

ספר תהילים יג | Tehillim / Psalms 13

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My Heart will rejoice in Your Salvation

This week's study is from *Tehillim / Psalms 13:1-6*. The Psalm is introduced as **א לְמַנְצֵחַ מְזֻמֹּר** **ב עַד-אָנָּה יִהְיֶה** **ד הַבִּיטָה עֲנִנֵי יְהוָה** **ה פֶּן-יֵאמֵר** **ו אֲנִי** | *For the choir director. A Psalm of David.* David begins questioning the Lord asking **ב עַד-אָנָּה יִהְיֶה** **ד הַבִּיטָה עֲנִנֵי יְהוָה** **ה פֶּן-יֵאמֵר** **ו אֲנִי** | *13:1 How long, O Lord? Will You forget me forever? How long will You hide Your face from me? (NASB)* In the midst of your troubles, have you ever wondered whether God has forgotten you or has hidden His face for you? Have you ever wondered why the Lord seems to let us walk through trouble in live alone? David had these same questions in mind while writing this Psalm, we know this because he said **ג עַד-אָנָּה אֶשְׁרֵת עֲצוֹת בְּנַפְשִׁי יְגוֹן בְּלִבִּי יוֹמָם עַד-אָנָּה** | *13:2 How long shall I take counsel in my soul, Having sorrow in my heart all the day? How long will my enemy be exalted over me? (NASB)* David seeks the counsel of the Lord God Almighty but He is not answering Him. With David being on the run from Saul, he does not necessarily have the opportunity to go to and spend time at the Ohel Moed (**אָהֵל מוֹעֵד**, *Tent of Meeting*). Does God only answer David's prayers if he is visiting the Tabernacle or given a word from the Lord from a priest or prophet? If the Lord does not answer him, it will be as if he lays down with the dead, based upon what He says in *Tehillim / Psalms 13:3*, **ד הַבִּיטָה עֲנִנֵי יְהוָה** **ה פֶּן-יֵאמֵר** **ו אֲנִי** | *13:3 Consider and answer me, O Lord my God; Enlighten my eyes, or I will sleep the sleep of death, (NASB)* David asks that the Lord to consider what is happening, how his enemies are coming against the righteous and give an answer for, to enlighten the eye, to reveal or show to his eye the answer of the Lord or else he will lay down and die. If the Lord does not answer, David says **ה פֶּן-יֵאמֵר** **ו אֲנִי** | *13:4 And my enemy will say, 'I have overcome him,' And my adversaries will rejoice when I am shaken. (NASB)* Our enemies rejoice when their plans go according to their will. David believes that the Lord has the power to overcome his enemies. This is the reason for his plea to the Lord and for the final statement of the *Tehillim / Psalms* saying **ו אֲנִי** | *13:5 But I have trusted in Your lovingkindness; My heart shall rejoice in Your salvation. 13:6 I will sing to the Lord, Because He has dealt bountifully with me. (NASB)*

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
ספר תהלים פרק יג	ספר טוביה פרק יג	ΨΑΛΜΟΙ 13
א לְמַנְצֵחַ מְזֻמֹּר לְדָוִד: ב עַד-אָנָּה יִהְיֶה תִשְׁכַּחַנִּי נֶצַח עַד-אָנָּה תִּסְתִּיר אֶת-פְּנֵיךָ מִמֶּנִּי: ג עַד-אָנָּה אֶשְׁרֵת עֲצוֹת בְּנַפְשִׁי יְגוֹן בְּלִבִּי יוֹמָם עַד-אָנָּה יְרוּם אִיבִי עָלַי: ד הַבִּיטָה עֲנִנֵי יְהוָה אֱלֹהֵי הָאֲרֶזָה עֵינַי פֶּן-אֵישָׁן הַמָּוֹת: פֶּן-אֵישָׁן הַמָּוֹת:	א לשבחא תושבחתא לדוד: ב עד אן יהוה תשלינני לעלמין עד אן תט מור זיו אפך מיני: ג עד אן אשוי מלכיא בנפשי דוונא בלבבי ימם עד אן יתרם יתרורם בעיל דבבי עלי: ד אסתכל וקבל צלותי יהוה אלהי אנהיר עיני באוריתך דילמא איחוב ואידמוך עם חייבי מותא:	13:1 εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ 13:2 ἕως πότε κύριε ἐπιλήσῃ μου εἰς τέλος ἕως πότε ἀποστρέψεις τὸ πρόσωπόν σου ἀπ' ἐμοῦ 13:3 ἕως τίνος θήσομαι βουλάς ἐν ψυχῇ μου ὀδύνας ἐν καρδίᾳ μου ἡμέρας ἕως πότε ὑψωθήσεται ὁ ἐχθρὸς μου ἐπ' ἐμέ 13:4 ἐπιβλεψὼν εἰσάκουσόν μου κύριε ὁ θεὸς μου φάτισον τοὺς ὀφθαλμούς μου μήποτε ὑπνώσω εἰς θάνατον

<p>ה פֶּן-יִאֲמַר אֵיבִי יִכְלֹתִיו צָרִי יִגְלוּ כִּי אָמוּט: וּ וְאֲנִי בְּחֶסֶדְךָ בְּטַחְתִּי יִגַּל לְבִי בִישׁוּעָתְךָ אֲשִׁירָה לִיהוָה כִּי גָּמַל עָלַי:</p>	<p>ה דילמא יימר יצרא בעיל דכבי בישא אשלטתיה ביה מעיקי ירנן מטול"ארום אסטי שטאתי מאורחתך: ו ואנא בטובך בטיבותך התרחצית ירנן לבבי לבי בפורקנך אשבה קדם יהוה מטול דפריע עלי טבתא:</p>	<p>13:5 μήποτε εἴπη ὁ ἐχθρὸς μου ἰσχυσα πρὸς αὐτόν οἱ θλιβόντες με ἀγαλλιάσονται ἐὰν σαλευθῶ 13:6 ἐγὼ δὲ ἐπὶ τῷ ἐλέει σου ἤλπισα ἀγαλλιάσεται ἡ καρδία μου ἐπὶ τῷ σωτηρίῳ σου ἄσω τῷ κυρίῳ τῷ εὐεργετήσαντί με καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου</p>
<p>Tehillim / Psalms 13 For the choir director. A Psalm of David. 13:1 How long, O Lord? Will You forget me forever? How long will You hide Your face from me? 13:2 How long shall I take counsel in my soul, Having sorrow in my heart all the day? How long will my enemy be exalted over me? 13:3 Consider and answer me, O Lord my God; Enlighten my eyes, or I will sleep the sleep of death, 13:4 And my enemy will say, 'I have overcome him,' And my adversaries will rejoice when I am shaken. 13:5 But I have trusted in Your lovingkindness; My heart shall rejoice in Your salvation. 13:6 I will sing to the Lord, Because He has dealt bountifully with me. (NASB)</p>	<p>Toviyah / Psalms Chapter 13 13:1 For praise, a hymn of David. 13:2 How long, O Lord, will you neglect me forever? How long will you hide the splendor of your face from me? 13:3 How long will I put warnings in my soul, suffering in my heart daily? How long will my enemy vaunt himself over me? 13:4 Pay heed and receive my prayer, O Lord my God; illumine my eyes by your Torah, lest I sin and sleep with those who deserve death. 13:5 Lest the evil impulse[53] should say, "I have taken control of him," [lest] my oppressors rejoice because I stray[54] from your paths. 13:6 But I have placed my trust in your goodness, my heart will rejoice in your redemption; I will give praise in the Lord's presence because he rewards me with good things.. (EMC)</p>	<p>Tehillim / Psalms 13 For the end, a Psalm of David. 13:1 How long, O Lord, wilt thou forget me? for ever? how long wilt thou turn away thy face from me? 13:2 How long shall I take counsel in my soul, having sorrows in my heart daily? how long shall my enemy be exalted over me? 13:3 Look on me, hearken to me, O Lord my God: lighten mine eyes, lest I sleep in death; 13:4 lest at any time mine enemy say, I have prevailed against him: my persecutors will exult if ever I should be moved. 13:5 But I have hoped in thy mercy; my heart shall exult in thy salvation. 13:6 I will sing to the Lord who has dealt bountifully with me, and I will sing psalms to the name of the Lord most high. (LXX)</p>

This week's study is from *Tehillim / Psalms 13:1-6*, The Psalm is introduced as א לְמַנְצֵחַ מְזֻמָּר "For the choir director. A Psalm of David." *Tehillim / Psalms 13* is introduced simply as a psalm of David for the choir director to be sung as a song before the Lord. David begins questioning the Lord asking תִּסְתִּיר אֶת-פְּנֵיךָ מִמֶּנִּי: 13:1 How long, O Lord? Will You forget me forever? How long will You hide Your face from me? (NASB) David wonders if the Lord has forgotten him and whether He will forget him forever? He then asks how long the Lord will hide His face from him. What did David mean by the hiding of the "face" (פְּנֵיךָ)? The face many times throughout Scripture is the way in which the "presence" of God is described and is also synonymous with the giving of the Word of God in the Torah. Let's study this concept a little further to help us understand what David is thinking when he asks the Lord why it appears He is hiding his face from him.

Let's begin by looking at *Bereshit / Genesis 3:8*. In *Bereshit / Genesis 3:8*, shortly after the sin of Adam and Eve (Chava) in the Garden of Eden, the text provides for us the importance of the differences between the Hebrew and the Aramaic on the presence of God in the Garden of Eden. According to the

Scriptures, comparing the Hebrew and Aramaic texts, the Hebrew text says “*They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.*” (NASB) and the Aramaic Targum says “*And they heard the sound of the Word of the Lord God walking in the midst of the garden...*” In the Targum Onkelos on 3:8 we read about the Lord walking in the garden as the “*Memra (מִימְרָא, Word) of the Lord God.*” Here, the Word walking in the Garden is synonymous with God walking in the cool of the day as it is translated by the Rabbis of the 1st and 2nd century CE from the Hebrew Scriptures.

פרשת בראשית ספר בראשית פרק ג פסוק ח

ח וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מְתַהַלֵּךְ בְּגֶן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן:

פרשת בראשית תרגום אונקלוס ספר בראשית פרק ג פסוק ח

ח וַיִּשְׁמְעוּ ית קל מימרא דיי אלהים דמהלך בגנתא למנח יומא ואטמר אדם ואתתיה מן קדם יי אלהים בגו אילן:
גנתא:

It is interesting to note that the Hebrew Scriptures say “*They heard the sound of the Lord God walking...*” Here the Scriptures are providing an anthropomorphic description alluding to God taking the form of a man to walk in the cool of the garden with two legs. The Aramaic text uses the word “*Memra*” (מִימְרָא, Word) suggesting that the Memra (מִימְרָא, Word) took the form of a man and walked in the cool of the garden. This scripture provides us with a very early description of the Lord, in His Word, walking in the garden making sounds like one who walks. God’s presence is manifested in His Word (Memra) according to the rabbis of the first and second centuries.

In the rabbinic literature, the Memra (מִימְרָא, Word) is understood as the creative work of God, and is the term that is used in the Targum as a reference for the Word of the Lord who goes forth from Heaven according to *Bereshit / Genesis 3:8* (see also *Devarim / Deuteronomy 18:19*). Also in the Hebrew bible the Word of the Lord refers to the creative Word as recorded in *Tehilim / Psalms 33:6* (בְּדָבָר יְהוָה שָׁמַיִם נִעְשׂוּ) *By the word of the Lord the heavens were made*). In the Tanakh, the Word of the Lord is also a phrase that denotes the mitzvot (commandments) being given to Israel (*Devarim / Deuteronomy 5:5*) and the Scriptures also state that man does not live by bread alone but by every word that proceeds from the mouth of the Lord (*Devarim / Deuteronomy 8:3*). The Memra also denotes speech addressed to the Patriarchs (*Bereshit / Genesis 15:1*) and to the prophets (*Bamidbar / Numbers 12:6*). While comparing the Hebrew text with the Aramaic Targum in the Torah, it is interesting that “*The Word*” (מִימְרָא, Memra) functions as an angel or messenger of God. Wherever the Word goes there we find the presence of the Lord. Throughout the Tanakh, God reveals himself in various ways and in the Aramaic translation specifically through the Memra (מִימְרָא), God’s Word. According to Scripture in the Apostolic Writings in the last days, God revealed himself by His Son according to *Hebrews 1:1-2* Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατέρας ἐν τοῖς προφήταις ἐπ’ ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι’ οὗ καὶ ἐποίησεν τοὺς αἰῶνας: (1:1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 1:2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. NASB). In *Bereshit / Genesis 3:8*, the presence of the Lord is revealed to us as one who walks in the garden as a man walks, and the Rabbinic translation (Aramaic) states this is the Word of God. As we move on through the Scriptures, we read the Lord stating that His presence will go with His people, according to the Abrahamic covenant.

Summary of the Abrahamic Covenant

Bereshit / Genesis 12:1-3

1. Make you a great nation (וְאֶעֱשֶׂךָ לְגוֹי גָדוֹל).
2. I will Bless you (וְאֶבְרַכְךָ).
3. Make your name great in order to be a blessing (וְאֶגְדַּלְּךָ שְׁמֶךָ וְהָיָה בְרָכָה).
4. Bless those who bless you and curse those who curse you (וְאֶבְרַכְךָ מִבְּרַכְיָה וּמִקְלָלֶיךָ אָאָר).
5. All the families will be blessed in you (וְנִבְרַכְוּ בְּךָ כָּל מִשְׁפָּחַת הָאָדָמָה).

Bereshit / Genesis 22:17-18

1. Greatly bless you (כִּי-בָרַךְ אֶבְרַכְךָ).
2. Multiply your seed (אַרְבֶּה אֶת-זַרְעֶךָ).
3. Your seed shall possess the gates of your enemies (וְיָרִשׁ זַרְעֶךָ אֶת שַׁעַר אֹיְבָיו).
4. In your seed all the nations of the earth are blessed (וְהִתְבְּרַכְוּ בְּזַרְעֶךָ כָּל גּוֹי הָאָרֶץ).

Bereshit / Genesis 26:3-4

1. Promise of God's presence and blessing (וְאֶהְיֶה עִמָּךְ) "I will be with you."
2. Land given to Yitzchak and his seed (כִּי-לֶךְ וּלְזַרְעֶךָ אֶתְּנוּ אֶת-כָּל-הָאָרֶץ).
3. Covenant of Avraham continues through Yitzchak and his seed (וְהַקְּמַתִּי אֶת-הַשְּׂבִעָה אֲשֶׁר וְנִשְׂבַּעְתִּי לְאַבְרָהָם אָבִיךָ).
4. Multiply his descendants (וְהִרְבִּיתִי אֶת-זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם).
5. By your seed all the nations of the earth will be blessed (וְהִתְבְּרַכְוּ בְּזַרְעֶךָ כָּל גּוֹי הָאָרֶץ).

Bereshit / Genesis 28:13-14

1. The land is given to Yaakov and his seed (הָאָרֶץ אֲשֶׁר אִתָּה שָׁכַב עָלֶיךָ לְךָ אֶתְנַנֶּה וּלְזַרְעֶךָ).
2. Promised the seed will be like the dust of the earth and spread out (וְהָיָה זַרְעֶךָ כְּעֹפֶר הָאָרֶץ וְרָפְדָה וּפְרָצְתָה יָמָה).
3. In you and in your seed all the families of the earth will be blessed (וְנִבְרַכְוּ בְּךָ כָּל-מִשְׁפָּחַת וּבְזַרְעֶךָ).

In Parashat Va'era (*Shemot / Exodus 6:2-9:35*), the word וָאֵרָא (Va'era) meaning "and I appeared" declares that Moshe saw the physical manifestation of God and this word indicates that the Lord appeared unto Moshe, where the very presence of God made His power available to deliver His people. The Lord God spoke to Moshe saying *ג 6:3 וָאֵרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי וְשָׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם: and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord (YHVH), I did not make Myself known to them. (NASB)* The Lord is declaring here that He is revealing Himself in a new way to His people. In the opening verses we read the reiteration of the covenant promise *ד וְגַם הִקְמַתִּי אֶת-בְּרִיתִי* *6:4 I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. (NASB)* and the promise that we will be His people and He will be our God *ז וְלִקְחַתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לְכֶם לֵאלֹהִים וַיְדַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם* (הַמּוֹצִיא אֶתְכֶם מִמִּצְרַיִם סְבִלּוֹת מִצְרַיִם: God tells Moshe and Aaron to go to the sons of Israel and to Pharaoh and bring the sons of Israel out of the land of Egypt. These sons of Israel, the heads of the Father's households are listed in *Shemot / Exodus 6:14-26*. The Lord declares that He will harden Pharaoh's heart so that

His signs and wonders will be multiplied in Egypt for the purpose of declaring His glory and power (7:1-4).

In Parashat Shemot (*Shemot / Exodus 1:1-6:1*), Moshe asked to know God's Name. Towards the end of the book of Exodus in Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*) Moshe asks the Lord this time saying: *וַיֹּאמֶר הָרִאֲנִי נָא אֶת-כְּבוֹדְךָ: 33:18 Then Moses said, 'I pray You, show me Your glory!' (NASB);* note that the Hebrew text says “and said show me now your glory.” The Lord God shows Moshe His glory and while doing so he declares *וַיַּעֲבֹר יְהוָה | עַל-פָּנָיו וַיִּקְרָא יְהוָה | יְהוָה אֱלֹהֵי יִשְׂרָאֵל רַחֵם וְחַנּוּן אַרְךָ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת: ז נִצַּר חֶסֶד לְאֲלֹפִים נְשָׂא עֶז וְנִפְשַׁע וְחַטָּאָה וְנִקְיָה לֹא יִנְקָה פֶקֶד | עֶז וְאֲבוֹת עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שְׁלֹשִׁים וְאַמֶּת: ח נִצַּר חֶסֶד לְאֲלֹפִים נְשָׂא עֶז וְנִפְשַׁע וְחַטָּאָה וְנִקְיָה לֹא יִנְקָה פֶקֶד | עֶז וְאֲבוֹת עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שְׁלֹשִׁים: 34:6 Then the Lord passed by in front of him and proclaimed, 'The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness (Grace, חֶסֶד) and truth; 34:7 who keeps lovingkindness (Grace, חֶסֶד) for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.' 34:8 Moses made haste to bow low toward the earth and worship. (NASB) Here the Lord God Almighty describes Himself and His divine attributes which we find reiterated throughout scripture (*Bamidbar / Numbers 14:18, Nehemiah 9:17, Tehillim / Psalms 103:8,17, 145:8, Jeremiah 32:18-19, Joel 2:13, and Jonah 4:2*). Note that what God says about himself falls within the context of Parashat Ki Tisa on the sin of idolatry by the children of Yisrael and their breaking the newly established covenant with the Lord. In Parashat Ki Tisa, the children of Yisrael failed to recognize the covenant they had made with the Lord as it says in *Shemot / Exodus 20:3 לֹא-יְהִיֶּה לָּךְ אֱלֹהִים אֲחֵרִים עַל-פָּנָי: א וַיִּרְא הָעָם כִּי-בִטֵּשׁ מֹשֶׁה לְרֵדוֹת מֶן-הַהָר וַיִּקְהַל הָעָם עַל-אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם | עֲשֵׂה-לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי-זֶה | מֹשֶׁה הָאִישׁ אֲשֶׁר הֵעֲלֵנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מָה-הָיָה לוֹ: ה וַיִּרְדַּד יְהוָה בְּעָנָן | הִירָד יְהוָה בְּעָנָן: 32:1) Here the cloud (עָנָן) is associated with the very presence of God. It is interesting that looking at this verse in *Shemot / Exodus 34:5* it says “and descended YHVH in the cloud and ‘stood before’ with him there, and proclaimed in the name of YHVH.” Based on the structure of the sentence, the one proclaiming the name is God Himself. The context indicates that the Lord God's presence descended (His glory descended) and He proclaimed His own Name which consists of the attributes characteristic with the promises that were made to the Patriarchs. In *Shemot / Exodus 34:6* God says *וַיַּעֲבֹר יְהוָה | עַל-פָּנָיו וַיִּקְרָא יְהוָה | יְהוָה אֱלֹהֵי יִשְׂרָאֵל רַחֵם וְחַנּוּן אַרְךָ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת: 34:6 Then the Lord passed by in front of him and proclaimed, 'The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness (Grace, חֶסֶד) and truth; (NASB) there is a doubling of God's Name. The repetition of the Name tells the listener to stop and reflect on the meaning and the description that follows. The meaning of God's Name was first revealed in *Shemot / Exodus 3:14* the Lord said *וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶהְיֶה אִשְׁרָךְ: 3:14 God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, 'I AM has sent me to you.' (NASB) God says to Moshe “I AM WHO I AM” the meaning of the name translated from the first person of the verb הָיָה (to be) refers to God's life giving existence, the Lord is self existent, He exists and depends upon no one and nothing except His own will! In the attributes God lists of Himself in *Shemot / Exodus 34*, His compassion was demonstrated in *Shemot / Exodus 32:14* and His being favorable is demonstrated in *33:12-17* the process in which Moshe seeks to find favor and God agrees with Him. His slowness to grow angry is attested too in Parashat Ki Tisa and in *Shemot / Exodus 14:11-12*. All of these things describe His unchanging love and reliability that is demonstrated in the discussion Moshe has with the Lord and being able to plead on behalf of the people. The cancelation (forgiveness) of the people's disobedience with the golden calf is consistent with what God****

נִצַּר חֶסֶד לְאֲלֹפִים נִשָּׂא עֶזְרֹן נִפְשָׁע וְחַטָּאָה וְנִקְהָה לֹא יִנְקָה פֶקֶד | עֶזְרֹן אַבֹּת עַל-בְּנִים וְעַל-בְּנֵי בְנִים עַל-שְׁלֹשִׁים says
34:7 *who keeps lovingkindness (Grace, חֶסֶד) for thousands, who forgives iniquity, transgression and sin; ...*” The Lord revealed Himself in His works and relationship with His people and proclaimed that in this relationship His presence would be in the midst of the congregation of people..

Studying the “*presence of God*” throughout the Scriptures, the Hebrew Bible uses the word for “face” to indicate that a person is present. This is done so that we may understand that the person being spoken of is present and that this is not a servant or representative. For example in 2 Samuel 17:11 **יָא אֲפִי יֵעָצְתִי הָאֲסֹף עָלַיָּךְ כָּל-יִשְׂרָאֵל מִדָּן וְעַד-בְּעָר שָׁבַע פָּחוּל אֲשֶׁר-עַל-הַיָּם לָרֹב וּפָנֶיךָ הַלְכִים בְּקָרֹב:** 17:11 *‘But I counsel that all Israel be surely gathered to you, from Dan even to Beersheba, as the sand that is by the sea in abundance, and that you personally go into battle. (NASB)* Here the text translates as “*you personally go into battle*” where the phrase “*you personally*” is translated from the word **וּפָנֶיךָ** meaning “*and your face.*” In Devarim / Deuteronomy 4:37 we read **לֹא וַתַּחַת כִּי אָהַב אֶת-אַבְתְּרֶיךָ וַיִּבְחַר בְּזֶרְעוֹ אַחֲרָיו וַיּוֹצֵאֲךָ בְּפָנָיו** 4:37 *‘Because He loved your fathers, therefore He chose their descendants after them. And He personally brought you from Egypt by His great power, (NASB)* Devarim / Deuteronomy 4:37 it is written that “*He (God) personally*” brought Yisrael out of Egypt. The Hebrew text says literally “*with His face*” (**בְּפָנָיו**). In Parashat Ki Tisa we read in Shemot / Exodus 33:13-15 **יְגִיעַ וְעַתָּה אִם-נָא מְצֵאתִי חֵן בְּעֵינֶיךָ חֵן בְּעֵינֶיךָ וְרָאֵה כִּי עֲמָדָה הַגּוֹי הַזֶּה: יָד וַיֹּאמֶר פָּנָי יֵלְכוּ וְהִנַּחֲתִי לָךְ: טו הוֹדַעְנִי נָא אֶת-דְּרָכְךָ וְאֶדְעָה לְמַעַן אֶמְצָא-חֵן בְּעֵינֶיךָ וְרָאֵה כִּי עֲמָדָה הַגּוֹי הַזֶּה: יד וַיֹּאמֶר אֵלָיו אִם-אֵין פָּנֶיךָ הַלְכִים אֶל-תַּעֲלֵנוּ מִנְּהָ:** 33:13 *‘Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.’* 33:14 *And He said, ‘My presence shall go with you, and I will give you rest.’* 33:15 *Then he said to Him, ‘If Your presence does not go with us, do not lead us up from here. (NASB)* Here Moshe requests or asks for the presence of the Lord to go with them. God said **וַיֹּאמֶר פָּנָי יֵלְכוּ וְהִנַּחֲתִי לָךְ** “*and said my face will go with you and give you rest*” translating “*face*” as “*presence*” (**פָּנִי**). Moshe goes on to say that if your “*face/presence*” **פָּנֶיךָ** does not go with them do not lead them from there.

In the book of Bamidbar / Numbers, God promises to speak to Moshe from between the Cherubim upon the Ark of the testimony (25:22, **כֹּב וְנוֹעַדְתִּי לָךְ שֵׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים**, **כֹּב וְנוֹעַדְתִּי לָךְ שֵׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים**). Later on in the scriptures, the Cherubim are used as a reference to the presence of God as shown in the following verses: Bamidbar / Numbers 7:89 **פֹּט וּבָבֵא מֹשֶׁה אֶל-אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת-הַקּוֹל מִדְּבַר אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל-אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי** 7:89 *Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim, so He spoke to him. (NASB)* 1 Samuel 4:4 the Scriptures say **ד וַיִּשְׁלַח הָעָם שְׁלֹה וַיִּשְׂאוּ מִשָּׁם אֶת** 4:4 *So the people sent to Shiloh, and from there they carried the ark of the covenant of the Lord of hosts who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. (NASB).* Isaiah 37:16 says **טז יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִים אַתָּה-הוּא הָאֱלֹהִים לְבַדָּךְ לְכֹל מַמְלָכוֹת** 37:16 *‘O Lord of hosts, the God of Israel, who is enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth. (NASB), Tehilim / Psalms 80:2 in the Ketuvim section of the Tanakh says* **ב רֵעָה יִשְׂרָאֵל | הֲאֲזִינָה נְהַג כְּצֹאֵן** 80:1 *Oh, give ear, Shepherd of Israel, You who lead Joseph like a flock; You who are enthroned above the cherubim, shine forth! (NASB), and in Tehillim / Psalms 99:1 we read* **א א יְהוָה מְלֹךְ** 99:1 *The Lord reigns, let the peoples tremble; He is enthroned above the cherubim, let the earth shake! (NASB)* In each of these cases, God is described as sitting between or

above the two Cherubim (הַכְּרֻבִים) and in the book of Numbers God speaks to Moshe (*Bamidbar / Numbers 7:89*) from the Ark and between the Cherubim. The mercy seat is the location that is described as the place of the presence of God. In *Ezekiel 10:1-2*, Ezekiel has a vision where the Cherubim are described as living creatures that hold up the throne of God. The Divine presence is written in this way ד וַיָּרָם כְּבוֹד-יְהוָה מֵעַל הַכְּרוּבִים: that the “glory of God” (כְּבוֹד-יְהוָה) ascended from on the Cherub (מֵעַל הַכְּרוּבִים) from the threshold of the house and the house was filled with the cloud and the brightness of the glory of God. It was from upon the Cherub that God’s glory preceded to the house (temple). This description by Ezekiel is consistent with the description of the Cherubim as the location or place where God speaks from above the Ark of the Covenant. The Cherubim guard the glory of God. *Hebrews 9:5* describes the Cherubim on the Ark as “the Cherubim of glory” (ὕπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον: περι ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος, 9:5 and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail NASB). The description of the Χερουβὶν δόξης “Cherubim of glory” is described as such as a result of the cloud of glory that rests upon them. As is indicated in Ezekiel’s vision, the כְּבוֹד (glory) of God rose up from the Cherub to the Temple. The Cherubim are placed at each end of the Mercy Seat with their wings and faces pointed upward and towards each other directing our attention to the center place. This is the place which is anointed with oil, and the blood of the covenant is placed once a year for atonement from sin. God’s presence and His Glory that resides in the very place our atonement is made speaks to us that it is God who saves, He is the one who delivers us, He is the one who gives us forgiveness of sins, and it is by the blood of the covenant that atonement is brought and payment is made for our sins. As it was in the Garden of Eden, the Cherubim guard the way protecting the way so man would not take from the tree of life and save himself, we must rely upon the Lord God for our salvation, the Cherubim guard the way on the Ark of the Covenant to salvation and forgiveness of sins. This reliance upon God for our salvation is consistent with the Lord bringing His Messiah into this world for the forgiveness of our sins, it is the Lord’s doing, and by doing this God is glorified.

ב עַד-אַנְהָ יְהוָה תִּשְׁכַּחֲנִי נֹצֵחַ | תִּסְתִּיר אֶת-פְּנֵיךָ מִמֶּנִּי: *13:1 How long, O Lord? Will You forget me forever? How long will You hide Your face from me? (NASB)* David wonders if the Lord has forgotten him and whether He will forget him and he asks how long the Lord will hide His face (פְּנֵיךָ) from him. David was worried because according to the Scriptures, God’s presence meant He was there to save him, and David did not know if the Lord was going to save him and whether He had forgotten him or not.

David had questions on where is the presence of God (*13:1*) while writing this Psalm. *Tehillim / Psalm 13:2* states: עַד-אַנְהָ אֶשְׂוֶת בְּנִפְשֵׁי יָגוֹן בְּלִבִּי יוֹמָם עַד-אַנְהָ | יְרוּם אִיבֵי עָלַי: *13:2 How long shall I take counsel in my soul, Having sorrow in my heart all the day? How long will my enemy be exalted over me? (NASB)* David seeks the counsel of the Lord God Almighty but He is not answering Him. With David being on the run from Saul, he does not necessarily have the opportunity to go to and spend time at the Ohel Moed (אֹהֶל מוֹעֵד, *Tent of Meeting*) at Shiloh (*1 Samuel 4:4*). Does God only answer David’s prayers if he is visiting the Tabernacle or given a word from the Lord from a priest or prophet? In the 400 years preceding up to Yeshua coming into this world, the people of Israel had the same question, “where is the presence of the Lord?” It is recorded in history that the Shekinah glory of God was not manifest in the Second Temple, the Scriptures do not record that the presence of God was manifest on the dedication of the second Temple after the return of the people from Babylonian exile. However, we do know that God was still working in the lives of the people and in *John 1:1* we read the function of the creative Word of God, Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. “In the beginning was the Word, and the Word was with God, and the Word was God.” When the Apostle John wrote his gospel, he was aware of the “Memra” (מֵימְרָא, Word, λόγος, Logos) and its use in the Tanach (Torah, Neviim, Ketuvim) found within

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the Aramaic translations. In the oral tradition on the holy Scriptures (the Aramaic translation), the Memra is considered to be equal (synonymous) with God. Note that the “Word of the Lord” (“Memra of Adonai”) is used in substitution for the “Melach Adonai” the “Angel of the Lord” in many places throughout the Torah in the Targum Onkelos (see Parashat Bereshit). The author of the Aramaic translation was saying that the “Memra of God” (“Word of God”) is the very presence of the Lord God Himself. Take the example of the Memra walking in the Garden of Eden as God (*i.e. the comparison of the Targum with the Hebrew text from sefer Bereshit / Genesis 3:8*). The Aramaic translation states “the Memra of Adonai Elohim walking in the garden” (מִימְרָא דְיְיָ אֱלֹהִים דְּמַהֲלָךְ בְּגַנְתָּא) whereas its Hebrew counterpart states “the YHVH Elohim walking in the garden” (וַיֵּלֶךְ אֱלֹהִים מְתַהַלֵּךְ בְּגֶן). In addition to this, the Memra (מִימְרָא) is through whom the covenant is established when examining the Scriptures in *Bereshit / Genesis 17:7*. Therefore, the people who were told about the Torah in the first century, and later read from the Targumim (the Aramaic translations of the Torah) understood that the Memra was and is the Word of the living God. By writing about the Word (Logos, λόγος) of God, John was portraying the Messiah as both being a messenger from God who simultaneously shared the very nature of the Lord God Almighty Himself. *John 1:14* goes on to say “*Sarx egeneto*” (σὰρξ ἐγένετο) meaning “*flesh became*,” the Apostle John is saying the Word of God put on flesh, meaning He became a man. It says that by taking on flesh, the Word of God “*eskenosen*” (ἐσκήνωσεν) tented, tabernacle, made His dwelling, or pitched His tent. The words of John the Apostle echo (allude to) sefer *Shemot / Exodus 25:9* and God’s promise to tabernacle with His people (וַיְהִי מִשְׁכַּנִּי בְּתוֹכְכֶם וְלֹא־אֶתְכֶם (תִּגְעַל נִפְשֵׁי אֶתְכֶם). In *John 1* we can see the thought process come full circle in the prophetic covenant God was going to make according to *Vayikra / Leviticus 26:11-12* and *Jeremiah 31:31-34*. The Hebrew translation of the Greek text in *John 1:14* says וְהָדָבָר נָהִיָּה בָשָׂר which translates as “*the Word became flesh*” meaning that the Word (מִימְרָא, Memra) put on flesh like the wearing of clothing and then וַיִּשְׁכֵּן בְּתוֹכֵנוּ “*yishcon betocheinu*” meaning that when the Memra (Word) put on flesh, He dwelled, or tabernacle (*yishcon*) in our midst “*betocheinu*.” The presence of God come into the midst of the congregation of Israel. In addition to this, Yeshua acknowledged that He is the light saying Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου “*I am the light of the world*” in *John 8:12*. He also said that εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν. “*A little while longer the light is with you. Walk while you have the light, lest darkness overtake you, he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light*” (*John 12:35-36*). As the light of the world, Yeshua brought the salvation of God into the world and revealing to us the meaning of the presence of God in our lives. Yeshua made atonement for us and provides us with the continual presence of God in our lives!

Reading *Tehillim / Psalms 13:2*, עַד-אָנָּה אֲשִׁית עֵצוֹת בְּנַפְשִׁי יְגוֹן בְּלִבִּי יוֹמָם עַד-אָנָּה | יְרוּם אֵיבִי | יְרוּם אֵיבִי :עָלַי 13:2 How long shall I take counsel in my soul, Having sorrow in my heart all the day? How long will my enemy be exalted over me? (NASB) Today, we have the counsel of God in the Name of Yeshua the Messiah. The enemy is thrown down, defeated, and conquered. But even in the midst of the salvation God has brought in Yeshua, in this life we still have trouble. Have you ever wondered whether God has forgotten you or has hidden His face for you? Have you ever wondered why the Lord seems to let us walk through trouble in live alone? The reason is the Lord tarries so that we will seek Him and walk by faith. David had to walk in faith that the Lord would save him from his enemies. In *Tehillim / Psalms 13:1* it appears he is looking for the Lord to physically manifest His presence to confirm that He has heard his prayer; however, the Lord tarries in order to increase David’s faith. Consider if you are seeking an answer from the Lord today and do not hear from Him, it may be that God is working to increase your faith.

If the Lord does not answer him, David says that it will be as if he lays down with the dead, based upon what He says in *Tehillim / Psalms 13:3*, הַבִּיטָה עֲנֵנִי יְהוָה אֱלֹהֵי הָאֲרִירָה עֵינַי פֶּן-אִישָׁן הַמָּוֶת׃ 13:3 Con-

sider and answer me, O Lord my God; Enlighten my eyes, or I will sleep the sleep of death, (NASB) David says that if the Lord does not answer him, he will lay down with or dwell with death (אִישׁוֹן הַמָּוֹת). Here we can see the desperate cry to seek answers asking the Lord to consider what is happening, how his enemies are coming against the righteous and to provide an answer for, to enlighten the eye, to reveal or show that He is there to save him. The enemies of God boast when they strike down the people of God. On the other hand, as the people of God, what does Scripture say we should do when we see our enemy fall? King Solomon wrote in *Mishley / Proverbs 24:17*: אֶל-יָגַל לִבְךָ: 24:17 *Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles; (NASB)*. In addition to this, Solomon said in *Mishley / Proverbs 25:21-22*: כֹּא אִם-רָעַב שִׁנְאָךְ הֶאֱכִלְהוּ לֶחֶם וְאִם-צָמְא הִשְׁקֵהוּ מַיִם: 25:21 *If your enemy is hungry, give him food to eat; And if he is thirsty, give him water to drink; 25:22 For you will heap burning coals on his head, And the Lord will reward you. (NASB)* Reading these verses from David's son Solomon, our attitude and response towards our enemies is to be different because we are a holy people. David questions the Lord on the lack of apparent action against the wickedness that is around him. He is frustrated with the problems on the attack of his enemies and the seemingly inconsistency with the righteous character of God. The Lord is patient with the wicked and does not intervene for two reasons, the first reason is so we are able to look back and see God's hand in our deliverance, the second is to show mercy and allow time for the wicked to repent of their ways and turn to Him. We should not ask for or demand judgment from God against our enemies; we should seek the Lord to work in the heart of our enemies and to move them to repent and seek the one true living creator God.

According to *Hebrews 12:11* we read a commentary on how God disciplines His children. A contrast is made between the earthly father and our Father who is in heaven.

Hebrews 12:6-17

12:6 For those whom the Lord loves He disciplines, And He scourges every son whom He receives. 12:7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 12:8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 12:9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 12:10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. 12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness. 12:12 Therefore, strengthen the hands that are weak and the knees that are feeble, 12:13 and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed. 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord. 12:15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; 12:16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. 12:17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears. (NASB)

⁶ὄν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. ⁷εἰς παιδείαν ὑπομένετε: ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός: τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; ⁸εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε. ⁹εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα: οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; ¹⁰οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς

ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. ¹¹πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης. ¹²Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε, ¹³καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπή, ἰαθῆ δὲ μᾶλλον. ¹⁴Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, ¹⁵ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μὴ τις ρίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ δι' αὐτῆς μιανθῶσιν πολλοί, ¹⁶μὴ τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ. ¹⁷Ἰστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομησαί τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

According to these Scriptures, the Lord allows trouble and affliction in our lives for our good. The writer of Hebrews says *12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.* (NASB) God's correction, our sorrow in affliction, these things lead to the fruit of righteousness. In *Tehillim / Psalms 13:5* we see David summarizes the sins of his adversaries saying: כָּן-יֵאָמֵר אֹיְבִי כִּי-לִי וְצָרִי יִגְלִלֵנִי כִּי אֶמְאָט׃ הַ 13:4 *And my enemy will say, 'I have overcome him,' And my adversaries will rejoice when I am shaken.* (NASB) Our enemies rejoice, they have pride in their evil desires and their evil actions. They boast of the cravings of their hearts, pride leads to drunkenness, immorality, and destruction. The wicked show their approval of evil and sin and approve of other's sin and worse bless the sins of others. The Apostle Paul wrote in *Romans 1:32* saying ³²οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν. *1:32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.* (NASB) Was Paul thinking of the Psalm of David, that such people revile the Lord (*Tehillim / Psalms 10:3*) and deny the providence of God (*Tehillim / Psalms 10:5-6*)?

Despite the plans of the wicked, the Lord indeed continues to reign on high. David realizes this and by faith he believes that the Lord has the power to overcome his enemies. This is the reason for his plea to the Lord and for the final statement of the *Tehillim / Psalm* saying אֲנִי | בְּחַסְדְּךָ יְיָ לִי בִישׁוּעָתְךָ׃ וְ אֲנִי | בְּחַסְדְּךָ יְיָ לִי בִישׁוּעָתְךָ׃ 13:5 *But I have trusted in Your lovingkindness; My heart shall rejoice in Your salvation.* 13:6 *I will sing to the Lord, Because He has dealt bountifully with me.* (NASB) In *Tehillim / Psalms 13*, we learn that though David questions the Lord on whether He is unconcerned with the unjust situation that he is encountering, God's intervention is not always obvious. The Lord is in fact at work in times of trouble, we know this because God lives in righteousness and justice, He hears the desire of the afflicted (*Tehillim / Psalms 10:17*) and defends the fatherless and the oppressed (*Tehillim / Psalms 10:18*). The Lord holds in balance His patience toward the wicked and His mercy toward the helpless. Therefore, in the Lord we wait anxiously for the day of deliverance from our enemies. As David praises the Lord in the mercy and grace of God, we are also to trust in the mercy and grace of the Lord God Almighty. According to the Apostle John, in *1 John 3:14* he writes ¹⁴ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς; ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. *3:14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.* (NASB) The Lord God Almighty, in His mercy, sent Yeshua the Messiah, to save us from sin. It is only in the Messiah that we are able to pass out of death into life and to love one another, especially our enemies. In Christ we become members of the body of believers, and love one another. Such love can only come from the Lord above, this is the meaning of being born from above, the Lord working in our hearts to trust in His mercy and rejoice in His Salvation. Let's Pray!

Heavenly Father,

We know sometimes that you tarry for our own good. The Scriptures this week speak of how David believes you love the righteous and the upright in heart. Help us to set our hearts to the pursuit of holiness and righteousness. Help us to be good to others as a testimony to your lovingkindness Lord. Thank You for Your mercies You have shown us each day. In Your Son Yeshua, we have the hope of eternal life. In Your Son we see Your salvation, Your deliverance, and how all glory goes to You as Lord of all. Help us to trust in You Lord as we wait patiently on your deliverance during times of trial. We believe in the Righteous work Yeshua did upon the cross to make atonement for our sins. As we continue to live and dedicated our lives to You, fill us with Your presence Lord and thank You for revealing these truths to our hearts. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

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

Be Blessed in Yeshua, Christ our Messiah!

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