

Tehillim / Psalms 20 | ספר תהילים כ

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We are able to call out to Him!

This week's study is from *Tehillim / Psalms 19:1-15*, the Psalm begins saying לְמַנְצֵחַ מְזֻמֹּר לְדָוִד "For the director of music, A psalm of David." David says ב יַעֲנֶה יְהוָה בְּיוֹם צָרָה יִשְׁגָּבְךָ שֵׁם | אֱלֹהֵי יַעֲקֹב: 20:1 *May the Lord answer you in the day of trouble! May the name of the God of Jacob set you securely on high!* (NASB) Based on a previous Psalm, David states having an upright heart is the prerequisite for the Lord hearing our prayers. A later Psalm states "if I had not confessed the sin in my heart" or "If I had regarded iniquity in my heart, the Lord would not hear." (*Tehillim / Psalms 66:18*) David continues saying ג יִשְׁלַח-עֲזָרָה מִקְדָּשׁ וּמִצִּיּוֹן יִסְעָדְךָ: 20:2 *May He send you help from the sanctuary And support you from Zion!* (NASB) The sanctuary is a safe place for meeting with the Lord, and it is from His holy mountain that he sends his help. David states that it is because of the sacrifices that the Lord remembers ד יִזְכֹּר כָּל-מִנְחֹתֶךָ וְעוֹלֹתֶיךָ יִדְשָׁנָה סְלָה: 20:3 *May He remember all your meal offerings And find your burnt offering acceptable! Selah.*) These Scriptures suggest a condition, that the offering be acceptable. What makes an offering unacceptable and /or acceptable that results in his granting our hearts desire? ה יִתְּנוּ-לָךְ כָּל-כִּלְבָּבְךָ וְכָל-עֲצָתְךָ יְמַלֵּא: 20:4 *May He grant you your heart's desire And fulfill all your counsel!* (NASB) Because of the Lord's deliverance, he says ו נִרְנְנָה | בִּישׁוּעָתְךָ וּבְשֵׁם-אֱלֹהֵינוּ נִדְגַל יְמִלָּא יְהוָה כָּל-מִשְׁאָלוֹתֶיךָ: 20:5 *We will sing for joy over your victory, And in the name of our God we will set up our banners. May the Lord fulfill all your petitions.* (NASB) David says in Your Salvation (בִּישׁוּעָתְךָ), the Lord saves His anointed and answers from His holy heaven with the saving strength of His right hand (יְהוָה מְשִׁיחוֹ יַעֲנֶהוּ מִשְׁמַיִם). Who is God's anointed? David concludes saying ח אֱלֹהֵי בְרָכְבָּךְ וְאֱלֹהֵי בְּסוּסֶיךָ וְאֲנִיחָנוּ | בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר: ט הִמָּה כָּרְעוּ וּנְפִלוּ וְאֲנִיחָנוּ קָמְנוּ וּנְתַעֲוֹדָד: י יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם-קְרָאֵנוּ: 20:7 *Some boast in chariots and some in horses, But we will boast in the name of the Lord, our God. 20:8 They have bowed down and fallen, But we have risen and stood upright. 20:9 Save, O Lord; May the King answer us in the day we call.* (NASB) Trusting in chariots and horses is trusting in man rather than in the Lord God Almighty, ultimately it is in His Salvation we are saved and for this we boast in His name.

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק כ</p> <p>א לְמַנְצֵחַ מְזֻמֹּר לְדָוִד: ב יַעֲנֶה יְהוָה בְּיוֹם צָרָה יִשְׁגָּבְךָ שֵׁם אֱלֹהֵי יַעֲקֹב: ג יִשְׁלַח-עֲזָרָה מִקְדָּשׁ וּמִצִּיּוֹן יִסְעָדְךָ: ד יִזְכֹּר כָּל-מִנְחֹתֶךָ וְעוֹלֹתֶיךָ יִדְשָׁנָה סְלָה: ה יִתְּנוּ-לָךְ כָּל-כִּלְבָּבְךָ וְכָל-עֲצָתְךָ יְמַלֵּא:</p>	<p>ספר טוביה פרק כ</p> <p>א לשבחה תושבחתא לדוד: ב יקביל צלותך יהוה ביומא דעקא ישגבינך יתקפינך שמא אלהא דיעקב: ג ישדר סעדך מן בית מוקדשיה ומציון יסייעינך: ד ידכר כולהון דורוגייתך ועלותך ידהנאן לעלמינן: ה יתן לך כרעיונך וכל מילכונתך ישלים:</p>	<p>ΨΑΛΜΟΙ 20</p> <p>20:1 εις τὸ τέλος ψαλμὸς τῷ δαυιδ ἐπακούσαι σου κύριος ἐν ἡμέρᾳ θλίψεως ὑπερασπίσαι σου τὸ ὄνομα τοῦ θεοῦ ιακωβ 20:2 ἐξαποστείλαι σοι βοήθειαν ἐξ ἁγίου καὶ ἐκ σιων ἀντιλάβοιτό σου 20:3 μνησθεὶ πάσης θυσίας σου καὶ τὸ ὄλοκαυτωμά σου πιανάτω διάψαλμα 20:4 δῶη σοι κατὰ τὴν καρδίαν σου καὶ πᾶσαν τὴν βουλήν σου πληρώσαι</p>

<p>ו גְּרַנְנָה בִּישׁוּעָתְךָ וּבְשֵׁם-אֱלֹהֵינוּ נִדְגַל יְמִלָּא יְהוָה כָּל-מְשָׁאֲלוֹתֶיךָ: ז עֲתָה יִדְעָתִי כִּי הוֹשִׁיעַ יְהוָה מְשִׁיחִי יַעֲנֵהוּ מְשָׁמִי קִדְשׁוֹ בְּגִבְרוֹת יִשַׁע יְמִינוֹ: ח אֱלֹהֵי בְּרִכְבֵּךְ וְאֱלֹהֵי בְּסוּסִים וְאֲנַחְנוּ בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר: ט הִמָּה פָּרְעוֹ וּנְפָלוּ וְאֲנַחְנוּ קָמְנוּ וְנִתְעוֹדָד: י יְהוָה הוֹשִׁיעָה הַמְלִיךְ יַעֲנֵנוּ כִּיּוֹם-קִרְאָנוּ:</p>	<p>ו יימרון עמך בית ישראל נשבחא בפורקנך ובשום אלהנא ניטקס ישלים יהוה כולהון שילתך: ז השתא ידעית ארום פריק יהוה משיחיה קביל צלותיה ממותביה דשמיא קדישיה בגבורן פורקן ימיניה: ח אילין ברתיכון ואילין בסוסון ואנחנא בשום יהוה אלהנא נדכר: ט הינון גחנו ונפלו ואנחנא אזדקפנא ואתחילנן ואתאמיד לנא מימרא דיי: י יהוה פרוק לן מליך תקיף קביל צלותן ביום מקרינון:</p>	<p>20:5 ἀγαλλιασόμεθα ἐν τῷ σωτηρίῳ σου καὶ ἐν ὀνόματι θεοῦ ἡμῶν μεγαλυνθησόμεθα πληρώσαι κύριος πάντα τὰ αἰτήματά σου 20:6 νῦν ἔγνων ὅτι ἔσωσεν κύριος τὸν χριστὸν αὐτοῦ ἑπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἁγίου αὐτοῦ ἐν δυναστείαις ἡ σωτηρία τῆς δεξιᾶς αὐτοῦ 20:7 οὗτοι ἐν ἄρμασιν καὶ οὗτοι ἐν ἵπποις ἡμεῖς δὲ ἐν ὀνόματι κυρίου θεοῦ ἡμῶν μεγαλυνθησόμεθα 20:8 αὐτοὶ συνεποδίσθησαν καὶ ἔπεσαν ἡμεῖς δὲ ἀνέστημεν καὶ ἀνωρθώθημεν 20:9 κύριε σῶσον τὸν βασιλέα σου καὶ ἐπάκουσον ἡμῶν ἐν ἡ ἡμέρα ἐπικαλεσώμεθά σε</p>
<p>Tehillim / Psalms 20 For the choir director. A Psalm of David. 20:1 May the Lord answer you in the day of trouble! May the name of the God of Jacob set you securely on high! 20:2 May He send you help from the sanctuary And support you from Zion! 20:3 May He remember all your meal offerings And find your burnt offering acceptable! Selah. 20:4 May He grant you your heart's desire And fulfill all your counsel! 20:5 We will sing for joy over your victory, And in the name of our God we will set up our banners. May the Lord fulfill all your petitions. 20:6 Now I know that the Lord saves His anointed; He will answer him from His holy heaven With the saving strength of His right hand. 20:7 Some boast in chariots and some in horses, But we will boast in the name of the Lord, our God. 20:8 They have bowed down and fallen, But we have risen and stood upright. 20:9 Save, O Lord; May the King answer us in the day we call. (NASB)</p>	<p>Toviyah / Psalms Chapter 20 20:1 For praise; a psalm of David. 20:2 May the Lord receive your prayer in the day of trouble, may the name of the God of Jacob lift you up. 20:3 May he send your help from his sanctuary, and from Zion give you aid. 20:4 May he remember all your offerings, and may your whole-offerings drip with fat forever. 20:5 May he give you according to your desires, and may he fulfill all your counsel. 20:6 Your people will say, "Let us give praise for your redemption, and in the name of our God we will be mustered; may the Lord fulfill all your requests." 20:7 Now I know that the Lord has redeemed his anointed; he has accepted his prayer from his holy dwelling in the heavens; in might is the redemption of his right hand. 20:8 Some by chariots, and some by horses, but we will swear by the name of the Lord our God. 20:9 They have stooped and fallen, but we have remained upright and become strong. 20:10 O Lord, redeem us, mighty king, accept our prayer in the day we call out. (EMC)</p>	<p>Psalmoi / Psalms 20 20:1 The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. 20:2 Send thee help from the sanctuary, and aid thee out of Zion. 20:3 Remember all thy sacrifice, and enrich thy whole-burnt-offering. Pause. 20:4 Grant thee according to thy heart, and fulfill all thy desire. 20:5 We will exult in thy salvation, and in the name of our God shall we be magnified: the Lord fulfil all thy petitions. 20:6 Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty. 20:7 Some glory in chariots, and some in horses: but we will glory in the name of the Lord our God. 20:8 They are overthrown and fallen: but we are risen, and have been set upright. 20:9 O Lord, save the king: and hear us in whatever day we call upon thee. (LXX)</p>

This week's study is from *Tehillim / Psalms 19:1-15*, the Psalm begins saying לְמִנְצֵיחַ מְזִמּוֹר לְדָוִד "For the director of music, A psalm of David." Many of the psalms, as we see here, have superscriptions, providing a description of the contents, their author, and, it is generally assumed, in some cases, the melodies to which they were sung in the Temple in Jerusalem. In the modern translations of the Psalms, these superscriptions are excluded as verses. Most modern translations included them as superscriptions, however, some, such as the New English Bible translation omits the superscriptions altogether the reason of which is unknown and is an extremely odd procedure. Even if the superscriptions are later additions (glosses as scholars suggest), they became part of the book at a very early period, and one would have thought the

aim of any translation should be to convey the book as it has been passed down through history. Many of the psalms are liturgical compositions, i.e. the Levites sang a psalm for each day of the week and on the shabbat and the moedim, the psalm was accompanied with instrumental music. Based upon the content of the Psalms and the superscriptions of other psalms, it can be said that 78 psalms were written by David and the other 73 of the 150 are by different authors. 72 Psalms are directly ascribed to David, where *Tehillim / Psalms 2 and 95* are specifically mentioned in the Apostolic Writings as being composed by David. Scholars have suggested that the first Psalm appears to be an introduction to the book as a whole, and *Tehillim / Psalm 150* appears to be an epilogue. There is a concluding note at the end of *Tehillim / Psalms 41, 72, 89, and 106*, which suggests that the book is in five separate sections where Ginsburg's Masoretic Text has *Tehillim / Psalms* divided into 5 books. In Midrash Tehillim, the rabbinic commentary from the period of the rabbis of the Mishnah and the Talmud, a rabbinic commentary on the Psalms, we learn that the rabbis believe David composed his Psalms in five books, just as Moses wrote the five books of the Torah. It may be that the Psalms were composed and organized into 5 books to parallel the five books of the Torah. Very frequently in Midrash Tehillim, and in other Rabbinic literature, David is assumed to be the author of the entire book of the Psalms. In the *Talmud Bavli, Bava Batra 14b*, it is written on the authorship of the biblical books, it is said that David included in his book of the psalms some psalms that were written by others who preceded him. The superscription to *Tehillim / Psalm 90*, for instance, is “A prayer of Moses, the man of God.” In fact, while seventy-two of the psalms are attributed to David, this one is attributed to Moshe, and some to other authors. Some of the psalms are attributed to no particular author and are known, in the tradition, as “orphan psalms.” Nevertheless, Jewish tradition holds that David is the author of the book of the psalms, although he is said to have included the works of others in his final composition. In *2 Samuel 23:1* David is described as “*the sweet psalmist in Israel*” (אִלְהֵי דָבָרֵי דָוִד הָאֲחֻרְנִים נָאָם דָּוִד בֶּן-יִשָׁי וְנָאָם) וְאֵלֶּה דְבָרֵי דָּוִד הָאֲחֻרְנִים נָאָם דָּוִד בֶּן-יִשָׁי וְנָאָם: *23:1 Now these are the last words of David. David the son of Jesse declares, The man who was raised on high declares, The anointed of the God of Jacob, And the sweet psalmist of Israel.*)

David opens in his psalm saying, *ב 20:1 May the Lord answer you in the day of trouble! May the name of the God of Jacob set you securely on high! (NASB)* David uses the title “*the God of Jacob*” to describe the Lord God Almighty in Heaven. It is interesting that this title, “*the God of Jacob*” is found at least fourteen times in the Tanach, and three times we find it written as “*the mighty God of Jacob.*” The repetition of this title suggests a deep significance with regard to the name of the Lord God Almighty. Take for example, we do not read of the God of Moses, the God of Joshua, or the God of Solomon. Why then does God identify Himself with Jacob? What is there in the Lord's dealings with this man (Jacob) which suggest to us the importance of this title that David is using here in *Tehillim / Psalms 20*? What is the significance of this expression which occurs and recurs through the Psalms? In the life and story of Jacob, the Lord God Almighty provides us with the illustration of His sovereign choice, Abraham, Isaac, and Jacob to be the fathers of the nation of Israel. In the birth of two sons, the God of Jacob chose one and passed by the other (i.e. Jacob and Esau). The interesting point is that the Lord chose Jacob even though he was selfish, scheming, deceitful, treacherous, untruthful, and did not have a very loving character. From all appearances, Jacob did not appear to have qualities that would attract the love of God. Carefully studying the life of Jacob, we learn that the God of Jacob is a God of transforming power. Remember at the end of Parashat Vayetze, Laban leaves and the angels of the Lord meet Jacob (see *Bereshit / Genesis 32*). The Hebrew text states *וַיַּעֲקֹב הָלֵךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מְלֹאכֵי אֱלֹהִים: ג וַיֹּאמֶר יַעֲקֹב פָּאֲשָׁר רָאָם 32:1 Now as Jacob went on his way, the angels of God met him. 32:2 Jacob said when he saw them, ‘This is God’s camp.’ So he named that place Mahanaim (NASB).* Rashi’s commentary states: *(ב) ויפגעו בו מלאכי אלהים. מלאכים של ארץ ישראל באו לקראתו, ללותו לארץ: (ג) שתי מחנות, ל של חוצה לארץ שבאו עמו עד כאן. ושל ארץ ישראל שבאו לקראתו* saying these are

the angels of the land and they are here to guide Jacob to the land of Canaan. The Hebrew text does not give us the reason for the meeting of the angels of God and nothing more is said to explain the encounter. There seems to be a parallel here with the opening verses from Parashat Vayera on God appearing to Abraham along with the angels of God. Here Jacob sees the angles of God (מַלְאָכֵי אֱלֹהִים) and then during the night he wrestles with a man until daybreak (וַיִּאבֶּק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר). While wrestling with this man, Jacob prevails and the text says that the man touched his hip and dislocated the socket (וַיִּגַע לֹו יָכַל כִּי לֹא יָכַל לוֹ וַיִּגַע). This is interesting since an ordinary man would not be able to touch Jacob's hip and dislocate the socket. In addition to this the man had the authority to rename Jacob to Israel (וַיִּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמִי כִּי אִם-יִשְׂרָאֵל כִּי-שָׁרִית עִם-אֱלֹהִים וְעַם-אֲנָשִׁים וְתוֹכַל) and the Scriptures say "because he had struggled with God and with men and prevailed." The person Jacob wrestled with had the authority to change his name to Israel. After the man changes Jacob's name to Israel, Jacob requests that he know what his name is (וַיִּשְׂאֵל יַעֲקֹב וַיֹּאמֶר הַגִּידָה-נָא שְׁמִי וַיֹּאמֶר לְמָה זֶה תִּשְׂאֵל לְשִׁמִּי וַיִּבְרָךְ אֹתוֹ שָׁם) however, the man refuses. Immediately following these events, Jacob believes that he has seen God face to face (כִּי-רָאִיתִי אֱלֹהִים פָּנִים אֶל-פָּנִים וַתִּנָּצַל נַפְשִׁי) and calls the place Peniel (פְּנִיאֵל) meaning "face of God." He names the place Peniel because he saw God and lived. The Septuagint (LXX), the Targum Onkelos, and the Targum Pseudo-Jonathan provide for us additional insight. The Septuagint (LXX) on *Bereshit / Genesis* 32:30-32, the Hebrew name for Peniel (פְּנִיאֵל) is substituted for the phrase "Εἶδος τοῦ θεοῦ" meaning "Appearance of God." The Targum Onkelos uses the Hebrew word Peniel (פְּנִיאֵל) from the Masoretic text וַיִּקְרָא יַעֲקֹב שְׁמָא דְאֲתֵרָא פְּנִיאֵל אֲרִי חֲזִיתִי מְלָאָא דִּי אַפִּין בְּאַפִּין וְאַשְׁתִּיבַת נַפְשִׁי וַיִּקְרָא יַעֲקֹב שְׁמָא דְהַמְקוּם פְּנִיאֵל כִּי- וַיִּקְרָא יַעֲקֹב שְׁמָא דְאֲתֵרָא פְּנִיאֵל whereas the Targum Onkelos writes אֲרִי חֲזִיתִי אֱלֹהִים פָּנִים אֶל-פָּנִים וַתִּנָּצַל נַפְשִׁי אֲרִי חֲזִיתִי מְלָאָא דִּי אַפִּין בְּאַפִּין וְאַשְׁתִּיבַת נַפְשִׁי. Notice how the Aramaic translation is written. Jacob explains his reason for calling the place Peniel (פְּנִיאֵל) translated from the Aramaic to say "I have seen the Angel of Adonai." The Aramaic translation substitutes מְלָאָא דִּי "Angel of Adonai" for the Hebrew word אֱלֹהִים (Elohim, God) in the Masoretic text. The Aramaic translator inserts the term "angel" indicating to us that this man is a supernatural manifestation of God. Note also that the Targum Pseudo-Jonathan states וַיִּקְרָא יַעֲקֹב שְׁמָא דְרֵתְרָא פְּנִיאֵל אֲרוּם אֲמַר חֲמִיתִי מְלָאכִיא דִּי אַפִּין כָּל קַבְל אַפִּין וְאַשְׁתִּיבַת נַפְשִׁי using the same substitution, writing מְלָאכִיא דִּי "the angel of Adonai" in the same way Targum Onkelos does substituting the Hebrew word אֱלֹהִים (Elohim, God). Note there are differences in the Aramaic language due to the differences in time frame in which the Torah was translated. This is simply related to Aramaic morphology where words vary in the number of morphemes (*the form, shape, structure of a word*) with time (*signs of the language changing with time*). According to the Aramaic targums, the one whom Jacob wrestled with was a celestial being (Angel); therefore the person who he wrestled with was more than just a man which is also indicated by the dislocation of his hip. The Hebrew text suggests that God manifest as a man to illustrate how Jacob wrestled with both "God and man" and yet prevailed. It is also interesting to note that Rashi neglects to comment on these verses where Jacob names the place as a result of seeing God face to face and remaining alive. In the Torah (*Bereshit / Genesis* 32:30-32) the person Jacob wrestles with is identified both as a "man" and as "God" (אֱלֹהִים, Elohim). This is very similar to Parashat Vayera where God chooses to reveal Himself in human form to Abraham. Reading through Parashat Vayishlach (*Bereshit / Genesis* 35:9-15) the sequence of events is quite interesting. There's something deeply symbolic in these passages. *Bereshit / Genesis* 35:9 begins by saying וַיִּרְא אֱלֹהִים אֶל-יַעֲקֹב God reveals/shows Himself to Jacob like He did to Avraham in Parashat Vayera (compare *Bereshit / Genesis* 18:1). In *Bereshit / Genesis* 32, we read of Jacob's name change (וַיִּאמֶר-לוֹ אֱלֹהִים שְׁמִי יַעֲקֹב לֹא-יִקְרָא שְׁמִי עוֹד יַעֲקֹב כִּי אִם-יִשְׂרָאֵל), the continuing promise of the blessing of Jacob's seed (וְאֵת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וְלִיצְחָק לְךָ אֶתְנַנְּנָה וְלִזְרַעְךָ)

אֶת־הָאָרֶץ (אֶת־רִיבֵי אֶתֶן אֶת־הָאָרֶץ) paralleling the blessing to Abraham and Isaac. In addition to this Jacob sets up another pillar in the place he meets God calling the place Bethel (בֵּית-אֵל) because God had shown himself and spoken to him there like he did in Parashat Vayetze. In each of the various places that Jacob traveled in Eretz Canaan where he encounters the Lord, he names these places to signify their importance and deep spiritual meaning. The changing of Jacob's name to Israel because of having wrestled with both "God and man," identifies for us that Jacob is taking a new direction in his life with God being center place. In Jewish life a person is called by his or her given name as the son or daughter of the parent. The name change of Jacob to Israel is very significant. God specifically chose the name Israel because he (Jacob) struggled with God and man. Jacob's name change signified a turning point in His life where the Hebrew text says וַיִּזְרַח-לוֹ הַשֶּׁמֶשׁ וַיִּרְכַּץ 32:31 *Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh. (NASB)* Jacob's encounter with God causes him to walk differently. David's use of the phrase "the God of Jacob" is illustrating how one needs to living and walking a changed life. This is paralleled with the Lord who will answer in the time that we call out to Him. In Jacob's name God establishes him as the father of a nation and identifies the name of the children of Israel. The name reflects a change in God's perception of Jacob drawing a parallel with the change of a name on being reborn. Does our relationship with God and the indwelling of the Holy Spirit cause us to think, speak, and walk differently today? Based on a previous Psalm, David states having an upright heart is the prerequisite for the Lord hearing our prayers. A later Psalm states "if I had not confessed the sin in my heart" or "If I had regarded iniquity in my heart, the Lord would not hear." (Tehillim /Psalms 66:18) Having an upright heart and not regarding iniquity in our hearts is related to the God of Jacob who is the one who is changing our lives by the power of the death, burial, and resurrection of His Son, Yeshua the Messiah and by the power of His Holy Spirit. When we seek the Lord in the way that He wants to be sought after, then He will answer us, and as David says, וַיַּעֲנֵךְ יְהוָה בְּיוֹם צָרָה יִשְׁגָּבְךָ יְשֵׁם | אֱלֹהֵי יַעֲקֹב: 20:1 *May the Lord answer you in the day of trouble! May the name of the God of Jacob set you securely on high! (NASB)* the Lord will indeed answer our cry for help!

David continues saying וְשִׁלַּח-עֲזָרָךְ מִקְדָּשׁ וּמִצִּיּוֹן יִסְעָדְךָ: 20:2 *May He send you help from the sanctuary And support you from Zion! (NASB)* The sanctuary is a safe place for meeting with the Lord, and it is from His holy mountain that he sends his help. David states that it is because of the sacrifices the Lord remembers (וַיִּזְכֹּר כָּל-מִנְחֹתֶיךָ וְעוֹלֹתֶיךָ יִדְשָׁנָה סֵלָה: 20:3 *May He remember all your meal offerings And find your burnt offering acceptable! Selah.*) These Scriptures suggest a condition, that the offering be acceptable. What makes an offering unacceptable and /or acceptable that results in his granting our hearts desire? וַתֵּן-לְךָ כָּל־בְּכָרְךָ וְכָל-עֲצָתְךָ יִמְלֵא: 20:4 *May He grant you your heart's desire And fulfill all your counsel! (NASB)* This is a very important factor even today. The source of this question, and most likely what David was thinking when he wrote this Psalm is from the Torah, from Parashat Emor (Vayikra / Leviticus 21:1-24:23) specifically from Vayikra / Leviticus 22:29-33.

Vayikra / Leviticus 22:29-32

22 29 "When you sacrifice a thank offering to the Lord, sacrifice it in such a way that it will be accepted on your behalf. 22:30 It must be eaten that same day; leave none of it till morning. I am the Lord. 22:31 "Keep my commands and follow them. I am the Lord. 22:32 Do not profane my holy name, for I must be acknowledged as holy by the Israelites. I am the Lord, who made you holy 22:33 and who brought you out of Egypt to be your God. I am the Lord." (NIV)

כֹּט וְכִי-תִזְבַּחוּ זֶבַח-תּוֹדָה לַיהוָה לְרִצְוֹנְכֶם תִּזְבַּחוּ: ל בְּיוֹם הַהוּא יֵאָכֵל לֹא-תוֹתִירוּ מִמֶּנּוּ עַד-בֹּקֶר אֲנִי יְהוָה: לֹא וְשִׁמְרֹתֶם מִצְוֹתַי וְעַשִּׂיתֶם אֹתָם אֲנִי יְהוָה: ל ב וְלֹא תִחַלְלוּ אֶת-שֵׁם קְדוֹשִׁי וְנִקְדַּשְׁתִּי

בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשְׁכֶם: לֹג הַמוֹצֵיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי
 יְהוָה:

As can be seen from the Torah, when a person brings a thank offering to the Lord, we read that it is to be sacrificed in such a way so as to be acceptable. The Torah does not list the details on how to perform the sacrifice so that it is acceptable. But the follow up verse is that it must be eaten the same day and none left over till morning. It was important to eat all of the sacrifice the same day of the sacrifice. Throughout the Scriptures, God has shown His approval with those who follow His will and His displeasure and wrath with those who refuse to worship Him the way He has directed. One example of acceptable and unacceptable worship in the Tanach is that of Cain and Abel. Cain and Abel both worshiped the Lord. Abel did as God directed and offered a burnt offering before the Lord; on the other hand, Cain tried to worship God with the produce from the land (fruits and vegetables) and this was unacceptable. We read in *Bereshit / Genesis 4:3-5*, “*And in the process of time it came to pass that Cain brought an offering of fruit of the ground to the Lord. Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering, but He did not respect Cain and his offering.*” Why did the Lord have respect for Abel’s offering and why did He reject Cain’s offering? *Hebrews 11:4* tells us, “*By faith Abel offered to God a more excellent sacrifice than Cain.*” Notice how Abel offered his sacrifice “*by faith*” and the Scriptures say Cain did not. *Romans 10:17* says, “*So then faith comes by hearing, and hearing by the word of God.*” Therefore, faith comes by the word of God; Abel offered his sacrifice by faith or according to the Word of God. If we worship God by faith, we are to worship as the word of God directs us. Is this what David meant when he said: *יִזְכֹּר כָּל-מִנְחֹתַי וְעוֹלֹתַי יְדֹשְׁנָה סֵלָה: ד 20:3 May He remember all your meal offerings And find your burnt offering acceptable! Selah. (NASB)* and *יִתֶּן-לִי כָל-בְּרָכָה וְכָל-עֲצָתָה יְמִלֵּא: ה 20:4 May He grant you your heart’s desire And fulfill all your counsel! (NASB)?* Abel offered the firstborn of his flock “*by faith*” and it was accepted because his worship was according to the instructions of the Lord God Almighty. The Lord gave instruction to Adam and Chava (Eve) following their sin and the Lord providing cloths to cover their bodies. Cain chose to ignore God’s instructions and sacrificed an offering of the fruit of the ground to the Lord, the fruit from the ground that was cursed because of sin. Cain did not offer his sacrifice according to God’s instructions, so God rejected his sacrifice and worship, since it was not done “*by faith.*” The Apostle Paul also wrote in *Romans 14:23*, “*For whatever is not from faith is sin.*” Therefore, if our worship is not “*by faith,*” that is it is not “*by the word of God,*” then it “*is sin.*” The biblical account describes Abel as offering the first of his flock and the fat. Fat is described in the bible as being the choicest part of the animal to be offered upon the altar for the Asham (guilt) offering before the lord, according to the verses found in *Shemot / Exodus chapters 23 and 29, Vayikra / Leviticus chapters 3, 4, 6, 7, 8, 9, 10, 16, and 17, Bamidbar / Numbers chapter 18, Devarim / Deuteronomy chapter 32.* These verses point out specifically that the fat is the portion of the animal sacrifices that are essential and are to be burned upon the altar before God. There are also verses from the Neviim (Prophets) that attest to the fat of the sacrifices, see *Judges 3:22, 1 Samuel 2:15-16, and 15:22, 1 Kings 8:64, Isaiah 1:11, 34:6, 43:24, and 34:6, and Ezekiel 34:3, 44:7, and 44:15, 1 Chronicles 7:7, 29:35, and 35:14.* According to the scriptures, whether literally or figuratively, khelev (חלב, fat) is a reference to the richest or choice part of the animal. In the Story of Cain and Abel, Abel brought the best of his flock and of their “*fat*” portions and it was pleasing to the Lord and the scriptures say that God “*had regard*” for Abel using the imperfect third person masculine singular form of “*yasa*” (וַיַּשֵּׁעַ) meaning deliverance. The imperfect form expresses an ongoing action. So because of Abel’s actions bringing the first of his flock and offering the “*fat portions*” the choicest parts, God saved him.

פרשת בראשית ספר בראשית פרק ד פסוק ד

ד וְהִבֵּל הִבִּיא גַם-הוּא מִבְּכוֹרוֹת צֵאנוּ וּמִחֻלְבֵּהֶן וַיַּשֵּׁעַ יְהוָה אֶל-הִבֵּל וְאֶל-מִנְחֹתָיו:

Bereshit / Genesis 4:4

4:4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering; (NASB)

Fat is also used in the Hebrew Bible as an illustration of the finest, richest, and choicest part found in the use of the word “khelev” (חלב) to refer to the choicest land of Egypt, in *Bereshit / Genesis 45:18*.

פרשת ויגש ספר בראשית פרק מה פסוק יח

יח ויקחו אֶת-אֲבִיכֶם וְאֶת-בְּתִיכֶם וּבְאוּ אֵלַי וְאֶתְנַה לְכֶם אֶת-טוֹב אֶרֶץ מִצְרַיִם וְאֶכְלוּ אֶת-חֶלֶב הָאָרֶץ:

Bereshit / Genesis 45:18

45:18 and take your father and your households and come to me, and I will give you the best of the land of Egypt and you will eat the fat of the land.’ (NASB)

The verse states “and you will eat the fat of the land” (וְאֶכְלוּ אֶת-חֶלֶב הָאָרֶץ) so the use of word “fat” (חלב) here indicates that God will provide the choicest part of Egypt for the children of Israel when they are in Egypt. In *Tehillim / Psalms 141:2* that *141:2*, David wrote “may my prayer be counted as incense before You; The lifting up of my hands as the evening offering.” (NASB) Here the psalmist is saying may his prayer be counted as a sweet fragrance before God and the lifting of the hands as in the Evening “Mincha.” The Mincha is known as the afternoon prayer service in Judaism. Searching the Torah, the word spelled as מנחה occurs 23 times. Looking at the very first occurrence of the word Mincha in the Scriptures, we find that it is written with regard to Cain and Abel, the sons of Adam and Chavah (Eve). *Sefer Bereshit / Genesis 4:3* says הַיָּהוּה מִקְרָן מִיָּמֵי וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה the son of Adam and Chavah brought a Mincha to the Lord. Cain was bringing a offering from the fruit of the land to the Lord and this was not acceptable, he needed to bring a offering in blood to make atonement. In other places in the Torah, in *Vayikra / Leviticus*, the Mincha is known as the “Korban Mincha” as the grain offering. Based on the first use of the word Mincha in *Bereshit / Genesis 4:3*, Cain brought from the fruit of the land as a Mincha offering. The Mincha means “present, gift, or offering” according to the standard Hebrew Lexicons. David said his prayer is intended to be pleasant and sweet fragrance. The lifting of the hands is a form of praise and worship to the Lord. Based on these scriptures, David is saying, prayer was not intended to manipulate God into giving us our own way, but a way to draw near to the Lord and to be pleasing as an evening sacrifice. We seek the Lord God in faith, and look to live out our faith in the things that we do.

In Revelation chapter 8, we read ¹Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡμίωριον. ²καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. ³Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. ⁴καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. 8:1 When the Lamb broke the seventh seal, there was silence in heaven for about half an hour. 8:2 And I saw the seven angels who stand before God, and seven trumpets were given to them. 8:3 Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. 8:4 And the smoke of the incense, with the prayers of the saints, went up before God out of the angel’s hand. (NASB) As the seventh seal was broken, there was silence in heaven for half an hour. According to the prophets it is written “The Lord is in His holy temple; let the earth be silent before him.” (see *Habakkuk 2:20*, *Zephaniah 1:7*, and *Zechariah 2:13*) The silence is most likely that of everyone remaining still before

the holy judge of the universe. What follows, an angel stood at the altar with incense and mixes the incense with the prayers of the Saints to be made as an offering before God upon the altar. This alludes to the מזבֵּחַ (Altar) of the Lord in the Tabernacle, see *Shemot / Exodus 37:25 and Vayikra / Leviticus 16:18*. The priest is commanded to offer incense upon the altar both at morning and at night (*Shemot / Exodus 30:7*). Note that other offerings were also designated for the altar (see *Vayikra / Leviticus 2*) and all of these are provided as a sweet fragrance unto the Lord. In Revelation, the incense is mixed or mingled with our prayers, essentially, when God's people pray, they do so in worship as a form of an offering before the Lord. According to David prayer is pleasing and delights the Lord as a sweet aroma of incense. In addition to these things, in the Apostolic Writings, in *Jude 1:10-11*, Jude speaks of false teachers. Jude says that false teachers follow "in the way of Cain" whereby Cain was the earliest example of a man who willfully chose to follow an evil path and in his own efforts unlike his brother Abel who believed God and brought the blood atonement for his sins. Cain denied the need for blood atonement in the offering of the Mincha from the fruit of the land. Jude goes on to say that false teachers follow the "error of Bilam," the corrupt prophet who desired to curse Israel. The Apostle Peter also mentioned "the way of Bilam, the son of Beor who loved gain from wrong doing" (*2 Peter 2:15*). According to Peter, Bilam's repeated attempt to seek a favorable answer from God three times is understood to have been "the love of gain in wrong doing." The book of *Revelation 2:14* states that "the teaching of Bilam, who taught Balak to put a stumbling block before the sons of Israel" indicates the true nature of Bilam who used his talents solely for the purpose of obtaining money, fame, and respect. Bilam sold his services without regard for the truth (*Bamidbar / Numbers 22:7 and Devarim / Deuteronomy 23:4-5*). Also note that the name Bilam (בלעם) is the combination of two Hebrew words בלי meaning "without or not of" and עם meaning "people." The very name "Bilam" ("without a people") illustrates the fact that this man sought to curse the children of Israel and bring them under the judgment of God. Bilam continued to plot against Israel and succeeded by using the women of Moab to seduce the men of the camp at Baal Peor in *Bamidbar / Numbers 31:16*. Bilam realized that the way to get Israel was to do so by causing the people to sin. However, Bilam did not realize that the Lord was not only judge but also Israel's Savior. Bilam failed to recognize the purpose of prayer and the mercy of God. When David states, ב יַעֲנֶה יְהוָה בְּיוֹם צָרָה יִשְׁגָּבֶךָ, 20:1 May the Lord answer you in the day of trouble! May the name of the God of Jacob set you securely on high! (NASB) he is speaking of prayer unto the Lord in Heaven.

Many of the books of the prophets in the Hebrew Bible, such as Isaiah and Jeremiah, speak out against those Israelites who brought forth sacrifices but did not act in accord with the precepts of the Torah. The Prophets stated that sacrifices being offered were of little worth a truly repentant heart, a determination to turn from sin and return to God by striving after righteousness. (see *Hosea 14:1-2, Joel 2:13, Micah 6:6-8*). Is this the way in which God will answer and grant our hearts desire? To repent and strive for righteousness, to live righteously changing our lifestyle and try to modify our way of thinking so that we think in a righteous manner? (יְתֵן-לְךָ כָּל-בְּרָכָה וְכָל-עֲצָתָהּ יִמְלֵא: 20:4 May He grant you your heart's desire And fulfill all your counsel! NASB) If our outward lives and our inward thoughts are righteous, our heart will not have desires rooted in sin and God will indeed grant our request as David is describing in *Tehillim / Psalms 20:4*. Think about Cain and Abel, following Cain being rejected by God because of his sacrifice of fruit, his heart was filled with sin and he murdered his brother. The prophets also stressed the importance of offerings combined with justice and good even as they taught that offerings were unacceptable unless combined with true repentance and good deeds. Malachi, the last prophet in the Neviim section of the Hebrew Bible, emphasized that the goal of repentance is not to end sacrifices, but to make the offerings fit for acceptance once again (*Malachi 3:3-4*). Similarly, in Isaiah, the prophet described the worthlessness of sacrifices without justice, and he portrays sacrifice as having a role complementary with prayer (*Isaiah 56:1; 6-7*), this is exactly what we read David saying א לְמִנְצֵחַ מְזֻמֹּר לְדָוִד: ב יַעֲנֶה יְהוָה בְּיוֹם צָרָה יִשְׁגָּבֶךָ שֵׁם | אֱלֹהֵי יַעֲקֹב: ג שְׁלַח-עֲזָרָה מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעֲדֶךָ: ד יִזְכֹּר כָּל-מִנְחֹתֶיךָ וְעוֹלֹתֶיךָ יִדְשָׁנָה סְלָה: ה יְתֵן-לְךָ כָּל-בְּרָכָה וְכָל-עֲצָתָהּ יִמְלֵא:

For the choir director. A Psalm of David. 20:1 May the Lord answer you in the day of trouble! May the name of the God of Jacob set you securely on high! 20:2 May He send you help from the sanctuary And support you from Zion! 20:3 May He remember all your meal offerings And find your burnt offering acceptable! Selah. 20:4 May He grant you your heart's desire And fulfill all your counsel! (NASB) David is drawing together the necessity of prayer and sacrifice, justice, righteousness, and faith. It is in this way that the korban has both a physical and spiritual meaning. In keeping with the root of the word korban (קָרְבָּן), meaning to draw close, and to the common usage as the sacrifice of an animal, so too can the worshiper sacrifice something of this world in order to become closer to God. Yeshua rebuked some of the Pharisees for their inappropriate position on Korban according to Mark Chapter 7, a parallel to Matthew Chapter 15. In these passages, Yeshua condemned the Pharisees for “...making void the word of God by your tradition...” (Mark 7:9) by violating the 5th Commandment to honor your father and mother, when following their “traditions.” In the Gospel narrative, the Pharisees were keeping people obligated to their vow once something was set aside as a Korban (Sacrifice), prohibiting them to use it even in order to attend to the needs of their parents. Many modern translations render *Matthew 15:6* as if putting aside as a Korban exempts people from their son/daughter duty to their parents. Thus, the tradition taught that it relieves people of any further responsibility to support their parents, since their gift was turned over to the Temple treasury. David’s comments on prayer, sacrifice, and receiving the our heart’s desire are very tightly coupled with living righteously and having the correct heart before the Lord.

In David’s words, he is writing about receiving his heart’s desire and to make full his counsel meaning to fulfill it (וְכָל-עֲצָתָהּ יִמְלֵא). Whose counsel is David referring to? The counsel of King David reminds us of one of the most tragic stories in the Scriptures concerning the revolt of King David’s third son, Absalom. His mother was Maacah, the daughter of King Talmai of Geshur (2 *Samuel* 3:3). He was tall, handsome and had a large head of hair (2 *Samuel* 14:25-26). The scriptures record how Absalom stirred up rebellion against his father King David, by promising to do justice for everyone who came to him, stealing the hearts of the men of Israel (2 *Samuel* 15:1-6). Absalom sent for Ahithophel, David’s counselor from his city. The conspiracy was strong, for the people increased their support continually with Absalom according to 2 *Samuel* 15:12. Ahithophel also became one of the people who conspired against David (2 *Samuel* 15:31). Ahithophel had been King David’s faithful counselor for many years, giving David the benefit of his counsel. Scripture says in 2 *Samuel* 16:23 *The advice of Ahithophel, which he gave in those days, was as if one inquired of the word of God; so was all the advice of Ahithophel regarded by both David and Absalom. (NASB)* The advise of Ahithophel was so good that it was as if a man had inquired of the Word of God. When David learned his trusted friend had betrayed him, he was so afraid, he prayed, “O Lord I pray You, turn Ahithophel’s counsel into foolishness” (2 *Samuel* 15:31). That is exactly what the Lord did to Ahithophel’s advise. The question through arises, why did Ahithophel, one of King David’s most trusted advisors, betray him after so many years of faithful service, and why would he ask Absalom to allow him to personally lead the army of rebels to attack and kill King David before the king could escape? (see 2 *Samuel* 17:1-2). In addition to this, why would Ahithophel advise Absalom to have sexual relations with his father’s concubines on the roof of the palace, for all to see? ‘Absalom said to Ahithophel, “Give your counsel. What shall we do?” The Scriptures say in 2 *Samuel* 16:20-22, 16:20 *Then Absalom said to Ahithophel, “Give your advice. What shall we do?” 16:21 Ahithophel said to Absalom, “Go in to your father’s concubines, whom he has left to keep the house; then all Israel will hear that you have made yourself odious to your father. The hands of all who are with you will also be strengthened.” 16:22 So they pitched a tent for Absalom on the roof, and Absalom went in to his father’s concubines in the sight of all Israel. (NASB)* The Scriptures do not openly record the motivation for this incredible betrayal of King David, however, the answer to this question is found in several scriptures scattered through the Tanach. The reason for the betrayal during Absalom’s rebellion, may be found in David’s adultery with Bathsheba. Most people believe the adultery was simply a moment of weakness when David happened to observe Bathsheba bathing. The

whole story however was actually somewhat different. David was supposed to be at war but he stayed in Jerusalem instead (2 Samuel 11:1). David's first mistake, he was not where God had called him to be; at war leading his nation against their enemies as their king. Studying 2 Samuel, we can see evidence that Bathsheba was no stranger to the king. Bathsheba's father Eliam (2 Samuel 11:3), was the son of Ahithophel (2 Samuel 23:34); therefore Ahithophel was Bathsheba's grandfather. In addition to this, Bathsheba's husband Uriah and her father Eliam were part of an elite force of 37 men (2 Samuel 23:13, 34-39) who fought for the king and therefore were not strangers to David. The scriptures tell us Bathsheba was the daughter of Eliam and the wife of Uriah, and she was very lovely to behold (2 Samuel 11:2-3). Bathsheba also knew she could become pregnant during that exact time when she bathed naked in front of the king, because it is written in 2 Samuel 11:4 (ד) וַיִּשְׁלַח דָּוִד מַלְאָכִים וַיִּקְהָה וַתָּבוֹא אֵלָיו וַיִּשְׁכַּב עִמָּהּ וְהִיא מְתַקְדָּשֶׁת מִטְּמֵאַתָּה וַתֵּשֶׁב אֶל-בֵּיתָהּ: *“and she was purified from her uncleanness”* (וְהִיא מְתַקְדָּשֶׁת מִטְּמֵאַתָּה). This means she had just finished a menstrual period, and waiting 7 days performed a mikvah; women even in those of days, knew the most fertile time to become pregnant is soon after the menstrual period had ended. Studying the whole narrative from the beginning (2 Samuel 11:1-17), David desperately tried to cover up his sin with Bathsheba by encouraging Uriah to go to his wife, but Uriah refused. Examining the whole story, David's sin with Bathsheba is very complex. When David took Bathsheba, he took the wife of Uriah, the daughter of Eliam and granddaughter of Ahithophel, all loyal servants. Then when Bathsheba became pregnant David tried to get Uriah to visit his wife to cover his sin. When Uriah refused to visit his wife, David conspired to have him murdered. Another shocking thing about this story, is the very faithful and loyal Uriah took a letter from David to Joab and in that letter was Uriah's own death sentence (2 Samuel 11:14-15). David's sin upon sin caused *“the enemies of the Lord to blaspheme”* thus bringing God's wrath (2 Samuel 12:14). The people in the palace would have known that Bathsheba's child was David's because of the way he behaved during the child's sickness and death and then marrying her (2 Samuel 12:16). Eliam and Ahithophel would have seen the defilement, the public humiliation and the sorrow of bereavement of their daughter and granddaughter Bathsheba, all caused by King David. Ahithophel and Eliam must have burned with anger but there was nothing they could do about it because David was king. If they had risen up in anger, David would have had them killed, so they waited secretly until an opportunity arose for revenge and to destroy David. Decades later, perhaps as long as forty years later, Absalom rebelled against his father and Ahithophel saw his chance and advised Absalom to have sex with all of David's concubines in sight of all Israel, just as David had done with Bathsheba to Uriah her husband. The Lord said to David, *“Thus says the Lord, Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly, but I will do this thing before all Israel and before the sun”* (2 Samuel 12:11-12). This prophecy was fulfilled when Absalom went in to his father's harem in the sight of all Israel (2 Samuel 16:20-22). The sin of David and Bathsheba caused David's wives and concubines to have to endure public dishonor and humiliation. The scriptures do not tell us what became of Eliam but sadly it didn't end well for Ahithophel. According to the Scriptures, 2 Samuel 17:23 *Now when Ahithophel saw that his counsel was not followed, he saddled his donkey and arose and went to his home, to his city, and set his house in order, and strangled himself; thus he died and was buried in the grave of his father.* (NASB) When David said in Tehillim / Psalms 20:4 ה' יִתֶּן-לְךָ כָּל-בְּרָכָה וְכָל- יְצִיָּתָהּ יִמְלֵא: 20:4 *May He grant you your heart's desire And fulfill all your counsel!* (NASB) receiving his heart's desire and to make full his counsel (וְכָל-יְצִיָּתָהּ יִמְלֵא) the fulfilling of the hearts desire was not according to sin in his heart but to live in righteousness and holiness according to the Torah indicated by the previous reference to the meal offerings (ד, 20:3 *May He remember all your meal offerings And find your burnt offering acceptable! Selah.*). Receiving counsel from godly men, living righteously before God, seeking the Lord in the way He wants us to (meal offerings), the resulting deliverance that comes is credited to the Lord God Almighty.

Because of the Lord's deliverance, David says **וְנִרְנְנָה | בִּישׁוּעָתְךָ וּבְשֵׁם-אֱלֹהֵינוּ נִדְגַל יְמֵלָא יְהוָה** :20:5 *We will sing for joy over your victory, And in the name of our God we will set up our banners. May the Lord fulfill all your petitions. (NASB)* David says in Your Salvation (**בִּישׁוּעָתְךָ**), the Lord saves His anointed and answers from His holy heaven with the saving strength of His right hand (**זַעֲתָה**): **יְדַעְתִּי כִּי הוֹשִׁיעַ | יְהוָה מְשִׁיחוֹ יַעֲנֶהוּ מִשְׁמֵי קִדְשׁוֹ בְּגִבּוֹרוֹת יֵשַׁע יְמִינוֹ**: Who is God's anointed? There are many verses throughout the Scriptures that speak of the anointed, *1 Chronicles 16:22* and *Tehillim / Psalms 105:15* provide two examples of the anointed ones of God.

1 Chronicles 16:11-23

16:11 Seek the Lord and His strength; Seek His face continually. 16:12 Remember His wonderful deeds which He has done, His marvels and the judgments from His mouth, 16:13 O seed of Israel His servant, Sons of Jacob, His chosen ones! 16:14 He is the Lord our God; His judgments are in all the earth. 16:15 Remember His covenant forever, The word which He commanded to a thousand generations, 16:16 The covenant which He made with Abraham, And His oath to Isaac. 16:17 He also confirmed it to Jacob for a statute, To Israel as an everlasting covenant, 16:18 Saying, 'To you I will give the land of Canaan, As the portion of your inheritance.' 16:19 When they were only a few in number, Very few, and strangers in it, 16:20 And they wandered about from nation to nation, And from one kingdom to another people, 16:21 He permitted no man to oppress them, And He reproved kings for their sakes, saying, 16:22 'Do not touch My anointed ones, And do My prophets no harm.' 16:23 Sing to the Lord, all the earth; Proclaim good tidings of His salvation from day to day. (NASB)

Psalms 105:12-15

105:12 When they were only a few men in number, Very few, and strangers in it. 105:13 And they wandered about from nation to nation, From one kingdom to another people. 105:14 He permitted no man to oppress them, And He reproved kings for their sakes: 105:15 'Do not touch My anointed ones, And do My prophets no harm.' (NASB)

According to Webster's Dictionary, to anoint means to "rub oil or ointment upon," or "to put oil on in a ceremony of consecration." In *Tehillim / Psalms 20:5*, the person David is speaking of is one who is the anointed of God.

Summary - Usage of the word מִשְׁחָ

1. Prophets were anointed:

- *1 Kings 19:16* states, "Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet" **טז וְנָאֵת יְהוּא וְנָאֵת אֵלִישָׁע בֶּן-שַׁפְטָן מֵאֲבֵל מְחֹלָה מְחֹלָה תִּמְשַׁח לְנָבִיא תְּחַתִּיךָ**:

2. Priests were anointed:

- *Shemot / Exodus 40:13*, states "Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest" **יג וְהִלְבַּשְׁתָּ אֶת-אַהֲרֹן אֶת בְּגָדָי הַקֹּדֶשׁ וּמְשַׁחְתָּ אֹתוֹ וְקִדְשְׁתָּ אֹתוֹ וְנִכְהַן לִי**:

3. Kings were anointed:

- *1 Samuel 16:3 and 16:13 states, “Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate...13So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah,”* ג וְקָרָאתָ לְיִשָּׁי בְּזָבַח וְאַנְכִּי אוֹדִיעֶךָ אֶת אֲשֶׁר-תַּעֲשֶׂה וּמִשְׁחַתָּ לִּי אֶת אֲשֶׁר-אָמַר אֱלֹהִים: ... יג וַיִּקַּח שְׁמוּאֵל אֶת-קֶרֶן הַשֶּׁמֶן וַיִּמְשַׁח אֹתוֹ בְּקֶרֶב אֶחָיו וַתִּצְלַח רוּחַ-יְהוָה אֶל-דָּוִד מִהַיּוֹם הַהוּא וּמָעַלְהָ נִיָּקַם שְׁמוּאֵל וַיֵּלֶךְ הָרְמָתָה:

4. The sick were anointed:

- *Mark 6:13 “They drove out many demons and anointed many sick people with oil and healed them”* ¹³καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

5. Objects were anointed:

- *Vayikra / Leviticus 8:10 “Then Moses took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them,”* י וַיִּקַּח מֹשֶׁה אֶת-שֶׁמֶן הַמִּשְׁחָה , וַיִּמְשַׁח אֶת-הַמִּשְׁכָּן וְאֶת-כָּל-אֲשֶׁר-בּוֹ וַיִּקְדֹּשׁ אֹתָם:

In each of these examples taken from the Scriptures, in each case the word מִשַּׁח is used meaning “*anointed*” or “*to anoint*” (למשוח) or “*to be anointed*” (להימשח). According to the Scriptures, Prophets were anointed to be able to proclaim God’s word, Priests were anointed to carry out their duties of worship and sacrifice, Kings were anointed so they could rule, people were anointed for healing, and even objects were anointed so they could be set aside for holy use. When David said in Your Salvation (בִּישׁוּעָתְךָ), the Lord saves His anointed and answers from His holy heaven with the saving strength of His right hand (ז עֲתָה יִדְעָתִי כִּי יְהוָה מְשִׁיחוֹ | הוֹשִׁיעַ), David was most likely referring to himself. David functioned as an anointed prophet, priest, and king, and foreshadowed the coming Messiah. Thus, the Messiah is interpreted to occupy each of the offices as prophet, priest, and king.

ח אֵלֶּה בָּרֶכֶב וְאֵלֶּה בְּסוּסִים וְאַנְחֵנוּ | בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר: ט הִמָּה כָּרְעוּ וְאֵלֶּה בָּרֶכֶב וְאֵלֶּה בְּסוּסִים וְאַנְחֵנוּ | וְנִפְלֹו וְאַנְחֵנוּ קָמְנוּ וְנִתְעוֹדֵד: י יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ כִּיּוֹם-קָרָאנוּ: *20:7 Some boast in chariots and some in horses, But we will boast in the name of the Lord, our God. 20:8 They have bowed down and fallen, But we have risen and stood upright. 20:9 Save, O Lord; May the King answer us in the day we call. (NASB)* David waited upon the Lord and did not trust in chariots and horses. Waiting for the Lord means to first seek the Lord, consulting or seeking his will before human aid is pursued. The purpose of waiting draws us to pray and to seek the Lord before we act. *Tehillim / Psalm 106:12-13 says 106:12 Then they believed His words; They sang His praise. 106:13 They quickly forgot His works; They did not wait for His counsel, (NASB)* The first act of waiting is to seek God’s counsel in prayer and in His Word before we attempt to solve the problem ourselves. We believe and we are not to quickly forget the work of the Lord. When we wait for God’s counsel, we are actively being submissive and open to the leading of His Spirit. We are not telling him what He must do; we are seeking His help and His leading. In *Isaiah 30:15* the Lord says *30:15 For thus the Lord God, the Holy One of Israel, has said, ‘In repentance and rest you will be saved, In quietness and trust is your strength.’ But you were not willing, 30:16 And you said, ‘No, for we will flee on horses,’ Therefore you shall flee! ‘And we will ride on swift horses, Therefore those who pursue you shall be swift. 30:17 One thousand will flee at the threat of one man; You will flee at the threat of five, Until you are left as a flag on a mountain top And as a signal on a hill. 30:18 Therefore the Lord longs to be gracious to you, And therefore He waits on high to have compassion on you. For the Lord is a God of justice; How*

blessed are all those who long for Him. (NASB) God’s will is for Salvation at His hand and that we allow Him to save us in quietness and rest. However, they preferred to escape their own way, and God did not work for them, according to *Isaiah 30*. Therefore, when we pray for God’s counsel, we must be prepared to hear him say what Moses said at the Red Sea becomes real in our lives, “*Fear not, stand firm, and behold the salvation of the Lord, which he will work for you today ... The Lord will fight for you, and you have only to be still.*” (*Shemot / Exodus 14*). What a wonderful God we serve, we stand firm and behold His salvation, the salvation that He has provided in His Son Yeshua the Messiah and the work that He is doing in our lives each day. Let’s Pray!

Heavenly Father,

Thank you for helping us to realize that we can call out to You for help. Help us Lord to seek you first and to walk with an upright heart and life. We realize that it is only by Your Great Mercy we are able to stand before you! David concludes saying *20:9 Save, O Lord; May the King answer us in the day we call. (NASB)* today we are calling out to You, to hear our prayer, to help us and to change us for good according to Your will and word. Lord, let the words of our mouths and the mediation of our hearts be acceptable in Your sight. Lord forgive us for all of our sins and keep each of us so that our sins do not rule over us. 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, You have made a sure foundation, You are our Rock, Redeemer, and Savior. In Yeshua we 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

