

## Tehillim / Psalms 27 | ספר תהילים כז

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### The Lord who is the light of life!

This week's study is from *Tehillim / Psalms 27:1-14*, David opens saying א לְדָוִד | יְהוָה | אֹרְיִי וַיִּשְׁעֵי יְהוָה מִמִּי אֶפְחָד: 27:1 *The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread? (NASB)* What does David mean by “the Lord is his light?” He goes on to say that ב בְּקָרֵב עָלַי | מְרַעִים לְאָכַל אֶת-בְּשָׂרִי צָרִי וְאִיבִי לִי הִמָּה כְּשָׁלוֹ וְנָפְלוּ: ג אִם-תִּחְנָה עָלַי | מְחַנָּה עָלַי מְלַחֵמָה בְּזֹאת אָנִי בּוֹטֵחַ: 27:2 *When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell. 27:3 Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident. (NASB)* David's confidence is in the Lord protecting and Saving (יִשְׁעֵי) him from his enemies. He believes the Lord will cause his enemies to stumble and fall and that the size of the armies that come against him does not cause him to fear because the Lord is with him. David says ד אַחַת | שְׂאֵלַתִּי מֵאֵת-יְהוָה אוֹתָהּ אֶבְקֹשׁ שְׁבֵתִי בְּבֵית-יְהוָה כֹּל- 27:4 *One thing I have asked from the Lord, that I shall seek: That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord And to meditate in His temple. (NASB)* David requests to dwell in the house of the Lord all of his days, how did the Lord accomplish this in his life? He goes on to say ה כִּי יִצְפְּנֵנִי | בְּסֻכָּה בְּיוֹם רָעָה יִסְתַּרְנִי בְּסֹתֵר אֶהְלֹךְ בְּצִוֵּר יְרוּמָמְנִי: ו זְמַן-יְהוָה קוֹלִי אֶקְרָא וְעַתָּה יְרוֹם רֹאשִׁי עַל-אִיבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֶהְלֹךְ זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמַרְהָ לִיהוָה: ז שְׁמַע-יְהוָה קוֹלִי אֶקְרָא 27:5 *For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me; He will lift me up on a rock. 27:6 And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the Lord. 27:7 Hear, O Lord, when I cry with my voice, And be gracious to me and answer me. (NASB)* David concludes saying יא הוֹרְנֵי יְהוָה דְּרָכָה וְנַחֲנֵי בְּאַרְחַ מִישׁוֹר לְמַעַן שׁוֹרְרֵי: יב אֶל-תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קָמוּ-בִי עַד־יִשְׁקָר וַיִּפְחַח חֲמָס: יג לוֹלֵא הֶאֱמַנְתִּי לְרֹאוֹת בְּטוֹב-יְהוָה בְּאַרְצֵי חַיִּים: יד קְנוֹה אֶל-יְהוָה חֲזֹק וַיֵּאמְרֵן לְבָדָה 27:11 *Teach me Your way, O Lord, And lead me in a level path Because of my foes. 27:12 Do not deliver me over to the desire of my adversaries, For false witnesses have risen against me, And such as breathe out violence. 27:13 I would have despaired unless I had believed that I would see the goodness of the Lord In the land of the living. 27:14 Wait for the Lord; Be strong and let your heart take courage; Yes, wait for the Lord. (NASB)*

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<p>ספר תהלים פרק כז</p> <p>א לְדָוִד   יְהוָה   אֹרְיִי וַיִּשְׁעֵי מִמִּי אֶיִרָא יְהוָה מְעוֹז חַיִּי מִמִּי אֶפְחָד: ב בְּקָרֵב עָלַי   מְרַעִים לְאָכַל אֶת-בְּשָׂרִי צָרִי וְאִיבִי לִי הִמָּה כְּשָׁלוֹ וְנָפְלוּ: ג אִם-תִּחְנָה עָלַי   מְחַנָּה עָלַי מְלַחֵמָה בְּזֹאת אָנִי בּוֹטֵחַ: ד אַחַת   שְׂאֵלַתִּי מֵאֵת-יְהוָה אוֹתָהּ אֶבְקֹשׁ שְׁבֵתִי בְּבֵית-יְהוָה כֹּל-יְמֵי חַיִּי לְחַזוֹת בְּנַעַם-יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:</p>	<p>ספר טוביה פרק כז</p> <p>א לדוד יהוה מימרא דיי נהורי ופורקני ממן אדחל יהוה עושנא דחיי ממן אדחל אדלוח: ב כד יתקרבו יקרבו עלי מבאשין לגמרא ית בסרי מעיקיי ובעלי דבבי הינון אינון אית-קלו ונפלו: ג אין תשרי עליי משי-רית רשיעי לא ידחל לבבי אין תקום עלי קרבה בדא אנא סביר מתרחיץ:</p>	<p>ΨΑΛΜΟΙ 27</p> <p>27:1 τοῦ δαυιδ πρὸ τοῦ χρισθῆναι κύριος φωτισμός μου καὶ σωτὴρ μου τίνα φοβηθήσομαι κύριος ὑπερασπιστῆς τῆς ζωῆς μου ἀπὸ τίνος δειλιάσω 27:2 ἐν τῷ ἐγγίξειν ἐπ' ἐμὲ κακοῦντας τοῦ φαγεῖν τὰς σάρκας μου οἱ θλίβοντές με καὶ οἱ ἐχθροί μου αὐτοὶ ἠσθένησαν καὶ ἔπεσαν 27:3 ἐὰν παρατάξῃται ἐπ' ἐμὲ παρεμβολή οὐ φοβηθήσεται ἡ καρδία μου ἐὰν ἐπαναστῇ ἐπ' ἐμὲ πόλεμος ἐν ταύτῃ ἐγὼ ἐλπίζω</p>

<p>ה פִּי יִצְפְּנֵנִי   בְּסֹפֶה בְּיוֹם רָעָה יִסֶּ־ תִּרְנִי בְּסֹתֵר אֶהְלוּ בְּצוּר יְרוּמֵמֵנִי: ו וְעַתָּה יְרוּם רֹאשִׁי עַל-אִיבֵי סְבִיבוֹתַי וְאֶזְבְּחָה בְּאֶהְלוּ זְבַחֵי תְרוּעָה אֲשִׁי- רָה וְאֶזְמְרָה לַיהוָה: ז שְׁמַע-יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנֵי וְעֲנֵנִי: ח לֵךְ   אָמַר לְבִי בְקִשׁוּ פְּנֵי אֶת-פְּנֵיךָ יְהוָה אֲבַקֶּשׁ: ט אֶל-תִּסְתֵּר פְּנֵיךָ   מִמֶּנִּי אֶל-תֵּט בְּאֵף עֲבֹדְךָ עֲזַרְתִּי הֵייתָ אֶל- תִּטְשֵׁנִי וְאֶל-תִּעַזְבֵנִי אֱלֹהֵי יִשְׁעַי: י פִּי-אֲבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יֹאסֶפְנִי: יֵא הוֹרְנִי יְהוָה דְּרַכְּךָ וְנַחֲנִי בְּאַרְחֵ מִישׁוֹר לְמַעַן שׁוֹרְרֵי: יב אֶל-תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי פִּי קָמוּ-בִי עֲדֵי-שִׁקָּר וַיִּפַּח תְּמָס: יג לֹלֵא הֶאֱמַנְתִּי לְרֹאוֹת בְּטוֹב-יְהוָה בְּאָרֶץ חַיִּים: יד קִנְוָה אֶל-יְהוָה חֲזַק וַיֹּאמֶץ לְבָבְךָ וְקִנְוָה אֶל-יְהוָה:</p>	<p>ד חֲדָא בַעֲיַתִּי מִן קִדָּם יְהוּה יִתְה אֲתַבַּע דְּאִיתִּיב בְּבֵית מִקְדָּשָׁא דִּיהוּה כָּל יוֹמֵי חַיִּי לְמַחְמֵי בְּבַסִּימוֹתָא דִּיהוּה וְלַבְּשִׁקְרָה וְלַבְּקָרָא בַּהֲכַלְיָה: ה אַרוֹם יִטְשִׁינִי בְּטַלְיָה בְּיוֹם בִּי- שְׂתָא בִישׁוֹתָא יִטְמַרִּינִי בְּטִימּוֹר מִשְׁכַּנְיָה בְּכַרְךָ תִּקִּיף יַרוֹרֵם יִתְרַם יִתִּי: ו וְהַשְׂתָּא וְכַדּוֹן יִתְרַרֵם רִישִׁי עַל בַּעֲלֵי דְבַבֵּי חֲזוֹר חֲזוֹר לִי וְאִכּוּס וְאַנְכֵס בְּמִשְׁכַּנְיָה נִיכְסֵי רַעוּא בִּיבְבָא אֲשַׁבַּח וְאֵב יוֹעַ קִדָּם יְהוּה: ז קַבֵּל יְהוּה צְלוֹתִי בְּמִקְרָאֵי קִלֵּי אֲצַלֵּי וְחוּס עַלֵּי וְרַחֲמֵי יִתִּי: ח לֵךְ אֲמַר לְבִי בַעוּ אֲפִי יֵת סַבֵּר אֲפֹךְ יְהוּה אֲתַבַּע: ט לֵא תִּסְלַק שְׁכִינְתְךָ מִינִי לֵא תִצְלֵי בְּרוּג- זֵא לַעֲבַדְךָ סִיּוּעֵי הוּיֵתָא לֵא תִטְלַטֵּל יִתִּי וְלֵא תִשְׁבַּקִּינֵנִי אֱלֹהֵי פּוֹרְקֵנִי: י מִטּוֹל אַרוֹם דֹּאבָא וְאִימָא יִשְׁבִּקוּ שְׁבִקוּ יִתִּי יְהוּה וּמִימְרָא דִּיִּי יִכְנוּשׁ לִי: יֵא אֲלִפְנֵי יְהוּה אֲוֹרַחְתְךָ וְדַבֵּ־ רֵנִי בַּהִילְכַתָּא תְרִיצָא מִטּוֹל תּוֹשְׁבַחֵי יִי: יב לֵא תִמְסַרִּינִי בְּרַעוֹת מַעֲיָקֵי אַרוֹם קָמוּ עַלֵּי סְהַדֵּי שִׁיקְרָא וּמַמְלֵלֵי חֲטוּפָא: יג אִילוּלֵי דֵי הִימְנִית לְמַחֲ־ מִי בְּטוֹבָא דִּיהוּה בְּאַרְעָא דְחַיִּי עַלְמָא: יד סַבוּר עַל יְהוּה תִּקּוּף תִּקִּיף וְעַלֵּיִם לְבַךְ וּסְבוּר עַל יְהוּה:</p>	<p>27:4 μίαν ἡτησάμην παρὰ κυρίου ταύτην ἐκζητήσω τοῦ κατοικεῖν με ἐν οἴκῳ κυρίου πάσας τὰς ἡμέρας τῆς ζωῆς μου τοῦ θεωρεῖν με τὴν τερπνότητα τοῦ κυρίου καὶ ἐπισκέπτεσθαι τὸν ναὸν αὐτοῦ 27:5 ὅτι ἔκρυσέν με ἐν σκηנῇ ἐν ἡμέρᾳ κακῶν μου ἐσκέπασέν με ἐν ἀποκρύφῳ τῆς σκηνῆς αὐτοῦ ἐν πέτρᾳ ὑψώσεν με 27:6 καὶ νῦν ἰδοὺ ὑψώσεν τὴν κεφαλὴν μου ἐπ’ ἐχθρούς μου ἐκύκλωσα καὶ ἔθυσσα ἐν τῇ σκηנῇ αὐτοῦ θυσίαν ἀλαλαγμοῦ ἄσομαι καὶ ψαλῶ τῷ κυρίῳ 27:7 εἰσάκουσον κύριε τῆς φωνῆς μου ἧς ἐκέκραξα ἐλέησόν με καὶ εἰσάκουσόν μου 27:8 σοὶ εἶπεν ἡ καρδιά μου ἐξήτησεν τὸ πρόσωπόν μου τὸ πρόσωπόν σου κύριε ζητήσω 27:9 μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ’ ἐμοῦ μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου σου βοηθός μου γενοῦ μὴ ἀποσκορακίσῃς με καὶ μὴ ἐγκαταλίπῃς με ὁ θεὸς ὁ σωτήρ μου 27:10 ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με ὁ δὲ κύριος προσελάβετό με 27:11 νομοθέτησόν με κύριε τῇ ὁδῷ σου καὶ ὁδήγησόν με ἐν τριβῶ εὐθείᾳ ἐνεκα τῶν ἐχθρῶν μου 27:12 μὴ παραδῶς με εἰς ψυχὰς θλιβόντων με ὅτι ἐπανεστήσαν μοι μάρτυρες ἄδικοι καὶ ἐνεύσατο ἡ ἀδικία ἐαυτῇ 27:13 πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ κυρίου ἐν γῆ ζώντων 27:14 ὑπόμεινον τὸν κύριον ἀνδρίζου καὶ κραταιούσθω ἡ καρδιά σου καὶ ὑπόμεινον τὸν κύριον</p>
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א לְדָוִד | יְהוָה | אֲוִרִי וַיִּשְׁעֵי מִמִּי אִירָא יְהוָה | In *Tehillim / Psalms 27*, David opens in verse one saying *27:1 The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread? (NASB)* What does David mean by “the Lord is his light?” If we perform a simple search for the key words “light,” “Lord,” “God,” and various combinations of those words in the Scriptures, the results will produce more than 100 search results. We will select a few of these verses to discuss and try to understand how the Lord is a light to David, let’s begin with what the Torah has to say about “light.” The first reference to “the light” (הָאוֹר) is found in *Bereshit / Genesis 1:3-5*.

**Bereshit / Genesis 1:3-5**

*1:3 Then God said, ‘Let there be light’; and there was light. 1:4 God saw that the light was good; and God separated the light from the darkness. 1:5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day. (NASB)* ג וַיֹּאמֶר אֱלֹהִים יְהִי-אוֹר וַיְהִי-אוֹר: ד וַיִּרְא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: ה וַיִּקְרָא אֱלֹהִים | לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד:

<p><b>Tehillim / Psalms 27</b>                  27:1 The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread? 27:2 When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell. 27:3 Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident. 27:4 One thing I have asked from the Lord, that I shall seek: That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord And to meditate in His temple. 27:5 For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me; He will lift me up on a rock. 27:6 And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the Lord. 27:7 Hear, O Lord, when I cry with my voice, And be gracious to me and answer me. 27:8 When You said, ‘Seek My face,’ my heart said to You, ‘Your face, O Lord, I shall seek.’ 27:9 Do not hide Your face from me, Do not turn Your servant away in anger; You have been my help; Do not abandon me nor forsake me, O God of my salvation! 27:10 For my father and my mother have forsaken me, But the Lord will take me up. 27:11 Teach me Your way, O Lord, And lead me in a level path Because of my foes. 27:12 Do not deliver me over to the desire of my adversaries, For false witnesses have risen against me, And such as breathe out violence. 27:13 I would have despaired unless I had believed that I would see the goodness of the Lord In the land of the living. 27:14 Wait for the Lord; Be strong and let your heart take courage; Yes, wait for the Lord. (NASB)</p>	<p><b>Toviyah / Psalms Chapter 27</b>                  27:1 Of David. The Lord is my light and my redemption; whom shall I fear? The Lord is the strength of my life; whom shall I fear? 27:2 Whenever evildoers come near to me to destroy my flesh, my oppressors and my foes – they have stumbled and fallen. 27:3 If an army of the wicked encamps against me, my heart will not fear; if battle rises against me, in this I place my hope. 27:4 One thing I have sought from the presence of the Lord; that thing I will continue to seek: that I should dwell in the sanctuary of the Lord all the days of my life, to see the pleasantness of the Lord and to inquire in his temple. 27:5 For he will hide me in his shadow in the day of evil, he will conceal me in the hiding place of his tabernacle, in a mighty fortress he will raise me up. 27:6 And now my head will be lifted up over my enemies round about; and I will slaughter acceptable sacrifices in his tabernacle; I will sing praise and be glad in the presence of the Lord. 27:7 Receive, O Lord, my prayer when I call, and have mercy on me and pity me. 27:8 To you my heart said, “Seek my face”; your countenance, O Lord, I will seek. 27:9 Do not remove your presence from me; do not turn in anger to your servant; you have been my help; do not exile me and do not abandon me, O God my redemption. 27:10 Because my father (abba) and my mother have abandoned me, but the Lord will gather me in. 27:11 Teach me, O Lord, your ways, and lead me by a straight path because of my psalm. 27:12 Do not hand me over to the will of my oppressors, for the false witnesses have risen against me, and those who speak rapacity. 27:13 Had I not believed I would look on the goodness of the Lord in the land of eternal life! 27:14 Hope in the Lord; strengthen and fortify your heart; and hope in the Lord. (EMC)</p>	<p><b>Psalmoi / Psalms 27</b>                  A Psalm of David, before he was anointed. 27:1 The Lord is my light and my Saviour; whom shall I fear? the Lord is the defender of my life; of whom shall I be afraid? 27:2 When evil-doers drew nigh against me to eat up my flesh, my persecutors and mine enemies, they fainted and fell. 27:3 Though an army should set itself in array against me, my heart shall not be afraid: though war should rise up against me, in this am I confident. 27:4 One thing have I asked of the Lord, this will I earnestly seek: that I should dwell in the house of the Lord, all the days of my life, that I should behold the fair beauty of the Lord, and survey his temple. 27:5 For in the day of mine afflictions he hid me in his tabernacle: he sheltered me in the secret of his tabernacle; he set me up on a rock. 27:6 And now, behold, he has lifted up mine head over mine enemies: I went round and offered in his tabernacle the sacrifice of joy; I will sing even sing psalms to the Lord. 27:7 Hear, O Lord, my voice which I have uttered aloud: pity me, and hearken to me. 27:8 My heart said to thee, I have diligently sought thy face: thy face, O Lord, I will seek. 27:9 Turn not thy face away from me, turn not thou away from thy servant in anger: be thou my helper, forsake me not; and, O God my Saviour, overlook me not. 27:10 For my father and my mother have forsaken me, but the Lord has taken me to himself. 27:11 Teach me, O Lord, in thy way, and guide me in a right path, because of mine enemies. 27:12 Deliver me not over to the desire of them that afflict me; for unjust witnesses have risen up against me, and injustice has lied within herself. 27:13 I believe that I shall see the goodness of the Lord in the land of the living. 27:14 Wait on the Lord: be of good courage, and let thy heart be strengthened: yea wait on the Lord. (LXX)</p>
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Other references in the Torah to light are found in *Shemot / Exodus 10:23, 13:21, and 25:37*.

***Shemot / Exodus 10:23***

*10:23 They did not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings. (NASB)* כג לא-ראו איש את-אָחיו וְלֹא-קָמוּ אִישׁ מִתַּחַתוֹ שְׁלֹשֶׁת יָמִים וְלֹכְל-בְּנֵי יִשְׂרָאֵל הָיָה אוֹר בְּמוֹשְׁבֹתָם:

**Shemot / Exodus 13:21**

13:21 The Lord was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. (NASB) *וַיְהִי הַלֵּךְ לַפְּנִימָה יוֹמָם בְּעַמּוּד עָנָן לְנִחֲתָם הַדֶּרֶךְ וּלְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם (NASB) לְלַכֵּת יוֹמָם וּלְלַיְלָה:*

**Shemot / Exodus 25:37**

25:37 'Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. (NASB) *לֹא וְעָשִׂיתָ אֶת-נִרְתִּימָה שְׁבַע וְהִעֲלָה אֶת-נִרְתִּימָה (NASB) וְהָאִיר עַל-עֶבֶר פְּנִימָה:*

**Vayikra / Leviticus 24:2**

24:2 'Command the sons of Israel that they bring to you clear oil from beaten olives for the light, to make a lamp burn continually. (NASB) *ב צו אֶת-בְּנֵי יִשְׂרָאֵל וְיָקִחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִיב לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד:*

*Shemot / Exodus 10:23* states during the plague of darkness over Egypt, God gave the children of Israel light in their dwellings. The Scripture literally states that no man was able to see his brother and that of the children of Israel, God gave them light “in their dwellings” (בְּמוֹשְׁבֵתָם). Does this suggest that the Lord enabled them to kindle a flame in their homes but were unable to see from one home to the next? Did the Lord suppress the Egyptians ability to kindle a flame in their dwellings? If this was the case, the Egyptians would have had to grope around in the dark for everything, to find food, water, to goto the bathroom, etc. Having light within, in the dwelling place is a very personal and intimate description of the Lord’s work to provide for His people. *Shemot / Exodus 13:21* states that the Lord led the children of Israel by a pillar of cloud by day and a pillar of fire by night “to give them light” that they might travel by both day and night. In the midst of the night, a time when the wicked get up to sin, the Lord provides a light for His people to walk by so that they would not sin. *Shemot / Exodus 25:37* states that they were to make a Menorah (lamp-stand) that had seven lamps that would show light in the space in front of it in the Tabernacle. *Vayikra / Leviticus 24:2* states the menorah is to be kept burning continually before the Lord. According to these verses, we see the Lord is the one who creates light, he provides light for the children of Israel, in their dwellings and on the way (path) they should go. The Lord also gives light in the darkness. In addition to this, there is a command to keep the light burning in the Tabernacle, we might find a parallel to our lives that the Lord gives the light of His truth, but we also must walk in that light and truth according to God’s Word.

According to the Torah, within the holy place of the Tabernacle, the Menorah overshadowed the altar and the table of show-bread. The original instructions God gave to Moshe concerning the design and construction of the menorah is found in *Shemot / Exodus 25:31-40*. The Menorah is translated as “lamp-stand” or “candle sticks” in most English translations. The Menorah was manufactured out of one piece of hammered pure gold (*Shemot / Exodus 25:36*, טָהוֹר: *וְהָיָה כָּלֶה מִקְשֵׁה אֶחָת זָהָב טָהוֹר*). The lamps were arranged to give light towards the front of the Menorah meaning that the candles pointed forward. The Menorah was constructed with seven branches, three on each side and one in the middle. The one piece of gold was hammered and worked so that all of the branches were formed being drawn from the central piece. During the Feast of Dedication (Hanukah) each night one candle is lit beginning with the central candle that is used to light the other candles. It is also interesting when lighting the other candles we get a picture of the central candle “bowing down” before the other candles giving them flame. The bowing down draws a parallel with Yeshua the Messiah bowing down taking on the role of a servant and laying his life down on our behalf. In this way the Menorah symbolizes the unique relationship between God and His people and symbolizes the light of life that God gives to His people. The menorah therefore is illustrative of God’s divine light and is symbolic of the truth the Lord has revealed to His ekklesia in Yeshua according to the Torah of God where the seven candles represent the completeness of God’s plan. Therefore, during

the Feast of Dedication, the light expresses the fullness of truth and life that is found in Yeshua the Messiah (*John 1:1-14*) and being members of His body (*2 Corinthians 12:12-27*) we are also to show forth His light that is in us. The Feast of Dedication (Hanukah) is a reminder that we remain committed to the truth God has revealed in the Messiah.

According to the description of the construction of the menorah in *Shemot / Exodus 25:37*, we read the following, *25:37 לו וְעָשִׂיתָ אֶת-נִרְתִּיָּה שְׁבָעָה וְהָעֵלָה אֶת-נִרְתִּיָּה וְהָאִיר עַל-עֵבֶר פְּנֵיהָ: 'Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. (NASB)* The text literally says *וְהָאִיר עַל-עֵבֶר פְּנֵיהָ: "the light shall pass over the face"* indicating that the candles or lamps are arranged to give light towards the front of the Menorah. The six candles point forward and concentrate the light in one direction. This suggests we are to look forward and not back on our life and past sins. The menorah was not meant simply for to give light over a very large space. The purpose of the design was to shine forth the light as a single source and not a diffuse light like that of an ordinary candle. This description suggests that the menorah was designed with a special meaning, something more than a purely physical practical purpose of giving light inside of the Holy Place in the Mishkhan (Tabernacle). In the Scriptures, there is another description of the Menorah found in the prophets, in *Zechariah 4:1-10*.

### זכריה פרק ד פסוק א-י

א וַיֵּשֶׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרִנֵנִי כְּאִישׁ אֲשֶׁר-יָעוֹר מִשְׁנָתוֹ: ב וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה [וַיֹּאמֶר  
כ] (וַאֲמַר ק) רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלֵה וְגִלְהָה עַל-רֵאשָׁהּ וְשִׁבְעָה נִרְתִּיָּה עָלֶיהָ וְשִׁבְעָה וְשִׁבְעָה  
מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עַל-רֵאשָׁהּ: ג וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלְהָה וְאֶחָד עַל-שְׂמאלָהּ: ד  
וְאֵעֵן וַאֲמַר אֶל-הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה-אֵלֶּה אֲדֹנָי: ה וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא  
יָדַעְתָּ מָה-הֵמָּה אֵלֶּה וַאֲמַר לֹא אֲדֹנָי: ו וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר-יְהוָה אֶל-זַרְבָּבֶל לֵאמֹר  
לֹא כֹחַ וְלֹא כֶכֶח כִּי אִם-בְּרוּחִי אֶמַר יְהוָה צְבָאוֹת: ז מִי-אַתָּה הֶרֶם-הַגְּדוֹל לְפָנַי זַרְבָּבֶל לְמִישֵׁר  
וְהוֹצִיא אֶת-הָאֶבֶן הָרֵאשִׁיָּה תְּשֻׂאוֹת חֵן חֵן לָהּ: ח וַיְהִי דְּבַר-יְהוָה אֵלַי לֵאמֹר: ט יְדֵי זַרְבָּבֶל  
יִסְדּוּ הַבַּיִת הַזֶּה וַיְדִיּוּ תְּבַצְעֶנָּה וַיְדַעַת פִּי-יְהוָה צְבָאוֹת שְׁלַחְנִי אֵלֵיכֶם: י כִּי מִי בִז לְיוֹם קִטְנוֹת  
וְשִׁמְחוּ וְרֵאוּ אֶת-הָאֶבֶן הַבְּדִיל בְּיַד זַרְבָּבֶל שְׁבָעָה-אֵלֶּה עֵינֵי יְהוָה הֵמָּה מְשׁוֹטְטִים בְּכָל-הָאָרֶץ

### **Zechariah 4:1-10**

*4:1 Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. 4:2 He said to me, 'What do you see?' And I said, 'I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; 4:3 also two olive trees by it, one on the right side of the bowl and the other on its left side.' 4:4 Then I said to the angel who was speaking with me saying, 'What are these, my lord?' 4:5 So the angel who was speaking with me answered and said to me, 'Do you not know what these are?' And I said, 'No, my lord.' 4:6 Then he said to me, 'This is the word of the Lord to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the Lord of hosts. 4:7 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of 'Grace, grace to it!'' 4:8 Also the word of the Lord came to me, saying, 4:9 'The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the Lord of hosts has sent me to you. 4:10 'For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel these are the eyes of the Lord which range to and fro throughout the earth.' (NASB)*

רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלֵה וְגִלְהָה עַל-רֵאשָׁהּ וְשִׁבְעָה נִרְתִּיָּה עָלֶיהָ וְשִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עַל-רֵאשָׁהּ: *'I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of*

it. (NASB) This description is different from the description given in *Shemot / Exodus 25*. In Zechariah’s description of the Menorah, he sees the lamp-stand with a bowl over top of it (4:2). There is a bowl with seven spouts that feed the Menorah lamps with olive oil. The visual description of the Menorah and the oil represents a type of God’s Holy Spirit where the bowl is the supplier that represents the Lord. Zechariah identifies the seven lamps as *עַיְנֵי יְהוָה הַמְהֵמְשׁוֹטָטִים בְּכָל־הָאָרֶץ* “the eyes of the Lord ranging to and fro throughout the earth” (4:10). Notice a similar passage in *Revelation 5:6* that says *Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.* “And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes (ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ), which are the seven Spirits of God sent out into all the earth.” Is there a parallel being drawn to the seven lamps on the Menorah with the Seven Spirits and the Eyes of the Lord? The apostle John also wrote in *Revelation 1:12-20* saying *Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἧτις ἐλάλει μετ’ ἐμοῦ: καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, 1:12 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; (בְּוַפְּנֵי לְרֵאוֹת אֶת הַקּוֹל הַמְדַבֵּר אֵלַי וַיְהִי בַפְּנוֹתַי וַאֲרָא שִׁבְעַת: מְנֻרוֹת זָהָב:) this is the Menorah described according to the Torah text. John goes on to say: καὶ ἐν μέσῳ τῶν λυχνιῶν ὁμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν: 1:13 and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. The Messiah stands at the center place of the Menorah. ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, 1:14 His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. καὶ οἱ πόδες αὐτοῦ ὁμοιοὶ χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, 1:15 His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters. καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεία ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 1:16 In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength. Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός: καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ’ ἐμὲ λέγων, Μὴ φοβοῦ: ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, 1:17 When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, ‘Do not be afraid; I am the first and the last, καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου. 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα. 1:19 ‘Therefore write the things which you have seen, and the things which are, and the things which will take place after these things. τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς: οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ λυχνίαὶ αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν. 1:20 ‘As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. (NASB) John describes the “seven Ekklesion” (ἑπτὰ ἐκκλησιῶν) to which Yeshua wrote the “seven letters” one to each Ekklesion is described in *Revelation 2-3*, these lampstands on the Menorah represent the seven Ekklesion (ἑπτὰ ἐκκλησιῶν) of God. The Ekklesia (ἐκκλησία) is the biblical description of all believers who remain in Yeshua the Messiah. The members (you and I) of the Ekklesia are God’s messengers to bear witness to the truth of God. The members of the ekklesia are lit on fire for God, dedicated and filled with His Holy Spirit (olive oil), and all of this is accomplished in the Messiah. There is a parallel here with the construction of the Menorah and a believer’s life. This is most likely how David understood the Lord is his light and his salvation in *Tehillim / Psalms 27:1, אֲרוּרִי וַיְשַׁעַי מִמִּי אֶיְרָא יְהוָה | יְהוָה | לֵדָוֵד אֶ: דָּוִד מִמִּי לֵמַי אֶ: 27:1 The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread? (NASB) Yeshua also said in *Matthew 5:14* ‘Υμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη: ‘You are the light (φῶς) of the world. A city set on a hill cannot be hidden; οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει**

πᾶσι τοῖς ἐν τῇ οἰκίᾳ. 5:15 ‘nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. 5:16 ‘Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. (NASB) Yeshua tells us the light that is within us is set on a hill that goes out into the world. We should be speaking of the light of life (Yeshua the Messiah) to the lost daily.

The prophet Isaiah also wrote about the light saying the following about the light of God in *Isaiah 42 and 49*:

#### **Isaiah 42:6**

42:6 ‘I am the Lord, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, **As a light to the nations**, (NASB) ו אֲנִי יְהוָה קָרָאתִיךָ בְצִדְקָה וְאַחֲזֶק בְּיָדְךָ וְאַצְרֶךָ וְאַתְּנָה לְבְרִית עִם לְאוּר גּוֹיִם:

#### **Isaiah 42:16**

42:16 ‘I will lead the blind by a way they do not know, In paths they do not know I will guide them. **I will make darkness into light** before them And rugged places into plains. These are the things I will do, And I will not leave them undone.’ (NASB) טז וְהוֹלַכְתִּי עֲוֵרִים בְּדַרְךָ לֹא יָדְעוּ בְּנִתְיבוֹת לֹא-יָדְעוּ אֲדָרִיכְכֶם אֲשִׁים מִחֹשֶׁךְ לְפָנֶיךָ לְאוּר וּמַעֲקָשִׁים לְמִישׁוֹר אֲלֶה הַדְּבָרִים עֲשִׂי-תָם וְלֹא עֲזַבְתִּים:

#### **Isaiah 49:5-6**

49:5 And now says the Lord, who formed Me from the womb to be His Servant, To bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the Lord, And My God is My strength), 49:6 He says, ‘It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; **I will also make You a light of the nations So that My salvation may reach to the end of the earth.**’ (NASB) ה וְעַתָּה | אָמַר יְהוָה יִצְרִי מִבֶּטֶן לְעַבְדְּ לֹו לְשׁוֹבֵב יַעֲקֹב אֶלְיוֹ וַיִּשְׂרָאֵל לֹא [לוֹ] יֵאָסֶף וְעַתָּה וְאַכְבֵּד בְּעֵינַי יְהוָה וְאֱלֹהֵי הַנְּהָ עֲזִי: ו וַיֵּאמֶר נִגְלַל מִהַיּוֹתָךְ לִי עַבְדְּ לְהַקִּים אֶת-שְׁבִטֵי יַעֲקֹב וּנְצִירֵי [וּנְצִירֵי] יִשְׂרָאֵל לְהָשִׁיב וּנְתַתִּיךָ לְאוּר גּוֹיִם לְהַיּוֹת יְשׁוּעָתִי עַד-קִצְהָ הָאָרֶץ:

Isaiah is speaking prophetically regarding the Lord and the servant of the Lord through whom he is going to appoint a covenant to the people that will function as a light to the nations. Therefore the covenant of God is also represented symbolically as the light of God which takes us full circle back to Bereshit / Genesis 1 when the Lord said “Let there be light” and there was “light” before the sun, the moon, and the stars were created. Isaiah continues saying that the Lord will guide the blind by a way they do not know and in paths they do not know and he will make darkness into light before them. This again is suggestive of the Lord giving Isaiah a prophetic voice of the Lord desiring to call the nations and to walk in His ways saying He will make them to know and walk in paths they did not know. According to the Scriptures, the blind are those who do not know God’s ways and darkness is paralleled to sin, wickedness, and to those who do not know the Lord. Note our text from *Shemot / Exodus 10:23* that states during the plague of darkness over Egypt, God gave the children of Israel light in their dwellings, literally stating that no man was able to see his brother and that of the children of Israel, God gave them light “in their dwellings” (בְּמוֹשְׁבֵתָם). The Egyptians had no light because they did not know God. The language Isaiah is using here states the Lord will lead and guide the nations in truth and in salvation (*Isaiah 49:6*). We find a parallel to this at the end of the book of Revelation (21:10-11, 23-24, 22:5).

#### **Revelation 21:10-11**

And he carried me away in the Spirit to a great and high mountain, and showed me the great

city, **the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light** was like a most precious stone, like a jasper stone, clear as crystal. <sup>10</sup>καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, <sup>11</sup>ἔχουσαν τὴν δόξαν τοῦ θεοῦ: ὁ φωστὴρ αὐτῆς ὁμοίος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι

### **Revelation 21:23-24**

21:23 *The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.* 21:24 **The nations will walk by its light, and the kings of the earth will bring their splendor into it.** <sup>23</sup>καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. <sup>24</sup>καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς: καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν

### **Revelation 22:5**

*There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign forever and ever.* <sup>5</sup>καὶ νυξ οὐκ ἔσται ἐκεῖ καὶ χρεῖαν οὐκ ἔχουσιν λύχνου καὶ φωτός ἡλίου ὅτι κυριος ὁ θεος φωτίζει αὐτοὺς καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰῶνων

Again here in Revelation the light of the holy city Jerusalem is very precious and is paralleled to precious stones, the nations will walk by the light of the Lamb who is Yeshua the Messiah, and the significance of this light that is given from God is so great that the sun and moon will no longer be needed because the Lord will give the people light. In addition to this, in *Mishley / Proverbs 20:27*, King Solomon wrote *20:27 The spirit of man is the lamp of the Lord, Searching all the innermost parts of his being. (NASB)* The spirit within us is a light that God uses to search our hearts, or as Solomon said to search all the innermost parts of our being. David stating the Lord is his salvation and whom should he fear suggests his understanding is that the Lord is good to those who walk in righteousness, *Tehillim / Psalms 27:1*, אֲלֹהֵי יְהוָה | אֲרִי וְיִשְׁעֵי מְמִי אִירָא אֲלֹהֵי יְהוָה מְעוֹז חַיִּי מְמִי אֶפְתָּד: *27:1 The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread? (NASB)* The Lord gives His truth in and according to the Scriptures and He has provided salvation by His messiah and we do not fear anyone for God is with us.

David continues saying בִּקְרֹב עָלַי | מְרַעִים לֶאֱכֹל אֶת-בְּשָׂרִי צָרִי וְאִיבֵי לִי הִמָּה כְּשָׁלוֹ וְנָפְלוּ: ג אִם- ב 27:2 *When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell.* 27:3 *Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident. (NASB)* The Aramaic Targum states ב כד יתקרבוון יקרבוון עלי מבאשין לגמרא ית בסרי מעיקיי ובעלי דבבי הינון אינון אית־ 27:2 *Whenever evildoers come near to me to destroy my flesh, my oppressors and my foes – they have stumbled and fallen.* 27:3 *If an army of the wicked encamps against me, my heart will not fear; if battle rises against me, in this I place my hope. (EMC)* and the Septuagint states <sup>2</sup>ἐν τῷ ἐγγίξειν ἐπ’ ἐμὲ κακοῦντας τοῦ φαγεῖν τὰς σάρκας μου οἱ θλίβοντές με καὶ οἱ ἐχθροί μου αὐτοὶ ἠσθένησαν καὶ ἔπεσαν <sup>3</sup>ἐὰν παρατάξῃται ἐπ’ ἐμὲ παρεμβολή οὐ φοβηθήσεται ἡ καρδία μου ἐὰν ἐπαναστῇ ἐπ’ ἐμὲ πόλεμος ἐν ταύτῃ ἐγὼ ἐλπίζω 27:2 *When evil-doers drew nigh against me to eat up my flesh, my persecutors and mine enemies, they fainted and fell.* 27:3 *Though an army should set itself in array against me, my heart shall not be afraid: though war should rise up against me, in this am I confident. (LXX)* There is no expansion on the Hebrew text in the Aramaic and Greek translations, the Lord is our salvation and our redemption, we have confidence in the Lord’s protection and there is no fear of our enemies.

David then states ד אַחַת | שְׂאֵלַתִּי מֵאֵת-יְהוָה אֲוֹתָהּ אֲבַקֵּשׁ שְׂבֹתִי בְּיַת-יְהוָה כָּל-יְמֵי חַיִּי לְחַזוֹת בְּנַעַם- 27:4 *One thing I have asked from the Lord, that I shall seek: That I may dwell in the*



*house of the Lord all the days of my life, To behold the beauty of the Lord And to meditate in His temple.* (NASB) David requests to dwell in the house of the Lord all of his days, how did the Lord accomplish this in David's life? As we walk in His ways, we will see His goodness and faithfulness. What takes place is when we walk in faith, we are put face-to-face having encounters with our Savior. Through the circumstances of David's life, he walked in God's ways and the Lord taught him to walk in His ways and gave him victory over his enemies. David asked the Lord to lead him and to help him and God was faithful, the Lord led him and protected him from his enemies. He goes on to say **הַ כִּי יִצְפְּנִי | בְּסֹכֵה בְּיוֹם רָעָה יִסְתַּרְנִי בְּסֹתֵר אֹהֶל בְּצוּר יְרוּמָמַי: וְעַתָּה יְרוּם רֵאשִׁי עַל-אֲבִי סְבִיבוֹתַי וְאֶזְבְּחָה בְּאֹהֶל זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמָרָה לַיהוָה: ז** **27:5** *For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me; He will lift me up on a rock.* **27:6** *And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the Lord.* **27:7** *Hear, O Lord, when I cry with my voice, And be gracious to me and answer me.* (NASB) David seeks the Lord's protection and he does so in the Tabernacle. The great lesson we learn of the tabernacle is that the Lord God came down to dwell among His people. According to the Torah, we find various accounts of God visiting men, these visitations are culminated in the Lord dwelling with men in the Tabernacle (Mishkhan) or Tent of Meeting (Ohel Moed). The Apostle John picks up on this thought and uses the word "*tabernacled*" (והדבר נהיה בשר וישכן בתוכנו ונחזה תפארתו כתפארת בן יחיד לאביו רב) (חסד ואמת) to describe how the Word of God dwelled among men in the Messiah. The Tabernacle served as God's dwelling place for 500 years among the children of Israel; *Shemot / Exodus 25:8* states "*Let them make me a sanctuary that I may dwell among them.*" Up until the point of the giving of the Torah, this was an entirely new way of understanding God who revealed His desire for a relationship with man. We know in Parashat Bereshit that the Lord God walked in the garden with Adam (*Bereshit / Genesis 3:8*). He visited the patriarchs and communicated His will to them, but He never lived on earth until the Tabernacle was built among His people who are redeemed and separated from the nations. In a similar way we can never worship until God dwells in us by His Holy Spirit. *Ephesians 2:22* states that the Tabernacle was "*the place of meeting*" (*Shemot / Exodus 29:42-43*). The Lord met with Moshe, Aaron, and the people and revealed Himself to them. In addition to this, the Tabernacle was not just a "*place of worship,*" but it was also a "*place of witness.*" In *Bamidbar / Numbers 17:7-8* the "*tent of meeting*" is called "*the tabernacle of witness.*" **ז וַיְהִי בְּהַקְהֵל הָעֵדָה עַל-מִשְׁחָה וְעַל-אֹהֶרֶן וַיִּפְגּוּ אֶל-אֹהֶל מוֹעֵד וַהֲנִיחָה כֶּסֶהוּ הָעֵנָן וַיֵּרָא כְבוֹד יְהוָה: ח וַיָּבֵא מֹשֶׁה:** **40:33-34** *Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.* The cloud functioned as a witness of the presence of God among His people." *Shemot / Exodus 40:38* states "*The cloud of the Lord was upon the Tabernacle by day and fire was on it by night, in the sight of all Israel, throughout all their journeys.*" Would that not have been an amazing sight to see the Tabernacle burning with the presence of God? The Tabernacle also function as a witness of the purity of God. How this occurs is the words "*tabernacle*" (המשכן, אוהל-מועד) or "*sanctuary*" (מקום קדוש) carry with them the concept of holiness. Over thirty times in the book of *Shemot / Exodus* alone the word holy (קדוש) occurs in relation to the Tabernacle. The plate of pure gold that was attached to the breastplate worn by Aaron was inscribed "*Holiness to the Lord.*" The court of the Tabernacle was called "*the holy place.*" According to *Vayikra / Leviticus 6:16-26*, the first compartment of the Tabernacle was called "*the holy place.*" The innermost room that contained the Ark of the Covenant was called "*the most holy place.*" See (*Shemot / Exodus 26:33-34*) The Tabernacle was also known as a witness of the Protection of God. While the pillar of cloud and fire stood over the Tabernacle, nothing could touch or enter the Tabernacle or the people of God! At night as we read in *Shemot / Exodus 40:38*, the tabernacle itself burned with the presence of God. If our bodies are the temple of the Holy Spirit, should our lives not burn with the presence of God and a desire to share God's truth to others? The Tabernacle was also a witness of the Provision of God. The Tabernacle stood as God's promise of provision and protection for His people in the wilderness. Today we can claim these same promises of provision and protection as we walk in God's ways in His Messiah Yeshua.

ו וְעִמָּה יָרוּם רֵאשִׁי עַל-אֵיבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֶהְלוֹ זְבָחַי תְּרוּעָה אֲשִׁי׃  
: 27:6 And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the Lord. (NASB) The word David uses here to describe shouts of joy is תְּרוּעָה (*nf. shout, cry, blast, cheer, ovation, trumpet call*) which is the word used for the trumpet call. The trumpet call is performed by the Shofar. In *Tehillim / Psalms 81:1-4* we also read the Psalmist shouting for joy using the trumpet call of the shofar.

### ספר תהילים פרק פא

ב הֲרַנִּינוּ לֵאלֹהִים עֲוֹזֵנוּ הֲרִיעֵנוּ לֵאלֹהֵי יַעֲקֹב: ג שְׂאוּ-זַמְרָה וּתְנוּ-תֶף כְּנֹר נְעִים עִם-נְבָלָ: ד  
תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֶסֶה לַיּוֹם חֲגִנְנוּ: ה כִּי חֹק לְיִשְׂרָאֵל הוּא מְשַׁפֵּט לֵאלֹהֵי יַעֲקֹב:

#### ***Tehillim / Psalms 81:1-4***

*81:1 Sing for joy to God our strength; Shout joyfully to the God of Jacob. 81:2 Raise a song, strike the timbrel, The sweet sounding lyre with the harp. 81:3 Blow the trumpet at the new moon, At the full moon, on our feast day. 81:4 For it is a statute for Israel, An ordinance of the God of Jacob. (NASB)*

The Shofar (Ram's horn) is often used in warfare, for example, the Torah states in *Bamidbar / Numbers 10:9* 'When you go to war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets, that you may be remembered before the Lord your God, and be saved from your enemies. (NASB) Therefore the Shofar may be used as an instrument of spiritual warfare. Are shouts of joy a form of spiritual warfare? Note the context within which David is speaking in *Tehillim / Palms 27:6*. The Ram's horn also brings to memory the ram caught in the thicket by its horns when Abraham was asked to sacrifice his son and God provided a ram at Mount Moriah (*Bereshit / Genesis 22:13*). The ram prepared by God is a picture of the substitutionary atonement that God prepared from the foundation of the world, His Son Yeshua, for the sins of the world. The first occurrence of the word love in the Torah (*Bereshit / Genesis 22:2*) refers to a father's love for his only son who was offered as a sacrifice, a foreshadowing of the message of the gospel (*John 3:16*). There is a connection of the sacrificial redemption involving spiritual warfare between God and Satan (*Bereshit / Genesis 3:15*). As believers in Yeshua, the blast of the shofar represents the shout of God's victory over the power of sin and death.

In the Scriptures the Shofar is first mentioned in *Shemot / Exodus 19:16* when the Torah was first given to Israel during Shavuot (Feast of Weeks, Pentecost). The Scriptures say "So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled." "And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder." The Shofar is also mentioned in connection with both Rosh Hashanah / Yom Teruah (*Vayikra / Leviticus 23:24, Bamidbar / Numbers 29:1*) and Yom Kippur (*Vayikra / Leviticus 25:9*). The shofar was also used to sound alarms for the camp of Israel (*Bamidbar / Numbers 10:5-6, Ezekiel 33:3*), to convene assemblies, to announce the new moon and the Jubilee Year, to herald messages, and to coronate kings. The shofar was also used when Joshua waged war against Jericho (*Joshua 6:4-20*) and during other military campaigns (*Judges 7:22*). When Israel engaged the enemy in battle, the priests and Levites would first prepare the way by sounding the Shofar (*2 Chronicles 3:12, Nehemiah 4:14, Jeremiah 4:19, Amos 2:2, Zephaniah 1:6, etc.*).

The Shofar was also used during worship at the Tabernacle and the Temple. It was sounded when the Ark of the covenant was returned to the camp (*1 Samuel 4:5, 2 Samuel 6:15*) and was regularly used as an instrument of praise in the Temple (*2 Chronicles 15:14, Tehillim / Psalms 47:6, 89:16, and 150:5*). Blowing the Shofar declares that the Lord God is the King of the universe as it says in *Tehillim / Psalms 98:6* "With trumpets and the sound of the horn Shout joyfully before the King, the Lord." (NASB) The Shofar also signals Israel's glorious, redemption during the Day of the Lord at the end of the age (*Isaiah 27:13 and Joel 2:1*).

Yeshua spoke of the Shofar blast from the angels who would gather together His elect from the four winds, from one end of heaven to the other in *Matthew 24:31*. At the sound of the great shofar Scripture says the dead will be raised and death itself will be swallowed up in victory (*1 Corinthians 15:51-57*). The sound of the Shofar was also used as a call to repentance (Teshuvah). It suggests to say “*Sleeping ones! Awaken from your sleep! Slumbering ones! Awaken from your slumber! Examine your deeds. Remember your Creator and do Teshuvah.*” This idea is expressed elsewhere in the Scriptures (i.e. *John 11:11, Romans 13:11, 1 Thessalonians 5:6, Daniel 12:1-2, and Tehillim / Psalms 78:65*). The sound of the Shofar calls us to return to the Lord and seek His face. Since finding God is our greatest joy, King David wrote “*Happy are the people who know teruah*” (the shofar blast) (*Tehillim / Psalms 89:16, טז אֲשֵׁרֵי הָעָם יוֹדְעֵי תְרוּעָה יְהוָה, בְּאוֹר-פְּנִיךָ יְהִלְכוּן*).

The word Shofar (שׁוֹפָר) comes from the root Shafar (שׁפַר) meaning “to beautify,” alluding to the beautification of our ways as we turn to God in repentance.

### There are four primary types of Shofar blasts

1. Tekiah (תְּקִיעָה) A long single blast (the sound of the King’s coronation).
2. Shevarim (שְׁבָרִים) Three short wail-like blasts (signifying repentance).
3. Teruah (תְּרוּעָה) Nin staccato blasts of alarm (to awaken the soul).
4. Takiah haGadol (תְּקִיעָה הַגְּדוֹל) A great long blast (for as long as you can blow).

The sequence of every shofar blowing is a series of short blasts, and then a “*Last Trump*” the “*Takiah haGadol*” is held as long as possible. According to the Scriptures, there are three appointed “*Pilgrimage Feast Days*” in a Year when the Shofar is blown, (i) Passover (Pesach) and Unleavened bread, (ii) Shavuot (Feast of weeks, Pentecost, First Fruits), and (iii) Succot (Feast of booths, Tabernacles). Additional references for the Shofar in the Scriptures are as follows, the shofar was used for the coronation of kings in Nissan (*1 Kings 1:34,39*), Israel will be advised of the advent of the Messiah with the sound of the shofar (*Zechariah 9:14,16*), the ram’s horn, the shofar, is a reminder of Abraham’s sacrifice of Isaac and God’s provision of a ram as a substitute (*Bereshit / Genesis 22:13*), the shofar was blown to announce the beginning of festivals (*Bamidbar / Numbers 10:10*), the blowing of the shofar is a signal for the call to repentance (*Isaiah 58:1*), the blowing of the shofar ushers in the day of the Lord (*Joel 2:1*), the blowing of the shofar is sounded at the rapture of the believers and the resurrection of the dead (*1 Thessalonian 4:16*), John was taken up to Heaven in the Book of Revelation by the sound of the shofar (*Revelation 4:1*), Israel conquered in the battle of Jericho with the blast of the shofar (*Joshua 6:20*), the watchman who stood upon Jerusalem’s walls blew the shofar (*Ezekiel 33:3-6*), the shofar is a reminder that G-d is sovereign (*Tehillim / Psalm 47:5*), the shofar was blown to signal the assembly of the Israelites during war (*Judges 3:27, 2 Samuel 20:1*), the Torah was given to Israel with the sound of the shofar at Mount Sinai (*Shemot / Exodus 19:19*), seven shofarim are sounded when God judges the earth during the tribulation (*Revelation 8-9*), the shofar will be blown at the time of the in-gathering of the exiles of Israel to their place (*Isaiah 27:13*), and the shofar was blown to announce the Jubilee year on the Day of Atonement (*Vayikra / Leviticus 25:9*). Thus, the shofar (trumpet blast) has many uses throughout the Scriptures, and the most important being the significance of spiritual awakening. Therefore, when David says וְעֵתָּה יְרוּם רֵאשִׁי עַל-אֲבִי סְבִיבוֹתַי וְאֶזְבְּחָה בְּאֶהְלוֹ זְבַחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמַרָה וְעֵתָּה יְרוּם רֵאשִׁי עַל-אֲבִי סְבִיבוֹתַי וְאֶזְבְּחָה בְּאֶהְלוֹ זְבַחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמַרָה 27:6 And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the Lord. (NASB) this words need to be taking with the understanding of shouts of joy like one who sounds תְּרוּעָה the trumpet blast.

David concludes his Psalm saying יֵא הוֹרְנֵי יְהוָה דְרָבָה וְנַחְנֵי בְּאַרְחַ מִישׁוֹר לְמַעַן שׁוֹרְרֵי: יב אֶל-תִּתְּנֵנִי כַּנְּפֶשׁ צָרִי כִי קָמוּ-בִי עַד־יִשְׁקַר וַיִּפַּח חֶמְסִי: יג לֹאֵל הַאֲמַנְתִּי לְרֵאוֹת בְּטוֹב-יְהוָה בְּאַרְצֵי חַיִּים: יד קָנָה אֶל-יְהוָה: 27:11 Teach me Your way, O Lord, And lead me in a level path Because of my

foes. 27:12 Do not deliver me over to the desire of my adversaries, For false witnesses have risen against me, And such as breathe out violence. 27:13 I would have despaired unless I had believed that I would see the goodness of the Lord In the land of the living. 27:14 Wait for the Lord; Be strong and let your heart take courage; Yes, wait for the Lord. (NASB) The Aramaic Targum states יא אלפני יהוה אורחתך ודברני בהילכתא תריצא מטול תושבחי יי: יב לא תמסרינני ברעות מעיקי ארום קמו עלי סהדי שיקרא וממללי חטופא: יג אילולי די הימנית למחמי בטובא דיהוה בארעא דחיי עלמא: יד סבור על יהוה תקוף תקיף ועלים לבך וסבור על יהוה: 7:11 Teach me, O Lord, your ways, and lead me by a straight path because of my psalm. 27:12 Do not hand me over to the will of my oppressors, for the false witnesses have risen against me, and those who speak rapacity. 27:13 Had I not believed I would look on the goodness of the Lord in the land of eternal life! 27:14 Hope in the Lord; strengthen and fortify your heart; and hope in the Lord. (EMC) The Septuagint (Greek) translation also states 27:11 νομοθέτησόν με κύριε τῆ ὁδῶ σου καὶ ὁδήγησόν με ἐν τρίβῳ εὐθείᾳ ἕνεκα τῶν ἐχθρῶν μου 27:12 μὴ παραδῶς με εἰς ψυχὰς θλιβόντων με ὅτι ἐπανεστήσαν μοι μάρτυρες ἄδικοι καὶ ἐψεύσατο ἡ ἀδικία ἑαυτῇ 27:13 πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ κυρίου ἐν γῆ ζώντων 27:14 ὑπόμεινον τὸν κύριον ἀνδρίζου καὶ κραταιούσθω ἡ καρδία σου καὶ ὑπόμεινον τὸν κύριον 27:11 Teach me, O Lord, in thy way, and guide me in a right path, because of mine enemies. 27:12 Deliver me not over to the desire of them that afflict me; for unjust witnesses have risen up against me, and injustice has lied within herself. 27:13 I believe that I shall see the goodness of the Lord in the land of the living. 27:14 Wait on the Lord: be of good courage, and let thy heart be strengthened: yea wait on the Lord. (LXX) The translations are in agreement, David is asking the Lord to teach him His ways and to guide him in the path of righteousness because of his enemies. Why does David ask God to teach him His ways and to guide him because of his enemies? Does David say this because when living in unrighteousness the Lord will deliver His children over to their enemies for the purpose of drawing them back to repentance and seeking the face of God? Does the Lord work the same way today, if we were to live in unrighteousness, would the Lord deliver us into the hands of our enemies?

In the Apostolic Writings, Yeshua acknowledged that He is the light saying Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου “I am the light of the world” in John 8:12. He also said εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ: καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν. “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you, he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light” (John 12:35-36). As the light of the world, Yeshua brought the truth of God into the world in the very way that David is asking (*Tehillim / Psalms 27:11*) revealing to us the meaning of the Torah. Yeshua has made atonement for us and provides us for the continual presence of God in our lives by the Holy Spirit, he washes us clean and makes us righteous before our Father in heaven. The light of this world is God’s Messiah Yeshua, His light points us in the forward direction and leads us in the straight and narrow path that God wants for us to travel upon by the power of the Spirit. This was the purpose and design of the Messiah’s work, in order for scripture to be fulfilled in our lives, in order for us to obtain salvation and atonement before God, we must place our faith in Yeshua with the understanding of the eating and drinking of His flesh (σάρκα) and blood (αἵματος) Hebraically, the Lord is incorporating the work that He has done into our lives, the atonement that He has brought for us in Yeshua the Messiah. All of Scripture leads us to understand that we are to be a light unto the world for the Glory of God. Is this why David said: יא הוֹרֵנִי יְהוָה דְרָכֶיךָ וַנְחַנְנִי בְּאַרְחֵי מִישׁוֹר לְמַעַן שׁוֹרְרָי: 27:11 Teach me Your way, O Lord, And lead me in a level path Because of my foes. (NASB), in order to be a light to the world? Yeshua’s words are the words of our Father in Heaven (John 7:16). Yeshua declared that He came down from heaven to do the will of the Father (John 6:38). In addition to this, Yeshua said in John 8:28 εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς, Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ’ ἑμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ. “I do nothing of myself but as My Father taught me, I speak these things.” Yeshua says ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ that He is here “to teach what the Father speaks.” The light that is spoken of was not meant simply for to give light us alone

we are to go out into the world to shine forth the light of God’s mercy and salvation. Yeshua not only guides the way, but He teaches what the Father speaks (ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ) and incorporates the will of God into our lives by our faith in his broken body (σάρκα) and shed blood (αἷματος).

The Menorah symbolizes the unique relationship between God and His people. It is illustrative of God’s divine light and is symbolic of the Ecclesia (ἐκκλησία) and Yeshua in the Torah of God. The Menorah expresses the fullness of the light that is found in Yeshua (*John 1:1-14*). Being in the Messiah (Christ, Χριστός) as members of His body (*2 Corinthians 12:12-27*) we also show forth His light that is in us according to *Matthew 5*. God’s command to the people וַיִּתֵּן יְשׁוּעָה וַיְקַח וַיִּשְׂרָאֵל וַיִּקְחוּ אֲלֵיָהּ שָׁמֶן וַיִּתֵּן לָהֶם לְהַעֲלֹת נֵר תָּמִיד וְהָאֵת תְּצַנֶּה | (Shemot / Exodus 27:20) to bring oil for the lamp to burn illustrates our commitment to uphold the Light of God in Yeshua to the nations just like David is asking the Lord to guide and to teach him in His ways because of our enemies; to shine forth the light that has been given to us by faith in Yeshua the Messiah. In addition to this, the Menorah was made from one piece of pure gold. The source of our strength, spiritual power, and the light of truth today is Yeshua Himself. The oil of God’s Spirit must flow from Him and into us, which is the Holy Spirit. In Revelation the Scriptures suggest the Sheva Menorot (seven lampstands) are symbolic of the Ecclesia (ἐκκλησία), and so as the branches of the Menorah, we too must undergo trials, tests, sufferings, and beatings in this life, just as the branches were beaten and drawn from the central trunk of pure gold as described in the book of *Shemot / Exodus*. This is the way God molds and forms us to be conformed unto the likeness of His son for His glory. The apostle Paul wrote in *Acts 14:22* ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. “*We must through much tribulation enter the kingdom of God,*” and David wrote in *Tehillim / Psalms 34:19* כ רבות רעות צדיק ומקלם יצילנו יהוה: “*Many are the afflictions of the righteous; but the LORD delivereth him out of them all*” and in *Tehillim / Psalms 119:67* עז “*Before I was afflicted, I went astray, but now I keep your Word*” indicating that being afflicted is indeed the way God brings us back to keep His Word. With what we know about the meaning of the light and the Menorah, is it surprising what Yeshua said in *Matthew 12:35* ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. *Let your loins be girded about, and your lights burning;* 12:36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως: *And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. (KJV)* The apostle Peter also wrote it this way, in *1 Peter 2:20* ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ’ εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ. *For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.* 2:21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπομιμνῶν ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ: *For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, (NASB)* illustrating that we are to shine forth the light of Christ in our lives to the world and to expect suffering if we follow in Christ’s footsteps. This may be the reason David said what he did with regard to asking the Lord to teach him His ways and the right / correct path because of his enemies and then goes on to request not to be delivered to his enemies. This is the meaning of “*counting the cost*” of following Christ. The beginning of these things occur when we incorporate into our lives the finished work of Yeshua the Messiah and receive salvation before God. What a wonderful design God has created in the illustration of the “*light*” and in the establishment of the atoning sacrifice. Ask yourself these questions (i) “*Have I truly believed in Yeshua incorporating the Work He accomplished into my life?*” (ii) “*Has my life been typified by this description we find in the Scriptures?*” (iii) “*Have I asked the Lord to teach me His ways?*” (iv) “*Does my life shine forth the light Yeshua has given me, and am I standing on a mountain-top as described in Matthew 5?*” If the answers to these questions are anything less than YES 100% then it is time to re-evaluate or renew your faith and get back onto the narrow path God has established for our lives. Let’s pray!

Heavenly Father,

David asked that You would teach him Your ways so that he could walk in innocence before You. Lord, we ask that You would make known Your ways, Your truth, and the path in which You want us to walk in. We Thank You Lord for teaching us Your ways and revealing to us your mercy and truth 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!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever

## Notes