. The consistency here through the Scriptures is that all the workers of iniquity (כָּל-פְּעֻלָּיִם אֲנִי) who “act, do, perform, work, influence or set in motion” sin in their lives, such persons can not stand before the Lord God Almighty with confidence, they must depart from the presence of the Lord.

David then tells us that the Lord hears his prayer in tears (יְשַׁמַּע יְהוָה תְּחִנָּתִי יְהוָה תִּפְלְתִי יִקְחָ: 6:9 *The Lord has heard my supplication, The Lord receives my prayer. (NASB)*) requires that those who work iniquity must leave. Sin can not stand in the presence of the Lord God almighty. The Psalm is concluded with the phrase: יְבֹשׁוּ וַיִּבְהַלּוּ מְאֹד כָּל-אֹיְבֵי יְשׁוּבוּ יְבֹשׁוּ רַגְעַ: 6:10 *All my enemies will be ashamed and greatly dismayed; They shall turn back, they will suddenly be ashamed. (NASB)* David’s statement כָּל-אֹיְבֵי יְבֹשׁוּ רַגְעַ Saying “all his enemies will turn back and in an instant be ashamed.” Does this mean that those who sin will at one point immediately realize in an instant that they sin before the Lord and will become ashamed?

*Tehillim / Psalms 6* is known as the first of seven “penitential psalms” (see *Tehillim / Psalms 32, 38, 51, 102, 130, and 143*). With what is written in the Psalm, it is difficult to place the Psalm into a specific period of time in David’s life. Many of David’s Psalms seek for the Lord to strengthen him to defeat or destroy his enemies. However, in David’s struggle with Saul in 1 Samuel and his struggle with his son Absalom, in 2 Samuel, he does not seek the Lord to defeat or destroy either of them. From the Psalms that we know are written concerning conflicts between two characters, David generally asks, as he does here in verse 10

יבשו ויבקהלו מאד כל-אֲבֵי יִשְׁבוּ יבשו רָגַע: 6:10 *All my enemies will be ashamed and greatly dismayed; They shall turn back, they will suddenly be ashamed. (NASB)* He doesn't call upon God for their destruction as he does in *Tehillim / Psalm 9*, David simply wants them to go away, to give up and repent to the Lord for their sin and be saved.

## Christian Commentary

*The International critical commentary on the book of Psalms* (by Charles Briggs and Emilie Briggs), on *Tehillim / Psalms 6* states that this is a “penitential prayer” meaning that this Psalm is “of repentance” or pertaining to “containing rules for repenting of one’s sins.” The congregation of Israel requests from the Lord in prayer to not chasten in anger but to heal the long-continued languishing and dismay they have been going through (6:2-4). The people plead that the peril of death cease from them and state that noone can give thanks to the Lord from the grave / Sheol (6:4-6). The sufferings the people are going through are extreme, they weary the body, and make nights that are filled with bursts of tears because of their adversaries (6:7-8). The Lord hears the prayer of his people and their enemies depart in shame (6:9-11). This Psalm is one of seven “penitential prayers” which consist of *Tehillim / Psalm 6, 32, 38, 51, 102, 130, and 143*. The church assigns these Psalms to “Ash Wednesday.” *Tehillim / Psalm 6* is related to several passages from the Tanach. Psalms 6:2 states: בִּיהוָה אֱלֹהֵי בְּאַפָּךָ תִּכְיֶהְנִי וְאֵל-בְּחַמְתְּךָ תִּיִסְרֶנִּי: 6:1 *O Lord, do not rebuke me in Your anger, Nor chasten me in Your wrath. (NASB)* compares to Psalm 38:2 בִּיהוָה אֱלֹהֵי בְּקִצְפְּךָ 38:2 *O Lord, rebuke me not in Your wrath, And chasten me not in Your burning anger. (NASB)* Notice how these two verses, 6:2 and 38:2 are identical besides in 38:2 the word -וְאֵל- is omitted in the second clause. These two verses are translated slightly different though the same words are used, “Chasten me in Your wrath” 6:2 and “Chasten me not in Your burning anger” 38:2. Jeremiah 10:24 has a similar thought: כִּד יִסְרֶנִּי יְהוָה אֶדְ-בְּמִשְׁפַּט אֱלֹהֵי-בְּאַפָּךָ פֶּן-תִּמְעֲטֶנִּי: 10:24 *Correct me, O Lord, but with justice; Not with Your anger, or You will bring me to nothing. (NASB)* We find here that Jeremiah may have understood David’s words asking the Lord to not chasten in wrath or burning anger but rather in His justice and righteousness. *Tehillim / Psalms 6:6* states: מִי יוֹדֶה-לָךְ: 6:5 *For there is no mention of You in death; In Sheol who will give You thanks? (NASB)* and draws a parallel with Isaiah 38:18 that states: כִּי-לֹא נִשְׂאוֹל תוֹדֶךָ מִנֶּת יְהִלְלֶךָ לֹא-יִשְׁבְּרוּ יוֹרְדֵי-בוֹר אֶל-אֲמַתְךָ: 38:18 *For Sheol cannot thank You, Death cannot praise You; Those who go down to the pit cannot hope for Your faithfulness. (NASB)* Here we have David saying “in the grave who gives thanks to You” and Isaiah saying “because noone in the grave give thanks” and “death cannot praise You.” The Commentary states that the parallel line of *Tehillim / Psalms 6:6* on זָכַרְךָ “remembering” is used and contrasted to “praise” (יְהִלְלֶךָ) in Isaiah and is stated that the הלל is a simpler usage and probably earlier in usage. The conclusion is that this Psalm is later than Isaiah. It is difficult to understand the reasons for these conclusions since the Psalm is listed in the Hebrew text as מִזְמוֹר לְדָוִד “A Psalm of David.” The conclusion that this Psalm is later than Isaiah is based purely upon the analysis of the Hebrew language but it remains illogical if we are to accept the written text that the Psalm was written by David. *Tehillim / Psalms 6:8* states: עֵשְׂשָׁה מִכַּעַס עֵינַי עֲתִיקָה בְּכָל-צוֹרְרֵי: 6:10 *Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed. (NASB)* is the same as in *Psalm 31:10* עֵשְׂשָׁה מִכַּעַס עֵינַי עֲשָׂה לִי צָר-לִי עֵשְׂשָׁה מִכַּעַס עֵינַי: 31:10 *The commentary compares עֵשְׂשָׁה מִכַּעַס עֵינַי from 6:8 with עֵשְׂשָׁה מִכַּעַס עֵינַי from 31:10 and says that the מן takes the place of ב and concludes that *Tehillim / Psalm 6* is in fact later than Isaiah and Jeremiah.*



The adversaries who caused grief to the congregation of Israel were not hostile nations or wicked rulers of Israel but were men who worked trouble in the midst of Israel itself. They are not represented as a class over and above the other such as in *Tehillim / Psalms 1:3* that makes a contrast with the צדיקים and חסידים (the righteous and the pious). The commentary states that it was in a more primitive way that these enemies are related. As a result of the conclusions on the location in history of this Psalm (later than Isaiah and Jeremiah) the authors conclude that this Psalm is referring to those who were enemies of the “congregation of restoration” who were restoring the ritual worship in Jerusalem in the midst of great hostility on the part of their neighbors. The commentary continues discussing the use of “assonance” according to the Concise Oxford English Dictionary is a “noun the resemblance of sound between syllables in nearby words arising from the rhyming of stressed vowels (e.g. sonnet, porridge), and also from the use of identical consonants with different vowels (e.g. killed, cold, culled).” All of the verses in Psalms 6 for an anthesis, at the ending (sof-pasuk, “:”) there is a ’\_\_ (except in a few verses (Stanza 2) which end with the final letter ך\_\_ which is said to present an expression of formal antithesis. As a result of the conclusions of this Psalm being “later” than Isaiah and Jeremiah, the commentators conclude that the later scribes injured the Scriptures by inserting words such as יהוה In 6:3 and 5 and 9, and by amplification by inserting כל (6:8) and מאד (6:10). And so, the commentators believe that the Scriptures were modified and adjusted through history and do not consider Scribal tradition of the transmission of the Scriptures. The Scribes in Ancient Israel, as in most of the ancient world, were distinguished professionals who could exercise functions we would associate with lawyers, government ministers, judges, or even financiers, as early as the 11th century BCE. Take for example *Jeremiah 32:6-12* which states:

### ***Jeremiah 32:6-12***

*32:6 Jeremiah said, “The word of the Lord came to me: 32:7 Hanamel son of Shallum your uncle is going to come to you and say, ‘Buy my field at Anathoth, because as nearest relative it is your right and duty to buy it.’ 32:8 “Then, just as the Lord had said, my cousin Hanamel came to me in the courtyard of the guard and said, ‘Buy my field at Anathoth in the territory of Benjamin. Since it is your right to redeem it and possess it, buy it for yourself.’ “I knew that this was the word of the Lord; 32:9 so I bought the field at Anathoth from my cousin Hanamel and weighed out for him seventeen shekels of silver. 32:10 I signed and sealed the deed, had it witnessed, and weighed out the silver on the scales. 32:11 I took the deed of purchase—the sealed copy containing the terms and conditions, as well as the unsealed copy— 32:12 and I gave this deed to Baruch son of Neriah, the son of Mahseiah, in the presence of my cousin Hanamel and of the witnesses who had signed the deed and of all the Jews sitting in the courtyard of the guard. (NASB)*

The Jewish Scribe Baruch took possession of the official documents. The scriptures provide evidence for the official function of the Scribes they did more than only the copying of the Holy Scriptures.

The Jewish scribes used the following process for creating copies of the Torah and eventually other books in the Tanakh.

### **Scribal Tradition for Transmission of the Scriptures**

1. They could only use the skin from clean animals, both to write on, and even to bind manuscripts.
2. Each column of writing could have no less than forty-eight, and no more than sixty lines.
3. The ink must be black, and of a special recipe.
4. They must say each word aloud while they were writing.
5. They must wipe the pen and perform a mikvah before writing the most Holy Name of God,

YHVH.

6. There must be a review within thirty days, and if as many as three pages required corrections, the entire manuscript had to be redone.
7. The letters, words, and paragraphs had to be counted, and the document became invalid if two letters touched each other. The middle paragraph, word and letter must correspond to those of the original document.
8. The documents could be stored only in sacred places (synagogues, etc.).
9. As no document containing God's Word could be destroyed, they were stored, or buried, in a genizah.

Sofers (סופר סת"ם) were among the scribes that still ply their trade by hand. Renowned calligraphers produce the Hebrew Torah scrolls and other holy texts by hand even to this day. Until 1948, the oldest manuscripts of the Hebrew Bible dated back to 895 A.D. In 1947, a shepherd boy discovered some scrolls inside a cave West of the Dead Sea. The significance of the scrolls relates in a large part to the field of textual criticism and how accurately the Bible has been transcribed over time. Before the discovery of the Dead Sea Scrolls, the oldest Hebrew manuscripts of the Bible were Masoretic texts dating to 10th century AD, such as the Aleppo Codex. Today, the oldest known extant manuscripts of the Masoretic Text date from approximately the 9th century AD. The biblical manuscripts found among the Dead Sea Scrolls push that date back a millennium to the 2nd century BC. Before this discovery, the earliest extant manuscripts of the Old Testament were manuscripts such as Codex Vaticanus Graecus 1209 and Codex Sinaiticus (both dating from the 4th century) that were written in Greek. According to The Oxford Companion to Archaeology, the biblical manuscripts from Qumran, include at least fragments from every book of the Old Testament, except perhaps for the Book of Esther, provide a far older cross section of scriptural tradition than was available to scholars before. While some of the Qumran biblical manuscripts are nearly identical to the Masoretic, or traditional, Hebrew text of the Old Testament, some manuscripts of the books of Exodus and Samuel found in Cave Four exhibit dramatic differences in both language and content. At the time of their writing the area was transitioning between Greek and Roman dominance. The Jewish Qahal (society) had some measure of autonomy following the death of Alexander and the fracturing of the Greek Empire among his successors. The country was long called *Ιουδαία* or Judæa at that time, named for the Hebrews that returned to dwell there, following the return from the Babylonian diaspora.

## Rabbinic Commentary

The Midrash on *Tehillim / Psalms 6* has 10 parts. Reading through this week's Midrash we will be looking at Parts 1 and 3. Let's begin by outlining Midrash Tehillim Chapter 6 Parts 1 and 3.

### Outline of Midrash Tehillim / Psalms, Chapter 6, Parts 1 and 3

#### Part 1:

- The Midrash introduces the Psalm with the *דיבור המתחיל* (Dibur Hamathil) "*the beginning word,*" "*For the leader with string music on Sheminith (Eighth)*" (*Tehillim / Psalms 6:1*).
- The *פתיחתא* (Petihata) "*the homiletic introduction*" to the Midrash says "*This verse is to be read in the light of the Scripture says elsewhere, Seven times a day do I praise You*" (*Tehillim / Psalms 119:164*).
- The *משל* (mashal) "*the parable,*" there appears to be two parables through Midrash Tehillim 6, Part 1, each describes the meaning of the *פתיחתא* (Petihata) and what it meant by the word Shminith

(Eighth). The first parable speaks of the number seven and seven prayers, and the second parable deals with the number eight and parallels this with being circumcised on the eighth day.

- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal) in each parable multiple examples are given to explain the meaning of the seven and the eight.
- The Concluding statements says “*Hence God said, If not for My covenant and for what is to be studied day and night, I would not sustain the ordinances of heaven and earth*” (Jeremiah 33:25-26).

### Part 3:

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) “*O Lord rebuke me not in Your anger; neither chasten me in Your wrath*” (Tehillim / Psalms 6:2).
- The פתיחתא (Petihta) “*the homiletic introduction*” to the Midrash says “*Rabbi Yudan taught in the name of Rabbi Ammi, the congregation of Israel says to the Holy One blessed be He, Master of the Universe. Although it is written Whom the Lord Loves, He rebukes*” (Mishley / Proverbs 3:12).
- The משל (mashal) “*the parable,*” there appears to be multiple parables through Midrash Tehillim 6, Part 3, each describes the meaning of the פתיחתא (Petihta) and what it meant to seek that the Lord does not rebuke in His anger. In this part we find multiple “*kings parables*” to draw a parallel to what God, the Master / King of the universe would do to His people or even to His own son?
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal) to explain the meaning of the parables and comparisons that are given of the King and His people or son.
- The Concluding statements says “*By these comparisons may we interpret the verse O Lord, rebuke me not in Your anger; neither chasten me in Your wrath.*”

Midrash Tehillim, Chapter 6, Parts 1 and 3 contains a few interesting points concerning the דיבור המתחיל (Dibur Hamathil) “*the beginning word,*” or Scripture: א לְמְנַצֵּחַ בְּנִגְיֹנוֹת עַל-הַשְּׁמִינִית מְזֻמֹּר לְדָוִד: “*For the leader with string music on Sheminith (Eighth)*” (Tehillim / Psalms 6:1) in Part 1 and ב יְהִי אֵל-בָּאֶפֶד תּוֹכִיחֵנִי וְאֵל-בְּחֶמְתְּךָ תִּסְרְנֵנִי: “*O Lord rebuke me not in Your anger; neither chasten me in Your wrath*” (Tehillim / Psalms 6:2) in Part 3. In Part 1 of Midrash Tehillim 6, the פתיחתא (Petihta) “*the homiletic introduction*” to the Midrash direct us to consider the meaning of the word הַשְּׁמִינִית (Sheminith) in light of scriptures from various places throughout the Tanach. The first half of Part 1, the משל (mashal) “*parable*” begins with “*seven times a day do I praise You*” the rabbis say this refers to “*seven prayers.*” The second half of Part 1 speaks of the eighth day הַשְּׁמִינִית (Sheminith) and the rabbis draw a parallel to circumcision. The נמשל (Nimshal) “*expansion on the parable*” on the parallel of circumcision, it is believed if one is not circumcized one will be consigned to hell (Gehenne). The concluding statement is that because of the Covenant of God that we are sustained and upon these things we are to study day and night. In Part 3, we find quite a few parables used to illustrate the meaning of בָּאֶפֶד תּוֹכִיחֵנִי וְאֵל-בְּחֶמְתְּךָ תִּסְרְנֵנִי: “*O Lord rebuke me not in Your anger; neither chasten me in Your wrath*” (Tehillim / Psalms 6:2). The נמשל (Nimshal) explains the relationship that the King (God) has with His kingdom, His people, and His son. The Concluding statements says “*By these comparisons may we interpret the verse O Lord, rebuke me not in Your anger; neither chasten me in Your wrath.*”

In each Part of the Midrash we generally find a parable that the rabbis utilize to teach an important aspect of the Scripture in question. A parable, in Greek παραβολή literally means “*juxtaposition,*” is the usual Septuagint rendering of Hebrew word משל (mashal) meaning “*allegory,*” “*saying,*” or “*similitude.*” According to the biblical usage, no distinction is made between parable having the meaning in English as “*allegory*” or “*fable;*” all are forms of the mashal (משל) and have the same function in the biblical texts as

an illustration and instruction. The comparison that is being made is either explicit or implied. It may take the form of declarative (*Mishley / Proverbs 26:1*: אַ פֶּשֶׁלֶג | בְּקִיץ וְכִמְטָר בְּקִצִּיר כֵּן לֹא-נִאֶנֶה לְכֶסֶל כְּבוֹד: ) or interrogative sentences (*Mishley / Proverbs 27:4*: ד) אֲכַזְרִיֹת חֲמָה וְשֹׁטֶף אָף וּמִי יַעֲמֵד לְפָנַי קִנְיָה: ). When a parable is developed into a short story, an interpretation or application is usually appended. A parable is often introduced by the words “like” or “as.” In Part 3 of Midrash Tehillim 6, the first parable is introduced explicitly as a parable רעים [קוסטנדין] [קוסטנדין] אמר ר' יוחנן משל למלך שהיו לו שני (קוסטנדין) רעים “said, Rabbi Johanan the parable of a king who had two cruel inquisitors.” Let’s read Part 3 of Midrash Tehillim 6.

### Midrash Tehillim, Chapter 6, Part 3

3. Or Lord, rebuke me not in Your anger, neither chasten me in Your wrath (Tehillim / Psalms 6:2). Rabbi Yudan taught in the name of Rabbi Ammi, the congregation of Israel says to the Holy One blessed be He, Master of the Universe. Although it is written Whom the Lord Loves, He rebukes (Mishley / Proverbs 3:12), rebuke me not in Your anger, and although it is written Happy is the man whom You chasten (Tehillim / Psalms 94:12), chasten me not in Your wrath. Hereto, Rabbi Johanan told the parable of a king who had two cruel inquisitors. Whenever the king was angry at a province he used to chastise it with them. One day the king’s own province provoked his displeasure, and as he was about to summon his inquisitors to chastise it, the people of the province began to plead with him, Our lord, O king, we beseech you, chastise us in any way you desire to chastise us, other than with those two. Even so, the people of Israel say to the Holy One blessed be He Master of the Universe, Rebuke me not with Your anger, neither chasten me with Your wrath. But the Holy One blessed be He, replies, If not, what am I to do with anger and with wrath? Thereupon the people of Israel say, You have nations upon whom to pour these out, as it is written, Pour out Your wrath upon the nations that know You not, and upon the kingdoms that call not upon Your name (Tehillim / Psalms 79:6). And heeding the people of Israel, the Holy One blessed be He, declares, I will execute vengeance in anger and wrath upon the nations (Micah 5:14). Of Israel, however, what does Scripture say? I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim and I will not come in wrath (Hosea 11:9), Wrath is not in me (Isaiah 27:4). Rabbi Eleazar said, With whom may God in His punishment of Israel be compared? With a king who became angry at his son, and at that moment, holding in his hand an unsheathed Indian sword, swore that he would whip it across his son’s head. But then the king softened and said, If I whip it across my son’s head, his life will go, and there will be no one to inherit my kingdom. And yet it is impossible for me to revoke my royal word. What did the king do? He put the sword back into its sheath, and then whipped it across his son’s head, and so his son was spared, and his royal word was kept. Rabbi Hanina taught, God may be compared with a king who became angry at his son, and seeing at that moment a large stone before him, swore that he would throw it at his son. But then the king said, If I throw it at my son, then his life will go. What did the king do? He ordered that the stone be broken up into stones and that these be thrown, one by one, at his son, so that the king spared his own son, and there being at that moment a rope near him, swore that with the rope in his hand he would give his son a hundred blows. But then the king said, If my sons receives a hundred blows, then his life will go. What did the king do? He coiled the rope a hundred times and struck his son once with the coiled rope, so that he spared his son and yet kept his royal word. The rabbis taught, The king took the rope and wrapped it gently around his son’s neck. By these comparisons may we interpret the verse O Lord, rebuke me not in Your anger, neither chasten me in Your wrath.

### מדרש תהלים פרק ו סימן ג

ג ה' אל באפך תוכיחני. ר' יודן בשם ר' אמי אמר, אמרה כנסת ישראל לפני הקב"ה רבונו של עולם אף על פי שכתוב כי את אשר יאהב ה' יוכיח (משלי ו יב), ה' אל באפך תוכיחני, אף על פי שכתוב אשרי הגבר אשר תיסרנו יה (תהלים צד יב), אל בחמתך תיסרני. אמר ר' יוחנן משל למלך שהיו לו שני (קוסטנדין) [קוסטנדין] רעים, וכל מדינה שהיה כועס עליה, היה רודה אותה בהן, פעם אחת סרחה עליו מדינתו, והיה קורא (הקוסטנדין) [הקוסטנדין] לרדותה, והתחילו צווחין למלך, אדוננו המלך בבקשה ממך בכל מה שאתה רוצה לרדות אותנו רדה, חוץ מאלו. כך אמרו ישראל לפני הקב"ה רבונו של עולם אל באפך תוכיחני ואל בחמתך תיסרני אמר להם הקב"ה אם כן אף וחימה למה, אמרו לפניו יש לך על מי להשליכם, ככתוב שפוך חמתך (על) [אל] הגוים אשר לא ידעוך (תהלים עט ו), ואף הקב"ה מקבל מהם ואומר ועשיתי באף ובחמה נקם את הגוים (מיכה ה יד), אבל בישראל מה כתיב בהו, לא אעשה חרון אפי לא אשוב לשחת אפרים (הושע יא ט), ואומר חמה אין לי (ישעיה כז ד), אמר ר' אלעזר למה התוכחות דומות, למלך שכעס על בנו, והיה בידו חרב הנדויית, ונשבע שהיא עוברת על ראש בנו, וכשנתפייס אמר אם עברה על ראש בני אין לו חיים, ושוב אין לי שיוורש מלכותי, ולבטל גזירתי אי אפשר, מה עשה המלך, הכניסה לנרתקה, והעבירה על ראש בנו, ונמצא בנו ניצול, וגזירתו נתקיימת. ר' חנינה אמר למלך שכעס על בנו, והיה לפניו אבן גדולה, ונשבע המלך שהוא זורקה על בנו, וחזר ואמר אם אני זורקו בו שוב אין לו חיים, מה עשה המלך, צוה וכתתוהו צרורות קטנות, והתחילו זורקין עליו אחת אחת, והמלך הציל את בנו, וקיים שבועתו. ר' שמעון בן לקיש אמר למלך שכעס על בנו, והיה לפניו חבל, ונשבע שהוא מכהו מאה מכות בחבל שבידו, וחזר ואמר אם הוא לוקה מאה מלקות, שוב אין לו חיים, מה עשה המלך, כפפה למאה על מאה, והכהו מאותו חבל כפוף פעם אחת, ונמצא המלך הציל את בנו וקיים גזרתו. ורבנן אמרי נטל את החבל וכרכה על צוארו, לכך אמר אל בחמתך תיסרני.

The parables draw upon ordinary experiences that may have been present in the day in order to make a principle point. The examples given here deal with the King and his people. Other examples from the Tanach are “Nathan’s parable” from *2 Samuel 12:1-5*, the parable of the “Surviving Son” from *2 Samuel 14:5-7*, the “Escaped prisoner” from *1 Kings 20:39-40*, the “Disappointing Vineyard” from *Isaiah 5:1-6*, or the “Farmer’s skill” from *Isaiah 28:24-29*. The parable given as an allegory may also appear as a riddle. For example in the parable of the “Eagles and the Vine” (*Ezekiel 17:3-10*), the “Laments of the Lioness” (*Ezekiel 19:2-9*), the “Transplanted Vine” (*Ezekiel 19:10-14*) this is similar to the one who trusts in the Lord is planged by rivers of running waters and is always green in *Tehillim / Psalms 1*. The “Harlot Sisters” (*Ezekiel 23:2-21*), the “Cooking Pot” (*Ezekiel 24:3-5*), all of these parables are allegorical in nature.

Another type of parable is a “Fable,” where animals or inanimate objects are made to speak and have conversations like men such as in *Judges 9:8-15* “the trees going forth to anoint a king over them” or in *2 Kings 14:9-10* on the “thorn bush and the cedar.” The parable may also appear as a riddle (חידה, Khidah) whose point is obscured for the purpose that the reader must apply interpretation of the Scripture in order to extract greater meaning. In *Judges 14:14*, “So he said to them, ‘Out of the eater came something to eat, And out of the strong came something sweet.’ But they could not tell the riddle in three days.” (NASB) Samson gives a riddle to confound his listeners. The מִשַּׁל (mashal) and חידה (Khidah) in the Scriptures are used almost synonymously in *Ezekiel 17:2*, *Habakkuk 2:6*, *Tehillim / Psalms 49:5 and 78:2*; and *Mishley / Proverbs 1:6*. In the book of Proverbs, there are a few instances where the parables are a parable/riddle taking for example *Mishley / Proverbs 30:15, 15-16, 18-19, and 21-31*. There are other parables that are written to be prophetic oracles such as in *Isaiah 1:5-6*, *Hosea 2:2-15, 7:8-9, 11-12*, *Joel 4:13*, and *Jeremiah 25:15-29*, prophetic oracles proclaimed through symbolic actions like in *1 Kings 11:29*, *2 Kings 13:15-19*, and *Isaiah 20:2-6*, and personifications such as “Wisdom and Folly” in *Mishley / Proverbs 1:20-33, 8:1-36, 9:1-6, and 13-18*, and revelatory dreams and visions that are symbolic of what God is doing or has done in *Bereshit / Genesis 37:6-11, 40:9-13, 16-19*, *Zechariah 1:8-11, 2:1-4*, and *Daniel 2:31-45*. Throughout the Scriptures we find extensive use of parables by the people of Israel.

The rabbis throughout Midrash Tehillim make extensive use of parables as a teaching method. This teaching method is found throughout the Talmud and Midrashic literatures on the Scriptures. In the Ketuvei Shelachim (Apostolic Writings), Yeshua also made extensive use of parables employing a well established rabbinic form of teaching to convey moral and ethical lessons about God and the Scriptures. In the Ketivei Shelachim, there are 31 parables, some of which are found in a slightly different wording in the rabbinic literature (*i.e. compare the Babylonian Talmud, Shauot 153a and Matthew 25:1-12, and Berechot 2:8, 5c, the parable spoken by R. Zeira in his funeral oration on the death of R. Avin, the son of R. khiyya, and Matthew 20:1-16*). The word מִשַּׁל (mashal) in the rabbinic literature refers almost always to the parable, only in such phrases as “ha-mashal Omer” (הַמִּשַּׁל אֹמֶר) or its Aramaic equivalent “matla amra” (מַתְּלָא אַמְרָא), “the mashal says” see *Midrash Rabba on Shemot/ Exodus 21:7 and Vayikra / Leviticus 19:6*) and in the phrase “Mashal Khidot” (מִשַּׁל חִידוֹת), “a folk mashal”) does it bear the meaning which it does in the Bible of a proverb. Throughout the Scriptures, the Parable was used as a standard method for teaching moral instruction. The Rabbis divide their discourse into three parts (i) halakhah (representing the Oral tradition), (ii) aggadah (the homiletic and non-legalistic exegetical texts in the classical rabbinic literature of Judaism, particularly as recorded in the Talmud and Midrash), and (iii) parables, (*Talmud Bavli Sanhedrin 38b*). For example, Rabbi Johanan makes reference to 300 animal parables of Rabbi Meir. It is said that the parable has great value in opening a door to understanding of the spirit of the Torah. This can clearly be seen in Midrash Tehillim, chapter 6, part 3 in the relationship the King has with His people and Son. King Solomon wrote in *Ecclesiastes 12:9* *In addition to being a wise man, the Preacher also taught the people knowledge; and he pondered, searched out and arranged many proverbs.* (NASB) The parable is meant to aid in the understanding of Scripture. In the Midrash (*Tehillim 6, part 3*) *Rabbi Johanan told the parable of a king who*

had two cruel (evil) inquisitors. (אמר ר' יוחנן משל למלך שהיו לו שני (קוסטנדין) [קוסטנרין] רעים). Throughout the midrash Scripture is referred to since the parable is utilized to understand the words of the Torah.

A parable is generally introduced saying “Rabbi Johanan told the Parable / Mashal” אמר ר' יוחנן משל or “Rabbi Eleazar said who can admonition, reproof, rebuke, exhortation be likend to or compared to” אמר למה הדבר למה התוכחות דומות למה הדבר “to what can this be compared to,” “Iemah hadevar domeh le’...” or ר' אלעזר למה התוכחות דומות ל דומה ל, this method is very characteristic of rabbinic teaching. Studying Yeshua’s words, there are many instances where He uses this very same technique for introducing the parable and moral lesson that He was about to teach. There are many parables, some of the most famous and well known parables that even Yeshua used are known as the “Kings Parables.” Table 1 lists the parables that Yeshua gave in Matthew, Mark, and Luke.

**Table 1** Yeshua’s parables used in the Gospel of Matthew, Mark, and Luke.

Number	Event	Matthew	Mark	Luke
1	The Growing Seed		Mark 4:26-29	
2	The Two Debtors			Luke 7:41-43
3	The Lamp under a Bushel	Matthew 5:14-15	Mark 4:21-25	Luke 8:16-18
4	Parable of the Good Samaritan			Luke 10:30-37
5	The Friend at Night			Luke 11:5-8
6	The Rich Fool			Luke 12:16-21
7	The Wise and the Foolish Builders	Matthew 7:24-27		Luke 6:46-49
8	New Wine into Old Wineskins	Matthew 9:17-17	Mark 2:21-22	Luke 5:37-39
9	Parable of the strong man	Matthew 12:29-29	Mark 3:27-27	Luke 11:21-22
10	Parable of the Sower	Matthew 13:3-9	Mark 4:3-9	Luke 8:5-8
11	The Tares	Matthew 13:24-30		
12	The Barren Fig Tree			Luke 13:6-9
13	Parable of the Mustard Seed	Matthew 13:31-32	Mark 4:30-32	Luke 13:18-19
14	The Leaven	Matthew 13:33-33		Luke 13:20-21
15	Parable of the Pearl	Matthew 13:45-46		
16	Drawing in the Net	Matthew 13:47-50		
17	The Hidden Treasure	Matthew 13:44-44		
18	Counting the Cost			Luke 14:28-33
19	The Lost Sheep frequently called The Good Shepherd	Matthew 18:10-14		Luke 15:4-6
20	The Unforgiving Servant	Matthew 18:23-35		
21	The Lost Coin			Luke 15:8-9
22	Parable of the Prodigal Son			Luke 15:11-32
23	The Unjust Steward			Luke 16:1-13
24	Rich man and Lazarus			Luke 16:19-31
25	The Master and Servant			Luke 17:7-10
26	The Unjust Judge			Luke 18:1-9
27	Pharisees and the Publican			Luke 18:10-14
28	The Workers in the Vineyard	Matthew 20:1-16		
29	The Two Sons	Matthew 21:28-32		
30	The Wicked Husbandmen	Matthew 21:33-41	Mark 12:1-9	Luke 20:9-16
31	The Great Banquet	Matthew 22:1-14		Luke 14:15-24

32	The Budding Fig Tree	Matthew 24:32-35	Mark 13:28-31	Luke 21:29-33
33	The Faithful Servant	Matthew 24:42-51	Mark 13:34-37	Luke 12:35-48
34	The Ten Virgins	Matthew 25:1-13		
35	The Talents or Minas	Matthew 25:14-30		Luke 19:12-27
36	The Sheep and the Goats	Matthew 25:31-46		
37	Parable of the Wedding Feast			Luke 14:7-14

One of the most frequent parables in the Rabbinic literature are those of the kings parable. In Midrash Tehillim, Chapter 6, Part 3, we find “The King as ruler,” “The King as Father of Israel,” “The King as Father of a Son,” and “The King who rules over all mankind (nations).” Take for example from the *Tamud Bavli, Shab. 153a*, is a parable of a king who announced a banquet without stating the time. Those who had the foresight dressed for the occasion and waited whereas those who were foolish went about their ordinary work, confident that they would be informed of the time. Then, suddenly the call was made to come to the banquet. The wise were dressed properly whereas the fools come in their dirty garments. The king was pleased with the wise and angry with the foolish. This sounds very similar to the parable of the “Wedding Feast” in *Luke 14:7-14*. In the rabbinic literature there are also parables of the “wayward but beloved son.” Take for example a king left his wife before his son was born and went to a distant place remaining there for many years. The queen bore a son who grew up. When the king returned, the queen brought the son into his presence. The son looked at a duke, and then at a provincial governor and said “This is my father.” The king asked “Why do you gaze at them? From them you will have no benefit. You are my son, and I am your father.” (Pesikta Rabbati 21:104).

Another interesting parable is taken from the Talmud Bavli Sanhedrin 91a and 91b spoken by Rabbi Judah the prophet that speaks of the body and the soul sharing in transgressions. The parable given was that a king had a beautiful orchard having the best fruits in all the land. In order to prevent pilfering of the fruit by the watchmen that he established over the orchard, the king appointed a man that was lame to keep watch since he could not climb the tree. The king also appointed one who was blind so that he could not see the fruit. When the theft was discovered, each man pleaded for his life stating that physical inability to steal the fruit. The king realized how they had acted together, so he placed the blind man on the shoulders of the lame and punished them as one man. So will the Holy One blessed be He, replace the soul in the body and punish both for their sins. This parable has application for the resurrection, the Lord will replace the soul in the body and punish both for their sins, those who did not live righteously living in faith in God’s Messiah.

The Apostle Paul while defending his teaching as a prisoner who was bound for Rome, the apostle Paul asked King Herod Agrippa II, “*Why should it be thought incredible by you that God raises the dead?*” (Acts 26:8). It is clear from the context that Paul had the resurrection of Yeshua the Messiah in mind. During the early period following the resurrection of Yeshua, an essentially part of faith and belief in the Lord and in His Messiah was connected to Christ’s resurrection. This was an essential part of the apostles’ message. One of the reasons another had to be chosen to replace Judas Iscariot was that “*one of these must become a witness with us of His resurrection*” (Acts 1:22). Note that “*with great power the apostles gave witness to the resurrection of the Lord Jesus*” (Acts 4:33), having personally seen and talked with the resurrected Christ (1 Corinthians 9:1; 15:8; Acts 22:6-10). The Apostle Paul carried on, enthusiastically confirming the fact of Yeshua’s resurrection. He further told Agrippa, “*To this day I stand, witnessing both to small and great . . . that the Christ [the Messiah] would suffer; that He would be the first to rise from the dead*” (Acts 26:22-23). Paul also makes an important distinction between the resurrection of God’s firstfruits saying “*For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly [physical, material] body that it may be conformed to His glorious body*” (Philippians 3:20-21; compare 2 Corinthians 5:1-5). The Apostle John, seeing the Revelation of God, recorded in Revelation chapter 20 speaking of the resurrection. The resurrection plays an important role in Scripture

and in God's overall plan and purpose for humanity. In *Revelation 20:11-12*, the Scriptures reveal a significant part of the resurrection "Then I [the apostle John] saw a great white throne and Him who sat on it . . . And I saw the dead, small and great, standing before God, and books were opened . . . And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books." What are these books by which these people are judged? Clearly they are the books of the Bible. God will judge all people by His Torah, the same biblical standard He has always used.

In Midrash Tehillim, Chapter 6, Part 3, we read the דיבור המתחיל (Dibur Hamathil) David asking the Lord not to rebuke him in His anger or chasten him in His wrath (*Tehillim / Psalms 6:2*). The Rabbis consider *Mishley / Proverbs 3:12*: יְרַצֶּה: אֶת-בְּנוֹ יְרַצֶּה: 3:12 *For whom the Lord loves He reproves, Even as a father corrects the son in whom he delights.* (NASB) The Rabbis use the Scripture from *Mishley / Proverbs 3:12* as an introduction to the parable that is related to how a father corrects his son on whom he delights. Rabbi Johanan said (קוסטנדין) לוֹ שְׁנַי (קוסטנדין) רעִים אמר ר' יוחנן משל למלך שהיו לו שני (קוסטנדין) רעִים a parable of a king who had two "evil" (רעִים) inquisitors.

*"Whenever the king was angry at a province he used to chastise it with them. One day the king's own province provoked his displeasure, and as he was about to summon his inquisitors to chastise it, the people of the province began to plead with him, Our lord, O king, we beseech you, chastise us in any way you desire to chastise us, other than with those two. Even so, the people of Israel say to the Holy One blessed be He Master of the Universe, Rebuke me not with Your anger, neither chasten me with Your wrath. But the Holy One blessed be He, replies, If not, what am I to do with anger and with wrath?"*

The Rabbis taught that God chastises the nations because of their sin. We understand this by the nations perishing because of their sins. But what happens when His own people sin? The Rabbis say that the people plead with the Lord and ask Him to "*chastise us in any way you desire to chastise us, other than with those two*" meaning that the Lord does not chastise us in the way He deals with the nations. The נמשל (Nimshal) "*expansion on the parable*" uses various משלי (Mishley, Proverbs) to try to illustrate what how the Lord deals with His people. The Midrash continues saying:

### **Dealing with Wrath and Anger**

*"Thereupon the people of Israel say, You have nations upon whom to pour these out, as it is written, Pour out Your wrath upon the nations that know You not, and upon the kingdoms that call not upon Your name (Tehillim / Psalms 79:6). And heeding the people of Israel, the Holy One blessed be He, declares, I will execute vengeance in anger and wrath upon the nations (Micah 5:14). Of Israel, however, what does Scripture say? I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim and I will not come in wrath (Hosea 11:9), Wrath is not in me (Isaiah 27:4)."*

The Rabbis use *Tehillim / Psalms 79:6*, *Mica 5:14*, and *Hosea 11:9* to assure the people that the Lord will not deal with them as He deals with the nations, God's wrath and anger is poured out upon those who do not know Him and who do not call upon His name. The Lord will execute anger and wrath upon the nations but upon Israel, He will not destroy Ephraim, the Lord will not come in wrath. Ephraim Joseph's second son who was born in Egypt (*Bereshit / Genesis 41:52 and 46:20*) and is one of the 12 tribes of Israel that was named after Joseph's son. The name Ephraim (אֶפְרַיִם) is written in the dual form and therefore means "double fruitfulness," the reason for Jacob naming his son Ephraim was because God had made him fruitful in the land of his affliction (*Bereshit / Genesis 41:52*). According to the Scriptures, Ephraim come to refer to



Israel and it is used here within that context in the Rabbinic commentary, Ephraim is referring to the beloved Israel, the people of God. Three parables are given to illustrate how the Lord deals with His people.

**Parable 1 (in the Nimshal, נמשל)**

*“Rabbi Eleazar said, With whom may God in His punishment of Israel be compared? With a king who became angry at his son, and at that moment, holding in his hand an unsheathed Indian sword, swore that he would whip it across his son’s head. But then the king softened and said, If I whip it across my son’s head, his life will go, and there will be no one to inherit my kingdom. And yet it is impossible for me to revoke my royal word. What did the king do? He put the sword back into its sheath, and then whipped it across his son’s head, and so his son was spared, and his royal word was kept.”*

**Parable 2/3 (in the Nimshal, נמשל)**

*“Rabbi Hanina taught, God may be compared with a king who became angry at his son, and seeing at that moment a large stone before him, swore that he would throw it at his son. But then the king said, If I throw it at my son, then his life will go. What did the king do? He ordered that the stone be broken up into stones and that these be thrown, one by one, at his son, so that the king spared his own son, and there being at that moment a rope near him, swore that with the rope in his hand he would give his son a hundred blows. But then the king said, If my sons receives a hundred blows, then his life will go. What did the king do? He coiled the rope a hundred times and struck his son once with the coiled rope, so that he spared his son and yet kept his royal word. The rabbis taught, The king took the rope and wrapped it gently around his son’s neck. By these comparisons may we interpret the verse O Lord, rebuke me not in Your anger; neither chasten me in Your wrath.”*

In the first parable, Rabbi Eleazar compares God’s punishment of Israel to a King who is angry with his son who swore that he would cut off his son’s head. The king rather than cutting off his head whips the sword over above his head and therefore keeping His word according to the Scriptures that he will not destroy Ephraim. The second and third parables are written together, the King became angry with His son and thought to throw a large stone at him. But this would destroy His son, so instead, he commands that the large stone be broken into little stones and each one (little one) is cast at His son so that he will live. And there is a rope the King has that He would strike His son with one hundred blows. This would destroy His son so instead he wrapped the rope one hundred times and struck him once thus saving his life. The conclusion of the Midrash (Part 3) by the Rabbis is that these comparisons may be used to interpret the verse “O Lord, rebuke me not in Your anger; neither chasten me in Your wrath.” How are we to understand these things in our lives today? We are God’s children, His chosen and therefore the Lord God Almighty will not destroy us in His wrath and anger because of our sins but offers us time to repent and believe upon Him and in His Son Yeshua the Messiah. The Lord God Almighty is the Righteous King who kept His word and did not destroy us. The prophet Isaiah spoke in *Isaiah 53:1-6* of the Lord’s Messiah and the purpose for His coming.

**ספר ישעיה פרק נג פסוק א-ו**

א מי האמין לשמענתנו וזרוע יהנה על-מי נגלתה:  
 ב ויעל כיונק לפניו וכשרש מארץ ציה לא-תאר לו  
 ולא הדר ונראהו ולא-מראה ונתמדהו: ג נבזה וחדל  
 אישים איש מכאבות וידוע חלי וכמסתר פנים ממנו  
 נבזה ולא חשבנהו: ד אכן חלינו הוא נשא ומכאבינו  
 סבלם ואנחנו חשבנהו נגיע מפה אלהים ומענה: ה  
 והוא מחלל מפשענו מדכא מעונתינו מוסר שלומנו  
 עליו ובחברתו נרפא-לנו: ו כלנו כצאן תעינו איש  
 לדרכו פנינו ויהנה הפגיע בו את עון כלנו:

**Isaiah 53:1-6**

53:1 Who has believed our message? And to whom has the arm of the Lord been revealed? 53:2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 53:3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. 53:4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him. (NASB)

The Messiah would be a “man of pains” (איש מכאבות), A person who is “acquainted with my sickness” (וידוע חלי), who “carries our sicknesses” (ואכן חלינו הוא נשא), He will be “born of our pains” (ומכאבינו), “smitten of God” (נגוע מפה אלהים), “cursed for our crimes” (והוא מחלל מפשענו), “he was delivered for our transgressions” (ומדכא מעונתינו מוסר), and “In His scourging we are healed” (-) (ובחברתו נרפא-לנו) Because He took our punishment. Yeshua provided forgiveness and made us free from the power of sin and death. Because of Yeshua we are no longer lepers or outcasts from the community of God but are made clean through his blood, we are God’s children and He will not destroy us. Yeshua spoke with authority (Matthew 5:21-48), and it was only God and His Messiah Yeshua that could take away our Tsaraat (Uncleanness and Sin) by becoming sin Himself and by laying down his life for ours, the “just” for the “unjust” that He would make us acceptable before the Lord. In the miracle of the healing of Tsaraat, Yeshua proclaimed by his actions that He was and is the One True Messiah of God. During Yeshua’s ministry he pointed continually to the Torah instructing those healed of Tzaraat to show themselves to the Cohen and make the necessary offerings described in the Torah as a testimony to Moshe and to the people. In the rabbinic commentary, the people of the King incurred His wrath and anger because of the uncleanness and impurity in their lives affected the way they walked before the Lord. The way they lived brought attention to the King and something needed to be done about it. According to the Torah, we are to be judged clean by a priest. Today the Lord God Almighty in keeping His Holy Word brought His Cohen Hagadol (High Priest) who is able to judge between the clean and unclean, a Cohen Hagadol who can make us clean through the offering of the perfect sacrifice, the offering that is made in the blood of the Lamb of God that is commanded according to the Torah. Are you willing right now to allow the truth that Yeshua’s sacrifice has made for you to make you? Accept His sacrifice and the atonement He has provided and you will be clean indeed! Let’s pray!

Heavenly Father,

We thank You for this Psalm of David and for the covenant חַסֵּד (grace) that You have established in Your Messiah Yeshua. Thank You Lord for these encouraging words from David's life that help us to know You better and to trust in You alone. We praise Your holy Name and thank You Lord for all of these things. Our words are insufficient to describe the awesomeness of Your glory and for the greatness of Your presence in our lives. Thank You for Your love and Your provision, Your portion that You have given Your only Son for the forgiveness of sins. Help us to walk in righteousness and draw closer to You each day and fill us with Your presence. Please forgive us of our sins, we believe You sent Your only Son to die on our behalf and three days later He was raised from the grave. Thank you for revealing these truths to our hearts. Thank You for everything You have done for us. 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!

\*\*\*\*\*

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