

## ספר תהילים ט | Tehillim / Psalms 9

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### May the Lord be exalted in all His Work!

This week's study is from *Tehillim / Psalms 9:1-21*. The Psalm begins by stating **א לְמַנְצֵחַ עַל-מוֹת לְבָן מִזְמוֹר לְדָוִד:** *“For the choir director; on Muth-labben. A Psalm of David.”* David declares the glory of God saying **ב אֹדְהָ יְהוָה בְּכָל-לִבִּי אֲסַפְּרָה כָּל-נִפְלְאוֹתֶיךָ:** *9:1 I will give thanks to the Lord with all my heart; I will tell of all Your wonders. 9:2 I will be glad and exult in You; I will sing praise to Your name, O Most High. (NASB)* In these Scriptures, David says that he will tell stories (אֲסַפְּרָה) of all your miracles (כָּל-נִפְלְאוֹתֶיךָ). The Lord has worked mightily in David's life. The manner in which the Lord worked was miraculous according to the text. Does the Lord work miracles in your life today like He did in David's life? He goes on to say **ד בְּשׁוּב-אוֹיְבֵי אַחֲזֹר יִפְשְׁלוּ וַיֵּאבְדוּ מִפְּנֵיךָ:** *9:3 When my enemies turn back, They stumble and perish before You. 9:4 For You have maintained my just cause; You have sat on the throne judging righteously. (NASB)* The miracle of our righteous God who is judge of all the nations is evident by David's enemies turning back and away from him. The righteous Judge in Heaven (God) **ו גְּעַרְתָּ גּוֹיִם אֲבִדְתָּ רָשָׁע שְׁמֵם מְחִיתָ** *9:5 You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever. 9:6 The enemy has come to an end in perpetual ruins, And You have uprooted the cities; The very memory of them has perished. (NASB)* The enemy boasts that their name will be established forever, however, the Lord blots out their name, God uproots cities, and destroys even the very memory of the nations from the earth. David goes on to say that the Lord abides forever, his throne is established for judgment and He will judge righteously. The Lord is a stronghold for the oppressed and for those who are in times of trouble. The Lord does not forsake those who seek Him. David cries out for the Lord to see his affliction and the reason is the Lord does not forget the cry of the afflicted, those who are persecuted unjustly. He repeats that he will tell of all His praises and rejoice in the Lord's salvation. The wicked will return to the grave, all the nations who forget the Lord. In the judgment of the Lord the nations will know that they are merely men (**יִדְעוּ גּוֹיִם אֲנוּשׁ הֵמָּה סָלָה**). Though there seems to be no hope, the Lord will one day provide justice for His people.

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<b>ספר תהלים פרק ט</b>	<b>סמר טוביה פרק ט</b>	<b>ΨΑΛΜΟΙ 9</b>
<b>א לְמַנְצֵחַ עַל-מוֹת לְבָן מִזְמוֹר לְדָוִד:</b>	<b>א לשבחה על מיתותא דגברא פולי</b>	<b>9:1 εις το τελος υπερ των κρυφίων</b>
<b>ב אֹדְהָ יְהוָה בְּכָל-לִבִּי אֲסַפְּרָה</b>	<b>מדבן פולימרכי די נפק מביני משי-</b>	<b>του υιου ψαλμος τω δαυιδ 9:2</b>
<b>כָּל-נִפְלְאוֹתֶיךָ: ג אֲשַׁמְּחָה וְאֶעֱלֶזָּה</b>	<b>רייתא תושבחתא לדוד: ת"א לשבחה</b>	<b>εξομολογησομαι σοι κυριε εν ολη καρδια</b>
<b>כָּךְ אֲזַמְּרָה שְׁמֶךָ עֲלִיּוֹן: ד בְּשׁוּב-</b>	<b>על בסימות מקלפונין על ידא דבן</b>	<b>μου διηγησομαι παντα τα θαυμασια σου</b>
<b>אוֹיְבֵי אַחֲזֹר יִפְשְׁלוּ וַיֵּאבְדוּ מִפְּנֵיךָ: ה</b>	<b>תושבחתא לדוד: ב אשבח קדם יהוה</b>	<b>9:3 ευφρανθησομαι και αγαλλιασομαι εν</b>
<b>כִּי-עָשִׂיתָ מִשְׁפָּטִי וְדִינִי יִשְׁבֹּתָ לְכֹסֵּא</b>	<b>בכל לבי לבבי אישתעי כולהון פרי-</b>	<b>σοι ψαλω τω ονοματι σου υψιστε 9:4</b>
<b>שׁוֹפֵט צְדָק: ו גְּעַרְתָּ גּוֹיִם אֲבִדְתָּ</b>	<b>שותך: ג אחדי ואבדה אדוך ואיבוע</b>	<b>εν τω αποστραφηναι τον εχθρον μου εις</b>
<b>רָשָׁע שְׁמֵם מְחִיתָ לְעוֹלָם וָעֶד:</b>	<b>במימרך אשבח שמך עילאה:</b>	<b>τα οπισω ασθενησουσιν και απολουνται</b>
		<b>απο προσωπου σου 9:5 οτι εποησας την</b>
		<b>κρισιν μου και την δικην μου εκαθισας</b>
		<b>επι θρονου ο κρινων δικαιοσυνην</b>

<p>ז האויב   תמו חֲרָבוֹת לְנִצָּח וְעָרִים  נְתָשֶׁת אָבֵד זָכְרָם הִמָּה: ח וַיְהִי לְעוֹלָם  יֵשֵׁב כּוֹנֵן לְמִשְׁפַּט כְּסָאוֹ: ט וְהוּא יִשְׁפֹּט-  תְּבַל בְּצִדְקַת יְדָיו לְאֲמִים בְּמִישְׁרֵיהֶם: י וַיְהִי  יְהוָה מְשַׁגֵּב לְדָף מְשַׁגֵּב לְעֵתוֹת בְּצָרָה:  יא וַיִּבְטְחוּ בָּהּ יוֹדְעֵי שְׂמָהּ כִּי לֹא-עֲזַבְתָּ  דְּרָשֶׁיךָ יְהוָה: יב וַיִּמְרוּ לַיהוָה יֵשֵׁב צִיּוֹן  הַגִּידוּ בְעַמִּים עֲלִילוֹתֵינוּ: יג כִּי-דָרַשׁ  דָּמִים אוֹתָם זָכַר לֹא-שָׁכַח צַעֲקַת עַנְיִים  [עַנְיִים]: יד תִּנְגְּנִי יְהוָה רָאֵה עַנְיֵי מִשְׁנֵאֵי  מְרוֹמָי מִשְׁעָרֵי מִנֹּת: טו לְמַעַן אֶסְפְּרָה  כָּל-תְּהִלָּתְךָ בְּשַׁעְרֵי בֵּת-צִיּוֹן אֲגִלָּה  בִּישׁוּעָתְךָ: טז טָבְעוּ גוֹיִם בְּשַׁחַת עֲשׂוֹ  בְּרִשְׁתּוֹ-זוֹ טָמְנוּ נְלַפְדָּה רִגְלָם: יז נוֹדַע    יְהוָה מִשְׁפֹּט עֲשָׂה כְּפֹעַל כְּפִיו נֹקֵשׁ רִשָּׁע  הַגִּיּוֹן סָלָה: יח יִשׁוּבוּ רִשָּׁעִים לְשָׂאוֹלָה  כָּל-גוֹיִם שִׁכְחֵי אֱלֹהִים: יט כִּי לֹא לְנִצָּח  יִשְׁכַּח אֲבִיוֹן תִּקְנֹת עַנְיִים [עַנְיִים] תֵּאבֵד  לְעַד: כ קוֹמָה יְהוָה אֶל-יַעֲזֹ אָנוּשׁ יִשְׁפֹּטוּ  גוֹיִם עַל-פְּגָיָה: כא שִׁיתָה יְהוָה   מוֹרָה  לָהֶם יַדְעוּ גוֹיִם אָנוּשׁ הִמָּה סָלָה:</p>	<p>ד כדיתובו בעלי דבבי לאחורא יתקלון ויהוב-  דון מן קדמך: ה מטול ארום דעבדת פורע-  נותי ודיני יתבתא על כורסי דינא זכאה: ו  נזפתא עממי דפלשתאי הובדתא גולית רשיעא  שומהון שמהתהון מחיתא לעלמי עלמין:  ז וכד נפל בעיל דבבא אישתציו חילוותיה  וכרכיהון אצתדיו לעלמא וקריוהון צדיתא  שבקת מלמיתב הובדתא דכרנהון מנהון: ח  ומימרא דיהוה לעלמין מותביה בשמי מרומא  תקין אתקין לדינא כורסיה: ט ואיהוה והוא  ידין עמא דארעא בזכותא ידין עממיא בתרי-  צותא: י ויהי מימרא דיהוה תקוף למסכניא  תקוף בעידי עקתא: יא ויסתכלון ויתרחצון  בסברותך במימרך ידעי שמך מטול דלא שב-  קתא תבעייך תבעין לך יהוה: יב שבחו קדם  יהוה דאשרי שכינתיה ציון תניאו בעממיא  עובדוי: יג מטול דתביע דמא דמא זכאה ית  דיקיא דכיר צדקוי דכר לא שלי יתנשי קבלת  עינוותנין: יד חוס עלי יהוה חמי סיגופי  מבעלי דבבי משנאי מרומם מרורם לי ממעלני  מותא: טו מן בגלל דאישתעי לכולהון  שבחתך"פרשוותך במעלני תרעי כינשת ציון  אדוך בפורקנך: טז טבעו עמא עממיא בשור-  חתא דעבדו במצדתא דנן דנא כמנו איתחדת  רגליהון: יז גלי קדם יהוה דין דעבד בעובדי  אידיוי ידוי אתקל רשיעא יר וננון צדיקיא  לעלמין: יח יתובון רשיעי לשייול כולהון  עממיא דאשליו דאיתנשיו דחלתא דיהוה  אלהא: יט מטול דלא לעלמא משתלי מתנשי  חשוכא סוברא סבורא דעינוותני לא תהובד  לעלמא לעלמין: כ קום יהוה לא יתעשן בר  נשא רשיעא יתדנון עממיא קדמך: כא שוי  יהוה דחלתא להון ינדעון עמא עממיא דבר  נש דבר נש הינון אינון לעלמין:</p>	<p>9:6 τοῦ ἔχθρου ἐξέλιπον αἱ ῥομφαίαι  εἰς τέλος καὶ πόλεις καθεῖλες ἀπόλετο  τὸ μνημόσυνον αὐτῶν μετ' ἡχους  9:7 καὶ ὁ κύριος εἰς τὸν αἰῶνα μένει  ἠτοιμάσεν ἐν κρίσει τὸν θρόνον αὐτοῦ  9:8 καὶ αὐτὸς κρινεῖ τὴν οἰκουμένην ἐν  δικαιοσύνῃ κρινεῖ λαοὺς ἐν εὐθύτητι  9:9 καὶ ἐγένετο κύριος καταφυγὴ  τῷ πένητι βοήθως ἐν εὐκαιρίαις ἐν  θλίψει 9:10 καὶ ἐλπισάτωσαν ἐπὶ σὲ  οἱ γινώσκοντες τὸ ὄνομά σου ὅτι οὐκ  ἐγκατέλιπες τοὺς ἐκζητοῦντάς σε κύριε  9:11 ψάλατε τῷ κυρίῳ τῷ κατοικοῦντι  ἐν σιων ἀναγγεῖλατε ἐν τοῖς ἔθνεσιν τὰ  ἐπιτηδεύματα αὐτοῦ 9:12 ὅτι ἐκζητῶν τὰ  αἵματα αὐτῶν ἐμνήσθη οὐκ ἐπελάθετο  τῆς κραυγῆς τῶν πενήτων 9:13 ἐλέησόν  με κύριε ἰδὲ τὴν ταπεινώσιν μου ἐκ τῶν  ἐχθρῶν μου ὁ ὑψῶν με ἐκ τῶν πυλῶν  τοῦ θανάτου 9:14 ὅπως ἂν ἐξαγγελῶ  πάσας τὰς αἰνήσεις σου ἐν ταῖς πύλαις  τῆς θυγατρὸς σιων ἀγαλλιάσομαι ἐπὶ τῷ  σωτηρίῳ σου 9:15 ἐνεπάγησαν ἔθνη ἐν  διαφθορᾷ ἢ ἐποίησαν ἐν παγίδι ταύτη ἢ  ἔκρυσαν συνελήμφθη ὁ πούς αὐτῶν 9:16  γινώσκεται κύριος κρίματα ποιῶν ἐν τοῖς  ἔργοις τῶν χειρῶν αὐτοῦ συνελήμφθη ὁ  ἁμαρτωλὸς ὡδὴ διαβάλατος 9:17  ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν  ἄδην πάντα τὰ ἔθνη τὰ ἐπιλανθανόμενα  τοῦ θεοῦ 9:18 ὅτι οὐκ εἰς τέλος  ἐπιλησθήσεται ὁ πτωχὸς ἢ ὑπομονὴ τῶν  πενήτων οὐκ ἀπολείται εἰς τὸν αἰῶνα  9:19 ἀνάστηθι κύριε μὴ κραταιούσθω  ἄνθρωπος κριθῆτωσαν ἔθνη ἐνώπιόν  σου 9:20 κατάστησον κύριε νομοθέτην  ἐπ' αὐτούς γινώτωσαν ἔθνη ὅτι ἄνθρωποι  εἰσιν διάψαλα (LXX)</p>
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In this week's opening verse from the Hebrew bible on *Tehillim / Psalms 9*, the Scripture states מוֹת לַבֵּן מִזְמוֹר לְדָוִד: and the English translation states "For the choir director; on Muth-labben. A Psalm of David." Again we find a transliteration of the Hebrew מוֹת לַבֵּן, "Muth-labben." This phrase appears in *Tehillim / Psalms 9:1* and again we find some debate on the meaning of the words in its connection here with the Psalm of David. The phrase may indicate the motivation for writing the Psalm and means either "the death of Labben," of "the death of a son." Easton's dictionary states this may refer to Absalom (2 Samuel 18:33) or to specify the type of musical instrument or the name of an air instrument (tune) to which the Psalm was sung. It is interesting while looking at Ginsburg's Masoretic text, there is a circulus located above the word עַל-מוֹת "al-mut" to indicate that there is a variant spelling on these words in the various manuscripts on the Psalm according to the critical apparatus (marginal masorah). The Masorah is a system of critical notes on the external form of the Biblical text. (*Jewish Encyclopedia*) "This system of notes represents the literary labors of innumerable scholars, of which the beginning falls probably in pre-Maccabean times and the end reaches to the year 1425 AD."

<p><b>Tehillim / Psalms 8</b>                  For the choir director; on Muth-labben. A Psalm of David. 9:1 I will give thanks to the Lord with all my heart; I will tell of all Your wonders. 9:2 I will be glad and exult in You; I will sing praise to Your name, O Most High. 9:3 When my enemies turn back, They stumble and perish before You. 9:4 For You have maintained my just cause; You have sat on the throne judging righteously. 9:5 You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever. 9:6 The enemy has come to an end in perpetual ruins, And You have uprooted the cities; The very memory of them has perished. 9:7 But the Lord abides forever; He has established His throne for judgment, 9:8 And He will judge the world in righteousness; He will execute judgment for the peoples with equity. 9:9 The Lord also will be a stronghold for the oppressed, A stronghold in times of trouble; 9:10 And those who know Your name will put their trust in You, For You, O Lord, have not forsaken those who seek You. 9:11 Sing praises to the Lord, who dwells in Zion; Declare among the peoples His deeds. 9:12 For He who requires blood remembers them; He does not forget the cry of the afflicted. 9:13 Be gracious to me, O Lord; See my affliction from those who hate me, You who lift me up from the gates of death, 9:14 That I may tell of all Your praises, That in the gates of the daughter of Zion I may rejoice in Your salvation. 9:15 The nations have sunk down in the pit which they have made; In the net which they hid, their own foot has been caught. 9:16 The Lord has made Himself known; He has executed judgment. In the work of his own hands the wicked is snared. Higgsion Selah. 9:17 The wicked will return to Sheol, Even all the nations who forget God. 9:18 For the needy will not always be forgotten, Nor the hope of the afflicted perish forever. 9:19 Arise, O Lord, do not let man prevail; Let the nations be judged before You. 9:20 Put them in fear, O Lord; Let the nations know that they are but men. Selah. (NASB)</p>	<p><b>Toviyah / Psalms Chapter 8</b>                  9:1 For praise, concerning the death of the man who went out between the armies. A hymn of David. another targum: For praise, concerning the sweetness of the sound by a son. A hymn of David. 9:2 I will sing praise in the Lord's presence with all my heart; I will tell all of your miracles. 9:3 I will be glad and rejoice in your word; I will praise your name, O Most High. 9:4 When my enemies turn back, they will stumble and perish before you. 9:5 Because you have accomplished my vindication and my judgment; you sat down on the throne of the righteous judge. 9:6 You rebuked the peoples of the Philistines; you destroyed Goliath the wicked; their name you erased forever and ever. 9:7 And when the enemy fell, his forces were obliterated, and their fortresses were laid waste forever, and as for their cities, you destroyed the memory of them forever. 9:8 But as for the word of the Lord, his seat is in the highest heaven forever; he has established his throne for judgment. 9:9 And he shall judge the people of the earth in righteousness; he will judge the Gentiles in uprightness. 9:10 And the word of the Lord will be strength to the poor, strength in times of distress. 9:11 And those who know your name will look at your hope, because you have not abandoned those who seek you, O Lord. 9:12 Sing praise before the Lord who made his presence rest in Zion; tell his deeds among the Gentiles. 9:13 For he avenges the innocent blood; he remembers the, he does not neglect the complaint of the humble. 9:14 Pity me, O Lord; see my pain caused by my enemies, you who lift me up from the entrances of death. 9:15 So that I may tell all your praises in the entrances of the gates of the assembly of Zion; I will exult in your redemption. 9:16 The peoples have sunk in the pit that they made; in the very net they concealed, their feet are caught. 9:17 Manifest before the Lord is the judgment he executed: through the works of his hands, the wicked man stumbled, the righteous will rejoice forever. 9:18 The wicked will return to Sheol, all the Gentiles who neglected the fear of the Lord. 9:19 For the needy man is not forever neglected; the hope of the humble will not perish forever. 9:20 Arise, O Lord, may the wicked son of man not grow strong, may the Gentiles be judged in your presence. 9:21 Put, O Lord, fear on them; let the peoples know that they are a son of man forever. (EMC)</p>	<p><b>Tehillim / Psalms 9</b>                  9:1 I will give thanks to thee, O Lord, with my whole heart; I will recount all thy wonderful works. 9:2 I will be glad and exult in thee: I will sing to thy name, O thou Most High. 9:3 When mine enemies are turned back, they shall be feeble and perish at thy presence. 9:4 For thou hast maintained my cause and my right; thou satest on the throne, that judgest righteousness. 9:5 Thou hast rebuked the nations, and the ungodly one has perished; thou hast blotted out their name for ever, even for ever and ever. 9:6 The swords of the enemy have failed utterly; and thou hast destroyed cities: their memorial has been destroyed with a noise, 9:7 but the Lord endures for ever: he has prepared his throne for judgment. 9:8 And he will judge the world in righteousness, he will judge the nations in uprightness. 9:9 The Lord also is become a refuge for the poor, a seasonable help, in affliction. 9:10 And let them that know thy name hope in thee: for thou, O Lord, hast not failed them that diligently seek thee. 9:11 Sing praises to the Lord, who dwells in Zion: declare his dealings among the nations. 9:12 For he remembered them, in making inquisition for blood: he has not forgotten the supplication of the poor. 9:13 Have mercy upon me, O Lord; look upon my affliction which I suffer of mine enemies, thou that liftest me up from the gates of death: 14 that I may declare all thy praises in the gates of the daughter of Zion: I will exult in thy salvation. 9:15 The heathen are caught in the destruction which they planned: in the very snare which they hid is their foot taken. 9:16 The Lord is known as executing judgments: the sinner is taken in the works of his hands. A song of Pause. 9:17 Let sinners be driven away into Hades, even all the nations that forget God. 9:18 For the poor shall not be forgotten for ever: the patience of the needy ones shall not perish for ever. 9:19 Arise, O Lord, let not man prevail: let the heathen be judged before thee. 9:20 Appoint, O Lord, a lawgiver over them: let the heathen know that they are men. Pause. (LXX)</p>
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The Masorah is collection of commentary on the Hebrew text of the Tanach (OT). The term “Masorah” is taken to be the fixation of the text of the Hebrew Bible in form and pronunciation. According to Ginsburg’s Masorah, the following note is made concerning these words עַל־מִוֹת “*In another book עַל־מִוֹת and delivered upon him formally two forms and this is confirmed in the first edition of the entire Bible, Soncino 1488, Second edition, Naples circa 1491-1493, Third edition of the Bible, Brescia 1494, First edition of the Rabbinic Bible by Felix Pratensis, four Volumes fol. Bomberg Venice 1517, and Bible 4<sup>o</sup>, Bomberg Venice 1521.*” Therefore the conclusion can be made that this word occurs in other Masoretic texts written as either עַל־מִוֹת or without the maqqef as עַל־מִוֹת without the maqqef. It is interesting that in Ginsburg’s Hebrew bible, we find this variant spelling in David’s Psalm of praise to the Lord. Searching the Hebrew bible for occurrences

# לְמַנְצַחַ עַל־מֹת לִבְן מִזְמֹר לְדָוִד: אודה ט

ח. 2 v. כן ברוב ספרים כ"י, ד"י ודט"ו, ס"א אשר- במקף ובלא נגינה וכן ד"ב, ד"ג, ד"ו, ד"ט, די"ב ודי"ד. 2 v. צ"ל נְתַתָּה כן תר' ות"ס: עיין במדבר כ"ז כ'. 3 v. כן כ"א, ב"ג וינקים בלא געיא, וכן חסר ברוב ספרים כ"י, די"א, די"ב ודט"ו, ס"א וינקים מלא וכן תד"א, ד"א, ד"ב, ד"ג, ד"ו, ד"ט, ד"י ודי"ב. 4 v. כן למערבאי, למדנחאי מעשי וכן תר', ת"ע ות"ר. 6 v. בס"א תַעֲטְרֶהוּ נמסר עליו כך קבלתי. 7 v. ס"א בְּמַעֲשֵׂה וכן תד"א, ד"ו, ד"י ות"ס. ט. 1 v. ס"א עלמות ונמסר עליו נ"א תרין מלין וכן מלה חדא בתד"א, ד"ב, ד"ג, ד"ו, די"ב ודי"ד.

of the word עֲלָמוֹת results in finding the following verses that contain this word.

## Tehillim / Psalms 46:1

לְמַנְצַחַ לְבְנֵי־קֶרַח עַל־עֲלָמוֹת שִׁיר: 46:1 For the choir director. A Psalm of the sons of Korah, set to Alamoth. A Song. (NASB)

## Tehillim / Psalms 68:26

קָדְמוּ שָׂרִים אַחַר נְגִינִים בְּתוֹךְ עֲלָמוֹת תּוֹפְפוֹת: 68:26 The singers went on, the musicians after them, In the midst of the maidens beating tambourines. (NASB)

## Song of Solomon 1:3

לְרִיחַ שְׁמֵנֶיךָ טוֹבִים שְׁמֵן תּוֹרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבֹּד: 1:3 "Your oils have a pleasing fragrance, Your name is like purified oil; Therefore the maidens love you. (NASB)

## 1 Chronicles 15:20

וּזְכַרְיָה וְעֲזִיאֵל וְשִׁמְיָרְמוֹת וַיְחִיָּאל וְעֲנִי וְאַלְיָאָב וּמַעֲשִׂיָהוּ וּבְנֵיהוּ בְּנִבְלִים עַל־עֲלָמוֹת: 15:20 and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah and Benaiah, with harps tuned to alamoth; (NASB)

Studying these various occurrences of the word we find that depending upon the context of the verse the word עֲלָמוֹת may be translated as a reference to עלמה "maiden." Note that in *Tehillim / Psalms 68:26* and *Song of Solomon 1:3*, the context of the sentence requires the translation of עֲלָמוֹת to be "maidens." Also, *1 Chronicles 15:20*, the Hebrew text states עַל־עֲלָמוֹת בְּנִבְלִים meaning "with harps upon alamoth" and the English translators wrote "with harps tuned to alamoth." Alamoth (עֲלָמוֹת) appears to be related to the harp or psaltery but its specific meaning has been lost. Therefore, in *Tehillim / Psalms 9:1* the translators choose to transliterate the Hebrew text rather than to attempt to translate the root meaning of the word. According to the Scriptures in the Tanach, the meaning of Alamoth (עֲלָמוֹת) requires context, the context of *Tehillim / Psalms 9:1* leaves its meaning vague and difficult to translate. The LXX states 9:1 εἰς τὸ τέλος ὑπερ τῶν κρυφίων τοῦ υἱοῦ ψαλμοῦ τῷ δαυὶδ 9:1 I will give thanks to thee, O Lord, with my whole heart; I will recount all thy wonderful works. (LXX) translating לִבְּנֵי עֲלָמוֹת as "with all my heart." The Targum Pseudo Jonathan states א לשבחא על מיתותא דגברא פולי מדבן פולימרכי די נפק מביני משירייתא תושבחתא 9:1 For praise, concerning the death of the man who went out between the armies. A hymn of David. Another targum: For praise, concerning the sweetness of the sound by a son. A hymn of David. (EMC) The

Aramaic translation leaves questions on the meaning of לְבִן עַל-מִוֹת לְבִן translating these words to refer to a man who went out between armies or the sound of a son. How exactly are the rabbis understanding this verse and why is it translated into Aramaic in this way? Maybe we can understand this by examining the Midrash on Tehillim 9 a little later in the study?

ב אֹדָה יְהוָה בְּכָל-  
 אֶשְׁמְחָה וְאֶעֱלֶזָּה בְּךָ אֲזַמְרָה שְׁמֶךָ עֲלִיּוֹן:  
 9:1 I will give thanks to the Lord with all my heart; I will tell of all Your wonders. 9:2 I will be glad and exult in You; I will sing praise to Your name, O Most High. (NASB) Here David says that he will tell stories (אֶסְפְּרָה) of all of God’s miracles (כָּל-נִפְלְאוֹתֶיךָ). The Lord has worked mightily in David’s life and he desires to praise the Lord. At the end of 9:3 in the Hebrew bible, David uses another circumlocution for the name of God using the word Elyon (עֲלִיּוֹן) Meaning “superior, supreme, superb, upper, top, utmost, over, paramount, predominant, preeminent, preponderant, prepotent, top, topmost, transcendental, uppermost, chief.” Note that the English translators might not have understood this as a circumlocution and translate Elyon as “Almighty” which is the meaning of the word. The first occurrence of this word in the Hebrew bible is found in *Bereshit / Genesis 14:18*. Interestingly, this is also the location of the first priest of God in the Scriptures. The Scriptures state in *Bereshit / Genesis 14:18* saying: יח וּמֶלְכִי-צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לָחֶם וַיְיָן וְהוּא כֹהֵן לַאֵל עֲלִיּוֹן: “And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.” (NASB) Note that in this sentence, the Hebrew word כֹהֵן (Cohen / Priest) is derived from the word כהן “kahan” meaning “to serve as an attendant, or a servant, to mediate, or to officiate.” According to the Scriptures, this is the earliest mention where a man operated in an intermediary role on behalf of the Lord God Almighty. In *Bereshit / Genesis 14*, the role of the priest is clearly laid out in scripture saying: וְהוּא כֹהֵן לַאֵל עֲלִיּוֹן: meaning “and he was a priest of God Most High.” The name of the priest was Melchizedek (מֶלְכִי-צֶדֶק) meaning “king of righteousness” who stands to mediate for Abraham on behalf of the Most High God. The role of priest functions as an intermediary on behalf of someone else and as an intermediary the priest prevents the wrath of God from coming upon the people.

In the Hebrew bible, the word עֲלִיּוֹן (Elyon) occurs 32 times, 8 times in the Torah, once in *Joshua*, once in *1 Kings*, 19 times in *Psalms*, twice in *Job* and once in *2 Chronicles*. Statistically speaking, the word עֲלִיּוֹן (Elyon) is used more frequently in the Psalms than any other book of the Bible. In the verse from *Tehillim / Psalm 9*, the word עֲלִיּוֹן (Elyon), David is using this word as a circumlocution for the name of God saying אֲזַמְרָה שְׁמֶךָ עֲלִיּוֹן “I will sing praise to Your name ‘Most High’ God” Studying the Name of God, it is interesting that in the Torah it was not until *Shemot / Exodus 6* that God revealed Himself and His name using the YHVH. Prior to this, the patriarchs knew God only by “El Elyon” or “El Shaddai.”

Let’s examine Parashat Miketz (*Bereshit / Genesis 41:1-44:17*) and take a closer look at how the patriarchs knew the Lord God Almighty. The narrative picks up in Parashat Miketz where Israel sends his children back to Egypt and Jacob prays for his children saying וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאֵישׁ וְשַׁלַּח לָכֶם אֶת-אֶחָיִכֶם אַחֵר וְאֶת-בְּנֵימִין וְאֲנִי כֹאֲשֶׁר שָׁכַלְתִּי שְׁכַלְתִּי וְאֵל שַׁדַּי 43:14 and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved.’ (NASB) Here, Jacob calls upon the name of God as “El Shaddai” (אֵל שַׁדַּי) the name of God as “El Shaddai” means “the all sufficient God” so Jacob acknowledges the all sufficiency of God and seeks for His help. The Lord who helped him in his past, who made the promise or the covenant at Bethel when he left Eretz Canaan, and reaffirmed the covenant at Bethel on his return back to the Promised Land, Jacob prayed believing the faithful God of his fathers will help him in His compassion to save his children.

<p><b>פרשת מקץ ספר בראשית פרק מג פסוק יא-טו</b></p> <p>יא וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אֲבִיהֶם אִם-כֵּן   אִפּוֹא זֹאת עֲשׂוּ קַחוּ מִזְמֶרֶת הָאָרֶץ בְּכִלְיֵכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט צָרִי וּמֵעֵט דְּבַשׁ נֹכָאת וְלֹט בְּטָנִים וּשְׂקָדִים:</p> <p>יב וְכֶסֶף מִשְׁנֵה קַחוּ בְיַדְכֶם וְאֶת-הַכֶּסֶף הַמּוֹשָׁב בְּפִי אֲמַתְחֶתִיכֶם תְּשִׁיבוּ בְיַדְכֶם אוֹלֵי מִשְׁנֵה הוּא: יג וְאֶת-אֲחֵיכֶם קַחוּ וְקוּמוּ שׁוּבוּ אֶל-הָאִישׁ: יד וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ וְשַׁלַּח לָכֶם אֶת-אֲחֵיכֶם אַחֵר וְאֶת-בְּנֵימִין וְאֶנִּי כְּאִשֶׁר שְׁכַלְתִּי שְׁכַלְתִּי: טו וַיִּקְחוּ הָאֲנָשִׁים אֶת-הַמִּנְחָה הַזֹּאת וּמִשְׁנֵה-כֶסֶף לְקַחוּ בְיַדְכֶם וְאֶת-בְּנֵימִין וַיִּקְמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעֲמְדוּ לְפָנַי יוֹסֵף:</p>	<p><b>Bereshit / Genesis 43:11-15</b></p> <p>43:11 Then their father Israel said to them, ‘If it must be so, then do this: take some of the best products of the land in your bags, and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds. 43:12 ‘Take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake. 43:13 ‘Take your brother also, and arise, return to the man; 43:14 and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved.’ 43:15 So the men took this present, and they took double the money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph. (NASB)</p>
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The description of God as אֱלֹהֵי שְׂדֵי occurs 10 times throughout the Tanakh (using the following search criteria: (i) שְׂדֵי, (ii) אֱלֹהֵי שְׂדֵי, (iii) וְאֱלֹהֵי שְׂדֵי, (iv) בְּאֵל שְׂדֵי 6 of which occur in the Torah (5 in *Bereshit* and 1 in *Shemot*, 3 in *Job* and 1 in *Ezekiel*). The occurrences of אֱלֹהֵי שְׂדֵי in the Hebrew text are significantly lower than that of the Tetragrammaton (יהוה, HaShem), that occurs 6,236 times (using ביהוה, ויהוה, יהוה, and מיהוה) within the Tanakh (Torah, Neviim, and Ketuvim). Comparison of the Hebrew text from *Sefer Bereshit / Genesis 43:13* with the Aramaic translations of the Torah (Targumim Onkelos, Pseudo Jonathan, and Neofiti) are shown below.

**פרשת מקץ ספר בראשית פרק מג פסוק יד**

יד וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ וְשַׁלַּח לָכֶם אֶת-אֲחֵיכֶם אַחֵר וְאֶת-בְּנֵימִין וְאֶנִּי כְּאִשֶׁר שְׁכַלְתִּי שְׁכַלְתִּי:

**(Onkelos) תרגום אונקלוס פלק מג פסוק יד**

וְאֵל שְׂדֵי יִתֵּן לָכוֹן רַחֲמִין קָדָם גְּבֵרָא וַיִּפְטֹר לָכוֹן יֵת אַחֲוֹכוֹן אַחֲוֹרְנָא וַיֵּת בְּנֵימִין וְאֵנָּא כְּמָא דְתַכּוּלִית תַּכּוּלִית:

**(Pseudo Jonathan) תרגום פסאודו יונתן פלק מג פסוק יד**

וְאֵל שְׂדֵי יִתֵּן לָכוֹן רַחֲמִין קָדָם גְּבֵרָא וַיִּפְטֹר לָכוֹן יֵת אַחֲוֹכוֹן חוֹרְנָא וַיֵּת בְּנֵימִין וְאֵנָּא כְּמָא דְתַכּוּלִית תַּכּוּלִית בְּרוּחַ קוּדְשָׁא אַרוּם אֵין אֵיתְכִלִית עַל יוֹסֵף אֵיתְכִל עַל שְׁמַעוֹן וְעַל בְּנֵימִין

**(Neofiti) תרגום ניופתי פלק מג פסוק יד**

וְאֵלֶּה שְׂמִיָּא וְיִשׁוּי לָכוֹן רַחֲמִין קָדָם שְׁלִיטִיָּא וַיִּשְׁלַח לָכוֹן יֵת אַחֲוֹכוֹן חוֹרְנָא וַיֵּת בְּנֵימִין וְאֵנָּה הִיךְמָה דְלֹא תַכּוּלִית עַל יוֹסֵף בְּרִי לֹא אוֹסֵף לְמַתְכִּלָּה עַל בְּנֵימִין:

The Targum Onkelos is the standard Aramaic translation in Rabbinic Judaism. Targum Pseudo-Jonathan is a western Aramaic translation of the Torah from the land of Israel. This Targum was called “Targum Yerushalami” in medieval times and was also labeled “Targum Jonathan” at one time in reference to Jonathan ben Uzziel. Targum Neofiti was produced from a group of Crypto-Jews living in Southern Italy. The Aramaic translations on this passage in the Torah we find the translators duplicating the Hebrew text to say that Abraham was calling on the name of God as אֱלֹהֵי שְׂדֵי (El Shaddai). In Targum Neofiti, the translators choose to translate the Hebrew text to say וְאֵלֶּה שְׂמִיָּא meaning “and the God of Heaven.” Here in Neofiti the rabbinic translators choose to use a circumlocution for אֱלֹהֵי שְׂדֵי (El Shaddai). Mentioned earlier, using

software to search the Hebrew text, we can see there is quite a contrast on those who call upon name of God as אֱלֹהֵי שַׁדַּי (El Shaddai) verses the tetragramaton. אֱלֹהֵי שַׁדַּי (El Shaddai) is used very infrequently (w.r.t. יהוה) suggesting there may be something we need to examine a little closer on Israel’s choice of the Name of God. The translators of the Targumim reproducing אֱלֹהֵי שַׁדַּי (El Shaddai) in the Aramaic translations also should peak our curiosity. Let’s look at four occurrences of calling on the name of God as אֱלֹהֵי שַׁדַּי “El Shaddai” in *Bereshit / Genesis 17:1, 28:3, 35:11, and 43:11-15* and attempt to give a plausible explanation for the use of the name over against the Tetragramaton in the overall flow of the Hebrew narrative up to this point.

In these verses, in *Bereshit / Genesis 17:1*, God declares his name as אֱלֹהֵי שַׁדַּי (El Shaddai) and tells Abraham to walk before Him blamelessly. In *Bereshit / Genesis 28:3 and 35:11*, the name אֱלֹהֵי שַׁדַּי (El Shaddai) is connected to being fruitful and multiplying in the earth (וַיַּרְבֶּה וַיְרַבֵּה וְהָיִיתָ לְקָהָל עַמִּים) as a reference to the seed (descendents) and having children. The singular form of the word אֱלֹהֵי (God) produces 4,368 results however it would take some work to distinguish between the use of the word as a preposition “to, toward, at, into, in direction of, onto, unto” from the use of the masculine noun as a reference to “God” or on its use as a reference to a false “deity.” The Hebrew name of God (אֱלֹהֵי) is derived from the root word meaning “might, strength, and power.” The primary use of this root in the Hebrew Scriptures is (i) “god” referring to pagan or false gods, (ii) “God” referring to the true God of Israel, (iii) “the mighty” as a reference to men or angels, and (iv) as a preposition, a word used to express the relationship between two words (grammar). When El (אֱלֹהֵי) is used in reference to the true God of Israel it is qualified by additional words that further define the meaning that distinguish him from the false gods of the land such as what we see here אֱלֹהֵי שַׁדַּי (El Shaddai) the all sufficient God. These titles for God are written in the “construct form.” The “status constructus” or “construct state” is a noun form that occurs in Semitic languages such as Arabic and Hebrew, and occurs when a semantically definite noun is succeeded by another noun in a genitive relation to the first. In the Hebrew text from Parashat Miketz we find the construct form of the name of God as “El Shaddai” which means the “all sufficient God.” In *Bereshit / Genesis 17:1 and 35:11* God chose to reveal Himself using this distinctive name saying אֲנִי-אֱלֹהֵי שַׁדַּי meaning “I am El Shaddai.”

<p><b>פרשת לך לך ספר בראשית פלק יז פסוק א</b>  א וַיְהִי אַבְרָם בֶּן-תְּשָׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה  אֶל-אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי-אֱלֹהֵי שַׁדַּי הַתְּהִלָּה לְפָנַי וְהָיָה  תָּמִים:</p>	<p><b>Bereshit / Genesis 17:1</b>  17:1 Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, ‘I am God Almighty; Walk before Me, and be blameless. (NASB)</p>
<p><b>פרשת תולדות ספר בראשית פלק כח פסוק ג</b>  ג וְאֵל שַׁדַּי יְבָרַךְ אֹתָךְ וַיַּרְבֶּךָ וַיְרַבֵּךָ וְהָיִיתָ לְקָהָל  עַמִּים:</p>	<p><b>Bereshit / Genesis 28:3</b>  28:3 ‘May God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples. (NASB)</p>
<p><b>פרשת וישלח ספר בראשית פלק לה פסוק יא</b>  יא וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדַּי פְּרֹה וּרְבֵה גוֹי וְקָהָל  גוֹיִם יִהְיֶה מִמֶּךָ וּמְלָכִים מִחֲלָצֶיךָ יֵצְאוּ:</p>	<p><b>Bereshit / Genesis 35:11</b>  35:11 God also said to him, ‘I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you. (NASB)</p>

In the rabbinic literature, commentary is written stating that Shaddai (שַׁדַּי) is a contraction of a phrase or an acronym. For example, modern Judaism believes Shaddai is an acronym for the phrase “Shomer daltot Israel” (שומר דלתות ישראל) which means “Guardian/keeper of the doors of Israel.” This is illustrated by an abbreviation on the mezuzah as the letter Shin (ש) and is the commentary that is given on this

word according to The Stone Edition of the Chumash (Note: Chumash is Hebrew for “five” referring to the “Torah”) published by Art Scroll, Rabbi Nosson Scherman/Rabbi Meir Zlotowitz, Brooklyn, New York: Mesorah Publications Ltd., 2nd edition, 1994, cf. Exodus 6:3 commentary p. 319. Shaddai (שַׁדַּי) is also often paraphrased in English translations as “Almighty” such as is shown in Bereshit / Genesis 17:1 and 35:11. Based on the Hebrew text that is found in Bereshit / Genesis, the name refers to a pre-Mosaic patriarchal understanding of “the God who is sufficient.” The Lord God is in fact “sufficient” supplying all of our needs and therefore by derivation “Almighty.” David understood the sufficiency and almighty nature of God according to the Torah and therefore uses Elyon (עֲלִיּוֹן) as a circumlocution for the Name of God rather than saying אֲזַמְרָה שְׁמֶךָ עֲלִיּוֹן using יהוה (YHVH) to say “I will sing praise to Your name YHVH.”

ד בְּשׁוּב-אוֹיְבֵי אַחֲוֵר יִכָּשְׁלוּ וַיֵּאבְדוּ מִפְּנֵיךָ: ה כִּי-עָשִׂיתָ מִשְׁפָּטִי וְדִינִי יִשְׁבֹּתָ לְכִסֵּא: ו גְּעַרְתָּ גוֹיִם אֲבִדְתָּ רָשָׁע שְׁמֶם מְחִיתָ לְעוֹלָם וְעַד: 9:3 When my enemies turn back, They stumble and perish before You. 9:4 For You have maintained my just cause; You have sat on the throne judging righteously. (NASB) He believes that in the enemy turning and retreating the Lord has a hand in this and the Lord is causing them to fail (יִכָּשְׁלוּ) and perish or be destroyed (וַיֵּאבְדוּ) before Him. The reason being is that the Lord has maintained David’s just cause. Here in 9:5 two words are used to refer to justice, שֹׁפֵט and דִּין. The word דִּין means “judgment, sentence, verdict, law, jus (right or law), legi (rule or law), rule, custom, dispute” and the word שֹׁפֵט means “to judge” or to “be judged.” In verse 5, God is described as doing or making (עָשִׂיתָ) my judgment (מִשְׁפָּטִי) and my judgment (דִּינִי), the phrase is repeated using two different words. The first judgment is a reference to judgment on an individual basis and the second is a judgment or ruling in a broader sense (the people and/or enemies) like what is done in a court of law. The use of the word דִּין provides the description of the judgment of a king who sits in judgment, this is consistent with the remainder of the verse that states יִשְׁבֹּתָ לְכִסֵּא שֹׁפֵט צְדָק “you sit upon Your throne as a righteous judge.” The attribute of righteousness (צְדָק) is given to the judge (שֹׁפֵט) who is the Lord God Almighty, this is the characteristic nature of God, the God of righteousness. The use of these two words דִּין and שֹׁפֵט reveal to us that God is the judge of our sins and He has the position of authority as God and Creator to judge the people of this Earth (the enemies of David). The Lord God is righteous and He will judge righteously when He gives His judgment between sin and righteousness, even in the case of judging the world (the unsaved peoples) for their sins.

David then states as a result of the judgment of God ז גְּעַרְתָּ גוֹיִם אֲבִדְתָּ רָשָׁע שְׁמֶם מְחִיתָ לְעוֹלָם וְעַד: ח הָאֵיּוֹב | תָּמוּ חַרְבוֹת לְנֹצֵחַ וְעָרִים נִתְשַׁתְּ אָבֵד זְכָרָם הִמָּה: 9:5 You have rebuked the nations, You have destroyed the wicked; You have blotted out their name forever and ever. 9:6 The enemy has come to an end in perpetual ruins, And You have uprooted the cities; The very memory of them has perished. (NASB) The rebuking of the nations and the destruction of the wicked, David believes that this means God has blotted out their name forever and ever. The blotting out of the name draws a parallel to the words of Moshe in Parashat Kit Tisa (Shemot / Exodus 30:11-34:35). In Parashat Ki Tisa, Moshe says in Shemot / Exodus 32:32 וַעֲתָה יְיָ אֵם תִּישָׂא אֵם-תִּשָׂא חַטָּאתָם וְאֵם-אֵין מְחַנֵּי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ חַטָּאתָם “if you will carry, lift, bear, endure, or suffer” their sin.” Based on the Hebrew text Moshe is asking God to forgive the peoples sin in a very unusual way. The translators of the NASB understood this to mean “if You will forgive their sin” as it is translated in English (NASB). Interestingly, Moshe is asking God “to carry, bear, endure, and suffer” the sins of the people for them in a way that results in the forgiveness of sins. Moshe qualifies his statement by saying וְאֵם-אֵין “and if not” מְחַנֵּי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ “erase/destroy me from your book that you have written.” The word מְחַנֵּי comes from the root למחות meaning “to destroy, wipe out, and erase.” Moshe asks if God will not forgive their sin; then He should blot his name out of the book of the living too. The Lord responds saying וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה מִי אֲשֶׁר חַטָּא-לִי אֶמְחַנֶּנּוּ מִסִּפְרֵי “the one who sins I will erase/de-



stroy from my book.” The Lord is saying that the individual person that sins will be removed from His book. Understanding this from the Torah text, the enemy of David, whom God has blotted out, has come to ruin, cities have been rooted up and removed, the very memory of them has been destroyed (אָבַד). This is what happens to those who are blotted out of the book of life.

As a result of the judgement of God and the resulting total destruction of his enemies, David says וַיִּהְיֶה לְעוֹלָם יָשֵׁב כּוֹנֵן לְמִשְׁפַּט כְּסָאוֹ: ט וְהוּא יִשְׁפֹּט-תִּבְלַל בְּצַדִּיק יָדִין לְאֲמִים בְּמִישְׁרִים: י וַיְהִי יְהוָה מְשֹׁבֵב לְדָרָךְ וַיִּהְיֶה לְעוֹלָם יָשֵׁב כּוֹנֵן לְמִשְׁפַּט כְּסָאוֹ: ט 9:7 But the Lord abides forever; He has established His throne for judgment, 9:8 And He will judge the world in righteousness; He will execute judgment for the peoples with equity. 9:9 The Lord also will be a stronghold for the oppressed, A stronghold in times of trouble; 9:10 And those who know Your name will put their trust in You, For You, O Lord, have not forsaken those who seek You. (NASB) The Lord God Almighty is everlasting, the destruction of the enemies of God is proof that His throne is established forever (יָשֵׁב כּוֹנֵן לְמִשְׁפַּט כְּסָאוֹ). David repeats ט וַיִּהְיֶה לְעוֹלָם יָשֵׁב כּוֹנֵן לְמִשְׁפַּט כְּסָאוֹ “And He will judge the world in righteousness; He will execute judgment for the peoples with equity” and declares that those who seek the Lord, who are oppressed and in times of trouble, the Lord will be a stronghold. The Aramaic translation states י וַיְהִי מִימְרָא דִּיהוּהּ דִּיהוּהּ תְּקוּף י 9:10 And the word of the Lord will be strength to the poor, strength in times of distress. (EMC) the Memra (מִימְרָא, Word) of the Lord will be our strength. The LXX states 9:9 καὶ ἐγένετο κύριος καταφυγή τῷ πένητι βοήθησις ἐν εὐκαιρίαις ἐν θλίψει 9:9 The Lord also is become a refuge for the poor, a seasonable help, in affliction. (LXX) the Lord is our refuge. These scriptures are telling us that it is in the Word of God and in the Lord God Almighty that we find strength, refuge, and a place of hope during the desperate times of life. Those who seek the Lord know His name (יְהוָה יִשְׁפֹּט-תִּבְלַל בְּצַדִּיק יָדִין לְאֲמִים בְּמִישְׁרִים), those who know the name of God, trust in Him because they are seeking Him. The results of God’s righteous judgment, His everlasting justice that has been established, He will be praised forever, יב וַיִּמְרוּ לְיהוָה יָשֵׁב צִיּוֹן הִגִּידוּ בְּעַמִּים 9:11 Sing praises to the Lord, who dwells in Zion; Declare among the peoples His deeds. (NASB)

David then draws upon the ritual of sacrifice from the priestly service in the Tabernacle saying ג כִּי-דָרַשׁ דָּמִים אוֹתָם זָכַר לֹא-שָׁכַח צַעֲקַת עֲנִיִּים [עֲנִיִּים]: יד תִּזְכֹּר יְהוָה רֹאֵה עֲנִי מִשְׁנָאִי מְרוֹמְמֵי מִשְׁעָרֵי מוֹת: 9:12 For He who requires blood remembers them; He does not forget the cry of the afflicted. 9:13 Be gracious to me, O Lord; See my affliction from those who hate me, You who lift me up from the gates of death, 9:14 That I may tell of all Your praises, That in the gates of the daughter of Zion I may rejoice in Your salvation. (NASB) The requirement of blood for atonement is based upon the graciousness (mercy) of God. The Aramaic translation states יג מְטוּל דְּתַבִּיעַ 9:13 For he avenges the innocent blood; he remembers the, he does not neglect the complaint of the humble. (EMC) and the LXX states 9:12 ὅτι ἐκζητῶν τὰ αἵματα αὐτῶν ἐμνήσθη οὐκ ἐπελάθετο τῆς κραυγῆς τῶν πενήτων 9:12 For he remembered them, in making inquisition for blood: he has not forgotten the supplication of the poor. (LXX) The rabbis translating the requirement of blood as requiring blood for blood, the Lord avenges the innocent and blood that is shed requires the Lord to question and judge between men here on earth.

The Lord sees the unjust affliction of the righteous; he remembers the afflicted and lifts up the afflicted from the gates of death. David states he will tell of the praises of the Lord at the gate of the daughter of Zion (אֲסַפְּרָה כָּל-תְּהִלָּתֶיךָ בְּשַׁעְרֵי בַת-צִיּוֹן). Sitting at the gate of the city is known biblically as sitting at a place of power. The one who controls the gate is the one who has the power to allow someone in or out of the city. Note how God has power over the gates of death (מִשְׁעָרֵי מוֹת). Sitting at the gates enabled one to know everything that is going on in the city, especially that of a walled city. The Scripture from Parashat Vayishlach (Bereshit / Genesis 32:3-36:43) reveal the importance of the city gates. In God’s Kingdom, the

gate is absolutely the only way whereby we gain access to the Lord. Yeshua said in *John 10:1* “I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. (NIV) Yeshua then says in *John 10:9* I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture. (NIV) and in *John 14:6* Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. (NIV) In Parashat Vayishlach, all of the men who entered in and went out through the gate of the city must be circumcised according to their agreement with the sons of Jacob. Here in *Tehillim / Psalms 9*, David understands the power of the gate and the power of God not only to overcome his enemies but to overcome the power of death in God’s act of lifting him up from the gates of death (מְרוֹמְמֵי מִשְׁעַרֵי מָוֶת). The Aramaic translation states מוֹתָא לִי מִמְעַלְנֵי מוֹתָא “from the entrance of death” where *J. Payne Smith: A Compendious Syriac Dictionary* says מִמְעַלְנֵי is taken to mean the “action of entering,” David was in the action of entering death and the Lord lifted Him up and saved his life.

In *Tehillim / Psalms 7*, David said בּוֹר כָּרַה וַיִּחְפְּרֶהוּ וַיִּפֹּל בְּשַׁחַת יִפְעֹל: יִזְּ יָשׁוּב עִמָּלוֹ בְּרֵאשׁוֹ יִרְדּוּ: 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)* Referring to the unrepentant, David’s enemies, such a people have trapped themselves, they have dug a pit and fallen into their own hole that they have made. Unrighteousness, pride, sin, iniquity, transgressions, lies, untruths, falsehoods, all of these one day will return to the person who “works or labors” (עֲמָל) in sin. Similarly to *Tehillim / Psalms 7*, David says the nations have done the same thing, יִזְּ נֹדַע | יְהוָה מִשְׁפָּט עָשָׂה בְּפִעַל כַּפְּיוֹ נוֹקֵשׁ רָשָׁע הִגְיוֹן סְלָה: יַחַ יָשׁוּבוּ רָשָׁעִים לְשִׂאוֹלָה כָּל-גּוֹיִם שָׂכְחֵי אֱלֹהִים: יִטּ כִּי לֹא לְנִצָּח יִשְׁכַּח אֲבִיוֹן תִּקְוַת עֲגוּבִים [עֲנִיִּים] תֹּאבֵד לְעַד: כֹּ קוֹמָה יְהוָה אֶל-יַעַז אֲנוּשׁ יִשְׁפָּטוּ גּוֹיִם עַל-פְּנֵיהֶם: כֹּא שִׁיתָה יְהוָה | מוֹרָה לָהֶם יִדְעוּ גּוֹיִם אֲנוּשׁ הִמָּה סְלָה: 9:15 *The nations have sunk down in the pit which they have made; In the net which they hid, their own foot has been caught. 9:16 The Lord has made Himself known; He has executed judgment. In the work of his own hands the wicked is snared. Higgsaion Selah. 9:17 The wicked will return to Sheol, Even all the nations who forget God. 9:18 For the needy will not always be forgotten, Nor the hope of the afflicted perish forever. 9:19 Arise, O Lord, do not let man prevail; Let the nations be judged before You. 9:20 Put them in fear, O Lord; Let the nations know that they are but men. Selah. (NASB)* It is interesting here that in both the Hebrew and Aramaic translations we read the יַחַ יְתוּבוֹן רְשִׁיעֵי לְשִׂאוֹל כוֹלֵהוֹן עַמְמֵיָא 9:18 *The wicked will return to Sheol, all the Gentiles who neglected the fear of the Lord. (EMC)* the wicked return to the grave. Does this suggest that the wicked, all those who do not fear the Lord, the Gentiles, their state of being is in the grave? They come and go from the grave (שִׂאוֹל), their habitation is in the grave? The Lord has executed judgment upon the nations and the result is that they have fallen into the pit they have made. This means the plans that our enemies have made for us, to destroy us, will return back upon them and this is the righteous judgment of God. In doing these things the Lord will place fear into the hearts of man (שִׁיתָה יְהוָה | מוֹרָה לָהֶם יִדְעוּ גּוֹיִם אֲנוּשׁ הִמָּה סְלָה). Do you have the fear of God in your heart because of sin and unrighteousness in your life? Let’s pray!

Heavenly Father,

We thank You for the great and awesome power of Your Word to sustain us each day. Lord we praise Your holy Name in all the earth for the mercies you have provide. We ask that You would establish Your Holy Word throughout all of the earth, establish your Word in our hearts and lives and help us to live the truth of your word each day. Help us to be good to others and to help those who need our help. Help us to live obediently to You, send Your Holy Spirit to help us to remember Your Word and to convict us of sin. Continue to raise us up Lord as a people of God in the covenant that You have made in Your Son Yeshua the Messiah. Thank You Lord for the words of this Psalm from David’s life that cause us to know how we are supposed to live before you. Help us to root out sin in our lives. Help us to trust in Yeshua and the work that He did upon the cross to make atonement for our sins. As we continue to live our lives that are dedicated to you, help us to walk in righteousness, and help us to walk in freedom from sin. Fill us with Your presence Lord. Thank you for revealing these truths to our hearts. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua’s (Jesus’) Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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























