

<p>ו הַבְּאִישׁוֹ נִמְקוּ חֲבוּרָתִי מִפְּנֵי אֹלְתַי: ז נַעֲוִיתִי שְׁחָתִי עַד-מָאֵד כָּל-הַיּוֹם קָדַר הַלְכָתִי: ח פִּי-כֶסֶלִי מְלֹאוֹ נִקְלָה וְאִין מִתָּם בִּבְשָׁרִי: ט נִפְוַגְתִּי וְנִדְפִיתִי עַד- מָאֵד שְׁאַגְתִּי מִנְהַמַּת לְבִי: י אֲדַנִּי נִגְדָּה כָּל-תְּאַוְתִּי וְאַנְחָתִי מִמָּהָר לֹא-נִסְתָּרָה: יא לְבִי סָחַרְחַר עֲזָבַנִי כַחַי וְאוֹר עֵינָי גַּם- הֵם אִין אֶתִּי: יב אֶהְבִּי וְרַעִי מִנְגֵד נִגְעִי יַעֲמְדוּ וְקָרֹבִי מִרְחַק עֲמָדוּ: יג וַיִּנְקְשׁוּ מִבְּקָשֵׁי נַפְשִׁי וְדָרְשֵׁי רַעְתִּי דָּבְרוּ הַיּוֹת וּמְרָמוֹת כָּל-הַיּוֹם יְהִי: יד וְאִנִּי כִחְרַשׁ לֹא אֶשְׁמַע וּכְאֵלֶם לֹא יִפְתַּח-פִּי: טו וְאֶהִי כַּאֲשֶׁר לֹא-שָׁמַע וְאִין כִּפְּיוֹ תּוֹכַחֹת: טז פִּי-לֹהֵךְ יְהִי הַחֹחַלְתִּי אֶתְּהָ תַעֲנֶה אֲדַנִּי אֱלֹהִי: יז פִּי-אֶמְרָתִי כֹן- יִשְׁמְחוּ-לִי בְמוֹט רִגְלִי עָלַי הִקְדִּילוּ: יח פִּי-אִנִּי לְצֹלַע נִכּוֹן וּמִכְאוּבֵי נִגְדֵי תָמִיד: יט פִּי-עֹנֵי אֶגִּיד אֶדְאָג מִחֲטָאתִי: כ וְאִיבֵי חַיִּים עֲצָמוּ וְרַבּוּ שְׁנְאֵי שְׁקָר: כא וּמְשַׁלְּמֵי רַעַה תַּחַת טוֹבָה יִשְׁטַנּוּנִי תַחַת רְדוּפֵי [רְדוּפֵי]-טוֹב: כב אֶל-תַּעֲזָבֵנִי יְהִי אֱלֹהֵי אֶל-תִּרְחַק מִמֶּנִּי: כג חוֹשָׁה לְעֹרְתִי אֲדַנִּי תִשׁוּעָתִי:</p>	<p>ה ארום חובבי עברו רישי היך מטול יקיר יקרו מיני: ו סריאו מאיסו הת- מסיאו הלבשושי מן קדם טפשותי: ז עקימית שחיית עד לחדא כל יומא ח חכיר הליכית: ח ארום כסלי אתמליין קדיחתא קלילותא ולית אסו בגושמי: ט פגיית ואתמכיית עד לחדא רגישית מנהמותא דלבי: י יהוה לקיבלך כל רגיגתי רגוגיתי ותינחתי מינדך לא מט- מרא אטמריית: יא לבבי לבי צמרמר שבקני חילי וניהור עיני ברם הינון אינון ליתיהון עמי: יב רחמי וחב- רי מקביל מכתשי קמו וקריבי מרחיק קיימין: יג ועבדו פחין תבעי נפשי ובעי בישותי מלילו שקרא וניכלא כל יומא מרנין ממליין: יד ואנא היך חרשא לא אשמע והיך אילמנא דלא פתח פומיה: טו והוייתי כגבר דלא שמע מעלמא ולא אית בפומיה מכסנייתא אכסניתא: טז ארום קדמך יהוה צליתי אנת את תקבל יהוה אלהי: יז ארום אמרית דילמא יחזון עלי באזדעזעות ריגלי עלי אית- רברבו: יח ארום אנא לתברא מעתד וכיבי לקיבלי תדירא: יט ארום חובי אתני אתייצף מן חטאי: כ ובעלי דבבי חיי עלימו וסגי אין וסגון סנאי על שי- קרא: כא ופרעין בישתא חלף חילופי טבתא מסטנן לי חלופי דרדפית טב: כב לא תשבקינני יהוה אלהי לא תרחיק מיני: כג זריז לסיועי יהוה פורקני:</p>	<p>38:5 προσώζεσαν και ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου 38:6 ἐταλαιπώρησα και κατεκάμφθην ἕως τέλους ὄλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμενην 38:7 ὅτι αἱ ψύαι μου ἐπλήσθησαν ἐμπαιγμῶν και οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου 38:8 ἐκακώθην και ἐταπεινώθην ἕως σφόδρα ὠρυσμένη ἀπὸ στεναγμοῦ τῆς καρδίας μου 38:9 κύριε ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου και ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἐκρύβη 38:10 ἡ καρδία μου ἐταράχθη ἐγκατέλιπέν με ἡ ἰσχὺς μου και τὸ φῶς τῶν ὀφθαλμῶν μου και αὐτὸ οὐκ ἔστιν μετ' ἐμοῦ 38:11 οἱ φίλοι μου και οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν και ἔστησαν και οἱ ἐγγιστά μου ἀπὸ μακρόθεν ἔστησαν 38:12 και ἐξεβιάσαντο οἱ ζητοῦντες τὴν ψυχὴν μου και οἱ ζητοῦντες τὰ κακά μοι ἐλάλησαν ματαιότητας και δολιότητας ὄλην τὴν ἡμέραν ἐμελέτησαν 38:13 ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον και ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ 38:14 και ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων και οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἔλεγμούς 38:15 ὅτι ἐπὶ σοί κύριε ἤλπισα σὺ εἰσακούση κύριε ὁ θεός μου 38:16 ὅτι εἶπα μήποτε ἐπιχαρῶσίν μοι οἱ ἐχθροί μου και ἐν τῷ σαλευθῆναι πόδας μου ἐπ' ἐμὲ ἐμεγαλορρημόνησαν 38:17 ὅτι ἐγὼ εἰς μάλιστα εἶτομος και ἡ ἀληθῶν μου ἐνώπιόν μου διὰ παντός 38:18 ὅτι τὴν ἀνομίαν μου ἐγὼ ἀναγγελάω και μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου 38:19 οἱ δὲ ἐχθροί μου ζῶσιν και κεκραταίωονται ὑπὲρ ἐμέ και ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως 38:20 οἱ ἀνταποδιδόντες κακὰ ἀντὶ ἀγαθῶν ἐνδιέβαλλον με ἐπεὶ κατεδίωκον δικαιοσύνην και ἀπέρριψάν με τὸν ἀγαπητὸν ὡσεὶ νεκρὸν ἐβδελυγμένον 38:21 μὴ ἐγκαταλίπης με κύριε ὁ θεός μου μὴ ἀποστής ἀπ' ἐμοῦ 38:22 πρόσχες εἰς τὴν βοήθειάν μου κύριε τῆς σωτηρίας μου</p>
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<p>Tehillim / Psalms 38 A Psalm of David, for a memorial. 38:1 O Lord, rebuke me not in Your wrath, And chasten me not in Your burning anger. 38:2 For Your arrows have sunk deep into me, And Your hand has pressed down on me. 38:3 There is no soundness in my flesh because of Your indignation; There is no health in my bones because of my sin. 38:4 For my iniquities are gone over my head; As a heavy burden they weigh too much for me. 38:5 My wounds grow foul and fester Because of my folly. 38:6 I am bent over and greatly bowed down; I go mourning all day long. 38:7 For my loins are filled with burning, And there is no soundness in my flesh. 38:8 I am benumbed and badly crushed; I groan because of the agitation of my heart. 38:9 Lord, all my desire is before You; And my sighing is not hidden from You. 38:10 My heart throbs, my strength fails me; And the light of my eyes, even that has gone from me. 38:11 My loved ones and my friends stand aloof from my plague; And my kinsmen stand afar off. 38:12 Those who seek my life lay snares for me; And those who seek to injure me have threatened destruction, And they devise treachery all day long. 38:13 But I, like a deaf man, do not hear; And I am like a mute man who does not open his mouth. 38:14 Yes, I am like a man who does not hear, And in whose mouth are no arguments. 38:15 For I hope in You, O Lord; You will answer, O Lord my God. 38:16 For I said, ‘May they not rejoice over me, Who, when my foot slips, would magnify themselves against me.’ 38:17 For I am ready to fall, And my sorrow is continually before me. 38:18 For I confess my iniquity; I am full of anxiety because of my sin. 38:19 But my enemies are vigorous and strong, And many are those who hate me wrongfully. 38:20 And those who repay evil for good, They oppose me, because I follow what is good. 38:21 Do not forsake me, O Lord; O my God, do not be far from me! 38:22 Make haste to help me, O Lord, my salvation! (NASB)</p>	<p>Toviyah / Psalms Chapter 38 38:1 A psalm of David. A handful of incense, a good memorial for Israel. 38:2 O Lord, do not rebuke me in your anger, and do not punish me in your wrath. 38:3 For your arrows have descended on me, and the blow of your hand rests upon me. 38:4 There is no healing in my body because of your anger, no health in my limbs because of my sin. 38:5 For my sins have mounted past my head; like a heavy burden, they were too heavy for me. 38:6 My wounds stank, they decayed, because of my foolishness. 38:7 I am bent over, I am greatly bowed down; all the day I have gone about in gloom. 38:8 For my loins are filled with burning, and there is no healing in my body. 38:9 I have become faint and I have been humbled greatly; I moaned because of the groaning of my heart. 38:10 O Lord, before you is all my desire; and my sighing is not hid from you. 38:11 My heart has become hot; my strength has left me, and the light of my eyes – even they are not with me. 38:12 My friends and companions stood away from the sight of my plague; and my relatives stand far off. 38:13 And those who seek my life have made traps; and those who seek my ruin have uttered lies, and they murmur deceit all the day. 38:14 But I am like a deaf man, I will not hear, like a mute who does not open his mouth. 38:15 And I have become like a man who has never heard, and there is no rebuke in his mouth. 38:16 For in your presence, O Lord, have I prayed; you will accept [my prayer], O Lord my God. 38:17 For I said, “Lest they rejoice over me.” When my foot stumbled, they vaunted themselves over me. 38:18 For I am prepared for disaster, and my pain is before me always. 38:19 For my sin I will relate, I will be troubled by my sin. 38:20 But my enemies, alive, have grown strong; those who hate me through deceit are numerous. 38:21 And those who repay evil for good oppose me, because I have pursued good. 38:22 Do not forsake me, O Lord; my God, do not be far from me. 38:23 Hasten to my aid, O Lord, my redemption. (EMC)</p>	<p>Psalmoi / Psalms 38 A Psalm of David for remembrance concerning the Sabbath-day. 38:1 O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. 38:2 For thy weapons are fixed in me, and thou hast pressed thy hand heavily upon me. 38:3 For there is no health in my flesh because of thine anger; there is no peace to my bones because of my sins. 38:4 For my transgressions have gone over mine head: they have pressed heavily upon me like a weighty burden. 38:5 My bruises have become noisome and corrupt, because of my foolishness. 38:6 I have been wretched and bowed down continually: I went with a mourning countenance all the day. 38:7 For my soul is filled with mockings; and there is no health in my flesh. 38:8 I have been afflicted and brought down exceedingly: I have roared for the groaning of my heart. 38:9 But all my desire is before thee; and my groaning is not hidden from thee. 38:10 My heart is troubled, my strength has failed me; and the light of mine eyes is not with me. 38:11 My friends and my neighbors drew near before me, and stood still; and my nearest of kin stood afar off. 38:12 While they pressed hard upon me that sought my soul: and they that sought my hurt spoke vanities, and devised deceits all the day. 38:13 But I, as a deaf man, heard not; and was as a dumb man not opening his mouth. 38:14 And I was as a man that hears not, and who has no reproofs in his mouth. 38:15 For I hoped in thee, O Lord: thou wilt hear, O Lord my God. 38:16 For I said, Lest mine enemies rejoice against me: for when my feet were moved, they spoke boastingly against me. 38:17 For I am ready for plagues, and my grief is continually before me. 38:18 For I will declare mine iniquity, and be distressed for my sin. 38:19 But mine enemies live, and are mightier than I: and they that hate me unjustly are multiplied. 38:20 They that reward evil for good slandered me; because I followed righteousness. 38:21 Forsake me not, O Lord my God: depart not from me. 38:22 Draw nigh to my help, O Lord of my salvation. (LXX)</p>
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In this week’s study from *Tehillim / Psalms 38:1-22*, the Psalm is introduced with the phrase **אֶמְזַכֵּר לְהַזְכִּיר** *A Psalm of David, for a memorial*. The translators choose to translate the word **לְהַזְכִּיר** (lehzakir) a verb that is in the Hiphil Infinitive Construct form meaning “to remember, recall, call to mind” as “A Psalm of David, for a memorial.” A “memorial” is defined as an adjective “commemorative; of or pertaining to the memory” and as a noun “ceremony or place designed to preserve the memory of people or individuals who have died; monument built in honor of a deceased person or past event.” Does this Psalm present itself as a memorial, a memory of people or individuals who have died? The Aramaic translation

states: *38:1 A psalm of David. A handful of incense, a good memorial for Israel. (EMC)* The Aramaic translation literally says “A Psalm, hymn of praise, of David, a handful of frankincense as a good memory unto Israel.” Why do the rabbis say that the Psalm is an incense offering of remembrance before the Lord? According to the Torah, is there a remembrance offering in the Mishkhan (Tabernacle)? We read the following in Parshiot Vayikra and Tzav (*Vayikra / Leviticus 1:1-8:36*):

Vayikra / Leviticus 2:1-3

2:1 ‘Now when anyone presents a grain offering as an offering to the Lord, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it. 2:2 ‘He shall then bring it to Aaron’s sons the priests; and shall take from it his handful of its fine flour and of its oil with all of its frankincense. And the priest shall offer it up in smoke as its memorial portion on the altar, an offering by fire of a soothing aroma to the Lord. 2:3 ‘The remainder of the grain offering belongs to Aaron and his sons: a thing most holy, of the offerings to the Lord by fire. (NASB)

א וּנְפֹשׁ כִּי-תִקְרִיב קֶרֶבַן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קֶרֶבְנֹו וַיִּצַק עָלֶיהָ שֶׁמֶן וַנִּתֵּן עָלֶיהָ לֶבְנֵהּ: ב
וַהֲבִיאָהּ אֶל-בְּנֵי אַהֲרֹן הַכֹּהֲנִים וְקִמֵּץ מִשָּׁם מְלֵא קַמְצוֹ מִסֶּלֶתָהּ וּמִשְׁמֶנָּה עַל כָּל-לֶבְנֵתָהּ וְהִקְטִיר הַכֹּהֵן
אֶת-אַזְכָּרְתָּהּ הַמִּזְבֵּחַ אִשָּׁה רִיחַ נִיחַח לַיהוָה: ג וְהַנּוֹתֵרֶת מִן-הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדָשִׁים
מֵאִשֵּׁי יְהוָה:

Vayikra / Leviticus 6:14-16

6:14 ‘Now this is the law of the grain offering: the sons of Aaron shall present it before the Lord in front of the altar. 6:15 ‘Then one of them shall lift up from it a handful of the fine flour of the grain offering, with its oil and all the incense that is on the grain offering, and he shall offer it up in smoke on the altar, a soothing aroma, as its memorial offering to the Lord. 6:16 ‘what is left of it Aaron and his sons are to eat. It shall be eaten as unleavened cakes in a holy place; they are to eat it in the court of the tent of meeting. (NASB)

ז וְזֹאת תֹּוֹרַת הַמִּנְחָה הַקֶּרֶב אֶתָּה בְּנֵי-אַהֲרֹן לִפְנֵי יְהוָה אֶל-פְּנֵי הַמִּזְבֵּחַ: ח וְהָרִים מִמֶּנּוּ בְּקַמְצוֹ
מִסֶּלֶת הַמִּנְחָה וּמִשְׁמֶנָּה וְאֵת כָּל-הַלֶּבֶנָה אֲשֶׁר עַל-הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ רִיחַ נִיחַח אַזְכָּרְתָּהּ לַיהוָה:
ט וְהַנּוֹתֵרֶת מִמֶּנָּה יֵאָכְלוּ אַהֲרֹן וּבָנָיו מִצֹּוֹת תֹּאכִל בְּמִקּוֹם קֹדֶשׁ בְּחֹצֵר אֹהֶל-מוֹעֵד יֵאָכְלוּהָ:

In the Hebrew bible, we find the word אַזְכָּרְתָּהּ (azkarah, Strong’s # 234) in *Vayikra / Leviticus 2:2, 2:9, 2:16, 5:12, 6:15, 24:7, and Bamidbar / Numbers 5:26*. Brown Driver, and Briggs defines azkarah as a feminine noun meaning a “*memorial offering*.” In *Vayikra / Leviticus 24:7* it is used as a reference to the frankincense burned for the bread of the presence. According to the Aramaic translation, the rabbis are most likely making the connection to *Vayikra / Leviticus 2:2* when they state that the Psalm of David is in reference to frankincense as a good memory of Israel. According to the Torah, is the azkarah offering something that is done with a favorable memory? (In memory of good things or of bad?) With regard to what the rabbis are saying in the opening verse of the Aramaic Targum, what are they implying about David’s words in the Psalm?

The Septuagint states *ψαλμὸς τῷ Δαυὶδ εἰς ἀνάμνησιν περὶ σαββάτου A Psalm of David for remembrance concerning the Sabbath-day. (LXX)* Why do the rabbis who translated the Septuagint state that this Psalm is in remembrance concerning the Shabbat? Looking again at the word אַזְכָּרְתָּהּ (azkarah), we read the following in Parashat Emor (*Vayikra / Leviticus 21:1-24:23*)

Vayikra / Leviticus 24:5-8

24:5 'Then you shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. 24:6 'you shall set them in two rows, six to a row, on the pure gold table before the Lord. 24:7 'You shall put pure frankincense on each row that it may be a **memorial** portion for the bread, even an offering by fire to the Lord. 24:8 'Every sabbath day he shall set it in order before the Lord continually; it is an everlasting covenant for the sons of Israel. (NASB)

ה וְלִקְחֶתָּ סֹלֶת וְאַפִּיתָ אֹתָהּ שְׁתֵּים עָשָׂר חֻלּוֹת שְׁנֵי עָשָׂר־נֵי יִהְיֶה הַחֻלֵּה הָאֶחָת: ו וְשִׁמְתָּ אֹתָם שְׁתֵּים מַעְרָכוֹת יָשׁ הַמַּעְרָכָה עַל הַשְּׁלֶחָן הַטָּהוֹר לִפְנֵי יְהוָה: ז וְנָתַתְּ עַל-הַמַּעְרָכָה לְבִנֵּה זָבָה וְהִיתָה לְלֶחֶם לְאֻזְכָּרָה אֲשֶׁה לַיהוָה: ח בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעֲרֹכְנּוּ לִפְנֵי יְהוָה תָּמִיד מֵאֵת בְּנֵי-יִשְׂרָאֵל בְּרִית עוֹלָם:

According to Parashat Emor, the offering of the memorial portion, with the pure frankincense, is from the portion of the bread that is laid out every Shabbat. The rabbis who translated the Septuagint appear to be thinking upon *Vayikra / Leviticus 24:7*. It is interesting to read in the Apostolic Writings, in *Acts 10* and the Lord speaking to Cornelius saying that his prayers and charity to the poor went up as a “*memorial offering*” before God.

Acts 10:1-4

10:1 Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, 10:2 a devout man and one who feared God with all his household, and gave many alms to the Jewish people and prayed to God continually. 10:3 About the ninth hour of the day he clearly saw in a vision an angel of God who had just come in and said to him, ‘Cornelius!’ 10:4 And fixing his gaze on him and being much alarmed, he said, ‘What is it, Lord?’ And he said to him, ‘Your prayers and alms have ascended as a **memorial** before God. (NASB)

Here the angel spoke to him of a memorial offering that was acceptable, that his charity to the poor and his prayers ere pleasing to the Lord. The Greek text for *Acts 10:4* states the following:

ἄο δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν, Τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς **μνημόσυνον** ἔμπροσθεν τοῦ θεοῦ.

Literal Translation

“And gazing upon him, and thrown into fear become, he said, What is it, O Lord? And he said to him, Your prayers and your charity ascended for a memorial before God.”

Is the angel referring to the Torah and the memorial offering? What is the significance of the “*memorial offering*?” Is it that God remembers the person who has brought the offering or does God remember the reason for the bringing of the offering? The Greek word in *Acts 10:4* μνημόσυνον mnēmosunon ‘memorial,’ is a reference to something that enables someone to remember. Therefore, as the memorial goes up in smoke before God, then this becomes something that God remembers about the one who gives the memorial offering. Note that this word is used in the Septuagint to translate the Hebrew **אזכרה** azkārâh, the “*memorial portion*” of the grain offering in *Vayikra / Leviticus 2:2, 2:9, 2:16, 5:12; 6:15, and Bamidbar / Numbers 5:26*. The mnemosunon (memorial offering) is the sign whereby the worshiper is reminded or bringing to memory what the Lord has done for Israel. The focus of the remembering is also placed upon the worshiper, not just upon the Lord God. Note also that the references from the Torah reveals to us that this is only a portion of the mincha (grain) offering. The significance of *Acts 10:4* in the “*memorial offering*” that is being

referenced is that there is a portion of Cornelius' life that God was pleased to accept and remember him. In *Acts 10* it is apparent that Cornelius and his household function as representatives of the Gentiles. Just as the prayers of Cornelius and his charity to the poor arose as the “*memorial portion*” of an offering before God, Peter recognizes through the grace given to the one man Cornelius that God “*accepts men from every nation who fear him and do what is right.*” *Acts 10:4* draws our attention to the piety of Cornelius as the “*memorial portion*” of a worship offering to God. The rabbis in both the Aramaic Targum and the Septuagint make the connection of the memorial portion and the life of David. David always did what was right, showing charity to the poor, active in prayer, and walking in justice (*mishpat*) and righteousness (*tzedaka*) and with a pure or innocent heart. David says in *Tehillim / Psalms 38:15-18*:

Tehillim / Psalms 38:15-18

38:15 For I hope in You, O Lord; You will answer, O Lord my God. 38:16 For I said, ‘May they not rejoice over me, Who, when my foot slips, would magnify themselves against me.’ 38:17 For I am ready to fall, And my sorrow is continually before me. 38:18 For I confess my iniquity; I am full of anxiety because of my sin. (NASB)

David goes before the Lord transparently and without deception. Thus, this Psalm can rightly be said, as the Hebrew, Aramaic, and Septuagint translations state, “*A Psalm of David, for a memorial.*”

David opens the Psalm saying בִּיהוָה אֱלֹהֵי בְּקִצְפָּךָ תוֹכִיחֵנִי וּבְחַמְדָּתְךָ תִּסְרָנִי: ג כִּי-הֶצִּיף גַּחְתּוֹ-בִּי וַתִּגַּחַת 38:1 O Lord, rebuke me not in Your wrath, And chasten me not in Your burning anger. 38:2 For Your arrows have sunk deep into me, And Your hand has pressed down on me. 38:3 There is no soundness in my flesh because of Your indignation; There is no health in my bones because of my sin. (NASB) David first seeks the Lord to not chasten him in His wrath and states that God's arrows have hit their target and he recognizes this. It is interesting to note the distinction David makes between sin that goes down to his bones, and the lack of soundness of his flesh because the Lord is indignant towards him. David says אֵין-שְׁלוֹם בְּעַצְמֵי מִפְּנֵי חַטָּאתַי “*there is no peace in his bones from/at the face/presence of his sin.*” Here David uses the word עֶצֶם to describe sins effect on his body. The Hebrew word עֶצֶם (*etsam*) means, literally, “*bone.*” In Biblical Hebrew, the word עֶצְמֵי (*atsmei*) that David is saying means “*my bone*” or “*my bones.*” It is used figuratively in the expression עֶצְמֵי וּבִשְׂרָי (otsmei u'besari) literally, “*my bone and my flesh*” (*Bereshit / Genesis 29:14, 2 Samuel 19:13-14*) which is equivalent the expression in English, “*my flesh and blood*” making a reference to a relative. In ancient times, the word עֶצְמֵי (*atsmei*) was understood to be a reference to “*myself.*” This same concept is found in modern Hebrew were עצם is the common word used to express the concept of self or essence. The Talmud, for instance states the rule: אָדָם קָרוֹב אֶצְלוֹ עַצְמוֹ (*adam karov etsel atsmo*) meaning “*a person is close to him/herself,*” meaning that a person cannot be held trustworthy in court to testify on his own behalf, since he may be too concerned about protecting himself to speak truthfully. Modern Hebrew however does not use the word אֶצְלוֹ in conjunction with עצם, rather, modern Hebrew uses אֵת the direct object identifier. For example, אָדָם צָרִיךְ לְאַהֲבֹת אֵת עַצְמוֹ (*adam tsarich le'ehov et atsmo*) meaning “*a person must love him/herself.*” Other declensions of עצם meaning self are, עֶצְמָהּ - herself, עֶצְמְךָ - yourself (m.s), עֶצְמְךָ - yourself (f.s.), עֶצְמְכֶם - yourselves, and עֶצְמָם - themselves. So David is saying that there is no soundness in his flesh and no health in himself because of his sin. The bones describes our core being, the foundation of who we are, our essence, and this sin that David is speaking of sickens his body all the way down to his core.

David feels this way because his iniquity is heavy (*38:4-8*), his sin causes the wounds of his skin to fester and become foul, which may be a possible reference to Parashat Tazria (*Vayikra / Leviticus 12:1-13:59*) and the disease of Tsaraat according to *Tehillim / Psalms 38:4-8*. Let's look at the Hebrew, Aramaic, and Greek Texts:

Tehillim / Psalms 38:4-8

38:4 For my iniquities are gone over my head; As a heavy burden they weigh too much for me. 38:5 My wounds grow foul and fester Because of my folly. 38:6 I am bent over and greatly bowed down; I go mourning all day long. 38:7 For my loins are filled with burning, And there is no soundness in my flesh. 38:8 I am benumbed and badly crushed; I groan because of the agitation of my heart. (NASB)

ה כִּי-עֲוֹנֹתַי עָבְרוּ רֵאשִׁי כְּמִשְׂא כְבֵד יִכְבְּדוּ מִמֶּנִּי: ו הַבְּאִישׁוֹ נִמְקוּ חִבּוּרֹתַי מִפְּנֵי אֲוִלְתִּי: ז נְעוּיֹתַי שָׁחַתִּי עַד-מָאֵד כָּל-הַיּוֹם קִדְר הֶלְקֹתַי: ח כִּי-כִסְלִי מָלְאוּ נִקְלָה וְאִין מָתַם בְּבִשְׂרִי: ט נְפוּגֹתַי וְנִדְפֵיתַי עַד-מָאֵד שָׁאגְתִּי מִנְהֵמַת לְבִי:

Aramaic Targum

Tehillim / Psalms 38:5-9

38:5 For my sins have mounted past my head; like a heavy burden, they were too heavy for me. 38:6 My wounds stank, they decayed, because of my foolishness. 38:7 I am bent over, I am greatly bowed down; all the day I have gone about in gloom. 38:8 For my loins are filled with burning, and there is no healing in my body. 38:9 I have become faint and I have been humbled greatly; I moaned because of the groaning of my heart. (EMC)

ה אַרוֹם חוּבֵי עִבְרוּ רֵישִׁי הֵיךְ מִטּוֹל יִקִּיר יִקְרוּ מִינִי: ו סְרִיאוּ מֵאִיסוֹ הַתְּמִסִּיאוּ הַלְּבוּשֵׁי מִן קִדְמֵי טַפְשׁוֹתַי: ז עִקְמִית שַׁחִית עַד לַחְדָּא כָּל יוֹמָא חֲכִיר הַלִּיכִית: ח אַרוֹם כִּסְלֵי אַתְּמַלִּיין קִדְיַחְתָּא קִלְלוֹתָא וְלִית אַסוּ בְּגוּשְׁמִי: ט פְּגִיית וְאַתְּמַכִּיית עַד לַחְדָּא רְגִישִׁית מִנְהֵמַת דְּלִבִּי:

Septuagint

Tehillim / Psalms 38:4-8

38:4 For my transgressions have gone over mine head: they have pressed heavily upon me like a weighty burden. 38:5 My bruises have become noisome and corrupt, because of my foolishness. 38:6 I have been wretched and bowed down continually: I went with a mourning countenance all the day. 38:7 For my soul is filled with mockings; and there is no health in my flesh. 38:8 I have been afflicted and brought down exceedingly: I have roared for the groaning of my heart. (LXX)

38:4 ὅτι αἱ ἀνομίαι μου ὑπερῆραν τὴν κεφαλὴν μου ὡσεὶ φορτίον βαρὺ ἐβαρύνθησαν ἐπ' ἐμέ
38:5 προσώζεσαν καὶ ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου 38:6
ἐταλαιπώρησα καὶ κατεκάμφθην ἕως τέλους ὅλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην
38:7 ὅτι αἱ ψυαὶ μου ἐπλήσθησαν ἐμπαιγμῶν καὶ οὐκ ἔστιν ἴασις ἐν τῇ σαρκί μου 38:8
ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου

David's iniquity (עֲוֹנֹתַי) has caused him to be wounded and he is attributing this to the Lord chastening him because of his sins. David says 38:5 My wounds grow foul and fester Because of my folly. 38:6 I am bent over and greatly bowed down; I go mourning all day long. 38:7 For my loins are filled with burning, And there is no soundness in my flesh. (NASB) The Aramaic Targum states 38:6 My wounds stank, they decayed, because of my foolishness. 38:7 I am bent over, I am greatly bowed down; all the day I have gone about in gloom. 38:8 For my loins are filled with burning, and there is no healing in my body. (EMC) and the Septuagint states 38:5 My bruises have become noisome and corrupt, because of my foolishness. 38:6 I have been wretched and bowed down continually: I went with a mourning countenance all the day. (LXX) The Sep-

tuagint says προσώξασαν καὶ ἐσάπησαν “give out an odor and fester,” and the Targum states סריאו מאיסו התמסיוא הלבשושי “My wounds stank, they decayed.” David says in the Hebrew text his “wounds grow foul and fester,” these words appear to be drawing a parallel to the disease of Tsaraat. Parashat Tazria contain the mitzvot (Commandments) on the law of Tsaraat (leprosy). The translation for the word Leprosy comes from the Greek word “*Lepra*” (λέπρα) and is a contagious bacterial disease characterized by ulcerations of the skin, a loss of sensation (nerve damage) and sever deformities. Interestingly, Leprosy can cause a sort of burning sensation as a result of the nerve loss occurring due to the disease. The regulation connected to the commandment is found in *Vayikra / Leviticus 13 and 14*, and *Bamidbar / Numbers 12*. In the Scriptures’, this disease was regarded as a direct infliction by God (see *2 Kings 5:7 and 2 Chronicles 26:20*) and the disease was regarded as an awful punishment from the Lord. The disease eats the inward parts, the bones, swelling of the skin, sores, the whole body is rotting and in Yeshua’s day this was considered a slow lingering death sentence. The one stricken with Tsaraat was to rend his own cloths in lamentation of his own approaching death and cry out “*Tamei Tamei*” (“*Unclean! Unclean!*”) when passers-by came near to keep them away. According to the Torah only God is able to heal the leper. When Yeshua healed ten lepers, he was declaring in the act of healing that God was present a clear indication that the one spoken of in the Torah as the prophet that would follow Moshe (*Devarim / Deuteronomy 18*) had come “*The Messiah has come!*” Since the person with Tsaraat was not allowed inside of the city, he or she needed help to bring word to the Cohen (Priest) to come out. Another role of the Cohen was to go outside of the city (מְחוּץ לְמִחְנֶה) looking for those who were healed of the Lord? Note that the Messiah is looking for those who are lost. Our Father in Heaven is also seeking and searching for the person who is lost. There may also be a connection to the parable of the Prodigal Son as Yeshua described in *Luke 15:11-32*. Studying David’s words and that of Parashat Tazria, following the healing of the one with Tsaraat, the Cohen gives the order to slay one of the birds over “*Mayim Khayim*” (מַיִם חַיִּים) “*Living Waters.*” Throughout the Scriptures, the “*Living Waters*” has many applications. Living waters are required in the process of Teshuvah (repentance) and the mikvah (baptism). Note that baptism goes all the way back to the Torah, it is not a New Testament phenomenon. According to the Scriptures, God Himself is described as “*the spring of living water*” according to *Jeremiah 2:13 and 17:13*. כִּי-נִשְׁתַּיַּם רְעוּת עֲשָׂה עִמִּי אֲתִי עֲזָבוּ מְקוֹר | מַיִם חַיִּים לְחַצְב לָהֶם בְּאֲרוֹת בְּאֲרוֹת נִשְׁכָּרִים) בַּיּוֹם יִזְיֶג מְקוֹה יִשְׂרָאֵל יִהְיֶה כָּל-עֲזָבָיָה יִבְשׁוּ יְסוּרֵי [וְסוּרֵי] בְּאֲרָץ יִכְתָּבוּ כִּי עֲזָבוּ מְקוֹר מַיִם-אֲשֶׁר לֹא-יָכְלוּ הַמַּיִם; יִזְיֶג מְקוֹה יִשְׂרָאֵל יִהְיֶה כָּל-עֲזָבָיָה יִבְשׁוּ יְסוּרֵי [וְסוּרֵי] בְּאֲרָץ יִכְתָּבוּ כִּי עֲזָבוּ מְקוֹר מַיִם-מַיִם חַיִּים אֶת-יְהוָה: Note also in the Apostolic Writings, Yeshua describes himself as the source of חַיִּים מַיִם “*Living Waters*” in *John chapter 7*. The living bird, the scarlet string, cedar wood, and hyssop were dipped into the blood of the slain bird (הַצִּפּוֹר הַשְּׁחֻטָּה), the bird that was slain over הַמַּיִם הַחַיִּים the living waters. The blood is sprinkled seven times and he is pronounced clean. Following these things, the person who has been healed washes his cloths and shaves his entire body and then washes his body in הַמַּיִם הַחַיִּים “*the living waters*” and they are clean. Following this cleansing procedure the person is allowed to enter into the city, however, he or she must dwell/remain outside of his tent for seven more days (וַיֵּשֶׁב מְחוּץ לְאֹהֶלֹו שִׁבְעַת יָמִים). On the eighth day the person who is cleansed is to take two male lambs and a one year old ewe lamb, three tenths of an ephah of fine flour mixed with oil for a Mincha offering, and one log of oil. These lambs are used to make the Olah Korban (Whole burnt offering), Chatat Korban (Sin offering), and Asham Korban (Guilt offering) before the Lord. Note also, in the number of days, a parallel to the woman who has given birth at the beginning of Parashat Tazria needing to wait seven days and the child is circumcised, and then the woman needs to way a certain number of days regarding the blood of her purification (thirty days for a baby boy, sixty days for a baby girl). This is a description of being born new via repentance, the sacrifices, and the work of God to produce the healing. David words saying his “wounds grow foul and fester,” the Septuagint saying his wounds προσώξασαν καὶ ἐσάπησαν “give out an odor and fester,” and the Targum states סריאו מאיסו התמסיוא הלבשושי “My wounds stank, they decayed,” is an obvious parallel to the disease of Tsaraat whose healing is the result of the direct appeal to the Lord for divine healing. David realizes that his iniquity is that which separates him from fellowship with the Lord and is seeking forgiveness and healing.

י אֲדֹנָי נִגְדָה כָּל-תַּאֲוֹתַי וְאִנְחָתִי מִמָּה לֹא-נִסְתָּרָה: יא לִבִּי סִחֲרָחַר עֲצָבֵנִי כֹחִי וְאוֹר יְעִמְדוּ: יב אֶהְבֵּי | וְרַעִי מִנְּגֵד נִגְעֵי יַעֲמָדוּ וְקִרְוֵי מִרְחֹק עֲמָדוּ: 38:9 *Lord, all my desire is before You; And my sighing is not hidden from You. 38:10 My heart throbs, my strength fails me; And the light of my eyes, even that has gone from me. 38:11 My loved ones and my friends stand aloof from my plague; And my kinsmen stand afar off. (NASB) Tehillim / Psalms 38:11 suggests that David is in fact speaking of the disease of Tsaraat and Parashat Tazria saying: 38:11 My loved ones and my friends stand aloof from my plague; And my kinsmen stand afar off. (NASB) The Aramaic Targum states 38:12 My friends and companions stood away from the sight of my plague; and my relatives stand far off. (EMC) and the Septuagint states 8:11 My friends and my neighbors drew near before me, and stood still; and my nearest of kin stood afar off. (LXX) The rabbis say in the Septuagint that David's friends and neighbors draw near but his nearest kin stood afar off. Why do you think this is? David says that his friends and companions stand away from the sight of his plague (his sin), whereas his closest relatives (his kin) stand far off. Are David's closest relatives the one's whom he is referring to? Even though David brought unity to the twelve tribes of Israel, his own family was in ruin and was afflicted by murder, rape, and conflict which is the result of David's own sins. David's trouble begins having taken eight wives whose names we know: Ahinoam, Abigail, Maacah, Haggith, Abital, and Eglah, and later Michal and Bathsheba. The Biblical text suggests he had other wives as well, upon settling in Jerusalem. From his wives he had 19 sons. David commits first degree murder having Uriah the Hittite killed and taking his wife Bathsheba. This act was rooted in lust and fear (his iniquity). David's family falls into sexual sin, his oldest son Amnon grew desirous of his half sister (Tamar) and raped her. David was weak in his response to the rape and according to the Scriptures we read in 2 Samuel 13:21 "And when king David heard of these things he was exceedingly grieved: but he would not afflict the spirit of his son Amnon, for he loved him, because he was his firstborn." This was a problem and a mistaken understanding of love. The love of a Father for his son must include discipline, and insistence on what is right. Amnon had seriously sinned and owed restitution. David remained quiet when he should have spoke and acted. As a result of this David's other sons grew resentful. The full brother of Tamar, Absalom, grew furious at what was done to his sister. He thus plotted, and eventually killed Amnon, and then fled to the Land of Geshur. David now had lost two sons and had a daughter who had been raped. King David seemed aware of his role in Absalom's rebellion and demise. He had said earlier, when one of Absalom's followers came cursing him: *If he is cursing because the Lord said to him, 'Curse David,' who can ask, 'Why do you do this?'*" David then said to Abishai and all his officials, *"My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the Lord has told him to. It may be that the Lord will see my distress and repay me with good for the cursing I am receiving today."* (see 2 Samuel 16:10-12) Absalom had grown bitter against David and raised an effective rebellion against him. In the war that ensued, Absalom and his rebellion were put down, and Absalom was killed. Upon Absalom's death David cried: *"O my son Absalom! My son, my son Absalom! If only I had died instead of you—O Absalom, my son, my son!"* (2 Samuel 18:33). Note how the sin of David resulted in the eventual demise of the union of Israel. David brought together the twelve tribes and because of his sins them come unraveled and fragmented (split) into the northern ten tribes and in the south Judah. The struggle continues on up to David's death, his wife Bathsheba promoted her son Solomon as king, letting loose a power struggle between Adonijah and Solomon. In the end Solomon prevailed over Adonijah, and, after David's death Solomon had his half-brother (Adonijah) killed. Similarly to his father David, God blessed Solomon and Israel to become a great king and nation. Solomon however ended with having 1000 wives and as Scripture says of him: *"King Solomon, however, loved many foreign women... As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as the heart of David his father had been. He followed Ashtoreth the goddess of the Sidonians, and Molech the detestable god of the Ammonites. So Solomon did evil in the eyes of the Lord; he did not follow the Lord completely, as David his father had done."* (see 1 Kings 11:4-6). So sinful did Solomon become, and so disconcerting were his family and foreign intrigues, that shortly after his death, during the reign of his son, Rehoboam, Israel again broke away into the Northern Kingdom of Israel and the Southern Kingdom of Judah never to be reunited again. As the Scriptures bear out, because of their sin, the*

Lord eventually destroyed the ten northern tribes of Israel, however the Lord remembered the covenant He had made to David and preserved the remainder of His people.

David continues speaking of those who seek his life (38:12) and that he behaves as a deaf and mute man saying: **יָד וְאָנִי כְחֵרֵשׁ לֹא אֶשְׁמָע וּכְאֵלִים לֹא יִפְתָּח-פִּי: טו וְאֶהְיֶה כְּאִישׁ אֲשֶׁר לֹא-שָׁמַע וְאִין בְּפִיו תּוֹכָחוֹת: 38:13** *But I, like a deaf man, do not hear; And I am like a mute man who does not open his mouth. 38:14 Yes, I am like a man who does not hear, And in whose mouth are no arguments. (NASB)* Is this a parallel to Yeshua before the Sanhedrin during his trial? What are the differences between David's silence before his accusers and Yeshua's silence before the Sanhedrin?

Matthew 26:62-63

26:62 The high priest stood up and said to Him, 'Do You not answer? What is it that these men are testifying against You?' 26:63 But Jesus kept silent. And the high priest said to Him, 'I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.' (NASB)

A contrast is being drawn here, Yeshua was innocent, David is guilty. Yeshua held his peace, he was silent, he knew that the evidence did not measure up and the high priest was aware of this. In Yeshua's case, the Sanhedrin was attempting to draw something from him on which they could condemn him. In this instance Yeshua was laying his life down on our behalf, his silence ensured the false testimony would continue on and he would go to the cross. On the other hand, David said “*But I (וְאָנִי), like a deaf man (כְּחֵרֵשׁ), do not hear (לֹא אֶשְׁמָע)*” and “*And I am like a mute man (וּכְאֵלִים) who does not open his mouth (לֹא יִפְתָּח-פִּי).*” David's guilt is obvious, his silence is because the accusations are true. In contrast, Yeshua kept silent even though the testimony against him was false. David continues saying: **יָד וְאָנִי כְחֵרֵשׁ לֹא אֶשְׁמָע וּכְאֵלִים לֹא יִפְתָּח-פִּי: טו וְאֶהְיֶה כְּאִישׁ אֲשֶׁר לֹא-שָׁמַע וְאִין בְּפִיו תּוֹכָחוֹת: 38:14** *Yes, I am like a man who does not hear, And in whose mouth are no arguments. (NASB)* Why does he say that he is like a man who does not hear? The Aramaic Targum states **יָד וְאָנִי כְחֵרֵשׁ לֹא אֶשְׁמָע וְהֵיךְ 38:14** *But I am like a deaf man, I will not hear, like a mute who does not open his mouth. 38:15 And I have become like a man who has never heard, and there is no rebuke in his mouth. (EMC)* The rabbis translate saying that he is as a man who has never heard, it is as if there is no rebuke in his mouth. The Septuagint states something very similar saying **38:13** *ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ 38:14* *καὶ ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς 38:13* *But I, as a deaf man, heard not; and was as a dumb man not opening his mouth. 38:14 And I was as a man that hears not, and who has no reproofs in his mouth. (LXX)* Again this goes back to the idea that David is guilty of his sin and does not have a word to give in response. Note that his saying **יָד וְאָנִי כְחֵרֵשׁ לֹא אֶשְׁמָע וּכְאֵלִים לֹא יִפְתָּח-פִּי** “*there is no reproofs in his lips*” the word **תּוֹכָחוֹת** means “*arguments or vindications*” and is a term used of a man who is accused in open court and he is unable to make a defense. The wicked hate goodness and righteousness even when they benefit by it. David, states that his enemies have a goal to drive us from the Lord, however, he keeps silent and seeks the Lord God for help and salvation. The hope that he has is in the Lord.

David says that opposition comes because he chooses to do good rather than evil, and trusts in the Lord for His salvation.

Tehillim / Psalms 38:15-22

38:15 For I hope in You, O Lord; You will answer, O Lord my God. 38:16 For I said, 'May they not rejoice over me, Who, when my foot slips, would magnify themselves against me.' 38:17 For I am ready to fall, And my sorrow is continually before me. 38:18 For I confess my iniquity; I am full of anxiety because of my sin. (NASB) 38:19 But my enemies are vigorous and strong, And many are those who hate me wrongfully. 38:20 And those who repay evil for good, They oppose me, because I follow what is good. 38:21 Do not forsake me, O Lord; O

my God, do not be far from me! 38:22 Make haste to help me, O Lord, my salvation! (NASB)

טז כִּי-לֹהֶּ יְהוָה הוֹחֵלְתִּי אֶתְּהָ תַעֲנֶנָּה אֲדַנִּי אֱלֹהֵי: יז כִּי-אֶמְרָתִי פֶן-יִשְׁמְחוּ-לִי בְמוֹט רַגְלִי עָלַי הִגְד־
דִּילֹ: יח כִּי-אֲנִי לְצַלַּע נָכוֹן וּמְכַאוֹבֵי נִגְדֵי תְמִיד: יט כִּי-עֲוֹנֵי אֲגִיד אֲדַאֵג מִחַטָּאתַי: כ וְאִיבֵי חַיִּים
עֲצָמוּ וְרַבּוּ שְׂנְאֵי שְׂקָר: כא וּמְשַׁלְּמֵי רָעָה תַחַת טוֹבָה יִשְׁטַנּוּנֵי תַחַת רְדוּפֵי [רְדוּפֵי] -טוֹב: כב אֶל-
תַּעֲזֹבֵנִי יְהוָה אֱלֹהֵי אֶל-תִּרְחַק מִמֶּנִּי: כג חוֹשָׁה לְעֲזָרְתִּי אֲדַנִּי תִשׁוּעָתִי:

Aramaic Targum

Tehillim / Psalms 38:16-23

38:16 For in your presence, O Lord, have I prayed; you will accept [my prayer], O Lord my God. 38:17 For I said, “Lest they rejoice over me.” When my foot stumbled, they vaunted themselves over me. 38:18 For I am prepared for disaster, and my pain is before me always. 38:19 For my sin I will relate, I will be troubled by my sin. 38:20 But my enemies, alive, have grown strong; those who hate me through deceit are numerous. 38:21 And those who repay evil for good oppose me, because I have pursued good. 38:22 Do not forsake me, O Lord; my God, do not be far from me. 38:23 Hasten to my aid, O Lord, my redemption. (EMC)

טז ארום קדמך יהוה צליתי אנת את תקבל יהוה אלהי: יז ארום אמרית דילמא יחדון עלי באזד-
עזעות ריגלי עלי איתרברבו: יח ארום אנא לתברא מעתד וכיבי לקיבלי תדירא: יט ארום חובי
אתני אתייצף מן חטאי: כ ובעלי דבבי חיי עלימו וסגיאין וסגון סנאי על שיקרא: כא ופרעין
בישתא חלף חילופי טבתא מסטנן לי חלופי דרדפית טב: כב לא תשבקינני יהוה אלהי לא תרחיק
מיני: כג זריז לסיועי יהוה פורקני:

Septuagint

Tehillim / Psalms 38:15-22

38:15 For I hoped in thee, O Lord: thou wilt hear, O Lord my God. 38:16 For I said, Lest mine enemies rejoice against me: for when my feet were moved, they spoke boastfully against me. 38:17 For I am ready for plagues, and my grief is continually before me. 38:18 For I will declare mine iniquity, and be distressed for my sin. 38:19 But mine enemies live, and are mightier than I: and they that hate me unjustly are multiplied. 38:20 They that reward evil for good slandered me; because I followed righteousness. 38:21 Forsake me not, O Lord my God: depart not from me. 38:22 Draw nigh to my help, O Lord of my salvation. (LXX)

38:15 ὅτι ἐπὶ σοί κύριε ἤλπισα σὺ εἰσακούσῃ κύριε ὁ θεός μου 38:16 ὅτι εἶπα μήποτε ἐπιχαρῶσίν μοι οἱ ἐχθροί μου καὶ ἐν τῷ σαλευθῆναι πόδας μου ἐπ’ ἐμέ ἐμεγαλορρημόνησαν 38:17 ὅτι ἐγὼ εἰς μάλιστα εἶτοιμος καὶ ἡ ἀλγηδὼν μου ἐνώπιόν μου διὰ παντός 38:18 ὅτι τὴν ἀνομίαν μου ἐγὼ ἀναγγεῶ καὶ μεριμνήσω ὑπὲρ τῆς ἁμαρτίας μου 38:19 οἱ δὲ ἐχθροί μου ζῶσιν καὶ κεκραταίωονται ὑπὲρ ἐμέ καὶ ἐπληθύνθησαν οἱ μισοῦντές με ἀδίκως 38:20 οἱ ἀνταποδιδόντες κακὰ ἀντὶ ἀγαθῶν ἐνδιέβαλλον με ἐπεὶ κατεδίωκον δικαιοσύνην καὶ ἀπέρριψάν με τὸν ἀγαπητὸν ὡσεὶ νεκρὸν ἐβδελυγμένον 38:21 μὴ ἐγκαταλίπῃς με κύριε ὁ θεός μου μὴ ἀποστῆς ἀπ’ ἐμοῦ 38:22 πρόσχευς εἰς τὴν βοήθειάν μου κύριε τῆς σωτηρίας μου

David says that his hope is in the Lord and his prayer is that his enemies not rejoice over him when his foot slips. The rabbis of the Aramaic Targum state that David prays asking the Lord to accept his prayer. The Septuagint states something very similar, David is seeking the Lord to accept his prayer. How can we be

certain that we are praying according to the will of God? This seems to be what David is attempting to do, to pray within the will of God so that the Lord will hear his prayers and answer them. The purpose of the Lord creating man was to bring glory to the Lord. Our aim in prayer should begin with bringing glory to the Lord (see *1 Corinthians 10:31*), and this includes praying according to His will. Ask for wisdom as the Scriptures state in *James 1:5* “*If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.*” In wisdom we learn to trust in the Lord that He is gracious and willing to answer prayer. The Apostle James (Yaakov) continues saying *James 1:6* “*But when he asks, he must believe and not doubt*” (see also *Mark 11:24*). Seeking wisdom in prayer, we seek to know the will of God and to ask in faith, trusting in the will of God. Yeshua and the Apostles taught us to pray for our enemies (*Matthew 5:44*); for the Lord to send missionaries (*Luke 10:2*); that we do not enter into temptation (*Matthew 26:41*); for ministers of the Word (*Colossians 4:3* and *2 Thessalonians 3:1*); for government authorities (*1 Timothy 2:1-3*); for relief from affliction (*James 5:13*); and for the healing of fellow believers (*James 5:16*). We are told to pray for these things, and in doing so, we can seek the Lord in prayer with confidence that we are praying according to His will. In addition to this, we can take the example of those who pray found in Scripture. Paul prayed for the salvation of Israel (*Romans 10:1*); David prayed for mercy and forgiveness when he sinned (*Psalms 51:1-2*); and the first century believers prayed for boldness to witness (*Acts 4:29*). How often do we do that today? We should always be seeking the Lord in prayer for the salvation of others. We should also pray as David prayed to always be aware of our sin and bringing it before the Lord seeking forgiveness before it hinders our relationship with Him. We are to pray with the correct motivation. Selfish motives will not be blessed by God. Note what the Apostle James said, “*When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.*” (*James 4:3*) Prayer should not be done with lofty words in order to be seen by others as “*spiritual*,” we are to pray with modesty and also in private and in secret, so that our heavenly Father will hear and reward us openly (*Matthew 6:5-6*). According to *Tehillim / Psalms 38*, David states that He is silent in the presence of his accusers which suggests that he is praying with a spirit of forgiveness toward others (*Mark 11:25*). Note in the Psalm he does not appear to have a spirit of bitterness, anger, revenge or hatred toward his enemies. This would prevent our hearts from praying in total submission to the Lord. This is the very same thing that Yeshua taught us in *Matthew 5:23-24*, that we are not to bring an offering before the Lord if there is conflict between ourselves and others. Note also that our prayers go before God as a sweet fragrance (*Revelation 8:4*). We need to do reconciliation before going before God in prayer. We are to pray with thanksgiving (*Colossians 4:2* and *Philippians 4:6-7*), there is always something to be thankful for. Rely upon the Spirit of God in prayer as what Paul writes to the Romans in *Romans 8:26-27* “*We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will.*” If we walk in the Spirit and do what is right, we can be assured that the Lord hears our prayers and we can rest in the knowledge that He is working all things together for good (*Romans 8:28*) David says *38:18 For I confess my iniquity; I am full of anxiety because of my sin. (NASB) 38:19 But my enemies are vigorous and strong, And many are those who hate me wrongfully. 38:20 And those who repay evil for good, They oppose me, because I follow what is good. 38:21 Do not forsake me, O Lord; O my God, do not be far from me! 38:22 Make haste to help me, O Lord, my salvation! (NASB)* He is quick to confess his sins. Note that he says that he is anxious because of his sin. The Aramaic Targum states *38:19 For my sin I will relate, I will be troubled by my sin. (EMC)* and the Septuagint states *38:18 For I will declare mine iniquity, and be distressed for my sin. (LXX)* Notice how the rabbis translate David’s words about being anxious because of his sins. They say that he is to be troubled by his sin and to be distressed by his sin. This suggests that we are to be troubled with sin in general. This is what draws us to the Lord in prayer, to seek forgiveness and renewed fellowship with Him. The enemy on the other hand is vigorous, active, energetic and strong, and seeks to draw us away from the Lord. The enemy’s tactic is to pay evil for good for the purpose of keeping us bound up in hate towards others, something that will bind us up, blind us, and hinder our prayer life and we would become ineffective. David reminds us that we are to choose what is good no matter the circumstance. These are the things the Lord desires of us.

Devarim / Deuteronomy 10:12-21

10:12 'Now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, 10:13 and to keep the Lord's commandments and His statutes which I am commanding you today for your good? 10:14 'Behold, to the Lord your God belong heaven and the highest heavens, the earth and all that is in it. 10:15 'Yet on your fathers did the Lord set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day. 10:16 'So circumcise your heart, and stiffen your neck no longer. 10:17 'For the Lord your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe. 10:18 'He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing. 10:19 'So show your love for the alien, for you were aliens in the land of Egypt. 10:20 'You shall fear the Lord your God; you shall serve Him and cling to Him, and you shall swear by His name. 10:21 'He is your praise and He is your God, who has done these great and awesome things for you which your eyes have seen. (NASB)

In doing these things, the Lord will not forsake us, and our hope will be in the salvation that He has provided, Yeshua the Messiah! Let's Pray!

Heavenly Father,

We glorify You and give You Praise! Truly You are worthy to be praised! Lord help us to do what is right in the midst of receiving evil for good from this world. Empower us by Your Spirit to do what is right, to pray for our leaders, or bothers and sisters, and to have wisdom for the purpose of seeking and growing nearer to you O Lord. Help us to have a spirit of forgiveness towards others so that You will hear our prayers and also so we can treat even our enemies with justice and righteousness. Lord, we desire to live holy and righteous lives because You have separated us as holy unto Yourself. You have shown us how to do this by Your commandments and demonstrated this in Your Son Yeshua the Messiah. Help us to walk and abide in Christ as the Scriptures say we are supposed to do. Thank You Lord for sending Your son Yeshua that we may enter into the salvation You have provided. Thank you Lord for these writings so that we can grow in our faith and know who we are in the Messiah Yeshua. Help us to grow by walking in the spirit and applying these truths to our lives. 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 we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!