

ספר תהילים טז | Tehillim / Psalms 16

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The Lord will not allow His Holy One to See Decay

This week's study is from *Tehillim / Psalms 16:1-11*, The Psalm begins saying א מִכְתָּם לְדָוִד שְׁמֵרְנִי אֵל כִּי-חֲסִיתִי בְּךָ: "A Mikhtam of David. 16:1 Preserve me, O God, for I take **refuge** in You." This is very similar to *Tehillim / Psalms 11* that states "For the choir director a Psalm of David, in the Lord I take **refuge**; how can you say to my soul flee as a bird to your mountain" א לְמַנְצֶחַ לְדָוִד בִּיהוָה | חֲסִיתִי אִיךָ תֹאמְרוּ לְנַפְשִׁי) ב אֲמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה טוֹבְתִי בַל-עָלִיךָ: David confesses before the Lord saying (נוודו [נוודי] הֲרַכְמֵ צְפוֹר: 16:2 I said to the Lord, 'You are my Lord; I have no good besides You.' (NASB) This is a way of saying all good things come from the Lord. David continues saying ג לְקְדוֹשִׁים אֲשֶׁר-בְּאָרֶץ הַמָּה וְאֲדִירֵי כָל-חֲפְצֵי-בָם: 16:3 As for the saints who are in the earth, They are the majestic ones in whom is all my delight. (NASB) He then contrasts those who worship other gods, their sorrows will be multiplied ד יִרְבוּ עֲצָבוֹתָם אַחַר מְהָרוּ) David says "16:5 The Lord is the portion of my inheritance and my cup; You support my lot." ה וְהוּא מְנַת-חֲלָקֵי וְכוֹסֵי אַתָּה תוֹמִיךָ גּוֹרְלִי: and that the Lord is his heritage and that is beautiful to him. ו חֲבָלִים נָפְלוּ-לִי בַּנְּעֻמִים אַף-נִחַלְתָּ שְׁפָרָה עָלַי: The counsel of the Lord is to guide and direct us, David sets the Lord continually before him, even at his right hand, and he says that he will not be shaken ז אֲבָרַךְ אֶת-יְהוָה אֲשֶׁר יַעֲצֵנִי אַף-לִילוֹת יִסְרוּנִי כְלִיּוֹתַי: ח שְׁוִיטִי יְהוָה לְנִגְדֵי תְמִיד כִּי) As a result of having placed the Lord God before him, the security and unmovable nature he believes that his body will dwell in security ט לְכֹן | שְׁמַח לְבִי וַיִּגַּל כְּבוֹדִי אַף-בְּשָׂרֵי יִשְׁפֹן לְבֶטֶח: the kind of security that will keep his soul from the grave and from undergoing decay י כִּי | לֹא-תַעֲזֹב נַפְשִׁי לְשְׂאוֹל) David concludes saying that נַעֲמוֹת אֶת-פְּנֵיךָ נַעֲמוֹת (לֹא-תִתֵּן חֲסִידְךָ לְרְאוֹת שְׁחַת: 16:11 You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever. (NASB) If we seek the Lord and His counsel, if we place Him first in our lives, set Him at our right hand and desire to dwell in His presence, we will be filled with the joy of the Lord and His salvation. What an awesome God we serve!

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
ספר תהלים פרק טז א מִכְתָּם לְדָוִד שְׁמֵרְנִי אֵל כִּי- חֲסִיתִי בְּךָ: ב אֲמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה טוֹבְתִי בַל-עָלִיךָ: ג לְקְדוֹשִׁים אֲשֶׁר-בְּאָרֶץ הַמָּה וְאֲדִירֵי כָל-חֲפְצֵי- בָם: ד יִרְבוּ עֲצָבוֹתָם אַחַר מְהָרוּ בַל-אֲסִיךָ נִסְפִיָּהֶם מְדָם וּבַל-אֲשָׂא אֶת-שְׁמוֹתָם עַל-שְׁפָתַי:	ספר טוביה פרק טז א גליפא תריצא לדוד נטר יתי אלהא יי מטול ארום דסברית אתרחצית במימרך: ב מלילת אנת נפשי קדם יהוה אלהי אנת ברם טיבתי לא מתהיבא בר מינדך: ג לקדישיא די בארעא הינון אינון הודעו אודעו כח גבורתי מן שירוויא וגוותנין בעובדיהון טביא כל רעותי טבא בהון:	ΨΑΛΜΟΙ 16 16:1 στηλογραφία τῷ δαυιδ φύλαξόν με κύριε ὅτι ἐπὶ σοὶ ἠλπισα 16:2 εἶπα τῷ κυρίῳ κύριός μου εἶ σύ ὅτι τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις 16:3 τοῖς ἁγίοις τοῖς ἐν τῇ γῆ αὐτοῦ ἔθαυμάστωσεν πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς 16:4 ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν μετὰ ταῦτα ἐτάχυναν οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων οὐδὲ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου

<p>ה יהוה מְנַת־חֶלְקִי וְכוֹסֵי אֶתְּה תּוֹמִיָּה גּוֹרְלִי: ו חֲבָלִים נָפְלוּ-לִי בְּנַעֲמִים אֶף-נִחַלְתָּ שְׂפָרָה עָלַי: ז אֲבָרְךָ אֶת-יְהוָה אֲשֶׁר יַעֲצָנִי אֶף- לִילוֹת יִסְרוּנִי כְּלִיּוֹתַי: ח שְׁוִיֹתִי יְהוָה לְנִגְדֵי תְמִיד כִּי מִיָּמִינִי בָל- אָמוּט: ט לָכֵן שְׂמַח לְבִי וַיִּגַּל כְּבוֹדִי אֶף-בְּשָׁרֵי יִשְׁפֹן לְבֶטֶח: י כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא-תִתֵּן חֲסִידֶךָ לְרֵאוֹת שַׁחַת: יא תוֹדִיעֵנִי אֲרַח חַיִּים שְׂבַע שְׂמֵחוֹת אֶת-פְּנֵיךָ נַעֲמוֹת בְּיָמֶיךָ נִצָּח:</p>	<p>ד ורשיעיא מסגן צלמניהון סלמניהון מן בתר כן מוחן לקרבא קורבניהון לא אקבל ברעוא נסוכיהון ודם קורבניהון ולא אדכר שומהון שמהתהון על סיפוותי: ה יהוה מוהבית כלידי וחולקי אנת תסובר תסער עדבי: ו עדבין נפלו לי בבסימתא בבסימותא אוף אחסנתא שפירא עלי: ז אבריך ית יהוה דמלכינני אוף בליליא רדאן לי כולייתי: ח שויתי יהוה מימרא דיי לקובלי תדירא מטול ארום דשכינתיה שריא עלי מן ימיני לא אזוע: ט בגין כן חדא לבי ורנין איקרי אוף בסרי ישרי לרוחצן בתכלי: י מטול דלא תשבוק נפשי לשייול לא תמסור זכאך למחמי בשחיותא בית שחוותא: יא תהודע לי אורחא דחיי סובעא דחווותא קדם אפך בסימתא בימינך לעלמין:</p>	<p>16:5 κύριος ἡ μερίς τῆς κληρονομίας μου καὶ τοῦ ποτηρίου μου σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἔμοι 16:6 σχοινία ἐπέπεσάν μοι ἐν τοῖς κρατίστοις καὶ γὰρ ἡ κληρονομία μου κρατίστη μοί ἐστιν 16:7 εὐλογήσω τὸν κύριον τὸν συνετίσαντά με ἔτι δὲ καὶ ἕως νυκτὸς ἐπαίδευσάν με οἱ νεφροὶ μου 16:8 προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός ὅτι ἐκ δεξιῶν μου ἐστιν ἴνα μὴ σαλευθῶ 16:9 διὰ τοῦτο ἠυφράνθη ἡ καρδία μου καὶ ἠγαλλίασατο ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι 16:10 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν 16:11 ἐγνώρισάς μοι ὁδοῦς ζωῆς πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου τερπνότητες ἐν τῇ δεξιᾷ σου εἰς τέλος</p>
<p>Tehillim / Psalms 16 A Mikhtam of David. 16:1 Preserve me, O God, for I take refuge in You. 16:2 I said to the Lord, ‘You are my Lord; I have no good besides You.’ 16:3 As for the saints who are in the earth, They are the majestic ones in whom is all my delight. 16:4 The sorrows of those who have bartered for another god will be multiplied; I shall not pour out their drink offerings of blood, Nor will I take their names upon my lips. 16:5 The Lord is the portion of my inheritance and my cup; You support my lot. 16:6 The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me. 16:7 I will bless the Lord who has counseled me; Indeed, my mind in- structs me in the night. 16:8 I have set the Lord continually before me; Because He is at my right hand, I will not be shaken. 16:9 Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. 16:10 For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay. 16:11 You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are plea- sures forever. (NASB)</p>	<p>Toviyah / Psalms Chapter 16 15:1 An honest inscription of David. Protect me, O God, because I have hoped in your word. 15:2 You have spoken – you, my soul – in the presence of the Lord. You are my God, truly my goodness is not present without you. 15:3 To the holy ones that are in the in the land they have declared the might of my pow- er from the beginning; and as for those proud of their good deeds, my good will is for them. 15:4 But the wicked multiply their idols; af- terwards they hurry to make their sacrifices. I will not receive favorably their libations or the blood of their sacrifices, nor will I men- tion their name with my lips. 15:5 The Lord is the portion of my cup and my share; you will support my lot. 15:6 The lots have fall- en pleasantly for me; indeed, a beautiful in- heritance is mine. 15:7 I will bless the Lord, who has counseled me; even at night my mind disciplines me. 15:8 I have placed the Lord before me always, for his presence rests on me; I shall not be shaken. 15:9 Therefore my heart is glad, and my glory rejoices; besides, my flesh shall dwell in security. 15:10 For you will not abandon my soul to Sheol, you will not hand over your innocent one to see corruption. 15:11 You will tell me the way of life; abundance of joy is in the presence of your face; pleasant things are at your right hand forever. (EMC)</p>	<p>Psalmoi / Psalms 16 A writing of David. 16:1 Keep me, O Lord; for I have hoped in thee. 16:2 I said to the Lord, Thou art my Lord; for thou has no need of my goodness. 16:3 On behalf of the saints that are in his land, he has magnified all his pleasure in them. 16:4 Their weaknesses have been multiplied; afterward they hastened. I will by no means assemble their bloody meetings, neither will I make mention of their names with my lips. 16:5 The Lord is the portion of mine inheritance and of my cup: thou art he that restores my inheritance to me. 16:6 The lines have fallen to me in the best places, yea, I have a most excellent heritage. 16:7 I will bless the Lord who has instructed me; my reins too have chastened me even till night. 16:8 I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. 16:9 Therefore my heart rejoiced an my tongue exulted; moreover also my flesh shall rest in hope: 16:10 because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 16:11 Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance: at thy right hand there are delights for ever. (LXX)</p>

Tehillim / Psalms 16 begins saying אַ וּמְקַתָּם לְדָוִד שְׁמֵרְנִי אֵל כִּי-חֲסִיֹתִי בָךְ: and the first word is transliterated into English “A Mikhtam of David. 16:1 Preserve me, O God, for I take refuge in You.” It is interesting that this word *Mikhtam* is also found in other places in the Scriptures, *Isaiah 13:12, Tehillim / Psalms 56:1, 57:1, 58:1, 59:1, and 60:1*. According to the Brown Driver and Briggs on the word *מִכְתָּם*, the meaning is unknown. A modern Hebrew lexicon states the meaning as an “*epigraph, letter, witty*

or ingenious saying, phrase, proverb.” It is interesting that in Isaiah, the word מִכְתָּם is translated meaning “gold.”

ספר ישעיה פרק יג

יב אוקיר אָנוֹשׁ מִפֶּז וְאָדָם מִכְתָּם אוֹפִיר:

Isaiah 13:12 I will make mortal man scarcer than pure gold And mankind than the gold of Ophir. (NASB)

According to the Bible, Ophir was a port or region that was famous for its wealth. King Solomon is supposed to have received a cargo of gold, silver, sandalwood, precious stones, ivory, apes and peacocks from Ophir, every three years. (1 Kings 9:28, 10:11, 22:48, Job 22:24, 28:16, Isaiah 13:12) Ophir was also known as one of the sons of Joktan (*Bereshit / Genesis 10:29*). Easton's Dictionary states “*In the LXX, this word is rendered “Sopfir,” and “Sofir” is the Coptic name for India, which is the rendering of the Arabic version, and also of the Vulgate. Josephus has identified it with the Golden Chersonese, i.e., the Malay peninsula. It is now generally identified with Abhira, at the mouth of the Indus. Much may be said, however, in favour of the opinion that it was somewhere in Arabia.*” As a result of the meaning of the word “Ophir,” as a reference to a region of wealth, it appears that the word מִכְתָּם is translated to mean “gold” here in Isaiah. The modern Hebrew lexicon rendition of the word as “epigraph” or “letter” appears to be a good translation if we can read the Psalm to mean “a letter/epigraph of David.”

In *Tehillim / Psalms 16:1*, David says: א מִכְתָּם לְדָוִד שְׁמֵרָנִי אֵל כִּי-הִסִּיתִי בָךְ. “A Mikhtam of David. 16:1 Preserve me, O God, for I take refuge in You.” This is very similar to *Tehillim / Psalms 11* that states “For the choir director a Psalm of David, in the Lord I take refuge; how can you say to my soul flee as a bird to your mountain” (א לְמַנְצֶחַ לְדָוִד בֵּיהוָה | הִסִּיתִי אֵיךְ תֵּאמְרוּ לְנַפְשִׁי נוֹדוּ [נוֹדִי] הֲרַכְם צְפוּרָה:). David summarizes the meaning of taking refuge in the Lord saying: ב אָמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה טוֹבָתִי בַל-עָלִידָה: 16:2 I said to the Lord, ‘You are my Lord; I have no good besides You.’ (NASB) This is a way of saying all good things come from the Lord. Here we find David saying that “I have no good besides You,” which reminds us of *James 1:17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. (NASB)* ¹⁷ πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ’ ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. Often we hear that “all good things come from God.” This is a quotation from the Apostle James. We also often hear that if something is not good, if it is bad, evil, or some misfortune befalls us that it is not from God. In today's word of faith movement, God is portrayed as only bringing good things and blessing. Does Scripture say that God only brings good? Let's look at a brief survey of the Scriptures from the book of Joshua, Ezekiel, Jeremiah, and 1 Kings.

Short summary from Scripture (Does God bring harm?)

1. Brings harmful things (*Joshua 23:15*)
2. Brings disaster (*Jeremiah 4:6-21*)
3. Sends plague (*Ezekiel 14:19*)
4. Brings a sword (*Ezekiel 14:17*)
5. Sends wild beast (*Ezekiel 14:15*)
6. Sends famine (*Ezekiel 14:12*)
7. Cuts us off (*Ezekiel 14:8*)
8. Puts obstacles in our way (*Jeremiah 6:21*)
9. Brings evil (*1 Kings 14:9*)

10. Dries up (shrivels) (*1 Kings 12:4*)
11. Strips us bare (*Ezekiel 14:9*)

The Scriptures also provide us some of the reasons why the Lord would bring “bad” things upon us:

Short Summary from Scripture (Reasons why God brings bad things)

1. To make an example and so that we and others will know that He is Lord. (*Ezekiel 14:8*)
2. Because we have not listened to God’s word (*Jeremiah 6:21*)
3. We have rejected His law. (*Jeremiah 6:21*)
4. So we will have to call on God for help. (*1 Kings 12:6*)
5. To punish us. (*Jeremiah 49:10*)

The Concise Oxford English Dictionary defines “good” as “(i) to be desired or approved of, pleasing. (good for) beneficial To, expressing good wishes on meeting (i.e. good morning) and (ii) having the required qualities; of a high standard, (often good at) skilled at doing or dealing with a specified Thing, appropriate, (of language) with correct grammar and pronunciation.” The word “bad” is defined as “of poor quality or a low standard, (often bad at) not able to do a particular thing Well, inappropriate, unwelcome or unpleasant, severe or serious, (bad for) harmful to.” We often understand something that is “bad” as being equal to being “evil.” However, the definition of “bad” means something that we do not like or would like to avoid. According to the Scriptures the Lord can bring upon us something that is “bad” to achieve His “good” work. The Apostle Paul understood this concept when he wrote in *Romans 8* saying *Romans 8:28* *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. (NASB)* Paul is saying here that God is sovereign and in control of this world. The Lord chooses what He wills for our lives, for our experiences and for helping us to grow into the likeness of His Son. Most importantly, His purposes are designed for us to seek Him and His counsel. The results of these things are designed to draws us closer to Him, to be actively listening for His voice each day, and we are given His word to share with and bless others. David said: *ב אָמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה טוֹבְתִי בַל-עָלְיָךְ: 16:2 I said to the Lord, ‘You are my Lord; I have no good besides You.’ (NASB)* The one thing that we have that is truly good is the Lord God Almighty and His Son Yeshua the Messiah.

In *Tehillim / Psalms 16:3*, David says: *ג לְקַדוֹשִׁים אֲשֶׁר-בְּאֶרֶץ הַמָּה וְאֲדִירֵי כָל-הַפְּצֵי-בָם: 16:3 As for the saints who are in the earth, They are the majestic ones in whom is all my delight. (NASB)* It is interesting, examining the Hebrew text, that the Hebrew word “holy” (קדוש) is written in the plural form קדושים with a preposition ל attached to the beginning of the word meaning “for the holy (masculine plural).” This is translated as “the holy ones” in the Aramaic Targum, *ג לקדישיא די בארעא הינון אינון הודעו אודעו כה* *ג לקדישיא די בארעא הינון אינון הודעו אודעו כה* *15:3 To the holy ones that are in the in the land they have declared the might of my power from the beginning; and as for those proud of their good deeds, my good will is for them. (EMC)* and is translated as “saints” (ἁγίοις) in the NASB and the LXX translations, *16:3 τοῖς ἁγίοις τοῖς ἐν τῇ γῆ αὐτοῦ ἔθαυμάστωσεν πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς 16:3 On behalf of the saints that are in his land, he has magnified all his pleasure in them. (LXX)* The question though is “Who are the ‘holy ones?’” that are mentioned here in the Hebrew text? In *Tehillim / Psalms 89:7* we read of the “holy ones” (קדושים) in whom God is greatly feared.

ספר תהילים פרק פט

ח אֵל נִעְרָץ בְּסוּד-קַדְשִׁים רַבָּה וְנוֹרָא עַל-כָּל-סְבִיבָיו:

Tehillim / Psalms 89:7 A God greatly feared in the council of the holy ones, And awesome above all those who are around Him? (NASB)

Reading through Tehillim / Psalms 89, the first part of the *Psalms* is a celebration of YHVH's power and His faithfulness to His people. The picture that is developed in the first quarter of the Psalm is of praise, the heavens praise Your wonders O Lord, Your faithfulness also is in the assembly of the holy ones. He is a God of covenant faithfulness to David. For who in the skies can compare to you O Lord? Your hand is exalted, righteousness and justice are His foundation and throne, lovingkindness (grace) and truth go before Him. Who among the sons of men are like unto the Lord? A God very terrible in the council of the holy ones, and a God greatly to be feared of all them that are round about him. Who is mighty like unto You O Lord? (*Tehillim / Psalms 89:6-9*). Briefly studying Tehillim / Psalms 89, this Psalm appears to allude to *Tehillim / Psalms 82*. Let's read this Psalm.

ספר תהילים פרק פב

א מִזְמוֹר לְאַסָּף אֱלֹהִים נֹצֵב בְּעֵדַת-אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט: ב עַד-מִתִּי תִשְׁפָּטוּ-עוֹל וּפְנֵי רְשָׁעִים
תִּשְׂאוּ-סֵלָה: ג שְׁפָטוּ-דָל וְיִתּוֹם עֲנִי וְרֵשׁ הַצְּדִיקוֹ: ד פְּלֹטוּ-דָל וְאַבְיוֹן מִיַּד רְשָׁעִים הַצְּדִילוֹ: ה לֹא
יָדְעוּ | וְלֹא יִבְיִנוּ בְחַשְׁכָּה יִתְהַלְכוּ יְמוּטוֹ כָּל-מוֹסְדֵי אָרֶץ: ו אֲנִי אֶמְרָתִי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיוֹן
כְּלַכְּם: ז אַכֶּן כְּאֲדָם תָּמוּתוֹן וּכְאֶחָד הַשָּׂרִים תִּפְלוּ: ח קוּמָה אֱלֹהִים שְׁפֹטָה הָאָרֶץ כִּי-אַתָּה תִּגְחַל
בְּכָל-הַגּוֹיִם:

Tehillim / Psalms 82:1-8

A Psalm of Asaf, 82:1 God takes His stand in His own congregation; He judges in the midst of the rulers. 82:2 How long will you judge unjustly And show partiality to the wicked? Selah. 82:3 Vindicate the weak and fatherless; Do justice to the afflicted and destitute. 82:4 Rescue the weak and needy; Deliver them out of the hand of the wicked. 82:5 They do not know nor do they understand; They walk about in darkness; All the foundations of the earth are shaken. 82:6 I said, 'You are gods, And all of you are sons of the Most High. 82:7 'Nevertheless you will die like men And fall like any one of the princes.' 82:8 Arise, O God, judge the earth! For it is You who possesses all the nations. (NASB)

Tehillim / Psalm 82 speaks of the sons of the Most High (וּבְנֵי עֲלִיוֹן) calling them gods (אֲנִי אֶמְרָתִי אֱלֹהִים). According to *Tehillim / Psalms 89:7/8* it says ח אֵל נִעְרָץ בְּסוּד-קִדְשִׁים רַבָּה וְנוֹרָא עַל-כָּל-סִבְיָיו: *Tehillim / Psalms 89:7 A God greatly feared in the council of the holy ones, And awesome above all those who are around Him? (NASB)* Those who surround Him is a reference to the people of Israel that encamped around the Mishkhan (Tabernacle) in the wilderness according to the biblical account recorded in the Torah. Therefore, the reference to the “holy ones” (קִדְשִׁים) is a reference to the men of the assembly, the people of God. Studying *Tehillim / Psalms 82*, Yeshua provides us with an additional commentary on this topic regarding what he said in *John 10:22-39*.

John 10:22-39

10:22 At that time the Feast of the Dedication took place at Jerusalem; 10:23 it was winter, and Jesus was walking in the temple in the portico of Solomon. 10:24 The Jews then gathered around Him, and were saying to Him, 'How long will You keep us in suspense? If You are the Christ, tell us plainly.' 10:25 Jesus answered them, 'I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. 10:26 'But you do not believe because you are not of My sheep. 10:27 'My sheep hear My voice, and I know them,

and they follow Me; 10:28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 10:29 'My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 10:30 'I and the Father are one.' 10:31 The Jews picked up stones again to stone Him. 10:32 Jesus answered them, 'I showed you many good works from the Father; for which of them are you stoning Me?' 10:33 The Jews answered Him, 'For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.' 10:34 Jesus answered them, 'Has it not been written in your Law, 'I said, you are gods'? 10:35 'If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 10:36 do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? 10:37 'If I do not do the works of My Father, do not believe Me; 10:38 but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.' 10:39 Therefore they were seeking again to seize Him, and He eluded their grasp. (NASB)

Yeshua said that the people were called gods to whom the word of God came and that Scripture cannot be broken. That the behavior of those who are the sons of God are those who go about doing the work of their Father in Heaven (*John 10:32-38*). The verse Yeshua quoted from *Tehillim / Psalms 82:6* has the word Elohim (אֱלֹהִים). Studying the word Elohim, it is interesting that according to the Scriptures, Elohim can be used as a reference to God, to the false gods of the pagan nations, and also may be used to refer to human rulers or judges.

Scripture Examples on the use of the word “Elohim”

1. **Elohim (Idols)** - *Tehillim / Psalms 96:5* For all the gods of the peoples are idols, But the Lord made the heavens. (NASB) | כִּי הָאֱלֹהִים הָעֲמִים אֲלֵיָם וַיְהִי שָׁמַיִם עָשָׂה: (Note that Elohim is written in the construct form.) 97:7 Let all those be ashamed who serve graven images, Who boast themselves of idols; Worship Him, all you gods. (NASB) | זָבָשׁוּ | כָּל-עַבְדֵי כֶסֶל הַמַּתְהַלְלִים בְּאֱלֵיָם הַשְׁתַּחֲוּ-לוֹ (NASB) כָּל-אֱלֹהִים:
2. **Elohim (Judges)** - *Shemot / Exodus 22:8* 'If the thief is not caught, then the owner of the house shall appear before the judges, to determine whether he laid his hands on his neighbor's property. 22:9 'For every breach of trust, whether it is for ox, for donkey, for sheep, for clothing, or for any lost thing about which one says, 'This is it,' the case of both parties shall come before the judges; he whom the judges condemn shall pay double to his neighbor. (NASB) | זָאֵם-לֹא יִמָּצָא הַגָּנוֹב וְנִקְרַב בְּעַל-הַבַּיִת אֶל-הָאֱלֹהִים אֵם-לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ: ח עַל-כָּל-דְּבַר-פְּשַׁע עַל-שׂוֹר עַל-חֲמוֹר עַל-שֶׁה עַל-שִׁלְמָה עַל-כָּל-אֲבֵדָה אֲשֶׁר יֹאמַר כִּי-הוּא זֶה עַד הָאֱלֹהִים יָבֹא דְבַר-שְׁנֵיהֶם אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים שְׁלֵם שְׁנַיִם לְרֵעֵהוּ:

Both the *Gesenius' Hebrew Lexicon* and *Brown Driver and Briggs Lexicon* list “angels” and “judges” as possible alternative meanings of elohim with plural verbs and adjectives. This is the meaning that is given by the translators of the NASB shown above. The Greek New Testament quotes *Tehillim / Psalm 8:4-6* in *Hebrews 2:6-8*, where the author of Hebrews uses “ἀγγέλους” (angelous) in verse 7 while quoting *Tehillim / Psalms 8:5* (8:6 in the Hebrew bible and LXX) providing us with a very early understanding of “angels” or “judges.” Earlier yet, in 250 BCE, the LXX also translates “ἀγγέλους.” According to *Strongs number H430*, the KJV translates “angels” only in *Tehillim / Psalms 8:5*. Therefore, the word Elohim (אֱלֹהִים) is

used as a reference for God, false gods, men and angels. It is never used in the biblical text to refer to creatures (man or angels) as God in the way that YHVH is the Lord God Almighty. *Tehillim / Psalms 96:5* and *Tehillim / Psalms 97:7* use the world Elohim as a reference To the “worthless idols” of the Pagan nations. Yeshua’s intent in *John 10:34* was to portray those who he was speaking with as rulers of certain positions in the world. The word Elohim is also applied as an aspect or characteristic of God. The Lord God is a ruler and judge over the people and according to the Torah the Lord installed human rulers to do the same (see *Devarim / Deuteronomy 19:17-18*). The Psalm Yeshua is quoting, he is using as a reference to the corrupt judges and leaders who were abusing their authority and he is using it with irony. In *John 10* therefore what Yeshua was saying is that God appointed these men to be rulers, but they are unable to recognize his rulership which is supreme over them as the Messiah (*Prophet, Priest, and King*).

David in *Tehillim / Psalms 16* contrasts those who worship other gods, their sorrows will be multiplied (יִרְבוּ עֲצָבוֹתָם אַחַר מְהָרוּ בַל-אִסְיָהּ נִסְפִיָּהֶם מְדָם וּבַל-אֶשָּׂא אֶת-שְׁמוֹתָם עַל-שִׁפְתָי:) *16:4 The sorrows of those who have bartered for another god will be multiplied; I shall not pour out their drink offerings of blood, Nor will I take their names upon my lips. NASB*). A literal translation of this verse is “will be multiplied the sorrows another hasten nor pour their drink of blood nor take their names upon my lips” does not specifically state that those have “bartered for another god.” Though, the “pouring of their drink of blood” suggests a connection to the pagan festivals of the surrounding nations. This verse is a little difficult to translate and we can see this comparing the Aramaic and Greek translations. The Aramaic Targum states ד ורשיעיא מסגן צלמניהון סלמניהון מן בתר כן מוחן לקרבא קורבניהון לא אקבל ברעוא נסוכיהון ודם קורבניהון 15:4 *But the wicked multiply their idols; afterwards they hurry to make their sacrifices. I will not receive favorably their libations or the blood of their sacrifices, nor will I mention their name with my lips. (EMC)* The Septuagint states 16:4 ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν μετὰ ταῦτα ἐτάχυναν οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων οὐδὲ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου *16:4 Their weaknesses have been multiplied; afterward they hastened. I will by no means assemble their bloody meetings, neither will I make mention of their names with my lips. (LXX)* The blood offerings that are brought by the nations is not according to God’s instruction where typically a pig is slaughtered before their gods (*i.e. The Easter festival and why people typically have ham on Easter Sunday*), therefore the rabbis translate in Greek, that the Lord did not assemble their bloody meetings, and that He (the Lord) will not even make mention of their names upon His lips. The sorrows of those who pour out their cup of blood to their gods will be multiplied because their gods are made of wood and stone will not answer them.

Antithetical to the nations pouring out their drink offerings of blood, David says “*16:5 The Lord is the portion of my inheritance and my cup; You support my lot.*” ה יְהוָה מְנַת-חֶלְקִי וְכוֹסֵי אֶמְתָּה תּוֹמִיָּה גּוֹרְלִי: the Lord is his heritage and that is beautiful to him. (ו חֲבָלִים נִפְלוּ-לִי בְּנְעִמִים אַף-נִחַלְתָּ שִׁפְרָה עָלַי:) *16:6 The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me. NASB*) It is interesting here that the Lord being his portion and lot, the cup of his inheritance, this sounds very similar to the Torah text on the inheritance of the Levite whose portion was the Lord and the best things of Israel. *Devarim / Deuteronomy 18:1-2* א לֹא-יִהְיֶה לַכֹּהֲנִים הַלְוִיִּם כָּל-שִׁבֹּט לֹוי חֶלֶק וְנִחְלָה עִם-יִשְׂרָאֵל אֲשֵׁי יְהוָה וְנִחְלָתוּ יֹאכְלוּן: *18:1 The Levitical priests, the whole tribe of Levi, shall have no portion or inheritance with Israel; they shall eat the LORD’S offerings by fire and His portion. 18:2 They shall have no inheritance among their countrymen; the LORD is their inheritance, as He promised them. (NASB)* David says that the Lord is his portion, his inheritance, and his cup and that the Lord supports his lot. He looks to the Lord for his sustenance for his nourishment, his food and drink. This parallels the nations who look to their gods of wood and stone. The Lord God of Israel however does answer and gives counsel throughout the generations of peoples who seek after Him! Rightly so, the counsel of the Lord is to guide and direct us.

David says that he set the Lord continually before him, even at his right hand, and he says that he will not be shaken (אָבְרָה אֶת-יְהוָה אֲשֶׁר יַעֲצָנִי אֶף-לִילוֹת יִסְרוּנִי כְלִיּוֹתַי: ח שְׁוִיתִי יְהוָה לְנִגְדֵי תְמִיד כִּי מִיְמִינִי): (בַּל-אֲמוּט: ט לְכוּ | שְׁמַח לְבִי וְנִגַּל כְּבוֹדֵי אֶף-בְּשָׂרֵי יִשְׁכַּן לְבִטְחָה:). As a result of having placed the Lord God before him, standing in the Lord, in the security and unmovable nature of God, his body will dwell in security (ח שְׁוִיתִי יְהוָה מִימְרָא דִי לְקוּבְלֵי תְדִירָא מְטוּל אַרוּם דְּשְׁכִינְתֵיהָ שְׂרִיא עֲלֵי מִן: ט בגין כן חדא לבי ורנין איקרי אוף בסרי ישרי לרוחצן בתכילי: 15:8 I have placed the Lord before me always, for his presence rests on me; I shall not be shaken. 15:9 Therefore my heart is glad, and my glory rejoices; besides, my flesh shall dwell in security. (EMC) The Septuagint states 16:8 προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ 16:9 διὰ τοῦτο ἠὺφράνθη ἡ καρδιά μου καὶ ἠγαλλίασατο ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι 16:8 I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. 16:9 Therefore my heart rejoiced an my tongue exulted; moreover also my flesh shall rest in hope (LXX). From the Aramaic and Greek translations, the rabbis believe setting God before us is synonymous with having His presence rest upon us. How does placing the Lord ahead of us cause His presence to rest upon us? When we allow the Lord to move ahead of us, this means that we trust in God to work while we wait upon Him to do His good work in our lives, to save us and to deliver us, as a result we are unmovable. It is interesting here the LXX translates the Hebrew text to say 16:8 I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved.(NASB) In the Scriptures, the right hand is used to describe a place of power. Take for example the words of God to Eli in 1 Samuel 2:31 “Behold, the days are coming that I will cut off your arm and the arm of your father’s house, so that there will not be an old man in your house.” The Lord did not literally cut off his arm, but that Eli and his family lost their strength. In other passages it says “...Whose mouth speaks vain words, and whose right hand is a right hand of falsehood.” (Tehilim / Psalm 144:8), “Length of days is in her right hand, In her left hand riches and honor.” (Mishley / Proverbs 3:16), “By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left...” (2 Corinthians 6:7), “O LORD, be gracious to us; We have waited for You. Be their arm every morning, Our salvation also in the time of trouble.” (Isaiah 33:2, ב יְהוָה הִצַּנְנוּ לָהּ קוֹיְנוּ יְהוָה:). Scripture states specifically that there is a connection to power in the right hand, “You have a mighty arm; Strong is Your hand, and high is Your right hand.” (Tehillim / Psalm 89:13) Moshe speaks of “the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the LORD your God brought you out.” (Devarim / Deuteronomy 7:19, יט הַמַּסֵּת הַגְּדֹלֶת אֲשֶׁר-רָאוּ עֵינֶיךָ וְהָאֹתוֹת וְהַמִּפְתִּים וְהַיָּד הַחֲזָקָה וְהַזְרָע הַנְּטוּיָה אֲשֶׁר הוֹצֵאתָ יְהוָה אֱלֹהֶיךָ בְּ-יַעֲשֶׂה: י (יְהוָה אֱלֹהֶיךָ לְכָל-הַעַמִּים אֲשֶׁר-אַתָּה יָרָא מִפְּנֵיהֶם:). Also, “Your right hand, O LORD, has become glorious in power; Your right hand, O LORD, has dashed the enemy in pieces.” (Shemot / Exodus 15:6) In Shemot / Exodus the Scripture is speaking of the drowning of the Egyptians in the Red Sea. The people saw the Lord’s power at work and described it as the right hand of God. Scripture also says “For they did not gain possession of the land by their own sword, Nor did their own arm save them; But it was Your right hand, Your arm, and the light of Your countenance.” (Tehillim / Psalm 44:3) This Scripture describes the Lord’s power working in people and this world to help them conquer the land. Scripture also states “And Your right hand shall teach You awesome things.” (Tehillim / Psalm 45:4), “Your right hand is full of righteousness” (Tehillim / Psalm 48:10), “Awake, awake, put on strength, O Arm of the LORD!” (Isaiah 51:9, ט עוֹרֵי עוֹרֵי:), and “Behold, the Lord GOD shall come with a strong hand, And His arm shall rule for Him.” (Isaiah 40:10, י הִנֵּה אֲדֹנָי יְהוָה:). It is interesting, studying the Hebrew Scriptures, the “arm” of the Lord, according to Devarim / Deuteronomy 7:19 states “mighty hand and outstretched seed.” All of the Isaiah references shown above also translates the word “seed” or “descendents” as the “arm”

of God. This suggests that the Arm of God is present in His ability to preserve His people. Brown Driver and Briggs Lexicon states that the Hebrew word זרע can mean “to sow, scatter seed, offspring, plowing, moral action, righteous deeds, evil-doing, practicing idolatry, distress,” other uses are as a reference to the “seed of David as anointed to reign” as “sitting on a throne,” “the seed of righteousness,” “of children and grandchildren,” and as “arm, shoulder, or strength.” The usage of the word for seed has many applications depending upon the context of its usage. Here we find the rabbis translating the security of God as synonymous with having God at one’s right hand.

The Scriptures clearly describe security and power in the right hand. David said that the Lord going before him sets him in security in such a way so as to keep his soul from the grave and from undergoing decay (יָא תוֹדִיעֵנִי | כִּי לֹא-תֵעָזֵב נַפְשִׁי לְשָׂאוֹל לֹא-תִתֵּן הַסִּידָה לְרֵאוֹת שְׁחָת:) 16:11 You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever. (NASB) If we seek the Lord and His counsel, if we place Him first in our lives, set Him at our right hand and desire to dwell in His presence, we will be filled with the joy of the Lord and His salvation.

In addition to these things, these particular verses are used in the Apostolic Writings, *Tehillim / Psalms 16:8-11* in *Acts 2:25-28* and *Tehillim / Psalms 16:10* in *Acts 13:35* as proof text supporting God’s actions and plan to raise the Messiah from the dead. Let’s read these verses from Acts and understand the context with which these verses from the Psalms is being used.

Acts 2:25-28

2:25 ‘For David says of Him, ‘I saw the Lord always in my presence; For He is at my right hand, so that I will not be shaken. 2:26 ‘Therefore my heart was glad and my tongue exulted; Moreover my flesh also will live in hope; 2:27 Because You will not abandon my soul to Hades, Nor allow Your Holy One to undergo decay. 2:28 ‘You have made known to me the ways of life; You will make me full of gladness with Your presence.’ (NASB)

²⁵Δαυὶδ γὰρ λέγει εἰς αὐτόν, Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σαλευθῶ. ²⁶διὰ τοῦτο ἠψφράνθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ’ ἐλπίδι: ²⁷ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄβδην, οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. ²⁸ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

Acts 13:23-35

13:23 ‘From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus, 13:24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel. 13:25 ‘And while John was completing his course, he kept saying, ‘What do you suppose that I am? I am not He. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.’ 13:26 ‘Brethren, sons of Abraham’s family, and those among you who fear God, to us the message of this salvation has been sent. 13:27 ‘For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him 13:28 ‘And though they found no ground for putting Him to death, they asked Pilate that He be executed. 13:29 ‘When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. 13:30 ‘But God raised Him from the dead; 13:31 and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. 13:32 ‘And we preach to you the good news of the promise made to the fathers, 13:33 that God has fulfilled this promise to

our children in that He raised up Jesus, as it is also written in the second Psalm, 'You are My Son; today have begotten You.' 13:34 'As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I will give you the holy and sure blessings of David.' 13:35 'Therefore He also says in another Psalm, 'You will not allow Your Holy One to undergo decay.' (NASB)

²³τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, ²⁴προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ²⁵ὡς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον, ἔλεγεν, Τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμι ἐγώ; ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμι ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. ²⁶Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη. ²⁷οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν, ²⁸καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἠτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν: ²⁹ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. ³⁰ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν: ³¹ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινες [νῦν] εἰσιν μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ³²καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ³³ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν] ἡμῖν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. ³⁴ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. ³⁵διότι καὶ ἐν ἑτέρῳ λέγει, Οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.

What is happening in Acts 2 is that the disciples gathered in Jerusalem during Chag Shavuot (Festival of Pentecost) in one place and when they were all gathered together, they were filled with the Holy Spirit. Following this they all went out and began speaking in tongues and the people were amazed that each man heard them speaking in their own native tongue. Some of the men present said they are drunk and others were mocking them. As a result of what the people were saying, Peter stood up and began to explain to the people that they were not drunk but that the words of the Prophet Joel have been fulfilled.

Joel 2:28-32

2:28 'It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. 2:29 'Even on the male and female servants I will pour out My Spirit in those days. 2:30 'I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. 2:31 'The sun will be turned into darkness And the moon into blood Before the great and awesome day of the Lord comes. 2:32 'And it will come about that whoever calls on the name of the Lord Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the Lord has said, Even among the survivors whom the Lord calls. (NASB)

א וְהִנֵּה אֲחֲרַיִכֶם אֲשַׁפּוּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנָבְאוּ בְנֵיכֶם וּבָנוּתֵיכֶם וְקָנְיֹכֶם חֲלֻמוֹת יַחְלֹמוּן
ב וְגַם עַל־הָעֶבְדִּים וְעַל־הַשִּׁפְחוֹת בְּיָמִים הַהֵמָּה אֲשַׁפּוּךְ אֶת־רוּחִי: ג
ד וְהָיָה כִּי יִשְׁמַע יְהוָה לְחֻשְׁי וְהִירָח לְדָם לְפָנַי
ה וְהָיָה כִּי יִשְׂרָאֵל יִקְרָא בְּשֵׁם יְהוָה יִמְלֹט כִּי בְהַר־צִיּוֹן וּבִירוּשָׁלַם
וְהָיָה פְּלִיטָה כְּאֲשֶׁר אָמַר יְהוָה וּבְשָׂרֵי־דָם אֲשֶׁר יְהוָה קָרָא:

Peter goes on to say that Yeshua the Nazarene, a man attested to you by God with miracles, wonders and signs that were performed in their midst, that God had raised him from the Dead. Peter says that David wrote of Him (Yeshua) in *Tehillim / Psalms 16* saying in *Acts 2:25* ‘For David says of Him, ‘I saw the Lord always in my presence; For He is at my right hand, so that I will not be shaken. 2:26 ‘Therefore my heart was glad and my tongue exulted; Moreover my flesh also will live in hope; 2:27 Because You will not abandon my soul to Hades, Nor allow Your Holy One to undergo decay. 2:28 ‘You have made known to me the ways of life; You will make me full of gladness with Your presence.’ (NASB) The Apostles believed the words of David were prophetic when he stated that the Lord goes before him and will not allow his soul to see decay (יָבִי | לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא-תִתֶּן חַסִּידְךָ לְרְאוֹת שְׁחָת): Apostolic commentary on Scripture and the belief of the resurrection of the dead that is taken from the Tanach. Later on in *Acts 13*, the Apostles are recounting the story of Yeshua and quote from *Tehillim / Psalms 2:7* (*Acts 13:33*) and from *Tehillim / Psalms 16:10* (*Acts 13:34-35*) 13:34 ‘As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I will give you the holy and sure blessings of David.’ 13:35 ‘Therefore He also says in another Psalm, ‘You will not allow Your Holy One to undergo decay.’ (NASB) Note that in the retelling of who Yeshua is, the Apostles reference the Covenant of Abraham, the Covenant of Moshe (Torah) and that God has kept His covenant with David. They warn then to take heed that what was spoken of the prophets may not come upon you *Acts 13:41* ‘Behold, you scoffers, and marvel, and perish; For I am accomplishing a work in your days, A work which you will never believe, though someone should describe it to you.’ (NASB) Today we should take heed seeing the consistency of Scripture, God throughout time was working to bring Salvation, His Messiah Yeshua, into this world for the purpose of redeeming you and I and all those who would place their faith and trust in Him. Thank You Lord for such a wonderful salvation and for sending your Son to make restitution, atonement, and provide redemption for us today. Hallelujah Amen!

Heavenly Father,

Thank you for helping us to understand what it means to be acceptable in your sight. It is only by Your great salvation, Your Mercy, and Your Grace that we are able to stand before you! David concludes saying that those who are righteous will not be moved. Make us unmovable Lord. We thank you Lord for sending us Your Son Yeshua who paid the covenant price for the forgiveness of our sins. We believe that in Your Son Yeshua, we have a firm foundation, we are unmovable, and have the hope of eternal life. Help us to trust in You Lord as we wait patiently for You and Your presence each day. We believe in the Righteous work Yeshua did in His life and upon the cross to make atonement for our sins. Help us 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