

Tehillim / Psalms 30 | ספר תהילים ל

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I Dedicate my Life to You Lord

This week's study is from *Tehillim / Psalms 30:1-12*, the opening verse says א מְזִמּוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: *A Psalm; a Song at the Dedication of the House. A Psalm of David.* Did David write songs to be sung at the dedication of the Temple that Solomon would build for the Lord? In David's song he says ב אַרְוִמְמָה יְהוָה כִּי דָלִיתָנִי וְלֹא-שִׂמְחָתָ אֵיבֵי לִי: *30:1 I will extol You, O Lord, for You have lifted me up, And have not let my enemies rejoice over me. (NASB)* His rejoicing before the Lord is because ג יְהוָה אֱלֹהֵי שְׁוַעֲתֵי אֱלֹהֵי: *30:2 O Lord my God, I cried to You for help, and You healed me. (NASB)* The Lord saved David from the pit, from the grave and kept him alive (ד יְהוָה הֵעֲלִיתָ מִן-שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיַּרְדֵּי- [מִיַּרְדֵּי] בּוֹר:) *30:3 O Lord, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit. NASB*) David says we are to praise the Lord because of His mercy ה זָמְרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְיָזְכַּר *30:4 Sing praise to the Lord, you His godly ones, And give thanks to His holy name. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. (NASB)* He continues saying ז וְאַנִּי אֶמְרָתִי בְשִׁלּוֹי בַל-אֶמּוֹט לְעוֹלָם: ח יְהוָה בְּרִצּוֹנָה הֵעֲמִדְתָּהּ לְהַרְרִי עַז הַסִּפְרָתָה פָּנֶיהָ חַיִּיתִי נִבְהַל: ט אֱלֹהֵי יְהוָה: *30:6 Now as for me, I said in my prosperity, 'I will never be moved.' 30:7 O Lord, by Your favor You have made my mountain to stand strong; You hid Your face, I was dismayed. 30:8 To You, O Lord, I called, And to the Lord I made supplication: (NASB)* What does it mean that the Lord has made his mountain to stand strong? David believes the dead will not praise the Lord because they are dust (י מָה-) *30:9 'What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness? NASB).* David concludes saying יב הַפִּכְתָּ מִסִּפְדֵי לְמַחֹל לִי פִתְחָתָ שְׂקֵי וַתִּזְרַגְנִי שְׂמָחָה: יג לְמַעַן | יְזַמְּרָה כְבוֹד וְלֹא יִדָּם: *30:10 'Hear, O Lord, and be gracious to me; O Lord, be my helper.' 30:11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness, 30:12 That my soul may sing praise to You and not be silent. O Lord my God, I will give thanks to You forever. (NASB)* Truly the Lord is not silent and He hears our prayers, Praise the Lord for His mercy and grace.

עברית Hebrew

ארמי Aramaic

ελληνικός Greek

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק ל</p> <p>א מְזִמּוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: ב אַרְוִמְמָה יְהוָה כִּי דָלִיתָנִי וְלֹא-שִׂמְחָתָ אֵיבֵי לִי: ג יְהוָה אֱלֹהֵי שְׁוַעֲתֵי אֱלֹהֵי וַתִּרְפְּאַנִּי: ד יְהוָה הֵעֲלִיתָ מִן-שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיַּרְדֵּי- [מִיַּרְדֵּי] בּוֹר: ה זָמְרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְיָזְכַּר קְדָשׁוֹ: ו כִּי רָגַע בְּאַפּוֹ חַיִּים בְּרִצּוֹנוֹ בְּעָרַב יְלִין בְּכִי וְלִבְקָר רָנָה:</p>	<p>ספר טוביה פרק ל</p> <p>א תושבחת שבח שירתא על חנוכת בית מקדשא לדוד: ב אשבחינך ארוממינך יהוה ארום אזקתני זקפתני ולא אחדיתא בעלי דבבי עלי: ג יהוה אלהי צליתי קדמך ואסייתני: ד יהוה אסיקתא מן שיוול נפשי קיימתני מן למיחת לגובא לביית קבורתא: ה שבחו קדם יהוה חסידוי ואודו אדכי רות קדישיה: ו מטול דשעתא רוגזיה חיי עלמא רעותיה טבא ברמשא מבית בבכותא ולצפרא מקים בתושבחתא:</p>	<p>ΨΑΛΜΟΙ 30</p> <p>30:1 εις τὸ τέλος ψαλμὸς ψῆδης τοῦ ἐγκαινισμοῦ τοῦ οἴκου τῷ δαυιδ (22) ὑψώσω σε κύριε ὅτι υπέλαβές με καὶ οὐκ ἠῦφρανας τοὺς ἐχθροὺς μου ἐπ' ἐμέ 30:2 κύριε ὁ θεὸς μου ἐκέκραξα πρὸς σέ καὶ ἰάσω με 30:3 κύριε ἀνήγαγες ἐξ ᾄδου τὴν ψυχὴν μου ἔσωσάς με ἀπὸ τῶν καταβαινόντων εἰς λάκκον 30:4 ψάλατε τῷ κυρίῳ οἱ ὅσιοι αὐτοῦ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἀγιοσύνης αὐτοῦ 30:5 ὅτι ὄργῃ ἐν τῷ θυμῷ αὐτοῦ καὶ ζωῇ ἐν τῷ θελήματι αὐτοῦ τὸ ἐσπέρας αὐλισθήσεται κλαυθμὸς καὶ εἰς τὸ πρωὶ ἀγαλλίασις</p>

ז וְאָנִי אֶמְרָתִי בְשִׁלּוֹי בַל-אֲמוֹט
 לְעוֹלָם: ח יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּהּ
 לְהַרְרֵי עֹז הַסִּתְרָתְךָ פָּנֶיךָ הֵייתִי נִבְהָל:
 ט אֵלֶיךָ יְהוָה אֶקְרָא וְאֶל-אֲדֹנָי אָתָּה
 תִּצַּן: י מֵה-בְּצַע בְּדָמַי בְּרַדְתִּי אֶל-
 שְׁחַת הַיּוֹדֶךָ עֶפֶר הִנִּיגִיד אֶמְתָּךְ: יא
 שְׁמַע-יְהוָה וְחַנּוּנֵי יְהוָה הֵינּוּ עֶזֶר לִי:
 יב הַפְּכַתְּ מִסְפְּדֵי לְמַחֹל לִי פִתְחֵתְךָ
 שְׁקִי וּתְאַזְרֵנִי שְׁמֹחָה: יג לְמַעַן | יִזְ-
 מְרָךְ כְּבוֹד וְלֹא יָדָם יְהוָה אֱלֹהֵי לְעוֹ-
 לָם אֲדוֹךְ:

ז ואנא אמרית במיתבי ברוחצנה בש-
 לותא דלא אזוע אזדעזע לעלמא: ח
 יהוה ברעותך איתעתדתא לטוריא עור-
 שינא סליקתא שכינתך הויתי מתבהל:
 ט קדמך יהוה אקרי קריתי ולותך אלהי
 אצלי: י אמרית מה ממון אית בדמי במ-
 חתי לבי קבורתא אפשר דשבחונך דידון
 קדמך נחותי דשכבין עפרא היתנון המנר-
 תך קושטך: יא קבל יהוה צלותי וחוס
 עלי יהוה הוי סעיד לי: יב אפכתא אייליי
 לחנגני לי שריתא סקי וזרותני חדוא: יג
 מן בגלל דישבחון יקירי עלמא ולא יש-
 תקון יהוה אלהי לעלמא אשבחינך אודי
 קדמך:

30:6 ἐγὼ δὲ εἶπα ἐν τῇ εὐθηνίᾳ μου οὐ μὴ
 σαλευθῶ εἰς τὸν αἰῶνα 30:7 κύριε ἐν τῷ
 θελήματί σου παρέσχου τῷ κάλλει μου
 δύναμιν ἀπέστρεψας δὲ τὸ πρόσωπόν σου
 καὶ ἐγενήθην τεταραγμένος 30:8 πρὸς σέ
 κύριε κεκράξομαι καὶ πρὸς τὸν θεόν μου
 δεηθήσομαι 30:9 τίς ὠφέλεια ἐν τῷ αἵματί
 μου ἐν τῷ καταβῆναι με εἰς διαφθοράν
 μὴ ἐξομολογήσεται σοι χοῦς ἢ ἀναγγελεῖ
 τὴν ἀλήθειάν σου 30:10 ἤκουσεν κύριος
 καὶ ἠλέησέν με κύριος ἐγενήθη βοηθός
 μου 30:11 ἔστρεψας τὸν κοπετόν μου εἰς
 χορὸν ἐμοί διέρρηξας τὸν σάκκον μου
 καὶ περιέζωσάς με εὐφροσύνην 30:12
 ὅπως ἂν ψάλλῃ σοι ἡ δόξα μου καὶ οὐ μὴ
 κατανυῶ κύριε ὁ θεός μου εἰς τὸν αἰῶνα
 ἐξομολογήσομαί σοι

Tehillim / Psalms 30

A Psalm; a Song at the Dedication of the House. A Psalm of David. 30:1 I will extol You, O Lord, for You have lifted me up, And have not let my enemies rejoice over me. 30:2 O Lord my God, I cried to You for help, and You healed me. 30:3 O Lord, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit. 30:4 Sing praise to the Lord, you His godly ones, And give thanks to His holy name. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. 30:6 Now as for me, I said in my prosperity, 'I will never be moved.' 30:7 O Lord, by Your favor You have made my mountain to stand strong; You hid Your face, I was dismayed. 30:8 To You, O Lord, I called, And to the Lord I made supplication: 30:9 'What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness? 30:10 'Hear, O Lord, and be gracious to me; O Lord, be my helper.' 30:11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness, 30:12 That my soul may sing praise to You and not be silent. O Lord my God, I will give thanks to You forever. (NASB)

Toviyah / Psalms Chapter 30

30:1 A praise song for the dedication of the sanctuary. Of David. 30:2 I will praise you, O Lord, for you made me stand erect, and did not let my enemies rejoice over me. 30:3 O Lord my God, I prayed in your presence and you healed me. 30:4 O Lord, you raised my soul out of Sheol; you preserved me from going down to the pit. 30:5 Sing praise in the Lord's presence, you his devotees; and give thanks at the invocation of his holy one. 30:6 For his anger is but a moment; eternal life is his good pleasure. In the evening one goes to bed in tears, but in the morning one rises in praise. 30:7 And I said when I dwelt in trust, I will never be shaken. 30:8 O Lord, by your will you prepared the mighty mountains; you removed your presence, I became afraid. 30:9 In your presence, O Lord, I will cry out; and to you, O my God, I will pray. 30:10 And I said, What profit is there in my blood, when I descend to the grave? Can those who descend to the dust praise you? Will they tell of your faithfulness? 30:11 Accept, O Lord, my prayer, and have mercy on me; O Lord, be my helper. 30:12 You turned my lament into my celebration; you loosened my sackcloth and girded me with joy. 30:13 Because the nobles of the world will give you praise and not be silent, O Lord my God, I [too] will give you praise. (EMC)

Psalmoi / Psalms 30

For the end, a Psalm and Song at the dedication of the house of David. 30:1 I will exalt thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me. 30:2 O Lord my God, I cried to thee, and thou didst heal me. 30:3 O Lord, thou hast brought up my soul from Hades, thou hast delivered me from among them that go down to the pit. 30:4 Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness. 30:5 For anger is in his wrath, but life in his favour: weeping shall tarry for the evening, but joy shall be in the morning. 30:6 And I said in my prosperity, I shall never be moved. 30:7 O Lord, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled. 30:8 To thee, O Lord, will I cry; and to my God will I make supplication. 30:9 What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth? 30:10 The Lord heard, and had compassion upon me; the Lord is become my helper. 30:11 Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness; 30:12 that my glory may sing praise to thee, and I may not be pierced with sorrow. O Lord my God, I will give thanks to thee for ever. (LXX)

This week's study is from *Tehillim / Psalms 30:1-12*, the opening verse says **אִשִּׁיר תְּנַבֵּאת הַבַּיִת** א **מְזִמּוֹר שִׁיר תְּנַבֵּאת הַבַּיִת** לְדָוִד: *A Psalm; a Song at the Dedication of the House. A Psalm of David.* According to the first line of the Psalm, David wrote this Psalm for the dedication of the House of God (the Temple). Did David write songs to be sung at the dedication of the Temple the Lord said Solomon would build for Him? In *2 Chronicles* chapter 7 we read about the completion of the first temple in Jerusalem and *2 Chronicles 7* gives the account of Solomon dedicating the newly built temple where the sacrifices were to be brought instead of at the Tabernacle in Shiloh. Let's read *2 Chronicles 7:1-16*.

2 Chronicles 7:1-16

7:1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house. 7:2 The priests could not enter into the house of the Lord because the glory of the Lord filled the Lord's house. 7:3 All the sons of Israel, seeing the fire come down and the glory of the Lord upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the Lord, saying, 'Truly He is good, truly His lovingkindness is everlasting.' 7:4 Then the king and all the people offered sacrifice before the Lord. 7:5 King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. Thus the king and all the people dedicated the house of God. 7:6 The priests stood at their posts, and the Levites also, with the instruments of music to the Lord, which King David had made for giving praise to the Lord 'for His lovingkindness is everlasting' whenever he gave praise by their means, while the priests on the other side blew trumpets; and all Israel was standing. 7:7 Then Solomon consecrated the middle of the court that was before the house of the Lord, for there he offered the burnt offerings and the fat of the peace offerings because the bronze altar which Solomon had made was not able to contain the burnt offering, the grain offering and the fat. 7:8 So Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly who came from the entrance of Hamath to the brook of Egypt. 7:9 On the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days and the feast seven days. 7:10 Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy of heart because of the goodness that the Lord had shown to David and to Solomon and to His people Israel. 7:11 Thus Solomon finished the house of the Lord and the king's palace, and successfully completed all that he had planned on doing in the house of the Lord and in his palace. 7:12 Then the Lord appeared to Solomon at night and said to him, 'I have heard your prayer and have chosen this place for Myself as a house of sacrifice. 7:13 'If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, 7:14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. 7:15 'Now My eyes will be open and My ears attentive to the prayer offered in this place. 7:16 'For now I have chosen and consecrated this house that My name may be there forever; and My eyes and My heart will be there perpetually. (NASB)

ספר דברי הימים ב פרק ז

א וככלות שלמה להתפלל והאש ירדה מהשמים ותאכל העלה והזבחים וכבוד יהוה מלא את-הבית: ב ולא יכלו הכהנים לבוא אל-בית יהוה כי-מלא כבוד-יהוה את-בית יהוה: ג וכל בני ישראל ראים ברת האש וכבוד יהוה על-הבית ויכרעו אפים ארצה על-הרצפה וישתחוו והודות ליהוה כי טוב פי לעולם חסדו: ד והמלך וכל-העם זבחים זבח לפני יהוה: ה ויזבח המלך שלמה את-זבח הבקר עשרים ושנים אלף וצאן מאה ועשרים אלף ויחנכו את-בית האלהים המלך וכל-העם: ו והכהנים על-משמרותם עמדים והלויים בכלי-שיר יהוה אשר עשה דויד המלך להדות ליהוה כי-לעולם חסדו בהלל דויד בנדם והכהנים מחצצרים [מחצצרים] נגדם וכל-ישראל עמדים: ז ויקדש שלמה את-תוף החצר אשר לפני בית-יהוה כי-עשה שם העלות ואת חלבי השלמים כי-מזבח הנחשת אשר עשה שלמה לא יכול להכיל את-העלה ואת-המנחה ואת-החלבים: ח ויעש שלמה את-החג בעת ההיא שבעת ימים וכל-ישראל עמו קהל גדול מאד מלבוא חמת עד-נחל מצרים: ט ויעשו ביום השמיני עצרת כי | חגפת המזבח עשו שבעת ימים והחג שבעת ימים: י וכיום עשרים ושלשה לחדש השביעי שלח את-העם לאהלהם שמחים וטובי לב על-הטובה אשר עשה יהוה לדויד ולשלמה ולישראל עמו: יא ויכל שלמה את-בית יהוה ואת-בית המלך ואת כל-הבא על-לב

שְׁלֹמֹה לַעֲשׂוֹת בְּבַיִת-יְהוָה וּבְבַיְתוֹ הַזֹּהֲלִים: יב וַיֵּרָא יְהוָה אֶל-שְׁלֹמֹה בַּלַּיְלָה וַיֹּאמֶר לוֹ שְׁמַעְתִּי אֶת-תְּפִלָּתְךָ וּבְחַרְתִּי בְּמָקוֹם הַזֶּה לִי לְבַיִת זָבַח: יג הֵן אֶעֱצֹר הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהֵן-אֶצְוֶה עַל-הַגָּב לְאָכֹל הָאָרֶץ וְאִם-אֲשַׁלַּח דָּבָר בְּעַמִּי: יד וַיִּכְנָעוּ עַמֵּי אֲשֶׁר נִקְרָא-שְׁמִי עֲלֵיהֶם וַיִּתְפַּלְלוּ וַיִּבְקְשׂוּ פָנַי וַיָּשִׁבוּ מִדַּרְכֵיהֶם הָרָעִים וְאֲנִי אֲשַׁמַּע מִן-הַשָּׁמַיִם וְאֶסְלַח לְחַטָּאתָם וְאֶרְפָּא אֶת-אֲרָצָם: טו עֲתָה עֵינַי יִהְיוּ פְתוּחוֹת וְאֲנִי קֹשְׁבוֹת לְתַפְלַת הַמָּקוֹם הַזֶּה:

According to 2 Chronicles 7:6, King David did in fact prepare Psalms and songs that were to be sung to the Lord in the Temple. 2 Chronicles 7:6 states 7:6 *The priests stood at their posts, and the Levites also, with the instruments of music to the Lord, which King David had made for giving praise to the Lord ‘for His lovingkindness is everlasting’ whenever he gave praise by their means, while the priests on the other side blew trumpets; and all Israel was standing. (NASB)* King David not only prepared songs he also prepared musical instruments to play the music to go along with his Psalms. 2 Chronicles 7:1-16 tells us when Solomon dedicated the Temple, after praying, fire consumed the sacrifice upon the altar and the presence of God filled the Temple and that the priests could not enter the Temple because the glory filled that place. Solomon consecrated the Temple and they observed the seven day feast and following these things it says that Solomon had completed all that he had determined to do regarding his palace and the Temple of the Lord. Then the Lord appeared to him and said:

7:12 *Then the Lord appeared to Solomon at night and said to him, ‘I have heard your prayer and have chosen this place for Myself as a house of sacrifice. 7:13 ‘If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, 7:14 and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. 7:15 ‘Now My eyes will be open and My ears attentive to the prayer offered in this place. 7:16 ‘For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually. (NASB)*

Notice how the Lord speaks to Solomon saying יד וַיִּכְנָעוּ עַמֵּי אֲשֶׁר נִקְרָא-שְׁמִי עֲלֵיהֶם וַיִּתְפַּלְלוּ וַיִּבְקְשׂוּ פָנַי 7:14 and *My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. (NASB)* Note also how David opens in *Tehillim / Psalms 30:1* saying א A Psalm; a Song at the Dedication of the House. A Psalm of David. David writes a Psalm to be sung during the dedication of the Temple. According to 2 Chronicles 7:14, the Lord is reminding Solomon how the people are to dedicate (הִנָּכַת) themselves to the Lord in prayer and humbleness and to seek His face. Do we seek the face of God enough today? It is interesting to note the individual responsibility of seeking the Lord and being humble and its influence at a national level (healing the land). As the Lord honors His word in each obedient individual, the land and the nation is blessed.

David says dedicate the house (הִנָּכַת הַבַּיִת) writing a psalm for the dedication of the house of God. Notice how the children of Israel say they will dedicate themselves in Parashat Vayigash, the people say כה וַיֹּאמְרוּ הַחִיתָנוּ נִמְצָא-הֵן בְּעֵינַי אֲדֹנָי וְהִינּוּ עַבְדִים לְפָרְעֹה: Bereshit / Genesis 47:25 *So they said, ‘You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh’s slaves.’ (NASB)* Their lives have been saved and they declare their dedication to the one who saved them. The people proclaim הַחִיתָנוּ, this word appears to be derived from the root word חי meaning “life” written in the Hiphil verbal pattern along with the pronominal suffix for “our.” The Hiphil stem is used to express causative action with an active voice. The people declared to Yoseph “you caused us to live” stating that “you have saved our

lives.” The Aramaic translations from the Targum Onkelos, Pseudo Jonathan, and Neofiti, we find that this word is translated into Aramaic as קַיִימְתָּא in Onkelos and Pseudo Jonathan and קיימת in Neofiti meaning “to rise” or “to stand, to be raised up.” This is very similar to the Hebrew word לקום meaning “to rise” and is the same root word used by the Lord God over and over throughout the Torah saying וְהָקִימְתִי אֶת- (Bereshit / Genesis 17:7, Vayikra / Leviticus 26:9) “and I will establish,” in this word the Lord declares that He will establish His covenant with us. Essentially, the people believe Joseph to have established, raised up, saved, and given them life.

פרשת ויגש ספר בראשית פרק מז פסוק כה

כה וַיֹּאמְרוּ הַחַיְתָּנוּ נִמְצָא-חַן בְּעֵינֵי אֲדֹנָי וְהָיִינוּ עֲבָדִים לְפָרְעָה:

תרגום אונקלוס ספר בראשית פרק מז פסוק כה

וַאֲמָרוּ קַיִימְתָּא נִשְׁכַּח רַחֲמֵינָא בְּעֵינֵי רִיבּוּנֵי וְנָהִי עֲבָדִין לְפָרְעָה: כה

תרגום פסבדו יונתן ספר בראשית פרק מז פסוק כה

כה וַאֲמָרוּ קַיִימְתָּא נִשְׁכַּח רַחֲמֵינָא בְּעֵינֵי רִיבּוּנֵי וְנָהִי עֲבָדִין לְפָרְעָה

תרגום ניופתי ספר בראשית פרק מז פסוק כה

כה וַאֲמָרִין וַאֲמָרוּן קַיִימְתָּא יִתֵּן נִשְׁכַּח נִשְׁכַּח חַן וְחֶסֶד בְּאִפּוּי דְרַבּוּנֵי בְּאִפּוּי דְרַבּוּנָא וְנָהִי וְנָהִי וְנָהִי עֲבָדִין לְפָרְעָה:

The people seek to find favor in Joseph’s eyes and are willing to be Pharaoh’s slaves. In the Hebrew text (47:25) the words וַיֹּאמְרוּ הַחַיְתָּנוּ נִמְצָא-חַן בְּעֵינֵי אֲדֹנָי means “to find favor in the eyes of my lord” whereas the Aramaic translations say וַאֲמָרוּ קַיִימְתָּא נִשְׁכַּח רַחֲמֵינָא בְּעֵינֵי רִיבּוּנֵי meaning “to find mercy in the eyes of my master.” It seems that the giving of life (being saved) and finding mercy or favor in the eyes of the messenger (Joseph, second to the king) the level of indebtedness to the one who saved them is לְפָרְעָה עֲבָדִים “we will be servants to Pharaoh.” Have you dedicated your life in service to the Lord who heartedly to such a state so as to be a servant to the Lord? This statement is very similar to what the Apostle Paul was saying in *I Corinthians* 7:22-23 being a δοῦλος (slave) to Χριστοῦ (Christ).

1 Corinthians 7:22-23

7:22 For he who was called in the Lord while a slave, is the Lord’s freedman; likewise he who was called while free, is Christ’s slave. 7:23 You were bought with a price; do not become slaves of men. (NASB)

ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν: ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλος ἐστὶν Χριστοῦ. τιμῆς ἠγοράσθητε: μὴ γίνεσθε δοῦλοι ἀνθρώπων.

We are redeemed and set free by faith in Yeshua the Messiah, we are greatly indebted to Yeshua just as the people in Joseph’s time were indebted to Joseph for saving their lives from starvation. Paul expressed this by saying δοῦλος ἐστὶν Χριστοῦ that “we are slaves to Christ.” In Parashat Vayigash, the people are dedicating themselves to Joseph. Similarly, Paul says we are to dedicate ourselves to Yeshua being slaves to Christ. Yeshua said in *John 8:12* Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου: ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς. 8:12 “... *I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.*” (NASB) How thankful we are today that God provides for us the truth regarding salvation in Yeshua the Messiah. David’s

words to dedicate the house (הַנְּכִיחַ הַבַּיִת) reminds us to dedicate our lives to the Lord. The word הַנְּכִיחַ (Hanukkah) meaning “dedication” also reminds us of the Feast of Dedication (Hanukkah). According to the Apostolic Writings, during Hanukkah Yeshua was walking in Solomon’s colonnade during the festival of Hanukkah (see John 10:22 *At that time the Feast of the Dedication took place at Jerusalem; 10:23 it was winter, and Jesus was walking in the temple in the portico of Solomon. NASB*) The festival of Hanukkah is an eight day winter celebration in the months of Kislev 25-Tevet 2 that commemorates the victory of faith and the power of God to work miracles. At the center of the festival is the lighting of the Menorah. In the Tabernacle, and the Temple of Solomon, the Menorah overshadowed the altar and the table of show-bread in the holy place. 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 was manufactured out of one piece of hammered pure gold (*Shemot / Exodus 25:36*, : לֹוּ כִּפְתֹרֵיהֶם וּקְנֻתָם מְצֻנָה יְהִיוּ כְּלֵה מְקֻשָּׁה אַחַת 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. During this Feast of Dedication each night one candle is lit beginning with the central candle that is used to light the other candles. It is 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 how Yeshua bowed down taking the role of a servant and then laying his life down on our behalf. In this way the Menorah symbolizes the unique relationship between God and His people and the Messiah. During the Feast of Dedication, the light expresses the fullness of truth and life found in Yeshua (*John 1:1-14*) and being members of His body (*2 Corinthians 12:12-27*) we also show forth His light that is in us. The Feast of Dedication (Hanukkah) is a reminder that we must remain committed to the truth. Note how committing ourselves to the Lord is dedicating ourselves to prayer, seeking His face, being humble and innocent before him when we seek His face. During this time (*read John chapter 10*) Yeshua pointed out the miracles He performed that He was the true Messiah the people had been waiting for, εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι: εἰ δὲ ποιῶ, κἄν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἔμοι ὁ πατὴρ κἀγὼ ἐν τῷ πατρί. 10:37 *‘If I do not do the works of My Father, do not believe Me; 10:38 but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.’ (NASB)* Based upon the context of *John 10* Yeshua was celebrating the Feast of Dedication (Hanukkah) and using the illustrations of miracles to show how He is the true Messiah who gives us light (*Matthew 5:16, John 8:12*) the light of life, He is the light of the world and whoever follows Him will not have darkness but the truth.

David wrote this Psalm for the dedication of the house of the Lord that Solomon would build at a future time. In David’s song he says : אַרְוַמְמֵינְךָ יְהוָה כִּי דָלִיתָנִי וְלֹא-שִׁמְחָתָ אֹיְבֵי לִי: 30:1 *I will extol You, O Lord, for You have lifted me up, And have not let my enemies rejoice over me. (NASB)* Here David opens verse two with the word רוֹם meaning “height, altitude, greatness” written as אַרְוַמְמֵינְךָ “I will raise you up,” “lift you up to the heights” and is translated as “I will extol you.” Extol means to “exalt, glorify, praise” and we get the sense that when David praises the Lord he lifts up the Name of God. This is where we get the idea that by our praises we lift up the Name of the Lord. The Targum Pseudo Jonathan states בַּ אֲשַׁבְּחִינְךָ 30:2 *I will praise you, O Lord, for you made me stand erect, and did not let my enemies rejoice over me. (EMC)* The Aramaic translation and the words used by the rabbis to translate the Masoretic text, אֲשַׁבְּחִינְךָ אַרְוַמְמֵינְךָ “to praise” has the meaning in the sense of making holy though divine praise “how awesome and sanctified is this place” according to Targum Jonathan (*Jeremiah 31:7, Daniel 5:4*), the Targum Onkelos (*Shemot / Exodus 15:1*), and Targum Pseudo Jonathan (*Bereshit / Genesis 28:17*), and “to boast, be proud” according to late Jewish literary Aramaic (see <http://call.cn.huc.edu/>, on *Tehillim / Psalms 30:2*, accessed on Nov. 2013). Note the praise of the Lord is coupled with the raising/lifting up (height, altitude, greatness, אַרְוַמְמֵינְךָ). The Septuagint states 30:1 εἰς τὸ τέλος ψαλμὸς ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου τῷ δαυὶδ (22) ὑψῶσω σε κύριε ὅτι ὑπέλαβές με καὶ οὐκ ἠῤῥφρανας τοὺς ἐχθροὺς μου ἐπ’ ἐμέ 30:1 *I will extol thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me. (LXX)* The rabbis who translated the Scriptures into Greek used the

word וָשׁוּב a verb meaning “to lift or raise up, to exalt, uplift.” This word is often used to translated רוּם , and also for the words $\text{גָּבַהַ$, נָשָׂא , גָּדַל , “to lift up on high, to exalt,” and was also used in the description of the elevation of Yeshua upon the cross in *John 3:14*. So, when we praise the Lord, we lift up His name and give Him glory. David says that the reason he lifts up the name of God is because the Lord has lifted him up so that his enemies do not rejoice over him ($\text{וְלֹא-שִׂמְחָתָּ אֹיְבֵי לִי}$). King Solomon said in *Mishley / Proverbs 24:17*: $\text{בְּנִפֹל אֹיְבִיךָ [אוֹיְבֶיךָ] אַל-תִּשְׂמַח וּבִכְשָׁלוֹ אַל-יִגַּל לְבָבְךָ: 24:17 Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles (NASB)$ This seems to be the context with which David is referring to regarding his enemies rejoicing over him. He is praising the Lord because He has kept him from failure and his enemies as a result did not laugh.

David says that his rejoicing before the Lord is because the Lord heard and healed him. $\text{ג' יְהִנֵּה אֱלֹהֵי$ $\text{30:2 O Lord my God, I cried to You for help, and You healed me. (NASB)}$ When the Lord hears our prayers and we receive the proof of those prayers we give praise and glory to God. When we pray to the Lord for help, we do not seek the Lord to provide proof that he has heard us, the point is that answered prayer is evident by the way the Lord works in our lives in answer to our prayers. The way the Lord works may not be specifically in the manner in which we asked, and so we should be seeking the Lord answering us while keeping in mind He may answer us in a way that is different from our own expectations. We also know that the Lord God is the author of our salvation because of the deliverance that He has provided. The salvation of God brings with it His promises, healing, and deliverance. In *Tehillim / Psalms 30:2*, David is giving praise to the Lord because He has heard his prayer when he cried out for help and the Lord healed him. The Hebrew word וַתִּרְפָּאֵנִי derived from the word רָפָא signifies that the Lord heals and most people restrict “healing” to sickness of some sort. The word רָפָא is used by David six times in the Psalms. Based upon a survey of the Psalms, David uses this word seeking the Lord to restore from destruction and to heal the mind and body.

ספר תהילים פרק ו

$\text{יְהִנֵּה כִּי אֲמַלֵּל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהָלוּ עַצְמוֹי: ד' וְנִפְּשִׁי נִבְהָלָה מְאֹד וְאַתָּה [וְאַתָּה] יְהוָה עַד-מָתַי: ה' שׁוּבָה יְהוָה חֲלֹצָה נַפְשִׁי הוֹשִׁיעֵנִי$

Tehillim / Psalms 6:2 Be gracious to me, O Lord, for I am pining away; Heal me, O Lord, for my bones are dismayed. 6:3 And my soul is greatly dismayed; But You, O Lord how long? 6:4 Return, O Lord, rescue my soul; Save me because of Your lovingkindness. (NASB)

ספר תהילים פרק ל

$\text{שׁוֹעַתִּי אֱלֹהִי וַתִּרְפָּאֵנִי: ד' יְהוָה הֶעֱלִיתָ מִן-שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיְוֵרְדֵי- [מִיְוֵרְדֵי] בּוֹר: ה' וַמָּרוּ לִיהוָה חֲסִידָיו וְהוֹדוּ לְזִכְרֶךָ קְדוֹשׁ: ו' כִּי$

Tehillim / Psalms 30:2 O Lord my God, I cried to You for help, and You healed me. 30:3 O Lord, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit. (NASB)

ספר תהילים פרק מא

$\text{יְהִנֵּה חֲנַנִּי רַפְּאָה נַפְשִׁי כִּי-חָטָאתִי לָךְ: ו' אֹיְבֵי יֹאמְרוּ רַע לִי מָתַי יָמוּת וְאַבְדַּ שְׁמוֹ: ז' וְאִם- כָּא לְרָאוֹת | שְׁוֹא יִדְבַּר לְבוֹ יִקְבֹּץ-אֶנּוּן$

Tehillim / Psalms 41:4 As for me, I said, ‘O Lord, be gracious to me; Heal my soul, for I have sinned against You.’ 41:5 My enemies speak evil against me, ‘When will he die, and his name perish?’ (NASB)

ספר תהילים פרק פח

εἶδεν διαφθοράν. 2:31 *he (David) looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. (NASB)* According to the Scriptures, Yeshua was raised on the third day (בַּיּוֹם הַשְּׁלִישִׁי), and his body was not in the grave long enough to produce the first fruits of corruption. Throughout scripture God is concerned with life. The Scriptures present the Lord as the redeemer of Israel and of you and me. He provided a way for us to have life and life more abundantly.

In *Tehillim / Psalms 30:4*, David says we are to praise the Lord because of His mercy הַזְמַרְוּ לַיהוָה 30:4 *Sing praise to the Lord, you His godly ones, And give thanks to His holy name. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. (NASB)* David says הַזְמַרְוּ לַיהוָה “Sing praise to the Lord” הַזְמַרְוּ לַיהוָה “you His godly ones.” If we performed a little self examination, would we be considered “godly” like David is describing here? The Aramaic translation states: הַזְמַרְוּ לַיהוָה 30:5 *Sing praise in the Lord’s presence, you his devotees; and give thanks at the invocation of his holy one. (EMC)* Using the same Hebrew word הַזְמַרְוּ from the root הַזְמַרְוּ to describe those who are God’s children, the godly ones. The Septuagint states 30:4 *ψάλατε τῷ κυρίῳ οἱ ὁσίοι αὐτοῦ καὶ ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἀγιωσύνης αὐτοῦ 30:4 Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness. (LXX)* stating ὁσίοι αὐτοῦ his “sacred ones.” Can we be classified as sacred and holy if we are not living sacred and holy lives? Today, we live in the age of post-modern philosophy. Postmodernism is a pejorative term (a word or phrase) to describe changes in society seen as undesirable as they relate to questioning of absolute value systems or forms of fundamentalism. The post-modern age consist of shifting truth (relativism) and broken promises, from politics to our relationships; it feels like we cannot take anyone at his or her word today. Honesty, trust and truth have become skewed in our post-modern culture and as believers the question becomes, how do we find God’s truth, and how do we apply God’s truth to our lives? Not only are our lives filled with problems as a result of sin but there are spiritual forces at work in this world which have one goal that is to destroy the authority of the Word of God in our lives. There are many theological inaccuracies being perpetuated in movies and pulpits, do we know scripture well enough to spot heretical doctrine, are we obtaining our theology from television and movies or only from the pulpit? The Lord has given us his Word so that we can know Him, to understand how we should be living our lives, and to discern between the truth and lies. David says הַזְמַרְוּ לַיהוָה 30:4 *Sing praise to the Lord, you His godly ones, And give thanks to His holy name. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning. (NASB)* The godly ones, the devoted ones, the saints, are the ones to whom the Lord has been gracious and merciful pardoning our sins. The phrase הַזְמַרְוּ לַיהוָה “give thanks remembering His holiness” suggests that the one who is giving thanks remember what He has done for us. While studying the Scriptures, we learn and remember what He has done and therefore can give Him praise. It is by the mercy of God that we are forgiven our sins and that He sent His only begotten son to lay his life down on our behalf. Remembering His holiness, we remember that the Lord is glorious in the way that He works in our lives.

ז וְאַנִּי אֶמְרָתִי בְשִׁלְוִי בַל-אֲמוּט לְעוֹלָם: הַזְמַרְוּ לַיהוָה בְּרִצּוֹנָהּ הִעֲמַדְתָּהּ לְהַרְרִי עַל הַסְּמִתָּהּ פְּנִיָּה: ז וְאַנִּי אֶמְרָתִי בְשִׁלְוִי בַל-אֲמוּט לְעוֹלָם: ט אֲלֵיךָ יְהוָה אֶקְרָא וְאֶל-אֲדָנָי אֶתְחַנֵּן: 30:6 *Now as for me, I said in my prosperity, ‘I will never be moved.’ 30:7 O Lord, by Your favor You have made my mountain to stand strong; You hid Your face, I was dismayed. 30:8 To You, O Lord, I called, And to the Lord I made supplication: (NASB)* What does it mean that the Lord has made his mountain to stand strong? Here in *Tehillim / Psalms 30:7* David is comparing himself to a mountain that the Lord strengthens. It is interesting Yeshua said “For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatsoever he says” found in the gospels of *Mark 11:23, Matthew 21:21, Matthew 17:20, and Luke 17:6*. What is a “mountain” (הַהַרְרִי) in a person’s life? In Yeshua’s statements regarding the mountain, a parallel might be drawn to a problem in one’s life, something that is adverse or contrary to the Word of God that the Lord

is saying by faith we can cast it into the sea. David seems to be saying the mountain is a good thing that the Lord is strengthening his mountain and making him unmovable. It might be that David is thinking of a stronghold upon a mountain that the Lord has strengthened and his enemies are unable to overpower. David said וְאֲנִי אֶמְרֵתִי בְשֵׁלְוֵי בַל-אָמוּט לְעוֹלָם “and I, I said, in my quietness, calmness, I will never be moved,” The strength the Lord has given David is in the peace, quietness, and calmness of his heart. The Aramaic Translation states וְאֲנָא אִמְרִית בְּמִיתְבִּי בְרוּחִצְנָה בְשֵׁלֻתָא דְלֵא אֲזוּעֵ אֲזוּעֵזְעֵ לְעֵלְמָא: הִ יְהוּה בְרַעוּתְךָ אִיתְעַדְתָּתָא 30:7 *And I said when I dwelt in trust, I will never be shaken. 30:8 O Lord, by your will you prepared the mighty mountains; you removed your presence, I became afraid. 30:9 In your presence, O Lord, I will cry out; and to you, O my God, I will pray. (EMC)* The rabbis translate the quietness and calmness (בְּשֵׁלְוֵי) to dwelling in trust and dwelling in the presence of the Lord. This is the thought indicated by the next verse speaking of the Lord who prepares the mighty mountains and removes His presence. They translate the text to say rather that the Lord who has made his mountain to stand strong, that the Lord prepares the mountains and then removes His presence. Might the building or establishing and the removing His presence be indicative that the Lord establishes us and then we are to live according to the God’s ways to remain established? Can we live in sin and just claim the righteousness that God has given to us by faith and forget about it? The rabbinic translation in the Aramaic Targum suggests that the Lord does a great and mighty work and then He removes his presence suggesting that we are to seek after Him to work mightily in our lives again. The Septuagint states 30:6 ἐγὼ δὲ εἶπα ἐν τῇ εὐθηνίᾳ μου οὐ μὴ σαλευθῶ εἰς τὸν αἰῶνα 30:7 κύριε ἐν τῷ θελήματί σου παρέσχου τῷ κάλλει μου δύναμιν ἀπέστρεψας δὲ τὸ πρόσωπόν σου καὶ ἐγενήθην τεταραγμένος 30:8 πρὸς σέ κύριε κεκράζομαι καὶ πρὸς τὸν θεόν μου δεηθήσομαι 30:6 *And I said in my prosperity, I shall never be moved. 30:7 O Lord, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled. 30:8 To thee, O Lord, will I cry; and to my God will I make supplication. (LXX)* In *Tehillim / Psalms 30:7* the rabbis say the Lord strengthening the mountain of David is the same as the Lord adding strength to David’s beauty. The Hebrew text states יְהוָה בְּרַצוֹנֶךָ הִעֲמַדְתָּהּ לְהַרְרִי עָז “Lord in your will you cause my mountain to stand strong.” It is interesting the Hebrew word הִעֲמַדְתָּהּ from the root word עָמַד has the meaning “to stand, rise, insist on, keep (a promise).” In strengthening David’s mountain, the Lord is keeping His promise by saving his life. The application for our lives is the Lord made a wonderful work in our lives by saving us according to the promises He had given in the Scriptures, now we are called to seek the Lord God, His Messiah, and His ways. It is the desire to deepen our relationship with the Lord and to seek His ways that is given by the Holy Spirit and the evidence of the Lord who is working in our lives to do these things.

י מַה-בְּצַע בְּדַמִּי בְּרִדְתִּי אֶל-: 30:9 *What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness? NASB.* The Psalm concludes saying יב הַפִּכֶת מִסִּפְדֵי לְמַחֹל לִי פִתְחָתָהּ שִׂקִּי וְתֹאזְנִי שְׂמֵחָה: יג לְמַעַן | וְיִמְרָךָ כְּבוֹד וְלֹא יִדְם יְהוָה אֱלֹהֵי לְעוֹלָם: 30:10 *Hear, O Lord, and be gracious to me; O Lord, be my helper. 30:11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness, 30:12 That my soul may sing praise to You and not be silent. O Lord my God, I will give thanks to You forever. (NASB)* The Targum translation and the Septuagint say the following.

Targum Pseudo Jonathan

30:10 *And I said, What profit is there in my blood, when I descend to the grave? Can those who descend to the dust praise you? Will they tell of your faithfulness? 30:11 Accept, O Lord, my prayer, and have mercy on me; O Lord, be my helper. 30:12 You turned my lament into my celebration; you loosened my sackcloth and girded me with joy. 30:13 Because the nobles of the world will give you praise and not be silent, O Lord my God, I [too] will give you praise.*

י אמרית מה ממון אית בדמי במחתי לבי קבורתא אפשר דשבחונך דיודון קדמך נחותי דשכבין
עפרא היתנון המנותך קושטך: יא קבל יהוה צלותי וחוס עלי יהוה הוי סעיד לי: יב אפכתא אייליי
לחנגין לי שריתא סקי וזרזתני הדוא: יג מן בגלל דישבחון יקירי עלמא ולא ישתקון יהוה אלהי
לעלמא אשבחינך אודי קדמך:

Septuagint

30:9 *What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth?* 30:10 *The Lord heard, and had compassion upon me; the Lord is become my helper.* 30:11 *Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness;* 30:12 *that my glory may sing praise to thee, and I may not be pierced with sorrow. O Lord my God, I will give thanks to thee for ever.* (LXX)

30:9 τίς ὠφέλεια ἐν τῷ αἵματί μου ἐν τῷ καταβῆναί με εἰς διαφθοράν μὴ ἐξομολογήσεταιί σοι
χοῦς ἢ ἀναγγελεῖ τὴν ἀλήθειάν σου 30:10 ἤκουσεν κύριος καὶ ἠλέησέν με κύριος ἐγενήθη
βοηθός μου 30:11 ἔστρεψας τὸν κοπετόν μου εἰς χορὸν ἐμοὶ διέρρηξας τὸν σάκκον μου καὶ
περιέζωσάς με εὐφροσύνην 30:12 ὅπως ἂν ψάλλῃ σοι ἡ δόξα μου καὶ οὐ μὴ κατανυγῶ κύριε
ὁ θεός μου εἰς τὸν αἰῶνα ἐξομολογήσομαί σοι

It is interesting that David mentions “sackcloth” with this Psalm being a praise Psalm for the dedication of the Temple of God. David states that the Lord has removed his sackcloth and turned his morning into gladness. The use of sackcloth dates back to very early in biblical history according to the following list of verses making reference to sackcloth and mourning.

Bereshit / Genesis 37:34

So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days.

2 Samuel 3:31

Then David said to Joab and to all the people who were with him, “Tear your clothes and gird on sackcloth and lament before Abner.” And King David walked behind the bier.

Job 16:15

“I have sewed sackcloth over my skin And thrust my horn in the dust.

Job 42:6

Therefore I retract, And I repent in dust and ashes.”

Lamentations 2:10

The elders of the daughter of Zion Sit on the ground, they are silent. They have thrown dust on their heads; They have girded themselves with sackcloth. The virgins of Jerusalem Have bowed their heads to the ground.

Joel 1:8

Wail like a virgin girded with sackcloth For the bridegroom of her youth.

1 Kings 21:27

It came about when Ahab heard these words, that he tore his clothes and put on sackcloth and fasted, and he lay in sackcloth and went about despondently.

1 Chronicles 21:16

Then David lifted up his eyes and saw the angel of the LORD standing between earth and heaven, with his drawn sword in his hand stretched out over Jerusalem. Then David and the elders, covered with sackcloth, fell on their faces.

Nehemiah 9:1

Now on the twenty-fourth day of this month the sons of Israel assembled with fasting, in sackcloth and with dirt upon them.

Jonah 3:5-9

Then the people of Nineveh believed in God; and they called a fast and put on sackcloth from the greatest to the least of them. When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, covered himself with sackcloth and sat on the ashes. He issued a proclamation and it said, “In Nineveh by the decree of the king and his nobles: Do not let man, beast, herd, or flock taste a thing. Do not let them eat or drink water.

Jeremiah 49:3

“Wail, O Heshbon, for Ai has been destroyed! Cry out, O daughters of Rabbah, Gird yourselves with sackcloth and lament, And rush back and forth inside the walls; For Malcam will go into exile Together with his priests and his princes.

Ezekiel 27:31

“Also they will make themselves bald for you And gird themselves with sackcloth; And they will weep for you in bitterness of soul With bitter mourning.

Sackcloth was most often worn as a sign of deep repentance and humility. Coupled with sackcloth, ashes were included as a further symbol of personal humility and even death (*i.e. made from the dust of the earth*). According to the Torah, Jacob tore his cloths and put on sackcloth and mourned the death of his son (*Bereshit / Genesis 37:34*). In the Apostolic Writings, the Scriptures say in *Matthew 11:20-21* “Then He began to upbraid the cities where most of His mighty works had been done, because they did not repent. “Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.” In addition to this, according to *Revelation 6:12* ¹²*Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 6:12 I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood (NASB)* Remember also that on the return of the Messiah Yeshua, the sun will become black as sackcloth (see *Matthew 24:29* and *Acts 2:20*). Note the connection between mourning and the sun becoming dark. David said **יָמָה-בִּצְעָה בְּדָמַי בְּרִדְתִּי אֶל-שָׁחַת הַיּוֹדָד עֲפָר הַיְגִיד אֲמַתָּה: יָא שְׁמַע-יְהוָה וְחַנּוּנִי יְהוָה עֵרָר לִי: יִבְרַח מִסְפְּדֵי לְמַחֹל לִי פְתַחְתָּ שְׂקֵי וְתֹאזְרֵנִי שְׂמֹחָה: יג לְמַעַן | 30:9 ‘What profit is there in my blood, if I go down to the pit? Will the dust praise You? Will it declare Your faithfulness? (NASB).** And **יִשְׂמְחוּ כְבוֹד וְלֹא יָדָם יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ: יב הִפַּכְתָּ מִסְפְּדֵי לְמַחֹל לִי פְתַחְתָּ שְׂקֵי וְתֹאזְרֵנִי שְׂמֹחָה: יג לְמַעַן | 30:10 ‘Hear, O Lord, and be gracious to me; O Lord, be my helper.’ 30:11 You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness, 30:12 That my soul may sing praise to You and not be silent. O Lord my God, I will give thanks to You forever. (NASB)** At the return of the Lord, we who believe and trust in the Lord will rejoice, while those who are destined for destruction will mourn. Do you want to be with those who weep or with those whose mourning has been turned into dancing, whose sadness has been turned to joy? You certainly

Heavenly Father,

We dedicate our lives today in prayer believing You hear us and thank You Lord for leading us into all truth. According to the Scriptures only You are able to turn mourning into dancing, and sadness into joy. Lord restore to use the joy of Your salvation. We Thank You Lord for giving us Your Word, teaching us Your ways, and revealing the truth of the Messiah Yeshua to us today. Thank You for sending Your son Yeshua the Messiah 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 dedicated our lives to You each day, fill us with Your presence Lord and thank You for revealing these truths to our hearts. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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

Notes