

Tehillim / Psalms 7 | ספר תהילים ז

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A Shiggaion of David

This week's study is from *Tehillim / Psalms 7:1-18*. The Psalm begins by stating אַ שְׁגִיּוֹן לְדָוִד the “*Shiggaion of David, which he sang to the Lord concerning Cush, a Benjamite.*” David states: בַּיהוָה אֱלֹהֵי בְּךָ חֲסִיתִי הוֹשִׁיעֵנִי מִכָּל-רֹדְפֵי וְהַצִּילֵנִי: 7:1 *O Lord my God, in You I have taken refuge; Save me from all those who pursue me, and deliver me,* (NASB) and then states to the Lord if He does not save him, his pursuers will “*will tear my soul like a lion, Dragging me away, while there is none to deliver.*” David then turns and questions whether it is because of injustice or iniquity that occurred at his own hand saying: דַּיְהוָה אֱלֹהֵי אִם-עָשִׂיתִי זֹאת אִם-יָשׁ-עָוֹל בְּכַפֵּי: 7:3 *O Lord my God, if I have done this, If there is injustice in my hands,* אִם-גָּמַלְתִּי שׁוֹלְמֵי רָע וְאַחַלְצָה צוֹרְרֵי רִיקָם: 7:4 *If I have rewarded evil to my friend, Or have plundered him who without cause was my adversary,* וְיִרְדֶּף אוֹיֵב | 7:5 *Let the enemy pursue my soul and overtake it; And let him trample my life down to the ground And lay my glory in the dust. Selah.* (NASB) David then asks the Lord to rise up in His anger against his enemies and not him. David declares the Lord to be a judge of the peoples (יְהוָה יָדִין עַמִּים) a righteous judge (אֱלֹהִים שׁוֹפֵט צְדִיק) and then says יִגְמַר-נָא רָע | רְשָׁעִים 7:9 *O let the evil of the wicked come to an end, but establish the righteous; For the righteous God tries the hearts and minds.* According to these Scriptures, God tests the hearts of men for righteousness. To what extent is righteousness or wickedness in your heart? (*Matthew 5*) David believes that our righteous deeds flow forth from our hearts, and David says “*Vindicate me, O Lord, according to my righteousness and my integrity that is in me*” believing He is free from unrighteousness in his own life. Like Psalms 5 (5:12) he says “*My shield is with God, Who saves the upright in heart.*” David concludes in praising the Lord saying: יְהוָה יְהוָה כְּצִדְקוֹ וְאֶזְמְרָה שֵׁם-יְהוָה עָלְיוֹן: 7:17 *I will give thanks to the Lord according to His righteousness And will sing praise to the name of the Lord Most High.* (NASB)

עברית Hebrew

ארמי Aramaic

ελληνικός Greek

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<p>ספר תהלים פרק ז</p> <p>א שְׁגִיּוֹן לְדָוִד אֲשֶׁר-לַיהוָה עַל-דְּבָרֵי-כוֹשׁ בֶּן-יְמִינִי: בַּיהוָה אֱלֹהֵי בְּךָ חֲסִיתִי הוֹשִׁיעֵנִי מִכָּל-רֹדְפֵי וְהַצִּילֵנִי: ג פֶּן-יִטְרֹף כְּאַרְיֵה נַפְשִׁי פִּרְק וְאִין מַצִּיל: ד יְהוָה אֱלֹהֵי אִם-עָשִׂיתִי זֹאת אִם-יָשׁ-עָוֹל בְּכַפֵּי: ה אִם-גָּמַלְתִּי שׁוֹלְמֵי רָע וְאַחַלְצָה צוֹרְרֵי רִיקָם: ו יִרְדֶּף אוֹיֵב נַפְשִׁי וְיִשָּׁג וְיִרְמַס לְאַרְצִי חַיִּי וּכְבוֹדִי לְעַפְר יִשְׁפֹן סֶלָה:</p>	<p>ספר טוביה פרק ז</p> <p>א תירגמא דאודיתא [דאוריתא] לדוד די שבח קדם יהוה מטול די אמר שירתא על תברא דשאול בר קיש דמן שבט בנימן: ב יהוה אלהי במימרך סברית פרוק יתי מכל רודפי ופצא יתי: ג דילמא יתבר היך אריווא כאריא נפשי יפשח ולית דייפצי: ד יהוה אלהי אין עבדית דא שירתא הדא בכונתא בישא אין אית טלומא בידי: ה אין פרעית לבעיל שלמי ביש ודחקית מעיקי מגן:</p>	<p>ΨΑΛΜΟΙ 7</p> <p>7:1 ψαλμός τῷ δαυιδ ὃν ἤσεν τῷ κυρίῳ ὑπὲρ τῶν λόγων χουσι υἱοῦ ιεμενι κύριε ὁ θεός μου ἐπὶ σοὶ ἤλπισα σῶσόν με ἐκ πάντων τῶν διωκόντων με καὶ ῥύσαι με 7:2 μήποτε ἀρπάσῃ ὡς λέων τὴν ψυχὴν μου μὴ ὄντος λυτρομένου μηδὲ σῶζοντος 7:3 κύριε ὁ θεός μου εἰ ἐποίησα τοῦτο εἰ ἔστιν ἀδικία ἐν χερσίν μου 7:4 εἰ ἀνταπέδωκα τοῖς ἀνταποδιδούσιν μοι κακά ἀποπέσοιν ἅρα ἀπὸ τῶν ἐχθρῶν μου κενός</p>

<p>ז קוֹמָה יְהוָה בְּאַפָּה הַנְּשָׂא בְּעֵבְרוֹת צוֹרְרֵי וְעוֹרְהָ אֱלֹהֵי מְשֻׁפֵּט צוּיִתָּ: ח וְעַדֵּת לְאַמִּים תְּסוּבְּכָךְ וְעֲלֶיךָ לְמָרוֹם שׁוּבָה: ט יְהוָה יִדִּין עַמִּים שְׁפֹטְנֵי יְהוָה כְּצַדִּיק וּכְתָמִי עָלִי: י יִגְמַר-נָא רַע רְשָׁעִים וּתְכוּנֵן צְדִיק וּבְחֹן לְבוֹת וּכְלִיֹּת אֱלֹהִים צְדִיק: יא מְגַנֵּי עַל-אֱלֹהִים מוֹשִׁיעַ יִשְׂרָיִל-לֵב: יב אֱלֹהִים שׁוֹפֵט צְדִיק וְאֵל זֶעֶם כְּכֹל-יּוֹם: יג אִם- לֹא יָשׁוּב תְּרַבּוּ יִלְטוּשׁ קִשְׁתּוֹ דָּרָךְ וּיְכוּנְנֶה: יד וְלוֹ הִכִּין כְּלֵי-מָוֶת חֲצִיֹּ לְדֹלְקִים יִפְעֹל: טו הִנֵּה יַחְבֵּל-אֲנֹן וְהָרָה עֶמְל וְיִלְד שְׂקָר: טז בּוֹר כְּרָה וַיַּחְפְּרֶהוּ וַיִּפְל בְּשַׁחַת יִפְעֹל: יז יָשׁוּב עֶמְלוֹ בְּרָאשׁוֹ וְעַל- קַדְקָדוֹ חִמְסוֹ יֵרֵד: יח אוֹדָה יְהוָה כְּצַדִּיקוֹ וְאַזְמַרְהָ שֵׁם-יְהוָה עָלְיוֹן:</p>	<p>ו יהי רדיף בעיל דבבא נפשי וידבק ויכבוש לארעא חיי ואיקרי ויקרי לע- פרא ישרי לעלמין: ז קום יהוה בתו- קפך איתנטל התנטל ברוגזא על מעיקי וסרהיב לי דינא די פקידת: ח וכנשת וכנישת אומיא תחזרינך ואמטולתה [אמטולתהא] לבי שכיתנך טוב: ט מימרא דיהוה ידין [ידון] עממיא דון יתי יהוה בזכותי ובשלימותי פרע עלי [לי]: י ישתצי כען בישא דרשיעי וישתכללון צדיקי ובחין לבבי [ליבא] וכליין אלהא זכאה: יא תריסי על אלהא פריק תריצי ליבא: יב אלהא דיינא זכאה ובתקוף רגיו על רשיעי כל יומא: יג אם לא יתוב [תאיב] לדחלתיה סיפיה שחיו קשתיה מתיחא וסדירא: יד ומטולתיה [ואמטול- תיה] תקין [אתקין] זיני מותא גירוי [גיררוהי] לדלקי צדיקיא יעביד: טו הא יצטער לשקר ויעדי עמלא ויליד שקרא: טז שוח חפר וגמציה ונפל בשוחתא די עבד: יז יתוב ליעותיה ברישיה ועל מוקריה [מוחיה] חטופיה ייחות [יחית]: יח אהודיה [אשבת] יהוה כצדקתיה ואשבח שום אלהא עילאה:</p>	<p>7:5 καταδιώξαι ἄρα ὁ ἐχθρὸς τὴν ψυχὴν μου καὶ καταλάβοι καὶ καταπατήσῃ εἰς γῆν τὴν ζωὴν μου καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσῃ διάψαλμα 7:6 ἀνάστηθι κύριε ἐν ὄργῃ σου ὑψώθητι ἐν τοῖς πέρασιν τῶν ἐχθρῶν μου ἐξεγέρθητι κύριε ὁ θεὸς μου ἐν προσταγμάτι ᾧ ἐνετείλω 7:7 καὶ συναγωγὴ λαῶν κυκλώσει σε καὶ ὑπὲρ ταύτης εἰς ὕψος ἐπίστρεψον 7:8 κύριος κρινεῖ λαοὺς κρίνόν με κύριε κατὰ τὴν δικαιοσύνην μου καὶ κατὰ τὴν ἀκακίαν μου ἐπ' ἐμοί 7:9 συντελεσθήτω δὴ πονηρία ἀμαρτωλῶν καὶ κατευθυνεῖς δίκαιον ἐτάζων καρδίας καὶ νεφροὺς ὁ θεὸς 7:10 δικαία ἡ βοήθειά μου παρὰ τοῦ θεοῦ τοῦ σφύζοντος τοὺς εὐθεῖς τῇ καρδίᾳ 7:11 ὁ θεὸς κριτῆς δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος μὴ ὀργὴν ἐπάγων καθ' ἐκάστην ἡμέραν 7:12 ἐὰν μὴ ἐπιστραφῆτε τὴν ῥομφαίαν αὐτοῦ στιλβῶσει τὸ τόξον αὐτοῦ ἐνέτεινεν καὶ ἠτοίμασεν αὐτὸ 7:13 καὶ ἐν αὐτῷ ἠτοίμασεν σκευὴ θανάτου τὰ βέλη αὐτοῦ τοῖς καιομένοις ἐξεργάσατο 7:14 ἰδοὺ ὠδίνησεν ἀδικίαν συνέλαβεν πόνον καὶ ἔτεκεν ἀνομίαν 7:15 λάκκον ὠρυξεν καὶ ἀνέσκαψεν αὐτὸν καὶ ἐμπεσεῖται εἰς βόθρον ὃν εἰργάσατο 7:16 ἐπιστρέψει ὁ πόνος αὐτοῦ εἰς κεφαλὴν αὐτοῦ καὶ ἐπὶ κορυφὴν αὐτοῦ ἡ ἀδικία αὐτοῦ καταβήσεται 7:17 ἔξομολογήσομαι κυρίῳ κατὰ τὴν δικαιοσύνην αὐτοῦ καὶ ψαλῷ τῷ ὀνόματι κυρίου τοῦ ὑψίστου (LXX)</p>
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א שְׁגִיּוֹן לְדָוִד אֶשְׁר-נֶשֶׁר לַיהוָה עַל-דְּבָרֵי-כוּשׁ א The opening verse in *Tehillim / Psalms* begins stating כּוּשׁ אֶשְׁר-נֶשֶׁר לַיהוָה עַל-דְּבָרֵי-כוּשׁ the “*Shiggayon of David, which he sang to the Lord concerning Cush, a Benjamite.*” Studying the Hebrew text for this introduction verse reveals a few interesting points. First is the translation of the transliteration of the word שְׁגִיּוֹן “Shiggaion” into English. As we learned in *Psalms 5*, when words are transliterated into English (i.e. *Tehillim / Psalms 5:1*: לְדָוִד לְמַנְצִיחַ אֶל-הַנְּחִילוֹת מְזִמּוֹר לְדָוִד: א “*To the chief Musician upon Nehiloth, A Psalm of David.*”) the reason is that there is some difficulty in the translation of the word as it is used in the verse (see *Excursus I on transliteration of Hebrew Words found within “Bible translations and doctrinal position of the Bible translators”*). The Psalm states that David is singing this song to the Lord concerning כּוּשׁ “Cush.” Cush is the Hebrew name for Ethiopia. Cush was the eldest, of Ham (one of the three sons of Noah) and the father of Nimrod (*Bereshit / Genesis 10:8 and 1 Chronicles 1:10*). It is from Cush the land of Cush seems to have derived its name in the Bible. The question of the precise location of the land of Cush has given rise to a little controversy. According to the Scriptures, the second river of the Garden of Eden surrounded the whole land of Cush (*Bereshit / Genesis 2:13*). The term Cush in the Tanach (OT) is generally applied to the countries south of the Israel. According to Ezekiel 29:10, it was the southern limit of Egypt and this is generally the meaning in *Tehillim / Psalms 68:31, Isaiah 18:1, and Jeremiah 46:9*.

<p>Tehillim / Psalms 7 Shiggayon of David, which he sang to the Lord concerning Cush, a Benjamite. 7:1 O Lord my God, in You I have taken refuge; Save me from all those who pursue me, and deliver me, 7:2 Or he will tear my soul like a lion, Dragging me away, while there is none to deliver. 7:3 O Lord my God, if I have done this, If there is injustice in my hands, 7:4 If I have rewarded evil to my friend, Or have plundered him who without cause was my adversary, 7:5 Let the enemy pursue my soul and overtake it; And let him trample my life down to the ground And lay my glory in the dust. Selah. 7:6 Arise, O Lord, in Your anger; Lift up Yourself against the rage of my adversaries, And arouse Yourself for me; You have appointed judgment. 7:7 Let the assembly of the peoples encompass You, And over them return on high. 7:8 The Lord judges the peoples; Vindicate me, O Lord, according to my righteousness and my integrity that is in me. 7:9 O let the evil of the wicked come to an end, but establish the righteous; For the righteous God tries the hearts and minds. 7:10 My shield is with God, Who saves the upright in heart. 7:11 God is a righteous judge, And a God who has indignation every day. 7:12 If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready. 7:13 He has also prepared for Himself deadly weapons; He makes His arrows fiery shafts. 7:14 Behold, he travails with wickedness, And he conceives mischief and brings forth falsehood. 7:15 He has dug a pit and hollowed it out, And has fallen into the hole which he made. 7:16 His mischief will return upon his own head, And his violence will descend upon his own pate. 7:17 I will give thanks to the Lord according to His righteousness And will sing praise to the name of the Lord Most High. (NASB)</p>	<p>Toviyah / Psalms Chapter 7 7:1 A rendition of the thanksgiving of David, who gave praise to the Lord; for he spoke a song about the ruin of Saul son of Kish, from the tribe of Benjamin. 7:2 O Lord my God, I have trusted in your word; deliver me from all my persecutors and save me. 7:3 Lest he crush my soul like a lion; he will tear and there is no one who will deliver me. 7:4 O Lord my God, if I have made this song with evil intent, if there is oppression in my hand, 7:5 If I have repaid my ally with evil, or thrust away my oppressor for nothing, 7:6 May the enemy pursue my soul, and may he overtake and trample my life to the ground, and may my honor rest in the dust forever. 7:7 Arise, O Lord, in your might; be lifted up in anger against my oppressors; and bring hastily to me the justice that you commanded. 7:8 The gathering of the nations will surround you; because of it return to the place of your presence. 7:9 The word of the Lord will judge the Gentiles; judge me, O Lord, by my merit, and for my innocence recompense me. 7:10 Now may the evil of the wicked perish; and let the righteous be firmly established; and the righteous God examines hearts and minds. 7:11 My shield is on God, redeemer of the upright of heart. 7:12 God is the righteous judge, and in might is angry at the wicked every day. 7:13 If one does not repent and reverence him, his sword is whetted, his bow drawn and ready. 7:14 On his account, he has prepared the weapons of death; he will make his arrows for those who pursue the righteous. 7:15 Behold, he will be in pains with falsehood, and will conceive trouble, and give birth to falsehood. 7:16 He has dug a pit and deepened it; and he fell in the pit he made. 7:17 His misery will return on his head; and on his pate his rapacity will descend. 7:18 I will thank the Lord according to his righteousness; and I will praise the name of God Most High. (EMC)</p>	<p>Tehillim / Psalms Chapter 7 A Psalm of David, which he sang to the Lord because of the words of Chusi the Benjamite. 7:1 O Lord my God, in thee have I trusted: save me from all them that persecute me, and deliver me. 7:2 Lest at any time the enemy seize my soul as a lion, while there is none to ransom, nor to save. 7:3 O Lord my God, if I have done this; (if there is unrighteousness in my hands;) 7:4 if I have requited with evil those who requited me with good; may I then perish empty by means of my enemies. 7:5 Let the enemy persecute my soul, an take it; and let him trample my life on the ground, and lay my glory in the dust. Pause. 7:6 Arise, O Lord, in thy wrath; be exalted in the utmost boundaries of mine enemies: awake, O Lord my God, according to the decree which thou didst command. 7:7 And the congregation of the nations shall compass thee: and for this cause do thou return on high. 7:8 The Lord shall judge the nations: judge me, O Lord, according to my righteousness, and according to my innocence that is in me. 7:9 Oh let the wickedness of sinners come to an end; and then thou shalt direct the righteous, O God that searchest the hearts and reins. 7:10 My help is righteous, coming from God who saves the upright in heart. 7:11 God is a righteous judge, and strong, and patient, not inflicting vengeance every day. 7:12 If ye will not repent, he will furbish his sword; he has bent his bow, and made it ready. 7:13 And on it he has fitted the instruments of death; he has completed his arrows for the raging ones. 7:14 Behold, he has travailed with unrighteousness, he has conceived trouble, and brought forth iniquity. 7:15 He has opened a pit, and dug it up, and he shall fall into the ditch which he has made. 7:16 His trouble shall return on his own head, and his unrighteousness shall come down on his own crown. 7:17 I will give thanks to the Lord according to his righteousness; I will sing to the name of the Lord most high. (LXX)</p>
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In addition to this כּוּשׁ “Cush” is associated with Elam (*Isaiah 11:11*), with Persia (*Ezekiel 38:5*), and with the Sabeans (*Isaiah 45:14*). Based upon these Scriptures, it has been inferred that Cush included Arabia and the country on the west coast of the Red Sea. Ezekiel says according to *29:10* and *30:4-6* that כּוּשׁ “Cush” lays south of Egypt. In ancient Egyptian inscriptions Ethiopia is termed Kesh. (Easton’s Dictionary)

According to the Psalm, David is singing a song to the Lord concerning Cush, a Benjamite. The

Herew text states על-דְבָרֵי-כוּשׁ בֶן-יְמִינִי which means literally “upon the words of Cush” (עַל-דְבָרֵי-כוּשׁ) the words על-דְבָרֵי is translated “concerning,” and בֶן-יְמִינִי translates literally as “son of my right hand” which is translated as Benjamite in the English bible. Easton’s dictionary states that this Benjamite “Cush” was probably a follower of Saul, the head of his tribe, and had sought the friendship of David for the purpose of “rewarding evil to him” from someone who was at peace with him. According to *Tehillim / Psalms 7*, this man Cush was from the tribe of Benjamin. Benjamin (בְּנֵי־יְמִין) was born in *Bereshit / Genesis 35:18*, and was the last-born of Jacob’s twelve sons, and the second and last son of Rachel Jacob’s second wife. Benjamin was the founder of the Israelite Tribe of Benjamin. In the Biblical account, unlike Rachel’s first son Joseph, Benjamin was born in Canaan. In the Samaritan Pentateuch, the name is consistently written as בן ימים, with a terminal mem, making it Benjamim, and would literally translate as “son of days.” Some classical rabbinical literature argues that this was the original form of the name and was a reference to the advanced age of Jacob when Benjamin was born (*Jewish Encyclopedia*).

Now the word שִׁגְיוֹן “Shiggayon” is difficult to translate in *Tehillim / Psalms 7:1* אֲשֶׁר שִׁגְיוֹן לְדָוִד אֲשֶׁר- לַיהוָה עַל-דְבָרֵי-כוּשׁ בֶן-יְמִינִי: the “*Shiggayon of David, which he sang to the Lord concerning Cush, a Benjamite.*” A modern Hebrew Lexicon states that שִׁגְיוֹן means “*hobby; fixed idea, fad, fancy, hobbyhorse, kink, quirk*” used as a noun. The word שִׁגְיוֹן occurs only once in all of the Tanach, and Brown, Driver, and Briggs Lexicon states that the meaning of the word is “doubtful.” It may be derived from the word שָׁגָה meaning “*to go astray or reel.*” As a result of the difficulty in translating the meaning of the word, the bible translators chose to transliterate this word. Better to err on the safe side. When we see a word or phrase of words that are transliterated from the Hebrew text, it is always a good idea to become a little more critical on the reasons for these words or verses being transliterated from the Hebrew language. This may reveal a doctrinal position of the bible translators.

Excursus I - Bible translations and the doctrinal position of the translators

A good example on why it is important to pay careful attention to the biblical text when the Scriptures are transliterated from the Hebrew bible can be taken from Isaiah 9:6.

<p>סֵפֶר יִשְׁעִיָּה פֶרֶק ט פְּסוּקִים ה-ו ה כִּי-יֵלֵד יֵלֵד-לָנוּ בֶן נֹתֵן- לָנוּ וְנֹתְהִי הַמְּשָׁרָה עַל-שְׁכָמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֵא יוֹעֵץ אֵל גְּבוּר אֲבִי-עַד שֵׁר-שְׁלוֹם: ו לְמַרְבֵּה [לְמַרְבֵּה] הַמְּשָׁרָה וְלִשְׁלוֹם אִין-קִץ עַל-כִּסֵּא דָוִד וְעַל- מַמְלַכְתּוֹ לְהַכִּין אֶתְּהָ וְלִסְעָדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מִעַתָּה וְעַד-עוֹלָם קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה-זֹאת:</p>	<p>Isaiah 9:5-6 9:5 For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom; 9:6 That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of HaShem of hosts doth perform this. (JPS)</p>	<p>Isaiah 9:6 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 9:7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this. (NASB)</p>
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Looking at the Jewish Publication Society and the new American standard bible, which English translation is the best? It is interesting to note that the JPS transliterates the Hebrew text (אֵל גִּבּוֹר אָבִי-עַד שֶׁר-שְׁלוֹם), *el-gibbor-Abi-ad-sar-shalom*). The Transliterated portion of Scripture literally says “*Mighty God, Everlasting Father, Prince of Peace.*” The JPS seems to transliterate this scripture because of the difficulty of who the “son” is that will be called “Mighty God.” The Jewish Publication Society (JPS) has a difficulty with the Messianic use of these Scriptures referring to Yeshua the Messiah. Therefore the Scriptures are transliterated making its meaning more obscured than taking the English translation and meaning of the words. Looking at the sentence structure as a whole, the object of the sentence is the child that is born, the verb “given” directs our attention back to this child. In addition to this, the pronominal suffixes also direct our attention to this child that is born and given these names. Both Christian and Rabbinic sources view these Scriptures as prophetic and messianic in nature. But the question remains, how is this Son to be called the “Mighty God?” Obviously the Son is not the Father and the Father is not the Son, that would cause a problem of identity, how can the Son and the Father be the same? The answer is given in the way in which God provided His Messiah. The Messiah, according to prophecy in Daniel, is the “*Son of Man*” who comes upon the clouds at the “right hand” of the Power (See *Daniel 7:13-14*). In the Scriptures, the “right hand” is a description of power. In our lives what we do, the power to move, create, help, and destroy is found in our “right hand.” We place our right hand upon the sacrifice before it was slaughtered, we offer our right hand in peace, we swear with our right hand raised before God in a court of law, etc. There are many examples that can be given on the use of the “*right hand*” in both Scripture and in life today. According to the Scriptures, Yeshua ascended into heaven and took His place at the right hand of God. The One in Daniel’s prophecy comes upon the clouds at the right hand of the power. The right hand of God is the way in which God influences the world. Scripture says that God sent His Word into the World, and this Word of God, proceeds from the Father (*John 8:42*) and *John 1:1* states that the Word is God, and the Word become flesh (*John 1:14*). Rabbinic tradition has the understanding of the Memrah (Word) of God in the Aramaic translations of the bible (i.e. Targum Onkelos). The Memrah (Word) of God in many instances in the Scriptures is synonymous with God, the covenant is made between Abraham and the Memrah in the Aramaic translation (*Genesis 15-17*), in the Hebrew bible it is between Abraham and God. From the Aramaic language, we learn that the Memrah (Word) of God has all of the attributes of the Lord God Almighty, it is by the Word of God everything was created. It is within this biblical context, that *Isaiah 9:5-9* is speaking of this Son who will be born, whose throne will be forever established. This Son that will be Born, He will have the authority of God Himself. Just like in the family, the Son has the authority of the Father, so too the Son of God, this Son that is born, will have the Authority of the Mighty God. So, the Name of this Son is God’s Salvation, Yeshua the Messiah, the living Word of God! Yeshua seated at the right hand of the Father has all of the authority, and power. Throughout the Tanach, we read over and over again, God our righteousness (*Tehillim / Psalms 4, Jeremiah 23*, etc), the Lord our righteousness, etc. We have no intrinsic righteousness in our selves, but it is the Lord God Almighty who is our righteousness! This is how Yeshua is our righteousness, in the finished work that He completed while here on earth. He is our righteousness, He makes us clean, we are healed in Him, etc, because He is the Word of the Living God and has all the authority and power of the Father that is in Heaven. As a result of the doctrine developed surrounding the Messiah on *Isaiah 6:9*, the JPS society chose to transliterate this phrase from the Hebrew bible to keep this text shrouded in mystery from its readers. Therefore, when

seeing the English translation transliterate the Hebrew bible, the first question we should ask ourselves is “why?”

Regarding our text for this week in *Tehillim / Psalms 7:1* אַ שְׁגִיּוֹן לְדָוִד אֲשֶׁר-נָשָׂר לַיהוָה עַל-דְּבַר־יִכְשֵׁי כוֹשׁ בֶּן- אַ :מִיָּנִי the “*Shiggayon of David, which he sang to the Lord concerning Cush, a Benjamite.*” The transliteration of the word “Shiggayon” is a mystery and may well be derived from the word שָׁגָה meaning “to go astray or reel” based upon what David says in the remainder of the Psalm concerning this person Cush the Benjamite who was rewarding evil to him rather than good, it may very well refer to “the going astray” that was sung as a song unto the Lord concerning Cush, a Benjamite. Now, it is interesting that the Targum Pseudo Jonathan states אַ תִּירְגַּמָּא דְאֹדִיתָא [דְאֹרִיתָא] לְדָוִד דִּי שְׁבַח קָדָם יְהוָה מִטּוֹל דִּי אִמְרַת שִׁירְתָּא עַל תְּבַרָּא אַ :מִיָּנִי 7:1 *A rendition of the thanksgiving of David, who gave praise to the Lord; for he spoke a song about the ruin of Saul son of Kish, from the tribe of Benjamin.* (EMC) In the rabbinic commentary, the rabbis speak extensively on the idea that David is speaking of Saul the son of Kish (1 Samuel 14:51). King Saul lived from 1079 – 1007 BC and was the first king of the united Kingdom of Israel. To summarize Saul’s life, he was anointed by the prophet Samuel and reigned from Gibeah. He was jealous of David and pursued David for many years during his reign as king over Israel. The end of his life, he fell on his sword to avoid capture in the battle against the Philistines at Mount Gilboa, during which three of his sons were also killed. The succession to his throne was David and this was contested by Ish-bosheth, his only surviving son, and his son-in-law David, who eventually prevailed. The main account of Saul’s life and reign is found in the Books of Samuel. The Aramaic translation of *Tehillim / Psalms 7* reveals to us the belief of the rabbis that David had conducted this Psalm to the Lord concerning the ruin of Saul son of Kish. The Septuagint (LXX) Greek translation is synonymous with the Hebrew text 7:1 ψαλμὸς τῷ δαυιδ ὃν ἤσεν τῷ κυρίῳ ὑπὲρ τῶν λόγων χουσι υἱοῦ ἰεμενι, but leaves out the transliteration of the “*Shiggayon of David*” and says “*The Psalm of David ...*” It is interesting that the Greek translation states David composed this Psalm because of the “words” (λόγων) of Cushi the son of Benjamin (ἰεμενι). Was this Psalm composed as a result of what this son of Benjamin said as apposed to what he did? The remainder of the Psalm indicates that the actions of sin requires the judgment of God. The words of Cushi were acted out by his actions. This sounds similar to what Yeshua said concerning the Judgment day in *Matthew 12:26* “*But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment.*” (NASB) These careless and sinful words that Cushi had made required David to seek the Lord for salvation and deliverance from his enemies as we read in the Psalm following this introduction to the Psalm of David (*Tehillim / Psalm 7*).

Following the introduction, the Psalm begins with David asking the Lord אַ יְהוָה אֱלֹהֵי בָּהּ חֲסִיתִי בַּ :מִיָּנִי 7:1 *O Lord my God, in You I have taken refuge; Save me from all those who pursue me, and deliver me,* (NASB) David states that literally “*YHVH God in You I to take refuge/shelter/seek protection*” (אַ יְהוָה אֱלֹהֵי בָּהּ חֲסִיתִי). Taking refuge and seeking protection in the Lord God Almighty, David illustrates for us that it is in the Lord that we are able to find true peace, salvation (הוֹשִׁיעֵנִי), and deliverance (וְהַצִּילֵנִי) from our enemies. David says that if the Lord does not save and deliver him from his enemies that his enemies will tear his soul and drag him away like a lion (אֶן-יִטְרֹף כְּאַרְיֵה נִפְשִׁי פָּרַק וְאַיִן מַצִּיל): אַ 7:2 *Or he will tear my soul like a lion, Dragging me away, while there is none to deliver.* The kind of tearing and dragging away is done so in such a way as it is in the helplessness of not having one to deliver (וְהַצִּילֵנִי) from such a desperate situation. His asking the Lord for deliverance and salvation is drawn in parallel to the lion that is capable of tearing apart the body. As a lion tears apart a body, the hopelessness of the animal that he is eating, so would be David’s soul being consumed by his enemies if the Lord does not help to deliver him in this instance. Within this Psalm we can hear the desperate cry of David for deliverance from the Lord from his enemies. Rather than turning to his mighty men, his military strength, David turns to God for his

deliverance. David sets the example for how we should live our lives, relying upon the Lord and His mercy for everything in life.

David then looks within himself to see whether he has not walked in righteousness and justice before the Lord. He does so asking whether he has rewarded evil to a friend or plundered an enemy.

<p>ד יהוה אלהי אם-עשיתי זאת אם-יש-עול בכפי: ה אם-גמלתי שולמי רע ואחלצה צוררי ריקם: ו ירדף אויב נפשי וישג וירמס לארץ תי וכבודי לעפר ישכן סלה: ז קומה יהוה באפה הנשא בעברות צוררי ועורה אלי משפט צוית: ח ועדת לאמים תסובבך ועליה למרום שובה:</p>	<p>7:3 O Lord my God, if I have done this, If there is injustice in my hands, 7:4 If I have rewarded evil to my friend, Or have plundered him who without cause was my adversary, 7:5 Let the enemy pursue my soul and overtake it; And let him trample my life down to the ground And lay my glory in the dust. Selah. 7:6 Arise, O Lord, in Your anger; Lift up Yourself against the rage of my adversaries, And arouse Yourself for me; You have appointed judgment. 7:7 Let the assembly of the peoples encompass You, And over them return on high. (NASB)</p>
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His question is particularly interesting in *Tehillim / Psalms 7:3*. David says **יהוה אלהי אם-עשיתי זאת אם-** “*O Lord my God, if I have done this, If there is injustice in my hands,*” look how he words this question to the Lord in the Hebrew text. David uses these two words **עול** (<<עוול) meaning “*wrong, injustice, evil, grievance, iniquity, libel*” and **בכפי** meaning “*in my mouth*” or “*upon my lips.*” The English translation says “*if there is injustice in my hands*” but the Hebrew translation states **אם-יש-עול בכפי** “*if there is injustice/evil in my lips or upon my mouth.*” He draws a parallel to evil, iniquity, and injustice upon his lips with the things that he has done (**אם-עשיתי**, “*if I have done*”). The Aramaic translation literally states **ד יהוה אלהי אין עבדית דא שירתא הדא בכונתא בישא אין אית טלומא בידי:** *7:4 O Lord my God, if I have made this song with evil intent, if there is oppression in my hand, (EMC)* and concludes that this sin is in the form of “*oppression*” (טלומא) in his hand (בידי). This indicates that the rabbis took the Hebrew phrase **אם-יש-עול בכפי** to mean this injustice/evil that is committed by the hand is synonymous with evil and injustice that is upon ones lips/mouth. This is in agreement with the LXX on the “*words of Cush*” (λόγων χουσι) in the introduction of the Psalm. Notice the example that David gives to clarify what he means by injustice that might have been upon his lips or on his hands. He says **ה אם-גמלתי שולמי רע ואחלצה צוררי ריקם:** *7:4 If I have rewarded evil to my friend, Or have plundered him who without cause was my adversary, (NASB)* He asks whether he has rewarded a friend with evil, literally asking if he has rewarded (**אם-גמלתי**) or exchanged his “*peace*” with “*evil*” or “*wickedness*” (**שולמי רע**) and plundered his enemy (**צוררי**) emptily (**ריקם**) or without reason. The translators in the English and Aramaic tend to take a little translator license in rendering the Hebrew text in Aramaic and English. David then asks the Lord **ז קומה יהוה | באפה הנשא בעברות** *7:6 Arise, O Lord, in Your anger; Lift up Yourself against the rage of my adversaries, And arouse Yourself for me; You have appointed judgment. (NASB)* Here we find David using a Hebrew idiom stating **הנשא באפה יהוה | באפה הנשא** which means “*raise up Lord your nose high and lofty*” which is translated in English “*Arise O Lord in Your anger.*” In the Hebrew language, in the Scriptures, when describing that God is angry the word for “*nose*” (**אף**) is used along with a verb to describe the condition of the “*nose,*” in this case, the lifting up of the nose to lofty places or causing the nose to burn is a description of “*anger.*” In Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*) when the Lord passed before Moshe in the cloud upon the Mountain of Sinai the Lord declared of Himself **ארוך אפים וחנון** “*and merciful long nose*” that is translated as “*merciful long suffering.*” David is asking the Lord to life up His anger towards his enemies (**צוררי**) and asks that the Lord raise Himself up on his behalf because he has appointed judgment (**ממשפט צוית**) which literally states “*you have commanded judgment.*” He then states **ח ועדת לאמים תסובבך**

7:7 וְעֲלִיָּהָ לְמָרוֹם שׁוֹבָה: *Let the assembly of the peoples encompass You, And over them return on high.* (NASB) This draws the imagery of the congregation of Israel encamped surrounding the Lord in the wilderness (*Bamidbar / Numbers 2*). The Scriptures indicate that the congregation of people surround (תִּסְבְּבֶנָּה) the Lord and the Lord will return on high (or to Heaven, לְמָרוֹם). This indicates that when the Lord helps he descends from Heaven and His presence is manifested in the midst of the people. This was the very thing that happened in the Lord manifesting Himself as a pillar of cloud during the day and fire at night. David concluded that “judgment was commanded” by God. He continues saying that the Lord judges the peoples.

<p>ט הַיְהוָה יַדִּין עַמִּים שְׁפָטַיִי יְהוָה כְּצַדִּיק וּכְתָמִי עָלַי: י יִגְמַר-נָא רַע רְשָׁעִים וּתְכוֹנֵן צְדִיק וּבָחֵן לְבוֹת וּכְלִיֹּת אֱלֹהִים צְדִיק: י א מְגַנִּי עַל-אֱלֹהִים מוֹשִׁיעַ יִשְׂרָאֵל-לֵב: י ב אֱלֹהִים שׁוֹפֵט צְדִיק וְאֵל זֶעֶם בְּכָל-יוֹם:</p>	<p>7:8 The Lord judges the peoples; Vindicate me, O Lord, according to my righteousness and my integrity that is in me. 7:9 O let the evil of the wicked come to an end, but establish the righteous; For the righteous God tries the hearts and minds. 7:10 My shield is with God, Who saves the upright in heart. 7:11 God is a righteous judge, And a God who has indignation every day.</p>
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It is interesting while reading through *Tehillim / Psalms 7* verses 8 and 11, there are two words used to refer to judgment, דין and שפט. The word דין when used as an adverb means “enough, sufficient, adequate; fairly” whereas when used as a noun means “judgment, sentence, verdict, law, jus (right or law), legi (rule or law), rule, custom, dispute.” The word שפט means “to judge” (לשפט) or to “be judged” (להישפט). In verse 9, God is described as judging the people (יהוה ידין עמים) and then David asked the Lord to Judge him (שפטיני יהוה כצדיקי) according to his righteousness. The use of the word דין provides the description of the judgement of a king that sits in judgement whereas David asking to be judged (שפטיני) is a reference to the judge Himself. Accordingly, in *Tehillim / Psalms 7:12 (Hebrew bible, verse 11 in English)* the attribute of righteousness (צדיק) is given to the judge (שופט) who is the Lord God Almighty (אלהים). The word דין (din) refers to the judgment seat of Moshe (יהוה ידין עמים) whereas שפט refers to the one who judges in righteousness who is the Lord (אלהים שופט צדיק). What is the “seat of Moshe” and how might have this been understood according to the Scriptures? Yeshua spoke of the seat of Moshe in Matthew 23.

Matthew 23:1-12

23:1 Then Jesus spoke to the crowds and to His disciples, 23:2 saying: ‘The scribes and the Pharisees have seated themselves in the chair of Moses; 23:3 therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them. 23:4 ‘They tie up heavy burdens and lay them on men’s shoulders, but they themselves are unwilling to move them with so much as a finger. 23:5 ‘But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. 23:6 ‘They love the place of honor at banquets and the chief seats in the synagogues, 23:7 and respectful greetings in the market places, and being called Rabbi by men. 23:8 ‘But do not be called Rabbi; for One is your Teacher, and you are all brothers. 23:9 ‘Do not call anyone on earth your father; for One is your Father, He who is in heaven. 23:10 ‘Do not be called leaders; for One is your Leader, that is, Christ. 23:11 ‘But the greatest among you shall be your servant. 23:12 ‘Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted. (NASB)

Here Yeshua says λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 23:2 saying: ‘The scribes and the Pharisees have seated themselves in the chair of Moses; (NASB) and uses the Greek word καθέδρας meaning “chair or seat.” This word is used of the exalted seat occupied by men of eminent

rank or influence, as teachers and judges. Yeshua says that the Pharisees have placed themselves in the judgement seat of Moshe. The phrase “seat of Moshe” has the idea of leadership over Israel as Moshe was leader over Israel. The Pharisees were public teachers that had the office of explaining the Torah and it was the custom to sit while they expounded the Torah, the Prophets, and the Writings (Tanach) to the people (*Matthew 5:1 and Luke 4:20-22*). By the phrase “seat of Moshe” it meant that they had the authority to teach the Torah to the people. Yeshua tells the people and us that we should do an observe all that they tell us according to the Scriptures, but do not do according to their deeds, they say one thing and do not do what they are saying (“for they say and do not do”). Yeshua goes on to say that the leadership tied up heavy burdens upon men’s shoulders but they themselves were unwilling to move even so much as one finger. That they do their deeds to be noticed of men bordening their phylacteries and lengthening their tzitzit on their garments because they loved the honor of men and being called Rabbi by men. The Pharisees observed the tradition of men and made void the command of God that is given in the Torah. The “Seat of Moshe” represents the authority of those who speak from it. Essentially, Yeshua’s point is that those who sit “in the seat of Moshe” give forth the words of Moshe along with halachic instructions on how one should obey these words. This is indicated by the following sentences of *Matthew 23:2*, that state they say and do not do. What is at variance is the manner in which these teachers failed to follow their own instructions. Yeshua was teaching on the hypocrisy of the teachers of His day, not against their instructions specifically. Note who Yeshua points out the hypocrisy of the teachers who love the praise of men and the lengthening and broadening of the tzitzit and phylacteries. There is no indication that Yeshua disagrees with tzitzit or phylacteries and their instructions on such, He is simply warning of the hypocritical manner in which they themselves have failed to live out the purpose and meaning of these commandments. In the reading from Tehillim / Psalms 6, David uses two words to drive forward the distinction that is made between the judgement seat (position of authority) and the judge. The use of the word דין (din) reveals to us that the Lord God Almighty has the position of authority as God and Creator to judge the people of this Earth (יְהוָה יִדִין עַמִּים) whereas שפט refers to the one who judges in righteousness who is the Lord (אֱלֹהִים שׁוֹפֵט צַדִּיק). The Lord is righteous and He will judge righteously when He gives His judgment between sin and righteousness.

יג אם-לא ישוב חרבו ילטוש קשתו דרר: *7:12 If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready.* (NASB) Here it is written אם-לא ישוב “if he does not repent” the one who doesn’t repent is like the man who puts the finishing touches (ילטוש) on his sword and bow and prepares for war. Does this mean that the unrepentant man has prepared himself for war against God? Without repentance there can be no peace with the Lord in our hearts. David continues saying: *7:13 He has also prepared for Himself deadly weapons; He makes His arrows fiery shafts.* (NASB) The unrepentant man makes for himself deadly weapons and fiery arrows. This unrepentant man: *7:14 Behold, he travails with wickedness, And he conceives mischief and brings forth falsehood.* (NASB) The Scripture literally says that the unrepentant man becomes “pregnant” (והרה) “working or laboring” (עמל) in sin. He gives birth (ויילד) to “lies, untruth, falsehood” (שקר). Unrepentance by its very nature is rooted in untruth, lies. Notice how the English translation translates ויילד to mean “and brings forth;” this word יילד means “child” and so the nature of the untruth or lies is that which comes forth from as the fruit of our seed that is from within. Can you think of any New Testament parallels on the words “bearing fruit, and sin?” If we sin and do not repent there is a reason for that, the reason is that the very nature of who we are is rooted in lies, untruths, and falsehood. Such a person cannot stand before a Holy God. David concludes that such people have: *7:15 He has dug a pit and hollowed it out, And has fallen into the hole which he made. 7:16 His mischief will return upon his own head, And his violence will descend upon his own pate.* (NASB) The person who is

unrepentant, he has trapped himself, he has dug a pit and has fallen himself into the hole that he has made. Unrighteousness, pride, sin, iniquity, transgressions, lies, untruths, falsehoods, all of these one day will return to the person who “works or labors” (עָמַל) in sin. His violence, his plot and plan for harm, will return back upon him by the instruments which he uses (i.e. His weapons of war, the sword and the bow).

David concludes saying : אֲזַמְּרָה יְהוָה כְּצַדִּיקוֹ וְאֲזַמְּרָה שְׁמֵ-יְהוָה עֲלֵיוֹן: יח 7:17 *I will give thanks to the Lord according to His righteousness And will sing praise to the name of the Lord Most High.* (NASB) It is in the righteousness of God (יְהוָה כְּצַדִּיקוֹ) that he will give thanks (אֲזַמְּרָה) And sing (וְאֲזַמְּרָה) praise unto the Name of God Almighty (שְׁמֵ-יְהוָה עֲלֵיוֹן).

Tehillim / Psalms 7 indicates that the actions of sin requires the judgment of God. The words of Cushi (LXX) were acted out by his actions. David first looks within himself as to whether he himself ad walked in unrighteousness and injustice before the Lord. He does so asking whether he has rewarded evil to a friend or plundered an enemy, *Tehillim / Psalms 7:3* David says יְהוָה אֱלֹהֵי אִם-עָשִׂיתִי זֹאת אִם-יָש-עָוָל “*O Lord my God, if I have done this, If there is injustice in my hands.*” The Aramaic translation states : יְהוָה אֱלֹהֵי אִם-עָשִׂיתִי זֹאת אִם-יָש-עָוָל *O Lord my God, if I have made this song with evil intent, if there is oppression in my hand,* (EMC) and concludes that the kind of sin he is worried that he has committed would be in the form of “oppression” (טלומא) at his hand (בידי). This sin he says is of the type : אִם-גָּמַלְתִּי שׁוֹלְמֵי רַע וְאֶחָלְצָה צוֹרְרֵי רִיקָם: ה 7:4 *If I have rewarded evil to my friend, Or have plundered him who without cause was my adversary,* (NASB) He asks whether he has rewarded a friend with evil, literally asking if he has rewarded (אִם-גָּמַלְתִּי) or exchanged his “peace” with “evil” or “wickedness” (שׁוֹלְמֵי רַע) and plundered his enemy (צוֹרְרֵי) emptily (רִיקָם) or without reason. These questions are asked understanding that God is the righteous judge, יְהוָה אֱלֹהֵי אִם-עָשִׂיתִי זֹאת אִם-יָש-עָוָל *If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready.* (NASB) David believes אִם-לֹא יִשׁוּב “if he does not repent” the one who doesnt repent is like the man who puts the finishing touches (יְלָטוּשׁ) on his sword and bow and prepares for war against God. The unrepentant are prepared his/herself for war against God. Without repentence there can be no peace with the Lord in our hearts. According to the Psalm, the unrepentant prepare deadly weapons and fiery arrows יְלָטוּשׁ וְיִצְוֹנוּ *He has also prepared for Himself deadly weapons; He makes His arrows fiery shafts.* (NASB) The unrepentant man : הִנֵּה יִחַבֵּל-אֶזְנוֹ וְהָרָה עָמָל וְיֵלֵד שָׂקָר: טו 7:14 *Behold, he travails with wickedness, And he conceives mischief and brings forth falsehood.* (NASB) literally the unrepentant become “pregnant” (וְהָרָה) “working or laboring” (עָמַל) in sin. He gives birth (וְיֵלֵד) to “lies, untruth, falsehood” (שָׂקָר). Unrepentence by its very nature is rooted in untruth, lies, these things are the very essence of the man or woman who refuse to repent before the Lord. Yeshua said in *John 15*:

John 15:1-9

15:1 'I am the true vine, and My Father is the vinedresser. 15:2 'Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. 15:3 'You are already clean because of the word which I have spoken to you. 15:4 'Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. 15:5 'I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. 15:6 'If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. 15:7 'If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. 15:8 'My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.

15:9 *‘Just as the Father has loved Me, I have also loved you; abide in My love. (NASB)*

Yeshua said “15:1 *‘I am the true vine, and My Father is the vinedresser.’*” our Father is the vinedresser, He goes on speaking of the branches that bear fruit, our Father in heaven prunes so that we bear more fruit. The branch that bears fruit is pruned off and cast into the fire. David realizes that our Father in Heaven is the righteous judge and that if there is any unrighteousness in him that the Lord would seek it out and judge him accordingly. The careless and sinful words of Cushite made David compose this Psalm to seek the Lord’s Salvation and deliverance from his enemies. Are there careless and sinful words in your heart today? Do you have enemies who have surrounded you and seek your destruction? Is there sin in your life that is a hidden sin from others? The Lord knows and desires for you to repent, turn from your sin and believe upon His Messiah, the Anointed one, Yeshua, Savior, King, and Lord. Come let’s pray together and ask the Lord to forgive our sins and lead us in His righteous ways.

Heavenly Father,

We thank You for such a wonderful salvation and for your mercy and grace. Lord we ask that you would have mercy upon our souls. We ask that You would establish us, raise us up as a people of God in the covenant that has been cut in Your Son Yeshua the Messiah. Thank You Lord for the words of this Psalm 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 that You have done and are doing in our lives. Thank You for Your love and Your provision, Your portion that You have given to us in Your only Son for the forgiveness of sins. Help us to walk in righteousness, help us to walk in the freedom from sin for the explicit purpose of drawing nearer to You each day. Fill us with Your presence Lord. Thank you for revealing these truths to our hearts. Thank You Lord 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