

## ספר תהילים לד | Tehillim / Psalms 34

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### Seeking Forgiveness from Moral Impurity

This week's study is from *Tehillim / Psalms 34:1-22*, the opening verses states א לְדָוִד בְּשִׁנּוֹתוֹ אֶת-טַעְמוֹ לִפְנֵי אַבִּימֶלֶךְ וַיִּגְרָשֶׂהוּ וַיֵּלֶךְ: *Of David. When he pretended to be insane before Abimelek, who drove him away, and he left. (NASB)* providing the context for *Tehillim / Psalms 34*. David praises the Lord saying ב אַבְרָכָה אֶת-יְהוָה בְּכָל-עֵת תָּמִיד תִּהְיֶה בְּפִי: ג בֵּיהוָה תִתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ: ד גִּדְלוּ לַיהוָה: *34:1 I will bless the Lord at all times; His praise shall continually be in my mouth. 34:2 My soul will make its boast in the Lord; The humble will hear it and rejoice. 34:3 O magnify the Lord with me, And let us exalt His name together. (NASB)* He says the reason for the praise that he gives to the Lord is ה דַּרְשָׁתִי אֶת-יְהוָה וְעֲנֵנִי וּמְכַל-מְגֹרֹתַי הִצִּילָנִי: ו הִבִּיטוּ אֵלָיו וְנָהְרוּ וּפְנִיָהֶם אֶל-יַחְפְּרוּ: ז זֶה עָנִי קָרָא *34:4 I sought the Lord, and He answered me, And delivered me from all my fears. 34:5 They looked to Him and were radiant, And their faces will never be ashamed. 34:6 This poor man cried, and the Lord heard him And saved him out of all his troubles. (NASB)* The kind of answer and deliverance is based upon the Lord encamping around those who fear Him (*Tehillim / Psalms 34:7, ח חָנָה*): *34:8 O taste and see that the Lord is good; How blessed is the man who takes refuge in Him! 34:9 O fear the Lord, you His saints; For to those who fear Him there is no want. 34:10 The young lions do lack and suffer hunger; But they who seek the Lord shall not be in want of any good thing. 34:11 Come, you children, listen to me; I will teach you the fear of the Lord. (NASB)* By יג מִי-הָאִישׁ הֶחְפֵּץ חַיִּים אֲהַב יָמִים לְרֵאוֹת טוֹב: יד נָצַר לְשׁוֹנֵף מֵרַע וּשְׁפָתֵיָהּ מִדְּבַר מְרָמָה: טו סוּר מֵרַע וַעֲשֵׂה-טוֹב בִּקְשׂוֹ שְׁלוֹם וְרַדְפֵהוּ: טז עֵינַי לְרֵאוֹת טוֹב: יז פְּנֵי יְהוָה בְּעֵשִׂי רַע לְהַכְרִית מֵאָרֶץ זָכָרָם: יח *34:12 Who is the man who desires life And loves length of days that he may see good? 34:13 Keep your tongue from evil And your lips from speaking deceit. 34:14 Depart from evil and do good; Seek peace and pursue it. 34:15 The eyes of the Lord are toward the righteous And His ears are open to their cry. (NASB)* whereas *34:16 The face of the Lord is against evildoers, To cut off the memory of them from the earth. (NASB)* David says the Lord will cut off memory of them like He did to Amalek in Parashat Beshalach (*Shemot / Exodus 13:17-17:16*). David concludes saying כג פּוֹדֵה יְהוָה נַפְשׁ עֲבָדָיו וְלֹא יִאָשְׁמוּ כָל-הַחֹסִים בּוֹ: כד *34:22 The Lord redeems the soul of His servants, And none of those who take refuge in Him will be condemned. (NASB)*

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<b>ספר תהלים פרק לד</b>	<b>ספר טוביה פרק לד</b>	<b>ΨΑΛΜΟΙ 34</b>
א לְדָוִד בְּשִׁנּוֹתוֹ אֶת-טַעְמוֹ לִפְנֵי אַבִּימֶלֶךְ וַיִּגְרָשֶׂהוּ וַיֵּלֶךְ: ב אַבְרָכָה אֶת-יְהוָה בְּכָל-עֵת תָּמִיד תִּהְיֶה בְּפִי: ג בֵּיהוָה תִתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ: ד גִּדְלוּ לַיהוָה אֶתִּי וְנָהְרוּ-מָמָה שְׁמוֹ יַחְדָּו: ה דַּרְשָׁתִי אֶת-יְהוָה וְעֲנֵנִי וּמְכַל-מְגֹרֹתַי הִצִּילָנִי:	א לדוד כד שני ית מדעיה קדם אבימלך ופטריה ואזל: ב אברך ית יהוה בכל עידן תדירא תושבחתיה בפומי: ג במי-מרא דיהוה תושבחת תשתבח נפשי יש-מעון עינוותניא ויחדון: ד הבו רבותא קדם יהוה עימי ונרומם שמיה כחדא: ה תבעית אולפן מן קדם יהוה וענני ומכל דחלתי פצי יתי:	34:1 τῷ δαυιδ ὅποτε ἠλλοίωσεν τὸ πρόσωπον αὐτοῦ ἐναντίον ἀβιμελεχ καὶ ἀπέλυσεν αὐτόν καὶ ἀπῆλθεν (2) εὐλογῆσω τὸν κύριον ἐν παντὶ καιρῷ διὰ παντὸς ἢ αἶνεσις αὐτοῦ ἐν τῷ στόματί μου 34:2 ἐν τῷ κυρίῳ ἐπαινεσθήσεται ἡ ψυχὴ μου ἀκουσάτωσαν πραεῖς καὶ εὐφρανθήτωσαν 34:3μεγαλύνετε τὸν κύριον σὺν ἑμοί καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό

<p>ו הַבִּיטוֹ אֶלְיוֹ וַנִּהְרֹו וּפְנִיָהֶם אֶל- יַחְפְּרוּ: ז זֶה עָנִי קָרָא וַיְהִי שָׁמַע וּמְכַל-צְרוּתֵיו הוֹשִׁיעוּ: ח הַגָּה מִלֵּאָה-יְהִי סָבִיב לִירָאוֹ וַיַּחְלֹצֶם: ט טַעַמו וְרָאוּ כִּי-טוֹב יְהִי אֲשֶׁרִי הַגָּבֵר יַחְסֶה-בּוֹ: י יִרְאוּ אֶת-יְהִי קְדָשׁוֹ כִּי אֵין מַחְסוֹר לִירָאוֹ: יא כְּפִירִים רָשׁוּ וַרְעִבוּ וְדָרְשׁוּ יְהִי לֹא-יַחְסְרוּ כָּל-טוֹב: יב לְכוּ-בְנִים שְׁמַעוּ-לִי יִרְאַת יְהִי אֶלְמִדְכֶם: יג מִי-הָאִישׁ הֶחְפֵץ חַיִּים אֲהֵב יָמִים לְרֵאוֹת טוֹב: יד נָצַר לְשׁוֹנֵה מְרַע וּשְׁפָתַיִה מְדַבֵּר מִרְמָה: טו סוֹר מְרַע וְעִשָׂה-טוֹב בְּקֹשׁ שְׁלוֹם וַרְדֵּפֵהוּ: טז עֵינֵי יְהִי אֶל-צְדִיקִים וְאֶזְנֵי אֶל-שׁוֹעֲתָם: יז פְּנֵי יְהִי בְעֵשִׂי רַע לְהַכְרִית מַאֲרָץ זְכָרָם: יח צַעֲקוּ וַיְהִי שְׁמַע וּמִ- כָּל-צְרוּתָם הֲצִילֵם: יט קָרוֹב יְהִי לְנִשְׁבְּרֵי-לֵב וְאֶת-דְּכָאֵי-רוּחַ יוֹשִׁיעַ: כ רַבּוֹת רְעוֹת צְדִיק וּמְכַלֵּם יִצִּי- לְנוֹ יְהִי: כא שֹׁמֵר כָּל-עֲצָמוֹתָיו אֶחָת מֵהֵנָּה לֹא נִשְׁבְּרָה: כב תְּמוֹת רָשָׁע רָעָה וְשֹׁנְאֵי צְדִיק יֶאֱשָׁמוּ: כג פּוֹדֵה יְהִי נַפְשׁ עֲבָדָיו וְלֹא יֶאֱשָׁמוּ כָּל-הַחֹסִים בּוֹ:</p>	<p>ו אסתכלו לותיה ואתנהרו ואפיהו לא עצבו: ז דין עניא צלי קדם יהוה שמיע ומכל עקתוי פרקיה: ח שרי מלאכא דיהוה חזור חזור לדחלין מי- ניה ושיזיב הינון: ט אשתמודעון וחמון ארום טב יהוה טובוי לגבר דאיתרחיץ במימריה: י דחילו מן קדם יהוה קדישוי ארום לית חוסרנא לדחלוי: יא בני אריוא אתמסכנו וכ- פנו ותבעי אולפנא דיהוה לא חסרין כל טובא: יב אזילו בניא קבילו מיני דחלתא דיהוה אליף"אאליף"א#1" יתכון: יג מן גברא דבעי חיי רחים יומיא למחמי טבא: יד טור ליש- נך מביש וסיפוותך מלמלא ניכלא: טו זור מביש ועביד טב בעי שלמא ורדף בתרוהי: טז עינוי דיהוה לות צדיקיא ואודנוי לקבלא צלותהון: יז פרצופא דיהוה רגיזין בעבדי בישא לשיצאה מן ארעא דכרנהון: יח צליין צדיקיא וקדם יהוה שמיע ומכל עקתהון פצינון: יט קריב יהוה לתבירי ליבא וית מכיכי רוחא יפרוק: כ סגיעין בישן מערען לצ- דיקא ומן כולהון פצא ליה יהוה: כא נטיר לכולהון איברוי חדא מנהון לא מתברא: כב מתותא דרשיעא בישא וסנאי צדיקא יתחייבון: כג פרוק יהוה נפשא דעבדוי ולא מתחייבין כל דסברין במימריה:</p>	<p>34:4 ἐξεζητήσα τὸν κύριον καὶ ἐπήκουσέν μου καὶ ἐκ πασῶν τῶν παροικιῶν μου ἐρρύσατό με 34:5 προσέλαθατε πρὸς αὐτὸν καὶ φωτίσθητε καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταίσχυνη 34:6 οὗτος ὁ πτωχὸς ἐκέκραξεν καὶ ὁ κύριος εἰσήκουσεν αὐτοῦ καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν 34:7 παρεμβαλεῖ ἄγγελος κυρίου κύκλω τῶν φοβουμένων αὐτὸν καὶ ῥύσεται αὐτούς 34:8 γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος μακάριος ἀνὴρ ὃς ἐλπίζει ἐπ’ αὐτόν 34:9 φοβήθητε τὸν κύριον οἱ ἅγιοι αὐτοῦ ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν 34:10 πλούσιοι ἐπτώχευσαν καὶ ἐπειάσασαν οἱ δὲ ἐκζητοῦντες τὸν κύριον οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ διάγαλμα 34:11 δεῦτε τέκνα ἀκούσατέ μου φόβον κυρίου διδάξω ὑμᾶς 34:12 τίς ἐστὶν ἄνθρωπος ὁ θέλων ζωὴν ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς 34:13 παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χεῖλη σου τοῦ μὴ λαλήσαι δόλον 34:14 ἐκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθὸν ζήτησον εἰρήνην καὶ δίωξον αὐτήν 34:15 ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὅτα αὐτοῦ εἰς δέησιν αὐτῶν 34:16 πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακὰ τοῦ ἐξολεθρευσαὶ ἐκ γῆς τὸ μνημόσυνον αὐτῶν 34:17 ἐκέκραξαν οἱ δίκαιοι καὶ ὁ κύριος εἰσήκουσεν αὐτῶν καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς 34:18 ἐγγὺς κύριος τοῖς συντετριμμένοις τὴν καρδίαν καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει 34:19 πολλὰ αἰ θλίψεις τῶν δικαίων καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτούς 34:20 κύριος φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν ἐν ἐξ αὐτῶν οὐ συντριβήσεται 34:21 θάνατος ἀμαρτωλῶν πονηρός καὶ οἱ μισοῦντες τὸν δίκαιον πλημμελήσουσιν 34:22 λυτρώσεται κύριος ψυχὰς δούλων αὐτοῦ καὶ οὐ μὴ πλημμελήσωσιν πάντες οἱ ἐλπίζοντες ἐπ’ αὐτόν</p>
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א לָדוֹד בְּשׂוֹנוֹתָי וְיָגֵרָהּ וַיִּגְרָשָׁהּ וַיֵּלֶךְ: א This week's study is from *Tehillim / Psalms 34:1-22*, the opening verses states *Of David. When he pretended to be insane before Abimelek, who drove him away, and he left. (NASB)* providing the context for *Tehillim / Psalms 34*. What just occurred in David's history was to determine whether Saul was for or against him. In *1 Samuel 20:35-42*, David met with Jonathan in the field and Jonathan (Saul's son) told him that his father's heart was set against him to kill him. Jonathan and David wept together, and David left from there and went to the Tabernacle and met with Ahimelech, obtained consecrated bread from the priest for his men to eat and was given the sword of Goliath. The Scriptures say in *1 Samuel 21:7 Now one of the servants of Saul was there that day, detained before the Lord; and his name was Doeg the Edomite, the chief of Saul's shepherds. (NASB)* What does it mean that he was "detained before the Lord?" Doeg reported to Saul what David had done. David lied to the priest that he was under the king's orders and was on a mission for the king (*1 Samuel 21:8-9*). We then read that David arose up and fled from Saul and went to the Philistines, Achish king of Gath.

<p><b>Tehillim / Psalms 34</b>                  Of David. When he pretended to be insane before Abimelek, who drove him away, and he left. 34:1 I will bless the Lord at all times; His praise shall continually be in my mouth. 34:2 My soul will make its boast in the Lord; The humble will hear it and rejoice. 34:3 O magnify the Lord with me, And let us exalt His name together. 34:4 I sought the Lord, and He answered me, And delivered me from all my fears. 34:5 They looked to Him and were radiant, And their faces will never be ashamed. 34:6 This poor man cried, and the Lord heard him And saved him out of all his troubles. 34:7 The angel of the Lord encamps around those who fear Him, And rescues them. 34:8 O taste and see that the Lord is good; How blessed is the man who takes refuge in Him! 34:9 O fear the Lord, you His saints; For to those who fear Him there is no want. 34:10 The young lions do lack and suffer hunger; But they who seek the Lord shall not be in want of any good thing. 34:11 Come, you children, listen to me; I will teach you the fear of the Lord. 34:12 Who is the man who desires life And loves length of days that he may see good? 34:13 Keep your tongue from evil And your lips from speaking deceit. 34:14 Depart from evil and do good; Seek peace and pursue it. 34:15 The eyes of the Lord are toward the righteous And His ears are open to their cry. 34:16 The face of the Lord is against evildoers, To cut off the memory of them from the earth. 34:17 The righteous cry, and the Lord hears And delivers them out of all their troubles. 34:18 The Lord is near to the brokenhearted And saves those who are crushed in spirit. 34:19 Many are the afflictions of the righteous, But the Lord delivers him out of them all. 34:20 He keeps all his bones, Not one of them is broken. 34:21 Evil shall slay the wicked, And those who hate the righteous will be condemned. 34:22 The Lord redeems the soul of His servants, And none of those who take refuge in Him will be condemned. (NASB)</p>	<p><b>Toviyah / Psalms Chapter 34</b>                  34:1 Of David, when he disguised his intelligence before Abimelech, who dismissed him, and he left. 34:2 I will bless the Lord at all times, his praise is always in my mouth. 34:3 My soul makes her boast in the word of the Lord; the humble will hear and rejoice. 34:4 Ascribe greatness in the presence of the Lord with me, and we will exalt his name together. 34:5 I sought instruction from the presence of the Lord and he answered me; and from all my fears he delivered me. 34:6 They looked toward him and received light; and their faces were not dismayed. 34:7 This poor one prayed; in the presence of the Lord it was heard, and he redeemed him from all his troubles. 34:8 The angel of the Lord encamps around those who fear him, and he saved them. 34:9 Recognize and see that the Lord is good; happy the man who has placed his trust in his word. 34:10 Have fear in the presence of the Lord, O you his holy ones; for there is nothing lacking to those who fear him. 34:11 The sons of the lion became poor and were hungry; but those who seek the instruction of the Lord lack no good thing. 34:12 Come, children, receive [teaching] from me; I will teach you the fear of the Lord. 34:13 Who is the man who seeks life, loves days in order to see good? 34:14 Guard your tongue from evil, and your lips from speaking deceit. 34:15 Turn from evil and do good; seek peace and pursue after it. 34:16 The eyes of the Lord are toward the righteous; and his ears, to receive their prayer. 34:17 The face of the Lord is wrathful against evildoers, to expunge their memory from the earth. 34:18 The righteous pray, and it is heard in the presence of the Lord; and from all their trouble he has delivered them. 34:19 The Lord is near to the broken-hearted; and the lowly in spirit he will redeem. 34:20 Many evils encounter the righteous man; and from all of them the Lord delivers him. 34:21 He protects all his limbs; not one of them is broken. 34:22 The death of the wicked is bad, and those who hate the righteous man will be condemned. 34:23 The Lord redeems the soul of his servants; and none who hope in his word are condemned. (EMC)</p>	<p><b>Psalmoi / Psalms 34</b>                  A Psalm of David, when he changed his countenance before Abimelech; and he let him go, and he departed. 34:1 I will bless the Lord at all times: his praise shall be continually in my mouth. 34:2 My soul shall boast herself in the Lord: let the meek hear, and rejoice. 34:3 Magnify ye the Lord with me, and let us exalt his name together. 34:4 I sought the Lord diligently, and he hearkened to me, and delivered me from all my sojournings. 34:5 Draw near to him, and be enlightened: and your faces shall not by any means be ashamed. 34:6 This poor man cried, and the Lord hearkened to him, and delivered him out of all his afflictions. 34:7 The angel of the Lord will encamp round about them that fear him, and will deliver them. 34:8 Taste and see that the Lord is good: blessed is the man who hopes in him. 34:9 Fear the Lord, all ye his saints: for there is no want to them that fear him. 34:10 The rich have become poor and hungry: but they that seek the Lord diligently shall not want any good thing. Pause. 34:11 Come, ye children, hear me: I will teach you the fear of the Lord. 34:12 What man is there that desires life, loving to see good days? 34:13 Keep thy tongue from evil, and thy lips from speaking guile. 34:14 Turn away from evil, and do good; seek peace, and pursue it. 34:15 The eyes of the Lord are over the righteous, and his ears are open to their prayer: 34:16 but the face of the Lord is against them that do evil, to destroy their memorial from the earth. The righteous cried, and the Lord hearkened to them, 34:17 and delivered them out of all their afflictions. 34:18 The Lord is near to them that are of a contrite heart; and will save the lowly in spirit. 34:19 Many are the afflictions of the righteous: but out of them all Lord will deliver them. 34:20 He keeps all their bones: not one of them shall be broken. 34:21 The death of sinners is evil: and they that hate righteousness will go wrong. 34:22 The Lord will redeem the souls of his servants: and none of those that hope in him shall go wrong. (LXX)</p>
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It is interesting that Gath was the biblical city and home of Goliath (*1 Samuel 17:4, 23*). David received the sword of Goliath and took it too the king and city of Goliath. Wouldn't David had been unpopular in the city of Goliath? One would think that would not be the first place to go to when fleeing from Saul. Gath means "wine press," and is one of the five royal cities of the Philistines; (*Joshua 13:3, 1 Samuel 6:17*). According to Smith's Bible Dictionary, a 19<sup>th</sup> century Bible dictionary named after the editor William Smith (1813-1893), "Gath probably stood upon the hill now called Tell-es-Safieh, upon the side of the plain of Philistia, at the foot of the mountains of Judah; 10 miles east of Ashdod, and about the same distance south by east

of Ekron. It is irregular in form, and about 200 feet high. Gath occupied a strong position, (2 Chronicles 11:8) on the border of Judah and Philistia, (1 Samuel 21:10, 1 Chronicles 18:1) and from its strength and resources forming the key of both countries, it was the scene of frequent struggles, and was often captured and recaptured. (2 Kings 12:17, 2 Chronicles 11:8, 26:6, Amos 6:2). The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets. (Zephaniah 2:4, Zechariah 9:5, 6).” So, David fled to Achish king of Gath according to 1 Samuel 21:10-22:2.

**1 Samuel 21:10-22:2**

21:10 Then David arose and fled that day from Saul, and went to Achish king of Gath. 21:11 But the servants of Achish said to him, ‘Is this not David the king of the land? Did they not sing of this one as they danced, saying, ‘Saul has slain his thousands, And David his ten thousands’?’ 21:12 David took these words to heart and greatly feared Achish king of Gath. 21:13 So he disguised his sanity before them, and acted insanely in their hands, and scribbled on the doors of the gate, and let his saliva run down into his beard. 21:14 Then Achish said to his servants, ‘Behold, you see the man behaving as a madman. Why do you bring him to me? 21:15 ‘Do I lack madmen, that you have brought this one to act the madman in my presence? Shall this one come into my house?’ 22:1 So David departed from there and escaped to the cave of Adullam; and when his brothers and all his father’s household heard of it, they went down there to him. 22:2 Everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him; and he became captain over them. Now there were about four hundred men with him. (NASB)

וַיֹּאמֶר הַכֹּהֵן חָרָב גְּלִית הַפְּלִשְׁתִּי אֲשֶׁר-הִכִּיתָ | בְּעֵמֶק הָאֵלֶּה הַנֶּה-הִיא לֹוֹטָה בְּשִׁמְלָה אַחֲרֵי הָאֶפֹּד  
 אִם-אֵתָה תִּקַּח-לָךְ קַח כִּי אֵין אַחֲרֶיךָ זֹלָתָה בְּזֶה וַיֹּאמֶר דָּוִד אֵין כְּמוֹהָ תִּנְגַּנָּה לִּי: יֵא וַיִּקָּם דָּוִד וַיִּבְרַח  
 בַּיּוֹם-הַהוּא מִפְּנֵי שָׂאוּל וַיָּבֵא אֶל-אַכִּישׁ מֶלֶךְ גַּת: יב וַיֹּאמְרוּ עַבְדֵי אַכִּישׁ אֵלָיו הֲלוֹא-זֶה דָּוִד מֶלֶךְ  
 הָאָרֶץ הֲלוֹא לְזֶה יַעֲנוּ בְּמַחֲלוֹת לֵאמֹר הֲכֵה שָׂאוּל בְּאֶלְפֹו [בְּאֶלְפֵיו] וְדָוִד בְּרַבְבָּתָו [בְּרַבְבָּתָיו]: יג  
 וַיֵּשֶׁם דָּוִד אֶת-הַדְּבָרִים הָאֵלֶּה בְּלִבּוֹ וַיֵּרָא מְאֹד מִפְּנֵי אַכִּישׁ מֶלֶךְ-גַּת: יד וַיִּשְׁנוּ אֶת-טַעְמוֹ בְּעֵינָיִהֶם  
 וַיִּתְהַלֵּל בִּיְדָם וַיִּתְּנוּ [וַיִּתְּנוּ] עַל-דִּלְתוֹת הַשַּׁעַר וַיִּוָּרְדוּ רִירוֹ אֶל-זַקְנוֹ: טו וַיֹּאמֶר אַכִּישׁ אֶל-עַבְדָּיו הִנֵּה  
 תָּרָאוּ אִישׁ מִשְׁתַּגֵּעַ לְמָה תִּבְיָאוּ אֹתוֹ אֵלָי: טז חֲסַר מִשְׁגָּעִים אָנֹכִי כִּי-הִבַּאתֶם אֶת-זֶה לְהִשְׁתַּגֵּעַ עָלַי  
 הִנֵּה יָבוֹא אֶל-בֵּיתִי: א וַיִּלֶּךְ דָּוִד מִשָּׁם וַיִּמְלֹט אֶל-מְעַרְתַּת עַדְלָם וַיִּשְׁמְעוּ אַחֲיוֹ וְכָל-בֵּית אָבִיו וַיִּרְדּוּ  
 אֵלָיו שָׂמָּה: ב וַיִּתְקַבְּצוּ אֵלָיו כָּל-אִישׁ מִצּוֹק וְכָל-אִישׁ אֲשֶׁר-לוֹ נֶשֶׂא וְכָל-אִישׁ מֵר-נֶפֶשׁ וַיְהִי עֲלֵיהֶם  
 לְשָׂר וַיְהִיו עִמּוֹ כְּאַרְבַּע מֵאוֹת אִישׁ:

According to the Masoretic text we read that David pretended to be insane (טַעְמוֹ, “taste, flavor, salt, savor”) before Abimelek who drove him away and he left. The Aramaic Targum states that David disguised his intelligence before Abimelek, and the Septuagint states that he changed his countenance before Abimelech.

**Masoretic Text**

א לְדָוִד בְּשִׁנּוֹתָו אֶת-טַעְמוֹ לִפְנֵי אַבִּימֶלֶךְ וַיִּנְגְרִשְׁהוּ וַיִּלְךְ:  
*Tehillim / Psalms 34:1 Of David. When he pretended to be insane before Abimelek, who drove him away, and he left. (NASB)*

**Aramaic Targum**

א לְדָוִד כַּד שְׁנֵי יָת מַדְעִיָּה קַדָּם אַבִּימֶלֶךְ וּפְטַרְיָה וְאִזְל:



ἐν τῷ στόματί μου 34:2 ἐν τῷ κυρίῳ ἐπαινεσθήσεται ἡ ψυχὴ μου ἀκουσάτωσαν πραεῖς καὶ εὐφρανθήτωσαν 34:3μεγαλύνετε τὸν κύριον σὺν ἐμοί καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό

The Aramaic Targum and Septuagint say essentially the same thing, David blesses the Lord always, his praises will be continually in his mouth, his soul boasts in the Lord, he hears and rejoices and magnifies the Lord and His name. It is interesting, studying these three verses, *Tehillim / Psalms 34:3* from the Masoretic text states: בִּיהוָה תִתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָוִים וְיִשְׁמְחוּ: ג “in the Lord (the name, HaShem) praise my soul, they listen, the humble, and they rejoice.” The humble listening, praising, and rejoicing reminds us of the Lord speaking to Moshe in Parashat Shemot (*Shemot / Exodus 1:1-6:1*). The verses from *Shemot / Exodus 4:1-8* details the signs Moshe was to perform before Pharaoh and his servants and also before the elders of the Children of Israel, (i) the staff turned into a snake and (ii) his hand being covered with Tzaraat. These signs were given him because Moshe asks the Lord what if the people do not believe him. The Lord gives Moshe these signs, and states in 4:8 saying וְהָיָה אִם-לֹא יֵאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקֹל הָאֵת הָרִאשׁוֹן וְהֵאֱמִינוּ לְקֹל הָאֵת הָשֵׁנִי that if they do not believe the first one, they will listen on performing the second sign of his hand being covered with Tzaraat. If we think about this for a moment, the power to transform one’s hand to be covered in Tzaraat and then to heal the hand is something only God could do. The magicians who worked for Pharaoh would not have even attempted to cause their hand to be covered in Tzaraat because the next task would be to heal their own hand which is something they would not have been able to do. As a result of this, the rabbis determined that the sign of the Messiah would be that He would come and heal one of Tzaraat, this would be proof positive that the Messiah had come. The Rabbi’s of the Talmud (*Bavli Sanhedrin 98a-b*) ask the question “The Messiah what is his name?” and their response is “The Leprous one, those of the house of Rabbi the sick one as it is said ‘surely he has bore our sicknesses.’” It is also written in *Daf Sanhedrin* “The suffering scholar of Rabbi’s house” (referring to the Leper Scholar) as the name of the Messiah. It is recognized in Rabbinic Judaism that the Messiah must be afflicted and familiar with suffering. The point here is that it was not believed the Messiah would be literally stricken with Tzaraat but that a connection is being made between the healing of Tzaraat and the true Messiah. The healing of a person with Tzaraat was understood as being the sign that the Messiah had come. The Messiah would have compassion on the person who is unclean and then make him or her clean and in right standing before God. This is what we find in the Apostolic Writings, Yeshua is described as having compassion for the Metzora (the person with Tzaraat) and heals them (see *Luke 5:12-14*). According to the Rabbinic literature, the appearance of Tzaraat was the physical effect of sin in one’s life. It was a spiritual disease that was to be kept in check. To avoid Tzaraat we must avoid slander and baseless hatred. Note in the Psalm David is speaking of being humble, having the praises of the Lord upon his lips always, and singing of the great works the Lord has done. These things are opposite of the one who slanders with baseless hatred. The concept was that the spiritual sores that we have on the inside must be immediately treated unless something worse would happen and the spiritual would manifest itself in our physical bodies. We must learn to forgive and let go of judgment and hatred towards others. This understanding is derived from *Bamidbar / Numbers 12:1-2* and the reason Miriam was cursed with Tzaraat וַתִּדְבֹר מִרְיָם וְאַהֲרֹן בְּמִשְׁחָה עַל-אֲדֹת הָאִשָּׁה הַכְּשִׁית אֲשֶׁר לָקַח וַיֹּאמְרוּ הֲרַק אֱ-בְמִשְׁחָה דְבַר יְהוָה הֲלֹא גַם-בָּנוּ דִּבֶּר וַיִּשְׁמַע יְהוָה: א *Bamidbar / Numbers 12:1 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman); 12:2 and they said, ‘Has the Lord indeed spoken only through Moses? Has He not spoken through us as well?’ And the Lord heard it. (NASB)* The Scriptures continue saying in *Bamidbar / Numbers 12:9-11* וַיִּחַר-אַף יְהוָה בָּם וַיִּלְךְ: י וְהָעֶנָן סָר מֵעַל הָאֹהֶל וְהָיָה מִרְיָם מְצֻרַעַת כַּשָּׁלֵג וַיִּפֹּן: ט וַיֹּאמֶר אֶהְרֹן אֶל-מֹשֶׁה בִּי אֲדֹנָי אֵל-נָא תִשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נִוְאַלְנוּ וְאַשֶׁר אֶהְרֹן אֶל-מִרְיָם וְהָיָה מְצֻרַעַת: יא וַיֹּאמֶר אֶהְרֹן אֶל-מֹשֶׁה בִּי אֲדֹנָי אֵל-נָא תִשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נִוְאַלְנוּ וְאַשֶׁר אֶהְרֹן אֶל-מִרְיָם וְהָיָה מְצֻרַעַת: יא *12:9 So the anger of the Lord burned against them and He departed. 12:10 But when the cloud had withdrawn from over the tent, behold, Miriam was leprous, as white as snow. As Aaron turned toward Miriam, behold, she was leprous. 12:11 Then Aaron said to Moses, ‘Oh, my lord, I beg you, do not account this sin to us, in which we have acted foolishly and in which we have sinned. (NASB)* Moshe cried out to the

Lord saying “*please heal her, oh God, I pray!*” (*Bamidbar / Numbers 12:13*) The humble listening, praising, and rejoicing was the purpose of the signs, to humble the people and Pharaoh, to listen to the Lord (i.e. the second sign) and to praise the Lord.

In Parashat Shemot, the Hebrew text says that if they do not “*listen to the voice*” (יִשְׁמְעוּ לְקוֹל) of the first; they will believe the voice (וְהֶאֱמִינוּ לְקוֹל הָאֵת הָאַחֲרוֹן) of the one that follows. Note that thinking Hebraically the performing of the sign before the people, the sign itself acts as a voice the people are to listen to, illustrating the importance on how we live our lives. The signs spoke as a witness of the glory and power of God. (*Shemot / Exodus 4:8* ‘*If they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign. NASB*). The English translation translated “*voice*” as “*witness*” in the NASB. The Aramaic translation (Targum Onkelos) agrees with the Hebrew text וַיְהִי אִם לֹא יִהְיֶימוּן לְקוֹל אֶתְּא קְדָמָא וַיְהִימוּן לְקוֹל אֶתְּא בְּתַרְאָא בְּכָל-עֵת תָּמִיד תְּהִלָּתוֹ בְּפִי: ג בִּיהוּה תְּתִהֵל בְּפִשִׁי יִשְׁמְעוּ עֲנֻוֹם וַיִּשְׁמְחוּ: ד גְּדָלוֹ לִיהוּה אֶתִּי וּנְרוֹמָמָה שְׁמוֹ יִתְדָו: 34:1 *I will bless the Lord at all times; His praise shall continually be in my mouth. 34:2 My soul will make its boast in the Lord; The humble will hear it and rejoice. 34:3 O magnify the Lord with me, And let us exalt His name together. (NASB)* According to the Scriptures, the Lord has worked wonders and miracles for our fathers throughout history, and looking back upon our own lives we are able to give a testimony how the Lord is working in our lives. We can agree with David that our Souls boast in the Lord, we are humbled for the Lord is awesome in His power, and we can magnify the Lord and exalt His name because of who He is, the Righteous Rock of our Salvation.

David continues and gives reason for his praises to the Lord saying הִ דָּרַשְׁתִּי אֶת-יְהוָה וְעֲנָנִי וּמָכַל- 34:4 *I sought the Lord, and He answered me, And delivered me from all my fears. 34:5 They looked to Him and were radiant, And their faces will never be ashamed. 34:6 This poor man cried, and the Lord heard him And saved him out of all his troubles. (NASB)* The rabbis say in the Targum Pseudo Jonathan ה תבֵּעִית אוֹלְפָן מִן קִדְּמָה יְהוּה וְעֲנָנִי וּמָכַל דְּחַלְתִּי פְצִי יְתִי: ו אִסְתַּכְלוּ לוֹתִיָּה וְאַתְנַהֲרוּ וְאַפִּיהוּן לֹא עֲצִבוּ: ז דִּין עֲנִיא צְלִי קִדְּמָה יְהוּה: 34:5 *I sought instruction from the presence of the Lord and he answered me; and from all my fears he delivered me. 34:6 They looked toward him and received light; and their faces were not dismayed. 34:7 This poor one prayed; in the presence of the Lord it was heard, and he redeemed him from all his troubles. (EMC)* It is interesting that David says in the Masoretic text הִ דָּרַשְׁתִּי אֶת-יְהוָה וְעֲנָנִי וּמָכַל- 34:4 *I sought the Lord, and He answered me, And delivered me from all my fears. (NASB)* and he uses the word דָּרַשְׁתִּי meaning when used as a verb “*I seek, look for, interpret*” and as a noun the word is used to reference the interpretation of the holy scriptures. The rabbis pick up on this in the Aramaic translation and say תבֵּעִית אוֹלְפָן “*to seek or inquire of instruction*” from the presence of the Lord. In the Psalms, David gives a significant amount of commentary on the topic of sin and the Torah lists for us those sins that separate us from the Lord. Solomon said in *Mishley / Proverbs 21:2-3* כָּל-דֶּרֶךְ אִישׁ יִשָּׂר בְּעֵינָיו וְתִכַּן יְהוָה לִבּוֹת יְהוָה 21:2 *Every man’s way is right in his own eyes, But the Lord weighs the hearts. (NASB)* *Mishley / Proverbs 21:3* which explains to us that the Lord God weighs our hearts saying “*To do righteousness and justice is desired by the Lord more than sacrifice.*” Concerning sin in David’s life, the Lord saw his sin and He knows everything about him. God also sees our hearts and knows everything about us, nothing is hidden from Him. David realized, while writing his Psalm in *Tehillim / Psalms 51*, the significance of sin and actually hearing from the Lord. In the beginning of *Psalm 51*, David uses three words for sin in the first few verses, פְּשָׁעַי meaning “*crime, sin, offense, felony, transgression,*” מַעֲוֹנַי from the root עוון meaning “*sin, crime, offence, evil,*” and the word וּמִחַטָּאתַי from the root חטא meaning “*sin, fault, offence, sinfulness, ungodliness, crime.*” In David’s confession of his sin, he used three words asking for forgiveness, כַּחֲסִדְּךָ from the root word חסד meaning “*grace, mercy,*” רַחֲמֶיךָ from the root word רחם meaning “*to have mercy,*

compassion,” and כַּבַּסְנִי from the root word כָּבַס meaning “to wash.” In David’s use of these three words to describe his sin, פָּשְׁעִי is a reference to his external guilt in sin, whereas מַעֲוֹנִי and יִמְחַטְאֲתִי are referring to the internal state. He says that in his heart he did not exercise justice (מִשְׁפָּט) and righteousness (צְדָקָה) before God and before others. He committed murder. The greatness of this external and internal uncleanness excluded him from worshiping in God’s presence. Only a complete eradication of his sin will restore him into fellowship with the Lord and to His presence. As a result, David seeks the internal cleansing that is accomplished only by the grace and mercy of God as understood according to the Hebrew text on the use of the words כָּחַסְדְּךָ and רַחֲמֶיךָ and then to be cleansed externally by the purifying waters by the phrase “to wash” (כַּבַּסְנִי) me from my sins. This is emphasized in David’s statement in *Tehillim / Psalms 51:4* in the Hebrew Bible, (note it is *51:2* in the English Bible) כַּבַּסְנִי מַעֲוֹנִי וְיִמְחַטְאֲתִי טְהַרְנִי [הָרַב] הָרַבָּה by the word טְהַרְנִי meaning “cleanse me” in the sense of ritual purity. David realizes that sinning against Bathsheba and against Uriah is synonymous with sinning against God. He then confirms the Lord’s righteous judgment against sin and God’s desire for righteousness in His people (לְמַעַן עָשִׂיתִי לְמַעַן) | חַטָּאתִי וְהִרַע בְּעֵינָיִךָ עָשִׂיתִי לְמַעַן) in *Tehillim / Psalms 51:6*. When going before the Lord seeking instruction from His presence, consequently we need to seek forgiveness of sins prior to seeking counsel in His presence. When David said: *34:4 I sought the Lord, and He answered me, And delivered me from all my fears. (NASB)* he had obviously sought the Lord for the forgiveness of his sins and the Lord had indeed forgiven him and answered him. He can and does do the same for us today.

David continues saying the Lord encamps around those who fear Him (*Tehillim / Psalms 34:7*, הָ אֵלֹהִים: *34:8 O taste and see that the Lord is good; How blessed is the man who takes refuge in Him! 34:9 O fear the Lord, you His saints; For to those who fear Him there is no want. 34:10 The young lions do lack and suffer hunger; But they who seek the Lord shall not be in want of any good thing. 34:11 Come, you children, listen to me; I will teach you the fear of the Lord. (NASB)* By experience, David believes our days are numbered by the Lord saying יְמֵי אֱהָב יָמִים לְרִאיוֹת טוֹב: יד נָצַר לְשׁוֹנֵה מִרְעָה וְשִׁפְתֶיךָ מִדְּבַר מִרְמָה: טו סוּר מִרְעָה וְעֲשֵׂה-טוֹב בְּקִשׁ שְׁלוֹם וְרַדְפֶּהוּ: טז עֵינָי לְרִאיוֹת טוֹב: יז פָּנֵי יְהוָה בְּעֹשֵׂי רָע לְהַכְרִית מֵאָרֶץ וְזָכְרָם: *34:12 Who is the man who desires life And loves length of days that he may see good? 34:13 Keep your tongue from evil And your lips from speaking deceit. 34:14 Depart from evil and do good; Seek peace and pursue it. 34:15 The eyes of the Lord are toward the righteous And His ears are open to their cry. (NASB)* whereas *34:16 The face of the Lord is against evildoers, To cut off the memory of them from the earth. (NASB)* Notice how David speaks of the Lord answering him, that He encamps around those who fear Him, to taste and see that the Lord is good, the blessing that are in those who take refuge in Him, to fear the Lord, to seek the Lord not in vain, to listen to the Lord and fear Him and the Lord gives length of days to those who seek peace and the pursuit of peace. He says the eyes of the Lord are toward the righteous. This Psalm brings into context an interesting question regarding holiness, righteousness, justice, and sin, especially in light of *Tehillim / Psalms 51* and David’s use of three types of sin, the external verses the internal forms of sin. The context I am thinking of is with regard to ritual purity, which the disciples and Yeshua draw upon to broaden our understanding of sin, and the importance of ritual purity today. I have spoken to quite a few people regarding ritual purity and for the most part, many people respond saying that contracting ritual impurity was a sin. So the question is according to the Torah, “Was ritual impurity or ceremonial uncleanness considered a sin?” The answer to that question is “that depends on how one becomes ritually impure!” Studying the Torah, the majority of the purity laws concern the cases, situations, and substances that cause one to become ritually impure affect one’s ability to enter into the temple of God.. Ritual impurity generally involves the direct or indirect contact with an object that is unclean such as having contact with childbirth (*Vayikra / Leviticus 12:1-8*), the disease of Tsaraat (skin disease, *Vayikra / Leviticus 13:1-46, 14:1-32*), a disease of fungus in clothing (*Vayikra / Leviticus 13:47-59*), fungus in a house (*Vayikra / Leviticus 14:33-53*), seminal discharges (*Vayikra / Leviticus 15:1-33*), the dead bodies of certain unclean animals (*Bamidbar / Numbers 11:1-47*), and



human dead bodies (*Bamidbar / Numbers 19:1-22*). In addition to these things, ritual impurity may also come by contact with the Olah Korban (Whole burnt offering) while preparing the waters of purification (see *Vayikra / Leviticus 16:28, Bamidbar / Numbers 19:7-8*) from the ashes of the red heifer. Based upon these Biblical sources, studying these Scriptures carefully, these forms of uncleanness do not result from willful acts of disobedience to God's Word, therefore, it is not sinful to contract these impurities. Notice how contracting impurity in these ways, birth, death, sex, disease, and skin discharge may at one time or another be unavoidable simply because of life and living and interaction with others. This has become a serious misunderstanding in the Christian Church today. Again it is not sinful to contract ritual impurity in the ways listed above. In addition to this, note with regard to becoming unclean by touching a human dead body, if one were to bury the body of a deceased relative, it would not be a sin to do so. However, if a man was the "high priest," he was forbidden from touching dead bodies (*Vayikra / Leviticus 21:1-4*). Therefore, if the High Priest were to bury the body of a deceased relative, it would be a sin, according to the Word of the Lord, because he would be willfully choosing to violate (or disregard) the command of God. In addition to these things, the Scriptures also state that ritual defilement may be a punishment for moral shortcomings.

Studying the topic of "impurity" or "uncleanness" in the Scriptures, there are two ideologies on the topic of uncleanness in the Hebrew Bible, (i) ritual uncleanness (*as was just discussed*) and (ii) moral uncleanness. The state of ritual uncleanness pertains to the human body, and is unavoidable in some cases, it is temporary and can be cleansed according to the Scriptures. Note also that without the ashes of the Red Heifer and the absence of the Temple in Jerusalem, there is not way to cleanse the physical body from ritual uncleanness today. On the other hand, "moral uncleanness" is acquired through behavioral choice and our thought life. In the Torah there are three sins which cause moral uncleanness: (i) murder, (ii) violation of sexual prohibitions, and (iii) heresy which includes willful disobedience to God's Word.

***According to the Torah, there are no purification rites that are able to reverse these types of uncleanness.***

Moral impurity, unlike ritual impurity, has severe consequences. According to the Scriptures, by reason of moral uncleanness, the land (eretz Israel) will expel its inhabitants and the violators will be subject to being cut off from their people. They will be given some sort of affliction and die short in life (*living fewer years than what they could have*). Yeshua speaks of moral uncleanness in *Matthew 5-7 (murderous and lustful thoughts)* and in *Mark 7 (uncleanness that comes from the heart)*.

An example from the gospel of Luke (chapter 8) may be used to illustrate moral impurity. In Luke 8, there was a woman who was living with what the Scriptures call "an issue (hemorrhage) of blood for twelve years," meaning that she found herself constantly in a state of niddah (menstrual uncleanness) due to bleeding. As a result of this she was unable to worship at the Temple in Jerusalem and this would have caused problems with sexual relations and her husband, and coming into contact with anyone who had plans on going to the Temple to worship the Lord. The woman would have needed to be in a constant state of isolation. The issue for this woman was she needed to restrict who she come in contact with since she would be knowingly causing everyone she come into contact with to become ritually unclean. *Luke 8:41-48* says the following:

***Luke 8:41-48***

*8:41 And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house; 8:42 for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him. 8:45 And Jesus said, 'Who is the one who touched Me?' And while they were all denying it, Peter said, 'Master, the people are crowding and pressing in on You.' 8:46 But Jesus said, 'Someone did touch Me, for I was aware that power had gone out of Me.' 8:47 When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had*

*touched Him, and how she had been immediately healed. 8:48 And He said to her, 'Daughter, your faith has made you well; go in peace.'* (NASB)

Here Yeshua was going to heal the daughter of Jarius (see *Luke 8:41-42, 49-56*) and this woman with menstrual bleeding come behind and touched his cloths. The Story illustrates the power of God that proceeds from Yeshua to heal her that occurred without the direct verbal appeal being made by the woman for healing. It is an illustration of faith, in the Lord God Almighty and in His Son, the Messiah Yeshua, and the power of God to heal her from her sickness. This woman stepped out in faith and by her actions she was healed. Now, consider what the Torah has to say about this woman's condition.

***Vayikra / Leviticus 15:25-27***

*15:25 'Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean. 15:26 'Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time. 15:27 'Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening. (NASB)*

According to the gospel of Luke, this woman had been ritually unclean for twelve years. Anyone who comes into contact with her or with anything that she has touched contracts the ritual defilement. Notice that the Scriptures do not say the people would run from her because of her uncleanness. Therefore, we can conclude that she had kept this condition hidden from everyone except of course her husband (if she was married). By necessity, when she touches Yeshua's cloths, she passes on the ritual defilement according to the Word of God in *Vayikra / Leviticus 15:27*. It is important to remember that it is not inherently sinful to become ritually defiled in this way, after all, ritual defilement comes on account of the natural menstrual cycle (*Vayikra / Leviticus 15:19-24*), touching the dead (*Bamidbar / Numbers 19:11-16*), and for many other reasons listed previously. In this woman's case she had some kind of bleeding problem that would not cease. The question is, does her willfully touching Yeshua making him ritually impure a form of willful disobedience to God's Word in Leviticus? Ritual defilement was a big deal especially for those involved with the Temple service. This woman would have experienced extreme discrimination because of her illness since many would be afraid of contracting the defilement. It was most likely for this reason that the woman is reluctant to come forward and speak clearly regarding what she has done. In addition to this, her pressing through the crowd to touch Yeshua's clothing, in the process she was making everyone she touched unclean, which is in willful disobedience to God's Word in Leviticus. She most likely was certainly afraid of receiving a rebuke or chastisement for her conduct. Yeshua however was not like the religious leaders of His day. He recognized that this defilement was not by reason of sin and that true defilement (uncleanness) is a matter of the heart and conduct (see *Mark 7:14-23, next chapter*). Yeshua was willing to bear the ritual defilement so that the woman may be cleansed of her disease. The power of God was present to heal the woman and everyone present was able to witness God's glory and give Him the praise.

The lesson we can take away from this story is critical even to this day. Today, people do not put stock into ritual cleanliness or uncleanness, mostly as a result of the absence of the Temple, but also by reason of Christian commentary throughout the centuries that these things are not important. Because we are not taught to consider the implications of purity in our walk before the Lord each day, our understanding of walking in righteousness and purity before God has been effected. Ritual impurity barred people from joining the congregation in worship in the Tabernacle and the Temple in Jerusalem, however, if one lived in "moral defilement" in their hearts (*thought life*), they were free to go in and out of the Tabernacle or Temple in Jerusalem and nobody would know. This is a profound way of understanding uncleanness with regard to disobedience, rebelliousness to God's Word, disregarding God's Word, and being insensitive to God's Word, etc, the moral impurity are types of defilement before the Lord God Almighty that separates us

most importantly from the Lord Himself. We know according to the Apostolic Writings that Yeshua healed those who were ritually defiled (i.e. those with leprosy). He was also willing to eat with tax collectors and sinners (*Matthew 9:10-11*) who from a “*morally defiled*” perspective were unclean. Yeshua did not shun those whom Jewish society branded as “*defiled*” and “*unclean*” either for ritual or moral reasons; instead, He preached repentance and the good news to them. The Torah does not state that a morally defiled person could pass on their defilement to another. Thus, the one who is defiled inwardly, his morally defiled state is directly affecting his relationship with the Lord God Almighty. Yeshua healed these people because, after all, they were sick, and needed help. The interesting point is that these people who were sick were seeking God, seeking truth, and seeking healing. Does the morally defiled person seek God for truth and healing? Is it possible that the stain of moral defilement could cause a person to not realize their own impure state and not seek the Lord for forgiveness, healing, and truth?

The point of the matter is, today there are many people who are openly disobedient to God’s Word. The Scriptures say that we will be able to come before the Lord with purified lives and being empowered by God to live obedient to God’s Word because the Lord has inscribed His Law on our hearts. The issue is not that foods (clean or unclean) will cause a person to lose their salvation or cause one not to be able to enter heaven. We know that through faith in Yeshua the Messiah, our High Priest, we are saved and a redeemed people. Yeshua has cleansed us and we can approach the Lord God in prayer and thanksgiving. The real issue at hand is living in willful disobedience to God’s Word. Knowing what the Lord commands and yet disregarding God’s Word and living in willful disobedience to the Word. Following salvation in Yeshua, if one is unwilling to or does not have the desire to make changes to his or her life, what can be said about such a person? How do your life look with regard to “*Moral Uncleaness*” today? The Apostle James said in *James 1:21-25*:

***James 1:21-25***

*1:21 Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. 1:22 But prove yourselves doers of the word, and not merely hearers who delude themselves. 1:23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; 1:24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. 1:25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. (NASB)*

Does the “*law of liberty*” suggest that we are free to live in willful disobedience to God’s Word? The Torah was given to train us in holiness, righteousness, and justice. For example, the dietary requirements found in God’s Law is one way to realize the importance of daily living in obedience to God’s Word. Similarly, we are not to live in a continual state of “*moral uncleaness*” by willfully being disobedient to His Word! Note also that it is the Lord God Almighty who is able to cleanse us from moral impurity and the Lord does this in Yeshua the Messiah. In the Messiah, we are made whole and we are empowered by the Holy Spirit to turn our lives away from sin and to walk on the path God has set before us in obedience to Him. So with regard to what David was saying in *Tehillim / Psalms 34:8-16*, *34:8 O taste and see that the Lord is good; How blessed is the man who takes refuge in Him! 34:9 O fear the Lord, you His saints; For to those who fear Him there is no want. 34:10 The young lions do lack and suffer hunger; But they who seek the Lord shall not be in want of any good thing. 34:11 Come, you children, listen to me; I will teach you the fear of the Lord. 34:12 Who is the man who desires life And loves length of days that he may see good? 34:13 Keep your tongue from evil And your lips from speaking deceit. 34:14 Depart from evil and do good; Seek peace and pursue it. 34:15 The eyes of the Lord are toward the righteous And His ears are open to their cry. 34:16 The face of the Lord is against evildoers, To cut off the memory of them from the earth. (NASB)* David speaks of those who fear Him, to taste and see that the Lord is good, the blessing that are in those who take refuge in Him, to fear the Lord, to seek the Lord not in vain, to listen to the Lord and fear Him and the

Lord gives length of days to those who seek peace and the pursuit of peace. He says the eyes of the Lord are toward the righteous. We are not to live in a continual state of moral impurity, these things characterize one who listens, seeks, and loves the Lord.

In *Tehillim / Psalms 34:13-16*, David says יג מִי-הָאִישׁ הֶחֱפִיץ חַיִּים אֲהֵב יָמִים לְרְאוֹת טוֹב: יד נָצַר לְשׁוֹנֵה מִרְעַ וּשְׁפָתָיָהּ מִדְּבַר מְרָמָה: טו סוּר מִרְעַ וְעִשָׂה-טוֹב בְּקִשׁ שְׁלוֹם וְרָדְפָהּ: טז עֵינָי יְהוָה אֶל-צַדִּיקִים וְאָזְנוֹי: אֶל-שׁוֹעֲתָם: 34:13 *Keep your tongue from evil And your lips from speaking deceit. 34:14 Depart from evil and do good; Seek peace and pursue it. 34:15 The eyes of the Lord are toward the righteous And His ears are open to their cry. 34:16 The face of the Lord is against evildoers, To cut off the memory of them from the earth.* (NASB) The Lord will cut off memory of evil doers like He states about Amalek according to Parashat Beshalach (*Shemot / Exodus 13:17-17:16*).

### ***Shemot / Exodus 17:8-14***

*17:8 Then Amalek came and fought against Israel at Rephidim. 17:9 So Moses said to Joshua, 'Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.' 17:10 Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. 17:11 So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. 17:12 But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. 17:13 So Joshua overwhelmed Amalek and his people with the edge of the sword. 17:14 Then the Lord said to Moses, 'Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.'* (NASB)

Amalek was the son of Eliphaz and of the concubine Timna. Timna was a Horite and sister of Lotan. Amalek was the grandson of Esau (*Bereshit / Genesis 36:12 and 1 Chronicles 1:36*) who was the chief of an Edomite tribe (*Bereshit / Genesis 36:16*). Remember that according to the Torah, Esau rejected the covenant promises of God, married the daughters of Canaan, and the Lord rejected Him. Therefore, those who are evil, the wicked, the unrighteous, those who walk in darkness, the Lord stands against such things and will cut such people off from the face of the earth. They will not have a part in the inheritance to come in the Olam Habah (the world to come).

יח צָעֲקוּ וַיהוָה שָׁמַע וּמָכַל-צָרוֹתָם הִצִּילָם: יט קְרוֹב יְהוָה לְנֹשְׁפָרֵי-לֵב וְאֶת- יח דְּכָאֵי-רוּחַ יוֹשִׁיעַ: כ רַבּוֹת רְעוֹת צַדִּיק וּמְכַלָּם יִצִּילָנוּ יְהוָה: כא שְׁמֵר כָּל-עֲצָמוֹתָיו אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה: כב : 34:17 *The righteous cry, and the Lord hears And delivers them out of all their troubles. 34:18 The Lord is near to the brokenhearted And saves those who are crushed in spirit. 34:19 Many are the afflictions of the righteous, But the Lord delivers him out of them all. 34:20 He keeps all his bones, Not one of them is broken. 34:21 Evil shall slay the wicked, And those who hate the righteous will be condemned.* (NASB) The Aramaic Targum says יח צַלִּיין צַדִּיקִיא וְקַדָּם יְהוּה שְׁמִיעַ וּמְכַל עַקְתָּהוֹן פְּצִינֹון: יט קְרִיב יְהוּה לְתַבִּירִי לִיבָא וְיֵת מְכִיכִי רוּחָא יִפְרוּק: כ סְגִיעִין בִּישָׁן מֵעֲרַעֵן לְצַדִּיקָא וּמִן כּוֹלְהוֹן פְּצָא לִיהּ יְהוּה: כא נְטִיר לְכוֹלְהוֹן אִיבְרוּי חֲדָא מְנַהוֹן לֹא מִתְבְּרָא: כב מִתּוֹתָא דְרִשִׁיעָא בִּישָׁא וּסְנָאֵי צַדִּיקָא יִתְחִיבֹון: כג פְּרוּק יְהוּה: 34:18 *The righteous pray, and it is heard in the presence of the Lord; and from all their trouble he has delivered them. 34:19 The Lord is near to the broken-hearted; and the lowly in spirit he will redeem. 34:20 Many evils encounter the righteous man; and from all of them the Lord delivers him. 34:21 He protects all his limbs; not one of them is broken. 34:22 The death of the wicked is bad, and those who hate the righteous man will be condemned. 34:23 The Lord redeems the soul of his servants; and none who hope in his word are condemned.* (EMC) Notice how the rabbis draw a parallel to David's words "the righteous cry" saying "the righteous pray" in the presence of the Lord and they are delivered from all their troubles. When we cry out to the Lord for help, we do so in prayer. In addition

to this, are we always delivered from our troubles like the Scriptures are saying here according to David? Is it possible to hold God hostage to His Word, seeking something and expecting it and then getting angry because we do not get the answer we are looking for? Have you ever heard that said before, “holding God hostage to the Scriptures?” What are your thoughts on this? Many of us have grown up in the church, taught to love God and our savior Yeshua, to obey the Lord and to be involved in the church. Many of us also know the bible from cover to cover, however, is it possible to hold God hostage to our own belief system? Picking and choosing what works best for us at any given moment rather than simply trusting in God’s Word, and His will for our lives no matter whether good or bad things happen to us? According to David, *34:17 The righteous cry, and the Lord hears And delivers them out of all their troubles. 34:18 The Lord is near to the brokenhearted And saves those who are crushed in spirit. 34:19 Many are the afflictions of the righteous, But the Lord delivers him out of them all. 34:20 He keeps all his bones, Not one of them is broken. 34:21 Evil shall slay the wicked, And those who hate the righteous will be condemned. (NASB)* The point is that those who are righteous are those who have a relationship with the Lord, who love Him and seek Him daily. Our salvation is not simply about fire insurance or a way of getting out of hell. Our salvation is the start, the beginning of a wonderful relationship with the Lord God Almighty in His Son Yeshua the Messiah. the Lord does deliver us, he saves us, and yes there are many troubles that come our way like David said “*many are the afflictions of the righteous*” (34:19). The point is whether we are delivered in this life or not, we are certainly delivered in the world to come (saved for eternity). What we do today, does effect our relationship with the Lord and the question is do we really love God, even in the midst of troubles? That topic of “*moral impurity*” is closely related to Yeshua’s words in *Matthew 7:21-23* regarding the righteous and the unrighteous, those who Yeshua speaks to saying “*depart from me you worker of lawlessness.*” We know how significantly moral impurity affects our relationship with God. The morally impure person is the one who outwardly appears right, but inwardly is full of all kinds of defilements and uncleanness. Let’s seek the Lord for cleansing and healing from the impurity of our hearts, only He is able to make us whole in every way. Let’s pray!

Heavenly Father,

Forgive us of our sins for they are many. You know the dark thoughts and intents of the heart of man, we ask that You would save us from the evil of our thought life. Please forgive us for the uncleanness of our hearts and renew and restore to us the Joy of Your salvation. Help us to live holy and righteous lives but not only on the outside, also on the inside. Help us to have a desire to have a relationship with You and to study Your Word so that we can draw nearer to You. Help us to serve You more and be more focused upon our relationship with You and with others rather than just ourselves. Thank You for sending Your son Yeshua that we may enter into the salvation You have provided and receive the healing you promised. Thank You Lord for paying the covenant price for the forgiveness of our sins. Help us to dedicated our lives to You and fill us with Your presence 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!

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

## Notes