

Tehillim / Psalms 31 | ספר תהילים לא

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You have known the troubles of my soul!

This week's study is from *Tehillim / Psalms 31:1-25*, the opening verses state: **א לְמַנְצֵחַ מְזֻמֹּר לְדָוִד: בָּךְ יְהוָה הִסִּיתִי אֶל-אֲבוֹשָׁה לְעוֹלָם בְּצַדְקָתְךָ פְּלִטָנִי: O Lord, I have taken refuge; Let me never be ashamed; In Your righteousness deliver me. (NASB)** David seeks refuge in the Lord never to be ashamed and because of the Lord's righteousness He will deliver him. David requests that the Lord rescue him quickly, be his rock of strength, and stronghold to save (31:2). He then declares the Lord to be these things and that He will lead and guide him (31:3). He describes the trap that his enemies have set for him saying **ה תּוֹצִיאֵנִי מִרְשֶׁת זֶה טָמְנּוּ לִי כִּי-אֶתָּה מְעוּזִי: וּ בְיַדְךָ אֶפְקִיד רוּחִי פְּדִיתָהּ ה' תּוֹצִיאֵנִי מִרְשֶׁת זֶה טָמְנּוּ לִי כִּי-אֶתָּה מְעוּזִי: 31:4 You will pull me out of the net which they have secretly laid for me, For You are my strength. 31:5 Into Your hand I commit my spirit; You have ransomed me, O Lord, God of truth. (NASB)** It is those who trust in idols that set these traps (31:7). According to David, the Lord knows our afflictions and the trouble of our souls (31:7), the Lord has not given us over to our enemies (31:8). He requests that the Lord be gracious to him because his body and soul are wasted away in grief. It is because of his iniquity that his body wastes away (31:10-11). How does the body waste away because of iniquity? David says that he hears the words of his enemies and that they scheme to do him harm (31:12-13). He responds saying **טו וְאֲנִי | עָלֶיךָ בְּטַחְתִּי יְהוָה אֶמְרָתִי אֱלֹהֵי אֶתָּה: טז בְּיַדְךָ עֲתַתִּי הִצִּילָנִי מִיַּד-אוֹיְבֵי וּמִרַדְּפָי: יז הָאִירָה פְּנִיךָ עַל-עַבְדְּךָ וְאֲנִי | עָלֶיךָ בְּטַחְתִּי יְהוָה אֶמְרָתִי אֱלֹהֵי אֶתָּה: טז בְּיַדְךָ עֲתַתִּי הִצִּילָנִי מִיַּד-אוֹיְבֵי וּמִרַדְּפָי: יז הָאִירָה פְּנִיךָ עַל-עַבְדְּךָ וְאֲנִי | עָלֶיךָ בְּטַחְתִּי יְהוָה אֶמְרָתִי אֱלֹהֵי אֶתָּה: 31:14 But as for me, I trust in You, O Lord, I say, 'You are my God.' 31:15 My times are in Your hand; Deliver me from the hand of my enemies and from those who persecute me. 31:16 Make Your face to shine upon Your servant; Save me in Your lovingkindness. 31:17 Let me not be put to shame, O Lord, for I call upon You; Let the wicked be put to shame, let them be silent in Sheol. (NASB)** David continues saying the things the Lord does for the righteous, He causes lying lips to be silent (31:18), He hides the righteous in secret place which is His presence away from the conspiracies of men (31:19-20). David concludes the Psalm saying **31:21 Blessed be the Lord, For He has made marvelous His lovingkindness to me in a besieged city. 31:22 As for me, I said in my alarm, 'I am cut off from before Your eyes'; Nevertheless You heard the voice of my supplications When I cried to You. 31:23 O love the Lord, all you His godly ones! The Lord preserves the faithful And fully recompenses the proud doer. 31:24 Be strong and let your heart take courage, All you who hope in the Lord. (NASB)** If we seek the Lord in purity of heart and in innocence we can take courage that the Lord has heard our prayers!

עברית Hebrew

ארמי Aramaic

ελληνικός Greek

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<p>ספר תהלים פרק לא</p> <p>א לְמַנְצֵחַ מְזֻמֹּר לְדָוִד: בָּךְ יְהוָה הִסִּיתִי אֶל-אֲבוֹשָׁה לְעוֹלָם בְּצַדְקָתְךָ פְּלִטָנִי: ג הִטָּה אֵלַי אֲזַנְךָ מִהֲרָה הִצִּילָנִי הָיָה לִי לְצוּר-מְעוּז לְבֵית מְצוּדוֹת לְהוֹשִׁיעֵנִי: ד כִּי-סִלְעֵי וּמַצוּדוֹתֵי אֶתָּה וּלְמַעַן שְׁמָךְ תִּנְחַנְחֵנִי וְתִנְחַנְחֵנִי: ה תּוֹצִיאֵנִי מִרְשֶׁת זֶה טָמְנּוּ לִי כִּי-אֶתָּה מְעוּזִי:</p>	<p>ספר טוביה פרק לא</p> <p>א לשבחה תושבחתא לדוד: ב במימרך יהוה סברית לא אבהת לעלמא בצדקתך שזיב יתי: ג הצלי אצלי לותי אודנך בס-רהוביא פצי יתי הוי לי לטינר לכרך עשין לחוסנא כריכא למפרוק יתי: ד מטול ארום דתוקפי ורוחצני את ובגלל ומן בגלל שמך דבר יתי וזון יתי: ה אפיק יתי ממצדתא דנן דפרסין לי די כמנון אמטולתי ארום אנת עושני:</p>	<p>ΨΑΛΜΟΙ 31</p> <p>31:1 εἰς τὸ τέλος ψαλμὸς τῷ δαυὶδ ἐκστάσεως (2) ἐπὶ σοὶ κύριε ἤλπισα μὴ καταισχυθεῖν εἰς τὸν αἰῶνα ἐν τῇ δικαιοσύνῃ σου ῥύσαι με καὶ ἐξελοῦ με 31:2 κλῖνον πρός με τὸ οὖς σου τάχυνον τοῦ ἐξελέσθαι με γενοῦ μοι εἰς θεὸν ὑπερασπιστὴν καὶ εἰς οἶκον καταφυγῆς τοῦ σώσαι με 31:3 ὅτι κραταίωμα μου καὶ καταφυγή μου εἶ σὺ καὶ ἔνεκεν τοῦ ὀνόματός σου ὀδηγήσεις με καὶ διαθρέψεις με 31:4 ἐξάξεις με ἐκ παγίδος ταύτης ἧς ἔκρυψάν μοι ὅτι σὺ εἶ ὁ ὑπερασπιστής μου</p>

<p>ו בִּנְדָךְ אֶפְקִיד רוּחִי פְדִיתָה אוֹתִי יְהוָה אֵל אֲמַת: ז שְׁנֵאתִי הַשְׁמָרִים הַכְּלִי-שָׁוֵא וְאֲנִי אֵל-יְהוָה בְּטַחְתִּי: ח אֲגִילָה וְאֶשְׁמַחָה בְּחֶסֶדְךָ אֲשֶׁר רָאִיתָ אֶת-עֲנֵנֵי יְדָעְתָּ בְּצִרּוֹת נַפְשִׁי: ט וְלֹא הִסְגַּרְתָּנִי בְּיַד-אוֹיֵב הַעֲמַדְתָּ בְּמַרְחָב רַגְלִי: י חֲנַנִּי יְהוָה כִּי צָר-לִי עֲשֵׂשָׁה כַּכֶּעֶס עֲנֵנֵי נַפְשִׁי וּבִטְנִי: יא כִּי כָלוּ בְּגִזְוֹן חַיִּי וּשְׁנוֹתַי בְּאֲנָחָה כְּשֶׁל בְּעוֹנֵי כַחֲזִי וְעֲצָמֵי עֲשָׂשׁוּ: יב מִכָּל-צָרָרִי הִיִּיתִי חֲרָפָה וְלִשְׁכַּנִּי מָאֵד וּפְחַד לִ- מִיִּדְעִי רָאִי בַּחוּץ נִדְדוּ מִמֶּנִּי: יג נֶשֶׁ- פַּחְתִּי כִּמֵּת מֵלֵב הִיִּיתִי כְּכִלֵי אֲבֶד: יד כִּי שָׁמַעְתִּי דְּבַת רַבִּים מְגוֹר מִסְכִּיב בְּהֶוְסְדָם יַחַד עָלִי לְקַחַת נַפְשִׁי זָמְמוּ: טו וְאֲנִי עָלִידָה בְּטַחְתִּי יְהוָה אֲמַרְתִּי אֱלֹהֵי אֲתָה: טז בִּנְדָךְ עֲתַתִּי הַצִּילֵ- נִי מִיַּד-אוֹיְבֵי וּמִרְדָּפָי: יז הֲאִירָה פְּנֵיךָ עַל-עַבְדְּךָ הוֹשִׁיעֵנִי בְּחֶסֶדְךָ: יח יְהוָה אֵל-אֲבוֹשָׁה כִּי קָרַאתִיךָ יִבְשׁוּ רַשְׁעִים יִדְמוּ לְשָׂאוֹל: יט תִּאֲלַמְנָה שִׁפְתֵי שֶׁקֶר הַדְּבָרוֹת עַל-צַדִּיק עֲתַק בְּגִאֲוָה וּבוֹז: כ מָה רַב טוֹבְךָ אֲשֶׁר- צָפַנְתָּ לִירְאִיךָ פַּעֲלֹת לַחֹסִים בְּךָ נִגְד בְּנֵי אָדָם: כא תִּסְתִּירֵם בְּסֶתֶר פְּנֵיךָ מִרְכָּסֵי אִישׁ תִּצְפְּנֵם בְּסֶפֶה מְרִיב לְשָׁנוֹת: כב בָּרוּךְ יְהוָה כִּי-הִפְלִיא חֶסֶדּוֹ לִי בְּעִיר מְצוֹר: כג וְאֲנִי אֲמַ- רְתִי בְּחַפְזִי נִגְרַזְתִּי מִנְּגֵד עֲנֵיךָ אֲכֹן שָׁמַעְתָּ קוֹל תְּחִנוּנֵי בְּשׁוּעֵי אֱלִידָה: כד אֶהְבּוּ אֶת-יְהוָה כָּל-חֲסִידָיו אֲמוֹנִים נֹצֵר יְהוָה וּמְשַׁלֵּם עַל-יָתֵר עֲשֵׂה גִּאֲוָה: כה חֲזַקוּ וַיֹּאמְצוּ לְבַבְכֶם כָּל- הַמְּיַחֲלִים לַיהוָה:</p>	<p>ו באיךד אמני אפקיד רוחי פריקתא יתי יהוה אלהא קשיטא: ז שנאתי דנטרין עובדין דדמין ללמא ולשיקרא ואנא על יהוה כלי- תי במימרך ייי איתרחיצית: ח אביע ואחדי בטיבותך בטובך די חמית ית סיגופי ידעתא בעקתינ דנפשי: ט ולא מסרתני באידא דב- עיל דבבא אקימתא לרוחא ריגלי: י חוס עלי יהוה ארום עיק לי בלאת חשכת מרוגזא עיני איטלק נפשי וכריסי: יא ארום שיציאו בדוונא חיי יומי ושניי בתינחא תקל אתקל בחובי חילי ואברי כלאא מתכליאון: יב יתיר מן כל מעיקיי הוית כיסופא חיסודא ולשבבי לחדא ודלוחא לידעין לי דחמין לי בשוקא ערקין מן קדמי: יג אתנשיית היך שכיבא מן רעיונא דמתיאש מליבא הוית כמן דפחור תביר דמיתבר: יד מטול די ארום שמעית טיב ביש דארמין עלי עממין סגיאין רתיתא מחזור חזור באיתכנשיהון כחדא עלי למיסב נפשי חשיבו: טו ואנא עלך רחיצית במימ- רך התרחיצית יהוה אמרית אלהי אנת: טז באיךד אינון זמני פורקני פצי יתי מן יד בעלי דבבי ומרודפי: יז אנהר סבר אפך על עבדך פרוקני בטובך: יח יהוה לא אבהית ארום קריתך יבהתון רשיעי ישתקון ויחתון לשיול לכית קבורתא: יט תתפקקן סיפוותי שיק- רא שפוון דמללן שקרא דממללן על צדיקיא גידופין בגיותנותא ובסרנותא: כ כמה סגי טובך דאטשיתא לדחלין מינד עבדתא לס- ברין עלך למפרע להון אגר טב קביל בני נשא: כא תממריונון בטמרא בעידן רוגזן מגידודי גיבריא תטשינון כד במטלתא מת- גרת לישניא: כב בריך יהוה ארום פריש טיבותיה לי בקרתא כריכתא: כג ואנא אמ- רית באיתבעותי למיערוק אישתציית מקביל יקרך בקושטא שמעת קל צלותי באתחננותי לותך: כד רחומי ית יהוה כל חסידוי מהמניא נטיר מן ביש יהוה ופריע על דורבני דעבדין גיותנותא: כה תקופו ויתעלים רעיונכון כל דכיילין לבכון כל דרחצין למימרא דיהוה:</p>	<p>31:5 εις χεῖράς σου παραθήσομαι τὸ πνεῦμά μου ἑλυτρώσω με κύριε ὁ θεὸς τῆς ἀληθείας 31:6 ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητάς διὰ κενῆς ἐγὼ δὲ ἐπὶ τῷ κυρίῳ ἠλπισα 31:7 ἀγαλλιάσομαι καὶ εὐφρανθήσομαι ἐπὶ τῷ ἔλεει σου ὅτι ἐπειδὴ τὴν ταπεινώσιν μου ἔσωσας ἐκ τῶν ἀναγκῶν τὴν ψυχὴν μου 31:8 καὶ οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου 31:9 ἔλεήσόν με κύριε ὅτι θλίβομαι ἐταράχθη ἐν θυμῷ ὁ ὀφθαλμὸς μου ἢ ψυχὴ μου καὶ ἡ γαστήρ μου 31:10 ὅτι ἐξέλειπεν ἐν ὁδῷν ἡ ζωὴ μου καὶ τὰ ἔτη μου ἐν στεναγμοῖς ἠσθένησεν ἐν πτωχείᾳ ἡ ἰσχύς μου καὶ τὰ ὀστά μου ἐταράχθησαν 31:11 παρὰ πάντας τοὺς ἐχθρούς μου ἐγενήθη ὄνειδος καὶ τοῖς γείτοσίν μου σφόδρα καὶ φόβος τοῖς γνωστοῖς μου οἱ θεωροῦντές με ἔξω ἔφυγον ἀπ' ἐμοῦ 31:12 ἐπελήσθη ὡσεὶ νεκρὸς ἀπὸ καρδίας ἐγενήθη ὡσεὶ σκευὸς ἀπολωλὸς 31:13 ὅτι ἤκουσα ψόγον πολλῶν παροικούντων κυκλόθεν ἐν τῷ ἐπισυναχθῆναι αὐτοὺς ἅμα ἐπ' ἐμὲ τοῦ λαβεῖν τὴν ψυχὴν μου ἐβουλεύσαντο 31:14 ἐγὼ δὲ ἐπὶ σὲ ἠλπισα κύριε εἶπα σὺ εἶ ὁ θεὸς μου 31:15 ἐν ταῖς χερσίν σου οἱ καιροὶ μου ῥῦσαι με ἐκ χειρὸς ἐχθρῶν μου καὶ ἐκ τῶν καταδιωκόντων με 31:16 ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου σῶσόν με ἐν τῷ ἔλεει σου 31:17 κύριε μὴ καταισχυνηθῆιν ὅτι ἐπεκαλεσάμην σε αἰσχυνηθῆισαν οἱ ἀσεβεῖς καὶ καταχθῆισαν εἰς ἄδου 31:18 ἄλαλα γενηθήτω τὰ χεῖλη τὰ δόλια τὰ λαλοῦντα κατὰ τοῦ δικαίου ἀνομίαν ἐν ὑπερηφανίᾳ καὶ ἐξουδενώσῃ 31:19 ὡς πολὺ τὸ πλῆθος τῆς χρηστότητός σου κύριε ἦς ἔκρυσας τοῖς φοβουμένοις σε ἐξείργασω τοῖς ἐλπίζουσιν ἐπὶ σὲ ἐναντίον τῶν υἱῶν τῶν ἀνθρώπων 31:20 κατακρύψεις αὐτοὺς ἐν ἀποκρύφῳ τοῦ προσώπου σου ἀπὸ παραχθῆς ἀνθρώπων σκεπάσεις αὐτοὺς ἐν σκιῇ ἀπὸ ἀντιλογίας γλωσσῶν 31:21 εὐλογητὸς κύριος ὅτι ἔθαυμάστωσεν τὸ ἔλεος αὐτοῦ ἐν πόλει περιοχῆς 31:22 ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου ἀπέριμμαι ἄρα ἀπὸ προσώπου τῶν ὀφθαλμῶν σου διὰ τοῦτο εἰσήκουσας τῆς φωνῆς τῆς δεήσεώς μου ἐν τῷ κεκραγέναι με πρὸς σὲ 31:23 ἀγαπήσατε τὸν κύριον πάντες οἱ ὄσιοι αὐτοῦ ὅτι ἀληθείας ἐκζητεῖ κύριος καὶ ἀνταποδίδωσιν τοῖς περισσῶς ποιούσιν ὑπερηφανίαν 31:24 ἀνδρίεσθε καὶ κραταιούσθε ἡ καρδία ὑμῶν πάντες οἱ ἐλπίζοντες ἐπὶ κύριον</p>
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Tehillim / Psalms 31

For the choir director. A Psalm of David. 31:1 In You, O Lord, I have taken refuge; Let me never be ashamed; In Your righteousness deliver me. 31:2 Incline Your ear to me, rescue me quickly; Be to me a rock of strength, A stronghold to save me. 31:3 For You are my rock and my fortress; For Your name's sake You will lead me and guide me. 31:4 You will pull me out of the net which they have secretly laid for me, For You are my strength. 31:5 Into Your hand I commit my spirit; You have ransomed me, O Lord, God of truth. 31:6 I hate those who regard vain idols, But I trust in the Lord. 31:7 I will rejoice and be glad in Your lovingkindness, Because You have seen my affliction; You have known the troubles of my soul, 31:8 And You have not given me over into the hand of the enemy; You have set my feet in a large place. 31:9 Be gracious to me, O Lord, for I am in distress; My eye is wasted away from grief, my soul and my body also. 31:10 For my life is spent with sorrow And my years with sighing; My strength has failed because of my iniquity, And my body has wasted away. 31:11 Because of all my adversaries, I have become a reproach, Especially to my neighbors, And an object of dread to my acquaintances; Those who see me in the street flee from me. 31:12 I am forgotten as a dead man, out of mind; I am like a broken vessel. 31:13 For I have heard the slander of many, Terror is on every side; While they took counsel together against me, They schemed to take away my life. 31:14 But as for me, I trust in You, O Lord, I say, "You are my God." 31:15 My times are in Your hand; Deliver me from the hand of my enemies and from those who persecute me. 31:16 Make Your face to shine upon Your servant; Save me in Your lovingkindness. 31:17 Let me not be put to shame, O Lord, for I call upon You; Let the wicked be put to shame, let them be silent in Sheol. 31:18 Let the lying lips be mute, Which speak arrogantly against the righteous With pride and contempt. 31:19 How great is Your goodness, Which You have stored up for those who fear You, Which You have wrought for those who take refuge in You, Before the sons of men! 31:20 You hide them in the secret place of Your presence from the conspiracies of man; You keep them secretly in a shelter from the strife of tongues. 31:21 Blessed be the Lord, For He has made marvelous His lovingkindness to me in a besieged city. 31:22 As for me, I said in my alarm, "I am cut off from before Your eyes"; Nevertheless You heard the voice of my supplications When I cried to You. 31:23 O love the Lord, all you His godly ones! The Lord preserves the faithful And fully recompenses the proud doer. 31:24 Be strong and let your heart take courage, All you who hope in the Lord. (NASB)

Toviyah / Psalms Chapter 31

31:1 For praise; a psalm of David. 31:2 In your word, O Lord, I have placed my hope; I will never be disappointed; by your generosity save me. 31:3 Incline your ear to me, in haste save me. Be for me a strong fortress, a fortified stronghold to redeem me. 31:4 For you are my strength and trust; and for the sake of your name, guide me and sustain me. 31:5 Take me out of this net that they spread for me, for you are my strength. 31:6 Into your hand I will place my spirit; you have redeemed me, O Lord, true God. 31:7 I hate those who observe practices that are like vanity and lies; but I have relied on the Lord. 31:8 I will rejoice and be glad in your kindness, for you have seen my affliction, you know the troubles of my soul. 31:9 And you have not handed me over to the hand of my enemy; you have made my feet stand in a broad place. 31:10 Have mercy on me, O Lord, for I am in distress. My eye is wasted from agitation; my soul and my belly are destroyed. 31:11 For my life is ended in misery, and my years in sighing; my strength has failed because of my sin, and my limbs are used up. 31:12 I have become a more shameful thing than all my oppressors, and more so to my neighbors – a fearful thing to those who know me, those who see me in the street flee from my presence. 31:13 I am forgotten like a dead man from the mind; I have become like a broken vessel of the potter. 31:14 Because I have heard an evil report which many peoples say about me; terror is all around when they gather together against me; they have planned to take my soul. 31:15 But I have put my trust in you, O Lord; I said, "You are my God." 31:16 In your hand are the times of my redemption; save me from the hand of my enemies and persecutors. 31:17 Shine your countenance on your servant; redeem me by your goodness. 31:18 O Lord, I will not be disappointed, for I have called upon you; let the wicked be disappointed, let them be silent and descend to Sheol. 31:19 Let the lips of falsehood be stopped up, [the lips] that speak slander against the righteous in pride and contempt. 31:20 How great is your goodness that you have hidden for those that fear you; you have acted for those who hope in you, to pay them a good reward in front of the sons of men. 31:21 You will hide them in a hiding place in the time of your anger from troops of warriors; you will conceal them as in a shelter from the strife of tongues. 31:22 Blessed be the Lord, for he has exhibited his kindness to me in the walled city. 31:23 And I thought when I sought to flee, I have been eliminated from the presence of your glory; [but] in truth you heard the sound of my prayer when I made supplication to you. 31:24 Love the Lord, all his devotees; the Lord keeps the faithful from harm, and pays back the haughty who act proudly. 31:25 Be strong, and let your mind be sturdy, all you who have confidence in the word of the Lord. (EMC)

Psalmoi / Psalms 31

For the end, a Psalm of David, an utterance of extreme fear. 31:1 O Lord, I have hoped in thee; let me never be ashamed: deliver me in thy righteousness and rescue me. 31:2 Incline thine ear to me; make haste to rescue me: be thou to me for a protecting God, and for a house of refuge to save me. 31:3 For thou art my strength and my refuge; and thou shalt guide me for thy name's sake, and maintain me. 31:4 Thou shalt bring me out of the snare which they have hidden for me; for thou, O Lord, art my defender. 31:5 Into thine hands I will commit my spirit: thou hast redeemed me, O Lord God of truth. 31:6 Thou has hated them that idly persist in vanities: but I have hoped in the Lord. 31:7 I will exult and be glad in thy mercy: for thou hast looked upon mine affliction; thou hast saved my soul from distresses. 31:8 And thou hast not shut me up into the hands of the enemy: thou hast set my feet in a wide place. 31:9 Pity me, O Lord, for I am afflicted: my eye is troubled with indignation, my soul and by belly. 31:10 For my life is spent with grief, and my years with groanings: my strength has been weakened through poverty, and my bones are troubled. 31:11 I became a reproach among all mine enemies, but exceedingly so to my neighbours, and a fear to mine acquaintance: they that saw me without fled from me. 31:12 I have been forgotten as a dead man out of mind: I am become as a broken vessel. 31:13 For I heard the slander of many that dwelt round about: when they were gathered together against me, they took counsel to take my life. 31:14 But I hoped in thee, O Lord: I said, Thou art my God. 31:15 My lots are in thy hands: deliver me from the hand of mine enemies, 31:16 and from them that persecute me. Make thy face to shine upon thy servant: save me in thy mercy. 31:17 O Lord, let me not be ashamed, for I have called upon thee: let the ungodly be ashamed, and brought down to Hades. 31:18 Let the deceitful lips become dumb, which speak iniquity against the righteous with pride and scorn. 31:19 How abundant is the multitude of thy goodness, O Lord, which thou hast laid up for them that fear thee! thou hast wrought it out for them that hope on thee, in the presence of the sons of men. 31:20 Thou wilt hide them in the secret of thy presence from the vexation of man: thou wilt screen them in a tabernacle from the contradiction of tongues. 31:21 Blessed be the Lord: for he has magnified his mercy in a fortified city. 31:22 But I said in my extreme fear, I am cast out from the sight of thine eyes: therefore thou didst hearken, O Lord, to the voice of my supplication when I cried to thee. 31:23 Love the Lord, all ye his saints: for the Lord seeks for truth, and renders a reward to them that deal very proudly. 31: 24 Be of good courage, and let your heart be strengthened, all ye that hope in the Lord. (LXX)

This week's study is from *Tehillim / Psalms 31:1-25*, the opening verses state: **א לְמַנְצֵחַ מְזִמּוֹר לְדָוִד: For the choir director. A Psalm of David. 31:1 In You, O Lord, I have taken refuge; Let me never be ashamed; In Your righteousness deliver me. (NASB)** David seeks refuge in the Lord never to be ashamed and because of the Lord's righteousness He will deliver him. What does it mean that *"because of the Lord's righteousness He will deliver?"* (בְּצַדִּיקְתָּךְ פְּלִטְנִי) It is interesting that the Hebrew word used for *"deliver me"* (פְּלִטְנִי) is from the root word פלט meaning *"escape"* and therefore David is saying that the Lord because of his righteousness He will help him to escape from

his enemies, from trials and troubles, this is a form of rescuing in a time of need. According to *Tehillim / Psalms 34:17* David said: *צַעֲקוּ וַיהוָה שָׁמַע וּמָכַל-צָרוֹתָם הִצִּילָם: 34:17 The righteous cry, and the Lord hears And delivers them out of all their troubles. (NASB)* and in *Tehillim / Psalms 107:6* it says *וַיִּצְעֲקוּ אֶל-יְהוָה בְּצָרָה לָהֶם מִמִּצְיוֹקוֹתֵיהֶם יִצִּילָם: 107:6 Then they cried out to the Lord in their trouble; He delivered them out of their distresses. (NASB)* We can conclude that when the righteous cry for help, the Lord hears and delivers. When we think of “the Lord who delivers” it naturally makes us think about the “deliverance and salvation” of the Lord. Thinking on this topic of deliverance and salvation, leads to what the Scriptures say regarding the “*Kingdom of Heaven*” or “*Kingdom of God.*” If you were asked to describe the Kingdom of Heaven, deliverance, and salvation, according to the Bible, how would you answer that question? How would modern Christianity today answer that question? Would there be a difference between your answer and what has been taught from the pulpit? Many people believe that Yeshua taught the Kingdom of God is something that exists only in heaven and it is something that we will one day attain but we are still waiting for today. On the other hand, in *Luke 17:20-21*, Yeshua taught the following saying, ²⁰Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, ²¹οὐδὲ ἐροῦσιν, Ἴδου ὧδε: ἢ, Ἐκεῖ: ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν. “*Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, ‘The kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.’*” It is interesting that according to the Greek text, Yeshua said ἐντὸς (entos) which translates “*within*” or “*in the midst of*” you. In the Apostolic Writings, Yeshua explained that the Kingdom of Heaven was coupled with repentance (*Matthew 3:2, 4:17*). The Kingdom of Heave) is within you, in your midst, and therefore the message of the gospel is something that “*we live*” as the children of God. This means that the kingdom of God is available to us right here, right now, we do not have to wait until after we die in order to experience the Kingdom of Heaven and the promises of God. We have access to the promises of God right now in our lives in Yeshua the Messiah! There is healing available today for every individual, the power of God is here right now to deliver us from any kind of distress or trouble, just like David is saying in the Psalms. In addition to this, often you have probably heard that the anti-missionaries state that “*if Yeshua was the Messiah, why has he not brought peace to this world?*” They say that the rabbis state the Messiah will bring peace to the world and between men. It is interesting, according to the *Talmud Bavli, Sanhedrin 37a* we read the following.

Talmud Bavli, Sanhedrin 37a

לפיכך נברא אדם יחיד, ללמדך שכל המאבד נפש אחת מישראל - מעלה עליו הכתוב כאילו איבד עולם מלא, וכל המקיים נפש אחת מישראל - מעלה עליו הכתוב כאילו קיים עולם מלא.

“For this reason was man created alone, to teach you that whosoever destroys a single soul, Scripture imputes (guilt) to him as though he had destroyed a complete world; and whosoever preserves a single soul, Scripture ascribes (merit) to him as though he had preserved a complete world.”

According to the rabbis in the *Talmud Bavli, Sanhedrin 37a*, each person is considered an entire world. Yeshua the Messiah did in fact make peace with the entire world, in “*our*” entire world, in our lives! In doing this he has also made peace between men, between those who have made Him Lord of their lives! You can experience this and the Kingdom of Heaven, if you are willing to make Him Lord of your life, to rule and to reign in your midst. Note how this is the very concept of Yeshua’s words when He said ἐντὸς (entos), in our midst, all of our lives are to be lived for Him, we serve Him, He guides and directs us in His ways, by His Holy Spirit, we have the power of God to overcome sin, He can and does deliver us each day, etc. The Messiah has in fact according to the Holy Scriptures and according to the Rabbis (*Sanhedrin 37a*) brought peace to each man who is rabbinically considered a complete world! When we begin to think about the Scriptures from this perspective, all of Scripture begins to make more sense. The Holy Spirit lives inside of

us, and we abide in Christ and Christ abides in us. The Holy Spirit sets us on fire for the Lord and we burn in zeal for the things of God because our entire world has been changed and when our world has been changed our perspective of the world around us changes also. Has this happened to you yet in your life and walk in Christ? Everything in life, everything we do, and everyone we come in contact with should be influenced because the Lord lives ἐντός (entos), in our midst. This sounds a lot like what Paul was saying to the Colossians in *Colossians 3:14-17* ¹⁴ἐπι πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος τῆς τελειότητος. ¹⁵καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι: καὶ εὐχάριστοι γίνεσθε. ¹⁶ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ἄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ: ¹⁷καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ. *3:14 Beyond all these things put on love, which is the perfect bond of unity. 3:15 Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. 3:17 Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. (NASB)* Yeshua said in *Luke 6:45* ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν: ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. *'The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart. (NASB)* If our world is changed, everything we do will be in the name of the Lord and the good treasure the Lord deposits in our hearts will be brought forth. When your world is created new you are given a testimony to give to others of how the Lord is working in and through you. Praise the Lord!

In *Tehillim / Psalms 31*, David requests that the Lord rescue him quickly, to be his rock of strength, and a stronghold to save (31:2). He then declares the Lord to be these things and that He will lead and guide him (31:3). The Scriptures say: ג הַטָּה אֱלֹהִים אֲזַנְךָ מְהֵרָה הַצִּילֵנִי הָיְהִי לִי | לְצוּר-מְעוֹז לְבַיִת מְצוּדוֹת לְהוֹשִׁיעֵנִי: כִּי-סִלְעִי וּמְצוּדָתִי אַתָּה וְלִמְעַן שְׁמֶךָ תִּנְחַנֵּי וּתְנַהַלְנִי: *31:2 Incline Your ear to me, rescue me quickly; Be to me a rock of strength, A stronghold to save me. 31:3 For You are my rock and my fortress; For Your name's sake You will lead me and guide me. (NASB)* It is interesting in *Tehillim / Psalms 31:2 (3)* that David says the Lord is his “rock of strength” (לְצוּר-מְעוֹז) whereas in *Tehillim / Psalms 31:3 (4)* David says “You are my rock and my fortress” (כִּי-סִלְעִי וּמְצוּדָתִי אַתָּה) using two different words for the work rock צוּר “rock, cliff; fortress” and סִלְעַת “rock, petro; boulder, cliff.” Note that according to Parashat Haazinu we read from *Devarim / Deuteronomy 32:4*: הַצּוּר תְּמִים פָּעָלוּ כִּי-כָל-דַּרְכָּיו מְשֻׁפָּט אֵל אֱמוּנָה וְאֵין עוֹל צְדִיק וַיִּשָּׁר הוּא: *32:4 'The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. (NASB)* According to this verse from the Torah, “the deeds of the צוּר (Rock) are perfect...” The Targum Onkelos translates צוּר tzur as “מְהִימָה אֱלֹהִים” (תְּמִים וְדִשְׁלֵמִין עוֹבְדוּהִי) (אֱרִי כָּל-אֲרֻחָתֵיהּ דִּינָא אֱלֹהֵא מְהִימָנָא דְמוֹ-קְדָמוּהִי עוֹלָה לָא נִפְק דְמוֹ-קְדָמֵי זִכְרֵי וְקָשִׁיט הוּא: meaning God, Who is referred to as a צוּר Tzur, which literally means “rock.” In our prayers we find this expression as well, for instance, צוּר יִשְׂרָאֵל “Tzur Yisrael,” the “Rock of Israel.” Maimonides (Ramban) understands this to mean that God is the “rock from which all things are made, the source of all that exists” (*Guide for the Perplexed 1:16, http://www.sefaria.org/Guide_for_the_Perplexed.1.16.1, accessed November 20, 2013*). In addition to these things, it is interesting to note something in the rabbinic literature regarding the rock, the children of Israel, and the wilderness, according to Midrash Rabba Bamidbar 1.2.

Midrash Rabba, Bamidbar 1.2

(שם במדבר כ') ולא היהמים לעדה, והיאך היתה הבאר עשויה סלע כמין כוורת היתה ומתגלגלת ובאת עמהם במסעות וכיון שהיו הדגלים חונים והמשכן עומד היה אותו הסלע בא ויושב לו בחצר אהל מועד והנשיאים באים ועומדים על גביו ואומרים עלי באר והיתה עולה, ואח"כ הבאתי לכם

שלוים, המדבר הייתי לישראל שמא כמדבר נהגתי עמכם אלא אם ארץ מאפליה לא אני בידי הייתי מאיר לכם שנא' (שמות יג)

“How was the well constructed? It was rock-shaped like a kind of bee-hive, and wherever they journeyed it rolled along and came with them. When the standards [under which the tribes journeyed] halted and the tabernacle was set up, that same rock would come and settle down in the court of the Tent of Meeting and the princes would come and stand upon it and say, Rise up, O well, and it would rise.”

In addition to this, the Targum Jonathan expands upon *Bamidbar / Numbers 21:19* to describe the rock or “well” that “followed” them (the children of Israel) saying:

“From the time that the well in Mattanah was given them, it was made again to them brooks that were overflowing and violent; and again it went up unto the tops of the mountains, and went down with them into the valleys...”

So the rabbis who translated Targum Jonathan use a parable to say that these waters that proceeded from the rock followed Israel and gave them life giving waters. In the Tosephta, the tradition is related as follows (Note, *the Tosephta is the rabbinic commentary on the Mishnah compiled in the 5th century A.D. Sukkah 3.11, cited in Strack and Billerbeck, Kommentar zum Neuen Testament, vol. 3, p. 406; cf. Neusner, p.220*):

“It was likewise with the well that was with the children of Israel in the wilderness, it [the well] was like a rock that was full of holes like a sieve from which water trickled and arose as from the opening of a flask. It [the rock-well] ascended with them to the top of the hills and descended with them into the valleys; wherever Israel tarried there it tarried over against the entrance to the tabernacle”

According to these references from the rabbis, there appears to be a Midrashic tradition dating back to the time of the translating of the Targums (Aramaic translations) and of the Talmud, that the parable of the rock that followed Israel giving them life giving waters was taught to the children of Israel. What is interesting is that according to the Apostolic Writings, it appears that the Apostle Paul utilizes the rabbinic midrash while speaking to the Corinthians in *1 Corinthians 10:1-4*. What is interesting to note is that the first Century people would have been familiar with this parable of the rock that followed Israel.

1 Corinthians 10:1-4

10:1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 10:2 and all were baptized into Moses in the cloud and in the sea; 10:3 and all ate the same spiritual food; 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. (NASB)

¹Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διῆλθον, ²καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσει, ³καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον, ⁴καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα: ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας: ἡ πέτρα δὲ ἦν ὁ Χριστός.

What is interesting is how Paul is drawing upon rabbinic tradition to illustrate what Yeshua the Messiah has done for God's people. It also seems that the rabbinic tradition regarding the “rock that followed” is not problematic with “the rock as Christ” and the Apostle Paul is ascribing the deity of Yeshua as the

ספר דברים פרק כא

לְעַמּוֹת יִשְׂרָאֵל אֲשֶׁר-פָּדִיתָ יְהוָה וְאֵל-תַּתֵּן דָּם נָקִי בְקָרְבַּ עַמּוֹת יִשְׂרָאֵל וְנִכְפַּר לָהֶם הַדָּם: ט
וְאַתָּה תִּבְעַר הַדָּם הַנָּקִי מִקְרָבָהּ כִּי-תַעֲשֶׂה הַיִּשָּׁר

ספר שמואל ב פרק ז

מִפְּנֵי עַמּוֹת אֲשֶׁר פָּדִיתָ לָּהּ מִמִּצְרַיִם גּוֹיִם וְאֵלֶיהֶן: כד וּתְכוֹנֵן לָהּ אֶת-עַמּוֹת יִשְׂרָאֵל | לָהּ לְעַם
עַד-עוֹלָם וְאַתָּה יְהוָה הָיִיתָ לָהֶם לְאֱלֹהִים: כה

ספר תהילים פרק עא

וּנְפָשֵׁי אֲשֶׁר פָּדִיתָ: כד גַּם-לְשׁוֹנֵי כָל-הַיּוֹם תִּהְיֶה צְדָקָתְךָ כִּי-בִלְשׁוֹ כִּי-תִּקְרָאוּ מִבְּקוֹשֵׁי רַעְתֵּי:

ספר נחמיה פרק א

עֲבָדֶיךָ וְעַמּוֹת אֲשֶׁר פָּדִיתָ בְּקִנְיָהּ הַגְּדוֹל וּבִינְיָהּ הַחֲזָקָה: יא אֲנָא אֲדֹנָי תְּהִי נָא אֲזוּבָה-קִשְׁבָּת
אֶל-תְּפִלַּת עֲבָדֶיךָ וְאֶל-תְּפִלַּת עֲבָדֶיךָ הַחֲפָצִים

ספר דברי הימים א פרק יז

לְגֵרֵשׁ מִפְּנֵי עַמּוֹת אֲשֶׁר-פָּדִיתָ מִמִּצְרַיִם גּוֹיִם: כב וּתַתֵּן אֶת-עַמּוֹת יִשְׂרָאֵל | לָהּ לְעַם עַד-עוֹלָם
וְאַתָּה יְהוָה הָיִיתָ לָהֶם לְאֱלֹהִים: כג וְעַתָּה יְהוָה הַדָּבָר

The interesting point of David's statement is that he declares the Lord is able to deliver him from the net/snare of the enemy, that he (David) commits his spirit to the Lord and that the Lord has redeemed him in the sense of the Lord making payment with money or taking something to use as a substitute in his place. In the Scripture references shown above, this redemption פְּדִיתָ that is from Egypt seems to draw a parallel to the lamb of God during Pesach. There was a costly price that was paid, the price of an innocent life, the blood of the lamb. The Lord saved Israel, not only physically, but spiritually, just like He is doing today for us.

What is interesting about these statements is that David follows these words saying that it is those who trust in idols that set these traps for him (31:7) וְאֵלֶיהֶן יִדְעֶתָ בְּצָרוֹת, 31:7 saying 31:6 *I hate those who regard vain idols, But I trust in the Lord. (NASB)* The Aramaic Targum states 31:7 *I hate those who observe practices that are like vanity and lies; but I have relied on the Lord. (EMC)* and the Septuagint states 31:6 *ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητος διὰ κενῆς ἐγὼ δὲ ἐπὶ τῷ κυρίῳ ἤλπισα 31:6 Thou has hated them that idly persist in vanities: but I have hoped in the Lord. (LXX)* David says that those who set spiritual traps are ones who trust in idols and the rabbis parallel this to “Vanity and lies” in both the Aramaic Targum and the Septuagint. If we think about this a little closer, when our enemy tries to set a trap for us to harm us both physically and spiritually, what is the underlying purpose? Generally, the underlying purpose is for power, money, selfishness, pride, all of these are in fact “idols” that may be set up in a persons heart and what we hold at the center of our hearts is the thing that we trust (See Ezekiel 14 regarding idols that one sets up in their heart). The great thing is that according to David, the Lord knows our afflictions and the trouble of our souls (31:7), the Lord has not given us over to our enemies (31:8) וְלֹא הִסְגַּרְתָּנִי, ט or to the schemes of our enemies. This means that the Lord is able to keep us from deception and lead us into all truth. The enemy will fall into their own traps because they walk in the dark and not by the light of the truth, the enemy does not follow the Messiah Yeshua, they do not study the Torah (instruction), and do not seek our Father who is in heaven.

David continues asking the Lord be gracious to him because his body and soul are wasted away in grief. י חַנּוּנֵי יְהוָה כִּי צָר-לִי עֲשֵׂשָׁה בְכַעַס עֵינַי נִפְשִׁי וּבִטְנִי: יא כִּי כָלוּ בִיגוֹן חַיִּי וּשְׁנוֹתַי בְּאֲנָהּ פֶּשֶׁל בְּעוֹנֵי כֹחִי.

עָשָׂוֹ: 31:9 *Be gracious to me, O Lord, for I am in distress; My eye is wasted away from grief, my soul and my body also.* 31:10 *For my life is spent with sorrow And my years with sighing; My strength has failed because of my iniquity, And my body has wasted away.* (NASB) It is because of his iniquity that his body wastes away. The Aramaic Targum states י חוס עלי יהוה ארום עיק לי בלאת חשכת מרוגזא עיני איטלק נפשי וכריסי: יא ארום שיציאו בדוונא חיי יומי ושניי בתינחא תקל אתקל בחובי חילי ואברי כלאו מתכליאון: 31:10 *Have mercy on me, O Lord, for I am in distress. My eye is wasted from agitation; my soul and my belly are destroyed.* 31:11 *For my life is ended in misery, and my years in sighing; my strength has failed because of my sin, and my limbs are used up.* (EMC) and the Septuagint states 31:9 ἐλέησόν με κύριε ὅτι θλίβομαι ἐταράχθη ἐν θυμῷ ὁ ὀφθαλμός μου ἡ ψυχὴ μου καὶ ἡ γαστήρ μου 31:10 ὅτι ἐξέλιπεν ἐν ὀδύνη ἡ ζώῃ μου καὶ τὰ ἔτη μου ἐν στεναγμοῖς ἠσθένησεν ἐν πτωχείᾳ ἡ ἰσχὺς μου καὶ τὰ ὀστᾶ μου ἐταράχθησαν 31:9 *Pity me, O Lord, for I am afflicted: my eye is troubled with indignation, my soul and by belly.* 31:10 *For my life is spent with grief, and my years with groanings: my strength has been weakened through poverty, and my bones are troubled.* (LXX) What is interesting is that in the Hebrew and Aramaic translations, the wasting away, the troubles that David is speaking of is related to his sin (iniquity), on the other hand, the rabbis who translated the Septuagint say that it is by reason of his poverty (πτωχείᾳ) or poorness. David says that his bones are troubled because of his πτωχείᾳ (poverty) that parallels his sin. When living in sin the soul is starving for relationship with our Father in heaven and for food, spiritual food, the Word of God. The body can waste away by reason of not being properly fed spiritually and not remaining in Christ. Note how David does not put his trust in flesh and blood, his trust is in the Lord.

David continues saying that he hears the words of his enemies and that they scheme to do him harm. יב מִכָּל-צַרְרֵי הַיִּיטִי חֲרָפָה וְלִשְׁכַּנֵּי | מָאד וּפְחַד לְמִיַּדְעֵי רֵאִי בַחֹץ נִדְדוּ מִמֶּנִּי: יג נִשְׁפַּחְתִּי כִמֶּת מִלֵּב הַיִּיטִי כִכְלִי: 31:11 *Because of all my adversaries, I have become a reproach, Especially to my neighbors, And an object of dread to my acquaintances; Those who see me in the street flee from me.* 31:12 *I am forgotten as a dead man, out of mind; I am like a broken vessel.* 31:13 *For I have heard the slander of many, Terror is on every side; While they took counsel together against me, They schemed to take away my life.* (NASB) Was it because of his sin that men have plotted against him and he walks about like a dead man? Is this a reference to what happened with his sin with Batsheva (Bathsheba)? Remembering David's sin with Bathsheva in *1 Samuel 11*, he alienated her family because he had her husband killed and she became pregnant. The Torah states in *Bamidbar / Numbers 32:23*: וְאִם-לֹא תַעֲשׂוּן כִּן הִנֵּה חַטָּאתְכֶם לַיהוָה וְדַעוּ חַטָּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם: 32:23 *'But if you will not do so, behold, you have sinned against the Lord, and be sure your sin will find you out.* (NASB) If one does not obey the Lord, note that the definition of sin is disobedience, sin will find you out.

David then responds saying טו וְאֲנִי | עָלֶיךָ בִטְחִיתִי יְהוָה אֱמַרְתִּי אֱלֹהֵי אָפָה: טז בְּיָדְךָ עֲתַתִּי הַצִּילֵנִי מִיָּד- אוֹיְבֵי וּמִרְדָּפֵי: יז הָאִירָה פְּנֶיךָ עַל-עַבְדְּךָ הוֹשִׁיעֵנִי בְחַסְדְּךָ: יח יְהוָה אֵל-אֲבוֹשָׁה כִּי קָרַאתִיךָ יְבִשׁוּ רַשְׁעִים יָדְמוּ: 31:14 *But as for me, I trust in You, O Lord, I say, 'You are my God.'* 31:15 *My times are in Your hand; Deliver me from the hand of my enemies and from those who persecute me.* 31:16 *Make Your face to shine upon Your servant; Save me in Your lovingkindness.* 31:17 *Let me not be put to shame, O Lord, for I call upon You; Let the wicked be put to shame, let them be silent in Sheol.* (NASB) It is interesting that David says “save me in your grace.” Again we find David speaking of the grace of God and the mercy the Lord has shown him to save him, to keep him from being ashamed and even from going down to the grave. According to the Torah, in Parashat Bereshit (*Bereshit / Genesis 1:1-6:8*), in the Lord's creation, after God had created what He did each day, the Scriptures say, He “saw every thing that He had made, and, behold, it was very good” (*Bereshit / Genesis 1:31*, וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-, לא וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד (tov meod), which means exceedingly “beautiful, bountiful, cheerful, fine, good, gracious” and the alternate definition is “joyful, loving, mercy, pleasant, pleasure, prosperity, wealth, well or well-favored” (*Gesenius' Hebrew and Chaldee Lexicon*). When the Lord looked upon everything He had made, He saw that everything was very good. As viewed from the Lord's eyes, His creation was a blessing and His creation was a manifestation of His love.

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