

ספר תהילים כו | Tehillim / Psalms 26

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Walking in Integrity

This week's study is from *Tehillim / Psalms 26:1-12*, David opens saying א לְדוֹד | שְׁפִטְנֵי יְהוָה כִּי-אֲנִי אֶמָּעַד: *Of David 26:1 Vindicate me, O Lord, for I have walked in my integrity, And I have trusted in the Lord without wavering. (NASB)* What is interesting is that the Hebrew Word שפט has the meaning "to judge" and here David is asking the Lord "to acquit" him of the charges that have been brought against him. He continues saying ב בְּחַנְנֵי יְהוָה וְנִסְנִי צְרוּפָה [צָרְפָה] כְּלִיּוֹתַי וְלִבִּי: *26:2 Examine me, O Lord, and try me; Test my mind and my heart. (NASB)* Most people would not want someone to know their thoughts, the reason being is the wickedness that is contained within the heart; however, David asked the Lord to test both his mind and heart. David knows that God is characterized by His lovingkindness and mercy (ג כִּי-חֲסִדְךָ לִנְגֹד עֵינַי וְהִתְהַלַּכְתִּי בְּאֱמֻנָתְךָ:) and He has walked in God's truth. What does it mean to walk in God's truth? David says it means that ד לֹא-יִשְׁבְּתִי עִם-מְתֵי-שָׁוְא וְעִם-נֹעְלָמִים לֹא אָבוֹא: ה שְׁנֵאתִי קֹהֵל הַמְרַעִים וְעִם-רָשָׁעִים לֹא אָשִׁב: *26:4 I do not sit with deceitful men, Nor will I go with pretenders. 26:5 I hate the assembly of evildoers, And I will not sit with the wicked. (NASB)* Because he has not kept the counsel of the wicked and has not sat in the assembly of evildoers, he is innocent before God. What does it mean to "sit with the wicked?" David says ו אֲרַחֵץ בְּנִקְיוֹן כַּפֵּי וְאֶסְבְּכָה אֶת-מִזְבְּחֶךָ יְהוָה: ז לְשִׁמְעַתְּךָ בְּקוֹל תוֹדָה וְלִסְפָּר כָּל-בְּוֹדְךָ: *26:6 I shall wash my hands in innocence, And I will go about Your altar, O Lord, 26:7 That I may proclaim with the voice of thanksgiving And declare all Your wonders. 26:8 O Lord, I love the habitation of Your house And the place where Your glory dwells. (NASB)* David concludes saying ט אֶל-תִּאַסַּף עִם-חַטָּאִים נַפְשִׁי וְעִם-אֲנָשֵׁי דָמִים חַיִּי: י אֲשֶׁר-בְּיַדֵּיהֶם זִמָּה וַיִּמְיָנֻם מְלֶאכֶה: *26:9 Do not take my soul away along with sinners, Nor my life with men of bloodshed, 26:10 In whose hands is a wicked scheme, And whose right hand is full of bribes. 26:11 But as for me, I shall walk in my integrity; Redeem me, and be gracious to me. 26:12 My foot stands on a level place; In the congregations I shall bless the Lord. (NASB)* David is afraid the Lord will take his soul along with sinners and with the men of bloodshed. Why do you think he is worried that the Lord would remove his life and number him with the transgressors? Ultimately he says that "I will walk in integrity," thus, standing and walking in integrity is what the Lord is looking for.

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק כו</p> <p>א לְדוֹד שְׁפִטְנֵי יְהוָה כִּי-אֲנִי בְּתַמִּי הִלַּכְתִּי וּבִיהוָה בְּטַחַתִּי לֹא אֶמָּעַד: ב בְּחַנְנֵי יְהוָה וְנִסְנִי צְרוּפָה [צָרְפָה] כְּלִיּוֹתַי וְלִבִּי: ג כִּי-חֲסִדְךָ לִנְגֹד עֵינַי וְהִתְהַלַּכְתִּי בְּאֱמֻנָתְךָ: ד לֹא-יִשְׁבְּתִי עִם-מְתֵי-שָׁוְא וְעִם-נֹעְלָמִים לֹא אָבוֹא: ה שְׁנֵאתִי קֹהֵל מְרַעִים וְעִם-רָשָׁעִים לֹא אָשִׁב:</p>	<p>ספר טוביה פרק כו</p> <p>א לדוד דון יתי יהוה ארום אנא בשלמותי אנא הליכית וביהוה סברית כליתי ובמימרא דיי התרחיצית לא אזדעזע: ב בחון יתי יהוה ונסי יתי סנין כליותי ורעיוני ולבי: ג מטול ארום דטובך קביל עיניי והליכית בקושטך: ד לא אסתחרית עם גברי שקרא ועם מיטמרין לאבאשא לא אעול: ה סניתי שנאתי כנישת מבאשין ועם רשיעיא לא אסתחר:</p>	<p>ΨΑΛΜΟΙ 26</p> <p>26:1 τοῦ δαυιδ κρῖνόν με κύριε ὅτι ἐγὼ ἐν ἀκακία μου ἐπορεύθην καὶ ἐπὶ τῷ κυρίῳ ἐλπίζων οὐ μὴ ἀσθενήσω 16:2 δοκίμασόν με κύριε καὶ πείρασόν με πύρρῳσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου 26:3 ὅτι τὸ ἔλεός σου κατέναντι τῶν ὀφθαλμῶν μου ἔστιν καὶ εὐηρέστησα ἐν τῇ ἀληθείᾳ σου 26:4 οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος καὶ μετὰ παρανομούντων οὐ μὴ εἰσέλθω</p>

ו אַרְחִץ בְּנִקְיוֹן כַּפַּי וְאֶסְבְּבָה אֶת-
מְזַבְחֶךָ יְהוָה: ז לְשִׁמְעַע בְּקוֹל תּוֹדָה
וּלְסַפֵּר כָּל-נִפְלְאוֹתֶיךָ: ח הַיְהוָה
אֶהְבֵּתִי מְעוֹן בְּיַתְדֶךָ וּמְקוֹם מְשָׁפֵן
כְּבוֹדֶךָ: ט אֶל-תִּאֶסְפֶּה עִם-תַּטְּאִים
נַפְשֵׁי וְעִם-אֲנָשֵׁי דָמִים חַיִּי: י אֲשַׁר-
בִּידֵיָהֶם זִמָּה וּמִיָּנֵם מְלֹאָה שְׂחָד:
י א וְאֲנִי בְּתַמִּי אֶלֶף פְּדַנִּי וְחַנּוּנִי:
י ב רַגְלֵי עֲמֻדָה כְּמִישׁוֹר בְּמִקְהָלִים
אַבְרֶךָ יְהוָה:

ו אקדיש בזכותי אידי ואחזרית ואחזור
ית מדבחק יהוה: ז לאשמיעא למשמעא
בקל שבחא תושבחתא ולאישתעא כל
פרישותך: ח יהוה רחמית מדור בית
מקדשך ואתר משכן מזומן למשכן
יקרך: ט לא תכנוש עם חייביא נפשי
ועם אינשי שדיין דמא אדם חיי: י די
בידיהון עצת חטאין וימיניהון מלין
שוחדא: יא ואנא בשלימותי איזיל
פרוק יתי וחוס עלי: יב ריגלי קם קמת
בתריצא בתריצותא בכינשת צדיקין
אבריק יהוה:

26:5 ἐμίσησα ἐκκλησίαν πονηρευομένων
καὶ μετὰ ἀσεβῶν οὐ μὴ καθίσω 26:6
νίψομαι ἐν ἄθροις τὰς χεῖράς μου καὶ
κυκλώσω τὸ θυσιαστήριόν σου κύριε
26:7 τοῦ ἀκοῦσαι φωνὴν αἰνέσεως καὶ
διηγῆσασθαι πάντα τὰ θαυμάσιά σου
26:8 κύριε ἠγάπησα εὐπρέπειαν οἴκου
σου καὶ τόπον σκηνώματος δόξης σου
26:9 μὴ συναπολέσης μετὰ ἀσεβῶν τὴν
ψυχὴν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν
ζωὴν μου 26:10 ὧν ἐν χερσίν ἀνομίαί ἢ
δεξιὰ αὐτῶν ἐπλήσθη δόρων 26:11 ἐγὼ
δὲ ἐν ἀκακίᾳ μου ἐπορεύθην λύτρωσαί
με καὶ ἐλέησόν με 26:12 ὁ γὰρ πούς
μου ἔστη ἐν εὐθύτητι ἐν ἐκκλησίαις
εὐλόγησώ σε κύριε

Tehillim / Psalms 26

Of David 26:1 Vindicate me, O Lord, for I have walked in my integrity, And I have trusted in the Lord without wavering. 26:2 Examine me, O Lord, and try me; Test my mind and my heart. 26:3 For Your lovin-kindness is before my eyes, And I have walked in Your truth. 26:4 I do not sit with deceitful men, Nor will I go with pretenders. 26:5 I hate the assembly of evildoers, And I will not sit with the wicked. 26:6 I shall wash my hands in innocence, And I will go about Your altar, O Lord, 26:7 That I may proclaim with the voice of thanksgiving And declare all Your wonders. 26:8 O Lord, I love the habitation of Your house And the place where Your glory dwells. 26:9 Do not take my soul away along with sinners, Nor my life with men of bloodshed, 26:10 In whose hands is a wicked scheme, And whose right hand is full of bribes. 26:11 But as for me, I shall walk in my integrity; Redeem me, and be gracious to me. 26:12 My foot stands on a level place; In the congregations I shall bless the Lord. (NASB)

Toviyah / Psalms Chapter 26

26:1 Of David. Judge me, O Lord, for I have walked in my innocence; and in the Lord I have hoped [and] trusted; I shall not be shaken. 26:2 Try me, O Lord, and prove me; purify my inmost thoughts. 26:3 Because your goodness is before my eyes, and I have walked in your truth. 26:4 I have not reclined [to dine] with lying men; and I will not enter with those who hide themselves to do evil. 26:5 I hate the gathering of evildoers, and with the wicked I will not recline [to dine]. 26:6 I will sanctify my hands by my merit, and I have gone around your altar, O Lord. 26:7 To make heard the sound of praise, and to tell of all your wonders. 26:8 O Lord, I love the dwelling of your sanctuary, and the place of your glorious tabernacle. 26:9 My soul will not gather with the sinners, nor my life with the men who shed blood. 26:10 In whose hands is the purpose of sinning; their right hands are full of bribes. 26:11 But I will go about in my innocence; redeem me and have mercy on me. 26:12 My foot stands upright; in the gathering of the righteous I will bless the Lord. (EMC)

Psalmoi / Psalms 26

Of David 26:1 Judge me, O Lord; for I have walked in my innocence: and hoping in the Lord I shall not be moved. 26:2 Prove me, O Lord, and try me; purify as with fire my reins and my heart. 26:3 For thy mercy is before mine eyes: and I am well pleased with thy truth. 26:4 I have not sat with the council of vanity, and will in nowise enter in with transgressors. 26:5 I have hated the assembly of wicked doers; and will not sit with ungodly men. 26:6 I will wash my hands in innocency, and compass thine altar, O Lord: 26:7 to hear the voice of praise, and to declare all thy wonderful works. 26:8 O Lord, I have loved the beauty of thy house, and the place of the tabernacle of thy glory. 26:9 Destroy not my soul together with the ungodly, nor my life with bloody men: 26:10 in whose hands are iniquities, and their right hand is filled with bribes. 26:11 But I have walked in my innocence: redeem me, and have mercy upon me. 26:12 My foot stands in an even place: in the congregations will I bless thee, O Lord. (LXX)

א לְדוֹד | שְׁפִטְנֵי יְהוָה כִּי-אֲנִי בְּתַמִּי הִלַּכְתִּי וּבִיהוָה אֶתְּחַדָּה | אֶמְעַד:
Of David 26:1 Vindicate me, O Lord, for I have walked in my integrity, And I have trusted
in the Lord without wavering. (NASB) The Aramaic Targum states אֲנָא בְּשִׁלְמוּתִי אֶתְּחַדָּה וּבִיהוָה אֶתְּחַדָּה | אֶמְעַד:
א לְדוֹד דוֹן יְתִי יְהוָה אַרוֹם אֲנָא בְּשִׁלְמוּתִי אֶתְּחַדָּה וּבִיהוָה אֶתְּחַדָּה | אֶמְעַד:
26:1 Of David. Judge me, O Lord, for I
have walked in my innocence; and in the Lord I have hoped [and] trusted; I shall not be shaken. (EMC) and
the Septuagint states τοῦ δαυιδ κρῖνόν με κύριε ὅτι ἐγὼ ἐν ἀκακίᾳ μου ἐπορεύθην καὶ ἐπὶ τῷ κυρίῳ ἐλπίζων
οὐ μὴ ἀσθενήσω 26:1 Judge me, O Lord; for I have walked in my innocence: and hoping in the Lord I shall
not be moved. (LXX) How many people in the bible walked with integrity during their lives? The rabbis
translate the Hebrew text as אֲנָא הִלַּכְתִּי בְּשִׁלְמוּתִי אֶתְּחַדָּה meaning “in perfection I walked” using the word בְּשִׁלְמוּתִי
to describe the “one who walked in perfection.” Is there anyone who has walked in perfection in this world
like the rabbis are saying David did? Can we honestly say that David walked in perfection? Here David

uses the word בְּתוּמִי which is derived from the word תָּם meaning “naive, gullible, babe, ingenuous, simple, simpleminded, innocent.” The first occurrence of this word is found in the Torah in *Bereshit / Genesis 20:5-6*. In this section of Scripture we find that Abraham lied about his wife Sarah and told Abimelech that Sarah was his sister. In fact, Sarah also told Abimelech that Abraham was her brother. As a result of this Abimelech took Sarah to his palace and he had plans to make her his wife. The Lord came to Abimelech and spoke to him telling him that he is not to touch Sarah because she is Abraham’s wife.

Bereshit / Genesis 20:5

ה הֲלֹא הוּא אָמַר-לִי אַחֲתִי הוּא וְהִיא-גַם-הוּא אִמְרָהּ אָחִי הוּא בְּתָם-לִבִּי וּבְנִקְיִן כְּפִי עָשִׂיתִי זֹאת:
20:5 ‘Did he not himself say to me, ‘She is my sister’? And she herself said, ‘He is my brother.’ In the integrity of my heart and the innocence of my hands I have done this.’ (NASB)

Bereshit / Genesis 20:6

וַיֹּאמֶר אֱלֹהֵי הָאֱלֹהִים בְּחֻלָּם גַּם אֲנֹכִי יַדְעֹתִי כִּי בְתָם-לִבִּי עָשִׂיתָ זֹאת וְאַחֲשֶׁה גַם-אֲנֹכִי אוֹתָךְ:
20:6 Then God said to him in the dream, ‘Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.’ (NASB)

Reading through this section of Scripture from the Torah in *Bereshit / Genesis 20* is interesting, Abimelech is being warned by the Lord God about Abraham’s wife. The Hebrew text says “And God came to Abimelech” (וַיָּבֹא אֱלֹהִים אֶל-אַבְיִמֶלֶךְ בְּחֻלָּם הַלֵּיָלָה) whereas the Aramaic Targum says that “the Word” from before the Lord God came to Abimelech...” (ג וְאַתָּא מִימַר מִן קֳדָם יְיָ לִוְת אַבְיִמֶלֶךְ בְּחֻלָּמָא דְלֵילָיא וְאַמַּר לֵיהּ הָא אַתָּא). Abimelech here states that in the innocence of his heart he did not know (20:5) and the Lord agrees with his claim saying that He knew the integrity of his heart and that He had kept Abimelech from sinning and did not let him touch Abraham’s wife. What is interesting is we see here in the Scriptures the Lord was working in Abimelech’s life and he did not even know it. Do you think this happens today in our lives?

In addition to this, when thinking on the innocent and the guilty, we are reminded of the “making of atonement” by the blood of the sacrificial animal that is required, according to the Torah, to be given in exchange for the life or blood of the guilty. The symbolic expression of an innocent life given for the guilty is indicated in the action of the guilty placing his hands upon the head of the animal and confessing his sins (see *Vayikra / Leviticus 1:4, 4:4, 16:21*, etc.). According to the Torah, the worshiper’s sins are transferred to the animal by faith and the animal was slaughtered and parts of the animal was burned along with the blood upon the altar. The Hebraic understanding of the blood atonement found in *Vayikra / Leviticus 17:11* כִּפֹּר בְּי-נַפְשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נִתְתִּיו לָכֶם עַל-הַמִּזְבֵּחַ לְכַפֵּר עַל-נַפְשׁוֹתֵיכֶם כִּי-הַדָּם הוּא בְּנַפְשׁוֹ כִּפֹּר says that the blood “from within” is what cleanses a man and makes atonement for his life. Here in *Tehillim 26:1*, David was not asking God for atonement, he was in fact declaring his innocence and that he had trusted in the Lord without wavering. In addition to that, David used the Hebrew Word שֹׁפֵט meaning “to judge” asking the Lord “to acquit” him of the charges that have been brought against him because he is innocent.

David is so confident that he says: 26:2 *Examine me, O Lord, and try me; Test my mind and my heart.* (NASB) Most people would not want someone to know their thoughts, the reason being is the wickedness that is contained within the heart; however, David asked the Lord to test both his mind and heart. The rabbis translate *Tehillim / Psalms 26:1* using the word בשלמותי to describe the “one who walked in perfection” and this word literally means “wholeness” or “completeness.” Do you think the rabbis thought David had literally lived his life perfectly? A person who is complete or whole is not divided with regard to his faith and trust in the Lord. Is that how the rabbis understood David to have walked in perfection? Take for example, one is not to live a divided life where one is a different person depending upon different circumstances. The person of integrity is the same in his private life as he

is in his public life. Yeshua the Messiah spoke of the “pure in heart” (*Matthew 5:8*), pointing out that we are to be undivided in following God’s commands. This is also consistent with moral purity, the Scriptures are full of references to integrity, character, and moral purity. For example, in *1 Kings 9:4*, the Lord instructs Solomon to walk with “*integrity of heart and uprightness*” as his father David did. In *1 Chronicles 29:17* we read David saying “*I know, my God, that you test the heart and are pleased with integrity.*” We also read in *Tehillim / Psalm 78:70-72* that “*David shepherded them with integrity of heart, with skillful hands.*” Proverbs also contains many verses on integrity. *Mishley / Proverbs 10:9* says that, “*He who walks in integrity walks securely, But he who perverts his ways will be found out.*” The man who walks in integrity will have a good reputation and will have no fear of “*being exposed*” or “*found out*” due to corruption in his life. On the other hand, corruption is the opposite of integrity. Note that in the news on the war with Syria, it is said that this nation demands integrity. Is this really the case when the citizens of the USA have no integrity themselves? Look at the institution of marriage and the family, the proliferation of homosexuality today, how quickly people lie versus telling the truth, etc here in the USA. The Apostle Peter spoke a little on this and the corruption of mankind because of sin in *2 Peter 2:12-22*.

2 Peter 2:12-22

2:12 But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, 2:13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, 2:14 having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; 2:15 forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness; 2:16 but he received a rebuke for his own transgression, for a mute donkey, speaking with a voice of a man, restrained the madness of the prophet. 2:17 These are springs without water and mists driven by a storm, for whom the black darkness has been reserved. 2:18 For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, 2:19 promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. 2:20 For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. 2:21 For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. 2:22 It has happened to them according to the true proverb, ‘A dog returns to its own vomit,’ and, ‘A sow, after washing, returns to wallowing in the mire.’ (NASB)

¹²οἷτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται, ¹³ἀδικούμενοι μισθὸν ἀδικίας: ἡδονὴν ἠγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν, ¹⁴ὄφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα, ¹⁵καταλείποντες εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν ¹⁶ἔλεγε δὲ ἔσχεν ἰδίας παρανομίας: ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγγόμενον ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν. ¹⁷Οἷτοι εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται. ¹⁸ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους, ¹⁹ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς: ᾧ γὰρ τις ἤτηται, τούτῳ δεδούλωται. ²⁰εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει

τοῦ κυρίου [ἡμῶν] καὶ σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἠττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεیرهνα τῶν πρώτων. ²¹κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. ²²συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί, υς λουσαμένη εἰς κυλισμὸν βορβόρου.

The Apostle Peter speaks of the wicked in this way “2:19 promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. 2:20 For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.” These men that Peter is speaking of are enslaved to corruption. The Apostle Paul said in *Galatians 6:8* For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. There are plenty of Scriptures regarding the desires of the flesh, the point that is being made here from Peter and Paul is that we are not of this world. We now belong to the Lord God Almighty and therefore we are to live for the Lord and not as the children of this world. According to Paul if we sow to the flesh we will reap corruption; similarly, if we sow to the Spirit, we will reap from the Spirit eternal life. If we work and walk according to the word of God and apply it to our lives (walk in His ways) we will reap eternal life. Peter said in 1 Peter chapter 1 saying 1:4 For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. (NASB) According to Peter, in the act of studying God’s word and applying it to our lives, we learn the ways of the divine nature. What does it mean to be set free from the corruption of this world? In the Messiah we are set free, the victory has been given to us, but we also must practice this by living the way God desires for us to live, in this we are set free from the corruption of this world. In learning to walk in God’s ways, the Lord sets us free from the desires of the flesh. The corrupt and wicked man year after year chases the desire of his flesh and it truly is slavery. Being enslaved to sin and corruption, the human heart is at the center of it all. In *Tehillim / Psalms 26:1-2*, David was confident that this was not the case for him and he asked the Lord saying בְּהַגִּנִּי יְהוָה וְנִסְּנִי צָרוּפָה [צָרָפָה] כְּלִי־תִי 26:2 Examine me, O Lord, and try me; Test my mind and my heart. (NASB) His confidence is rooted in his knowledge of the Torah and that God is characterized by His lovingkindness and mercy (גַּם-פִּי־חַסְדֶּךָ וְלִבִּי־יִשְׁמַח בְּיְהוָה וְהִתְהַלַּכְתִּי בְּאֱמֻנָתְךָ) and that he (David) has walked in God’s truth. What does it mean to walk in God’s truth? The Apostle John had the following thoughts regarding walking in truth.

2 John 1:4-11

1:4 I was very glad to find some of your children walking in truth, just as we have received commandment to do from the Father. 1:5 Now I ask you, lady, not as though I were writing to you a new commandment, but the one which we have had from the beginning, that we love one another. 1:6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. 1:7 For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. 1:8 Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward. 1:9 Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. 1:10 If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; 1:11 for the one who gives him a greeting participates in his evil deeds. (NASB)

⁴Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. ⁵καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν καινὴν γράφων σοι ἀλλὰ ἦν εἶχομεν ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. ⁶καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα

περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ: αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. ⁷ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἳ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί: οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ⁸βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε ἃ ἐργασάμεθα ἀλλὰ μισθὸν πλήρη ἀπολάβητε. ⁹πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει: ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ¹⁰εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε: ¹¹ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

Reading through the second epistle of John, he makes a few interesting comments, (i) that John has found the children walking in truth, in the way that had been received by commandment from the Torah to do (1:4, i.e. they were walking according to God's word) and (ii) the specific commandment that John is referring to is the one regarding loving one another. He says that "this is love" that we walk according to His commandments and he qualifies his statement saying this is the commandment that you received from the beginning (1:6). This love was not simply loving "one another" but also that of loving God so much that we would obey Him according to His Word. In addition to this, John also says 1:9 *Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.* (NASB) What does it mean to "go too far" and not abide in the teaching of Christ? The Greek text says "the one violating and not abiding in the teaching of Christ." (ἰπᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει: ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.) What exactly is the teaching of Christ? (Remember that John is talking in the context of the Torah.) John goes on to say that 1:10 *If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; 1:11 for the one who gives him a greeting participates in his evil deeds.* (NASB) Is walking in God's truth walking in and according to His commandment? Is the teaching of Christ the teaching of the commandment in the Torah? To walk in the truth, simply means, "to order one's life according to the Word of God." Our lives are to be in tune with God's Word, that is, (i) to receive His Word, (ii) to do His Word, (iii) to continue in His Word, (iv) to take God's wisdom and knowledge about life and apply it to our lives, and (v) to walk in the ways that God has laid out in His Word. David says that "walking in God's truth" means that דִּלְאִי־שִׁבְתִּי עִם-מְתִי-שׁוֹאֵן וְעַם-נִעְלָמִים לֹא אֲבוֹא: הַ שְׁנֵאתִי קְהֵל מְרַעִים : 26:4 *I do not sit with deceitful men, Nor will I go with pretenders. 26:5 I hate the assembly of evildoers, And I will not sit with the wicked.* (NASB) Because he has not kept the counsel of the wicked and has not sat in the assembly of evildoers, he is innocent before God. What does it mean to "sit with the wicked?" According to *Tehillim / Psalms 1*, (1) the blessed man does not walk in the counsel of the wicked, (2) does not stand in the path of sinners, (3) does not sit in the seat of the scoffers, (4) he delights in the law of the LORD, (5) he meditates on the law of the LORD day and night, (6) he will be like a tree planted by the streams of water that will yield fruit in his season like the tree, (7) not one fruit will wither like the tree's leaf, and (8) whatever he does, he prospers. *Tehillim / Psalms 1* suggests that we will prosper in the things we do if we don't follow the way of sinners (*the way of the wicked or corruption*). How does one walk according to God's way? The key to walking according to God's ways is to bind ourselves to Him and to know His Word. We are influenced by who we live with, for example, we are influenced by the unrighteousness of others, what we watch on television or what we listen to (music), the friends we associate with, etc. Studying God's word we are influenced to live in righteousness, this comes through meditating upon the word. How does one meditate on God's word? To meditate upon the Word means to ponder or contemplate the Written Word of God. This means we should be thinking about God's word regularly and consider the dwelling upon God's word as something very precious and valuable. This would require us to be exposed to God's word daily so that we can think upon (ponder) His word. Following the way of unrighteousness is the result of our not having set out minds to following the way of righteousness. This is not simply a mental exercise in and of ourselves, but is something the Holy Spirit leads us in the way that God's word directs us to go. In *Tehillim / Psalms 26:1-2*, David asked the Lord saying כִּי־יִהְיֶה יְהוָה וְנִסְתִּי כִּי־יִהְיֶה יְהוָה וְנִסְתִּי

not leave any of it over until morning. (NASB) According to *Vayikra / Leviticus 7:15*, there is urgency for thanksgiving that is connected to consuming (eating) the sacrifice expressed here in the verse. The meal could not be left over until morning; the giving of thanks cannot wait. The tendency on our behalf today is when we pray asking the Lord for help we wait to see what happens, to see how things turn out before we give thanks to God. Does waiting on God to answer our prayer before giving thanks pose a problem within the context of the Thank offering we are studying here? How do you think David understood this question with regard to *Tehillim / Psalms 26:6-8*? Once having prayed for the Lord's help we should not wait to give thanks for His hearing and helping us with regard to our prayer. We need to be in a continual state of thankfulness before the Lord for His mercy. Biblical faith trusts and testifies even in the midst of the problems of life, this is similar to what Paul wrote in *1 Thessalonians 5:18* saying *ἐν παντί εὐχαριστεῖτε: τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 5:18 in everything give thanks; for this is God's will for you in Christ Jesus. (NASB)* The essential meaning of the verse in *1 Thessalonians 5:18* might be understood in the context of eating the sacred flesh in the *Todat Korban* (Thank Offering), according to the Torah, don't wait to see how things turn out, give thanks to the Lord immediately and don't let anything remain until morning. Interestingly, those who left over the "*Todat Korban*" for a later time committed a great sin and were not accepted before Lord God *וְאִם הָאָכַל יֵאָכַל מִבֶּשֶׂר-וְזָבַח שְׁלֵמִים בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ יְהוָה וְהָאָכַל מִמֶּנּוּ עֲוֹנָה תִשָּׂא: Vayikra / Leviticus 7:18 'So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day, he who offers it will not be accepted, and it will not be reckoned to his benefit. It shall be an offensive thing, and the person who eats of it will bear his own iniquity. (NASB)* According to the Torah, eating the sacrifice following the third day would result in the person bearing their own iniquity or guilt. If we pray only to receive and do not give thanks prior to God working in our lives, is this a sin before God?

Thirdly, thanksgiving expresses our resolve or determination of faith in the Lord God to help us and that He hears our prayers. In ancient Israel, at any moment, there was always the possibility of being attacked by the philistines or an enemy living in or near the land of Israel. Life and circumstances were always difficult whether philistine forces, roman forces, or just the typical difficulties in life. With this in mind, the giving of a Thank Offering becomes one of faith and shows ones determination and thankfulness before God no matter the circumstance. Regardless of how we feel we need to demonstrate our faith even in the midst of our pain and trouble. One way to begin doing this is by allowing Yeshua the Messiah to establish Himself as your mediator of peace before the Lord and to reconcile (restore to a state of good standing) us to God. Consider what Yeshua said prior to His leaving to return to the Father in Heaven in *John 20:20-23*, ²⁰καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. ²¹εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν, Εἰρήνη ὑμῖν: καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. ²²καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον: ²³ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας ἀφέονται αὐτοῖς, ἂν τινῶν κρατῆτε κεκράτηνται. *20:21 So Jesus said to them again, 'Peace be with you; as the Father has sent Me, I also send you.' 20:22 And when He had said this, He breathed on them and said to them, 'Receive the Holy Spirit. 20:23 'If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.'* (NASB) The Offering of Peace symbolizes our being in a right relationship with God. This is why we begin our relationship with the Lord by confessing our sins and by recognizing the importance of the sacrifice for the forgiveness of sins that is found in Yeshua God's only Son. When David said *וְאֶרְחֵץ בְּנִקְיוֹן כַּפֵּי וְאֶסְבְּכָה אֶת-מִזְבֵּחַ יְהוָה: ז לְשִׁמְעַע בְּקוֹל תוֹדָה וּלְסַפֵּר כָּל-נִפְלְאוֹתֶיךָ: 26:6 I shall wash my hands in innocence, And I will go about Your altar, O Lord, 26:7 That I may proclaim with the voice of thanksgiving And declare all Your wonders. 26:8 O Lord, I love the habitation of Your house And the place where Your glory dwells. (NASB)* he very well may have been thinking on the sacrificial system that is laid out in the Torah and was a very important part of his life. Today, these things are very important for us to meditate upon, the reason being is because of the significance of Yeshua the Messiah's atoning role in making atonement for our sins according to the Torah of God.

ט אַל-תִּיאָסֵף עַם-תְּטָאִים נִפְשֵׁי וְעַם-אֲנָשֵׁי דְמִים חַיִּי: י אֲשֶׁר-בִּידֵיהֶם זְמַה וַיְמִינֵם David concludes saying

26:9 *Do not take my soul away along with sinners, Nor my life with men of bloodshed,* 26:10 *In whose hands is a wicked scheme, And whose right hand is full of bribes.* 26:11 *But as for me, I shall walk in my integrity; Redeem me, and be gracious to me.* 26:12 *My foot stands on a level place; In the congregations I shall bless the Lord. (NASB)* Is David really worried that the Lord will carry him away along with the wicked? It appears that he is making a request (asking) the Lord to not carry him away. Why do you think David is afraid that the Lord will take his soul with the men who shed the blood of the innocent? Could it possibly be because of his having Uriah the husband of Bathsheba put to death? King David understood that God patiently waits and forgives those who seek His face in humility and repentance. The opening verses in *Tehillim / Psalms 51* tell us the purpose of the Psalm א a song of David that is associated with the transgression of the sin with Bat-Shava (בת-שבע, Bathsheba). *Tehillim / Psalms 51* provide us with some details on the condition of King David after having sinned in adultery with Bathsheba.

ספר תהילים פרק נא פסוק א-כא

א לְמַנְצַחַת מְזִמּוֹר לְדָוִד: ב בָּבוֹא-אֵלָיו נָתַן הַנְּבִיא כְּאֲשֶׁר-בָּא אֶל-בֵּת-שָׁבַע: ג חַנּוּנֵי אֱלֹהִים
כַּחֲסֻדְךָ כְּרַב רַחֲמֶיךָ מַחֵה פְּשָׁעַי: ד הָרְבִי [הָרַב] כַּבֹּסְנֵי מַעֲוֹנֵי וּמַחְטָאֵתֵי טְהַרְנֵי: ה כִּי-פֶשַׁעַי
אֲנִי אָדַע וְחַטָּאתֵי נִגְדֵי תָמִיד: ו לֵךְ לְבִדְדָךְ | חַטָּאתֵי וְהִרַע בְּעֵינַיִךְ עֲשִׂיתִי לְמַעַן-תִּצְדַּק בְּדַבְרֶךָ תִּזְכֶּה
בְּשִׁפְטֶךָ: ז הֵן-בְּעִוּוֹן חוֹלְלֵתִי וּבְחַטָּא יַחַמְתַּנִּי אֱמִי: ח הֵן-אֲמַת חִפְצָתְךָ בְּטַחֲוֹת וּבְסֻתָּם חֲכָמָה תוֹדִי-
עֵנִי: ט תַּחַטָּאֵנִי בְּאִזּוֹב וְאֶטְהַר תַּכְבֹּסְנֵי וּמִשְׁלֵג אֶלְבִּינִי: י תִּשְׁמִיעֵנִי שְׁשׁוֹן וְשִׁמְחָה תִּגְלַנֶּה עֲצָמוֹת
דְּפִיתִי: יא הַסֵּתֶר פְּנִיךָ מִחַטָּאֵי וְכָל-עֲוֹנֹתֵי מַחֵה: יב לֵב טְהוֹר בְּרָא-לִי אֱלֹהִים וְרוּחַ נְכוֹן חִדַּשׁ
בְּקִרְבִּי: יג אֶל-תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קְדוֹשְׁךָ אֶל-תִּקַּח מִמֶּנִּי: יד הַשִּׁיבָה לִי שְׁשׁוֹן יִשְׁעֶךָ וְרוּחַ
נְדִיבָה תִּסְמְכֵנִי: טו אֲלַמְּדָה פְּשָׁעִים דְּרָכֶיךָ וְחַטָּאִים אֵלֶיךָ יִשׁוּבוּ: טז הַצִּילֵנִי מִדְּמַיִם | אֱלֹהִים
אֱלֹהֵי תְשׁוּעָתִי תִרְנֹן לְשׁוֹנֵי צְדָקָתְךָ: יז אֲדַנִּי שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ: יח כִּי | לֹא-תַחְפֹּץ
זְבַח וְאַתְנָה עוֹלָה לֹא תִרְצֶה: יט זְבַחֵי אֱלֹהִים רוּחַ נְשִׁבָרָה לֵב-נִשְׁבָּר וְנִדְבָה אֱלֹהִים לֹא תִבְזֶה:
כ הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן תִּבְנֶה חוֹמוֹת רְיוּשָׁלָם: כא אַז תַּחְפֹּץ זְבַחֵי-צֶדֶק עוֹלָה וְכָלִיל אֲז יַעֲלוּ
עַל-מִזְבְּחֶךָ פְּרִים:

Tehilim / Psalms 51:1-21

51:1 *Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassion blot out my transgressions.* 51:2 *Wash me thoroughly from my iniquity And cleanse me from my sin.* 51:3 *For I know my transgressions, And my sin is ever before me.* 51:4 *Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge.* 51:5 *Behold, I was brought forth in iniquity, And in sin my mother conceived me.* 51:6 *Behold, You desire truth in the innermost being, And in the hidden part You will make me know wisdom.* 51:7 *Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.* 51:8 *Make me to hear joy and gladness, Let the bones which You have broken rejoice.* 51:9 *Hide Your face from my sins And blot out all my iniquities.* 51:10 *Create in me a clean heart, O God, And renew a steadfast spirit within me.* 51:11 *Do not cast me away from Your presence And do not take Your Holy Spirit from me.* 51:12 *Restore to me the joy of Your salvation And sustain me with a willing spirit.* 51:13 *Then I will teach transgressors Your ways, And sinners will be converted to You.* 51:14 *Deliver me from bloodguiltiness, O God, the God of my salvation; Then my tongue will joyfully sing of Your righteousness.* 51:15 *O Lord, open my lips, That my mouth may declare Your praise.* 51:16 *For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering.* 51:17 *The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.* 51:18

By Your favor do good to Zion; Build the walls of Jerusalem. 51:19 Then You will delight in righteous sacrifices, In burnt offering and whole burnt offering; Then young bulls will be offered on Your altar. (NASB)

Reading *Tehillim / Psalms 51* we get the idea that David's soul is suffering under the weight of his guilt after having lusted for another man's wife, being intimate with her and impregnating her, and then to cover up his sin killing Uriah, Bat-Shava's husband (See 2 *Samuel 11*). In the beginning of the Psalm, David uses three words for sin in the first few verses, **פְּשָׁעַי** meaning "crime, sin, offense, felony, transgression," **מַעֲוֹנַי** from the root **עוון** meaning "sin, crime, offence, evil," and the word **וּמַחֲטָאתַי** from the root **חטא** meaning "sin, fault, offence, sinfulness, ungodliness, crime." In addition to this, during David's confession of his sin, he used three words asking for forgiveness, **כְּחַסְדְּךָ** from the root word **חסד** meaning "grace, mercy," **רַחֲמֶיךָ** from the root word **רחם** meaning "to have mercy, compassion," **כַּבֵּסֵנִי** from the root word **כבס** meaning "to wash." In addition to this, the Torah also lists for us the sins that separate us from God. *Mishley / Proverbs 21:2-3* tells us **כָּל-דֶּרֶךְ אִישׁ יָשָׁר בְּעֵינָיו וְתוֹכֵן לְבוֹת יְהוָה** *21:2 Every man's way is right in his own eyes, But the Lord weighs the hearts. (NASB)* *Mishley / Proverbs 21:3* explains to us that the Lord God weighs our hearts saying "To do righteousness and justice is desired by the Lord more than sacrifice." Concerning sin in our lives, God sees our hearts and knows everything about us, nothing is hidden from Him. David realizes this while writing his Psalm in *Tehillim / Psalms 51*.

ספר משלי פרק כא פסוק א-ה

א פִּלְגֵי-מַיִם לֵב-מְלֹךְ בְּיַד-יְהוָה עַל-כָּל-אֲשֶׁר יַחְפֹּץ יִטְוּנוּ: ב כָּל-דֶּרֶךְ אִישׁ יָשָׁר בְּעֵינָיו וְתוֹכֵן לְבוֹת יְהוָה: ג עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לִיהוָה מִזֶּבֶחַ: ד רוּם עֵינַיִם וּרְחֹב-לֵב נֹרָאִים חֲטָאתַ: ה מִחֻשְׁבוֹת חָרוּץ אֶךְ-לְמוֹתָר וְכָל-אֶץ אֶךְ-לְמַחְסוֹר:

Proverbs 21:1-5

21:1 The king's heart is like channels of water in the hand of the Lord; He turns it wherever He wishes. 21:2 Every man's way is right in his own eyes, But the Lord weighs the hearts. 21:3 To do righteousness and justice Is desired by the Lord more than sacrifice. 21:4 Haughty eyes and a proud heart, The lamp of the wicked, is sin. 21:5 The plans of the diligent lead surely to advantage, But everyone who is hasty comes surely to poverty. (NASB)

In David's use of these three words to describe his sin, **פְּשָׁעַי** is a reference to his external guilt in sin, whereas **מַעֲוֹנַי** and **וּמַחֲטָאתַי** is referring to his internal state. David recognized that in his heart he did not exercise justice (**מִשְׁפָּט**) and righteousness (**צְדָקָה**) before God and before others. He committed murder. The greatness of this external and internal uncleanness excluded David from worshiping in God's presence. Only a complete eradication of his sin will restore him into fellowship with God and His presence. As a result, David seeks the internal cleansing that is accomplished only by the grace and mercy of God as understood according to the Hebrew text on the use of the words **כְּחַסְדְּךָ** and **רַחֲמֶיךָ** and then to be cleansed externally by the purifying waters by the phrase "to wash" (**כַּבֵּסֵנִי**) me from my sins. This is emphasized in David's statement in *Tehillim / Psalms 51:4* in the Hebrew Bible, (note it is *51:2* in the English Bible) **הֲרַבָּה [הָרַב] כַּבֵּסֵנִי** by the word **טַהַרְנִי** meaning "cleanse me" in the sense of ritual purity. David realizes that sinning with Bat-Shava and against Uriah is synonymous with sinning against God. He then confirms the Lord's righteous judgment against sin and God's desire for righteousness in His people (**לֵךְ לְבַדְּךָ | חֲטָאתַי**) **וְהִרַע בְּעֵינַיִךְ עֲשִׂיתִי לְמַעַן-תִּצְדַּק בְּדַבְרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ** in *Tehillim / Psalms 51:6*. In *Tehillim / Psalms 26:11*, David asks **פָּדֵנִי** meaning to "be cashed in, redeemed, liberated, saved" and **וְהַיְנִי** to be "graceful, attractive, charming" to him. Here he is speaking in different terms than what he has asked and in the way that he has asked according to *Tehillim / Psalms 51*. This may be because he is speaking of having trusted in the Lord

and is not specifically thinking of a particular sin like in *Tehillim / Psalms 51*.

It is interesting to note that the Aramaic Targum states 26:9 *My soul will not gather with the sinners, nor my life with the men who shed blood. 26:10 In whose hands is the purpose of sinning; their right hands are full of bribes. 26:11 But I will go about in my innocence; redeem me and have mercy on me. 26:12 My foot stands upright; in the gathering of the righteous I will bless the Lord.* (EMC) ט לא תכנוש עם חייביא נפשי ועם אינשי שדיין דמא אדם חיי: י די בידיהון עצת חטאין וימיניהון מלין שוחדא: יא ואנא בשלימותי איזיל פרוק יתי וחוס עלי: יב ריגלי קם קמת בתריצא בתריצותא בכינשת צדיקין אבריק יהוה: Here David makes a statement rather than a request saying that his soul will not be gathered with sinners, that these wicked men who shed blood, their hands are purposed to sin and corruption, and he will walk in innocence meaning that he has not purposed his hands to sin. The Septuagint states something similar 26:9 *Destroy not my soul together with the ungodly, nor my life with bloody men: 26:10 in whose hands are iniquities, and their right hand is filled with bribes. 26:11 But I have walked in my innocence: redeem me, and have mercy upon me. 26:12 My foot stands in an even place: in the congregations will I bless thee, O Lord.* (LXX) 26:9 μη συναπολέσης μετὰ ἀσεβῶν τὴν ψυχὴν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωὴν μου 26:10 ὧν ἐν χερσὶν ἀνομίαι ἢ δεξιὰ αὐτῶν ἐπλήσθη δώρων 26:11 ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην λύτρωσαί με καὶ ἐλέησόν με 26:12 ὁ γὰρ πούς μου ἔστι ἐν εὐθύτητι ἐν ἐκκλησίαις εὐλόγησώ σε κύριε. In the Hebrew, Aramaic, and Greek texts, David concludes saying יא וְאֲנִי בְּתַמִּי אֵלֶיךָ פִּדְנִי וְחַנּוּנִי: יב רַגְלִי עֲמֻדָה בְּמִישׁוֹר בְּמִקְהָלִים אֲבָרֶךָ: 26:11 *But as for me, I shall walk in my integrity; Redeem me, and be gracious to me. 26:12 My foot stands on a level place; In the congregations I shall bless the Lord.* (NASB) Ultimately he states that “I will walk in integrity,” and thus, standing and walking in integrity is what the Lord is looking for in our lives. We are to be consistent in our faith and in the way that we live our lives here on earth which is accomplished by the help of the Lord God Almighty. 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