

Tehillim / Psalms 25 | ספר תהילים כה

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Should we ask the Lord to “Make” us to know His ways?

This week’s study is from *Tehillim / Psalms 25:1-22*, David opens saying א לָדוּד אֱלֹהֶיךָ יְהוָה נַפְשִׁי אָשָׂא: *A psalm of David. 25:1 To You, O Lord, I lift up my soul. (NASB)* He asks the Lord to not let his enemies be exulted over him and that he not be ashamed in the Lord ב אֱלֹהֵי בָךְ בְּטַחְתִּי אֶל-אֲבוֹשָׁה אֶל-יַעֲלֶצְוֹ *Indeed, none of those who wait for You will be ashamed; Those who deal treacherously without cause will be ashamed. (NASB)* and then states with confidence ג גם כָּל-קְוִיָּךְ לֹא יִבְשׁוּ יַבְשׁוּ הַבּוֹגְדִים רִיקָם: *Indeed, none of those who wait for You will be ashamed; Those who deal treacherously without cause will be ashamed. (NASB)* What does it mean to act treacherously without a cause? David goes on to say ד דַּרְכֵיךָ יְהוָה הִ הִדְרִיכֵנִי בְאֱמֶתְךָ | וְלִמְדֵנִי כִי-אֵתָהּ אֱלֹהֵי יִשְׁעֵי אוֹתָךְ קוֹיִתִּי כָל-הַיּוֹם: *Make me know Your ways, O Lord; Teach me Your paths. 25:5 Lead me in Your truth and teach me, For You are the God of my salvation; For You I wait all the day. (NASB)* Like David we are to seek the ways of the Lord, to learn His ways so He will lead us into his truth and know the salvation of the Lord. The psalmist continues saying 25:6 *Remember, O Lord, Your compassion and Your lovingkindnesses, For they have been from of old. 25:7 Do not remember the sins of my youth or my transgressions; According to Your lovingkindness remember me, For Your goodness’ sake, O Lord. 25:8 Good and upright is the Lord; Therefore He instructs sinners in the way. 25:9 He leads the humble in justice, And He teaches the humble His way. 25:10 All the paths of the Lord are lovingkindness and truth To those who keep His covenant and His testimonies. 25:11 For Your name’s sake, O Lord, Pardon my iniquity, for it is great. (NASB)* David declares the truths of God, His compassion, love, mercy, and forgiving the sins of our youth, the time when one chooses not to walk in righteousness. David continues saying 25:12 *Who is the man who fears the Lord? He will instruct him in the way he should choose. 25:13 His soul will abide in prosperity, And his descendants will inherit the land. 25:14 The secret of the Lord is for those who fear Him, And He will make them know His covenant. 25:15 My eyes are continually toward the Lord, For He will pluck my feet out of the net. (NASB)* He then repeats himself saying טז פְּנֵה-אֵלַי וְחַנּוּנִי כִי-יִחַיד וְעַנִּי אָנִּי: יז צָרוֹת לִבִּי הִרְחִיבוּ מִמְּצוּקוֹתַי הוֹצִיאֵנִי: יח רְאֵה-עַנְיִי וְעֲנֵנִי: *Turn to me and be gracious to me, For I am lonely and afflicted. 25:17 The troubles of my heart are enlarged; Bring me out of my distresses. 25:18 Look upon my affliction and my trouble, And forgive all my sins. David concludes saying 25:21 Let integrity and uprightness preserve me, For I wait for You. 25:22 Redeem Israel, O God, Out of all his troubles. (NASB)*

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<p>ספר תהלים פרק כה</p> <p>א לָדוּד אֱלֹהֵיךָ יְהוָה נַפְשִׁי אָשָׂא: ב אֱלֹהֵי בָךְ בְּטַחְתִּי אֶל-אֲבוֹשָׁה אֶל-יַעֲלֶצְוֹ אִיבִי לִי: ג גם כָּל-קְוִיָּךְ לֹא יִבְשׁוּ יַבְשׁוּ הַבּוֹגְדִים רִיקָם: ד דַּרְכֵיךָ יְהוָה הִ הִדְרִיכֵנִי בְאֱמֶתְךָ וְלִמְדֵנִי כִי-אֵתָהּ אֱלֹהֵי יִשְׁעֵי אוֹתָךְ קוֹיִתִּי כָל-הַיּוֹם:</p>	<p>ספר טוביה פרק כה</p> <p>א לדוד קדמך יהוה נפשי אטול בצלו: ב אלהי בד במימך איתרוחצית לא אבהית לא ייחדון בעלי דבבי עלי: ג ברם לחוד כל דסכין לך דסברין במימך רך לא יבהתון יבהתון בזוין וסריקיא: ד אורחתך יהוה אודע יתי הילכתך אליף יתי: ה דברני בזכותך אדריך יתי בקושטך ואליפינני ארום את הוא אלהא פורקני יתך סברית כל יומא:</p>	<p>ΨΑΛΜΟΙ 25</p> <p>25:1 ψαλμός τῷ δαυιδ πρὸς σέ κύριε ἦρα τὴν ψυχὴν μου ὁ θεὸς μου 25:2 ἐπὶ σοὶ πέποιθα μὴ καταισχυθῆιν μηδὲ καταγελασάτωσάν μου οἱ ἐχθροί μου 25:3 καὶ γὰρ πάντες οἱ ὑπομένοντές σε οὐ μὴ καταισχυθῶσιν αἰσχυθήτωσαν πάντες οἱ ἀνομοῦντες διὰ κενῆς 25:4 τὰς ὁδοὺς σου κύριε γνώρισόν μοι καὶ τὰς τρίβους σου δίδαξόν με 25:5 ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου καὶ δίδαξόν με ὅτι σὺ εἶ ὁ θεὸς ὁ σωτήρ μου καὶ σὲ ὑπέμεινα ὅλην τὴν ἡμέραν</p>

<p>ו זכר-רחמיך יהוה וחסדך כי מעו- לם המה: ז חטאות געוירי ופשעי אל-תזכר כחסדך זכר-לי-אתה למען טובך יהוה: ח טוב וישך יהוה על- פן יורה חטאים בדרך: ט יְדַרְךָ עֲנוּיִם בַּמִּשְׁפָּט וְיִלְמַד עֲנוּיִם דְּרָכָו: י כָּל-אֲרָחוֹת יְהוָה חֶסֶד וְאֱמֶת לְנֹ- צְרֵי בְרִיתוֹ וְעֲדֹתָיו: יא לְמַעַן-שׁ- מָדָה יְהוָה וְסִלְחָתָהּ לְעוֹנֵי כִּי רַב-הוּא: יב מִי זֶה הָאִישׁ יִרְאֵה יְהוָה יוֹרְנוֹ בְּדַרְךָ יִבְחָר: יג נִפְשׁוּ בְּטוֹב תְּלִין וְזַרְעוּ יִרְשׁ אֶרֶץ: יד סוּד יְהוָה לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם: טו עֵינֵי תְּמִיד אֶל-יְהוָה כִּי הוּא-יוֹצֵא מִרְשָׁתָהּ רַגְלֵי: טז פְּנֵה-אֵלַי וְחַנּוּנֵי כִּי-יִחַיד וְעֲנֵי אָנִי: יז צְרוֹת לִבִּי הִרְחִיבוּ מִמְצוּקוֹתַי הוֹצֵיאֲנִי: יח רְאֵה-עֲנֵי וְעֲמְלֵי וְשֹׂא לְכָל-חַטָּאוֹתַי: יט רְאֵה אוֹיְבֵי כִּי-רַבּוּ וְשִׁנְאָת חַמָּס שְׁנֵאוּנֵי: כ שְׁמְרָה נַפְשִׁי וְהַצִּילֵנִי אֶל-אֲבוֹשׁ כִּי-חֲסִיתִי בָךְ: כא תִּם-וְיִשָּׁר יִצְרוּנֵי כִּי קוֹיִתִּיךָ: כב פְּדֵה-אֱלֹהִים אֶת- יִשְׂרָאֵל מִכָּל צָרוֹתָיו:</p>	<p>ו אידכר רחמיך יהוה וטבוותך ארום מן עלמא הינון אינון: ז חובי טלייתי ומרדי לא תדכר כטבווד היך טובך אדכר לי אנת מטול טיבותך יהוה: ח טב ותריץ יהוה בגין כן מליף חייביא באורחא: ט מזריך עינוותני בדינא ומליף עינוותני אורחיה: י כל הלכתיה דיהוה טיבו וקשוט לנטרי קיימיה וסהדותיה וסהדוותיה: יא מן בגלל שמך יהוה ותשבוק לחובי ארום סגי הוא: יב מן הוא דין גברא דדחיל מן קדם יהוה ילפיניה באורחא דאיתרעי: יג נפשיה בטיבותא תבית "בטוב עלמא דאתי תאיב ובנוי יחסנון ארעא: יד רזא דיהוה גליא לדחלוי וקיימיה לאודעותהון יהודעותהון: טו עיני מסתכלין תדירא קדם יהוה ארום הוא יפיק ממצדתא ריגלי: טז אסתכי לוותי וחוס עלי מטול דיחידאי ועניא אנא: יז עקתיך דלכבי פתיין משינוקי אפיק יתי: יח חמי סיגופי וטורחי ושבוק לכולהון חובי: יט חמי בעלי דבבי ארום סגיעו וסנאתא דחטופין סנו יתי: כ טור נפשי ושיזיב יתי לא אבהת מטול ארום דסברית לך במימרך: כא שלמתא ותריצותא יטרוני ארום סברית במימרך עלך: כב פרוק יהוה אלהא ית ישראל מכל עקתי:</p>	<p>25:6 μνήσθητι τῶν οἰκτιρισμῶν σου κύριε καὶ τὰ ἔλεή σου ὅτι ἀπὸ τοῦ αἰῶνος εἰσιν 25:7 ἀμαρτίας νεότητός μου καὶ ἀγνοίας μου μὴ μνησθῆς κατὰ τὸ ἔλεός σου μνήσθητί μου σὺ ἕνεκα τῆς χρηστότητός σου κύριε 25:8 χρηστός καὶ εὐθής ὁ κύριος διὰ τοῦτο νομοθετήσει ἀμαρτάνοντας ἐν ὁδῷ 25:9 ὁδηγήσει πραεῖς ἐν κρίσει διδάξει πραεῖς ὁδοῦς αὐτοῦ 25:10 πᾶσαι αἱ ὁδοὶ κυρίου ἔλεος καὶ ἀλήθεια τοῖς ἐκζητοῦσιν τὴν διαθήκην αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ 25:11 ἕνεκα τοῦ ὀνόματός σου κύριε καὶ ἰλάση τῇ ἀμαρτία μου πολλὴ γάρ ἐστίν 25:12 τίς ἐστὶν ἄνθρωπος ὁ φοβούμενος τὸν κύριον νομοθετήσῃ αὐτῷ ἐν ὁδῷ ἢ ἡρετίσατο 25:13 ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς αὐλισθήσεται καὶ τὸ σπέρμα αὐτοῦ κληρονομήσῃ γῆν 25:14 κραταίωμα κύριος τῶν φοβουμένων αὐτόν καὶ τὸ ὄνομα κυρίου τῶν φοβουμένων αὐτόν καὶ ἡ διαθήκη αὐτοῦ τοῦ δηλῶσαι αὐτοῖς 25:15 οἱ ὀφθαλμοὶ μου διὰ παντός πρὸς τὸν κύριον ὅτι αὐτὸς ἐκσπάσει ἐκ παγίδος τοὺς πόδας μου 25:16 ἐπιβλεψον ἐπ' ἐμέ καὶ ἐλέησόν με ὅτι μονογενὴς καὶ πτωχός εἰμι ἐγώ 25:17 αἱ θλίψεις τῆς καρδίας μου ἐπλατύνθησαν ἐκ τῶν ἀναγκῶν μου ἐξάγαγέ με 25:18 ἰδὲ τὴν ταπείνωσίν μου καὶ τὸν κόπον μου καὶ ἄφες πάσας τὰς ἀμαρτίας μου 25:19 ἰδὲ τοὺς ἐχθρούς μου ὅτι ἐπληθύνθησαν καὶ μῖσος ἄδικον ἐμίσησάν με 25:20 φύλαξον τὴν ψυχὴν μου καὶ ῥύσαι με μὴ κατασχυνθεῖην ὅτι ἦλπισα ἐπὶ σέ 25:21 ἄκακοι καὶ εὐθεῖς ἐκολλῶντό μοι ὅτι ὑπέμεινά σε κύριε 25:22 λύτρωσαι ὁ θεὸς τὸν Ἰσραὴλ ἐκ πασῶν τῶν θλίψεων αὐτοῦ</p>
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Tehillim / Psalms 25:1-22 begins with David saying: אֶפְשָׁי אֶשָּׂא לְיְהוָה אֱלֹהֵי לְדָוִד אֶפְשָׁי אֶשָּׂא לְיְהוָה נַפְשִׁי אֶשָּׂא. A psalm of David. 25:1 To You, O Lord, I lift up my soul. (NASB) The Hebrew text says literally "To David, unto You Lord (YHVH) my soul I lift/raise up." What does David mean to "lift/raise up" (נַפְשִׁי אֶשָּׂא) his soul? Many times in the Masoretic text (the Hebrew scriptures) we are exhorted to "wait on the Lord" and we are told the advantages of the person who takes this approach to life. "Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!" (Tehillim / Psalms 27:14) "For the wicked shall be cut off, but those who wait for the Lord shall inherit the land." (Tehillim / Psalms 37:9) "I wait for the Lord, my soul waits, and in his word I hope..." (Tehillim / Psalms 130:5). Strength, courage, and hope is found in waiting upon the Lord God Almighty. The word אֶשָּׂא "essa" is derived from the word נָשָׂא "nassa," and this word is often used in the Scriptures to refer to lifting or bearing up something. Take for example in Parashat Noach (Bereshit / Genesis 7:17) the text says the waters lifted up the ark of Noah from the earth (וַיְהִי הַמַּבּוּל אַרְבַּעַיִם יוֹם עַל- יז וַיְהִי הַמַּבּוּל אַרְבַּעַיִם יוֹם עַל- (הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת-הַתְּבֹהַב וַתָּרֶם מֵעַל הָאָרֶץ: or in Parashat Ki Tisa (Shemot / Exodus 32:32) Moshe says in Shemot / Exodus 32:32 אִם תִּישָׂא וְעַתָּה אִם-תִּשָּׂא תִשָּׂא חַטָּאתָם וְאִם-אֵין מְחַנֵּי נָא מִסַּפְרָךְ אֲשֶׁר כְּתַבְתָּ אִם תִּישָׂא חַטָּאתָם וְעַתָּה אִם-תִּשָּׂא תִשָּׂא חַטָּאתָם saying "if you will carry, lift, bear, endure, or suffer" their sin." Moshe is asked God to forgive the peoples sin by lifting up or bearing their iniquity. The translators of the NASB understood this to mean "if You will

forgive their sin” as it is translated in English (NASB). Interestingly, Moshe is asking God *“to carry, bear, endure, and suffer”* the sins of the people for them in a way that results in the forgiveness of sins. When we *“lift up the soul”* unto the Lord, we are directing our inner most being, our will and conscious, to focus upon the exaltation of the Lord God of Israel. An example may be taken from Parashat Noach, that as the waters lifted the ark of Noah, Noah and his family were lifted high above the raging waters of the great storm. Similarly, when we look to direct our attention to the Lord, our souls are lifted up from the adversity of life and we place our trust in His Son, Yeshua the Messiah and we can truly be at peace even in the midst of great turmoil.

<p>Tehillim / Psalms 25 A psalm of David. 25:1 To You, O Lord, I lift up my soul. 25:2 O my God, in You I trust, Do not let me be ashamed; Do not let my enemies exult over me. 25:3 Indeed, none of those who wait for You will be ashamed; Those who deal treacherously without cause will be ashamed. 25:4 Make me know Your ways, O Lord; Teach me Your paths. 25:5 Lead me in Your truth and teach me, For You are the God of my salvation; For You I wait all the day. 25:6 Remember, O Lord, Your compassion and Your lovingkindnesses, For they have been from of old. 25:7 Do not remember the sins of my youth or my transgressions; According to Your lovingkindness remember me, For Your goodness' sake, O Lord. 25:8 Good and upright is the Lord; Therefore He instructs sinners in the way. 25:9 He leads the humble in justice, And He teaches the humble His way. 25:10 All the paths of the Lord are lovingkindness and truth To those who keep His covenant and His testimonies. 25:11 For Your name's sake, O Lord, Pardon my iniquity, for it is great. 25:12 Who is the man who fears the Lord? He will instruct him in the way he should choose. 25:13 His soul will abide in prosperity, And his descendants will inherit the land. 25:14 The secret of the Lord is for those who fear Him, And He will make them know His covenant. 25:15 My eyes are continually toward the Lord, For He will pluck my feet out of the net. 25:16 Turn to me and be gracious to me, For I am lonely and afflicted. 25:17 The troubles of my heart are enlarged; Bring me out of my distresses. 25:18 Look upon my affliction and my trouble, And forgive all my sins. 25:19 Look upon my enemies, for they are many, And they hate me with violent hatred. 25:20 Guard my soul and deliver me; Do not let me be ashamed, for I take refuge in You. 25:21 Let integrity and uprightness preserve me, For I wait for You. 25:22 Redeem Israel, O God, Out of all his troubles. (NASB)</p>	<p>Toviyah / Psalms Chapter 25 25:1 Of David. Before you, O Lord, I lift up my soul in prayer. 25:2 O my God, in you I have put my trust; I will not be disappointed; my foes will not rejoice over me. 25:3 Truly, all who look to you will not be disappointed; robbers and rogues will be disappointed. 25:4 Show me your ways, O Lord; teach me your paths. 25:5 Lead me by your merit and teach me, for you are God, my redemption; in you I have placed my hope every day. 25:6 Remember your mercies, O Lord, and your favors, for they are eternal. 25:7 The sins of my youth and my transgressions do not remember; according to your goodness remember me, because of your grace, O Lord. 25:8 Good and upright is the Lord; therefore he teaches sinners on the path. 25:9 He guides the humble in judgment; and teaches the humble his way. 25:10 All the ways of the Lord are kindness and truth to those who keep his covenant and his testimony. 25:11 Because of your name, O Lord, you will forgive my sin, for it is great. 25:12 Who is the man who is reverent in the presence of the Lord? He will teach him the way he has chosen. 25:13 His soul will lodge in kindness, and his children will inherit the earth. 25:14 The mystery of the Lord is revealed to those who fear him; and his covenant is to instruct them. 25:15 My eyes look always before the Lord, for he will bring my feet out of the trap. 25:16. Look towards me and have mercy on me, for I am alone and afflicted. 25:17 The troubles of my heart have spread; bring me out of my anguish. 25:18 See my pain and vexation, and forgive all my sins. 25:19 See my foes, for they have become many; and the enmity that the rapacious have towards me. 25:20 Keep my soul and save me; I would not be disappointed because I hoped in you. 25:21 Innocence and honesty will guard me, for I hoped in your word. 25:22 Redeem Israel, O Lord, from all his troubles. (EMC)</p>	<p>Psalmoi / Psalms 25 A Psalm of David. 25:1 To thee, O Lord, have I lifted up my soul. 25:2 O my God, I have trusted in thee: let me not be confounded, neither let mine enemies laugh me to scorn. 25:3 For none of them that wait on thee shall in any wise be ashamed: let them be ashamed that transgress without cause. 25:4 Shew me thy ways, O Lord; and teach me thy paths. 25:5 Lead me in thy truth, and teach me: for thou art God my Saviour: and I have waited on thee all the day. 25:6 Remember thy compassions, O Lord, and thy mercies, for they are from everlasting. 25:7 Remember not the sins of my youth, nor my sins of ignorance: remember me according to thy mercy, for thy goodness' sake, O Lord. 25:8 Good and upright is the Lord: therefore will he instruct sinners in the way. 25:9 The meek will he guide in judgment: the meek will he teach his ways. 25:10 All the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies. 25:11 For thy name's sake, O Lord, do thou also be merciful to my sin; for it is great. 25:12 Who is the man that fears the Lord? he shall instruct him in the way which he has chosen. 25:13 His soul shall dwell in prosperity; and his seed shall inherit the earth. 25:14 The Lord is the strength of them that fear him; and his covenant is to manifest truth to them. 25:15 Mine eyes are continually to the Lord; for he shall draw my feet out of the snare. 25:16 Look upon me, and have mercy upon me; for I am an only child and poor. 25:17 The afflictions of my heart have been multiplied; deliver me from my distresses. 25:18 Look upon mine affliction and my trouble; and forgive all my sins. 25:19 Look upon mine enemies; for they have been multiplied; and they have hated me with unjust hatred. 25:20 Keep my soul, and deliver me: let me not be ashamed; for I have hoped in thee. 25:21 The harmless and upright joined themselves to me: for I waited for thee, O Lord. 25:22 Deliver Israel, O God, out of all his afflictions. (LXX)</p>
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David continues asking the Lord to not let his enemies be exulted over him and that he not be ashamed in the Lord (ב אלהי בך בטחתי אל-אבושה אל-יעלצו איבי לי:) and then states with confidence ג ג

כל-קנייך לא יבשו יבשו הבוגדים ריקם:
 25:3 *Indeed, none of those who wait for You will be ashamed; Those who deal treacherously without cause will be ashamed. (NASB)* What does it mean to act treacherously without a cause? It is interesting that the phrase ריקם הבוגדים translates literally “treacherously empty handed (emptily),” so this person who deals treacherously empty-handed means that he acted deceitfully without a cause. Would it be ok to act deceitfully if one had a cause? During Yeshua’s ministry, he continually affirmed the “inner meaning of the Torah” however He extended the reach of the Torah to include the inner heart attitude of the person. Observing the Law was not simply a matter of adhering to various external conduct but also involved examining the heart and soul. Take for example, Yeshua said in *Matthew 5:21-22*, that the Torah forbids murder, and then extended it further saying “you shall not murder; but I say to you that whoever is angry with his brother without a cause is liable to excommunication; whoever insults his brother is liable to punishment, and whoever calls his brother a fool is in danger of the fires of hell” In a similar way Yeshua dealt with adultery saying that most people focus upon the external action, however one’s heart that is filled with adultery is the same as having performed the act. The point is that we are called to be merciful and

Brown-Driver-Briggs Lexicon

[בגד] verb act or deal treacherously

Qal Perfect בגדה *Jeremiah 3:20 14t.*; *Imperfect* יבגד *Malachi 2:15 5t.*; *Imperfect* נבגד *Malachi 2:10*; *Infinitive absolute* בגוד *Isaiah 48:8; Jeremiah 5:11*; *construct* בגד *Isaiah 33:1*; *Exodus 21:8*; *Participle* בגד *Proverbs 22:12 11t.*; *Participle* בוגד *Isaiah 33:1 10t.*; — act or deal treacherously, faithlessly, deceitfully, in the marriage relation, in matters of property or right, in covenants, in word and in General conduct.

a. absolute *1 Samuel 14:33; Job 6:15; Psalm 78:57; Isaiah 24:16; Isaiah 33:1 (twice in verse); Isaiah 48:8; Malachi 2:11.* compare phrases אחי בגדו כמו נחל my brethren have dealt deceitfully as a brook *Job 6:15*; ובגד בו- בוגדים בגדו ובגדו the treacherous have dealt treacherously, yea in treachery have the treacherous dealt treacherously *Isaiah 24:16* (striking alliteration); און בגדי און treacherous in wickedness *Psalm 59:6.*

b. with ב *Exodus 21:8 (E), Judges 9:23; Isaiah 33:1 (twice in verse); Jeremiah 3:20; Jeremiah 5:11; Jeremiah 12:6; Lamentations 1:2; Hosea 5:7; Hosea 6:7; Malachi 2:10,14,15,16.*

c. with accusative *Psalm 73:15.*

d. with מן pregnant, אשה מרעה בגדה acteth treacherously (in departing) from her friend *Jeremiah 3:20*. The participle is used *Proverbs 2:22 8t., Psalm 25:3; Psalm 59:6; Psalm 119:158; Isaiah 21:2; Isaiah 24:16 (twice in verse); Isaiah 33:1; Jeremiah 3:8,11; Jeremiah 9:1; Habakkuk 1:13; Habakkuk 2:5; בגד בגדי dealers treacherously in treachery (very treacherously) Jeremiah 12:1.*

to forgive, even if someone has given us a cause to be angry at them. Here in *Tehillim / Psalms 25:3* David is saying that the wicked go about and act treacherously without a cause, it is in their nature, it is who they are, and he requests of the Lord to cause them to be ashamed of their ways and their actions. The Aramaic and Greek translations state the following:

Aramaic Targum

25:1 Of David. Before you, O Lord, I lift up my soul in prayer. 25:2 O my God, in you I have put my trust; I will not be disappointed; my foes will not rejoice over me. 25:3 Truly, all who

look to you will not be disappointed; robbers and rogues will be disappointed. (EMC)

א לדוד קדמך יהוה נפשי אטול בצלו: ב אלהי בך במימרך איתרוחצית לא אבהית לא ייהדון
בעלי דבבי עלי: ג ברם לחוד כל דסכיינן לך דסברין במימרך לא יבהתון יבהתון בזוזין וסריקיא:

Septuagint

A Psalm of David. 25:1 To thee, O Lord, have I lifted up my soul. 25:2 O my God, I have trusted in thee: let me not be confounded, neither let mine enemies laugh me to scorn. 25:3 For none of them that wait on thee shall in any wise be ashamed: let them be ashamed that transgress without cause. (LXX)

25:1 ψαλμὸς τῷ δαυιδ πρὸς σέ κύριε ἦρα τὴν ψυχὴν μου ὁ θεός μου 25:2 ἐπὶ σοὶ πέποιθα μὴ καταισχυθῆην
μηδὲ καταγελασάτωσάν μου οἱ ἐχθροὶ μου 25:3 καὶ γὰρ πάντες οἱ ὑπομένοντές σε οὐ μὴ καταισχυθῶσιν
αἰσχυθήτωσαν πάντες οἱ ἀνομοῦντες διὰ κενῆς

It is interesting how the Aramaic Targum translates that David lifts his soul in “prayer,” adding the word “prayer.” He also places his trust in Him and the rabbis translate the Hebrew text to say that “I will not be disappointed” and “my foes will not rejoice over me.” They go on to say that “those who look to You will not be disappointed” whereas “robbers and rogues will be disappointed.” The Septuagint states something similar, those who wait upon the Lord are seeking his face and looking to Him for help. The rabbis who translated the Septuagint pick up on the shame aspect of David’s words and state that those who wait upon the Lord will not be ashamed, whereas those who transgress without a cause will be ashamed.

David goes on to say **ד דַּרְכֵי יְהוָה הוֹדִיעֵנִי אֲרַחֲמֶיךָ לְמַדְנִי: ה הִדְרִיכֵנִי בְּאַמְתֶּךָ | וְלִמְדֵנִי כִּי-אַתָּה אֱלֹהֵי יְשׁוּעֵי אֹתָךְ קְוִיתִי כָּל-הַיּוֹם:** *25:4 Make me know Your ways, O Lord; Teach me Your paths. 25:5 Lead me in Your truth and teach me, For You are the God of my salvation; For You I wait all the day. (NASB)* It is interesting here that David requests the Lord to cause him to know the ways of the Lord saying **דַּרְכֵי יְהוָה הוֹדִיעֵנִי** using the Hiphil verbal form **הוֹדִיעֵנִי** for the word **יָדַע** meaning “to know” in a very intimate way. The Hiphil stem is used to express causative action with an active voice. David seeks the Lord to cause him to know his ways, this is beyond the simply individual seeking to know God’s ways, he is asking the Lord the participate in an active way to work in David’s life in such a way so as to know the Lord according to His Word and in the commandment. Do we seek the Lord like David did? Are we seeking the ways of the Lord, to learn His ways, and specifically so He will purposefully lead us into his truth so that we might know the salvation of the Lord? The Scriptures say **וְלִמְדֵנִי כִּי-אַתָּה אֱלֹהֵי יְשׁוּעֵי אֹתָךְ קְוִיתִי** **(בְּאַמְתֶּךָ)** | **וְלִמְדֵנִי כִּי-אַתָּה אֱלֹהֵי יְשׁוּעֵי אֹתָךְ קְוִיתִי** beginning with the word **וְלִמְדֵנִי** asking the Lord to “lead me” in your truth **(בְּאַמְתֶּךָ)**. The reason David asks the Lord to lead him is because He is “the God of my salvation” and because of the salvation of the Lord he says “For You I wait all the day.” David goes on to describe how the Lord does these things (the characteristics of the Lord saving him).

Summary

- *25:6 Remember, O Lord, Your compassion and Your lovingkindnesses, For they have been from of old. (ו זָכַר-רַחֲמֶיךָ יְהוָה וְחַסְדֶיךָ כִּי מֵעוֹלָם הָמָּה:)*
- *25:7 Do not remember the sins of my youth or my transgressions; According to Your lovingkindness remember me, For Your goodness’ sake, O Lord. (ז חַטָּאוֹת נַעֲוִירִי | וּפְשָׁעֵי אֶל-תִּזְכֹּר כְּחַסְדֶיךָ:)*
(זָכַר-לִי-אַתָּה לְמַעַן טוֹבָה יְהוָה:)
- *25:8 Good and upright is the Lord; Therefore He instructs sinners in the way. (ח טוֹב וְיָשָׁר יְהוָה:)*
(עַל-כֵּן יוֹרָה חַטָּאִים בְּדַרְךָ:)
- *25:9 He leads the humble in justice, And He teaches the humble His way. (ט יְדַרְךָ עֲנֻוִים בְּמִשְׁפָּט:)*

(וילמד עֲנוּיִם דָּרְכוֹ:

- 25:10 *All the paths of the Lord are lovingkindness and truth To those who keep His covenant and His testimonies.* (י כָּל-אַרְחוֹת יְהוָה חֶסֶד וְאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדוּתָיו:)
- 25:11 *For Your name's sake, O Lord, Pardon my iniquity, for it is great.* (א לְמַעַן-שְׁמֶךָ יְהוָה וְסִלַּחְתָּ:)

David declares the truths of God, His compassion, His love, His mercy, and His forgiving the sins of our youth, the time when one chooses not to walk in righteousness. David seems to have taken these attributes of God not only from his own life but also from Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*) which details the sin of idolatry by the children of Israel and their breaking the newly established covenant with the Lord. In Parashat Ki Tisa, the children of Israel failed to recognize the covenant they had made with the Lord as it says in *Shemot / Exodus 20:3* ג לֹא-יְהִיֶה לְךָ אֱלֹהִים אַחֲרָיִם עַל-פְּנֵי: “*You shall have no other gods before Me.*” The reading, the people demanded that Aaron make gods to go before them in *Shemot / Exodus 32:1* א וַיֵּרָא הָעָם כִּי-בִשְׁשׁ מִשָּׁה לָרֹדֶת מִן-הַהָר וַיִּקְהַל הָעָם עַל-אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם | עֲשֵׂה-לָנוּ אֱלֹהִים אֲשֶׁר: This was a great sin before God but yet the Lord fulfilled His promise, in the midst of the sin of the people and the Lord gives Moshe a fresh revelation of His glory. According to *Shemot / Exodus 34:1-5* the Lord descended in the cloud and stood there with him (Moshe) ה וַיֵּרֵד יְהוָה בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה: Here the cloud (עָנָן) is associated with the presence of God. It is interesting that looking at this verse in *Shemot / Exodus 34:5* it says “*and descended YHVH in the cloud and ‘stood before’ with him there, and proclaimed in the name of YHVH.*” Based on the structure of the sentence, the one proclaiming the name is the Lord Himself. The context indicates that the Lord God descended (His glory descended) and He proclaimed His own Name and declared the kind of God that He is that is consistent with the promises that were made to the Patriarchs. In *Shemot / Exodus 34:6* God says ו וַיַּעֲבֹר יְהוָה | עַל-פְּנֵי וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְחַנּוּן אַרְךָ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת: 34:6 *Then the Lord passed by in front of him and proclaimed, ‘The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness (Grace, חֶסֶד) and truth; (NASB)* The repeated use of God’s Name emphasizes to the listener to stop and reflect on the meaning and the description that follows. The meaning of God’s Name was first revealed in *Shemot / Exodus 3:14* the Lord said יד וַיֹּאמֶר 3:14 *God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’ (NASB)* God says to Moshe “I AM WHO I AM” the meaning of the name is translated from the first person form of the verb היה (to be) refers to God’s life giving existence, the Lord is self existent, He exists and depends upon no one and nothing except His own will. In the attributes God lists of Himself in *Shemot / Exodus 34*, His compassion was demonstrated in 32:14 and His being favorable is demonstrated in 33:12-17 the process in which Moshe seeks to find favor and God agrees with Him. His slowness to grow angry is attested too in Parashat Ki Tisa and in *Shemot / Exodus 14:11-12*. All of these things describe His unchanging love and reliability that is demonstrated in the discussion Moshe has with the Lord and being able to plead on behalf of the people. The cancellation (forgiveness) of the people’s disobedience with the golden calf is consistent with who God is נִצָּר חֶסֶד לְאֵלִפִּים נִשָּׂא עֵוֹן וְפָשַׁע וְחַטָּאָה וְנִקְּהָ לֹא יִנְקָה פֶקֶד | עֵוֹן אָבוֹת עַל-בְּנֵי וְעַל-בְּנֵי בָנִים: 34:7 *who keeps lovingkindness (Grace, דִּקְוָה) for thousands, who forgives iniquity, transgression and sin; ...*” The Lord reveals Himself in His works and in His relationship with His people, this is very similar to the way David is describing the Lord in *Tehillim / Psalms 25*.

The first thing God revealed about Himself is that He is compassionate in the word רַחוּם that illustrates for us that He has a deep love for His people. In addition to this, the Lord makes His compassion a matter of choice saying יט וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל-טוֹבִי עַל-פְּנֵיךָ וְקִרְאתִי בְשֵׁם יְהוָה לְפָנֶיךָ וְחַנַּנְתִּי אֶת-אֲשֶׁר אַחֲזֵן: “*I will show compassion on whom I show compassion*” in *Shemot / Exodus 33:19*. God’s compassion is extended only to those who He chooses to have compassion upon. Because the Lord is

compassionate he is also loving and never forgets the covenant that He has made with our fathers which He swore to them (see *Devarim / Deuteronomy 4:31*). David in the Psalm seems to draw upon the Torah text to say that all of the paths are lovingkindness and truth to those who keep His covenant and His testimonies. The Aramaic Targum and the Septuagint describe *Tehillim / Psalms 25:6-11* in the following way.

Aramaic Targum

ו אידכר רחמיך יהוה וטבוותך ארום מן עלמא הינון אינון: ז חובי טלייתוי ומרדי לא תדכר כטבווך היך טובך אדכר לי אנת מטול טיבוותך יהוה: ח טב ותריץ יהוה בגין כן מליף חייביא באורחא: ט מדריך עינוותני בדינא ומליף עינוותני אורחיה: י כל הלכתיה דיהוה טיבו וקשוט לנטרי קיימיה וסהידותיה וסהדוותיה: יא מן בגלל שמך יהוה ותשבוק לחובי ארום סגי הוא:

25:6 Remember your mercies, O Lord, and your favors, for they are eternal. 25:7 The sins of my youth and my transgressions do not remember; according to your goodness remember me, because of your grace, O Lord. 25:8 Good and upright is the Lord; therefore he teaches sinners on the path. 25:9 He guides the humble in judgment; and teaches the humble his way. 25:10 All the ways of the Lord are kindness and truth to those who keep his covenant and his testimony. 25:11 Because of your name, O Lord, you will forgive my sin, for it is great. (EMC)

Septuagint

25:6 μνήσθητι τῶν οἰκτιρμῶν σου κύριε καὶ τὰ ἐλέη σου ὅτι ἀπὸ τοῦ αἰῶνός εἰσιν 25:7 ἁμαρτίας νεότητός μου καὶ ἀγνοίας μου μὴ μνησθῆς κατὰ τὸ ἔλεός σου μνήσθητί μου σὺ ἕνεκα τῆς χρηστότητός σου κύριε 25:8 χρηστὸς καὶ εὐθὴς ὁ κύριος διὰ τοῦτο νομοθετήσῃ ἁμαρτάνοντας ἐν ὁδῷ 25:9 ὁδηγήσῃ πραεῖς ἐν κρίσει διδάξει πραεῖς ὁδοὺς αὐτοῦ 25:10 πᾶσαι αἱ ὁδοὶ κυρίου ἔλεος καὶ ἀλήθεια τοῖς ἐκζητοῦσιν τὴν διαθήκην αὐτοῦ καὶ τὰ μαρτύρια αὐτοῦ 25:11 ἕνεκα τοῦ ὀνόματός σου κύριε καὶ ἰλάση τῇ ἁμαρτία μου πολλὴ γάρ ἐστιν

25:6 Remember thy compassions, O Lord, and thy mercies, for they are from everlasting. 25:7 Remember not the sins of my youth, nor my sins of ignorance: remember me according to thy mercy, for thy goodness' sake, O Lord. 25:8 Good and upright is the Lord: therefore will he instruct sinners in the way. 25:9 The meek will he guide in judgment: the meek will he teach his ways. 25:10 All the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies. 25:11 For thy name's sake, O Lord, do thou also be merciful to my sin; for it is great. (LXX)

The Aramaic Targum states that God instructs sinners who are “*on the path*” (באורחא) and according to the use of this word we understand that God is instructing the “*guilty*” who are living God’s “*way of life, precepts*” (*Qumran, Cave 4 text, Syr. 4Q246 .2.5*). So it seems that the Lord is instructing the one who is trying to live according to God’s way of life (the Torah). Those who follow God’s ways are humble, and God guides them in His judgment and teaches the humble His ways. His ways are kindness and truth to those who keep His covenant and His testimony. Is it possible to keep the covenant of God and not keep His testimony? Note, the Septuagint states that *25:10 All the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies. (LXX)* The Lord is merciful to those who “*seek*” His covenant and His testimonies. This is different from the Masoretic text which says *25:10 All the paths of the Lord are lovingkindness and truth To those who keep His covenant and His testimonies. (יְפַלְאֲרָחוֹת יְהוָה חֶסֶד וְאֱמֶת)* י (לְנַצְרֵי בְרִיתוֹ וְעֵדוּתוֹ:) Is keeping the covenant of God and His testimonies synonymous with “*seeking*” His covenant and His ways? The rabbis who translated the Septuagint realized that David requested for the Lord

to cause him to know His ways (הוֹדִיעֵנִי) and to be an active participant in his life. As a result, they say in *Tehillim / Psalms 25:10 All the ways of the Lord are mercy and truth to them that seek his covenant and his testimonies.* (LXX) that the ways of the Lord are mercy and truth to those who seek Him, His covenant, and His testimonies.

David goes on to say: *25:12 Who is the man who fears the Lord? He will instruct him in the way he should choose.* (NASB) What does it mean to “fear the Lord” and that He will instruct in the way he should choose? Does this mean that we should be afraid of the Lord? IS David saying that we should be afraid of future judgment for sins? According to *Devarim / Deuteronomy 10:12*, we read the following:

Devarim / Deuteronomy 10:12-13

10:12 ‘Now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, 10:13 and to keep the Lord’s commandments and His statutes which I am commanding you today for your good?’ (NASB)

יב וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שָׂאֵל מֵעַמּוֹךָ כִּי אִם-לִירְאָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּכָל-דַּרְכָּיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ: יג לְשָׁמֵר אֶת-מִצְוֹת יְהוָה וְאֶת-חֻקֹּתָיו אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם לְטוֹב לָךְ:

Devarim / Deuteronomy 10:12 states what the Lord requires of us, that we “*fear the Lord*” (yirat HaShem, (לִירְאָה אֶת-יְהוָה)). It is interesting that Moshe mentions this first, that we must learn to properly fear the Lord and it is only then when we will be capable of walking (לְלַכֵּת) in all His ways (בְּכָל-דַּרְכָּיו), to love Him (וּלְאַהֲבָה אֹתוֹ), and to serve Him (וְלַעֲבֹד אֶת-יְהוָה) with all our heart and soul. The requirement to fear the Lord (לִירְאָה אֶת-יְהוָה) is placed first, just like in *Tehillim / Psalms 25:12*, David’s question on the man who fears the Lord leads (precedes) the rest. According to King Solomon, “*the fear of the Lord is what leads to life*” (*Mishley / Proverbs 19:23*, כג יִרְאֵת יְהוָה לְחַיִּים וְשִׁבְעֵי יָלִין בַּל-יִפְקֹד רָע:). The word translated as “*fear*” comes from the Hebrew word יִרְאָה “*yirah*” which has a range of meaning in the Scriptures and may also mean “*awe*” or “*reverence.*” According to Jewish tradition, there are three levels of yirah. The first level is the fear of unpleasant consequences or punishment (i.e. “*yirat haonesh,*” (יִרְאֵת הַעֲנֹשׁ). This has the meaning that we normally understand when we hear of the word “*fear.*” There is some anticipation of dire consequences, pain, something that needs to be avoided, or rejected, keeping us from doing things we should not be doing. The second type of yirah concerning breaking God’s Torah (i.e. anxiety over breaking the Law) (“*yirat Hamalkhut,*” (יִרְאֵת הַמַּלְכוּת). This type of fear causes people to do good deeds out of fear that the Lord will punish them in this life or in the Olam Habah (the world to come). This kind of fear is rooted in self preservation, the motivation is mixed with a genuine desire to honor God and to avoid God’s righteous wrath for sin (see *Shemot / Exodus 1:12, Vayikra / Leviticus 19:4, Matthew 10:28, and Luke 12:5*). Take for example *Vayikra / Leviticus 19:14*, the Mitzvah (commandment) given is not to curse the deaf of place a stumbling block before the blind. The Torah adds that “*you are to fear the Lord your God.*” The Lord does not ignore injustice or those who practice wickedness. The Lord God is our judge and according to the Apostle Paul, every deed we have committed will be made known. *1 Corinthians 3:13 each man’s work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man’s work.* (NASB) and we will all appear before the judgment seat of the Messiah so that each one may receive what is due for what he has done in the body, whether good or evil (2 Corinthians 5:10). The third kind of yirah is based upon a profound reverence for life that comes from discerning the glory of God in all of His creation, (“*yirat Harommemut,*” (יִרְאֵת הַרוֹמְמוֹת). Here “*fearing*” (יִרְאָה) and “*seeing*” (רָאָה) are connected in the sense that we are aware of the majesty of God’s presence in our lives

and of His glory in His creation. As a result of having this type of yirah, one realizes by the power of the Holy Spirit, a love for good causes one to hate evil (*Mishley / Proverbs 8:13*) this is a way of fearing God. This is also how the Apostle John describes those people who are in the Messiah with respect to fear in relation to both good and evil. *John 3:20-21*, ²⁰πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ. ²¹ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα. *3:20 'For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. 3:21 'But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.'* (NASB) Yeshua the Messiah taught that in order for a person to choose good over evil, one needs a spiritual rebirth (*John 3:3*). David is saying that the man who fears the Lord is the one who is walking in His paths of righteousness, this is why the Lord will instruct him in the way he should choose. If we walk in the path of righteousness, by the power of the Holy Spirit, we will not choose wickedness as opposed to righteousness.

As a result of asking “*who is the man that fears the Lord,*” David continues saying יג נַפְשׁוֹ בְּטוֹב תָּלִין וְנָרְעוּ יִרְשׁ אָרְצָּ: יד סוֹד יְהוָה לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם: טו עֵינַי תָּמִיד אֶל-יְהוָה כִּי הוּא-יּוֹצִיא מִרְשַׁת רַגְלִי: *25:13 His soul will abide in prosperity, And his descendants will inherit the land. 25:14 The secret of the Lord is for those who fear Him, And He will make them know His covenant. 25:15 My eyes are continually toward the Lord, For He will pluck my feet out of the net.* (NASB) Comparison of the Aramaic Targum and the Septuagint, we read the following.

Aramaic Targum

25:13 His soul will lodge in kindness, and his children will inherit the earth. 25:14 The mystery of the Lord is revealed to those who fear him; and his covenant is to instruct them. 25:15 My eyes look always before the Lord, for he will bring my feet out of the trap. (EMC)

יג נפשיה בטיבותא תבית בטוב עלמא דאתי תאיב ובנוי יחסנון ארעא: יד רזא דיהוה גליא לדחלוי וקיימיה לאודעותהון להודעותהון: טו עיני מסתכלין תדירא קדם יהוה ארום הוא יפיק ממצדתא ריגלי:

Septuagint

25:13 His soul shall dwell in prosperity; and his seed shall inherit the earth. 25:14 The Lord is the strength of them that fear him; and his covenant is to manifest truth to them. 25:15 Mine eyes are continually to the Lord; for he shall draw my feet out of the snare. (LXX)

25:13 ἡ ψυχὴ αὐτοῦ ἐν ἀγαθοῖς ἀυλισθήσεται καὶ τὸ σπέρμα αὐτοῦ κληρονομήσει γῆν 25:14 κραταίωμα κύριος τῶν φοβουμένων αὐτόν καὶ τὸ ὄνομα κυρίου τῶν φοβουμένων αὐτόν καὶ ἡ διαθήκη αὐτοῦ τοῦ δηλῶσαι αὐτοῖς 25:15 οἱ ὀφθαλμοί μου διὰ παντὸς πρὸς τὸν κύριον ὅτι αὐτὸς ἐκσπάσει ἐκ παγίδος τοῦς πόδας μου

David says יג נַפְשׁוֹ בְּטוֹב תָּלִין וְנָרְעוּ יִרְשׁ אָרְצָּ the “*sod*” of the Lord is for those who fear Him. The word סוֹד (*sod*) means “*secret*” or “*secret counsel*” whereas the Rabbis translate “*sod*” as רזא meaning “*mystery*” or “*allegorical explanation.*” The Septuagint translates “*The Lord is the strength of them that fear him; and His covenant is to manifest truth to them.*” It is interesting that this “*secret counsel*” of the Lord to those who fear Him, is related to those whose strength is in the Lord and His covenant truth. What exactly is David trying to say here? It is the Lord who has the true counsel for your life, He is the one who has “*the*” answers to all of our problems and questions. His truth is what will sets us free. This is given to those who seek, trust, and obey the Lord, the wicked do not have the truth of God given to them, therefore, what the Lord has revealed to us concerning His truth is a “*secret counsel*” to those who fear Him. We do not go to the world around

us for counsel when the Counselor lives right within our hearts and has promised to give wisdom to those who ask in faith!

David continues saying: טז פְּנֵה-אֵלַי וְחַנּוּנִי כִּי-יַחֲדִיד וְעָנִי אָנִי: יז צָרוֹת לִבִּי הִרְחִיבוּ מִמְצוּקוֹתַי הוֹצִיאֵנִי: יח רְאֵה-עָנְיִי וְעֲמָלִי וְשֵׂא לְכָל-חַטָּאוֹתַי: יט רְאֵה אוֹיְבֵי כִּי-רַבּוּ וְשִׁנְאַת חָמָס שִׁנְאוּנִי: כ שְׁמְרָה נַפְשִׁי וְהִצִּילֵנִי אֶל-25:16 Turn to me and be gracious to me, For I am lonely and afflicted. 25:17 The troubles of my heart are enlarged; Bring me out of my distresses. 25:18 Look upon my affliction and my trouble, And forgive all my sins. David concludes saying 25:19 Look upon my enemies, for they are many, And they hate me with violent hatred. 25:20 Guard my soul and deliver me; Do not let me be ashamed, for I take refuge in You. 25:21 Let integrity and uprightness preserve me, For I wait for You. 25:22 Redeem Israel, O God, Out of all his troubles. (NASB) Note how the Aramaic Targum states 25:21 Innocence and honesty will guard me, for I hoped in your word. 25:22 Redeem Israel, O Lord, from all his troubles. (EMC) כא שלמתא ותריצותא יטרונני ארום סברית) (במימרח עלך: כב פרוק יהוה אלהא ית ישראל מכל עקתוי: Why are innocence and honesty so important? Based upon the Scriptures, honesty is a direct reflection of who we are (our character). In addition to this, our actions are a reflection on our faith in the Lord, and therefore our actions reflect the truth we believe in which becomes our witness before God and people. If we learn how to be honest this will also help us keep a clear conscious because one would not be lying all of the time. In fact, according to the Torah, God made honesty a mitzvah (commandment) in Shemot / Exodus 20:16 יג לא תרצה ס לא תנאף ס לא תגנב ס 20:16 “You shall not give false testimony against your neighbor.” (NIV) The Lord sets the example for all of His people regarding honesty. Mishley / Proverbs 11:3 states “Honesty guides good people; dishonesty destroys treacherous people.” David says “integrity and uprightness” (תם-וישר) will preserve him because he waits upon the Lord. Integrity and uprightness means to live in honesty and innocence before the Lord. The Apostle Paul puts it this way in Romans 12:3 Because of the privilege and authority God has given me, I give each of you this warning: Don’t think you are better than you really are. Be honest in your evaluation of yourselves, measuring yourselves by the faith God has given us. (NLT) Is it possible to do these things without the Lord’s help? Should we ask the Lord to “Make” us to know His ways? In Tehillim / Psalms 25, David asks the Lord to make known His ways, to teach him His paths, to lead him in His truth because He is the God of our salvation. I think that is good advice, have you asked the Lord to show you His ways, to reveal His truth, and His salvation? Let’s Pray!

Rabbinic Commentary

The Rabbinic Commentary (Midrash) on *Tehillim / Psalms 25* has 14 parts. Reading through the Midrash we will be looking at Parts 1, 5, 9, and 11. Let’s begin by outlining *Midrash Tehillim Chapter 25, Parts 1, 5, 9, and 11*.

Part 1

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) “A Psalm of David. Unto You, O Lord, do I lift up my soul (*Tehillim / Psalms 25:1*).”
- The פתיחתא (Petihta) “the homiletic introduction” to the Midrash says “These words are to be considered in the light of the verse In the same day you will give him his hire, neither will the sun go down upon it; for he is poor, and he lifts his soul unto him (*Devarim / Deuteronomy 24:15*).”
- The משל (mashal) “the parable,” goes on to explain the פתיחתא (Petihta), the rabbis discuss David lifting up of his soul to the Lord.
- The נמשל (Nimshal) “expansion on the parable” expands upon the משל (mashal) goes on to expand upon the parable, the Lord asks David why he lifts his soul to Him and David says because he has a hireling.

- The Concluding phrase says *“When You lend Your neighbor any manner of loan, You will not enter his house to fetch his pledge and if he be poor you will surely restore him the pledge when the sun goes down (Devarim / Deuteronomy 24:10-12).”*

Part 5

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) *“My God, I have put my trust in You (Tehillim / Psalms 25:2).”*
- The פתיחתא (Petihta) *“the homiletic introduction”* to the Midrash says *“Rabbi Isaac said, In You means in Your Torah, for the numerical value of the letters in bk (in You) is twenty two, the number of letters in the Hebrew Alphabet.”*
- The משל (mashal) *“the parable,”* goes on to explain the פתיחתא (Petihta), the rabbis tell a parable of a man who was captured and appealed to a master to be released from prison.
- The נמשל (Nimshal) *“expansion on the parable”* expands upon the משל (mashal) goes on to expand upon the parable, and contrast the parable to the Holy One blessed be He who we may trust and appeal to for our cause.
- The Concluding phrase says *“Hence David prayed, Let none that wait on You be ashamed; they will be ashamed who act deceitfully with respect to their emptiness, that is, men who fast without repentance will be ashamed.”*

Part 9

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) *“My transgressions, like the sins of my youth, remember not (Tehillim / Psalms 25:7).”*
- The פתיחתא (Petihta) *“the homiletic introduction”* to the Midrash says *“According to rabbi Yudan, David said to the Holy One blessed be He, Master of the universe, may my sins and transgressions be considered like the sins of my youth before You, and so have no substance whatever.”*
- The משל (mashal) *“the parable,”* goes on to explain the פתיחתא (Petihta), the rabbis discuss two kings parables to illustrate the sins of our youth.
- The נמשל (Nimshal) *“expansion on the parable”* expands upon the משל (mashal) goes on to expand upon the parables, and state that these illustrate the mercy and goodness of God
- The Concluding phrase says *“Even so, the Holy One blessed be He, says to the righteous, I consider this a great favor on your part, for I created My world because of you; and were it not for you, all the goodness which I have prepared for the future, of which it is said Oh how abundant is Your goodness, which You have laid up for them that fear You (Tehillim / Psalms 31:20), to whom could I give it?”*

Part 11

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) *“All the paths of the Lord are mercy and truth (Tehillim / Psalms 25:10).”*
- The פתיחתא (Petihta) *“the homiletic introduction”* to the Midrash says *“Lest one think that the paths of the Lord are mercy and truth for all men, the verse ends saying, unto such as keep His covenant and His testimonies.”*
- The משל (mashal) *“the parable,”* goes on to explain the פתיחתא (Petihta), the rabbis discuss how the Lord’s paths are mercy and truth.
- The נמשל (Nimshal) *“expansion on the parable”* expands upon the משל (mashal) goes on to expand upon the mercies of God and illustrates these by showing how the Lord is merciful to His children.
- The Concluding phrase says *“And the proof that the Lord buries the dead? The verse So Moshe died and he buried him in a valley in the land of Moab (Devarim / Deuteronomy 34:5-6).”*

Midrash Tehillim 25, Part 1 opens with the Dibur Hamathil (דיבור המתחיל) saying *“A Psalm of*

David. Unto You, O Lord, do I lift up my soul (Tehillim / Psalms 25:1).” David opens his Psalm stating that he lifts his soul to the Lord. The rabbis say in the פתיחתא, Petihta “*These words are to be considered in the light of the verse In the same day you will give him his hire, neither will the sun go down upon it; for he is poor, and he lifts his soul unto him (Devarim / Deuteronomy 24:15).*” The midrash discusses how David thought of himself as a hireling, someone who worked for the Lord on this earth. The rabbis discuss the Scriptures from *Devarim / Deuteronomy 24:10-15* that says י כִּי-תִשֶׂה בְרֵעֶךָ מִשְׁאֵת מְאוּמָה לֹא-תִבְאֵ אֶל-בֵּיתוֹ לֵעֲבֹט עִבְטוֹ: יא בַּחוּץ תַּעֲמִד וְהָאִישׁ אֲשֶׁר אִתָּה נִשֶּׂה בּוֹ יוֹצִיא אֵלֶיךָ אֶת-הָעֵבֹט הַחֹצֵה: יב וְאִם-אִישׁ עֲנִי הוּא לֹא תִשָּׁבֵב בְּעֵבְטוֹ: יג הִשָּׁב תִּשְׁיֵב לוֹ אֶת-הָעֵבֹט כְּבוֹא הַשֶּׁמֶשׁ וְשָׁכַב בְּשַׁלְמָתוֹ וּבִבְרַכְךָ וְלֵךְ תִּהְיֶה צְדָקָה לְפָנָי יְהוָה אֱלֹהֶיךָ: [שביעי] יד לֹא-תַעֲשֶׂק שְׂכִיר עֲנִי וְאֶבְיוֹן מֵאֲחֵיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעְרֶיךָ: טו בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא-תִבּוֹא 24:10 ‘When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge. 24:11 ‘You shall remain outside, and the man to whom you make the loan shall bring the pledge out to you. 24:12 ‘If he is a poor man, you shall not sleep with his pledge. 24:13 ‘When the sun goes down you shall surely return the pledge to him, that he may sleep in his cloak and bless you; and it will be righteousness for you before the Lord your God. 24:14 ‘You shall not oppress a hired servant who is poor and needy, whether he is one of your countrymen or one of your aliens who is in your land in your towns. 24:15 ‘You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that he will not cry against you to the Lord and it become sin in you. (NASB) They say that this applies to the Holy One blessed be He (God) that He will give us His hire at the end of the day. How does this verse and the hireling explain the verse from *Tehillim / Psalms 25:1* “*A Psalm of David. Unto You, O Lord, do I lift up my soul?*” The rabbis say that when a man goes and asks for his wage, he is lifting his soul to him. In the same way when we pray, we lift our souls to the Lord, our lives depend upon the Lord. This is consistent with the Aramaic Targum which says יְהוָה נִפְשֵׁי אֲטוֹל בְּצִלוֹ: א 25:1 *Of David. Before you, O Lord, I lift up my soul in prayer. (EMC)* The midrash then speaks of Hadrian’s persecution with regard to the wages and their giving up their lives for hallowing the name of God. The Jewish Encyclopedia describes Hadrian’s rebellion in the following way.

Jewish Encyclopedia on the Hadrian Rebellion

“Hadrian was a Roman emperor that lived between 117-138 CE. At the very beginning of his reign he was called upon to suppress the final outbreaks of Jewish rebellion at Cyrene and Alexandria. According to a late but trustworthy source, he is said to have enticed the Jews of Alexandria into the open country, where about 50,000 of them were killed by his soldiers (Eliyahu R. xxx. 3). Afterward he seems to have avoided conflict with the Jews and to have granted them certain privileges. Jewish legend says that R. Joshua b. Hananiah was on friendly terms with him, and that Hadrian intended to rebuild the Temple at Jerusalem (Gen. R. lxiv.). This agrees with the statement of Epiphanius (“De Mensuris et Ponderibus,” § 14) that the emperor commissioned the proselyte Akylas (Aquila) who, according to the rabbinical legend, was related to him, to supervise the building at Jerusalem, this of course referring to the city and not to the Temple. Other Christian sources, as Chrysostom, Cedrenus, and Nicephorus Callistus, say that the Jews had intended to build the Temple themselves; but a passage in the Epistle of Barnabas (xvi. 4), though its interpretation is disputed among scholars—seems to indicate that the Jews expected the pagans to rebuild the Temple. Scholars differ as to the cause of the rebellion. Spartianus (“Hadrianus,” § 14) reports that the Jews rebelled because circumcision was prohibited; while Dion Cassius says (lxix. 12) that Hadrian attempted to turn Jerusalem into a pagan city, which the Jews regarded as an abomination, and they therefore rebelled. It is possible that both of these measures were responsible for the rebellion; on the other hand, it is also possible that they were merely the consequences of it. Hadrian, who had a gentle disposition, was lauded throughout the great

empire as a benefactor; he indeed so proved himself on his many journeys. Israeli cities like Caesarea, Tiberias, Gaza, and Petra owed much to him; and his presence in Judea in 130 is commemorated on coins with the inscription “Adventui Aug[usti] Judææ.” He therefore could have had no intention of offending the Jews; but as a true Roman he believed only in the Roman “sacra” (Spartianus, l.c. § 22). It may have happened that in his zeal to rebuild destroyed cities he had disregarded the peculiarities of the Jews. The law against circumcision was founded on earlier Roman laws, and did not affect the Jews only. So long as the emperor was in Syria and Egypt the Jews remained quiet; but after his departure in 132 the rebellion under Bar Kokhba broke out. A series of magnificent edifices that Hadrian erected in Jerusalem are enumerated in a source that gathered its information probably from Julianus Africanus (“Chron. Paschale,” ed. Dindorf, i. 474; “J. Q. R.” xiv. 748). The temple of Jupiter towered on the site of the ancient Temple, with a statue of Hadrian in the interior (Jerome, Comm. on Isaiah ii. 9). The Jews passed through a period of bitter persecution; Sabbaths, festivals, the study of the Torah, and circumcision were prohibited, and it seemed as if Hadrian desired to annihilate the Jewish people. His anger fell upon all the Jews of his empire, for he imposed upon them an oppressive poll-tax (Appian, “Syrian War,” § 50). The persecution, however, did not last long, for Antoninus Pius revoked the cruel edicts.”

Simon bar Kokhba (שמעון בר כוכבא) (died 135 CE) was the Jewish leader of what is known as the Bar Kokhba revolt against the Roman Empire in 132 CE, establishing an independent Jewish state which he ruled for three years as Nasi (“Prince”). His state was conquered by the Romans in 135 CE following a two-year war. What is interesting is that in *Midrash Tehillim 25, Part 1*, the rabbis remember Hadrian’s persecution which included the prohibition of circumcision, against the Shabbat, against the festivals and against the study of Torah. In addition to this the people thought Hadrian was going to rebuild the temple but instead built a temple to Jupiter with a statue of Hadrian himself in the interior. This illustrates Roman Emperor worship which was prevalent in those days. As a result of this, the Midrash states that the Jews gave their lives in pledge to the hallowing of the Name of God. The midrash does not go any further but to related this to *Devarim / Deuteronomy 24:10-12* and the withholding of the pledge from the hireling. How does this relate to the David’s words for lifting the soul to God in *Tehillim / Psalms 25:1*? According to the rabbis, the people involved gave their lives in pledge to the Lord to hallow His Name. Did the Lord God enter into the houses of these men (*Bar Kokhba revolt and the sanctifying of the Name of God*) and require their lives for the pledge? No! They gave heir lives for the sake of the holiness of God’s name. Can you imagine laying down your life simply for the sake of hallowing the Name of God? If and when the time comes when our lives are required of us for the sake of believing in Yeshua the Messiah and we die for our faith, is this the same thing these men did in the laying down of their lives for the sanctification of the Name of God?

Midrash Tehillim 25, Part 5 opens with the Dibur Hamathil (דיבור המתחיל) saying “My God, I have put my trust in You (*Tehillim / Psalms 25:2*).” The rabbis say that David, speaking of trusting, is speaking of trusting in the Torah (*in the Word of God*). They justify this interpretation using the Gematria (*method of interpreting the Hebrew Scriptures using the numerical value of words*) saying “Rabbi Isaac said, In You means in Your Torah, for the numerical value of the letters in bk (in You) is twenty two, the number of letters in the Hebrew Alphabet.” The rabbis next speak of a parable to illustrate David’s words of trusting in God. The parable at a glance gives witness not only to the supreme worth of the kingdom but also to its cost in self-dedication. This is the primary and inclusive condition of “entrance into” and of “life within” the kingdom of God. Based upon the rabbis parable, one needs to be completely dedicated to God in faith and trust to be saved from death. Faith in and of itself requires trust in the God of Israel and the recognition that our ultimate destiny is ultimately in God’s hands. The kingdom that is described in the parable is God’s gift, not a human achievement. Let’s read the parable that is used to illustrate these things.

Another comment on My God, I have put my trust in You, It happened that there lived in Caesarea a great man who had fame throughout the region. One night as the guards of the region made their rounds, they came upon a stranger whom they arrested. The stranger said to them, Do not strike me. I am so and so's retainer. When they heard this they let go of him, but kept him under guard until morning. In the morning, they brought the stranger before the great man and said, Last night we came upon this retainer of yours. The great man asked, my son, do you know me? The stranger replied No, The great man asked, How then are you my retainer? And the stranger replied, I appeal to you. I am not your retainer; but I put my trust in you. Had I not said, I am so and so's retainer, they would have struck me. Thereupon the great man said, Since he put his trust in me, let go of him. Even so, David said, My God I have put my trust in You, let me not be ashamed. And because I put my trust in You, let not my mine enemies triumph over me (Tehillim / Psalms 25:2). And not only me, but Let none that wait on You be ashamed; they will be ashamed that deal treacherously without cause (Tehillim / Psalms 25:3).

מש היהו, נוטיקב היה השעמ. יתחטב רב יהלא רחא, דחא שיא מש היהו, הנדמב מש ול היהו, לודג שיא דחא יאנסכא ואצמ, נירבוע הנדמה ירמוש ויהו ינא דלמ לש ותיב נב ינוכת לא סהל רמא, והוספתו רקבב, רקבה דע והורמשו, והוחינה נכ ועמשש נויכ, שמא ונאצמ דתיב נב ורמאו, דלמה תיב לא והואיבה רמא, ואל ול רמא, יתוא ריכמ התא ינב דלמה ול רמא דממ השקבב ול רמא, יתיב נב התא דאיה נכ מא ול, יתחטב ינא רב דלמה ינודא אלא, דתיב נב יניא ינא דלמה נהל רמא, יתוא נויכמ ויה נכ יתרמא אל אלמלאש רב יהלא 'ה דוד רמא דכ, ול וחינה יב חטבו ליאווה וצלעי לא רב יתחטבהש ליבשבו, השובא לא יתחטב, ושובי אל דיוק לכ מג אלא, דבלב ינא אלו, יל יביוא מקיר מידגובה ושובי

Based upon the rabbis parable, the stranger lied that he was a retainer of a very great man in order to save his life. He had faith that the stranger would not turn him over to die. In addition to this, the had completely dedicated himself to trust in this man just as we should do personally with the Lord God of Heaven and Yeshua His Messiah. The parable has the great man (who parallels God) stating that “*since he had placed his trust in me, let go of him.*” Faith in the Lord and in His power and authority resulted in his being made free from those who had the authority to take his life. The rabbis continue in the midrash drawing upon a parallel with the temple services and going before the Lord to pray, the priest goes before the Lord and the people have their eyes upon the priest. They illustrate a principle of the one praying for the people, the people whose eyes, hearts, and prayers were with the one who stood before God, as a result of this, the Lord God will also hear their prayers. Does this sound familiar from the Apostolic Writings? According to *Hebrews 7:25*, we read the author of the book of Hebrews say ²¹ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν, Ὡμοσεν κύριος, καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα, ²²κατὰ τοσοῦτο [καὶ] κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. ²³καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν: ²⁴ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην: ²⁵ὅθεν καὶ σφύζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι’ αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. ²⁶Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος: ²⁷ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ: τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. *7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, ‘The Lord has sworn And will not change His mind, ‘You are a priest forever’); 7:22 so much the more also Jesus has become the guarantee of a better covenant. 7:23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, 7:24 but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. 7:25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. 7:26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. (NASB)* Note how the author of the book of Hebrews draws a parallel to the priesthood

and the Messiah. In *Midrash Tehillim 25, Part 5*, the rabbis speak of having faith in God and in the mighty one who has the power to free from death. In addition to this, they say one man is needed to go before God to pray, as is illustrated in the temple service (*i.e. Yom Kippur*). In a similar way, the Apostolic Writings speak of the intercessory role of the Messiah, that he is before our Father in Heaven, the Lord hears our prayers because of the Messiah, and the Messiah is able to save forever those who draw near to God through Him because He is near to the Lord God Almighty. Yeshua stands before the Father in Heaven, and because He is there before God, our Father in Heave hears our prayers because our eyes, hearts, and prayers are with the one who stands before God. When being humble, despised, dying, and dead, He had the power to accomplish so great a work as reconciling us to God, how much more may we expect that He will be able to keep us now that He is the living, exalted, and triumphant Redeemer, raised to life and interceding on our behalf before the throne of God (*Romans 8:34*). It is interesting to find a similar concept in the minds of the rabbis with regard to the one who goes before the Lord and God hearing all of prayers of the people because of this one whose eyes are on God. The Midrash concludes saying “*Hence David prayed, Let none that wait on You be ashamed; they will be ashamed who act deceitfully with respect to their emptiness, that is, men who fast without repentance will be ashamed.*” Going off of *Tehillim / Psalms 25:3* *Indeed, none of those who wait for You will be ashamed; Those who deal treacherously without cause will be ashamed.* (NASB) the rabbis take it one step further, that to fast without repentance will result in shame before God.

Midrash Tehillim 25, Part 9 opens with the Dibur Hamathil (דיבור המתחיל) saying “*My transgressions, like the sins of my youth, remember not (Tehillim / Psalms 25:7).*” The homiletic introduction to the Midrash states “*According to rabbi Yudan, David said to the Holy One blessed be He, Master of the universe, may my sins and transgressions be considered like the sins of my youth before You, and so have no substance whatever.*” (אמר ר' יודן אמר דוד לפני הקב"ה רבוננו של עולם יהיו חטאי ופשעיי כחטאות נעוריי) (לפניך, ולא יהיה בהם ממש Why do the rabbis say that David is asking that his sins be like the sins of his youth that they have no substance? They speak of two parables to illustrate this verse from *Tehillim / Psalms 25:7*.

Parable 1

Rabbi Eleazar told a parable of a king who prepared a great banquet and charged his steward, Invite me merchants; do not invite my artisans. Thereupon his steward said, My lord king, so abundant is your banquet that the merchants will not be able to eat it all, unless the artisans are part of the company. Even so, David said, According to Your mercy remember me, for Your goodness sake, O Lord, as is said The Lord is good to all (*Tehillim / Psalms 145:9*).

Parable 2

Rabbi Jose son of Hanina told a parable of a king who prepared a banquet and invited guests. The fourth hour passed, and the guests did not come. The fifth and sixth hours passed and still the guests did not come. By evening the guests began to arrive. The king said to them, I am beholden to you. Had you not come, I would have had to throw the whole banquet to my dogs. Even so, the Holy One blessed be He, says to the righteous, I consider this a great favor on your part, for I created My world because of you; and were it not for you, all the goodness which I have prepared for the future, of which it is said Oh how abundant is Your goodness, which You have laid up for them that fear You (*Tehillim / Psalms 31:20*), to whom could I give it?

משל א

רמאו, הלודג הדועס השעש ךלמל לשמ רזעלא יר רמא יל ןימזת לאו, סירגת מדא ינב יל ןימז ולש ןיפורטיפאל, איה הלודג ךתדועס - ךלמה ינודא ול רמא, הכאלמ ילעב ךכ, הכאלמ ילעב מע אלא, הלכואל וקיפסי אל ןירגתהו בוט רמאנש, י' ךבוט ןעמל התא יל רכז ךדסחכ דוד רמא (ט המק מילהת) לכל י'.

משל ב

ןימזו, הדועס השעש ךלמל לשמ רמא [אנינה רב] יסוי יר, שמחל, ואב אלו מויב תועש עבראל ועיגה, ןיחרואה תא ןישמשממ ןיחרואה וליחתה ברע תעל, ואב אלו ששל, מכל קיזחהל ךירצ ינא הלודג הבוט ןהל רמא, ןיאבו, סיבלכל ךילשמ יתייה הדועסה לכ סתאב אלוליאש יפל, מכל קיזחמ ינא הלודג הבוט, מיקידצל היבקה רמא ךכ, הבוטה לכ סתא אלמליאש, ימלוע תא יתארב מכליבשבש ךיאריל תנפצ רשא ךבוט בר המ רמאנש, דיתעל יתנקתהש הנתונ יתייה ימל, (כ אל מילהת מש).

Reading through the parables, these are known as “kings parables” and here the rabbis speak of a king who prepared a banquet with invited guests. These two parables remind us of the two parables that Yeshua the

Messiah taught during his ministry, (i) the parable of “*The Great Banquet*” (*Matthew 22:1-14* and *Luke 14:15-24*) and (ii) the “*Parable of the Wedding Feast*” (*Luke 14:7-14*). Let’s look at these parables from the gospel of Matthew and Luke.

Matthew 22:1-14

22:1 Jesus spoke to them again in parables, saying, 22:2 ‘The kingdom of heaven may be compared to a king who gave a wedding feast for his son. 22:3 ‘And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. 22:4 ‘Again he sent out other slaves saying, ‘Tell those who have been invited, ‘Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.’ 22:5 ‘But they paid no attention and went their way, one to his own farm, another to his business, 22:6 and the rest seized his slaves and mistreated them and killed them. 22:7 ‘But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. 22:8 ‘Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy. 22:9 ‘Go therefore to the main highways, and as many as you find there, invite to the wedding feast.’ 22:10 ‘Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. 22:11 ‘But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 22:12 and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless. 22:13 ‘Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’ 22:14 ‘For many are called, but few are chosen.’ (NASB)

¹Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων, ²Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. ³καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. ⁴πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἶπατε τοῖς κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα: δεῦτε εἰς τοὺς γάμους. ⁵οἱ δὲ ἀμελήσαντες ἀπήλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ: ⁶οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. ⁷ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. ⁸τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι: ⁹πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὑρήτε καλέσατε εἰς τοὺς γάμους. ¹⁰καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς: καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. ¹¹εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου: ¹²καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. ¹³τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον: ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ¹⁴πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

Luke 14:7-14

14:7 And He began speaking a parable to the invited guests when He noticed how they had been picking out the places of honor at the table, saying to them, 14:8 ‘When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him, 14:9 and he who invited you both will come and say to you, ‘Give your place to this man,’ and then in disgrace you proceed to occupy the last place. 14:10 ‘But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, move up higher’; then you will

have honor in the sight of all who are at the table with you. 14:11 'For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.' 14:12 And He also went on to say to the one who had invited Him, 'When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment. 14:13 'But when you give a reception, invite the poor; the crippled, the lame, the blind, 14:14 and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous.' (NASB)

⁷Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, ⁸Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, ⁹καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. ¹⁰ἄλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον: τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. ¹¹ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. ¹²Ἐλεγεν δὲ καὶ τῷ κεκληκώτῳ αὐτόν, Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. ¹³ἄλλ' ὅταν δοχὴν ποιῆς, κάλει πτωχοὺς, ἀναπεῖρους, χωλοὺς, τυφλοὺς: ¹⁴καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

Luke 14:15-24

14:15 When one of those who were reclining at the table with Him heard this, he said to Him, 'Blessed is everyone who will eat bread in the kingdom of God!' 14:16 But He said to him, 'A man was giving a big dinner, and he invited many; 14:17 and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.' 14:18 'But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.' 14:19 'Another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.' 14:20 'Another one said, 'I have married a wife, and for that reason I cannot come.' 14:21 'And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.' 14:22 'And the slave said, 'Master, what you commanded has been done, and still there is room.' 14:23 'And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled. 14:24 'For I tell you, none of those men who were invited shall taste of my dinner.' (NASB)

¹⁵Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ¹⁶ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς, ¹⁷καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν. ¹⁸καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἠγόρασα καὶ ἔχω ἀνάγκη ἐξελεῖν ἰδεῖν αὐτόν: ἐρωτῶ σε, ἔχε με παρητημένον. ¹⁹καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά: ἐρωτῶ σε, ἔχε με παρητημένον. ²⁰καὶ ἕτερος εἶπεν, Γυναῖκα ἐγγίμα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. ²¹καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπεῖρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. ²²καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. ²³καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξέλθε εἰς

τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος: ²⁴λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

In the first parable from *Midrash Tehillim 25, Part 9*, the rabbis speak of a king who prepares a banquet but asks that the “artisans” not be invited to the feast. The servants speak to the king that his abundance is so great that they will be unable to eat all of the banquet meal unless the artisans are invited also. Here the king is choosing who may attend and who may not, it is left to the will of the king to give the blessing of a banquet feast to whom he chooses. In the second parable, the rabbis speak of a time when the king prepared a banquet and invited guests, however, the guests would not come. The parable states that the fifth and sixth hours passed and the guests still didn’t come until the evening. The king responded that he would have thrown the entire banquet to the dogs if they had not come. This parable sounds like Yeshua’s parable in *Matthew 22:1-14* and those who would not come the king asked to invite anyone they could find on the highway, the poor, etc to come and eat. The rabbis also say that God created the world for the righteous. Back in *Midrash Tehillim 6, Part 3*, we read “*The King as ruler,*” “*The King as Father of Israel,*” “*The King as Father of a Son,*” and “*The King who rules over all mankind (nations).*” The king is paralleled to the Holy One Blessed be He, the Lord God of Israel. The *Talmud Bavli Shabbat 153a* describes a parable of a king who announced a banquet without stating the time. Those who had the foresight dressed for the occasion and waited whereas those who were foolish went about their ordinary work, confident that they would be informed of the time. Then, suddenly the call was made to come to the banquet. The wise were dressed properly whereas the fools come in their dirty garments. The king was pleased with the wise and angry with the foolish. This sounds very similar to the parable of the “*Wedding Feast*” in *Like 14:7-24*. The parable of the wedding feast is a common kings parable in the rabbinic literature. In Yeshua’s ministry, He spoke in parable form and proclaimed the gospel in parables as a sign of judgment upon the people who refused to repent. These parables were introduced by Yeshua with the phrase “*the kingdom of heaven is like*” and then a story the people could relate to is given. In *Matthew 21:33-46 (Christ’s authority)*, *Matthew 21:23-27 (Parable of two sons)* and *Matthew 21:33-46 (Parable of the wicked servants)*, Yeshua is addressing the failure of the religious leaders to repent and believe. The failure to repent and believe brought the judgment of God. Matthew’s parable of the wedding feast is similar to one in *Luke 14:15-24*, where the interpretation of the parable has caused difficulty for most commentators who try to contrast two ideas (i) the need to accept the invitation of the king (the gospel message) and (ii) the need to respond appropriately (obedience). Note that within Yeshua’s parable is the concept of “*complete renewal*” with the mention of the proper clothing that must be worn indicates that the old way of life must be laid aside and the new life be taken up for the glory of God. The commentators Davies and Allison state “*The royal wedding feast is the eschatological banquet (also held by most modern commentators), the dual sending of the servants is the sending of God’s messengers. The murder of the servants represents the murder of the prophets and Jesus .. the third sending of the servants is the mission of the church.*” They continue saying the second part of the parable is “*allegorically describing the last judgment, which extends to those within the church*”, those without the “*wedding garment of the resurrection body or its garment of glory.*” Should the wedding feast parables be thought of as merely referring to the eschatological events that will take place in the future? (*Think about the Salvation of God, do we think primarily of the eschatological conclusion of salvation and forgiveness of sins when we think of the Salvation of God?*) What we find here are parables that are very similar between the rabbinic thought and Yeshua’s parables which illustrate the mercy of God. In *Tehillim / Psalms 25:7*, David says “*My transgressions, like the sins of my youth, remember not*” and the rabbis say in their midrash that David is asking the Lord God to consider his transgressions like the sins of his youth which have no substance. The suggestion here is that his sins were forgiven and are now no longer remembered. The rabbinic parables parallel Yeshua’s parables in the sense that God is merciful and forgiving and the rabbis say in fact that the Lord God created the world specifically for the righteous. The rabbis conclude *Midrash Tehillim 25, Part 9* saying “*Even so, the Holy One blessed be He, says to the righteous, I consider this a great favor on your part, for I created My world because of you; and were it not for you, all the goodness which I have prepared for the future, of which it is said Oh how abundant is Your goodness, which You have laid up for*

them that fear You (Tehillim / Psalms 31:20), to whom could I give it?” According to Yeshua, God gives his mercy and grace to whom He pleases. The interesting point is that when the Lord invites us, we are to respond obediently to His calling and to do so in the way that He has made for us. The way He has provided is in His Messiah Yeshua, by faith, and according to His Word. This seems to be consistent with *Midrash Tehillim 25, Part 11*, which opens with the Dibur Hamathil (דיבור המתחיל) saying “*All the paths of the Lord are mercy and truth (Tehillim / Psalms 25:10)*” and the rabbis then stating that “*Lest one think that the paths of the Lord are mercy and truth for all men, the verse ends saying, unto such as keep His covenant and His testimonies*” in the פתיחתא (Petihta) “*the homiletic introduction*” to the Midrash. The paths of mercy and truth are not for all men, they are only for those who keep His covenant and His testimonies. The discussion continues on who receives the paths of mercy and truth.

Another comment on All the paths of the Lord. When the Holy One blessed be He, said to Moshe, go and tell the children of Israel you will walk after the Lord your God (Devarim / Deuteronomy 25:10), they replied, Moshe, our Master, who can walk after the Lord? Is it not written The Lord has His way in the whirlwind and in the storm (Nahum 1:3)? And is it not said, Your way is in the sea, and Your path in the great waters, and Your footsteps are not known (Tehillim / Psalms 77:20)? Thereupon Moshe said to the children of Israel, I will tell you the paths of the Lord. All the paths of the Lord are mercy and truth, By mercy is meant deeds of loving kindness, and by truth is meant the Torah of the Lord. For to whom will the paths of the Lord be given? Unto such as keep His covenant and His testimonies. (Midrash Tehillim 25, Part 11)

דבר אחר כל ארחות ה'. בשעה שאמר הקב"ה למשה לך אמור להם לישראל אחרי ה' אלהיכם תלכו (דברים יג ה), אמרו לו רבינו משה ומי יכול לילך אחריו, והלא כתיב וה' בסופה ובסערה דרכו (נחום א ג), ואומר בים דרכך ושבילך וגו' (תהלים עז כ), אמר להם אני אומר לכם דרכיו של הקב"ה, כל ארחות ה' חסד ואמת, חסד זו גמילות חסדים, ואמת זו תורה, ולמי נתן, לנוצרי בריתו

The rabbis say that the way of the Lord being mercy and truth is for those who keep His covenant and His testimonies is meant that “mercy” is deeds of loving kindness, and “truth” is the Torah of the Lord. The rabbis teach that we are to meditate on deeds of loving kindness throughout the day and that we should train ourselves for the attribute of chesed (kindness). The first is to love the Lord our God “*this love should be fixed firmly in his heart, whether he receives good from the Holy One, Blessed Be He, or suffering and chastisement, both should be considered expressions of G-d’s love for him. As the verse states, ‘Faithful are the wounds inflicted by a loving friend...’ (Proverbs 27:6). Furthermore, it is written, ‘...and with all your might’ (Deut. 6:5), which the sages interpret as meaning, ‘With whatever measure He metes out to you’ (Talmud Bavli Berachot 9:5), thereby including all attributes in the attribute of chesed. Thus, although the secret of divine conduct, which stems from the attribute of malchut (sovereignty), may be expressed as severity, it is connected to chesed.*” The rabbis go on to list the deeds of lovingkindness (i) provide for children, (ii) visit the sick, (iii) give charity to the poor, (iv) give hospitality to strangers, (v) bringing a bride to the bridal canopy, and (vi) making peace between a man and his fellow, to name a few. This acquiring or training ourselves to have the attribute of chesed (mercy or kindness) sounds very similar to what the Apostle Paul says in the book of Philippians chapter 4.

Philippians 4:5-13

4:5 Let your gentle spirit be known to all men. The Lord is near. 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 4:7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. 4:8 Finally, brethren, whatever is true, whatever

er is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. 4:9 The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you. 4:10 But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity. 4:11 Not that I speak from want, for I have learned to be content in whatever circumstances I am. 4:12 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. 4:13 I can do all things through Him who strengthens me. (NASB)

Being humble, prayerful and gentle are all key attributes that Paul is saying we should think upon continually, and on doing good to others. The rabbis say that God has given us by example (of chesed) saying “the Holy One blessed be He adorns maidens and seeks out husbands for them; that He visits the sick and buries the dead.” They then go on to provide Scriptural evidence that the Lord demonstrated by example the attributes of chesed.

God’s Example to us of Chesed according to the Rabbis

1. The proof that the Lord God adorns maidens and seeks out husbands for them? The verse And with the rib which the Lord God had taken from the man, He plaited the hair (banah) of the woman, and brought her unto the man (*Bereshit / Genesis 2:22*). The word banah suggests that the Holy One blessed be He, plaited Eve’s hair, and brought her thus adorned to Adam, for in the cities by the sea a woman’s hair is called binyata.
2. The proof that the Lord visits the sick? The verse And the Lord appeared unto him by the terebinths of Mamre (*Bereshit / Genesis 18:1*).
3. The proof that the Lord buries the dead? The verse So Moshe died and he buried him in a valley in the land of Moab (*Devarim / Deuteronomy 34:5-6*).

In Midrash Tehillim 25, we find many rabbinic parallels, in the parables of Yeshua and to the Apostle Paul and his thoughts on the attributes of chesed, the midrash speaks of God’s mercy and forgiveness. The rabbis say that the Lord God created the world specifically for the righteous, this is a truth that is found throughout the Scriptures. According to Yeshua, God gives his mercy and grace to whom He pleases according to the kings parables of the feasts. The interesting point is that when the Lord invites us, we are to respond obediently to His calling and to do so in the way that He has made for us. The way He has provided is in His Messiah Yeshua, by faith, and according to His Word. David in *Tehillim / Psalms 51* expressing the importance of being cleansed in 51:9 saying וְתַטְּאֵנִי בְּאַזּוֹב וְאֶטְהַר תְּכַבְּסֵנִי וּמַשְׁלֵג אֶלְבִּין *“Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.” (NASB)* David implies the internal cleansing from sin in the phrase וְאֶטְהַר תְּכַבְּסֵנִי בְּאַזּוֹב translating literally as “my sins in hyssop and I will be clean” here David is asking the Lord to cleans him inwardly. David desires not only that his sins be forgiven him but that his heart would be made pure in *Tehillim / Psalms 51:12-13* יב לֵב טָהוֹר בְּרָא-לִי אֱלֹהִים וְרוּחַ נְכוֹן *“Create in me a clean heart, O God, And renew a steadfast spirit within me. Do not cast me away from Your presence And do not take Your Holy Spirit from me.”, Note the English bible reference is 51:10-11*). The Hebrew text says “create in me a clean heart in the sense of ritual purity, and a right/correct new spirit inside of me.” David recognized that in sin, his relationship with God was estranged and he asks the Lord to not cast him away from His presence and do not take away His Holy Spirit (אֶל-תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קְדֹשְׁךָ אֶל-תִּקַּח מִמֶּנִּי). In *Tehillim / Psalms*

51:12-13, we see that sin can estrange us from God’s Holy Spirit, which is another way to say that when we sin we are acting in opposition to the leading of God’s Spirit. In the final verses of *Tehillim / Psalms 51*, David recognizes that the Lord is looking for repentance, justice (מִשְׁפָּט) and righteousness (צְדָקָה) the Lord is looking for those who are obedient to Him יְהוָה יִחַר אֲפָיִם לֹא-תִתְפַּח זִבַּח וְאַתְנָה עוֹלָה לֹא תִרְצֶה: יְהוָה יִחַר אֲפָיִם לֹא תִתְפַּח זִבַּח וְאַתְנָה עוֹלָה לֹא תִרְצֶה: “For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.” In addition to this, in *Tehillim / Psalms 51:15* David says: טו אֲלַמְּדָה פְּשָׁעִים דְּרָכֶיךָ וְחַטָּאִים אֲלִידָךְ יִשׁוּבוּ: “Then I will teach transgressors Your ways, And sinners will be converted/turn to You.” This Psalm explicitly states that God’s way and our relationship with God are connected. The Lord provided a way for the absolution of sin according to the Torah, therefore we need to look to the Lord’s mercy and forgiveness that He has provided in His Messiah. The Apostle Paul said in *Philippians 4:5* Let your gentle spirit be known to all men. The Lord is near. 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 4:7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. 4:9 The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you. (NASB) Note that if we practice these things, in Yeshua the Messiah (Christ Jesus) Paul says the God of peace will be with you. Do you want the God of peace to be with you? Let’s Pray!

Heavenly Father,

David asked for you to make known Your ways, Your truth, and the path in which you would want him to walk. We Thank You Lord for teaching us Your ways and revealing to us your mercy and forgiveness that is found in the One you sent to save us from our sins. Thank You for sending Your son Yeshua the Messiah who laid His life down on our behalf so that we may enter into Your salvation. Thank You Lord for paying the covenant price for the forgiveness of our sins. We believe that Your Word directs us to Your Son Yeshua, and that in Him 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. Help us to dedicated our lives to You each day, 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