

## ספר תהילים לב | Tehillim / Psalms 32

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### Free us from the Preoccupation of this World

This week's study is from *Tehillim / Psalms 32:1-11*, the opening verse states א לְדָוִד מִשְׁפִּיל אֲשָׁרֵי A Psalm of David. A Maskil. 32:1 How blessed is he whose transgression is forgiven, Whose sin is covered! (NASB) David states the blessedness of the one who has had his transgression forgiven and his sin covered. He continues saying ב אֲשָׁרֵי אָדָם לֹא יִחְשָׁב יְהוָה לוֹ עֹון וְאֵין בְּרוּחוֹ רְמִיָּה: ג כִּי 32:2 הַחֲרָשְׁתִּי בְּלוֹ עֲצָמַי בְּשֹׁאֲגָתִי כָּל-הַיּוֹם: ד כִּי | יוֹמָם וְלַיְלָה | תִּכְבַּד עָלַי יְדָה נְהַפְּףָה לְשִׁדֵּי בְּחַרְבֵּי קִיץ סָלָה: 32:3 עֲוֹן חֲטָאתִי וְעֹנֵי לֹא-כִסִּיתִי אֶמְרָתִי אוֹדָה עָלַי פִּשְׁעֵי לִיהוָה וְאָתָּה נִשְׂאָתָּ ה' חֲטָאתַי אֲדַבֵּר לְךָ יְהוָה: ו עַל- 32:4 For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. (NASB) David parallels the one who is without deceit with the Lord not holding sin against a person. He says that when he kept silent about his sin, his body made it known what he had done wrong because the hand of the Lord was weighing upon him. It is only when we humble ourselves and confess our sins that the Lord will forgive our guilt (NASB) David parallels the one who is without deceit with the Lord not holding sin against a person. He says that when he kept silent about his sin, his body made it known what he had done wrong because the hand of the Lord was weighing upon him. It is only when we humble ourselves and confess our sins that the Lord will forgive our guilt (NASB) He goes on to say ז אָתָּה | סִתְּרָה 32:5 I acknowledged my sin to You, And my iniquity I did not hide; I said, 'I will confess my transgressions to the Lord'; And You forgave the guilt of my sin. Selah. (NASB) He goes on to say ח אֶשְׁפִּילָה | וְאֹרֶךְ בְּדֶרֶךְ-זוֹ תִּלְךָ אֵי עֵינַי: ט אֶל-תִּהְיוּ | כִּסּוּס לִי מִצָּר תִּצְרַנִּי רַגְלִי פִּלֵּט תִּסּוּבְּבֵנִי סָלָה: 32:6 Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him. (NASB) Does this suggest that there are times when the Lord cannot be found? David says י רַבִּים מִכְּאוּבִים לְרִשְׁעָה וְהַבּוֹטֵחַ בִּיהוָה חֶסֶד יִסּוּבְּבֵנוּ: 32:7 You are my hiding place; You preserve me from trouble; You surround me with songs of deliverance. Selah. 32:8 I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you. 32:9 Do not be as the horse or as the mule which have no understanding, Whose trappings include bit and bridle to hold them in check, Otherwise they will not come near to you. 32:10 Many are the sorrows of the wicked, But he who trusts in the Lord, lovingkindness shall surround him. (NASB) He concludes the Psalm saying יא שְׂמַחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל-יִשְׂרָאֵל לֵב יֹשְׁרֵי-לֵב 32:11 Be glad in the Lord and rejoice, you righteous ones; And shout for joy, all you who are upright in heart. (NASB)

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<b>ספר תהלים פרק לב</b>	<b>ספר טוביה פרק לב</b>	<b>ΨΑΛΜΟΙ 32</b>
א לְדָוִד מִשְׁפִּיל אֲשָׁרֵי נְשׁוּי-פִשְׁעָה כִּסּוּי חֲטָאָה: ב אֲשָׁרֵי אָדָם לֹא יִחְשָׁב יְהוָה לוֹ עֹון וְאֵין בְּרוּחוֹ רְמִיָּה: ג כִּי הַחֲרָשְׁתִּי בְּלוֹ עֲצָמַי בְּשֹׁאֲגָתִי כָּל-הַיּוֹם: ד כִּי   יוֹמָם וְלַיְלָה   תִּכְבַּד עָלַי יְדָה נְהַפְּפָה לְשִׁדֵּי בְּחַרְבֵּי קִיץ סָלָה:	א לדוד שכלא טבא אמר דוד טובוי דמן שבקין "דבר נשא דשבקוניה מרו" דוי חפיין על חטאוי: ב טב למשה בר עמרם "טובוהי דבר נשאדלא חשיב יהוה ליה עויין בדיל דלא הות ברוחיה נכלא: ג מטול ארוםדשתקית מן פתגמי אורייתא בליין גרמיי בנהמותי כולא יומא: ד ארום יימם וליילי תקיפת תוקפךעלי מחתך איתה" פיך רוטבי היך שרבא דקייטא לעלמא:	32:1 τῷ δαυιδ συνέσεως μακάριοι ὧν ἀφέθησαν αἱ ἀνομίας καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι 32:2 μακάριος ἀνὴρ οὗ οὐ μὴ λογιῆται κύριος ἁμαρτίαν οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος 32:3 ὅτι ἐσίγησα ἐπαλαιώθη τὰ ὀστᾶ μου ἀπὸ τοῦ κράζειν με ὄλην τὴν ἡμέραν 32:4 ὅτι ἡμέρας καὶ νυκτὸς ἐβαρύνθη ἐπ' ἐμὲ ἡ χεὶρ σου ἐστράφην εἰς τάλαιπωρίαν ἐν τῷ ἐμπαγήναι ἄκανθαν διάψαλμα

<p>ה חֲטָאתִי אֹדְעֶיךָ וְעוֹנִי לֹא-כִסִּיתִי  אֲמַרְתִּי אֹדְהָ עָלַי פֶּשְׁעֵי לִיהוָה וְאַתָּה  נִשְׁאַתָּ עָוֹן חֲטָאתִי סֵלָה: ו עַל-זֹאת  יִתְפַּלֵּל כָּל-חֹסֵד   אֱלֹהֶיךָ לֵעֵת מִצָּא  רַק לְשֹׁטֵף מִיַּם רַבִּים אֱלֹהֵי לֹא יִגִּיעוּ:  ז אַתָּה   סִתְרָ לִי מִצָּר תִּצְרַנִּי רַנִּי  פִּלֵט תְּסוּבְּבֵנִי סֵלָה: ח אֲשַׁכִּילֶךָ    וְאוֹרְךָ בְּדָרְךָ-זוֹ תִלְךָ אִיעֲצָה עֲלֶיךָ  עֵינַי: ט אֶל-תִּהְיוּ   כְּסוּס כִּפְרָד  אֵין הֶבִין בְּמֶתֶג וְרָסוֹן עֲדִיו לְבָלוֹם  בֶּל קָרַב אֱלֹהֶיךָ: י רַבִּים מְכַאוֹבִים  לְרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:  יֵא שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְ-  נִינוּ כָּל-יִשְׂרָי-לֵב:</p>	<p>ה חובתי אודעינך ועויתי לא חפית  אמרית אודי על מרודי קדם יהוה  ואת ואנת שבקתא עויית חובי לע-  למין: ו מטול דא יצלי כל חסידא  קדמך לוותר לעידן רעותיה לחוד  לעידן דייתון עממין סגיאין היך  מיא לותיה לא ימטון למבאשא לא-  באשא: ז את אנת הוא יהוה טמור  לי ממעיקא בסיתרך תנטרינני ביעת  שזכותא תחזרינני לעלמא: ח אש-  כלינך ואלפינך באורחא דנן תהך  אימלכינך ואישוי עלך לטבא עייני:  ט לא תהוון כסוסיא והיך כודנא  דלית בהום ביונא בזממא ופרומביא  תיקוניה לאיתחסמא כחדא לא יתק-  רב יקרב לותך: י סגיאין כיבין לר-  שיעא ודכלי ודרחיץ ביהוה טיבותא  יחזריניה: יא חדו במימרא דיהוה  ובעו ובעו צדיקיא ושבחו כל תריצי  לבא רעיונא:</p>	<p>32:5 τὴν ἁμαρτίαν μου ἐγνώρισα καὶ  τὴν ἀνομίαν μου οὐκ ἐκάλυψα εἶπα  ἐξαγορεύσω κατ’ ἐμοῦ τὴν ἀνομίαν  μου τῷ κυρίῳ καὶ σὺ ἀφῆκας τὴν  ἀσέβειαν τῆς ἁμαρτίας μου διάψαλμα  32:6 ὑπὲρ ταύτης προσευξεται πᾶς  ὄσιος πρὸς σὲ ἐν καιρῷ εὐθέτω πλην  ἐν κατακλυσμῷ ὑδάτων πολλῶν  πρὸς αὐτὸν οὐκ ἐγγιούσιν 32:7 σὺ  μου εἶ καταφυγὴ ἀπὸ θλίψεως τῆς  περιεχούσης με τὸ ἀγαλλιάμα μου  λύτρωσαί με ἀπὸ τῶν κυκλωσάντων  με διάψαλμα 32:8 συνετιῶ σε καὶ  συμβιβῶ σε ἐν ὁδῷ ταύτη ἣ πορεύση  ἐπιστηριῶ ἐπὶ σὲ τοὺς ὀφθαλμούς μου  32:9 μὴ γίνεσθε ὡς ἵππος καὶ ἡμίονος  οἷς οὐκ ἔστιν σύνεσις ἐν χαλινῷ καὶ  κημῷ τὰς σιαγόνας αὐτῶν ἄγξαι τῶν  μὴ ἐγγιζόντων πρὸς σὲ 32:10 πολλὰ  αἰ μάστιγες τοῦ ἁμαρτωλοῦ τὸν δὲ  ἐλπίζοντα ἐπὶ κύριον ἔλεος κυκλώσει  32:11 εὐφράνθητε ἐπὶ κύριον καὶ  ἀγαλλιᾶσθε δίκαιοι καὶ καυχᾶσθε  πάντες οἱ εὐθεῖς τῇ καρδίᾳ</p>
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<p><b>Tehillim / Psalms 32</b>  A Psalm of David. A Maskil. 32:1 How blessed is he whose transgression is forgiven, Whose sin is covered! 32:2 How blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit! 32:3 When I kept silent about my sin, my body wasted away Through my groaning all day long. 32:4 For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. 32:5 I acknowledged my sin to You, And my iniquity I did not hide; I said, 'I will confess my transgressions to the Lord'; And You forgave the guilt of my sin. Selah. 32:6 Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him. 32:7 You are my hiding place; You preserve me from trouble; You surround me with songs of deliverance. Selah. 32:8 I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you. 32:9 Do not be as the horse or as the mule which have no understanding, Whose trappings include bit and bridle to hold them in check, Otherwise they will not come near to you. 32:10 Many are the sorrows of the wicked, But he who trusts in the Lord, lovingkindness shall surround him. 32:11 Be glad in the Lord and rejoice, you righteous ones; And shout for joy, all you who are upright in heart. (NASB)</p>	<p><b>Toviyah / Psalms Chapter 32</b>  32:1 Of David. Good counsel. David said, "How blessed is the one whose impieties they forgive, whose sins they cover over." 32:2 How happy was Moses, son of Amram, to whom the Lord did not reckon his sins, because there was no guile in his spirit. 32:3 Because I have been silent from the words of Torah, my bones waste away while I groan all day. 32:4 Because day and night your punishment is severe upon me, my moisture is turned to, as it were, the hot wind of summer forever. 32:5 My sin I will tell you and my iniquity I have not covered. I said, "I will confess my rebellions in the presence of the Lord;" and you forgave the iniquity of my sin forever. 32:6 Because of this let every pious man pray in your presence at the time of his favor; indeed, at the time when many Gentiles come like waters, to him they will not come near to do harm. 32:7 You are the Lord; hide me, from the oppressor guard me; the joy of salvation will surround me forever. 32:8 I will enlighten you and teach you; in this way you shall go; I will advise you and put my eye upon you for good. 32:9 Do not be like a horse or mule who have no intelligence; both muzzle and halter are its trappings to be kept silent; let it not come near you. 32:10 Many are the pains of the wicked; but favor will surround the one who trusts in the Lord. 32:11 Rejoice in the word of the Lord, and be glad, O righteous; and give praise, all you with upright hearts. (EMC)</p>	<p><b>Psalmoi / Psalms 32</b>  A Psalm of instruction by David. 32:1 Blessed are they whose transgressions are forgiven, and who sins are covered. 32:2 Blessed is the man to whom the Lord will not impute sin, and whose mouth there is no guile. 32:3 Because I kept silence, my bones waxed old, from my crying all the day. 32:4 For day and night thy hand was heavy upon me: I became thoroughly miserable while a thorn was fastened in me. Pause. 32:5 I acknowledged my sin, and hid not mine iniquity: I said, I will confess mine iniquity to the Lord against myself; and thou forgavest the ungodliness of my heart. Pause. 32:6 Therefore shall every holy one pray to thee in a fit time: only in the deluge of many waters they shall not come nigh to him. 32:7 Thou art my refuge from the affliction that encompasses me; my joy, to deliver me from them that have compassed me. Pause. 32:8 I will instruct thee and guide thee in this way wherein thou shalt go: I will fix mine eyes upon thee. 32:9 Be ye not as horse and mule, which have no understanding; but thou must constrain their jaws with bit and curb, lest they should come nigh to thee. 32:10 Many are the scourges of the sinner: but him that hopes in the Lord mercy shall compass about. 32:11 Be glad in the Lord, and exult, ye righteous: and glory, all ye that are upright in heart.(LXX)</p>
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This week's study is from *Tehillim / Psalms 32:1-11*, the opening verse states א לְדוֹד מִשְׁכִּיל אֲשֶׁר י נָשׂוּי-פְשָׁע כָּסוּי חַטָּאָה: *A Psalm of David. A Maskil. 32:1 How blessed is he whose transgression is forgiven, Whose sin is covered! (NASB)* It is interesting looking at the Hebrew text, we find a word transliterated into the English language, the word “Maskil” (מִשְׁכִּיל). According to a modern Hebrew Lexicon, the word “Maskil” (מִשְׁכִּיל) means “adj./n. educated, erudite, learned, enlightened, scholarly, savant, literate, schooled, or intellectual.” According to Brown Driver and Briggs Lexicon, the word means “contemplative poem, a didactic poem, a skillful, artistic song.” Searching the Hebrew Scriptures for “Maskil” (מִשְׁכִּיל) reveals this word is used 28 times throughout the Scriptures, 2X (*1 Samuel 18*), 1X (*Jeremiah 50*), 1X (*Hosea 9*), 17X (*Tehillim / Psalms*), 6X (*Mishley / Proverbs*), and 1X (*Job 22*). Let's look at how this word is used elsewhere in the Scriptures (*1 Samuel 18:14-15*).

### ספר שמואל א פרק יח

יח וַיְהִי דוֹד לְכָל-דְּרָכָו [דְּרָכָיו] מִשְׁכִּיל וַיִּהְיֶה עִמּוֹ: טו וַיִּרְא שָׂאוּל אֲשֶׁר-הוּא מִשְׁכִּיל מְאֹד וַיִּגְדּוּ מִפְּנָיו:

#### **1 Samuel 18:14-15**

*18:14 David was prospering in all his ways for the Lord was with him. 18:15 When Saul saw that he was prospering greatly, he dreaded him. (NASB)*

What is interesting is that this word is translated in *1 Samuel 18:14-15* to mean “prospering.” Saul saw that he was prospering greatly and he dreaded him. Why do the translators of the Psalms have difficulty translating this word in *Tehillim / Psalms 32:1*? If we study the Psalm overall, David is praising the Lord for the blessing of having his sins forgiven. Would the translation “*A Psalm of David's prosperity*” because of his having his sins forgiven be a possible translation of this Scripture?

The Aramaic Targum states א לדוד שכלא טבא אמר דוד טובוי דמן שבקין “דבר נשא דשבקין ליה מרודוי *Of David. Good counsel. David said, “How blessed is the one whose impieties they forgive, whose sins they cover over.” (EMC)* and the Septuagint states 32:1 τῷ δαυιδ συνέσεως μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι *A Psalm of instruction by David. 32:1 Blessed are they whose transgressions are forgiven, and who sins are covered. (LXX)* The Septuagint translates the Hebrew text reasonably well, it is interesting though how the rabbis translate the Hebrew in the Aramaic Targum. The rabbis say how blessed is the one whose sins “they forgive” and whose sins “they cover over.” Who are “they” the rabbis are speaking of? It might be, according to the Torah, the relationship of the Priest in the process of making atonement and drawing near to God. Note that according to the Torah, being cleansed and pardoned (‘atoned for’) are integrally connected. According to the Scriptures, the Priest eats a portion of the offering for the purpose of bearing away the iniquity or guilt of the one bringing the offering (*Vayikra / Leviticus 10:17*) and then makes atonement on behalf of the gift bearer. This may be found in *Vayikra / Leviticus 10:12-20*.

#### **Vayikra / Leviticus 10:12-20**

*10:12 Then Moses spoke to Aaron, and to his surviving sons, Eleazar and Ithamar; ‘Take the grain offering that is left over from the Lord's offerings by fire and eat it unleavened beside the altar, for it is most holy. 10:13 ‘You shall eat it, moreover, in a holy place, because it is your due and your sons' due out of the Lord's offerings by fire; for thus I have been commanded. 10:14 ‘The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the sons of Israel. 10:15 ‘The thigh offered by lifting up and the breast offered by waving they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering be-*

fore the Lord; so it shall be a thing perpetually due you and your sons with you, just as the Lord has commanded.’ 10:16 But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron’s surviving sons Eleazar and Ithamar, saying, 10:17 ‘Why did you not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the Lord. 10:18 ‘Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded.’ 10:19 But Aaron spoke to Moses, ‘Behold, this very day they presented their sin offering and their burnt offering before the Lord. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the Lord?’ 10:20 When Moses heard that, it seemed good in his sight. (NASB)

Here the text details the importance of consuming a portion of the offering for the purpose of the priest bearing the iniquity and making atonement. It is interesting to study the rabbinic understanding of atonement from the Talmud, and particularly Rashi’s commentary on scriptures related to the atonement the priest makes for the people: (i) *Vayikra / Leviticus 10:16-18*, (ii) *Vayikra / Leviticus 6:24-26*, (iii) *Shemot / Exodus 28:38*, and (iv) *Bamidbar / Numbers 18:1*. These particular scripture references are chosen because of their relationship to one another dealing with the Priest consuming the sin-offering and bearing our sin (iniquity), and guilt for the purpose of making atonement before God.

#### ***Vayikra / Leviticus 10:16-18***

*10:16 But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron’s surviving sons Eleazar and Ithamar, saying, 10:17 ‘Why did you not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the Lord. 10:18 ‘Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded.’ (NASB)*

#### ***Vayikra / Leviticus 6:24-26***

*6:24 Then the Lord spoke to Moses, saying, 6:25 ‘Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: in the place where the burnt offering is slain the sin offering shall be slain before the Lord; it is most holy. 6:26 ‘The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting. (NASB)*

#### ***Vayikra / Leviticus 6:27-30***

*6:27 ‘Anyone who touches its flesh will become consecrated; and when any of its blood splashes on a garment, in a holy place you shall wash what was splashed on. 6:28 ‘Also the earthenware vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water. 6:29 ‘Every male among the priests may eat of it; it is most holy. 6:30 ‘But no sin offering of which any of the blood is brought into the tent of meeting to make atonement in the holy place shall be eaten; it shall be burned with fire. (NASB)*

#### ***Shemot / Exodus 28:38***

*Exo28:38 ‘It shall be on Aaron’s forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the Lord. (NASB)*

#### ***Vayikra / Leviticus 22:16***

*22:16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the*

**Vayikra / Leviticus 22:14-20**

22:14 *‘But if a man eats a holy gift unintentionally, then he shall add to it a fifth of it and shall give the holy gift to the priest. 22:15 ‘They shall not profane the holy gifts of the sons of Israel which they offer to the Lord, 22:16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the Lord who sanctifies them.’ 22:17 Then the Lord spoke to Moses, saying, 22:18 ‘Speak to Aaron and to his sons and to all the sons of Israel and say to them, ‘Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their votive or any of their freewill offerings, which they present to the Lord for a burnt offering 22:19 for you to be accepted it must be a male without defect from the cattle, the sheep, or the goats. 22:20 ‘Whatever has a defect, you shall not offer, for it will not be accepted for you. (NASB)*

**Bamidbar / Numbers 18:1**

18:1 *So the Lord said to Aaron, ‘You and your sons and your father’s household with you shall bear the guilt in connection with the sanctuary, and you and your sons with you shall bear the guilt in connection with your priesthood. (NASB)*

Rashi’s commentary (see Rashi’s commentary online free, “*The Complete Jewish Bible with Rashi’s Commentary*,” [http://www.chabad.org/library/bible\\_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm](http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm), Access Date: 2013). Studying Rashi’s commentary, it is interesting that the commentary is focused upon the iniquity of the sanctuary and not on the role of the priest to make atonement for the people. Rashi neglects to discuss the importance of having a priest make atonement for sin in the Tabernacle / Temple in Jerusalem and this is very significant. The central feature of these verses which have not been addressed, (i) the Priest bears the iniquity of the non-Priest, and (ii) how does the priest make atonement with regards to himself having bore the guilt that is in connection with the sinner? The nature of the role of the Priest was to take care of and make atonement for the one bringing the offering. The focus on the holy things and absence of discussion from Rashi on this very important aspect of the text is remarkable.

**Summary of Rashi’s commentary**

1. *Vayikra / Leviticus 10:16-18*, Rashi neglects to specifically discuss the need for the Priest to eat of the sacrifice in order to bear the guilt of the one bringing the offering as the Torah states. The Torah indicates the role of the Priest is to bear ones iniquity and then make atonement before God.
2. *Vayikra / Leviticus 6:24-26*, is the source text on eating the offering in the holy place. The Priest who is making atonement is the one who is responsible for consuming part of the sin-offering. Rashi neglects to comment on this particular mitzvah (command). What are the reasons why the Priest is commanded by God to consume the sacrifice? Why does Rashi neglect to discuss this interesting commandment?
3. *Shemot / Exodus 28:38*, the text states that the Tzitzit is to be placed upon the High Priest forehead and he is supposed to take away the iniquity of the holy things. The simple meaning of the text does not indicate the Tzitzit is that which will be used by the Priest to remove the sin of the holy things. The Torah is a little unclear on the use of the Tzitzit which gives commentators a little bit of leg room to work with. As a result, Rashi has a lengthy discussion on the use of the Tzitzit saying it is the Tzitzit which bears the sin of the holy things and not the priest.

4. *Vayikra / Leviticus 22:16*, Moses instructs on what happens when one eats a holy gift unintentionally. Here Rashi's comments are confusing and it goes without saying the discussion on consumption of the offering with bearing one's guilt is not elucidated in the rabbinic literature.
5. *Bamidbar / Numbers 18:1*, God is telling the Priests they will bear the guilt of the sanctuary that is in connection with the priesthood. Rashi indicates the text here is in relation to the sacred things, the Priest will bear the iniquity of the non-Priests when they sin with a sacred thing. The most interesting feature of the text is not addressed (i) why does the Priest bear the iniquity of the non-Priest and (ii) how does the Priest make atonement for after the one who is guilty?

According to the Torah, the role of the Priest in the process of atonement is very significant. Studying the rabbinic commentary, a lot of discussion is given however, there is something distinctly missing. The point that is missing is what God is trying to show us in the use of the priest to bear our iniquity or guilt and then make atonement with regard to "food and drink." The need for the priest to bear one's iniquity and lack of discussion in Rashi's commentary is the result of atonement being answered in Judaism's teaching on Teshuvah (Repentance). However, does repentance supersede the Torah requirement of a Priest? The all encompassing teaching of repentance doing away with the Torah requirement of the Priest is difficult to accept when significant portions of the Torah are specifically written detailing the necessity of the various sacrifices for the forgiveness of sins. For example, Parashat Vayikra (*Vayikra / Leviticus 1:1-5:26*) and Tzav (*Vayikra / Leviticus 6:1-8:36*) detail the procedures regarding how each type of sacrifice is offered. Parashat Tzav deals with the procedures for offering the various Sacrifices and Parashat Vayikra discusses which Sacrifice is to be offered under which circumstance. Take for example the following summary for the Chatat (sin) and Asham (guilt) offerings:

**Chatat (Sin, *Vayikra / Leviticus 6:17-23*)**

- The procedure of how to offer the korban.
- The portion eaten by the Priest.
- Instructions on where it may be eaten.

**Asham (Guilt, *Vayikra / Leviticus 7:1-7*)**

- The procedure of how to offer the korban.
- The portion eaten by the Priest.
- Instructions on where it may be eaten.

Compare the biblical text and list the steps for the Asham (guilt) and Chatat (sin) offerings. There is great importance in the need for the blood offered in the sacrifice and the need for the portion of meat to be eaten by the Priest for the purpose of bearing away our sin. Over and over again the command to consume a portion of the offering is given. What can we learn from or say about this very important role of eating a portion of the sacrifice in the process of making atonement? Is this an example of the shadow of things to come from the notion of earthly copies and heavenly originals like what the author of Hebrews is trying to say? This concept is very Hebraic and well grounded in the Tanach. The Torah contains a shadow of the good things to come but not the actual manifestation of the originals. In respect to the sacrificial system, the Messiah's death and entry into the heavenly Holiest Place brings to humanity the actual manifestation here and now of what the Torah previewed. In the Torah we find evidence on the necessity for Yeshua to go to the cross for the purpose of bearing our sins. Yeshua bore our sins upon the cross, and then made atonement on our behalf in the Heavenly Holiest Place. Having this understanding on the Priest eating a portion of the sacrifice for the purpose of incorporating the sin of the sacrifice in his body, is detailed in *Vayikra /*

*Leviticus 10:17*, these Scriptures become a very significant messianic expectation on the work of the Messiah. Yeshua, our High Priest, has taken our sins once and for all and made atonement in His own blood, just as it is written in *Hebrews 9:28*. The bearing of our sins and making atonement by the Priest is very important as it is written in *Hebrews 9:28*, Yeshua the Messiah fulfilled this Torah command. The Aramaic Targum ( *32:1 א לודו שכלא טבא אמר דוד טובוי דמן שבקין "דבר נשא דשבקין ליה מרודוי חפין על חטאוי: Of David. Good counsel. David said, "How blessed is the one whose impieties they forgive, whose sins they cover over." EMC*) reveals the rabbinic understanding on the forgiveness of sins saying how blessed is the one whose sins "they forgive" and whose sins "they cover over." The rabbis are referring to the priesthood, their function was to help someone obtain atonement before God.

David continues saying *ב אשרי אדם לא יחשב יחנה לו עון ואין ברוחו רמיה: ג פי החרשתי בלו עצמי 32:2 How blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit! 32:3 When I kept silent about my sin, my body wasted away Through my groaning all day long. 32:4 For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. (NASB)* It is interesting how David says *ב אשרי אדם לא יחשב יחנה לו עון* "How blessed is the man to whom the Lord does not impute iniquity" using the word *אדם* (Adam) rather than *איש*. This suggests that the man he is referring to is in a general sense, drawing a contrast against the one who is under a covenant (man, *איש*). What would be the reason for his use of the word "Adam" here in the text? It might be that the Adam (*אדם*), not being a man who is a covenant member (*i.e. not married or a son of Israel*) and therefore would not or had not repented of his sin. David says *32:3 When I kept silent about my sin, my body wasted away Through my groaning all day long. (NASB)* may suggest a connection to the one who is blessed being forgiven by the Lord and the man that may not be in the covenant blessing of Israel. David goes on to say that the hand of the Lord was heavy upon him because of his sin, so much so that his life was drained from him. The Aramaic Targum translates the Masoretic text to say the following, *ב טב למשה בר עמרם "טובהי דבר נשא" דלא חשיב יהוה ליה עויין בדיל דלא הות ברוחיה נכלא: ג מטול ארוםדשתקית מן פתגמי אורייתא בליין גרמי בנהמותי כולא יומא: ד ארום וליילי תקיפת תוקפךעלי מחתך איתהפיך רוטבי היך שרבא דקייטא לעלמא: 32:2 How happy was Moses, son of Amram, to whom the Lord did not reckon his sins, because there was no guile in his spirit. 32:3 Because I have been silent from the words of Torah, my bones waste away while I groan all day. 32:4 Because day and night your punishment is severe upon me, my moisture is turned to, as it were, the hot wind of summer forever. (EMC)* It is interesting the rabbis parallel these verses to Moshe whom the Lord did not impute his sins against him. They say there is no guile (*נכלא*) in his soul and this was the reason the Lord did not hold his sins against him. The word "guile" is defined as "*n. deceit, duplicity; fraud, cunning; trickery,*" so Moshe did not treat others or God with deception. The rabbis also say that it was because David was silent from the words of the Torah that his bones wasted away and groaned all day. Are the rabbis saying that not studying Torah is a sin? It is interesting that when one sins, the last thing one wants to do is to study the Scriptures, let alone read the Scriptures. So when David sinned, he did not study the words of the Torah, had he done so he would have known that he is not to sleep with another man's wife, or to commit murder, stealing from his neighbor, etc. The Aramaic Targum also says that because of the Lord's punishment, his moisture is turned to a hot wind of summer. This is analogous to the death of a plant when it is dried out in the desert heat, no fruit may be produced because there is no life, because of sin. This does make sense regarding the rabbis interpretation of David's words, deceit, sin, the Torah, etc. While studying the Apostolic Writings, do we see a similar parallel in thought regarding David's words and the rabbis? Let's look at the book of *1 John* in the Apostolic Writings.

### **1 John 1:5-8**

*1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 1:7 but if we walk in the Light as*

*He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. 1:8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us. (NASB)*

### **1 John 2:24-29**

*2:24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. 2:25 This is the promise which He Himself made to us: eternal life. 2:26 These things I have written to you concerning those who are trying to deceive you. 2:27 As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. 2:28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. 2:29 If you know that He is righteous, you know that everyone also who practices righteousness is born of Him. (NASB)*

### **1 John 5:2-5**

*5:2 By this we know that we love the children of God, when we love God and observe His commandments. 5:3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. 5:4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world our faith. 5:5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God? (NASB)*

John speaks of the differences between walking in the light verses walking in darkness and having fellowship with the Lord (*1 John 1:5-8*). He then says that if you abide in what you heard from the beginning. What are the things that were heard from the beginning? Is that a reference to the Torah? In the Aramaic Targum, the rabbis say that because David was silent from the words of the Torah that his bones wasted away and groaned all day. Notice how John then says all who practices righteousness is born of Him (*1 John 2:29*). Our understanding of righteousness, how to be righteous, comes from the Torah which draws us back to the comment in *1 John 2:24* the commandments we heard from the beginning. John concludes his epistle (*1 John 5*) saying that we obey his commandments because we love God and the commandments are not burdensome. David says *32:4 For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. (NASB)* If we who are called to walk in holiness, righteousness, and justice do not do so, would the Lord's hand not be heavy upon our lives until we repent and turn from our sins and walk in the way God would want us to walk? The victory that we have to overcome the world is our Savior Yeshua the Messiah, the Son of God.

The Septuagint states *32:2 μακάριος ἀνὴρ οὗ οὐ μὴ λογίσῃται κύριος ἁμαρτίαν οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος 32:3 ὅτι ἐσίγησα ἐπαλαιώθη τὰ ὀστέα μου ἀπὸ τοῦ κράζειν με ὅλην τὴν ἡμέραν 32:4 ὅτι ἡμέρας καὶ νυκτὸς ἐβαρύνθη ἐπ' ἐμὲ ἡ χεὶρ σου ἐστράφην εἰς ταλαιπωρίαν ἐν τῷ ἐμπαγῆναι ἄκανθαν διάψαλμα 32:2 Blessed is the man to whom the Lord will not impute sin, and whose mouth there is no guile. 32:3 Because I kept silence, my bones waxed old, from my crying all the day. 32:4 For day and night thy hand was heavy upon me: I became thoroughly miserable while a thorn was fastened in me. Pause. (LXX)* The Septuagint is very similar to the Masoretic text, it is interesting however that the rabbis translate *32:4 For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. (NASB)* to say that the heavy hand of the Lord has fastened a thorn (ἄκανθαν) in David. This is fascinating since this brings to memory the Apostle Paul's thorn in the flesh in *2 Corinthians 12:7-9*.

### **2 Corinthians 12:7-9**

*12:7 Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me*



*to keep me from exalting myself! 12:8 Concerning this I implored the Lord three times that it might leave me. 12:9 And He has said to me, 'My grace is sufficient for you, for power is perfected in weakness.' Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. (NASB)*

Thorn in the flesh is a colloquialism used to describe a chronic illness, annoyance, or trouble in one's life. It is most commonly used by Christians as a result of the source expression written by the Apostle Paul in his Second Epistle to the *Corinthians 12:7–9*. According to the Tanach, the “thorn” is used as a metaphor, such as in *Ezekiel 28:24* and *Joshua 23:13*.

***Joshua 23:13***

*23:13 know with certainty that the Lord your God will not continue to drive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the Lord your God has given you. (NASB)*

***Ezekiel 28:24***

*28:24 'And there will be no more for the house of Israel a prickling brier or a painful thorn from any round about them who scorned them; then they will know that I am the Lord God.' (NASB)*

What is interesting, studying Christian commentary on the thorn, most commentaries do not reference the Septuagint and *Tehillim / Psalms 32:4* when listing verse references for *2 Corinthians 12:7*. What is interesting is that some interpret the thorn as persecutions and unfortunate accidents that characterized Paul's life. The Reformers Martin Luther, John Calvin, and others interpret the expression as denoting temptation to unbelief (see *Easton, Matthew George (1897). "Thorn in the flesh". Easton's Bible Dictionary (New and revised ed.). T. Nelson and Sons.*). Others focus mainly upon the infirmity that Paul had with discussions on what exactly was Paul's thorn in the flesh. What is distinctly missing is a discussion on the thorn (ἄκανθᾶν) that God gave David because of unrepentant sin. The rabbis say that the Lord placed a heavy hand upon David because of his sin and fastened a thorn to torment him according to the Septuagint. David in the Psalm is discussing the parallels of the one who is with or without deceit, keeping God's Word in our hearts (the study of Torah), not keeping silent about sin (hiding sin), and the Lord being weighty upon his heart for what he had done. The interesting question is, do you think the Lord would give a child of God a thorn in the flesh to draw him back to himself, to keep one humble, and to draw one to repentance? He certainly would, he did that to the Apostle Paul. David said that when he kept silent about his sin, his body made it known that he had done wrong because the hand of the Lord was weighing upon him. Do you think the hand of the Lord would weigh heavy upon our lives if we were walking in darkness or trying to walk in both light and darkness at the same time? These Scriptures seem to indicate so. We do not have a “safety net” simply because we believe in Yeshua and are saved. Our lives must demonstrate the fruit of our salvation! We must take our faith seriously and watch what we see, hear, and do. According to John's epistle, we are to live our lives according to the commands of God.

David said that it is only when we humble ourselves and confess our sins that the Lord will forgive our guilt ( הַ חַטָּאתַי אֹדְיָעָה וְעוֹנֵי לֹא-כַסִּיתִי אֶמְרָתִי אֹדְהָ עָלַי פִּשְׁעֵי לִיהוָה וְאֶתָּה נִשְׂאַתָּ עִוֹן חַטָּאתַי סְלָה : ) 32:5 *I acknowledged my sin to You, And my iniquity I did not hide; I said, 'I will confess my transgressions to the Lord'; And You forgave the guilt of my sin. Selah. NASB*) He goes on to say וְעַל-זֹאת יִתְפַּלֵּל כָּל-הַחַסִּיד | 32:6 *Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him. (NASB)* Does this suggest that there are times when the Lord cannot be found? Is there Scriptural evidence that states a time in Israel's history when God could not be found? One instance that comes to mind is from *Ezekiel 14*

that states the people had idols in their hearts and the Lord would answer the people according to their idols thus receiving a wrong answer so that they would be destroyed. We know this happened a lot, God gave King Saul a lying spirit. The northern tribes of Israel also were given false prophecies by their prophets because of their sins. Do you think the Lord could not be found in this instance? In the Tanach, there are many examples of prayers that were not answered. In the Scriptures, the Lord usually responded to one praying, we are told that when we pray to expect that He will answer us (*James 1:5 and Jeremiah 33:3*). Out of the prayers that we find in the Scriptures, many times the reason the Lord responded with no or did not respond at all was because of the sin of the individual of the people as a whole. The other reason was because it was not the Lord's will or that it did not glorify the Lord. One example may be taken from King Saul's life, he asked for guidance from the Lord to help him defeat his enemy, however, because of Saul's disobedience the Lord did not respond to his prayer. King David also received the same response from the Lord following his sin with Bathsheba and the death of his child (see *2 Samuel 12:14-31*). Other examples of the Lord not answering prayer, Jonah and Elijah both asked to die because of their difficult circumstances and His answer was no (see *Jonah 4 and 1 Kings 19:1-14*). Yeshua also asked for the Lord to take the cup of suffering from Him (*Luke 22:42*) but it was God's will and plan for him to drink the cup and Submit to the will of the father. In these instances of prayer, would this have been considered a time when the Lord could not be found? The rabbis translate this in the Aramaic Targum to say ה חובתי אודעינך ועויתי לא הפית אמרית אודי על מרודיי קדם יהוה ואת ואנת שבקתא עויית חובי לעלמין: ו מטול דא יצלי כל חסידא קדמך לוותך 32:5 My sin I will tell you and my iniquity I have not covered. I said, "I will confess my rebellions in the presence of the Lord;" and You forgave the iniquity of my sin forever. 32:6 Because of this let every pious man pray in Your presence at the time of His favor; indeed, at the time when many Gentiles come like waters, to him they will not come near to do harm. (EMC) Note how the rabbis say "I will confess my iniquities before the Lord and He forgave his iniquities forever" (אמרית אודי על מרודיי קדם יהוה ואת ואנת שבקתא עויית חובי לעלמין) and "On account of/ Because of this..." (מטול דא) the pious man is to pray in God's presence at the time of His favor. Notice the parallel with being open with our sins before the Lord and his being available to hear the prayer of the pious (חסידא).

The time of God's favor is also paralleled with the times when Gentiles come near to do no harm. It is interesting how David says ו על-זאת יתפלל כל-חסיד | אֱלֹהֶיךָ לְעֵת מְצֵא רַק לְשֹׁטֵף מִיַּם רַבִּים אֲלֵיוּ לֹא יִגִּיעוּ: 32:6 Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him. (NASB) The flood of great waters (לְשֹׁטֵף מִיַּם רַבִּים) is used here as an allegory to convey a powerful message striving in prayer for the Lord. This most likely is a reference to the story of Noah and the Flood, and this story from the Torah is used throughout the Scriptures. King Solomon said in *Song 8:7* ז מִיַּם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת אֶת-הָאֵהָבָה וְנִהְרֹת לֹא יִשְׁטְפוּהָ אִם-יִתֵּן אִישׁ אֶת-כָּל-הוֹן 8:7 Many waters cannot quench love, Nor will rivers overflow it; If a man were to give all the riches of his house for love, It would be utterly despised. (NASB) The phrase "many waters" is a reference to the waters of Noah and the unquenchable love that is within the human soul for God, the kind of love is on fire like what is found in coals, a mighty flame (*Song 8:6 Put me like a seal over your heart, Like a seal on your arm. For love is as strong as death, Jealousy is as severe as Sheol; Its flashes are flashes of fire, The very flame of the LORD. NASB*) In Solomon's words, the "many waters" symbolizes ones struggle with the world (i.e. preoccupation with worldly concerns). Note how the preoccupation with worldly concerns, for instance working for a living, sometimes the business of work can make a person feel like they are "drowning" in life. The preoccupation with ones livelihood may also cause a person to lose sight of what is truly important, to seek the Lord and devote one's self to prayer and studying God's Word. With this in mind, it is interesting what David is saying in the Psalm, 32:6 Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him. (NASB) he may have been referring to the business of life and the need to seek the Lord when we have the opportunity to do so and not allow the flood of great waters of this world overtake us.

The Septuagint states 32:5 τὴν ἀμαρτίαν μου ἐγνώρισα καὶ τὴν ἀνομίαν μου οὐκ ἐκάλυψα εἶπα ἐξαγορεύσω κατ’ ἐμοῦ τὴν ἀνομίαν μου τῷ κυρίῳ καὶ σὺ ἀφήκας τὴν ἀσέβειαν τῆς ἀμαρτίας μου διάψαλμα 32:6 ὑπὲρ ταύτης προσεῦξεται πᾶς ὄσιος πρὸς σε ἐν καιρῷ εὐθέτω πλην ἐν κατακλυσμῷ ὑδάτων πολλῶν πρὸς αὐτὸν οὐκ ἐγγιούσιν 32:5 *I acknowledged my sin, and hid not mine iniquity: I said, I will confess mine iniquity to the Lord against myself; and thou forgavest the ungodliness of my heart. Pause. 32:6 Therefore shall every holy one pray to thee in a fit time: only in the deluge of many waters they shall not come nigh to him. (LXX)* Here the rabbis say that everyone is to pray in a “fit time” and that only in the deluge of many waters will they not come near to the Lord. The point we can take away from the Hebrew, Aramaic, and Greek texts is to realize that this world can cause us to be preoccupied with life, so much so that we might neglect our time with the Lord to seek Him, forgiveness, to pray, and to study His Word. The waters mentioned here in the text are important because water possesses the ability to spiritually purify. In the story of Noah, the corruption of that generation had defiled the entire earth, as we are told, “*for the earth is filled with violence*” (*Bereshit / Genesis 6:13*) and therefore the Lord destroyed and reshaped the earth itself while eliminating those who had defiled it. In doing so the Lord purified the world. The Lord chose water, which has the ability to accomplish this, as it is written in *Ezekiel 36:25* “*And I will sprinkle upon you pure waters and you will be purified; from all your defilements and from all your idols I will purify you.*” The floodwaters are similar to a spiritually purifying mikvah (ritual bath).

David concludes his Psalm saying | סָתַר לִי מִצָּר תְּצַרְנִי רַגְלִי פָּלַט מִסּוּבְּבוּבַי סְלֵה: ה אֲשַׁכְּיִלָּךְ | וְאוֹרֶךְ בְּדָרְךָ-זו תִּלְדָּה אֵינְעָצָה עָלֶיךָ עֵינַי: ט אַל-תְּהִי | כְּסוֹס כְּפָרֶד אִין הִבִּין בְּמִתְג וְרָסָן עָדְיוּ לְבָלוֹם בֵּל קָרַב אֶלְיָךְ: 32:7 *You are my hiding place; You preserve me from trouble; You surround me with songs of deliverance. Selah. 32:8 I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you. 32:9 Do not be as the horse or as the mule which have no understanding, Whose trappings include bit and bridle to hold them in check, Otherwise they will not come near to you. 32:10 Many are the sorrows of the wicked, But he who trusts in the Lord, lovingkindness shall surround him. (NASB)* The last verse says יֵא שְׂמַחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהַרְגִּינוּ כָּל-לֵב 32:11 *Be glad in the Lord and rejoice, you righteous ones; And shout for joy, all you who are upright in heart. (NASB)* David says that the Lord is his hiding place because God preserves him from trouble. The Lord will instruct in the path he should go. How does the Lord instruct David in the path he should go? How does the Lord instruct us in the path we should go? According to *Devarim / Deuteronomy 6:3* we are told 6:3 ‘*O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey. (NASB)* The Lord instructs us in His ways according to His Word, the Torah. David continues warning not to be like the horse or mule without understanding that requires a bridle to hold them in check. This is why there are many sorrows for the wicked, but for the righteous who trust in the Lord, he will be surrounded by the mercy of God. The Aramaic Targum and the Septuagint say the following:

## Targum Pseudo Jonathan

### *Toviyah / Psalms Chapter 32:7-11*

*32:7 You are the Lord; hide me, from the oppressor guard me; the joy of salvation will surround me forever. 32:8 I will enlighten you and teach you; in this way you shall go; I will advise you and put my eye upon you for good. 32:9 Do not be like a horse or mule who have no intelligence; both muzzle and halter are its trappings to be kept silent; let it not come near you. 32:10 Many are the pains of the wicked; but favor will surround the one who trusts in the Lord. 32:11 Rejoice in the word of the Lord, and be glad, O righteous; and give praise, all you with upright hearts. (EMC)*

ז את אנת הוא יהוה טמור לי ממעיקא בסטרך תנטרינני ביעת שזבותא תחזרינני לעלמא: ה אשׁ-כלינך ואלפינך באורחא דנך תהך אימלכינך ואישוי עלך לטבא עייני: ט לא תהוון כסוסיא והיך

כודנא דלית בהום ביונא בזממא ופרומביא תיקוניה לאיתחסמא כחדא לא יתקרר יקרר לותך: י  
סגיאין כבין לרשיעא ודכלי ודרחיץ ביהוה טיבותא יחזרניה: יא חדו במימרא דיהוה ובעו ובעו  
צדיקיא ושבחו כל תריצי לבא רעיונא:

## Septuagint

### *Psalmoi / Psalms 32:7-11*

*32:7 Thou art my refuge from the affliction that encompasses me; my joy, to deliver me from them that have compassed me. Pause. 32:8 I will instruct thee and guide thee in this way wherein thou shalt go: I will fix mine eyes upon thee. 32:9 Be ye not as horse and mule, which have no understanding; but thou must constrain their jaws with bit and curb, lest they should come nigh to thee. 32:10 Many are the scourges of the sinner: but him that hopes in the Lord mercy shall compass about. 32:11 Be glad in the Lord, and exult, ye righteous: and glory, all ye that are upright in heart.(LXX)*

32:7 σύ μου εἶ καταφυγή ἀπὸ θλίψεως τῆς περιεχούσης με τὸ ἀγαλλίαμά μου λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με διάψαλμα 32:8 συνειπῶ σε καὶ συμβιβῶ σε ἐν ὁδοῦ ταύτη ἣ πορεύση ἐπιστηριῶ ἐπὶ σὲ τοὺς ὀφθαλμούς μου 32:9 μὴ γίνεσθε ὡς ἵππος καὶ ἡμίονος οἷς οὐκ ἔστιν σύνεσις ἐν χαλινῶ καὶ κημῶ τὰς σιαγόνας αὐτῶν ἄγξαι τῶν μὴ ἐγγιζόντων πρὸς σὲ 32:10 πολλαὶ αἰ μάστιγες τοῦ ἁμαρτωλοῦ τὸν δὲ ἐλπίζοντα ἐπὶ κύριον ἔλεος κυκλώσει 32:11 εὐφράνθητε ἐπὶ κύριον καὶ ἀγαλλιᾶσθε δίκαιοι καὶ καυχᾶσθε πάντες οἱ εὐθεῖς τῆ καρδία

Both the Septuagint (Greek Translation) and the Aramaic Targum agrees well with the Masoretic Text. The Targum states: *32:11 Rejoice in the word of the Lord, and be glad, O righteous; and give praise, all you with upright hearts. (EMC)* The rabbis say to “rejoice in the word of the Lord.” There is always cause for rejoicing in the Lord, even in times of affliction, distress, and persecution. The reason being the “word of the Lord” always remains the same which speaks of God’s mercy and Grace. The Scriptures always speaks for peace and forgiveness, the righteousness of God and His Messiah Yeshua are everlasting, and so is His salvation and mercy and consequentially His love. The concluding verse that states *32:11 Be glad in the Lord and rejoice, you righteous ones; And shout for joy, all you who are upright in heart. (NASB)* David states that the one who may be glad and rejoice are the righteous ones (צדיקים) and all who are upright in heart (כל-ישרי-לב). This brings us back to the topic of righteousness and justice in our lives, being innocent before the Lord, not having deception in our hearts before the Lord. These things we should strive for, seek the Lord and only serve the God of Israel, respect all people (love your neighbor), be humble before the Lord, be honest, live a moral life, be generous with time and money, practice what you preach (don’t be a hypocrite), and forgive others their sins against you. The rabbis say that we are not to be preoccupied with this world because worldly values include wealth, power, pleasure, revenge, fame, vanity and status. These are the most important things to the unrighteous (wicked) people who desire nothing beyond serving themselves. Worldly values promote jealousies, resentments and conflicts among people in accordance with the purposes of Satan (*John 8:44, Acts 5:3, Romans 16:17-20, 2 Corinthians 4:4, Ephesians 2:1-3, 4:25-32, 2 Timothy 2:22-26, 1 John 3:8-10*). According to *Tehillim / Psalms 32*, the Lord wants to teach us His ways according to the Torah. The Lord’s values are the opposite of worldly values. The good way, the good path, the one the Lord want us to walk is kindness to all people instead of power; humility instead of status; honesty and generosity instead of wealth, self-control instead of self-indulgence, and forgiveness instead of revenge. The Lord’s values promote peace in our hearts and among people in accordance with the purposes of God. We who are called by His name are to strive in obedience to God, then, by the help of Holy Spirit and in the Messiah Yeshua we will find a sense of joy and peace that no worldly rewards can match! Let’s Pray!

Heavenly Father,

We thank You for the mercies You show us each day. Help us to have a desire to study Your Word so that we might be able to bring glory to Your name by walking in Your ways. Please help us to serve You more and be more focused upon our relationship with You and with others rather than ourselves. We Thank You Lord for giving us Your Word to teach us Your ways, and for revealing the truth of Your Word and the Messiah Yeshua. Thank You for sending Your son Yeshua that we may enter into Your presence by the salvation You have provided. Thank You Lord for paying the covenant price for the forgiveness of our sins. Lord restore to use the joy of Your salvation. Help us to dedicated our lives to You each day, fill us with Your presence Lord each day. 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