

Tehillim / Psalms 21 | ספר תהילים כא

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Great is the Salvation of God

This week's study is from *Tehillim / Psalms 21:1-13*, the Psalm begins saying: **א לַמְנַצֵּחַ מִזְמוֹר לְדָוִד:** **ב יְהוָה בָּעֲזָרָה יִשְׁמַח-מֶלֶךְ וּבִישׁוּעָתוֹ מֵה-יָגִיל [יָגֵל]** *“For the director of music, A psalm of David.”* David says **21:1 O Lord, in Your strength the king will be glad, And in Your salvation how greatly he will rejoice!** (NASB) It is interesting that he says in God's strength the king will be glad. The king relies upon the Lord and not upon his own strength, we are told over and over again to call and rely upon the Lord in Scripture. The king also relies upon the Lord's salvation. Seeking the Lord for His help and salvation, David says **ג תִּאֲנוֹת לְבָבוֹ נָתַתָּה לוֹ וְאַרְשֵׁת שְׂפָתָיו בַּל-מִנְעַתָּ סֵלָה: ד כִּי-תִקְדַּמְנוּ בְּרָכוֹת טוֹב תִּשִּׁית לְרֹאשׁוֹ עֲטָרַת פָּז: ה חַיִּים** **21:2 You have given him his heart's desire, And You have not withheld the request of his lips. Selah. 21:3 For You meet him with the blessings of good things; You set a crown of fine gold on his head. 21:4 He asked life of You, You gave it to him, Length of days forever and ever. 21:5 His glory is great through Your salvation, Splendor and majesty You place upon him.** (NASB) What does it mean that the king's glory is great through the salvation of the Lord? David says **ו כִּי-תִשְׁתִּיחֵהוּ בְּרָכוֹת לְעַד תִּתְחַדֶּהוּ בְשִׂמְחָה אֶת-פְּנֵיָהּ: ז 21:6 For You make him most blessed forever; You make him joyful with gladness in Your presence. 21:7 For the king trusts in the Lord, And through the lovingkindness of the Most High he will not be shaken.** (NASB) The second half of the psalm David says that the Lord is the one who helps him discover who his enemies are and those who hate him. The Lord will make known those who plot against you from among the sons of men and they will not succeed. The Lord will swallow them up in His wrath those who seek the destruction of His holy ones. The Lord will destroy the off spring of his enemies and turn their weapons back against them for the purpose of saving His anointed one. Everything and everyone that one hates is engraved upon the heart; therefore, seek the Lord to circumcise your heart. *Devarim / Deuteronomy 10:16 So circumcise your heart, and stiffen your neck no longer.* (NASB) Because of all of this **י ד רִוְמָה יְהוָה בָּעֲזָרָה נִשְׁיָרָה וַיִּנְמָרָה 21:13 Be exalted, O Lord, in Your strength; We will sing and praise Your power.** (NASB)

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק כא</p> <p>א לַמְנַצֵּחַ מִזְמוֹר לְדָוִד: ב יְהוָה בָּעֲזָרָה יִשְׁמַח-מֶלֶךְ וּבִישׁוּעָתוֹ מֵה-יָגִיל [יָגֵל] ג תִּאֲנוֹת לְבָבוֹ נָתַתָּה לוֹ וְאַרְשֵׁת שְׂפָתָיו בַּל-מִנְעַתָּ סֵלָה: ד כִּי-תִקְדַּמְנוּ בְּרָכוֹת טוֹב תִּשִּׁית לְרֹאשׁוֹ עֲטָרַת פָּז: ה חַיִּים ז שָׁאַל מִמֶּךָ נִתְתָּה לוֹ אֲרָךְ יָמִים עוֹלָם וְעַד:</p>	<p>ספר טוביה פרק כא</p> <p>א לשבחא תושבחא לדוד: ב יהוה בעשנך ייחדי ימלוך מליך משיחא ובפורקנך כמא ירנן מרנן לחדא: ג רגגת נפשיה יהבת ליה ופירוש סיפוותיה לא כליתא לעל-מין: ד ארום תקדמיניה ברכן טבן תשוי על רישיה כליל דהב סנינא:</p>	<p>ΨΑΛΜΟΙ 21</p> <p>21:1 εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ κύριε ἐν τῇ δυνάμει σου εὐφρανθήσεται ὁ βασιλεὺς καὶ ἐπὶ τῷ σωτηρίῳ σου ἀγαλλιάσεται σφόδρα 21:2 τὴν ἐπιθυμίαν τῆς ψυχῆς αὐτοῦ ἔδωκας αὐτῷ καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν διάψαλμα 21:3 ὅτι προέφθασας αὐτόν ἐν εὐλογίαις χρηστότητος ἔθηκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου</p>

<p>ו גְּדוֹל כְּבוֹדוֹ בִּישׁוּעָתָהּ הוּד וְהָדָר תְּשׁוּנָה עָלָיו: ז כִּי-תִשְׁתַּחֲוֶה בְּרַכּוֹת לְעַד תִּתְחַדְּהוּ בְּשִׁמְחָה אֶת-פָּנֶיךָ: ח כִּי-הִמְלִיךְ בְּיָמָיו בִּיהִנָּה וּבְחֶסֶד עָלְיוֹן בֶּל-יִמּוּט: ט תִּמְצָא יָדֶךָ לְכָל-אִיכָרָה יִמְיָנָהּ תִּמְצָא שְׂנֵאִיָּה: י תִּשְׁתַּחֲוֶה כְּתוּבָה אֵשׁ לְעֵת פָּנֶיךָ יִהְיֶה בְּאֵפוֹ יִבְלָעֵם וְתֹאכְלֵם אֵשׁ: יא פְּרִיָּמוֹ מֵאֲרָץ תִּאֲבֹד וְזָרַעֲם מִבְּנֵי אָדָם: יב כִּי-נָטוּ עָלֶיךָ רָעָה חֲשָׁבוּ מִזְמָה בֶּל-יִוָּכְלוּ: יג כִּי תִשְׁתַּחֲוֶה שָׁכֶם בְּמִיתָרֶיךָ תִּכְוִינָה עַל-פָּנֶיךָ: יד רוּמָה יִהְיֶה בְּעֵצֶךָ נְשִׁירָה וּנְזִמָּרָה גְּבוּרָתָךְ:</p>	<p>ה חיי עלמא שאל מינך יהבת ליה ניגדא דיומא לעלמי עלמין: ו סגי יקריה בפורקנך תושבחתא ושבהורא תשים תשוי עלוי: ז מטול די תשויניה בירכן לעלמין תחדיניה בחדוותא די מן קדמך: ח מטול דמליך משיחא סביר ביהוה מתרחיץ במימרא דיי ובחסדא דעילאה לא יזוע: ט תדבק מחת אידך לכל בעלי דבבך פורענות ימינך תשכח לכל סנאך: י תשוינן היך איורא דדמי אתון נורא לעידני רוגזך יהוה ברגזיה יסלעמינן ותיכלינן כאישתא יסלהבינן ותגמרינן בעור גהנם: יא בניהון מארעא תהובד וזרעיתיהון מבני נשא: יב מטול דחשילו עלך בישתא חשיבו מחשבן בישן ולא יכילונך: יג מטול דשויתיןן לעמך כתף חד באיטוני משכניך תתקן אורחיהון קדמיהון "תסדר אוריתך קדמוהי: יד איזדקף יהוה בעושינך נשבחא ונדוצצא ונרוננא בגבורתך:</p>	<p>21:4 ζῶην ἡτήσατό σε καὶ ἔδωκας αὐτῷ μακρότητα ἡμερῶν εἰς αἰῶνα αἰῶνος 21:5 μεγάλη ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου δόξαν καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ' αὐτόν 21:6 ὅτι δώσεις αὐτῷ εὐλογίαν εἰς αἰῶνα αἰῶνος εὐφρανεῖς αὐτόν ἐν χαρᾷ μετὰ τοῦ προσώπου σου 21:7 ὅτι ὁ βασιλεὺς ἐλπίζει ἐπὶ κύριον καὶ ἐν τῷ ἐλέει τοῦ ὑψίστου οὐ μὴ σαλευθῇ 21:8 εὐρεθείη ἡ χεὶρ σου πᾶσιν τοῖς ἐχθροῖς σου ἡ δεξιὰ σου εὖροι πάντας τοὺς μισοῦντάς σε 21:9 θήσεις αὐτοὺς ὡς κλίβανον πυρὸς εἰς καιρὸν τοῦ προσώπου σου κύριος ἐν ὀργῇ αὐτοῦ συνταράξει αὐτούς καὶ καταφάγεται αὐτούς πῦρ 21:10 τὸν καρπὸν αὐτῶν ἀπὸ γῆς ἀπολείς καὶ τὸ σπέρμα αὐτῶν ἀπὸ υἱῶν ἀνθρώπων 21:11 ὅτι ἔκλιναν εἰς σὲ κακά διελογίσαντο βουλήν ἦν οὐ μὴ δύνωνται στήσαι 21:12 ὅτι θήσεις αὐτούς νῶτον ἐν τοῖς περιλοιπίοις σου ἐτοιμάσεις τὸ πρόσωπον αὐτῶν 21:13 ὑψώθητι κύριε ἐν τῇ δυνάμει σου ἄσομεν καὶ ψαλοῦμεν τὰς δυναστείας σου</p>
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א לְמַנְצֵחַ מְזִמּוֹר לְדָוִד: This week's study is from *Tehillim / Psalms 21:1-13*, the Psalm begins saying
ב יִהְיֶה בְּעֵצֶךָ יִשְׁמַח-מְלִיךְ וּבִישׁוּעָתָהּ מֶה-יִגְּלִיל [יִגְּלִיל] David says "For the director of music, A psalm of David."
21:1 O Lord, in Your strength the king will be glad, And in Your salvation how greatly he will rejoice! (NASB) It is interesting that he says in God's strength the king will be glad. The king relies upon the Lord and not upon his own strength. Throughout the Scriptures we are told and called to trust and rely upon the Lord God Almighty for all our needs. The Aramaic Targum states
ב יהוה בעשנך ייחדי ימלוך מליך משיחא
21:2 O Lord, in your strength the King Messiah will rejoice, and how greatly will he exult in your redemption! (EMC) In these Scriptures David says that the "King" will be glad in God's strength, whereas, the rabbis translate the Hebrew text as the "King Messiah" will rejoice and will exalt in God's redemption. Biblically speaking, what is a king? The Hebrew word for king is מֶלֶךְ (melech). The meaning of the word king comes from the root word מ.ל.ך. "sovereign, monarch, ruler, advisor, to seek or counsel." The original sense of the word may have been as a counselor if we take the perspective that the counsel of the king was "final" meaning that he had the last word. When thinking of the kings of Israel, naturally we think of king Saul and therefore the use of the word "melech" come to be applied to the one who reigned governmentally over the people or a nation. King Saul ruled over Israel between 1079 BCE – 1007 BCE, and was the first king of the united Kingdom of Israel. He was anointed by the prophet Samuel and reigned from Gibeah. Based upon the biblical narrative on the end of Saul's life, he fell on his sword and died to avoid capture in the battle against the Philistines at Mount Gilboa, along with his three sons.

<p>Tehillim / Psalms 21 Praise for Deliverance. For the choir director. A Psalm of David. 21:1 O Lord, in Your strength the king will be glad, And in Your salvation how greatly he will rejoice! 21:2 You have given him his heart's desire, And You have not withheld the request of his lips. Selah. 21:3 For You meet him with the blessings of good things; You set a crown of fine gold on his head. 21:4 He asked life of You, You gave it to him, Length of days forever and ever. 21:5 His glory is great through Your salvation, Splendor and majesty You place upon him. 21:6 For You make him most blessed forever; You make him joyful with gladness in Your presence. 21:7 For the king trusts in the Lord, And through the lovingkindness of the Most High he will not be shaken. 21:8 Your hand will find out all your enemies; Your right hand will find out those who hate you. 21:9 You will make them as a fiery oven in the time of your anger; The Lord will swallow them up in His wrath, And fire will devour them. 21:10 Their offspring You will destroy from the earth, And their descendants from among the sons of men. 21:11 Though they intended evil against You And devised a plot, They will not succeed. 21:12 For You will make them turn their back; You will aim with Your bowstrings at their faces. 21:13 Be exalted, O Lord, in Your strength; We will sing and praise Your power. (NASB)</p>	<p>Toviyah / Psalms Chapter 21 21:1 For praise; a psalm of David. 21:2 O Lord, in your strength the King Messiah will rejoice, and how greatly will he exult in your redemption! 21:3 You have given him the desire of his soul; and you have not withheld the expression of his lips forever. 21:4 For you will make good blessings go before him; you will place on his head a crown of refined gold. 21:5 Eternal life he asked of you; you gave him length of days forever and ever. 21:6 Great is his glory in your redemption; praise and splendor you will place on him. 21:7 Because you will give him blessings forever; you will gladden him with the gladness that is from your presence. 21:8 Because the King Messiah hopes in the Lord; and through the favor of the Most High he is not shaken. 21:9 The blow of your hand will reach all your foes; the vengeance of your right hand will find all your enemies. 21:10 You will make them like a fiery furnace at the time of your anger, O Lord; in his anger he will swallow them up and the inferno of Gehenna will consume them. 21:11 You will make their children perish from the earth, and their progeny from the sons of men. 21:12 Because they plotted evil against you, they thought evil thoughts, but they could not prevail against you. 21:13 Because for your people you made them one porter in the ropes of your tabernacle; you will prepare their way before them. 21:14 Stand up, O Lord, in your might; let us sing praise and dance in your strength. (EMC)</p>	<p>Psalmoi / Psalms 21 For the end, a Psalm of David. 21:1 O Lord, the king shall rejoice in thy strength; and in thy salvation he shall greatly exult. 21:2 Thou hast granted him the desire of his soul, and hast not withheld from him the request of his lips. Pause. 21:3 For thou hast prevented him with blessings of goodness: thou has set upon his head a crown of precious stone. 21:4 He asked life of thee, and thou gavest him length of days for ever and ever. 21:5 His glory is great in thy salvation: thou wilt crown him with glory and majesty. 21:6 For thou wilt give him a blessing for ever and ever: thou wilt gladden him with joy with thy countenance. 21:7 For the king trusts in the Lord, and through the mercy of the Highest he shall not be moved. 21:8 Let thy hand be found by all thine enemies: let thy right hand find all that hate thee. 21:9 Thou shalt make them as a fiery oven at the time of thy presence: the Lord shall trouble them in his anger, and fire shall devour them. 21:10 Thou shalt destroy their fruit from the earth, and their seed from among the sons of men. 21:11 For they intended evils against thee; they imagined a device which they shall by no means be able to perform. 21:12 For thou shalt make them turn their back in thy latter end, thou wilt prepare their face. 21:13 Be thou exalted, O Lord, in thy strength: we will sing and praise thy mighty acts. (LXX)</p>
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When we do think of a king, sometimes we think of the men who rule here on earth before we think on the sovereign Lord, Ruler and King of all the universe. Do you think God was originally in favor of the institution of a “king” in Israel? Does the Torah indicate that God had in mind for kings to rule over Israel or was His original intent to be King and Ruler Himself? Was the original design, based upon the Torah, for the people to go to Him and seek His counsel, where king, מֶלֶךְ (melech) from the root word לָךְ לְמִלְכָּה to be a counselor, was for us to seek His counsel and His “final” word on a given matter? Studying the biblical narrative, this is indeed an interesting question. Let’s begin by looking at *1 Samuel 8:1-9:2*.

1 Samuel 8:1-9:2

8:1 And it came about when Samuel was old that he appointed his sons judges over Israel. 8:2 Now the name of his firstborn was Joel, and the name of his second, Abijah; they were judging in Beersheba. 8:3 His sons, however, did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted justice. 8:4 Then all the elders of Israel gath-

ered together and came to Samuel at Ramah; 8:5 and they said to him, 'Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations.' 8:6 But the thing was displeasing in the sight of Samuel when they said, 'Give us a king to judge us.' And Samuel prayed to the Lord. 8:7 The Lord said to Samuel, 'Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them. 8:8 'Like all the deeds which they have done since the day that I brought them up from Egypt even to this day in that they have forsaken Me and served other gods so they are doing to you also. 8:9 'Now then, listen to their voice; however, you shall solemnly warn them and tell them of the procedure of the king who will reign over them.' 8:10 So Samuel spoke all the words of the Lord to the people who had asked of him a king. 8:11 He said, 'This will be the procedure of the king who will reign over you: he will take your sons and place them for himself in his chariots and among his horsemen and they will run before his chariots. 8:12 'He will appoint for himself commanders of thousands and of fifties, and some to do his plowing and to reap his harvest and to make his weapons of war and equipment for his chariots. 8:13 'He will also take your daughters for perfumers and cooks and bakers. 8:14 'He will take the best of your fields and your vineyards and your olive groves and give them to his servants. 8:15 'He will take a tenth of your seed and of your vineyards and give to his officers and to his servants. 8:16 'He will also take your male servants and your female servants and your best young men and your donkeys and use them for his work. 8:17 'He will take a tenth of your flocks, and you yourselves will become his servants. 8:18 'Then you will cry out in that day because of your king whom you have chosen for yourselves, but the Lord will not answer you in that day.' 8:19 Nevertheless, the people refused to listen to the voice of Samuel, and they said, 'No, but there shall be a king over us, 8:20 that we also may be like all the nations, that our king may judge us and go out before us and fight our battles.' 8:21 Now after Samuel had heard all the words of the people, he repeated them in the Lord's hearing. 8:22 The Lord said to Samuel, 'Listen to their voice and appoint them a king.' So Samuel said to the men of Israel, 'Go every man to his city.' 9:1 Now there was a man of Benjamin whose name was Kish the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor. 9:2 He had a son whose name was Saul, a choice and handsome man, and there was not a more handsome person than he among the sons of Israel; from his shoulders and up he was taller than any of the people. (NASB)

א וַיְהִי כַּאֲשֶׁר זָקַן שְׁמוּאֵל וַיֵּשֶׁם אֶת-בָּנָיו שְׁפָטִים לְיִשְׂרָאֵל: ב וַיְהִי נָשִׁם-בָּנָיו הַבְּכוֹר יוֹאֵל וְנָשִׁם מְשֻׁנָּהוּ אַבְיָה שְׁפָטִים בְּבֵאֵר שְׁבַע: ג וְלֹא-הָלְכוּ בָנָיו בְּדַרְכּוֹ [בְּדַרְכּוֹ] וַיֵּטוּ אַחֲרֵי הַבָּצַע וַיִּקְחוּ-שָׂחָד וַיֵּטוּ מִשְׁפָּט: ד וַיִּתְקַבְּצוּ כָּל זִקְנֵי יִשְׂרָאֵל וַיָּבֹאוּ אֶל-שְׁמוּאֵל הַרְמָתָה: ה וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקֵנָה וּבָנֶיךָ לֹא הָלְכוּ בְּדַרְכֶּיךָ עֲתָה שִׂימָה-לָנוּ מֶלֶךְ לְשָׁפֹטנוּ כָּל-הַגּוֹיִם: ו וַיִּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ תְנֶה-לָנוּ מֶלֶךְ לְשָׁפֹטנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל-יְהוָה: ז וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל שָׁמַע בְּקוֹל הָעָם לְכָל אֲשֶׁר-יֹאמְרוּ אֵלֶיךָ כִּי לֹא אֶתָּה מֵאֲסוּ כִּי-אֲתִי מֵאֲסוּ מִמֶּלֶךְ עָלֵיהֶם: ח כָּל-הַמַּעֲשִׂים אֲשֶׁר-עָשׂוּ מִיּוֹם הָעֲלִיתִי אֶתְּכֶם מִמִּצְרַיִם וְעַד-הַיּוֹם הַזֶּה וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים כִּן הָמָּה עֹשִׂים גַּם-לָךְ: ט וְעַתָּה שָׁמַע בְּקוֹלָם אֲךָ כִּי-הָעֵד תַּעֲדִיד בָּהֶם וְהַגַּדְתָּ לָהֶם מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עָלֵיהֶם: י וַיֹּאמֶר שְׁמוּאֵל אֵת כָּל-דְּבָרֵי יְהוָה אֶל-הָעָם הַשְׂאֵלִים מֵאֲתוֹ מֶלֶךְ: יא וַיֹּאמֶר זֶה יְהוָה מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עָלֵיכֶם אֶת-בָּנֵיכֶם יִקַּח וְנָשִׁם לוֹ בְּמִרְכָּבָתוֹ וּבְפָרָשָׁיו וְרָצוּ לִפְנֵי מִרְכָּבָתוֹ: יב וְלָשׁוֹם לוֹ שְׁרֵי אֲלָפִים וְשְׁרֵי חֲמִשִּׁים וְלַחֲרָשׁ חֲרִישׁוֹ וְלַקָּצֹר קָצִירוֹ וְלַעֲשׂוֹת כְּלִי-מִלְחָמָתוֹ וְכָלִי רֶכֶב: יג וְאֶת-בָּנוֹתֵיכֶם יִקַּח לְרִקְחוֹת וּלְטַבָּחוֹת וּלְאִפּוֹת: יד

וְאֶת-שְׂדוֹתֵיכֶם וְאֶת-כְּרָמֵיכֶם וְזִיתֵיכֶם הַטּוֹבִים יִקַּח וְנָתַן לְעַבְדָּיו: טו וְזֶרְעֵיכֶם וְכֶרְמֵיכֶם יַעֲשֶׂה וְנָתַן לְסָרִיסָיו וְלְעַבְדָּיו: טז וְאֶת-עַבְדֵיכֶם וְאֶת-שִׁפְחוֹתֵיכֶם וְאֶת-בְּחוּרֵיכֶם הַטּוֹבִים וְאֶת-חֲמוּרֵיכֶם יִקַּח וַעֲשֶׂה לְמִלְאכָתוֹ: יז צֹאנְכֶם יַעֲשֶׂה וְאֶתֶּם תִּהְיוּ-לוֹ לְעַבְדִּים: יח וְזַעֲקֶתְם בַּיּוֹם הַהוּא מִלִּפְנֵי מִלְכְּכֶם אֲשֶׁר בְּחִרְתֶּם לָכֶם וְלֹא-יַעֲנֶה יְהוָה אֶתְכֶם בַּיּוֹם הַהוּא: יט וַיִּמָּאֲנוּ הָעָם לְשֹׁמֵעַ בְּקוֹל שְׁמוּאֵל וַיֹּאמְרוּ לֹא כִּי אִם-מֶלֶךְ יִהְיֶה עָלֵינוּ: כ וְהִיָּינוּ גַם-אַנְחָנוּ כָּכָל-הַגּוֹיִם וּשְׁפָטָנוּ מִלִּפְנֵי וַיִּצָּא לִפְנֵינוּ וְנִלְחַם אֶת-מֶלֶךְ-מִתְּנֹו: כא וַיִּשְׁמַע שְׁמוּאֵל אֶת כָּל-דְּבָרֵי הָעָם וַיַּדְּבָרֵם בְּאָזְנֵי יְהוָה: כב וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל שְׁמַע בְּקוֹלִי וְהִמְלַכְתָּ לָהֶם מֶלֶךְ וַיֹּאמֶר שְׁמוּאֵל אֶל-אֲנָשִׁי יִשְׂרָאֵל לָכוּ אִישׁ לְעֵירוֹ: א וַיְהִי-אִישׁ מִבֶּן-יָמִין [מִבְּנֵימִין] וּשְׁמוֹ קִישׁ בֶּן-אַבִּיאל בֶּן-צָרוּר בֶּן-בְּכוֹרֶת בֶּן-אַפִּיחַ בֶּן-אִישׁ יָמִינִי גִבּוֹר חָיִל: ב וְלֹו-הָיָה בֶן וּשְׁמוֹ שָׁאוּל בְּחוּר נְטוּב וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ מִשְׁכְּמוֹ וּמַעֲלָה גְבוּהַ מִכָּל-הָעָם:

Reading through *1 Samuel 8:1-3*, when Samuel grew old, he appointed his sons as judges over Israel. The names of his sons were Joel and Abijah and they served at Beersheba. According to the Scriptures, Samuel's sons did not walk in his ways. Samuel's sons were not like him, the Scriptures say they were greedy for money and accepted bribes. Thus, his sons were corrupt. In addition to this, Samuel's sons were old enough to be on their own. Despite Samuel's influence as a man of God in his family, his sons were still corrupt. What is apparent here is what's indicated by Scripture, each person needs to personally meet the Lord God as their Savior and true King of their lives. Having godly parents does not always result in godly children. These Scriptures indicate growing up in a God fearing household, does not guarantee being faithful to the Lord when one is old without having a personal encounter with the Lord. Samuel's sons did not develop their own individual faith before the Lord and neither did they remain true to God's word. Their lives in the Lord were relative, superficial, and habitual instead of deeply accepting God's sovereignty and holiness. They essentially were going through the motions. Thus, when they were tempted with a bribe, they easily stumbled and could neither act as righteous men nor lead the people in God's ways.

Does anyone have unsaved children who would like to comment on this?

Reading *1 Samuel 8:4-5*, the Scriptures say *8:4 Then all the elders of Israel gathered together and came to Samuel at Ramah; 8:5 and they said to him, 'Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations.'* (NASB) The people wanted good leadership and recognized the poor spiritual leadership of Samuel's sons and did not want to return to the days of Eli and his sons. As a result of this, the people of Israel come up with three reasons to ask for a king: (i) Samuel was getting old, (ii) His sons were not qualified to lead the people, and (iii) they wanted to be like the neighboring nations. When the people asked for a king, we read *8:6 But the thing was displeasing in the sight of Samuel when they said, 'Give us a king to judge us.'* And Samuel prayed to the Lord. (NASB), and so Samuel responded with being very disappointed. Samuel prayed to the Lord because the people sought a king. He was not happy with the people's demand. *8:7 The Lord said to Samuel, 'Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them. 8:8 'Like all the deeds which they have done since the day that I brought them up from Egypt even to this day in that they have forsaken Me and served other gods so they are doing to you also.'* (NASB) According to *1 Samuel 8:7-8*, the Lord says their request for a king was a rejection of the Lord God Almighty being King over them and not specifically a rejection of Samuel. Based upon the statement and response during the conversation between the Lord and Samuel, did the prophet act in the position as king over the people? The people saying "Give us a king to judge us" suggests that the prophet who judges may in fact have acted as a king in a way over the people. Note again how the king, מֶלֶךְ (melech) from the root word מ.ל.ך means to be a counselor, and the people would seek the counsel of the prophet to know the will of the Lord. The prophet's word that was from God was the "final" word on

a given matter? What is a prophet? The word for prophet in Hebrew is נביא (navi) and scholars have not agreed upon the exact derivation of this word. Brown Driver and Briggs Lexicon states that the navi is a spokesman, speaker, prophet, and is applied to many people in the Scriptures, to Abraham, Moshe, Samuel, Elijah, and many more. The root meaning of the word is “to call” which emphasizes that the prophet was called by God to be His spokesman. The Gesenius’ lexicon (by *Heinrich Friedrich Wilhelm Gesenius 1786 – 1842*) states that navi is derived from the root word נבע meaning “to boil” however, most scholars reject this theory today. The word as it is used in the Hebrew bible is with such variety that its exact meaning is not well understood. In the end it is defined as “prophet” based on the actions of the person that it is describing. Other terms that are used of the prophet are רֹאֶה (seer) from the root meaning “to see, to look at,” this word is used to refer to a prophet in *1 Samuel 9:9* לְפָנִים | בְּיִשְׂרָאֵל כֹּה-אָמַר הָאִישׁ בְּלָכְתּוֹ לְדְרוֹשׁ אֱלֹהִים 9:9 (Formerly in Israel, when a man went to inquire of God, he used to say, ‘Come, and let us go to the seer’; for he who is called a prophet now was formerly called a seer.) (NASB) And another word used to refer to a prophet is חֹזֶה (choze, or חזון chazon) meaning “vision,” or “revelation,” and this word is used as a synonym for “prophet” in *2 Samuel 24:11*, יָא וַיִּקָּם 24:11 When David arose in the morning, the word of the Lord came to the prophet Gad, David’s seer (חֹזֶה), saying, (NASB) Clearly, based upon these Scriptures, the prophet was God’s spokesman, and the characteristic introduction of the prophet on the word of the Lord is to say “Thus says the Lord...” indicates that the prophet has heard from God and is speaking the Word of the Lord and not his own words. The prophet spoke as one who is required to speak and deliver God’s word that has been given him. The true prophet of God, his message would remain consistent regardless of the circumstances and the people to whom he was speaking. According to the use of the words רֹאֶה (seer) and חֹזֶה (choze, or חזון chazon) meaning “vision,” or “revelation,” the prophet receives wisdom and knowledge through his communication with God, he is made aware of “seeing” future events. In addition to this, signs and wonders may also accompany the message of the prophet to substantiate that his words are from the Lord God of Heaven.

The king is known as one to whom one seeks advise or counsel. The prophet would seek the advise of the King of the universe (God) when the people would come asking for a word from the Lord. The word רֹעֵה (roeh) “a shepherd” is used metaphorically of a ruler or king according to *2 Samuel 5:2*, *2 Samuel 7:7*, *Tehillim / Psalms 78:72*, *Jeremiah 3:15* and *23:2-4*, *Ezekiel 34:2-23*, *1 Chronicles 11:2*, and *1 Chronicles 17:6*. In *1 Samuel 9:16*, the word נָגִיד (nagid) meaning “a ruler” or “prince,” comes from the root meaning “the one who stands in front,” appears as if it is used to refer to a king who is set apart for the throne but is yet to reign. This seems to be how the word is used in *1 Samuel 9:16* טַז כָּעֵת | מָחָר אֶשְׁלַח אֵלֶיךָ אִישׁ מֵאֶרֶץ 9:16 בְּנִימֵן וּמִשְׁחָתוֹ לְנָגִיד עַל-עַמִּי יִשְׂרָאֵל וְהוֹשִׁיעַ אֶת-עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת-עַמִּי כִּי בָאָה צָעֲקָתוֹ אֵלַי: ‘About this time tomorrow I will send you a man from the land of Benjamin, and you shall anoint him to be prince over My people Israel; and he will deliver My people from the hand of the Philistines. For I have regarded My people, because their cry has come to Me.’ (NASB) It is interesting that in *Daniel 9:25*, the phrase מָשִׁיחַ נָגִיד (Mashiach nagid) the “Messiah the prince” is designated as the heir to the throne כֹּה וְתִשְׁכַּל מִן-מִצָּא דָבָר לְהָשִׁיב וּלְבָנוֹת יְרוּשָׁלַם עַד-מָשִׁיחַ נָגִיד שְׁבַעִים שָׁבָעָה וּשְׁבַעִים שָׁנִים וְשִׁשִּׁים וּשְׁבַעִים וְנִבְנְתָה 9:25 רְחוֹב וְחָרוֹץ וּבְצוֹק הָעֵתִים: ‘So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. (NASB) The word שָׂר (sar) is also used meaning “a prince,” “captain,” or “chief.” The root meaning indicates “to rise in splendor.” This term is use of the Messiah in *Isaiah 9:6* as the “Prince of peace.” Throughout the Scriptures, ultimately we see that God was intending for the Messiah to become king and ruler over Israel, especially in the prophetic literature.

So we come back to the original question whether God was originally in favor of the institution of a king in Israel according to the Torah? Does the Torah indicate that God had in mind for kings to rule over Israel or was His original intent to be King and Ruler Himself? On occasion, the Scriptures appear to point in opposite directions on this question. On the one hand we find the Davidic kingship in very positive terms and a significant amount of theology has been developed around this especially in the Apostolic Writings and references to the Messiah in the Tanach. On the other hand, the words of God from *1 Samuel 8* seem to speak against the institution of king. If we carefully study the biblical narrative from Deuteronomy through 2 Kings, a few conclusions can be made regarding kings. Based upon Scripture, the godly king was the one who led the people in worship and in keeping the mitzvot (commandments) and essentially keeping the covenant of God. The king was also the one who was trusted by the Lord to fight Israel's battles with their enemies. Looking at the Scripture references above, Kings had many different functions, and they were described in diverse terms such as "lord," "judge," "shepherd," "leader of the armies," and so on. The Lord God did in fact give Israel provision in the Torah for a king according to *Devarim / Deuteronomy 17:14-20*.

Devarim / Deuteronomy 17:14-20

17:14 'When you enter the land which the Lord your God gives you, and you possess it and live in it, and you say, 'I will set a king over me like all the nations who are around me,' 17:15 you shall surely set a king over you whom the Lord your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman. 17:16 'Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the Lord has said to you, 'You shall never again return that way.' 17:17 'He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself. 17:18 'Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. 17:19 'It shall be with him and he shall read it all the days of his life, that he may learn to fear the Lord his God, by carefully observing all the words of this law and these statutes, 17:20 that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel. (NASB)

יד כִּי-תָבֹא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ וַיִּרְשָׁתָהּ וַיֵּשְׁבָתָהּ בָּהּ וְאָמַרְתָּ אֲשִׁימָה עָלַי מֶלֶךְ כָּל-הַגּוֹיִם אֲשֶׁר סְבִיבֹתַי: טו שׁוֹם תִּשֹׂם עָלַי מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקְרֵב אֲחֶיךָ תִּשֹׂם עָלַיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלַיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא-אֲחֶיךָ הוּא: טז רַק לֹא-יִרְבֶּה-לוֹ סוּסִים וְלֹא-יֵשִׁיב אֶת-הָעָם מִצְרִימָה לְמַעַן הָרְבוֹת סוּס וַיְהִי אָמַר לָכֶם לֹא תִסְפּוּן לָשׁוּב בְּדֶרֶךְ הַזֶּה עוֹד: יז וְלֹא יִרְבֶּה-לוֹ נָשִׁים וְלֹא יִסּוֹר לִבּוֹ וְכֶסֶף וְזָהָב לֹא יִרְבֶּה-לוֹ מְאֹד: יח וְהָיָה כִשְׁבָתוֹ עַל פֶּסֶא מִמֶּלְכָתוֹ וְכָתַב לוֹ אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל-סֵפֶר מִלִּפְנֵי הַכֹּהֲנִים הַלְוִיִּם: יט וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל-יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה אֶת-יְהוָה אֱלֹהָיו לְשֹׁמֵר אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת-הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתָם: כ לְבִלְתִּי רוּם-לִבּוֹ מֵאֲחֵיו וּלְבִלְתִּי סוֹר מִן-הַמִּצְוָה יְמִין וּשְׂמֹאל לְמַעַן יֵאָרֶיךָ יָמִים עַל-מִמֶּלְכָתוֹ הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל:

Based upon these Scriptures, the Torah suggests that the Lord did intend for Israel to have a king. The idea for Israel to have a king was therefore not contradictory to the ruling of God over the nation of Israel. When we read in Scripture *1 Samuel 8:4 Then all the elders of Israel gathered together and came to Samuel at Ramah; 8:5 and they said to him, 'Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations.'* (NASB) The people wanted to be "like the na-

tions” and were therefore rejecting God’s rule by His representative. The people did not want the one who was “called of God” to judge them, they wanted a king like the nations to judge them. The Lord’s original intention was to install a king who would represent His rule over the people, a godly king who would lead the people in worship and in keeping the covenant of God. According to the Scriptures, God’s chosen king would have the following characteristics (1) he would be divinely appointed (i.e. not having gained the throne by his own efforts), (ii) he would be a man “after God’s own heart,” meaning that his plan and agenda would be established by God’s rule and care of the nation of Israel, (iii) David was chosen by God as His king, all subsequent kings would come from David’s family, God had promised David that his throne would be established forever, meaning his dynasty would be an eternal one (see *2 Samuel 7:16*), and (iv) the king’s office would remain distinct from the priests (*1 Samuel 13:12-15*), this much is apparent from the life of king Saul. According to *Zechariah 6:13*, prophetically, the office of king and priest would eventually be united in the Messiah, that was foreshadowed by David himself who offered sacrifices and wore the priest cloths when he operated as king (*2 Samuel 6:17 and 8:18*), following the order of Melchizedek who was also both a king and a priest (see *Bereshit / Genesis 14:18 and Tehillim / Psalms 110*). Ultimately, we see God’s plan throughout Israel’s history included the monarchy as a means of accomplishing his purposes for humanity and for His Messiah Yeshua to be prophet, priest, and king, ruler over all, and all being made subject to His rule and reign (*Colossians 2:9-10*).

According to the Scriptures, the godly king is to lead the people in worship and in keeping the covenant of God. As husbands and fathers on this earth, men are placed as head over the household (see *Ephesians 5:22-31, 1 Timothy 2:11-12 and 3:3-5, Colossians 3:19, 1 Peter 3:7*) and are given the responsibility to lead his family in prayer and worship and the keeping of the covenant of God. What a great responsibility that is given to men on this earth. According to *Tehillim / Psalms 21:1-2*, the king is to rely upon the Lord’s salvation meaning He is to seek the Lord for His help and salvation.

Reading through *Tehillim / Psalms 21:2-5*, David says תַּאֲוֹת לְבֹו נָתַתָּה לוֹ וְאַרְשֵׁת שְׂפָתָיו בַּל־מִנְעָתָהּ | שָׁאַל מִמֶּךָ נָתַתָּה לוֹ אֲרָךְ יָמִים עוֹלָם וְעַד: סֵלָה: ד כִּי־תִקְדָּמְנוּ בְּרָכוֹת טוֹב תִּשִׁית לְרֹאשׁוֹ עֲטָרַת פָּז: ה חַיִּים | נִשְׁאַל מִמֶּךָ נָתַתָּה לוֹ אֲרָךְ יָמִים עוֹלָם וְעַד: 21:2 You have given him his heart’s desire, And You have not withheld the request of his lips. Selah. 21:3 For You meet him with the blessings of good things; You set a crown of fine gold on his head. 21:4 He asked life of You, You gave it to him, Length of days forever and ever. 21:5 His glory is great through Your salvation, Splendor and majesty You place upon him. (NASB) Notice the way in which David is writing this psalm. He says, “You give him his hearts desire and do not withhold his requests,” “You greet him with a crown of pure gold,” “You gave to him length of days forever and ever,” (נָתַתָּה לוֹ אֲרָךְ יָמִים עוֹלָם וְעַד) and “His glory is great through Your salvation” (גְּדוֹל כְּבוֹדוֹ בִּישׁוּעָתְךָ) and that God has placed splendor and majesty upon Him. Who is this person that the Lord does these things? How is the glory of this king great in God’s salvation? The rabbis translate this to be the “king Messiah” in Targum Pseudo Jonathan.

Aramaic Translation

ב יהוה בעשנך ייחדי ימלוך מליך משיחא ובפורקנך כמה ירנן מרנן לחדא: ג רגגת נפשיה יהבת ליה ופירוש סיפוותיה לא כליתא לעלמין: ד ארום תקדמיניה ברכן טבן תשוי על רישיה כליל דהב סנינא: ה חיי עלמא שאל מינך יהבת ליה ניגדא דיומיא לעלמי עלמין:

21:2 O Lord, in your strength the King Messiah will rejoice, and how greatly will he exult in your redemption! 21:3 You have given him the desire of his soul; and you have not withheld the expression of his lips forever. 21:4 For you will make good blessings go before him; you will place on his head a crown of refined gold. 21:5 Eternal life he asked of you; you gave

him length of days forever and ever. (EMC)

Septuagint (Greek)

21:2 τὴν ἐπιθυμίαν τῆς ψυχῆς αὐτοῦ ἔδωκας αὐτῷ καὶ τὴν θέλησιν τῶν χειλέων αὐτοῦ οὐκ ἔστέρησας αὐτόν διάψαλμα 21:3 ὅτι προέφθασας αὐτόν ἐν εὐλογίαις χρηστότητος ἔθηκας ἐπὶ τὴν κεφαλὴν αὐτοῦ στέφανον ἐκ λίθου τιμίου 21:4 ζῶν ἠτήσατό σε καὶ ἔδωκας αὐτῷ μακρότητα ἡμερῶν εἰς αἰῶνα αἰῶνος 21:5 μεγάλη ἡ δόξα αὐτοῦ ἐν τῷ σωτηρίῳ σου δόξαν καὶ μεγαλοπρέπειαν ἐπιθήσεις ἐπ' αὐτόν 21:6 ὅτι δώσεις αὐτῷ εὐλογίαν εἰς αἰῶνα αἰῶνος εὐφρανεῖς αὐτόν ἐν χαρᾷ μετὰ τοῦ προσώπου σου

21:2 Thou hast granted him the desire of his soul, and hast not withheld from him the request of his lips. Pause. 21:3 For thou hast prevented him with blessings of goodness: thou has set upon his head a crown of precious stone. 21:4 He asked life of thee, and thou gavest him length of days for ever and ever. 21:5 His glory is great in thy salvation: thou wilt crown him with glory and majesty. 21:6 For thou wilt give him a blessing for ever and ever: thou wilt gladden him with joy with thy countenance. (LXX)

In addition to this, the Septuagint translates the Masoretic text very close to the Hebrew text. Let's take a closer look at these verses, beginning with the Hebrew word בְּרָכוֹת “*blessings*.” To help us understand how the word בְּרָכוֹת is used in the Scriptures, we survey the various occurrences of this word in the Tanach. Searching the Hebrew Scriptures produces the following results:

ספר תהילים פרק כא

עָלֵיוּ ז פִּי-תִשְׁיִתְהוּ בְּרָכוֹת לְעַד תִּחַדְדֶהוּ בְּשִׁמְחָה אֶת-פְּנֵיהֶּ: ח פִּי-הִמְלִיךְ בְּטִיחַ בִּיהוָה וּבְחֶסֶד עֲלִיוֹן בֶּל-יִמּוּט: ט תִּמְצֵא יְדָךְ לְכָל-אֲבִיךָ יְמִינְךָ

Tehillim / Psalms 21:6 For You make him most blessed forever; You make him joyful with gladness in Your presence. (NASB)

ספר תהילים פרק פד

מַעֲיֵן יִשִּׁיתוּהוּ גַם-בְּרָכוֹת יַעֲטֶה מוֹרֶה: ח יֵלְכוּ מִחֵיל אֶל-חֵיל יִרְאֶה אֶל-אֱלֹהִים בְּצִיּוֹן: ט יִהְיֶה אֱלֹהִים צָבָאוֹת שְׁמֵעָה תַּפְלִתִּי הֶאֱזִינָה אֱלֹהֵי

Tehillim / Psalms 84:6 Passing through the valley of Baca they make it a spring; The early rain also covers it with blessings. (NASB)

ספר משלי פרק י

בְּקִצִּיר בֶּן מִיֵּשׁ: ו בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רְשָׁעִים יִכָּסֶּה חֶמְס: ז יִזְכֹּר צַדִּיק לְבָרָכָה וְשֵׁם רְשָׁעִים יִרְקֵב: ח חֶכֶם-לֵב יִקַּח מִצּוֹת וְאֹוִיל שִׁפְתָּיִם

Mishley / Proverbs 10:6 Blessings are on the head of the righteous, But the mouth of the wicked conceals violence. (NASB)

ספר משלי פרק כח

כ אִישׁ אָמוֹנוֹת רַב-בְּרָכוֹת וְאֵץ לְהַעֲשִׂיר לֹא יִנָּקֶה: כא הִפְּר-פָּנִים לֹא-טוֹב וְעַל-פֶּת-לֶחֶם יִפְשַׁע-גֹּבֶר: כב נִבְהֵל לְהוֹן אִישׁ רַע עֵין וְלֹא-יִדַּע

Mishley / Proverbs 28:20 A faithful man will abound with blessings, But he who makes haste to be rich will not go unpunished. (NASB)

מגילת שיר השירים פרק ז

כְּמִגְדַּל הַשֵּׁן עֵינֶיהָ בְּרִכּוֹת בְּחֻשְׁבוֹן עַל-שְׁעַר בֵּת-רַבִּים אִפֹּף כְּמִגְדַּל הַלְּבָנוֹן צוֹפָה פָּנֶיהָ
דְּמָשֶׁק: ו רֹאשָׁהּ עָלֶיהָ כְּכֶרֶם לִידֵּן וְדִלֵּת רֹאשָׁהּ כְּאַרְגָּמָן מְלֹךְ

*Song of Solomon 7:4 Your neck is like a tower of ivory, Your eyes like the pools in Heshbon
By the gate of Bath-rabbim; Your nose is like the tower of Lebanon, Which faces toward
Damascus. (NASB)*

מגילת קהלת פרק ב

כָּל-פְּרִי: ו עֲשִׂיתִי לִי בְּרִכּוֹת מַיִם לְהַשְׁקוֹת מֵהֶם יַעַר צוֹמֵחַ עֲצִים: ז קִנִּיתִי עֲבָדִים
וּשְׁפָחוֹת וּבְנֵי-בֵית הָיָה לִי גַם מְקַנָּה בְּקָר וְצֹאן הָרֶבֶה הָיָה לִי

*Ecclesiastes 2:6 I made ponds of water for myself from which to irrigate a forest of growing
trees. (NASB)*

It is interesting that in the books of the Song of Solomon and Ecclesiastes, the word בְּרִכּוֹת “blessings” is translated as “pools” or “ponds.” The word for “blessings” is used throughout the Scriptures to refer to the Lord who gives blessings, the righteous and faithful will abound in blessings, and rain from heaven is a blessing from God. This may be why the word for “blessings” (בְּרִכּוֹת) is translated as pools of water, it is the refreshing result of living in righteousness and justice before our God. Comparing the Hebrew text with the Aramaic Targum, something very interesting may be observed. *Tehillim / Psalms 21* says כִּי-תִקְדַּמְנוּ ד *For You meet him with the blessings of good things; You set a crown of fine gold on his head. (NASB)* and the Aramaic Targum states ד אַרוֹם תְּקַדְמִינִיה בִּרְכָן טַבֵּן תְּשׁוּי עַל רִישִׁיה *For you will make good blessings go before him; you will place on his head a crown of refined gold. (EMC)* God will make good blessings to go before the King that David is speaking of, the rabbis say blessings will go before the King Messiah. The idea that is presented here by the rabbis when comparing the translations, is that God is making this King a blessing to mankind or to the world in the sense that blessings will go before Him. The text is written in such a way that it seems the blessing that goes before him suggests He is made to be a source of blessing to others. Think on something every interesting, in Revelation 1:6, the Apostle John wrote that Yeshua made us to be priests and kings unto God. Taking these Scriptures into consideration, blessings should go forth before each of us who are in Yeshua the Messiah to others. We are to be a blessing to others and to bless rather than to take as the children of God.

Since blessing is going before the King Messiah, it is desirable to live in the presence of the King. Blessings would abound to others through his reign. Reading the context of the verses (*i.e. the interpretation of one verse does not occur with the exclusion of neighboring verses*), *Tehillim / Psalms 21:5* states ה חַיִּי עֹלָמָא שָׂאל מִינָךְ יְהִיבֵת לִיה נִיגְדָא דִּיּוֹמִיא לְעֹלָמִי *He asked life of You, You gave it to him, Length of days forever and ever. (NASB)* and the Aramaic Targum states ה חַיִּי עֹלָמָא שָׂאל מִינָךְ יְהִיבֵת לִיה נִיגְדָא דִּיּוֹמִיא לְעֹלָמִי *Eternal life he asked of you; you gave him length of days forever and ever. (EMC)* The words “forever and ever” (עֹלָם וָעֶד) here undoubtedly refer to the eternal blessings that would proceed from the Messiah that is the descendant of David. The Scriptures, undoubtedly given by the inspiration of the Holy Spirit, reveal to us the one whom David is speaking of here is in fact the King Messiah. As a result of this the Scriptures then state ז כִּי-תִשְׂתִּיחֶהוּ בְּרִכּוֹת לְעֹד תִּחְדָּהוּ בְּשִׂמְחָה אֶת-פָּנָיו: ח כִּי-הִמְלִךְ בִּטְחַן בִּיהֲוָה וּבְחֶסֶד עָלָיו *For You make him most blessed forever; You make him joyful with gladness in Your presence. (NASB)*

21:7 *For the king trusts in the Lord, And through the lovingkindness of the Most High he will not be shaken. (NASB)* The Lord God Almighty will make the Messiah most blessed forever. The anointed one trusts in the Lord and will not be shaken. Even today we can trust the Lord and not be shaken. Hallelujah!

The second half of the psalm (*Tehillim / Psalms 21:8-12*), David gives the examples of how the Lord works for the righteous.

ט תִּמְצָא יָדְךָ לְכָל-אֹיְבֶיךָ יְמִינְךָ תִּמְצָא שְׂנְאֶיךָ: י תִּשְׁתִּימּוּ | כְּתִנּוּר אֵשׁ לֵעֵת פְּנֶיךָ יְהוָה בְּאִפּוֹ
יִבְלָעֵם וְתֹאכְלֵם אֵשׁ: יא פְּרִימּוֹ מֵאֶרֶץ תִּאָּבֵד וְזֶרְעוֹ מִבְּנֵי אָדָם: יב כִּי-נָטוּ עָלֶיךָ רָעָה חֲשָׁבוּ
מִזְמָה בֶּל-יִוָּכְלוּ: יג כִּי תִשְׁתִּימּוּ שְׂכָם בְּמִיתְרֶיךָ תִּכְוֶנֶן עַל-פְּנֵיהֶם:

21:8 *Your hand will find out all your enemies; Your right hand will find out those who hate you. 21:9 You will make them as a fiery oven in the time of your anger; The Lord will swallow them up in His wrath, And fire will devour them. 21:10 Their offspring You will destroy from the earth, And their descendants from among the sons of men. 21:11 Though they intended evil against You And devised a plot, They will not succeed. 21:12 For You will make them turn their back; You will aim with Your bowstrings at their faces.*

The Lord will make known to us those who plot against us from among the sons of men and they will not succeed. The Lord will swallow them up in His wrath against those who seek the destruction of His holy ones. The Lord will destroy the off spring of his enemies and turn their weapons back against them for the purpose of saving His anointed one. In fact, we are told that if we have anything against our brother, to make right with him before bringing a sacrifice before the Lord (*Matthew 5:23-26*). Hate is engraved upon the heart and if we are to go before the Lord with a pure heart, we need to seek the Lord to circumcise your hearts. (*Devarim / Deuteronomy 10:16 So circumcise your heart, and stiffen your neck no longer. NASB*) Our enemies do not have uncircumcised hearts, they plot and plan for evil and destruction. As a result of God's deliverance from our enemies, His working to save us, to reveal to us our enemies, to work in our lives to draw us nearer to Himself, because of all of these things we can say נְשִׁירָה בְּעֶזְרֶךָ יְהוָה רִוְמָה יִד

21:13 *Be exalted, O Lord, in Your strength; We will sing and praise Your power. (NASB)*

Comparing the Aramaic Targum and the Septuagint with the Masoretic text we read the following:

ט תִּדְבֹק מַחַת אִידֶךָ לְכָל בְּעָלֵי דְבַבְךָ פּוֹרְעָנוֹת יְמִינְךָ תִּשְׁכַּח לְכָל סְנָאֶךָ: י תִּשְׁוִינוּן הֵיךְ אִיּוֹרָא
דְּדָמִי אַתּוֹן נוֹרָא לְעִידְנִי רוֹגֹזֶךָ יְהוָה בְּרַגְזִיָּה יִסְלַעְמִינוּן וְתִכְלִינוּן כְּאִישְׁתָּא יִשְׁלַחְבִּינוּן וְתַגְמְרִינוּן
בְּעוֹר גַּהֲנָם: יא בְּנִיהוֹן מֵאֶרְעָא תְּהוּבֵד וְזֶרְעִיתָהוֹן מִבְּנֵי נְשָׂא: יב מִטּוֹל דְּחִשְׁלֵוּ עֲלֶךָ בִּישְׁתָּא
חֲשִׁיבּוּ מַחֲשָׁבָן בִּישָׁן וְלֹא יִכְלֹנוּךָ: יג מִטּוֹל דְּשׁוּתִינוּן לְעִמְךָ כְּתָף חֵד בְּאִיטוֹנִי מִשְׁכְּנֶיךָ תִּתְקַן
אוֹרְחָהוֹן קְדָמִיהוֹן "תִּסְדֵּר אוֹרִיתְךָ קְדָמוֹהִי:

21:9 *The blow of your hand will reach all your foes; the vengeance of your right hand will find all your enemies. 21:10 You will make them like a fiery furnace at the time of your anger, O Lord; in his anger he will swallow them up and the inferno of Gehenna will consume them. 21:11 You will make their children perish from the earth, and their progeny from the sons of men. 21:12 Because they plotted evil against you, they thought evil thoughts, but they could not prevail against you. 21:13 Because for your people you made them one porter in the ropes of your tabernacle; you will prepare their way before them. (EMC)*

21:8 εὐρεθείη ἡ χεὶρ σου πᾶσιν τοῖς ἐχθροῖς σου ἡ δεξιὰ σου εὖροι πάντας τοὺς μισοῦντάς σε
21:9 θήσεις αὐτοὺς ὡς κλίβανον πυρὸς εἰς καιρὸν τοῦ προσώπου σου κύριος ἐν ὁργῇ αὐτοῦ

συνταράξει αὐτούς καὶ καταφάγεται αὐτοὺς πῦρ 21:10 τὸν καρπὸν αὐτῶν ἀπὸ γῆς ἀπολεῖς καὶ τὸ σπέρμα αὐτῶν ἀπὸ υἱῶν ἀνθρώπων 21:11 ὅτι ἔκλιναν εἰς σέ κακά διελογίσαντο βουλήν ἦν οὐ μὴ δύνωνται στῆσαι 21:12 ὅτι θήσεις αὐτοὺς νῶτον ἐν τοῖς περιλοίποις σου ἐτοιμάσεις τὸ πρόσωπον αὐτῶν

21:8 Let thy hand be found by all thine enemies: let thy right hand find all that hate thee. 21:9 Thou shalt make them as a fiery oven at the time of thy presence: the Lord shall trouble them in his anger, and fire shall devour them. 21:10 Thou shalt destroy their fruit from the earth, and their seed from among the sons of men. 21:11 For they intended evils against thee; they imagined a device which they shall by no means be able to perform. 21:12 For thou shalt make them turn their back in thy latter end, thou wilt prepare their face. (LXX)

It is interesting that the rabbis speak of the vengeance of God, in the Aramaic Targum, against the enemy of his people with the fire and the inferno of Gehenna (Hell). The reference to Gehenna coupled with fire is a place of suffering and torture and according to the rabbinic literature is known to be the residence of condemned souls, the wicked (unrighteous, unjust people), i.e. see the rabbinic commentary on *Midrash Tehillim 1* and elsewhere throughout the midrashic literature on the psalms. The Aramaic Targum states that the Lord will make the children of the wicked perish from the earth and even their children's children to perish, because they plotted against God's people. In the Septuagint, the Rabbis parallel the children with fruit and seed. The wicked lay in wait, however, the Lord is our Salvation. The Psalm warns men not to attack or plot against the righteous. David says if the wicked plot against the righteous, God will reveal their plans, they will loose the fruit of their labors and even the lives of their own children. Based on this psalm, the enemy (a wicked man) "*with mischievous intent*," moves stealthily lurking for the opportunity of doing wrong and of plotting and planning. It is only by the Salvation of God that his plans are made known to us. Note how the Psalm does not name a person specifically but names the enemy (the wicked) who act in this manner towards the righteous ones of God. Great is the salvation of the Lord our God, and great are the ways that He works in our lives for His glory. רִוְמָה יְהוָה בְּעֶזְךָ נִשְׁיָרָה וְנִזְמָרָה גְבוּרָתְךָ: 21:13 *Be exalted, O Lord, in Your strength; We will sing and praise Your power. (NASB)* 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

Notes

