

ספר תהילים מ | Tehillim / Psalms 40

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Seeking the Lord to Establish Our Feet

This week's study is from *Tehillim / Psalms 40:1-17*, David opens the Psalm saying, א לְמַנְצַחַת לְדָוִד *For the choir director. A Psalm of David. 40:1 I waited patiently for the Lord; And He inclined to me and heard my cry. (NASB)* David says that he waited patiently for the Lord and he listened to his cry for help. The Lord's help resulted in the following: ג וַיַּעֲלֵנִי | מְבוֹרָה *שָׂאוֹן מְטִיט הַיָּגוֹן וַיִּקָּם עָלַי-סָלַע רִגְלֵי כּוֹנֵן אֲשֶׁר־י: ד וַיִּתֵּן בְּפִי | שִׁיר חֲדָשׁ תְּהַלֵּה לְאַלְהֵינוּ יִרְאוּ רַבִּים וַיִּירָאוּ וַיִּבְטְחוּ 40:2 He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm. 40:3 He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the Lord. (NASB)* He established David on a solid foundation, he made his steps firm, the Septuagint states that the Lord put in order his steps. The Lord's work in his life causes him to say, 40:4 *How blessed is the man who has made the Lord his trust, And has not turned to the proud, nor to those who lapse into falsehood. 40:5 Many, O Lord my God, are the wonders which You have done, And Your thoughts toward us; There is none to compare with You. If I would declare and speak of them, They would be too numerous to count. (NASB)* David says לא זְבַח וּמִנְחָה | לֹא-תִפְצֹת אֲזַנַי כְּרִית לִי עוֹלָה וְחֶטְאָה לֹא 40:6 *Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required. (NASB)* This draws a parallel to Samuel the prophet's words in *1 Samuel 15:22*. David's words in *Tehillim / Psalms 40:6-8* are quoted in *Hebrews 10:5-7*. David continues saying 40:8 *I delight to do Your will, O my God; Your Law is within my heart.* 40:9 *I have proclaimed glad tidings of righteousness in the great congregation; Behold, I will not restrain my lips, O Lord, You know. 40:10 I have not hidden Your righteousness within my heart; I have spoken of Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth from the great congregation. 40:11 You, O Lord, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me. (NASB)* It is interesting how he states that he does not hide the righteousness of God in his heart and that he does not restrain his lips. What do you think it means to hide the righteousness of God in the heart? He concludes saying 40:14 *Let those be ashamed and humiliated together Who seek my life to destroy it; Let those be turned back and dishonored Who delight in my hurt. 40:15 Let those be appalled because of their shame Who say to me, 'Aha, aha!' 40:16 Let all who seek You rejoice and be glad in You; Let those who love Your salvation say continually, 'The Lord be magnified!' 40:17 Since I am afflicted and needy, Let the Lord be mindful of me. You are my help and my deliverer; Do not delay, O my God. (NASB)*

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק מ</p> <p>א לְמַנְצַחַת לְדָוִד מְזֻמָּר: ב קוֹהַ קוֹיְתִי יְהוָה וַיִּט אֵלַי וַיִּשְׁמַע שׁוֹעֲתִי: ג וַיַּעֲלֵנִי מְבוֹרָה שָׂאוֹן מְטִיט הַיָּגוֹן וַיִּקָּם עָלַי-סָלַע רִגְלֵי כּוֹנֵן אֲשֶׁר־י: ד וַיִּתֵּן בְּפִי שִׁיר חֲדָשׁ תְּהַלֵּה לְאַלְהֵינוּ יִרְאוּ רַבִּים וַיִּירָאוּ וַיִּבְטְחוּ בַּיהוָה:</p>	<p>ספר טוביה פרק מ</p> <p>א לשבחה לדוד תושבחתא: ב מסברא סברית יהוה וצלא לותי וקביל בעותי: ג ואסקני מגוב אתרגושתא מכסן טי שטושא ואקיף ואקים על כיפא ריגלי תקין אסתורי: ד וסדר בפומי שבח חדת תהי תושבחתא קדם יהוה אלהנא יחמון סגיעין וידחלון ויסברון ויסוברון במימרא דיהוה:</p>	<p>ΨΑΛΜΟΙ 40</p> <p>40:1 εἰς τὸ τέλος τῷ Δαυὶδ ψαλμὸς ὑπομένων ὑπέμεινα τὸν κύριον καὶ προσέσχεν μοι καὶ εἰσήκουσεν τῆς δεήσεώς μου 40:2 καὶ ἀνήγαγέ με ἐκ λάκκου ταλαιπωρίας καὶ ἀπὸ πηλοῦ ἰλύος καὶ ἔστησεν ἐπὶ πέτραις τοὺς πόδας μου καὶ κατήυθυνεν τὰ διαβήματά μου 40:3 καὶ ἐνέβαλεν εἰς τὸ στόμα μου ἄσμα καινὸν ὕμνον τῷ θεῷ ἡμῶν ὄψονται πολλοὶ καὶ φοβηθήσονται καὶ ἔλπιουσιν ἐπὶ κύριον</p>

<p>ה אֲשֶׁר־יִהְיֶה אֶל־יְהוָה מִבְּ- טחו וְלֹא-פָנָה אֶל-רְהֻבֵים וְשָׁטִי כְזָב: ו רַבּוֹת עֲשִׂיתָ אַתָּה יְהוָה אֱלֹהֵי נַפְ- לְאֲתִיךָ וּמִחֲשָׁבֹתֶיךָ אֵלֵינוּ אֵין עָרַף אֵלֶיךָ אֲגִידָה וְאֲדַבְרָה עֲצָמוּ מִסֵּפֶר: ז זָבַח וּמִנְחָה לֹא-תִפְצֹץ אֲזִנִּים כְּרִיתִי לִי עוֹלָה וְחֲטָאָה לֹא שְׁאַלְתָּ: ח אַזְ אֲמַרְתִּי הִנֵּה-בָאתִי בְּמַגְלַת- סֵפֶר כְּתוּב עָלַי: ט לַעֲשׂוֹת רְצוֹנְךָ י אֱלֹהֵי תִפְצֹתִי וְתוֹרַתְךָ בְּתוֹךְ מַעֲי: י כְּשִׁרְתִּי צָדֵק בְּקִהְלָה רַב הִנֵּה שְׁפַתִּי לֹא אֶכְלָא יְהוָה אַתָּה יְדַעְתָּ: יא צַד- קָתָךְ לֹא-כִסִּיתִי בְּתוֹךְ לְבִי אֲמוּנָתְךָ וּתְשׁוּעָתְךָ אֲמַרְתִּי לֹא-כִחַדְתִּי חֲסֵדְךָ יב אַתָּה יְהוָה וְאֲמַתְךָ לְקִהְלָה רַב: יב אַתָּה יְהוָה לֹא-תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חֲסֵדְךָ וְאֲמַ- תְךָ תְּמִיד יִצְרוּנִי: יג כִּי אֶפְפוּ עָלַי רְעוֹת עַד-אֵין מִסֵּפֶר הַשִּׁיגוּנִי עוֹנְתִי יד וְלֹא-יִכְלָתִי לְרֹאוֹת עֲצָמוּ מִשְׁעָרוֹת יז רֹאשֵׁי וְלְבִי עֲזָבִנִי: יז רְצָה-יְהוָה יח לְהַצִּילֵנִי יְהוָה לְעֲזָרְתִּי חוֹשֶׁה: טו יט יִשְׁאוּ וַיִּחְפְּרוּ יַחַד מִבְּקָשֵׁי נַפְשֵׁי לֶסֶ- פּוֹתָה יִסְגּוּ אַחֹר וַיִּפְלְמוּ תִפְצִי רְעֵתִי: טז יִשְׁמוּ עַל-עַקֵּב בְּשָׂתֵם הָאֲמָרִים יז לִי הָאֵחָ הָאֵחָ: יז יִשְׁשׂוּ וַיִּשְׁמְחוּ יח בְּךָ כָּל-מִבְּקָשֵׁיךָ יִאֲמְרוּ תְּמִיד יִגְדֹל יט יְהוָה אֱהָבִי תְשׁוּעָתְךָ: יח וְאֲנִי עֲנִי כ אֲבִיוֹן אֲדַנִּי יִחַשֵׁב לִי עֲזָרְתִּי וּמְפַלְטִי אַתָּה אֱלֹהֵי אֵל-תְּאַחֵר:</p>	<p>ה טובוי דגברא דשוי יהוה רוחצ- ניה ולא אסתכי יסתכל לות סורבניא וממללי כדיבותא כדכובא: ו סגיעי ניסיא דעבדתא את את יהוה אלהי פרישותך ורעותך ורעיוניך לותנא לית איפשר לסדרא לותך תושבחתך אתני ואמליל תקיפו מן לחואה: ז ניי- כסא ודורונא לא צביתא אודנין לאצ- תא פורקנך כריתא לי עלתא וקורבן חטתא לא שיילתא: ח הידין אמרית הא עלית לחיי עלמא כד אעסוק במגיי- לת סיפרא אוריתא דאכתיב אמטולתי: ט למעבד רעותך אלהי רעיתי ואורי- תך כלילא במצע מעייני: י בשרית צדקא בכנישתא רבא הא סיפותי לא אמנע יהוה אלהי את חכימת: יא צד- קתך לא טמרית בגו לבי קושטך ופ- רקנך אמרית לא כסיתי טיבותך טובך והימנותך בקהלא רבא: יב בגלל כן היכנא את יהוה לא תמנע רחמך מיני טובך וקושטך תדירא ינטרונני: יג ארום תקיפין תכפו עלי בישין בישן עד דלית מניין אדביקו יתי חובי ולא יכלית למחמי תקפו מן בינתי רישי ורעיוני שבקוני: יד אתרעי יהוה לשזבותני למפצא יתי יהוה לסיועי זריז: טו יבהתון ויתחסדון כחדא תבעי נפשי למיגמרה יזורון לאחורא ויכספון דצביין בישתי: טז יתביירון מטול בהתיהון דאמרין לי חדינא על תבריה חדוא חדינא על סיגופיה: יז יחדון וידוצון במימרך כל בעיך ויימ- רון תדירא יסגי חילא דיהוה די רחי- מין פורקנך: יח ואנא ענייא וחשוכא יהוה יחשיב טב לי עלי סיועי ושיזבו- תי את אלהי לא תואחר:</p>	<p>40:4 μακάριος ἀνὴρ οὐ ἔστιν τὸ ὄνομα κυρίου ἐλπίς αὐτοῦ καὶ οὐκ ἐνέβλεπεν εἰς ματαιότητα καὶ μανίας ψευδεῖς 40:5 πολλὰ ἐποίησας σὺ κύριε ὁ θεὸς μου τὰ θαυμάσιά σου καὶ τοῖς διαλογισμοῖς σου οὐκ ἔστιν τίς ὁμοιωθήσεται σοι ἀπήγγειλα καὶ ἐλάλησα ἐπληθύνθησαν ὑπὲρ ἀριθμὸν 40:6 θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας ὡτία δὲ κατηρτίσω μοι ὀλοκαῦτωμα καὶ περὶ ἀμαρτίας οὐκ ἤτησας 40:7 τότε εἶπον ἰδοὺ ἤκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ 40:8 τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεὸς μου ἐβουλήθη καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου 40:9 εὐηγγελισάμην δικαιοσύνην ἐν ἐκκλησίᾳ μεγάλῃ ἰδοὺ τὰ χεῖλη μου οὐ μὴ κωλύσω κύριε σὺ ἔγνωσ 40:10 τὴν δικαιοσύνην σου οὐκ ἔκρυψα ἐν τῇ καρδίᾳ μου τὴν ἀλήθειάν σου καὶ τὸ σωτήριόν σου εἶπα οὐκ ἔκρυψα τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἀπὸ συναγωγῆς πολλῆς 40:11 σὺ δέ κύριε μὴ μακρύνῃς τοὺς οἰκτιρισμοὺς σου ἀπ' ἐμοῦ τὸ ἔλεός σου καὶ ἡ ἀλήθειά σου διὰ παντὸς ἀντελάβοντό μου 40:12 ὅτι περιέσχον με κακὰ ὧν οὐκ ἔστιν ἀριθμὸς κατέλαβόν με αἱ ἀνομίαι μου καὶ οὐκ ἠδυνήθη τὸ βλέπειν ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου καὶ ἡ καρδία μου ἐγκατέλιπέν με 40:13 εὐδόκησον κύριε τοῦ ῥύσασθαι με κύριε εἰς τὸ βοηθησαί μοι πρόσχες 40:14 καταισχυνθείσαν καὶ ἐντραπήσαν ἅμα οἱ ζητοῦντες τὴν ψυχὴν μου τοῦ ἐξῆραι αὐτὴν ἀποστραφείσαν εἰς τὰ ὀπίσω καὶ ἐντραπήσαν οἱ θέλοντές μοι κακὰ 1 40:5 κομισάσθωσαν παραχρῆμα αἰσχύνῃ αὐτῶν οἱ λέγοντές μοι εὐγε εὐγε 40:16 ἀγαλλιάσαιντο καὶ εὐφρανθείσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε κύριε καὶ εἰπάτωσαν διὰ παντός μεγαλυνθήτω ὁ κύριος οἱ ἀγαπῶντες τὸ σωτήριόν σου 40:17 ἐγὼ δὲ πτωχὸς εἰμι καὶ πένης κύριος φροντιεῖ μου βοηθός μου καὶ ὑπερασπιστής μου σὺ εἶ ὁ θεὸς μου μὴ χρονίσῃς</p>
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Tehillim / Psalms 40

For the choir director. A Psalm of David. 40:1 I waited patiently for the Lord; And He inclined to me and heard my cry. 40:2 He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm. 40:3 He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the Lord. 40:4 How blessed is the man who has made the Lord his trust, And has not turned to the proud, nor to those who lapse into falsehood. 40:5 Many, O Lord my God, are the wonders which You have done, And Your thoughts toward us; There is none to compare with You. If I would declare and speak of them, They would be too numerous to count. 40:6 Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required. 40:7 Then I said, ‘Behold, I come; In the scroll of the book it is written of me. 40:8 I delight to do Your will, O my God; Your Law is within my heart.’ 40:9 I have proclaimed glad tidings of righteousness in the great congregation; Behold, I will not restrain my lips, O Lord, You know. 40:10 I have not hidden Your righteousness within my heart; I have spoken of Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth from the great congregation. 40:11 You, O Lord, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me. 40:12 For evils beyond number have surrounded me; My iniquities have overtaken me, so that I am not able to see; They are more numerous than the hairs of my head, And my heart has failed me. 40:13 Be pleased, O Lord, to deliver me; Make haste, O Lord, to help me. 40:14 Let those be ashamed and humiliated together Who seek my life to destroy it; Let those be turned back and dishonored Who delight in my hurt. 40:15 Let those be appalled because of their shame Who say to me, ‘Aha, aha!’ 40:16 Let all who seek You rejoice and be glad in You; Let those who love Your salvation say continually, ‘The Lord be magnified!’ 40:17 Since I am afflicted and needy, Let the Lord be mindful of me. You are my help and my deliverer; Do not delay, O my God. (NASB)

Toviyah / Psalms Chapter 40

40:1 For praise. Of David, a psalm. 40:2 I truly hoped in the Lord, and he turned to me and received my supplication. 40:3 And he brought me up from the pit of turmoil, from the mire of filth; and he set my feet on the rock, he made my steps firm. 40:4 And he put in my mouth a new psalm: Let there be praise before the Lord our God, let many see and fear and hope in the word of the Lord. 40:5 Happy the man who made the Lord his confidence, and did not look toward the disobedient and those who speak falsehood. 40:6 Many are the miracles that you have done, O Lord my God; your wonders and favor towards us are impossible to set out; I will recount and speak to you your praise; they are too great to tell. 40:7 You do not want sacrifice and offering; you have scooped out ears for me to hear your redemption; you have not asked for holocaust and sin offering. 40:8 Then I said, “Behold, I have entered into eternal life,” whenever I occupy myself with the scroll of the book of Torah that was written for my sake. 40:9 I desire to do your will, O God; and your Torah is contained in my deepest self. 40:10 I have proclaimed righteousness in the great assembly; behold, I will not withhold my lips; O Lord my God, you know [this]. 40:11 I have not concealed your righteousness in my heart, I have uttered your truth and your redemption; I have not kept back your goodness and faithfulness in the great assembly. 40:12 Therefore you, O Lord, do not withhold your mercy from me; may your goodness and truth always keep me. 40:13 For evils are strong against me, until they are without number; my sins have overtaken me and I cannot see; they are more numerous than the hairs of my head; and my thoughts have left me. 40:14 Be pleased, O Lord, to save me; O Lord, hasten to my aid. 40:15 Those who seek to destroy my soul will be ashamed and confounded together; those who desire my ruin will turn back and be disgraced. 40:16 They will become senseless because of their shame – those who say to me, “We have rejoiced at his ruin, we rejoiced at his misery.” 40:17 All who seek you will rejoice and be glad in your word; and those who love your redemption will say continually, “Let the might of the Lord be magnified.” 40:18 But I am humble and poor, O Lord; let good be devised for me, you are my help and salvation; O my God, do not delay. (EMC)

Psalmoi / Psalms 40

For the end, a Psalm of David. 40:1 I waited patiently for the Lord; and he attended to me, and hearkened to my supplication. 40:2 And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright. 40:3 And he put a new song into my mouth, even a hymn to our God: many shall see it, and fear, and shall hope in the Lord. 40:4 Blessed is the man whose hope is in the name of the Lord, and who has not regarded vanities and false frenzies. 40:5 O Lord my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke of them: they exceeded number. 40:6 Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require. 40:7 Then I said, Behold, I come: in the volume of the book it is written concerning me, 40:8 I desired to do thy will, O my God, and thy law in the midst of mine heart. 40:9 I have preached righteousness in the great congregation; lo! I will not refrain my lips; O Lord, thou knowest my righteousness. 40:10 I have not hid thy truth within my heart, and I have declared thy salvation; I have not hid thy mercy and thy truth from the great congregation. 40:11 But thou, Lord, remove not thy compassion far from me; thy mercy and thy truth have helped me continually. 40:12 For innumerable evils have encompassed me; my transgressions have taken hold of me, and I could not see; they are multiplied more than the hairs of my head; and my heart has failed me. 40:13 Be pleased, O Lord, to deliver me; O Lord, draw nigh to help me. 40:14 Let those that seek my soul, to destroy it, be ashamed and confounded together; let those that wish me evil be turned backward and put to shame. 40:15 Let those that say to me, Aha, aha, quickly receive shame for their reward. 40:16 Let all those that seek thee, O Lord, exult and rejoice in thee; and let them that love thy salvation say continually, The Lord be magnified. 40:17 But I am poor and needy; the Lord will take care of me; thou art my helper, and my defender, O my God, delay not. (LXX)

א לְמַנְצֵחַ לְדָוִד מְזֻמָּוֹר: ב קָוֵה קְוִיתִי In *Tehillim / Psalms 40:1-17*, David opens the Psalm saying, *קָוֵה קְוִיתִי*: *For the choir director. A Psalm of David. 40:1 I waited patiently for the Lord; And He inclined to me and heard my cry. (NASB)* It is interesting that here the word that is used to translate “wait” is the Hebrew word “*kavveh*” (קָוֵה) and David repeats the word twice (קָוֵה קְוִיתִי), the second time with the first person singular pronominal suffix. The root verb appears to be the word “*tikvah*” which is the Hebrew word for “*hope*,” therefore, the word “*kavveh*” may also be rendered as “*hope*” or “*in the expectation of, looking for with anticipation*,” etc. David says that his hope is in the Lord and because of his

hope, the Lord “*vayet*” (וַיַּיֵט) unto him and listened. “*Vayet*” is from the root נטה meaning “to turn,” the Lord turned toward David because he patiently hoped in the Lord. It is interesting that David says that he waits on the Lord in a previous psalm, in *Tehillim / Psalms 27:14* - יְדַבֵּר אֶל-יְהוָה חֲזָק וַיִּצְמַח לִבָּךְ וַיִּקְוֶה אֶל-יְהוָה: *27:14 Wait for the Lord; Be strong and let your heart take courage; Yes, wait for the Lord. (NASB)* In *Tehillim / Psalms 27:14* he couples the words to wait / hope with “*chazak*” (חֲזָק) to be strong and the idea is that one must first step out in faith, to obey God by trusting and hoping in Him. Following our obedience to hope and to seek Him, He causes our hearts to be filled with courage to be strong (*chazak*, חֲזָק). So David is saying in *Tehillim / Psalms 27:14* to be strong and courageous and that our hope in the Lord is not a form of weakness but a form of strengthening. Because David has placed his hope in the Lord (*i.e. he patiently waits on the Lord*) the Lord turns and hears his prayer. Have you ever been told that having faith or hope in God is a form of weakness? Know without a doubt, when we humbly hope / wait upon the Lord, He hears our prayers.

David says that because of his hope, the Lord brought him out of the pit of destruction and placed his feet upon a solid foundation. ג וַיַּעֲלֵנִי מִבּוֹר שָׂאוֹן מְטִיט הַיְיָו וַיִּקָּם עַל-סִלְעַת רַגְלֵי כּוֹנֵן אֲשֶׁר־י: ד וַיִּתֵּן בְּפִי | *40:2 He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm. 40:3 He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the Lord. (NASB)* The Aramaic Targum states ג ואסקני מגוב אתרגושא מכסן טישטושא ואקיף ואקים על כיפא ריגלי תקין אסתורי: ד *40:3 And he brought me up from the pit of turmoil, from the mire of filth; and he set my feet on the rock, he made my steps firm. 40:4 And he put in my mouth a new psalm: Let there be praise before the Lord our God, let many see and fear and hope in the word of the Lord. (EMC)* The Septuagint states *40:2 καὶ ἀνήγαγέν με ἐκ λάκκου ταλαιπωρίας καὶ ἀπὸ πηλοῦ ἰλύος καὶ ἔστησεν ἐπὶ πέτραν τοὺς πόδας μου καὶ κατηύθυνεν τὰ διαβήματά μου 40:3 καὶ ἐνέβαλεν εἰς τὸ στόμα μου ᾠσμα καινὸν ὕμνον τῷ θεῷ ἡμῶν ὄψονται πολλοὶ καὶ φοβηθήσονται καὶ ἐλπιοῦσιν ἐπὶ κύριον 40:2 And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright. 40:3 And he put a new song into my mouth, even a hymn to our God: many shall see it, and fear, and shall hope in the Lord. (LXX)* It is interesting that we read David describing “the pit of destruction,” whereas the rabbis say “the pit of turmoil and mire of filth,” and “the pit of misery” in the Targum and the Septuagint. *Ezekiel 26* describes the pit in this way:

Ezekiel 26:19-21

26:19 For thus says the Lord God, ‘When I make you a desolate city, like the cities which are not inhabited, when I bring up the deep over you and the great waters cover you, 26:20 then I will bring you down with those who go down to the pit, to the people of old, and I will make you dwell in the lower parts of the earth, like the ancient waste places, with those who go down to the pit, so that you will not be inhabited; but I will set glory in the land of the living. 26:21 ‘I will bring terrors on you and you will be no more; though you will be sought, you will never be found again,’ declares the Lord God. (NASB)

יט פי כה אָמַר אֲדֹנָי יְהוִה בְּתַתִּי אֶתְךָ עִיר נְחָרְבַת בְּעָרִים אֲשֶׁר לֹא-נֹשְׁבוּ בָהֶעָלוֹת עֲלֶיךָ אֶת-תְּהוֹמוֹת וְכִסּוּף הַמַּיִם הַרְבִּימִים: כ וְהוֹרְדְתִיךָ אֶת-יִוְרְדֵי בּוֹר אֶל-עַם עוֹלָם וְהוֹשֵׁ-בְתֶיךָ בְּאֶרֶץ תַּחְתִּיּוֹת כְּחִרְבוֹת מֵעוֹלָם אֶת-יִוְרְדֵי בּוֹר לְמַעַן לֹא תִשְׁבִּי וְנִתְתִּי צְבִי בְּאֶרֶץ חַיִּים: כא בְּלֵהוֹת אֶתְנֶךָ וְאֵינְךָ וּתְבַקְשִׁי וְלֹא-תִמְצְאִי עוֹד לְעוֹלָם נְאֻם אֲדֹנָי יְהוִה:

Ezekiel describes the Lord speaking in a prophecy against Tyre saying “when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living.” Who are the people of old time of dead long ago? *Ezekiel 26:19* speaks of cities and

is interesting to note that according to the Aramaic Targum Onkelos we read the following from Parashat Noah:

Targum Onkelos (תרגום אנקלוס)

<p>תרגום אנקלוס ספר בראשית</p> <p>א וְהוּהוּ כַד שְׁרִיאוּ בְנֵי אֲנָשָׁא לְמַסְגֵי עַל אֲפֵי אַרְעָא "אֲדַמְתָּא" וּבְנָתָא אִיתִילִידָא לְהוּן: ב וַחֲזוּ בְנֵי רַבְרַבְיָא יְת בְּנַת אֲנָשָׁא אַרִי שְׁפִירוּן אִינִין וְנִסְיָבוּ לְהוּן נְשִׁין מְכַל דְאַתְרֵיאוּ "דֵאִיתְבַּחְרוּ": ג וְאָמַר יוֹי לָא יְת־קִיָּים דְרָא בִישָׁא הִדִּין קִדְמֵי לְעֵלַם כְּדִיל דְאֲנֹן בְּסָרָא וְעוֹבְדֵיהוֹן בִּישִׁין אַרְכָּא יְהִיב לְהוּן מְאָה וְעֶסְרִין שְׁנִין אַם יְתוּבְוֹן: ד גִּיבְרַיָּא הוּוּ בְאַרְעָא בְיוֹמֵיָא הָאִינֹן וְאַף בְּתַר כִּין דְעֵלִין "דֵי עֵלִין" בְּנֵי רַבְרַבְיָא לְוֹת בְּנַת אֲנָשָׁא וְיִלְדֹן לְהוּן מִנְהוֹן אֲנֹן גִּיבְרַיָּא דְמִיעֲלָמָא "דְמֵן עֵלְמָא אֲנָשִׁין דְשִׁמְאָא "דְשִׁמֹן": ה וַחֲזָא וְגַלִי קִדְמֵי יוֹי אַרִי סְגִיָּאת בִישָׁת אֲנָשָׁא בְאַרְעָא וְכָל יִצְרָא הִרְהוֹר מַח־שְׁבַת לְבִיָּה לְחֹד בִּישׁ כָּל יוֹמָא: ו וְתַב יוֹי בְּמִימְרֵיהָ אַרִי עֵבַד יְת אֲנָשָׁא אֲדַם בְאַרְעָא וְאָמַר בְּמִימְרֵיהָ לְמַתְבַּר תּוֹקְפֵהוֹן כְּרַעוּתֵיהָ: ז וְאָמַר יוֹי אֲמַחֵי יְת אֲנָשָׁא דְבִרֵי־תֵי דֵי בְרַאתִי מֵעַל אֲפֵי אַרְעָא מִיֵּאֲנָשָׁא עַד בְּעִירָא וְעַד רַחֲשָׁא וְעַד עוֹפָא דְשִׁמְיָא אַרִי תְבִית תְּבִית בְּמִימְרֵי אַרִי עֵבַדְתִּינֹן:</p>	<p>Bereshit / Genesis 6:1-7</p> <p>6:1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 6:2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 6:3 Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.' 6:4 Heroes (strongmen) were in the land in those days and also those the sons of the master had sexual relations with the daughters of men and took possession of them, they being heroes (strong men) who were eternally famous. 6:5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6:6 The Lord was sorry that He had made man on the earth, and He was grieved in His heart. 6:7 The Lord said, 'I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.' (NASB)</p>
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This provides some insight into the meaning behind David’s choice of words regarding “*Ashrei Hagever*” (אֲשֵׁרֵי הַגֶּבֶר) “*How blessed is the strong man.*” The Aramaic Targum to the Hebrew text on Parashat Noah, the word הַנְּפִלִים (Nephilim) is replaced with the word גִּיבְרַיָּא (Gibarayah) in the Aramaic translation. Note also that the word גִּיבְרַיָּא (Gibarayah) is very close to the Hebrew word הַגִּבּוֹרִים (Gibborim) meaning “*mighty man*” or “*strong man.*” The word גִּיבְרַיָּא (Gibarayah) is repeated in the same verse in the Aramaic translation and is translated as “*heroes / strong men.*” It is safe to say that גִּיבְרַיָּא (Gibarayah) may be translated in the same way as “*heroes / strong men*” in *Bereshit / Genesis 6:4*. In addition to this, while studying the Hebrew and Aramaic languages, one will notice that there is a close proximity of the Semitic languages Hebrew and Aramaic. For example the word for “*between*” בֵּין is used in the same way in both the Hebrew and Aramaic languages. Therefore, the words גִּיבְרַיָּא (Gibarayah) and הַגִּבּוֹרִים (Gibborim) have a Semitic connection and the same meaning. According to the biblical narrative, the הַנְּפִלִים (Nephilim) is a name that is given to describe men who had the extraordinary ability for making war. They were mighty warriors and hence the reason for the Aramaic translations use of the word גִּיבְרַיָּא (Gibarayah). Note also the Aramaic Translation of Tehillim / Psalms 40:5 states ה טוּבוֹי דְגִבְרָא דְשׁוּי יְהוּה רֹחַצְנִיה וְלֹא אִסְתְּכִי יִסְתַּכַּל לֹת (ה טוּבוֹי דְגִבְרָא דְשׁוּי יְהוּה רֹחַצְנִיה וְלֹא אִסְתְּכִי יִסְתַּכַּל לֹת) using the same word “*hagibora*” (דגברא). If we consider the context of these verses and the reason God destroyed the earth using a global flood, the reason that is given is because of the great wickedness of mankind that was throughout all of the earth (ה וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם) ה וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם) 6:5 *Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.* NASB) The Torah (*Bereshit / Genesis 6:4*) describes the reason for the wickedness of the men in those days. Thinking on the

topic of wicked men and war, we know from modern history that when an army would make its way through to conquer a nation, especially an army filled with wicked/evil men, the men of war would kill and destroy everything and would take the women of the nation they were conquering, they would rape and pillage the land. Examples from our modern day may be found in the Muslim armies of the Sudan, they rape, mutilate, and kill the women, of the land and especially Christian women. The wickedness of man in those days, in the days of Noah was so great, these mighty men of war would just take whatever woman they wanted, having their way with them, and possibly even destroying/killing the women afterwards. These verses do not give justice to the extent of wickedness that was occurring in those days. The wickedness of that generation was so great and the sin of the people was so extensive that the only way to redeem the land was to destroy all life that existed on the face of the earth in those days. David says *הַיְהוָה מְבֹרָךְ שֶׁם יְהוָה מְבֹרָךְ* “*how blessed is the man who places his trust in the Lord.*” The contrast here within the Torah text suggests that this man who is mighty and powerful is to trust in the Lord and is not to turn to the proud or falsehood, the very thing that was occurring with the men of the earth in Parashat Noach. David says many are the wonders of God, His miracles are too numerous to count. The Septuagint states 40:4 μακάριος ἀνὴρ οὗ ἔστιν τὸ ὄνομα κυρίου ἐλπὶς αὐτοῦ καὶ οὐκ ἐνέβλεψεν εἰς ματαιότητας καὶ μανίας ψευδεῖς 40:5 πολλὰ ἐποίησας σύ κύριε ὁ θεός μου τὰ θαυμάσιά σου καὶ τοῖς διαλογισμοῖς σου οὐκ ἔστιν τις ὁμοιωθήσεται σοι ἀπήγγειλα καὶ ἐλάλησα ἐπληθύνθησαν ὑπὲρ ἀριθμὸν 40:4 *Blessed is the man whose hope is in the name of the Lord, and who has not regarded vanities and false frenzies. 40:5 O Lord my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke of them: they exceeded number. (LXX).* The Aramaic Targum states ה טובוי דגברא דשוי יהוה רוחצניה ולא אסתכי יסתכל לות סורבניא וממללי כדיבותא כדכובא: ו סגיעי ניסיא דעבדתא את אנת יהוה אלהי פרישותך ורעותך ורעיוניך 40:5 *Happy the man who made the Lord his confidence, and did not look toward the disobedient and those who speak falsehood. 40:6 Many are the miracles that you have done, O Lord my God; your wonders and favor towards us are impossible to set out; I will recount and speak to you your praise; they are too great to tell. (EMC)* The man (strong man) who seeks the Lord God, the Lord Himself will order his ways and be blessed.

David continues saying *40:6 זָבַח וּמִנְחָה | לֹא-הִפַּצְתָּ אָזְנִים כְּרִיתָ לִי עוֹלָה וְחֹטְאָה לֹא שְׂאֵלָתָּ: Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required. (NASB)* This draws a parallel to Samuel the prophet’s words in *1 Samuel 15:22*.

1 Samuel 15:22-23

15:22 Samuel said, ‘Has the Lord as much delight in burnt offerings and sacrifices As in obeying the voice of the Lord? Behold, to obey is better than sacrifice, And to heed than the fat of rams. 15:23 ‘For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the Lord, He has also rejected you from being king.’ (NASB)

כב ויאמר שמואל ההפצת ליהוה בעלות וזבחים בשמע בקול יהוה הנה שמע מזבח טוב להקשיב מחלב אילים: כג כי חטאת-קסם מרי ואון ותרפים הפצור יען מאסת את-דבר יהוה וימאסה ממלך:

King Saul had sinned by keeping alive the choice animals when the Lord commanded that everything be destroyed, including the animals. Saul’s excuse was these animals would be made a sacrifice to the Lord. Samuel responds that the Lord desires obedience rather than sacrifice. In other words, one is not to use the sacrifice to walk in disobedience to the Lord. The Lord is looking for repentance, justice (מִשְׁפָּט) and righteousness (צְדִקָּה) over sacrifice and David realized this in *Tehillim / Psalms 51:18-19*, and also implicitly in *Tehillim / Psalms 40:4-5* on how blessed is the man who trusts in the Lord, and whose foot is established by the Lord. The Psalm is verifying God’s way that our relationship with God begins with getting our heart right by seeking the Lord and His ways and for His help to order our ways and our steps (placing our feet

upon a solid rock).

Studying the apostolic Writings, David's words in *Tehillim / Psalms 40:6-8* are quoted in *Hebrews 10:5-7*.

Hebrews 10:1-10

10:1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. 10:2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? 10:3 But in those sacrifices there is a reminder of sins year by year. 10:4 For it is impossible for the blood of bulls and goats to take away sins. 10:5 Therefore, when He comes into the world, He says, 'Sacrifice and offering You have not desired, But a body You have prepared for Me; 10:6 In whole burnt offerings and sacrifices for sin You have taken no pleasure. 10:7 'Then I said, 'Behold, I have come (In the scroll of the book it is written of Me) To do Your will, O God.' 10:8 After saying above, 'Sacrifices and offerings and whole burnt offerings and sacrifices for sin You have not desired, nor have You taken pleasure in them (which are offered according to the Law), 10:9 then He said, 'Behold, I have come to do Your will.' He takes away the first in order to establish the second. 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all. (NASB)

¹Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. ²ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους; ³ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν, ⁴ἀδύνατον γὰρ αἷμα τὰύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. ⁵Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρίσω μοι. ⁶ὄλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. ⁷τότε εἶπον, Ἴδου ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. ⁸ἀνώτερον λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ ὄλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται, ⁹τότε εἶρηκεν, Ἴδου ἦκω τοῦ ποιῆσαι τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ: ¹⁰ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

In the book of Hebrews, the author states that the blood of bulls and of goats never fully removed (take away) the sin of the person. If this is the case, then why did the Lord require a person to bring the offerings of bulls and goats again and again to the Tabernacle? What was the purpose of the sacrifices if it did not take away sin? The reason is for “obedience” to God’s Word. Both David’s words in *Tehillim / Psalms 40:4-5* and *1 Samuel 15:22* state that the Lord delights in obedience rather than sacrifice. The Lord desires for us to be obedient to His Word. With this understanding on the blood of bulls and goats not removing sin from a person, is there something about the Temple (Tabernacle) sacrifice that we do not understand today regarding the reason for bringing the sacrifice before the Lord for sin and guilt? What about the time of the Millennial Kingdom, or when the Third Temple is built in Jerusalem and the daily sacrifice is reinstated, how will that affect our lives as believers in Yeshua the Messiah? In *Acts 21*, the Apostle Paul took the vow of the nazirite. Note what is required when one completes the vow of a nazirite according to *Bamidbar / Numbers 6:13-21*.

Bamidbar / Numbers 6:13-21

6:13 'Now this is the law of the Nazirite when the days of his separation are fulfilled, he shall bring the offering to the doorway of the tent of meeting. 6:14 'He shall present his offering to the Lord: one male lamb a year old without defect for a burnt offering and one ewe-lamb

a year old without defect for a sin offering and one ram without defect for a peace offering, 6:15 and a basket of unleavened cakes of fine flour mixed with oil and unleavened wafers spread with oil, along with their grain offering and their drink offering. 6:16 'Then the priest shall present them before the Lord and shall offer his sin offering and his burnt offering. 6:17 'He shall also offer the ram for a sacrifice of peace offerings to the Lord, together with the basket of unleavened cakes; the priest shall likewise offer its grain offering and its drink offering. 6:18 'The Nazirite shall then shave his dedicated head of hair at the doorway of the tent of meeting, and take the dedicated hair of his head and put it on the fire which is under the sacrifice of peace offerings. 6:19 'The priest shall take the ram's shoulder when it has been boiled, and one unleavened cake out of the basket and one unleavened wafer, and shall put them on the hands of the Nazirite after he has shaved his dedicated hair. 6:20 'Then the priest shall wave them for a wave offering before the Lord. It is holy for the priest, together with the breast offered by waving and the thigh offered by lifting up; and afterward the Nazirite may drink wine.' 6:21 'This is the law of the Nazirite who vows his offering to the Lord according to his separation, in addition to what else he can afford; according to his vow which he takes, so he shall do according to the law of his separation.' (NASB)

In completing the vow of a nazirite one is to bring a whole burnt offering, a sin offering, a peace offering, and an offering of unleavened bread. When the Apostle Paul completed the vow of a nazirite, he brought these offerings and he did these things many years after his new found faith in Yeshua the Messiah. Today we are taught that the sacrifices at the temple were replaced by Yeshua. If this is the case, what was Paul doing bringing these sacrifices to the Lord at the Temple? If the blood of bulls and goats did not remove sin, then the idea of spiritual cleansing was something that was a work of God and not something that was efficacious by our hands. How are the sacrifices in the Temple (Tabernacle) related to the differences between the cleansing of the body verses the cleansing of spirit and soul? The Scriptures never tell us that man is able to make himself spiritually clean. The purpose of the purity laws and those regarding what is clean and unclean is to train us to separate ourselves from the world, to make a distinction between what we should and should not be doing. We are holy because God has made us holy and thus calls us to live holy lives. The body, even today, is in need of cleansing because of impurity, if the Temple was rebuilt in Jerusalem and we desired to go before the Lord at the Temple in Jerusalem. How do you think that fits with who we are in Yeshua the Messiah today? Note that the physical impurity does not prevent us from seeking the Lord in prayer and His hearing out prayers. We have access to our Father in the Son, Yeshua the Messiah.

ט לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי הַכְּפָצְתִי וְתוֹרָתְךָ בְּתוֹךְ מִעֵי: י בְּשִׁרְתִּי צִדְקָה | בְּקִהְלִי רַב כַּחֲדָתִי הִנֵּה שִׁפְתֵי לֹא אֶכְלָא יְהוָה אַתָּה יְדַעְתָּ: יא צִדְקָתְךָ לֹא-כִסִּיתִי | בְּתוֹךְ לִבִּי אֲמוֹנָתְךָ וּתְשׁוּעָתְךָ אֲמַרְתִּי לֹא-כַחֲדָתִי: 40:8 I delight to do Your will, O my God; Your Law is within my heart.' 40:9 I have proclaimed glad tidings of righteousness in the great congregation; Behold, I will not restrain my lips, O Lord, You know. 40:10 I have not hidden Your righteousness within my heart; I have spoken of Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth from the great congregation. 40:11 You, O Lord, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me. (NASB) It is interesting to note how David says “to do the will of God, I delight” (לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי הַכְּפָצְתִי) and this is paralleled to one keeping the Torah of God in his heart (וְתוֹרָתְךָ בְּתוֹךְ מִעֵי). David does not say “heart” (לב) but uses the word מִעֵי meaning “bowels” or “intestines.” There are a number of words for body parts in the Hebrew Scriptures which are used having metaphorical meanings that are quite different from the metaphorical meanings of the same body parts in our English speaking culture. It is interesting here in the biblical passage, the internal physical organs are given as a reference to the heart, the metaphorical location of the center of speech and thought. Take for example the three metaphorical uses of the word for heart is (i) the seat of emotions, (ii) being in the midst of something, and (iii) as a metaphor for self will. What is interesting about David’s use of the internal organs is the connection to the Torah. According to the Torah,

the organs are a very important part of the Sacrifices in the Tabernacle. Note what it says in *Vayikra / Leviticus 3:3* regarding the internal organs, 3:3 *'From the sacrifice of the peace offerings he shall present an offering by fire to the LORD, the fat that covers the entrails and all the fat that is on the entrails, (NASB)* The Torah however does not use the same Hebrew word (מֵעֵי) in reference to the entrails, however, the text describes the *"fat around the entrails"* making reference to the intestines of the animal sacrifice. According to the Scriptures, the fat is the savory portion of the animal that is burned up on the altar. Anyone who has cooked steak or meat on a grill can imagine the crackling, popping, and smell of the fat as it went up in smoke upon the altar. The interesting aspect is that the location of the fat upon the intestines, is in reference to the command of God on the Sacrifice and is an important requirement for making a peace offering before God. David cites the intestines as the location of the keeping of the Torah, the heart, or the intestines, the central part of his body (his being). A parallel then is that our thought life is also a very important aspect of our lives before God and the meditation of our heart might be considered an important form of sacrifice before God. This may be the reason the rabbis speak so often on the importance of studying Torah, so our thought life is brought in line with the Most High and we follow through with our lives accordingly. David also states that he does not hide the righteousness of God in his heart and that he does not restrain his lips. What do you think it means to hide the righteousness of God in the heart? What did David mean when he said that he did not hide the righteousness of God in his heart? He says *"I will sing of your righteousness in the great assembly"* (בְּקִהְלָרַב | בְּשִׁרְתִּי צִדְקָה) and so the point was that he would proclaim the mercy of God to the people and not hide how the Lord has worked in his life but will share these things with the people. Have you ever hid what the Lord has done for you? How about the sharing of your faith?

The Aramaic Targum and the Septuagint say the following.

Aramaic Targum

Tehillim / Psalms 40:9-12

40:9 I desire to do your will, O God; and your Torah is contained in my deepest self. 40:10 I have proclaimed righteousness in the great assembly; behold, I will not withhold my lips; O Lord my God, you know [this]. 40:11 I have not concealed your righteousness in my heart, I have uttered your truth and your redemption; I have not kept back your goodness and faithfulness in the great assembly. 40:12 Therefore you, O Lord, do not withhold your mercy from me; may your goodness and truth always keep me.

ט למעבד רעותך אלהי רעיתי ואוריתך כלילא במצע מעייני: י בשרית צדקא בכנישתא רבא הא סיפתי לא אמנע יהוה אלהי את חכימת: יא צדקתך לא טמרית בגו לבי קושטך ופורקנך אמרית לא כסיתי טיבותך טובך והימנותך בקהלא רבא: יב בגלל כן היכנא את יהוה לא תמנע רחמך מיני טובך וקושטך תדירא ינטרונני:

Septuagint

Tehillim / Psalms 40:8-11

40:8 I desired to do thy will, O my God, and thy law in the midst of mine heart. 40:9 I have preached righteousness in the great congregation; lo! I will not refrain my lips; O Lord, thou knowest my righteousness. 40:10 I have not hid thy truth within my heart, and I have declared thy salvation; I have not hid thy mercy and thy truth from the great congregation. 40:11 But thou, Lord, remove not thy compassion far from me; thy mercy and thy truth have helped me continually. (LXX)

40:8 τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός μου ἐβουλήθην καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου 40:9 εὐηγγελισάμην δικαιοσύνην ἐν ἐκκλησίᾳ μεγάλη ἰδοὺ τὰ χεῖλη μου οὐ

seek my soul, to destroy it, be ashamed and confounded together; let those that wish me evil be turned backward and put to shame. 40:15 Let those that say to me, Aha, aha, quickly receive shame for their reward. 40:16 Let all those that seek thee, O Lord, exult and rejoice in thee; and let them that love thy salvation say continually, The Lord be magnified. 40:17 But I am poor and needy; the Lord will take care of me; thou art my helper, and my defender, O my God, delay not. (LXX)

40:13 εὐδόκησον κύριε τοῦ ῥύσασθαί με κύριε εἰς τὸ βοηθῆσαί μοι πρόσχευς 40:14 καταισχυνθείησαν καὶ ἐντραπείησαν ἅμα οἱ ζητοῦντες τὴν ψυχὴν μου τοῦ ἐξᾶραι αὐτὴν ἀποστραφείησαν εἰς τὰ ὀπίσω καὶ ἐντραπείησαν οἱ θέλοντές μοι κακά 1 40:5 κομισάσθωσαν παραχρηῖμα αἰσχύνην αὐτῶν οἱ λέγοντές μοι εὖγε εὖγε 40:16 ἀγαλλιάσαιντο καὶ εὐφρανθείησαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε κύριε καὶ εἰπάτωσαν διὰ παντός μεγαλυνθήτω ὁ κύριος οἱ ἀγαπῶντες τὸ σωτήριόν σου 40:17 ἐγὼ δὲ πτωχός εἰμι καὶ πένης κύριος φροντιεῖ μου βοηθός μου καὶ ὑπερασπιστής μου σὺ εἶ ὁ θεός μου μὴ χρονίσης

It is interesting that the Aramaic Targum translates David's words to say that those who seek his destruction "will be ashamed" and "will be humiliated," as compared to the unsure statement of "let them be..." David concludes saying "but I am poor/miserable (ܨܘܦ) and needy/a pauper (ܨܘܦܘܬܐ)" This is a description that he is greatly depressed and destitute and seeking help from the Lord. Note how the Targum translates "but I am humble (ܨܘܦܘܬܐ) and deprived/needy/poor (ܨܘܦܘܬܐ)." The Apostle Paul wrote in 2 Corinthians 8:9 *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich. (NASB)* This is an interesting concept of becoming poor or humble so as to make us rich through his poverty. How does this work? In Parashat Acharei Mot, on the bringing of the Sacrifice to the Lord before the Tent of Meeting, we read an interesting concept in Midrash Rabba Vayikra, Parashah 22, Part 2. In Midrash Rabbah Parashah 22, Part 1, the midrash is drawing upon the idea of oppressing the poor, and the denial of justice and righteousness into the context of the command of God and bringing a holy sacrifice. *Midrash Rabba Vayikra, Parsha 22, Part 2* continues from Part 1 saying the following:

Midrash Rabba Vayikra, Parashah 22, Part 2

"... The king is the Holy One blessed be He, of whom it is written, the Lord reigns; He is clothed in majesty (Tehillim / Psalms 93:1). That makes himself servant to the field, that is, to Zion, of which it is written, Therefore shall Zion be plowed as a field (Micah 3:12). Accordingly, He that loves silver will not be satisfied with silver (Ecclesiastes 5:9). He who loves the commandments will not have his fill of the commandments. Nor he that loves abundance, with increase, that is to say, any one who covets and is greedy for the fulfillment of religious acts and has not to his credit a religious act designed for future generations, what benefit has he? There is proof that this is so. For Moshe, surely, performed every so many religious deeds and acts of righteousness, and had ever so many good deeds to his credit, yet he performed a religious deed designed for future generations, as is proved by the text, Then Moshe separated three cities beyond the Jordan (Devarim / Deuteronomy 4:41)."

Midrash Rabba Vayikra, Parsha 22, Part 2 introduces a few interesting concepts speaking of a person who "performs religious acts for future generations." What does it mean to do/perform religious acts for future generations? In the midrashim, the rabbis say that the purpose of performing religious acts (*maaseh ha'mitzvot*) is to earn merit that can be passed on to future generations. Is this similar to what Yeshua has done for us in becoming poor to make us rich? The *Talmud Bavli Bava Metziah 86b* explains that "whatever Abraham did on his own, God rewarded his children directly." This might be understood in the sense that the blessing comes when we do what is right, living in righteousness and justice, studying God's Word and

passing that lifestyle on to our children (*Devarim / Deuteronomy 6:5-7*) verses those who do what is wrong, living in unrighteousness, robbing and cheating people, and their children learn to do the same. This is the whole idea of living by example so others can learn from us. Is this how *2 Corinthians 8:9* is to be understood or is this verse understood in some other manner? (i.e. spiritual riches?) Note how Yeshua, though he was rich, he humbled himself and became poor. David says that *40:17 Since I am afflicted and needy, Let the Lord be mindful of me. You are my help and my deliverer; Do not delay, O my God. (NASB)* Yeshua humbled himself, he was afflicted, and he was needy, and our Father in heaven was mindful of him. By humbling himself, becoming poor, he laid his life down on our behalf, to live as the example, and to pay the penalty for our sins and provided forgiveness in his blood. His becoming poor has made us rich in our relationship with our Father in heaven. If Yeshua lived the example for how we should be living our lives, are we to make ourselves poor in order to make someone else rich? How might we be able to do that? Is poverty described as a reference to financial poverty only? Will our Father in heaven hear us if we humble ourselves and become poor for the benefit of someone else? Let's Pray!

Heavenly Father,

We thank You for consistently and always working in our lives to draw us near to you. We glorify You and give You Praise! Truly You are worthy to be praised! Lord help us to do what is right when the time comes that we are called to make the choice between good and evil. Empower us by Your Spirit to walk in Your ways, to speak words of life (love and compassion) to our friends and family, 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 know Your ways and to have a spirit filled - spirit led life. Hear our prayers Lord and help us to treat all men 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!

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

Notes