

## Tehillim / Psalms 41 | ספר תהילים מא

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### David's Struggle with His Enemies and Our Salvation in the Lord

This week's study is from *Tehillim / Psalms 41:1-13*, אֲשֶׁרִי מְשָׁפִיל אֶל-דָּל, David opens the Psalm saying *For the director of music. A psalm of David. 41:1 How blessed is he who considers the helpless; The Lord will deliver him in a day of trouble. (NASB)* What does it mean to consider the helpless? David says that the person who considers the helpless will be delivered. **ג** יְהוָה | יִשְׁמְרֵהוּ וַיַּחַיֵּהוּ יְאֹשֶׁר [וְאֹשֶׁר] בְּאֶרֶץ וְאֶל-תַּתְּנֶהוּ בְּנַפְשׁ אִיְבָיו: **ד** יְהוָה יִסְעָדֵנּוּ עַל-עֲרֹשׁ דָּוִי כָּל-מְשַׁכְּבוֹ 41:2 *The Lord will protect him and keep him alive, And he shall be called blessed upon the earth; And do not give him over to the desire of his enemies. 41:3 The Lord will sustain him upon his sick-bed; In his illness, You restore him to health. (NASB)* The one who considers the helpless, the Hebrew text says the poor (דָּל) the Lord will sustain his life and even heal him when he is laying on his bed sick. David continues saying **ו** אִיְבֵי יֹאמְרוּ רַע לִי מָתִי יָמוּת וְאֶבֶד שְׁמוֹ: **ז** וְאִם-בָּא לְרֵאוֹת | שְׁוֹא יִדְבֵר לְבוֹ יִקְבֹּץ-אֲנֹן לוֹ יֵצֵא לַחוּץ יְדַבֵּר: **ח** יַחַד עָלַי יִתְלַחֲשׁוּ כָּל-שׂוֹנְאֵי עָלַי | יִחַשְׁבוּ רַעַי לִי: **ט** דָּבַר-בְּלִיעַל יִצוּק בּוֹ וְאֹשֶׁר שָׁכַב לֹא-יִוָּסֵף לְקוֹם: **י** גַּם אִישׁ-שְׁלוֹמִי | אֹשֶׁר-בְּטַחְתִּי בּוֹ אוֹכַל לְחֶמִי הַגְדִּיל עָלַי: 41:4 *As for me, I said, 'O Lord, be gracious to me; Heal my soul, for I have sinned against You.'* 41:5 *My enemies speak evil against me, 'When will he die, and his name perish?'* 41:6 *And when he comes to see me, he speaks falsehood; His heart gathers wickedness to itself; When he goes outside, he tells it.* 41:7 *All who hate me whisper together against me; Against me they devise my hurt, saying,* 41:8 *'A wicked thing is poured out upon him, That when he lies down, he will not rise up again.'* 41:9 *Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. (NASB)* David speaks of his enemy, that this enemy speaks evil against him. This is interesting because the enemy that he is referring to is not that of the philistines or of the nations but appears to be someone close to home. David asks the Lord when will this enemy die and his name perish. Do you think it is OK to seek the death of an enemy? David concludes saying **יג** וְאִנִּי יִגְאָלֵהָ יְהוָה חַנּוּנִי וְהִקְיִמֵנִי וְאִשְׁלֶמָה לָהֶם: **יב** בְּזֹאת יִדְעֵתִי כִּי-תִפְצֹתַּ בִּי כִּי לֹא-יָרִיעַ אִיְבֵי עָלַי: **יד** וְאִנִּי יִגְאָלֵהָ יְהוָה חַנּוּנִי וְהִקְיִמֵנִי וְאִשְׁלֶמָה לָהֶם: **יז** בְּרוּךְ יְהוָה | אֱלֹהֵי יִשְׂרָאֵל מִהַעוֹלָם וְעַד הָעוֹלָם אָמֵן | וְאָמֵן: 41:10 *But You, O Lord, be gracious to me and raise me up, That I may repay them.* 41:11 *By this I know that You are pleased with me, Because my enemy does not shout in triumph over me.* 41:12 *As for me, You uphold me in my integrity, And You set me in Your presence forever.* 41:13 *Blessed be the Lord, the God of Israel, From everlasting to everlasting. Amen and Amen. (NASB)*

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p><b>ספר תהלים פרק מא</b></p> <p>א לְמַנְצֵחַ מְזִמּוֹר לְדוֹד: ב אֲשֶׁרִי מְשָׁפִיל אֶל-דָּל בְּיוֹם רַעַיָה יִמְלִטְהוּ יְהוָה: ג יְהוָה   יִשְׁמְרֵהוּ וַיַּחַיֵּהוּ יְאֹשֶׁר [וְאֹשֶׁר] בְּאֶרֶץ וְאֶל-תַּתְּנֶהוּ בְּנַפְשׁ אִיְבָיו: ד יְהוָה יִסְעָדֵנּוּ עַל-עֲרֹשׁ דָּוִי כָּל-מְשַׁכְּבוֹ הַפְּכֶתָּ בְּחַלְיוֹ:</p>	<p><b>ספר טוביה פרק מא</b></p> <p>א לשבחא תושבחתא לדוד: ב טובוי דמשכיל לעניי מסכינא לרחמותיה ביום בישותא ישזביניה יהוה: ג יהוה ינט ריניה ויחיניניה ויוטיביניה בארעא ולא תמסריניה ברעות בעלי דבבוי: ד מירא דיהוה יסיעיניה בחויה ויתגלי ליה על שיווי מרעיה לאחאותיה כל משכ ביה אפכתא בעידן מרעיה ואכסנתיה:</p>	<p><b>ΨΑΛΜΟΙ 41</b></p> <p>41:1 εἰς τὸ τέλος ψαλμὸς τῷ Δαυὶδ μακάριος ὁ συνίων ἐπὶ πτωχὸν καὶ πένητα ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν ὁ κύριος 41:2 κύριος διαφυλάξει αὐτὸν καὶ ζήσει αὐτὸν καὶ μακαρίσει αὐτὸν ἐν τῇ γῆ καὶ μὴ παραδώσει αὐτὸν εἰς χεῖρας ἐχθροῦ αὐτοῦ 41:3 κύριος βοηθήσει αὐτῷ ἐπὶ κλίνης ὀδύνης αὐτοῦ ὅλην τὴν κοίτην αὐτοῦ ἔστρεψας ἐν τῇ ἀρρωστίᾳ αὐτοῦ 41:4 ἐγὼ εἶπα κύριε ἐλέησόν με ἴασαι τὴν ψυχὴν μου ὅτι ἡμαρτόν σοι</p>

<p>ה אָנִי-אֲמַרְתִּי יְהוָה חַנּוּנִי רַפְּאֵה נַפְשִׁי כִּי-חָטָאתִי לָךְ: ו אוֹיְבֵי יֵאמְרוּ רַע לִי מִתִּי יָמוּת וְאָבָד שְׁמוֹ: ז וְאִם-בָּא לְרֵאוֹת   שְׂוֹא יִדְבַר לְבוֹ יִקְבֹּץ-אָנֹכִי לֹ יֵצֵא לַחוּץ יִדְבַר: ח יַחַד עָלַי יִתְלַח־ חֲשׂוּ כָל-שֹׁנְאָי עָלַי   יִחְשְׁבוּ רָעָה לִּי: ט דְּבַר-בְּלִיעֵל יִצּוֹק בּוֹ וְאֲשֶׁר שָׁכַב לֹא-יוֹסִיף לְקוֹם: י גַּם אִישׁ-שְׁלוֹמִי   אֲשֶׁר-בִּטְחָתִי בּוֹ אוֹכֵל לֶחֱמֵי הַגִּדְדִּיל עָלַי עֵקֶב: יא וְאַתָּה יְהוָה חַנּוּנִי וְהַקִּי־ מִנִּי וְאֲשַׁלְּמָה לָּהֶם: יב בְּזֹאת יִדְעֵתִי כִּי-חָפְצָתָּ בִּי כִּי לֹא-יָרִיעַ אֹיְבֵי עָלַי: יג וְאֲנִי בְּתַמִּי תִמְכַּתָּ בִּי וּתְצַיְבֵנִי לְפָנֶיךָ לְעוֹלָם: יד בְּרוּךְ יְהוָה   אֱלֹהֵי יִשְׂרָאֵל מִהֶעוֹלָם וְעַד הָעוֹלָם אָמֵן   וְאָמֵן:</p>	<p>ה אֲנִי אֲמַרְתִּי יְהוָה חוֹס עָלַי אֲסִי נַפְשִׁי מִטּוֹל אַרוֹם דַּחְבִּית קִדְמָךְ: ו בְּעַלְי דַּבְבִּי יִמְרוֹן בִּישׁ עָלַי אִימְתִּי יָמוּת וְיִוָּבֵד יִבְדַּ שְׁמִיָּה: ז וְאִין-יִוָּכַד אַתָּה לְמַקְבֵּל אֲפִי שְׁקֹרָא יִמְלִיל בְּר־ עִיּוֹנִיָּה יִכְנוּף עֵילָא לִיָּה יִפּוֹק לְשׁוֹקָא יִמְלִיל: ח כַּחְדָּא עָלַי מִמְלַלִּין בַּחֲשָׂאֵי כָּל סְנַאֵי עָלַי חֲשַׁלִּין בִּישְׁתָּא לִּי: ט מִמְלַל טְלוּמָא וְרִשְׁיַע יִתִּיךְ בִּיָּה וְיִימַר דִּין דְּמַרְעָ לֹא יוֹסִיף לְמִיקָם: י אִוּף גַּבְרָה דַּתְּבַע שְׁלוּמֵי דְאִיתְרַחֲצִית עֲלוּי מִבְּרֵי סְעוּדְתֵי אִיתְרַבְּרַב עָלַי לְחַכְמָא: יא וְאַנְתָּ וְאַתָּה יְהוָה חוֹס עָלַי וְאַקִּימ־ נִי מִמְרַע וְאַפְרַע לְהוּם: יב בַּהֲדָא יִדְעִית אַרוֹם אִיתְרַעִיית בִּי אַרוֹם לֹא אִיתְגַּבְּרַ עָלַי בְּעֵיל דַּבְבִּי לְאַבְאַשָׂא: יג וְאַנָּא בְּשַׁלְמוֹתֵי סְעֻדְתָּא בִּי וְאַוּקִי־ מִתְנִי קִדְמָךְ לְעַלְמָא: יד בְּרִיךְ שְׁמִיָּה דִּיהוּה אֱלֹהֵא דִּישְׂרָאֵל מִן עַלְמָא הַדִּין וְעַד עַלְמָא דַּתִּי יִמְרוֹן צְדִיקָא אִמֵּן וְאַמֵּן:</p>	<p>41:5 οἱ ἐχθροί μου εἶπαν κακά μοι πότε ἀποθανεῖται καὶ ἀπολείται τὸ ὄνομα αὐτοῦ 41:6 καὶ εἰ εἰσεπορεύετο τοῦ ἰδεῖν μάτην ἐλάλει ἢ καρδία αὐτοῦ συνήγαγεν ἀνομίαν ἑαυτῷ ἐξεπορεύετο ἔξω καὶ ἐλάλει 41:7 ἐπὶ τὸ αὐτὸ κατ’ ἔμοῦ ἐψιθύριζον πάντες οἱ ἐχθροί μου κατ’ ἔμοῦ ἐλογιζόντο κακά μοι 41:8 λόγον παράνομον κατέθεντο κατ’ ἔμοῦ μὴ ὁ κοιμώμενος οὐχὶ προσθήσει τοῦ ἀναστῆναι 41:9 καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου ἔφ’ ὄν ἠλπισα ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ’ ἐμέ πτερισμόν 41:10 σὺ δέ κύριε ἐλέησόν με καὶ ἀνάστησόν με καὶ ἀνταποδώσω αὐτοῖς 41:11 ἐν τούτῳ ἔγνω ὅτι θεθέληκάς με ὅτι οὐ μὴ ἐπιχαρῆ ὁ ἐχθρός μου ἐπ’ ἐμέ 41:12 ἔμοῦ δὲ διὰ τὴν ἀκακίαν ἀντελάβου καὶ ἐβεβαίωσάς με ἐνώπιόν σου εἰς τὸν αἰῶνα 41:13 εὐλογητὸς κύριος ὁ θεὸς Ἰσραὴλ ἀπὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα γένοιτο γένοιτο</p>
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א למְנַצֵּחַ מְזִמּוֹר לְדָוִד: ב אֲשֶׁרִי מְשָׁכִיל אֶל-דָּל, א This week’s study is from *Tehillim / Psalms 41:1-13*. David opens the Psalm saying *For the director of music. A psalm of David. 41:1 How blessed is he who considers the helpless; The Lord will deliver him in a day of trouble. (NASB)* He opens with the words “*Ashrei Maskil*” (אֲשֶׁרִי מְשָׁכִיל) meaning “*blessed is the educated or learned*” implying “*blessed is he who understands.*” The Aramaic Targum states ב טובוי דמשכיל לעניי מסכינא לרחמותיה ביום בישותא ישזביניה יהוה: 41:2 *Happy the man who is wise to show mercy to the humble and poor on the day of evil; the Lord will deliver him. (EMC)* using the same word “*Maskil*” (משכיל) to reference the one who is “*wise*” that shows mercy to poor. In the Hebrew text David says the one who understands considers the poor (דָּל). The way this is written is by two words “*el-dal*” (אֶל-דָּל) where the word “*el*” is connected to “*dal*” using a maqqef suggesting that these two words are joined together. The word “*el*” is a preposition meaning “*to, toward, at, into, in direction of, onto, unto.*” The use of the maqqef causes the stress to shift from the preceding word and attend to the following word. So David is saying blessed is the one who understands who is “*toward,*” “*unto,*” or is “*in the direction of*” the poor (דָּל). This is translated as the one who considers the helpless or the poor. Studying the use of the Hebrew word “*dal*” in the Masoretic text we find that this word is translated as “*poor*” (43x), “*needy*” (2x), “*weak*” (2x), and “*lean*” (1x). For example, in 2 Samuel 3:1, we read א וַתְּהִי הַמִּלְחָמָה אַרְבָּה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד וַדָּוִד הֵלֵךְ וַחֲזַק וּבֵית שָׁאוּל הֵלְכִים 3:1 *Now there was a long war between the house of Saul and the house of David; and David grew steadily stronger, but the house of Saul grew weaker continually. (NASB)* “*dal*” is written in plural form (וַדָּלִים), it is possible that David is referencing weakness as referring to the sick. The Apostle James in his epistle also made a reference to those who visit the poor in the sight of God (*James 1:27*).

<p><b>Tehillim / Psalms 41</b>                  For the director of music. A psalm of David. 41:1 How blessed is he who considers the helpless; The Lord will deliver him in a day of trouble. 41:2 The Lord will protect him and keep him alive, And he shall be called blessed upon the earth; And do not give him over to the desire of his enemies. 41:3 The Lord will sustain him upon his sickbed; In his illness, You restore him to health. 41:4 As for me, I said, ‘O Lord, be gracious to me; Heal my soul, for I have sinned against You.’ 41:5 My enemies speak evil against me, ‘When will he die, and his name perish?’ 41:6 And when he comes to see me, he speaks falsehood; His heart gathers wickedness to itself; When he goes outside, he tells it. 41:7 All who hate me whisper together against me; Against me they devise my hurt, saying, 41:8 ‘A wicked thing is poured out upon him, That when he lies down, he will not rise up again.’ 41:9 Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. 41:10 But You, O Lord, be gracious to me and raise me up, That I may repay them. 41:11 By this I know that You are pleased with me, Because my enemy does not shout in triumph over me. 41:12 As for me, You uphold me in my integrity, And You set me in Your presence forever. 41:13 Blessed be the Lord, the God of Israel, From everlasting to everlasting. Amen and Amen. (NASB)</p>	<p><b>Toviyah / Psalms Chapter 41</b>                  41 For praise; a psalm of David. 41:2 Happy the man who is wise to show mercy to the humble and poor on the day of evil; the Lord will deliver him. 41:3 The Lord will keep him and preserve him and do well to him in the land; and he will not hand him over to the will of his enemies. 41:4 The word of the Lord will aid him in his life, and be revealed to him on the bed of his sickness to preserve him; you have reversed wholly his bed in the time of his sickness and rebuke. 41:5 I said: O Lord, have mercy on me; heal my soul, for I have sinned in your presence. 41:6 My enemies will speak evil about me: “When will he die and his name perish?” 41:7 And if he comes to welcome me, he will speak falsehood; in his mind he will gather iniquity to himself, he will go outside [and] speak. 41:8 All my enemies speak together about me in secret, plotting ruin for me. 41:9 He will pour out on him the speech of an oppressor, and will say, “This one who is sick will not get up again.” 41:10 Even a man who seeks my welfare, in whom I trusted, feeding him my meal – he has cunningly prevailed over me. 41:11 But you, O Lord, have mercy on me, and raise me up from illness; and I will pay them back. 41:12 By this I know that you have favored me, that my enemy has not prevailed over me to cause harm. 41:13 But I, for my blamelessness – you have sustained me; and you made me stand in your presence forever. 41:14 Blessed be the name of the Lord God of Israel, from this world to the world to come; the righteous will say, “Amen and amen.” (EMC)</p>	<p><b>Psalmoi / Psalms 41</b>                  For the end, a Psalm of David. 41:1 Blessed is the man who thinks, on the poor and needy: the Lord shall deliver him in an evil day. 41:2 May the Lord preserve him and keep him alive, and bless him on the earth, and not deliver him into the hands of his enemy. 41:3 May the Lord help him upon the bed of his pain; thou hast made all his bed in his sickness. 41:4 I said, O Lord, have mercy upon me; heal my soul; for I have sinned against thee. 41:5 Mine enemies have spoken evil against me, saying, When shall he die, and his name perish? 41:6 And if he came to see me, his heart spoke vainly; he gathered iniquity to himself; he went forth and spoke in like manner. 41:7 All my enemies whispered against me; against me they devised my hurt. 41:8 They denounced a wicked word against me, saying, Now that he lies, shall he not rise up again? 41:9 For even the man of my peace, in whom I trusted, who ate my bread, lifted up his heel against me. 41:10 But thou, O Lord, have compassion upon me, and raise me up, and I shall requite them. 41:11 By this I know that thou hast delighted in me, because mine enemy shall not rejoice over me. 41:12 But thou didst help me because of mine innocence, and hast established me before thee for ever. 41:13 Blessed be the Lord God of Israel from everlasting, and to everlasting. So be it, so be it. (LXX)</p>
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*James 1:27 Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world. (NASB, <sup>27</sup>θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.)* David says for such a person the Lord will deliver in the day of trouble (בְּיֹם רָצוֹן יְהוָה יִצְלֵם). It is interesting that the Hebrew text says in the day of evil, the Lord (YHVH) will help him to escape. This is interesting because David saying “in the day of evil” reminds us of an aphorism that goes something like “Sufficient unto the day is the evil thereof.” An aphorism is a “concise saying which ex-

presses a general truth.” This particular type of aphorism appears in the Sermon on the Mount in Matthew 6:34 (*‘So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own. NASB*) its meaning is that one should live in the present, and not worry about tomorrow. The same words, in Hebrew, are used to express this thought in the Rabbinic literature saying “*dyya l’zara b’shaata*” (דיה לצרה בשעתה) meaning “*the suffering of the (present) hour is enough for it*.” (Talmud Bavli Berakhot 9b) The point is that the Lord God knows our needs and it is more important to seek His Kingdom and His help. This is what David is saying but that he is also innocent in the sense that he has considered the poor and has shown mercy to the helpless. Because of these things, the person who considers the helpless will be delivered.

David continues saying *ג יהוה | ישמרהו ויחיהו אשר [ואשר] בארץ ואל-תתנהו בנפש איביו: ד יהוה* *41:2 The Lord will protect him and keep him alive, And he shall be called blessed upon the earth; And do not give him over to the desire of his enemies. 41:3 The Lord will sustain him upon his sickbed; In his illness, You restore him to health. (NASB)* It is interesting that David says *ישמרהו ויחיהו | יהוה* “*The Lord will protect him and keep him alive,*” the Lord will keep him (ישמרהו) and make him alive (ויחיהו). What is interesting is that in Parashat “*Ki Tavo*” (Devarim / Deuteronomy 26:1-29:8) in the opening verse of the text, Moshe warns the people saying *והיה כִּי-תבוא אֶל-הָאָרֶץ אֲשֶׁר* *“When you come into the land that the Lord God has given you as an inheritance ...”* Moshe then lists the blessing that follows the one who listens and obeys (השמעים והשמרים) God’s Word. In Devarim / Deuteronomy 28:1 the Torah states *והיה אם-שמוע תשמע בקול יהוה* the Torah states *והיה אם-שמוע תשמע בקול יהוה* saying “*now it comes to be that you listen hearing the voice of the Lord God to keep and to do ...*” The phrase *שמוע תשמע* is translated as “*diligently obey*” according to the NASB. The first word *שמוע* is a 3<sup>rd</sup>-ע Qal noun meaning “*to hear or to listen*” and *תשמע* is written in the imperfect Qal second person masculine singular form denoting a past action that is in progress but not completed at the time in question. This Hebrew phrase is translated in English as “*diligently obey*” the Lord your God. It is interesting that the verse says “*if you listen to the voice of the Lord your God*” (*אם-שמוע תשמע*) in Hebrew, the imperfect form indicates that listening is an ongoing process that is not yet complete. This suggests the process of listening (hearing) and obeying God’s voice is an ongoing life long process. A parallel is drawn within the sentence on “*listening or hearing the voice of the Lord God*” and “*to keep*” (*לשמר*) and “*to do*” (*לעשות*) what God has commanded. When we think about David’s words in Tehillim / Psalms 41:2 (*the Lord keeping him (ישמרהו) and making him alive (ויחיהו)*) we think on the Lord keeping one alive, within the context of the Torah, keeping is synonymous with listening / hearing. The Lord hears David’s prayers because he is kind to the poor. He also hears the prayers of the one who seeks Him, according to His ways in the Messiah Yeshua. The keeping and making alive has a direct connection to the previous verse that David is speaking regarding the deliverance of God.

David continues saying *אני-אמרתי יהוה חנני רפאה נפשי כִּי-חטאתי לך: ה 41:4* *As for me, I said, ‘O Lord, be gracious to me; Heal my soul, for I have sinned against You.’ (NASB)* While writing this verse, David may have had Parashat Beshalach (Shemot / Exodus 13:17-17:16) in mind for example from Shemot / Exodus 15:26 and Parashat Nitzavim (Devarim / Deuteronomy 29:9-30:20) on Devarim / Deuteronomy 29:22.

#### **Shemot / Exodus 15:26**

*15:26 And He said, ‘If you will give earnest heed to the voice of the Lord your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the Lord, am your healer.’ (NASB)*

ו ויאמר אם-שמוע תשמע לקול | יהוה אלתיך והישר בעיניו תעשה והאזנת למצותיו ושמרת כל-

חֲקִיו כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמְתִי בְּמִצְרַיִם לֹא-אָשִׁים עָלֶיךָ כִּי אֲנִי יְהוָה רִפְאֶךָ:

**Devarim / Deuteronomy 29:22**

29:22 *‘Now the generation to come, your sons who rise up after you and the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the Lord has afflicted it, will say, (NASB)*

כא ואמר הדור האחרון בניכם אשר יקומו מאחריכם והנכרי אשר יבא מארץ רחוקה וראו את-מכות הארץ ההוא ואת-תחלואיה אשר-חלה יהוה בה:

In Parashat Beshalach, the Lord is the one who heals if one will “heed to the voice” of the Lord. It is interesting again that in *Shemot / Exodus 15:26*, we read that the verse says “if you listen to the voice of the Lord your God” (יהוה אלהיך | יהוה תשמע לקול | יהוה אלהיך) and we find the imperfect form of the word shema to indicate that listening is an ongoing process. In Parashat Nitzavim, we read that the plagues are brought upon the land by reason of the people’s sins. The removal of the punishment of sin was the proof of the forgiveness of God. David says the Lord was gracious to him, he seeks forgiveness and healing because he has sinned and he believes the Lord is faithful to forgive him of his sins.

David goes on saying אויבי יאמרו רע לי מתי ימות ואבד שמו: ז ואם-בא לראות | שוא ידבר לבו ויאמר יקבץ-און לו יצא לחוץ ידבר: ח יחד עלי יתלחשו כל-שנאי עלי | יחשבו רעה לי: ט דבר-בליעל יצוק בו ואשר יקבץ-און לו יצא לחוץ ידבר: ח יחד עלי יתלחשו כל-שנאי עלי | גם איש-שלומי | אשר-בטחתי בו אוכל לחמי הגדיל עלי עקב: 41:5 *My enemies speak evil against me, ‘When will he die, and his name perish?’ 41:6 And when he comes to see me, he speaks falsehood; His heart gathers wickedness to itself; When he goes outside, he tells it. 41:7 All who hate me whisper together against me; Against me they devise my hurt, saying, 41:8 ‘A wicked thing is poured out upon him, That when he lies down, he will not rise up again.’ 41:9 Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. (NASB)* Who is this enemy, this close friend that was trusted that lifted his heel against David? His prayer is that if he is faithful he will be preserved and saved from his enemies. The Lord will preserve him, keep him alive, blessing him, etc (*Tehillim / Psalms 41:2 The Lord will protect him and keep him alive, And he shall be called blessed upon the earth; And do not give him over to the desire of his enemies. NASB*) *Tehillim / Psalms 41* appears to be related to the story of David and Absalom where Absalom attempted to usurp control over the throne of David. David and his men fled from Jerusalem and it is recorded that Absalom had stolen the hearts of the men of Israel.

**2 Samuel 15:1-6**

15:1 *Now it came about after this that Absalom provided for himself a chariot and horses and fifty men as runners before him. 15:2 Absalom used to rise early and stand beside the way to the gate; and when any man had a suit to come to the king for judgment, Absalom would call to him and say, ‘From what city are you?’ And he would say, ‘Your servant is from one of the tribes of Israel.’ 15:3 Then Absalom would say to him, ‘See, your claims are good and right, but no man listens to you on the part of the king.’ 15:4 Moreover, Absalom would say, ‘Oh that one would appoint me judge in the land, then every man who has any suit or cause could come to me and I would give him justice.’ 15:5 And when a man came near to prostrate himself before him, he would put out his hand and take hold of him and kiss him. 15:6 In this manner Absalom dealt with all Israel who came to the king for judgment; so Absalom stole away the hearts of the men of Israel. (NASB)*

Absalom had a plan to gain favor in the eyes of the people. Absalom was claimed that he would be a superior advocate before the king. David witnessed Absalom’s conspiracy and he fled as it says in *2 Samuel 15:13-15*.

## **2 Samuel 15:13-15**

*15:13 Then a messenger came to David, saying, 'The hearts of the men of Israel are with Absalom.' 15:14 David said to all his servants who were with him at Jerusalem, 'Arise and let us flee, for otherwise none of us will escape from Absalom. Go in haste, or he will overtake us quickly and bring down calamity on us and strike the city with the edge of the sword.' 15:15 Then the king's servants said to the king, 'Behold, your servants are ready to do whatever my lord the king chooses.'* (NASB)

Then as David fled his faithful servants turned against him. Mephibosheth, whom David had provided for after Jonathan's death, appears to have turned against him also. Ziba, Mephibosheth's servant met David as he fled according to 2 Samuel 16:3-4.

## **2 Samuel 16:1-4**

*16:1 Now when David had passed a little beyond the summit, behold, Ziba the servant of Mephibosheth met him with a couple of saddled donkeys, and on them were two hundred loaves of bread, a hundred clusters of raisins, a hundred summer fruits, and a jug of wine. 16:2 The king said to Ziba, 'Why do you have these?' And Ziba said, 'The donkeys are for the king's household to ride, and the bread and summer fruit for the young men to eat, and the wine, for whoever is faint in the wilderness to drink.' 16:3 Then the king said, 'And where is your master's son?' And Ziba said to the king, 'Behold, he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.' ' 16:4 So the king said to Ziba, 'Behold, all that belongs to Mephibosheth is yours.' And Ziba said, 'I prostrate myself; let me find favor in your sight, O my lord, the king!'* (NASB)

In addition to this, Simei of the house of Benjamin also cursed David and threw stones and dirt at David while he was fleeing from Absalom.

## **2 Samuel 16:5-8**

*16:5 When King David came to Bahurim, behold, there came out from there a man of the family of the house of Saul whose name was Shimei, the son of Gera; he came out cursing continually as he came. 16:6 He threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and at his left. 16:7 Thus Shimei said when he cursed, 'Get out, get out, you man of bloodshed, and worthless fellow! 16:8 'The Lord has returned upon you all the bloodshed of the house of Saul, in whose place you have reigned; and the Lord has given the kingdom into the hand of your son Absalom. And behold, you are taken in your own evil, for you are a man of bloodshed!'* (NASB)

Ahithophel, David's trusted advisor and friend, also turned against David and David prays that the advice that he gives to Absalom would be turned into foolishness, according to 2 Samuel 15:31.

## **2 Samuel 15:31**

*15:31 Now someone told David, saying, 'Ahithophel is among the conspirators with Absalom.' And David said, 'O Lord, I pray, make the counsel of Ahithophel foolishness.'* (NASB)

David's prayer was answered and Absalom did not follow his advice. Ahithophel then saw that his counsel was not followed, he saddled his donkey, and returned home in his city and he put his household in order and then hanged himself and died and was buried in the tomb of his father (2 Samuel 22:17). Here, in *Tehillim / Psalms 41:9* David speaks of "mine own familiar friend." Ahithophel who was his trusted friend, whose advice had been as the oracles of God and who ate "my bread," he had "raised his heel" against David. This

is reminiscent of Parashat Bereshit (*Bereshit / Genesis 1:1-6:8*) where we read of the adversary and the heel and the serpent as described in *Bereshit / Genesis 3:15*. Studying the Psalms, David realized that the Lord desires for man to seek His face and His presence in one's life. This comes from the Torah perspective and the theme that God is drawing mankind to Himself by His mercy and grace. From the very beginning we learned in the Scriptures that God walked in the garden of Eden in the cool of the day following His creation. The Torah states in *Bereshit / Genesis 3:8* וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מֵתְהִלָּה בְּגֶן עֵדֶן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם: *They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. (NASB)* The Lord was revealing Himself to us using human characteristics or attributes (anthropomorphisms) by describing how Adam and Chavah (Eve) heard the sound of the Lord walking in the garden. The Masoretic text provides in straight forward terms the description that God's Anointed one will come as a man and inflict a wound upon the enemy of God according *Bereshit / Genesis 3:15*. טו וַאֲבִיבָה: | אֲשִׁית בִּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֶךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ וְאִתָּה תְּשׁוּפֶנּוּ עַקְבֶּךָ: *3:15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.'* (NASB) The word זרע is used in the Torah to refer to “seed,” “offspring,” or “descendent’s.” The word זרע is used as a noun to refer to offspring in the sense of its use as offspring in the promised line of Abraham, Isaac, and Jacob (*Bereshit / Genesis 12:7*, וַיֹּאמֶר, ז וַיִּרְא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר, ז The word זרע is used to indicate “offspring” in the singular form, the reference to the promised offspring is not written in the plural form in the Tanach. In addition to this, the majority of the times the singular form of “offspring” is written it is followed by a singular verb (see *Bereshit / Genesis 3:15, 13:16, 16:10, 48:19, Bamidbar / Numbers 14:24, Isaiah 53:6, 61:9, Tehillim / Psalms 22:13, 25:13, 37:28, 89:37, 112:2, Mishley / Proverbs 11:21*). It is also interesting while studying the use of the word זרע in the Aramaic translation according to *Bereshit / Genesis 4:10* י וְאָמַר מָה עֹבְדֶתָּ קַל דִּם זַרְעֵין דְּעִתִּידִין לְמִיפְק מִן אַחְוָה קַבְלִין קָדְמִי מִן אָרְעָה: י translated from the Hebrew text י וְאָמַר מָה עֹבְדֶתָּ קַל דִּם זַרְעֵין דְּעִתִּידִין לְמִיפְק מִן אַחְוָה קַבְלִין קָדְמִי מִן אָרְעָה: י means *4:10 He said, 'What have you done? The voice of your brother's blood is crying to Me from the ground. (NASB)* the Aramaic translation from the Targum Onkelos uses the word זרעין as a reference to Cain's brother, therefore, the use of the word “seed” as a designation for an individual as well as for a whole corporate body of people is well attested in the Torah. The point is that the use of the word זרע here in *Bereshit / Genesis 3:15* references the bruising of the heel and to a future “seed” or “descendant” that will strike the enemy. This is the promised descendant that will come as God's Messiah. As a result of these things, we find an early Torah reference to a messianic expectation of deliverance from our enemies. Based on this verse victory will come against the enemy from the seed of the woman and not from the seed of the man. This text in *Bereshit / Genesis 3:15* lays the foundation for later prophetic expectations of the Messiah found in the Torah, the Prophets, and the Writings. These things are also reminiscent of the last passover meal of Yeshua and his disciples, the bread, the raising of the heel, etc. As a result of the connection to Parashat Bereshit and David's words, *Tehillim / Psalms 41:9* is used in the gospel of *John 13:18* to refer to the one who raises his heel against the Messiah.

### ***John 13:18***

*13:18 'I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'* (NASB)

The Aramaic Targum states: י אַוּף גִּבְר דְּתַבַּע שְׁלוּמֵי דְאִיתְרַחְצִית עֲלוּי מְבָרֵי סְעוּדַתִּי אִיתְרַבְּרַב עָלֵי לְחִמְמָא: *41:10 Even a man who seeks my welfare, in whom I trusted, feeding him my meal – he has cunningly prevailed over me. (EMC)* The Septuagint states *41:9 καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου ἐφ' ὃν ἠέλιπον ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμὸν 41:9 For even the man of my peace, in whom I trusted, who ate my bread, lifted up his heel against me. (LXX)* David regarded Ahithophel's advice as if he spoke from God Himself (see *2 Samuel 16:23*). One can only imagine what David must have felt when his son,

Absalom, led a rebellion with Ahithophel at his side. It is highly likely that Ahithophel is who inspired David in the laments of a trusted friend who betrayed him which are recounted in *Tehillim / Psalm 41:8-9 and 55:12-15*. We are not told why Ahithophel betrayed David, but putting together some of the genealogical records shed light on this. Ahithophel's son was named Eliam (2 *Samuel 23:34*) and Eliam's daughter was Bathsheba (2 *Samuel 11:3*). Bathsheba was Ahithophel's granddaughter. In addition to this, Ahithophel's son, Elaim, and Bathsheba husband, Uriah, were both bodyguards to David, men who were pledged to lay down their lives for David. So Ahithophel's betrayal is understandable. In addition to these things, Christian interpreters often see Ahithophel as an anti-type of Judas Iscariot. Ahithophel's betrayal of David, and subsequent suicide are seen as anticipating Judas' betrayal of Yeshua, and the gospel's account of Judas hanging himself (see *Matthew 27:5*). *Tehillim / Psalm 41:9*, seems to refer to Ahithophel, and is quoted in *John 13:18* because of the parallel of betrayal and that both men hung themselves and died.

In *Tehillim / Psalms 41:5* we read David saying *41:5 My enemies speak evil against me, 'When will he die, and his name perish?' (NASB)* Do you think it is OK to seek the death of our enemies? Depending upon one's motives, praying for God's wrath may be a legitimate cry for justice. We see the cry for justice throughout the psalms of David for example in *Tehillim / Psalms 94:1-2*.

***Tehillim / Psalms 94:1-2***

*94:1 O Lord, God of vengeance, God of vengeance, shine forth! 94:2 Rise up, O Judge of the earth, Render recompense to the proud. (NASB)*

א אל-נקמות יהוה אל נקמות הופיע: ב הנשוא שפט הארץ השב גמול על-גאים:

Here again David asks for justice from the Lord. While the desire for God to set things right is a valid request, Yeshua told us that we should take a different attitude toward our enemies. Granted, in desperate times, it is possible to take this approach seeking the Lord for His salvation from a situation and to seek justice against one's enemies. The point is to not live in a continual state of seeking vengeance and justice. Yeshua taught us to pray for our enemies and he did not encourage us to seek the death of our enemies (*Matthew 5:43-45*). For his disciples, I am sure this was revolutionary on the interpretation of the Scriptures. In the Torah (*Shemot / Exodus 21:22-27 and Vayikra / Leviticus 24:18-20*) we read the expression "an eye for an eye" with the reference of compensation regarding a wrong done between two men. The expression "an eye for an eye" or "ayin tachat ayin" (עַיִן תַּחַת עַיִן) is the expression that list situations for which fines are imposed to compensate injury and that each and every injury must be compensated. A similar concept from the rabbis occurs with regard to sowing and reaping on the idea of rewards and that the Lord rewards "measure for measure" (מדה כנגד מדה, middah k'neged middah) even to the smallest detail. The rabbis say that "all measures of punishment and reward taken by the Holy One blessed be He, are in accordance to the principle of 'measure for measure'" (*Talmud Bavli Sanhedrin 90a, Sota 8b, Midrash Rabba Genesis 9:11, 94:10, Exodus 1:18, 9:10, 10:6, Numbers 10:1-2, 14:6, and Song of songs 3:6, etc*). The *Talmud Bava Kamma, 83b-84a* explicitly discusses the nature of monetary compensation in tort cases and argues against the reinterpretation by the Sadducees that the Torah verses refer to physical retaliation in kind, using the argument that such an interpretation would be inapplicable to blind or eyeless offenders. Since the Torah requires that penalties be universally applicable, the phrase cannot be interpreted in this manner but must have a practical application, such as losing a hand or foot could be inflicted if the offender did not have any eyes. On the other hand, personal retribution is explicitly forbidden in the Torah in *Vayikra / Leviticus 19:18* ('You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.' *NASB*), therefore, the idea of reciprocal justice is strictly reserved for the social magistrate in the form of regional courts. We are told however by our Master Yeshua the Messiah that true sons of God care about their neighbors and for their enemies as well. Praying for our enemies however does not mean that we are to let them take advantage of us or walk all over us. There are times when we need to take a strong stance to oppose our enemies (*Matthew 21:12-13*). We should also never stop longing and working for justice, it is the Lord who takes vengeance. It is interesting to note that



David is seeking the Lord to take vengeance and he does not take vengeance himself. This can be seen the best in David's dealings with King Saul when he said again and again that he would not lay his hand upon God's anointed one. By both word and deed, Yeshua urges us to seek the Lord in prayer on behalf of our enemies to be reconciled before God and for salvation. The Holy Spirit empowers us to seek peace and reconciliation when possible and to leave everything else up to the Lord. The Lord will mete out revenge in His timing and in His way (*Romans 12:17-21*).

David continues saying **יֵא וְאַתָּה יְהוָה חַנּוּן וְהַקִּימְנִי וְאַשְׁלֶמְהָ לָּהֶם: יב בְּזֹאת יִדְעֵתִי כִּי-הִפְצַתָּ בִּי כִּי לֹא- יִרְיַע אִיבִי עָלַי: 41:10 But You, O Lord, be gracious to me and raise me up, That I may repay them. 41:11 By this I know that You are pleased with me, Because my enemy does not shout in triumph over me.** Here we read David seeking the Lord to be gracious so that he (David) can repay “them.” It is interesting to know he says **יֵא וְאַתָּה יְהוָה חַנּוּן וְהַקִּימְנִי** “and you Lord are gracious to me,” **וְהַקִּימְנִי** “and you establish me / raise me up,” **וְאַשְׁלֶמְהָ לָּהֶם** “and I will repay them.” Note he uses the root word שלם for peace, but he is not saying that he will להשלים “make peace” with them. He is saying that he will “repay” (שילם<<) as in “payment” or “reward.” Is David saying that he will take vengeance upon his enemy in this statement? What kind of reward is he referring to? If the Lord is gracious to him, would this also be an example of the need to be gracious to his enemy in a similar manner? There appears to be a principle there that is developing with regard to the mercy of God and forgiving our enemies. Take for example the case of a victim of abuse. Many times we are told to forgive the abuser and coupled with that many people require that the victim be reconciled with the abuser. In the case of abuse, like in the case of David's enemies, forgiveness does not always conclude with reconciliation.

David concludes saying **יג וְאֲנִי בְּתַמִּי תְּמַכֶּתָּ בִּי וּתְצַיְבֵנִי לְפָנֶיךָ לְעוֹלָם: יד בְּרוּךְ יְהוָה | אֱלֹהֵי יִשְׂרָאֵל 41:12 As for me, You uphold me in my integrity, And You set me in Your presence forever. 41:13 Blessed be the Lord, the God of Israel, From everlasting to everlasting. Amen and Amen. (NASB)** In the Apostolic Writings, when Zechariah's son was born he was able to speak and he sung a song of praise to the Lord and he refers to *Tehillim / Psalms 41:13* in *Luke 1:68*.

### **Luke 1:68-69**

*1:68 'Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, 1:69 And has raised up a horn of salvation for us In the house of David His servant (NASB)*

The phrase **אֱלֹהֵי יִשְׂרָאֵל | בְּרוּךְ יְהוָה** “*Baruch Adonai Elohei Yisrael*,” “*Blessed be the Lord God of Israel*,” may have been a common phrase or saying in the first century, but here in *Luke 1:68-69*, we read Zachariah saying “*Blessed be the Lord God of Israel*” and Luke then mentions the “*horn of salvation*” in the house of David God's servant. What is the meaning of the “*horn of salvation*?” Studying the Torah, in Parashat Terumah (*Shemot / Exodus 25:1-27:19*) we read about the construction of the altar for the Korban Sacrifice. **א וְעָשִׂיתָ אֶת-הַמִּזְבֵּחַ עֲצֵי שִׁטִּים חֲמֵשׁ אַמּוֹת אַרְבֵּה וְחֲמֵשׁ אַמּוֹת רַחֵב רְבֹועַ יְהִי הַמִּזְבֵּחַ, 27:1-4** *Shemot / Exodus 27:1-4* **וְשָׁלֵשׁ אַמּוֹת קָמָתוֹ: ב וְעָשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פְּנֵיתָיו מִמָּנוֹ תְּהִיִּין קַרְנֹתָיו וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת: ג וְעָשִׂיתָ סִירְתָיו לְדָשָׁנוֹ וְיָעִיּוּ וּמִזְרָקָתָיו וּמִזְלָגָתָיו וּמַחְתָּתָיו לְכֹל-כְּלָיו תַּעֲשֶׂה נְחֹשֶׁת: ד וְעָשִׂיתָ לוֹ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת וְעָשִׂיתָ: 27:1 'And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits. 27:2 'You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze. 27:3 'You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze. 27:4 'You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners. (NASB)** According to this Torah portion, the altar is constructed with horns on its four corners. In addition to this, the rams horn is used in the Jubilee year which is designed to set the captive / slave free. According to the Torah, Israel rested 1 day in 7 on the Shabbat (Sabbath Day, *Shemot / Exodus 20:8-11*), Israel and the land rested 1 year in 7 called the

Shabbat Year (*Shemot / Exodus 23:10-11 and Vayikra / Leviticus 25:1-7*), Israel and the land rested every 7 X 7 years (*Vayikra / Leviticus 25:8, Daniel 9:24-27*), Israel's economy was founded upon redemption and the Shabbat (*i.e. the kinsman redeemer, see Vayikra / Leviticus 25:25-55, and the book of Ruth*). If a person did not have a wealthy and loving relative to be redeemed by, then God redeemed a person on the Year of Jubilee. All Israelite slaves were freed, all debts were forgiven and every Israeli got their land back (*i.e. they returned to their inheritance*). The year of Jubilee was to be celebrated every 49 years and the year began on the same day as Yom Kippur (*Day of Atonement, Vayikra / Leviticus 25:8-9, 16:29, and Daniel 9:24-27*). When the Ram's horn sounded the people were freed, debts were forgiven and the people returned to their land (*Vayikra / Leviticus 25:13, 23-34, see also Isaiah 58*). Therefore, in the phrase "*the raising up a horn from the house of David,*" the Messiah is being referred to as a "*horn of salvation*" because he is a powerful Savior. Not only does a "*Horn*" denote power, in the sense that a beast uses the horn for defense to push his enemies down, we also understand the horn as a reference to being set free from bondage, being set free from slavery, and the bringing of the Korban before the Lord God Almighty in the Tabernacle. In Yeshua the Messiah, we are told He is the "*horn of our salvation,*" drawing into context the entirety of the Torah, freedom, forgiveness, mercy, and Sacrifice. What a wonderful salvation we have indeed! Let's Pray!

Heavenly Father,

We thank You for revealing to us Your Salvation in Yeshua the Messiah. We glorify You and give You Praise because You have always kept Your promises! Truly You are worthy to be praised! Lord help us to take these truths and apply them to our lives, in that we are to rely upon You for our salvation. Empower us by Your Spirit to walk in Your ways and to follow Yeshua the Messiah. Help us to know Your ways in order to live spirit filled lives. 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!

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

## Notes