

Tehillim / Psalms 45 | ספר תהילים מה

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What is the Horse of the Kingdom and how does that relate to the Torah?

This week's study is from *Tehillim / Psalms 45:1-18*, the Psalm opens saying א למנצח על-ששנים לבני-קרח משפיל שיר ידית: ב רחש לבי | דבר טוב אמר אני מעשי למלך לשוני עט | סופר מהיר: *For the choir director; according to the Shoshannim. A Maskil of the sons of Korah. A Song of Love. 45:1 My heart overflows with a good theme; I address my verses to the King; My tongue is the pen of a ready writer (NASB)* The Psalmist continues saying 45:2 *You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever. 45:3 Gird Your sword on Your thigh, O Mighty One, In Your splendor and Your majesty! 45:4 And in Your majesty ride on victoriously, For the cause of truth and meekness and righteousness; Let Your right hand teach You awesome things. 45:5 Your arrows are sharp; The peoples fall under You; Your arrows are in the heart of the King's enemies. 45:6 Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. (NASB)* The Psalmist describes the Lord as a warrior, girding His sword, his arrows hit the heart, and His throne is eternal. He continue saying ח אהבת צדק: יו תחת אבתיך יהיו בניך תשיתמו לשרים: יז תחת אבתיך יהיו בניך תשיתמו לשרים: יח אופירה שמך בכל-דר ודר על-בן עמים יהודך לעלם ועד: *45:16 In place of your fathers will be your sons; You shall make them princes in all the earth. 45:17 I will cause Your name to be remembered in all generations; Therefore the peoples will give You thanks forever and ever. (NASB)* The sons appear to carry on the memory of the king. This is an example of a king who passes his knowledge of the Lord on to his children and they in turn pass this on to their children, etc.

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק מה</p> <p>א למנצח על-ששנים לבני-קרח משפיל שיר ידית: ב רחש לבי דבר טוב אמר אני מעשי למלך לשוני עט סופר מהיר: ג פפיפת מבני אדם הוצק חן בשפתותיה על-כן ברכך אלהים לעולם: ד חגור חרבה על-יך גבור הודך והדרך: ה והדרך צלח רכב על-דבר-אמת וע-נה-צדק ותורך גראות מינה:</p>	<p>ספר טוביה פרק מה</p> <p>א לשבחא על יתבי סנהדרין דמשה דאיתאמר בנבואה על ידהון דבני קרח שיכלא טבא ותושבחתא ואודאתא: ב בעא לבי ממלל טב אימר אניא עובדי למלכא ממלל לישני מוחי היך קול-מוס ספרא רגיל: ג שופרך מלכא משיחא עדיף מבני נשא אתיהיב רוח נבואה בספוותך מטול כן היכנא בר-כינך יהוה אלהא לעלמא: ד זריז סיפך על ירכך היך גיברא למקטל מלכין עם שילטונין הודך זיוך וש-בהורך:</p>	<p>ΨΑΛΜΟΙ 45</p> <p>45:1 εις τὸ τέλος ὑπὲρ τῶν ἀλλοιωθησομένων τοῖς υἱοῖς Κορε εις σύνεσιν ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ ἐξηρεύατο ἡ καρδία μου λόγον ἀγαθόν λέγω ἐγὼ τὰ ἔργα μου τῷ βασιλεῖ ἢ γλώσσά μου κάλαμος γραμματέως ὀξυγράφου 45:2 ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων ἐξεχύθη χάρις ἐν χεῖρεσίν σου διὰ τοῦτο εὐλόγησέν σε ὁ θεὸς εἰς τὸν αἰῶνα 45:3 περιζῶσαι τὴν ῥομφαίαν σου ἐπὶ τὸν μηρόν σου δυνατὴ τῇ ὡραιότητί σου καὶ τῷ κάλλει σου 45:4 καὶ ἔντεινον καὶ κατευοδοῦ καὶ βασιλευε ἔνεκεν ἀληθείας καὶ πρατητος καὶ δικαιοσύνης καὶ ὀδηγήσει σε θαυμαστῶς ἢ δεξιά σου</p>

ו חֲצִיָּה שְׁנוֹנִים עִמָּם תִּחְתְּיָהּ יִפְלוּ
בְּלֵב אוֹיְבֵי הַמֶּלֶךְ: ז כִּסְאָהּ אֱלֹהִים
עוֹלָם וָעֶד שִׁבֵּט מִיִּשְׂרָאֵל שִׁבֵּט מַלְכוּת־
תְּהִי: ח אֶהְבֵּת צֶדֶק וְתִשְׁנֵא רִשְׁע
עַל-כֵּן | מְשַׁחֵה אֱלֹהִים אֱלֹהֵיךָ שֶׁמֶן
שִׁשׁוֹן מִחֲבָרִיךָ: ט מִרְ וְאֶהְלוֹת קִצִּי-
עוֹת כָּל-בְּגָדֶיךָ מִן-הַיְכָלִי שֶׁן מִנִּי
שִׁמְחוּךָ: י בְּנוֹת מְלָכִים בְּיַקְרוֹתֶיךָ
נִצְבָּה שִׁגְלָה לְיִמִּינְךָ בְּכֶתֶם אוֹפִיר: יא
שִׁמְעֵי-בַת וְרֵאֵי וְהִטִּי אֲזַנְךָ וְשִׁכְחִי
עֲמִי וּבֵית אֲבִיךָ: יב וַיִּתְאוּ הַמֶּלֶךְ
יִפְיָהּ כִּי הוּא אֲדֹנָיִךָ וְהִשְׁתַּחֲוִי-לוֹ: יג
וּבַת-צֹר | בְּמִנְחָה פְּנִיךָ יִחְלוּ עֲשִׂירֵי
עָם: יד כָּל-כְּבוֹדָה בַּת-מֶלֶךְ פְּנִימָה
מִמְשַׁבְּצוֹת זָהָב לְבוּשָׁה: טו לְרַקְמוֹת
תוֹבֵל לְמֶלֶךְ בְּתוֹלוֹת אֶתְרִיָּה רְעוּתִיָּה
מוֹבָאוֹת לָךְ: טז תוֹבֵלְנָה בְּשִׁמְחֹת
וְגִיל תְּבַאֲיֵנָה בְּהִיכַל מְלָךְ: יז תַּחַת
אֲבֹתֶיךָ יִהְיוּ בְּנֵיךָ תִּשְׁתַּיִתְמוּ לְשָׂרִים
בְּכָל-הָאָרֶץ: יח אֲזַפִּירָה שִׁמְךָ בְּכָל-
דָּר וָדָר עַל-כֵּן עִמָּם יְהוֹדָה לְעֵלָם
וָעֶד:

ה ושבהורך סגי בגין כן בכין תצלה למרכב
על סוסי כורסי מלכותא על עסק הימנותא
וקשוט וענותנותא וצדקתא וילפינג יהוה
למעבד דחילן ביד ימינג: ו גיררך שלי-
פין למקטל אוכלוסין עממין תחותך יפלון
ובני וגיררי קשתייך ישלחון בלב סנאי
בעלי דבבי מלכא: ז כורסי יקרך יהוה
אלהא בשמיא קיים לעלמי עלמין חוטר
תריצתא מלכות תריץ חוטר דמלכותך:
ח ואנת מלכא משיחא מטול די רחימתא
צדקתא וסניתא רישעא מטול היכנא רבייך
יהוה אלהך מישחא דחודא יתיר מן חברך:
ט מירא מורא דכיא ואקסיל אלואון וק-
ציעתא מתגמרין כל לבושייך מן היכליא
דמכבשין בשין דפיל מארע מני יחדונך:
י פילכי מלכותא אתין למקביל אפך ולי-
קרותך בזמן דמעמד ספר אורייתא בסטר
ימינג ומכתבתא בפרשגן זיותך באוברזון
דמן אופיר: יא שמעי כנישתא דישראל
אוריית פומיה וחמי פרישות עובדוי ותצלי
אודנג לפתגמי אורייתא ותתנשי עובדין ביי-
שין דרשיעי עמיך ובית טעוות דפלחת בית
אבוויך: יב ובכן ירגג ירוג מלכא שופ-
רייך ארום הוא ריבונייך ותסגדין ליה: יג
ויתבי כרכא דצור בתקרובתא ייתון תהון
אתיין למקבל ואפיך ישחרון לבית מקד-
שייך עתירי עממיא: יד כל שבה שפר
ארג נכסי פילכי אוצרי מלכיא דמטמרן
מלגיו יקרבו קורבנין קדם מלכא ודורונין
לכהניא דמרמציין בדהבא סנינא לבושיהון:
טו בלבושיהון ציורין יקרבו קורבניהון
קדם מלכא דעלמא ושאר חבריהון די מיי-
תבדריין ביני עממיא יתיתין בחדא לותיך
לירושלם: טז יתתיין בחדון ותושבחתא
וביע ויעלון בהיכלא דמלך עלמין: יז
באתר אבהתך יהויין צדיקיא בנג תמניון
לרברביא לארכונין בכל ארעא: יח בעיד-
נא ההיא תימרון נדכר אידכר שמך בכל דר
ודר מטול היכנא עמיא עממיא דמיתגירין
יהודון שמך לותך לעלם ולעלמי עלמין:

45:5 τὰ βέλη σου ἠκονημένα δυνατέ
λαοὶ ὑποκάτω σου πεσοῦνται ἐν
καρδίᾳ τῶν ἐχθρῶν τοῦ βασιλέως
45:6 ὁ θρόνος σου ὁ θεὸς εἰς τὸν
αἰῶνα τοῦ αἰῶνος ῥάβδος εὐθύτητος
ἢ ῥάβδος τῆς βασιλείας σου 45:7
ἠγάπησας δικαιοσύνην καὶ ἐμίσησας
ἀνομίαν διὰ τοῦτο ἔχρισέν σε ὁ θεὸς
ὁ θεὸς σου ἔλαιον ἀγαλλιάσεως παρὰ
τοὺς μετόχους σου 45:8 σμύρνα καὶ
στακτὴ καὶ κασία ἀπὸ τῶν ἱματίων
σου ἀπὸ βάρων ἐλεφαντίνων ἐξ
ᾧ ἠὺφρανάν σε 45:9 θυγατέρες
βασιλέων ἐν τῇ τιμῇ σου παρέστη
ἢ βασίλισσα ἐκ δεξιῶν σου ἐν
ἱματισμῷ διαχρῦσῳ περιβεβλημένη
πεποικιλμένη 45:10 ἄκουσον
θύγατερ καὶ ἰδὲ καὶ κλίνον τὸ οὖς
σου καὶ ἐπιλάθου τοῦ λαοῦ σου καὶ
τοῦ οἴκου τοῦ πατρὸς σου 45:11 ὅτι
ἐπεθύμησεν ὁ βασιλεὺς τοῦ κάλλους
σου ὅτι αὐτός ἐστιν ὁ κύριός σου
45:12 καὶ προσκυνήσουσιν αὐτῷ
θυγατέρες Τύρου ἐν δώροις τὸ
πρόσωπόν σου λιτανεύσουσιν οἱ
πλοῦσιοι τοῦ λαοῦ 45:13 πᾶσα ἡ δόξα
αὐτῆς θυγατρὸς βασιλέως ἔσωθεν ἐν
κροσσωτοῖς χρυσοῖς περιβεβλημένη
πεποικιλμένη 45:14 ἀπενεχθήσονται
τῷ βασιλεῖ παρθένοι ὀπίσω αὐτῆς αἱ
πλησίον αὐτῆς ἀπενεχθήσονται σοι
45:15 ἀπενεχθήσονται ἐν εὐφροσύνῃ
καὶ ἀγαλλιάσει ἀχθήσονται εἰς ναὸν
βασιλέως 45:16 ἀντὶ τῶν πατέρων
σου ἐγενήθησάν σοι υἱοὶ καταστήσεις
αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν
45:17 μνησθήσονται τοῦ ὀνόματός
σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ διὰ
τοῦτο λαοὶ ἐξομολογήσονται σοι
εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ
αἰῶνος

Tehillim / Psalms 45

For the choir director; according to the Shoshannim. A Maskil of the sons of Korah. A Song of Love. 45:1 My heart overflows with a good theme; I address my verses to the King; My tongue is the pen of a ready writer. 45:2 You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever. 45:3 Gird Your sword on Your thigh, O Mighty One, In Your splendor and Your majesty! 45:4 And in Your majesty ride on victoriously, For the cause of truth and meekness and righteousness; Let Your right hand teach You awesome things. 45:5 Your arrows are sharp; The peoples fall under You; Your arrows are in the heart of the King's enemies. 45:6 Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. 45:7 You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows. 45:8 All Your garments are fragrant with myrrh and aloes and cassia; Out of ivory palaces stringed instruments have made You glad. 45:9 Kings' daughters are among Your noble ladies; At Your right hand stands the queen in gold from Ophir. 45:10 Listen, O daughter, give attention and incline your ear: Forget your people and your father's house; (NASB)

Toviyah / Psalms 45

45:1 For praise; concerning those who sit in the Sanhedrin of Moses, which was spoken in prophecy by the sons of Korah; a good lesson, and a psalm, and a thanksgiving. 45:2 My heart desires fine speech; I will speak my work to the king; the utterance of my tongue is quick, like the pen of a fluent scribe. 45:3 Your beauty, O King Messiah, is greater than the sons of men; the spirit of prophecy has been placed on your lips; because of this the Lord has blessed you forever. 45:4 Gird your sword on your thigh, O champion; your glory and your brilliance is to kill kings as well as rulers. 45:5 And your brilliance is great; therefore you will succeed in mounting the horse of the kingdom, by reason of faithfulness and truth and humility and righteousness; and the Lord will teach you to do fearful things with your right hand. 45:6 Your arrows are drawn to kill Gentile hordes; beneath you they will fall; and the sons of your bow will be released into the heart of the enemies of the king. 45:7 The throne of your glory, O Lord, lasts forever and ever; the scepter of your kingdom is an upright scepter. 45:8 Because you have loved righteousness and hated wickedness – because of this the Lord your God has anointed you with the oil of gladness more than your fellows. 45:9 Pure myrrh and aloe-wood and cassia – your garments are perfected, from the palaces paved with ivory below; from me they will make you glad. 45:10 The provinces of the kingdom come to welcome you and to honor you, while the book of Torah is stationed at your right side, and written in gold from Ophir. (EMC)

Psalmoi / Psalms 45

For the end, for alternate strains by the sons of Core; for instruction, a Song concerning the beloved. 45:1 My heart has uttered a good matter: I declare my works to the king: my tongue is the pen of a quick writer. 45:2 Thou art more beautiful than the sons of men: grace has been shed forth on thy lips: therefore God has blessed thee for ever. 45:3 Gird thy sword upon thy thigh, O Mighty One, in thy comeliness, and in thy beauty; 45:4 and bend thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully. 45:5 Thy weapons are sharpened, Mighty One, (the nations shall fall under thee) they are in the heart of the king's enemies. 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. 45:7 Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows. 45:8 Myrrh, and stacte, and cassia are exhaled from thy garments, and out of the ivory palaces, 45:9 with which kings' daughters have gladdened thee for thine honour: the queen stood by on thy right hand, clothed in vesture wrought with gold, and arrayed in divers colours. 45:10 Hear, O daughter, and see, and incline thine ear; forget also thy people, and thy father's house. (LXX)

<p>45:11 Then the King will desire your beauty. Because He is your Lord, bow down to Him. 45:12 The daughter of Tyre will come with a gift; The rich among the people will seek your favor. 45:13 The King's daughter is all glorious within; Her clothing is interwoven with gold. 45:14 She will be led to the King in embroidered work; The virgins, her companions who follow her, Will be brought to You. 45:15 They will be led forth with gladness and rejoicing; They will enter into the King's palace. 45:16 In place of your fathers will be your sons; You shall make them princes in all the earth. 45:17 I will cause Your name to be remembered in all generations; Therefore the peoples will give You thanks forever and ever. (NASB)</p>	<p>45:11 Hear, O congregation of Israel, the Torah of his mouth, and see the wonders of his deeds, and incline your ear to the words of Torah, and you will forget the evil deeds of the wicked of your people, and the place of idols that you worshiped in the house of your father. 45:12 And then the king will desire your beauty; for he is your master and you will bow down to him. 45:13 And those who dwell in the fortress of Tyre will come with an offering, and the rich Gentiles will seek your face at your sanctuary. 45:14 All the best and choicest sacrifices from the provinces, the treasuries of the kings that are hidden within, will they bring for the priests whose clothing is chased with pure gold. 45:15 In their decorated garments they will offer their sacrifices before the king of the world, and the rest of their fellows who are scattered among the Gentiles will be brought in joy to you to Jerusalem. 45:16 They will be brought in joy and praise and they will enter the temple of the king of ages. 45:17 In the place of your fathers will be the righteous, your sons; you will appoint them as leaders in all the land. 45:18 At that time you will say, "We will invoke your name in every generation"; because of this the Gentiles who are converted will praise your name forever and ever and ever. (EMC)</p>	<p>45:11 Because the king has desired thy beauty; for he is thy Lord. 45:12 And the daughter of Tyre shall adore him with gifts; the rich of the people of the land shall supplicate thy favour. 45:13 All her glory is that of the daughter of the king of Esebon, robed as she is in golden fringed garments, 45:14 in embroidered clothing: virgins shall be brought to the king after her: her fellows shall be brought to thee. 45:15 They shall be brought with gladness and exultation: they shall be led into the king's temple. 45:16 Instead of thy fathers children are born to thee: thou shalt make them princes over all the earth. 45:17 They shall make mention of thy name from generation to generation: therefore shall the nations give thanks to thee for ever, even for ever and ever. (LXX)</p>
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This week's study is from *Tehillim / Psalms 45:1-18*, the Psalm opens saying אֶל-לְמַנְצֵחַ עַל-שֹׁשַׁנִּים וְיָדִידוֹת: לְבָנֵי-קֹרַח מְשֻׁכִּיל נְשִׁיר יְדִידוֹת: *For the choir director; according to the Shoshannim. A Maskil of the sons of Korah. A Song of Love.* It should always peek our interest when we find Hebrew words "Shoshannim" (שֹׁשַׁנִּים) transliterated into English. Why do the English translators choose to transliterate a particular word out of the Hebrew bible? Is there some difficulty in the translation? What is the Lord God Almighty trying to tell us by inspiring David to use this particular word? This word appears twice in the defective spelling in Hebrew bible, once in *Tehillim / Psalms 45*, and once in *Tehillim / Psalms 80*. It is found in the full spelling (שֹׁשַׁנִּים) in the Song of Solomon chapter 5 and 6. According to the Septuagint (LXX) and the Vulgate we read, "To the end: for them that shall be changed: for the Sons of Core, to understanding. A Song for the Beloved." The English Bible states "To the Chief Musician upon Shoshannim, Maschil, a Song of Loves." While comparing the Hebrew and Greek texts, we see that the word לְמַנְצֵחַ is translated as

ἰς τὸ τέλος meaning “for the end,” and the phrase ὑπὲρ τῶν ἀλλοιωθησομένων is derived from the Hebrew עַל־שִׁשְׁנַיִם meaning “over those that shall be changed.” Based upon these phrases “for the end” and “over those that shall be changed,” are the rabbis who translated the Septuagint trying to suggest this psalm is eschatological in nature? Could this be the reason this psalm is referenced in the Apostolic Writings? The Aramaic Targum takes a different interpretation saying א לשבחה על יתבי סנהדרין דמשה דאיתאמר בנבואה *45:1 For praise; concerning those who sit in the Sanhedrin of Moses, which was spoken in prophecy by the sons of Korah; a good lesson, and a psalm, and a thanksgiving.* (EMC) According to the Aramaic Translation, these words are spoken by those who sit in the seat of Moshe (the Sanhedrin) and these are spoken in the spirit of prophecy. This is to be a lesson, a psalm of thanksgiving.

The introductory line to the Psalm ends saying “*Shir yedidot*” (שִׁיר יְדִידוֹת) which is translated as “*A song of love.*” Based upon the first line of the Psalm, the psalm appears to be a love song. The word Shoshannim is translated as “*lilies*” according to the Song of Solomon. This word is frequently mentioned in the Song of Songs. A famous verse from the Song of Solomon that is often inscribed into traditional Jewish wedding rings found in Song 6:3 “*I am my beloved’s and my beloved is mine.*”

Song of Solomon 6:1-3

6:1 WHERE has your beloved gone, O most beautiful among women? Where has your beloved turned, That we may seek him with you? 6:2 My beloved has gone down to his garden, To the beds of balsam, To pasture his flock in the gardens And gather lilies. 6:3 I am my beloved’s and my beloved is mine, He who pastures his flock among the lilies. (NASB)

א אָנָה הָלַף דֹּדְךָ הִיפָּה בְּנָשִׁים אָנָה פָּנָה דֹּדְךָ וַיִּבְקָשְׁנוּ עִמָּךְ: ב דֹּדֵי יָרַד לְגַנּוֹ לְעָרוּגוֹת הַבְּשָׂם לְרַעוֹת בְּגָנִים וְלִלְקֹט שׁוֹשַׁנִּים: ג אֲנִי לְדֹדֵי וְדֹדֵי לִי הִרְעָה בְּשׁוֹשַׁנִּים:

The phrase “*ani l’dodi v’dodi li*” (אֲנִי לְדֹדֵי וְדֹדֵי לִי) symbolizes the devotion and union of a husband and wife. The allegorical interpretation of the Song is of God’s love for His people. The shepherd that is the beloved went down to pasture his sheep and she waits on his return. The Song of Solomon describes her longing desire to be reunited with her lover. Rashi interprets this in line with the Hebrew prophets when they on occasion refer to Israel as the wife of the Lord. According to Hosea, idolatry among Israel was likened to adultery that breaks up a marriage contract between God and his people. This was why the Lord requested Hosea to marry a prostitute according to the book of Hosea. Messianic believers interpret the song as a picture of the Messiah and His bride (*Ephesians 5:23-25*).

The Psalmist continues saying: סוֹפֵר מְהִירָ | דְּבַר טוֹב אֵמַר אֲנִי מַעֲשֵׂי לְמַלְךָ לְשׁוֹנֵי עֵט | *45:1 My heart overflows with a good theme; I address my verses to the King; My tongue is the pen of a ready writer* (NASB) The literal translation would be “*the thoughts of my heart, good words, I speak of my deeds to the king, my tongue is a quick, swift pen to write with.*” The word “*rachash*” (רָחַשׁ) means “*to happen, occur,*” or “*whisper, noise, thought,*” and according to Gesenius’ Hebrew-Chaldee Lexicon means “*to boil or bubble up as a fountain.*” This word may be used metaphorically to refer to mediating deeply of the good words that are in one’s heart (e.g. “*my heart boils up pleasant words,*” רָחַשׁ לְבִי דְבַר טוֹב). He continues saying “*I will speak of the things I have done (my works, מַעֲשֵׂי) to the King.*” The Hebrew word “*lemelech*” (לְמַלְךָ) means “*to the king*” and is translated in the Septuagint as λεγω εγω τα εργα μου τω βασιλει, “*I rehearse my works to the king.*” *Tehillim / Psalms 45* verse 2 concludes saying that he is a good writer, that he is using the pen to compose his love song (psalm). Take note how the psalmist is referring to the one he is speaking to. He says that “*You are fairer than the sons of men*” in *Tehillim / Psalms 45:2*. The One he is referring to is masculine and the conclusion is that he is speaking to the Lord God Almighty. The Aramaic Targum and the Septuagint translate this verse in the following way.

Masoretic Text

Tehillim / Psalms 45:2

45:2 You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever. (NASB)

ג יִפְּיִיתָ מִבְּנֵי אָדָם הוֹצַק חֵן בְּשִׁפְתוֹתֶיךָ עַל-כֵּן בֵּרַכְךָ אֱלֹהִים לְעוֹלָם:

Aramaic Targum

Toviyah / Psalms 45:3

45:3 Your beauty, O King Messiah, is greater than the sons of men; the spirit of prophecy has been placed on your lips; because of this the Lord has blessed you forever. (EMC)

ג שׁוֹפֵרְךָ מֶלֶכָא מְשִׁיחָא עֲדִיף מִבְּנֵי נְשָׂא אֲתִיב רוח נבואה בספּוּוֹתְךָ מְטוּל כֵּן הִכְנֵא בְרַכִּינְךָ יְהוָה אֱלֹהָא לְעֵלְמָא:

Septuagint

Psalmoi / Psalms 45:2

45:2 Thou art more beautiful than the sons of men: grace has been shed forth on thy lips: therefore God has blessed thee for ever.

45:2 ὠραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων ἐξεχύθη χάρις ἐν χεῖλεσίν σου διὰ τοῦτο εὐλόγησέν σε ὁ θεὸς εἰς τὸν αἰῶνα

As noted, the psalmist appears to be speaking to the Lord and according to the rabbis of the Aramaic Targum, the psalmist is speaking of the “King Messiah.” The rabbis who translated the Targum again speak of the spirit of prophecy saying that the “King Messiah” is greater than the sons of men because of the spirit of prophecy that has been placed upon his lips and the Lord has blessed Him forever. According to the *Mishneh Torah, Hilchot Melachim* (Laws Concerning Kings) we find in Chapter 11 a messianic expectation of the Davidic Kingdom and the King Messiah:

1. The Messianic King will arise in the future and restore the Davidic Kingdom to its former state and original sovereignty. He will build the Sanctuary and gather the dispersed of Israel. (This follows Psalms 147:2, as interpreted in Berachot 49a, Tanchuma, Noach 11, and Zohar 1:134a and 139a) All the laws will be re-instituted in his days as they had been aforesaid; (Isaiah 1:26, Sanhedrin 51b, Rambam's Perush Hamishnah on Sanhedrin 1:3) sacrifices will be offered, and the Sabbatical years and Jubilee years will be observed (Mechilta deRashby on Exodus 20:22, Sifra on Leviticus 2:14 (parshat 13:1)) fully as ordained by the Torah. (Vayikra / Leviticus 25) Anyone who does not believe in Mashiach, or whoever does not look forward to his coming, denies not only [the teachings of] the other prophets but [also those] of the Torah and of Moses our Teacher. For the Torah attested to him, as it is said:

According to Rambam's Mishneh Torah, the Messianic king will arise to restore the Davidic kingdom, rebuild the sanctuary, and gather the dispersed peoples. This interpretation is taken from Parashat Nitzavim in the Torah (*Devarim / Deuteronomy 30:3-5*).

Devarim / Deuteronomy 30:3-5

30:3 *then the Lord your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord your God has scattered you.*
 30:4 *'If your outcasts are at the ends of the earth, from there the Lord your God will gather you, and from there He will bring you back.* 30:5 *'The Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. (NASB)*

It is believed that these words spoken of in the Torah encompass all of the Messianic statements that were made by the prophets in the Tanach. In addition to this, in Parashat Balak, there is a reference to this made by Bilam (see *Bamidbar / Numbers 23-24 and the midrashim interpreting Bilam's prophecies*). According to Midrash Aggadah, Rashi, and R. Bachaya, on *Bamidbar / Numbers 24:17-18*, Bilam prophesied about two Messiahs, the first was King David who saved Israel from the hand of their oppressors, and the second was the Anointed One (Mashiach) will arise and save Israel in the end. The midrash states, "I see him, but not now" (*Bamidbar / Numbers 24:17*) referring to David, "I behold him, but not nigh" this refers to the Messianic King, "A star steps out from Jacob" is a reference to David, "and a scepter will arise from Israel" refers to the Messianic King. Bilam saying, "He will smite the great ones of Moab" is a reference to David, as it says, "He smote Moab and measured them with a rope" (2 Samuel 8:2), "and break all the children of Seth" refers to the Messianic King, of whom it is said, "His rule will be from sea to sea." (Zechariah 9:10), "Edom will be a possession" (*Bamidbar / Numbers 24:18*) is a reference to David, as it is said, "Edom became servants to David" (2 Samuel 8:14), "and Seir shall be a possession" this refers to the Messianic King, as it is said, "Saviors shall ascend Mount Zion [to judge the mount of Esau]..." (Obadiah 1:21). So the rabbis weave together the texts to interpret how Bilam in Parashat Balak spoke of the Messiah in the spirit of prophecy similar to the Targum translation the rabbis provide of the Messianic King whom the Lord God has placed the spirit of prophecy upon his lips.

ה וְהִדְרָךְ | צִלַּח רֶכֶב עַל-דִּבְרֵי-אַמֶּת וְעֲנָה-צֶדֶק וְתוֹרָה נִרְאֹת מִיְמִנֶךָ: 1
 :הַמְלָךְ: 45:4 *And in Your majesty ride on victoriously, For the cause of truth and meekness and righteousness; Let Your right hand teach You awesome things.* 45:5 *Your arrows are sharp; The peoples fall under You; Your arrows are in the heart of the King's enemies. (NASB)* The Psalmist describes the Lord as a warrior, but it is interesting how he describes the Lord as His majesty rides on victoriously. His majesty that goes forth in truth, meekness, and righteousness. The psalmist says that God's right hand teaches awesome things and then proceeds to say that His arrows are sharp and pierce the heart of the King's enemies. Are the weapons of war the Psalmist is speaking of here literal? Literal arrows that pierce the heart of the enemy? What is the Psalmist trying to say here? The Aramaic Targum provides some insight on these verses saying the following, ה ושבהורך סגי בגין כן בכין תצלח למרכב על סוסי כורסי, מלכותא על עסק הימנותא וקשוט וענותנותא וצדקתא וילפינך יהוה למעבד דחילן ביד ימינך: 1 גיררך שליפין
 :45:4 *Gird your sword on your thigh, O champion; your glory and your brilliance is to kill kings as well as rulers.* 45:5 *And your brilliance is great; therefore you will succeed in mounting the horse of the kingdom, by reason of faithfulness and truth and humility and righteousness; and the Lord will teach you to do fearful things with your right hand. (EMC)* Here the Aramaic text speaks of the King Messiah telling him to gird his sword, his glory and brilliance for the purpose of killing kings as well as rulers. Notice how the rabbis write that the King Messiah is able to mount the "horse of the kingdom" by reason of his "faithfulness, truth, humility, and righteousness." What is the horse of the kingdom? If we think about the idea of riding a horse that is unfamiliar with its rider, the horse would begin to buck and jump about to get the rider off his back. The Kingdom of Heaven appears to be paralleled here in the Targum translation to a horse, and that in order to ride this "horse of the kingdom" the horse would need to be familiar with the rider meaning a person would need to be faithful to God, walk in truth, in humility, and in righteousness. The rider would need to be familiar with the Torah in order to operate the horse (make him go where you want him to). The rider would

need to have taken upon himself the yoke of the Torah meaning to walk in the ways of the Lord in order to function properly within the Kingdom of God upon the back of this horse. Comparing the Masoretic Text to the Aramaic Targum, the arrows that pierce the heart of the enemy, may very well be the Word of God. According to the Scriptures, the Word is paralleled to a sword that is capable of dividing the soul and spirit, joints and marrows. (*Hebrews 4:12*) The King Messiah is giving the power and the glory to defeat our enemies by the power of His Word. We have to accept and apply God's word to our lives in order to function as a part of the Kingdom. The point the rabbis are trying to drive forward here within the Aramaic Targum is the King Messiah leads the way and the manner in which we are to live, in righteousness, holiness, and truth, before the Lord God Almighty.

Based upon the interpretation of the rabbis according to the Aramaic Targum, this psalm is very messianic in nature where the Lord shows His King Messiah to be victorious. As a result, the author of the book of Hebrews quotes from *Tehillim / Psalms 45:6-7* in *Hebrews 1:8-9*.

Tehillim / Psalms 45:6-7

45:6 Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. 45:7 You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows.

ז כִּסֵּאֲךָ אֱלֹהִים עוֹלָם וָעֶד שִׁבְט מִיִּשְׂרָאֵל שִׁבְט מְלִכּוּתֲךָ: ח אֶהְבֵּת צְדָקָה וְתִשְׁנֵא רָשָׁע עַל-כֵּן | מִשְׁפָּךְ אֱלֹהִים אֱלֹהֶיךָ שִׁמֹּן שִׁשׁוֹן מִחֲבֵרֶיךָ:

Hebrews 1:8-9

1:7 And of the angels He says, 'Who makes His angels winds, And His ministers a flame of fire.' 1:8 But of the Son He says 'Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom. 1:9 'You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions.'

ἡκαὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα: ὁ πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν: διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς μετόχους σου

Notice how the author of the book of Hebrews quotes from *Tehillim / Psalms 104:4* (עֲשֵׂה מְלֶאכֶיךָ רוּחַ) *104:4 He makes the winds His messengers, Flaming fire His ministers. NASB*) the purpose might be to show that God's angels were created to serve and not to be served. Note also the Hebraic concept of "serve" takes on the sense of "worship" as Yeshua quoted from *Devarim / Deuteronomy 10:20* in *Matthew 4:10* when he said "... Go, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'" (NASB) In *Matthew 4:10* we find a parallel between "worship" and "serve." The Apostle Paul spoke of the spiritual-physical connection in *Romans 12:1-3* on our spiritual act of "service." In addition to this, in the traditional Siddur, *Tehillim / Psalms 104:1-2* is read when the tallit is first draped over the head for prayers. This is meant to be a reminder of God's awesome power in creating the universe, the heavens, and the light, in which these things are His (God's) tallit.

Looking at the Hebrew and Aramaic texts, the Messianic King is given authority over the nations and His people. The author of Hebrews uses the interpretation of the text, that leads up to *Tehillim / Psalms 45:6-7*, to speak of Yeshua the Messiah as the One whose throne is forever and ever, and who is the Anointed One of God. Studying the Greek and English translations of the book of Hebrews, it appears that the One who has been anointed for kingship is being addressed in *Hebrews 1:8-9* as Divine. This reminds us of the

י בנות מלכים בקרומיה נצבה שגל לימינה בכתם אופיר: יא שמעי-בת 45:9 Kings' daughters are among Your noble ladies; At Your right hand stands the queen in gold from Ophir. 45:10 Listen, O daughter; give attention and incline your ear: Forget your people and your father's house. (NASB) The Psalmist requests that the daughter forget her father's house (45:10), why do you think he is asking her to forget her father's house? This may be interpreted as a bride who is being advised about her new condition that she is to forget her father's house or the former things. The daughter is in a new relationship and that relationship requires her full attention. She is also now identified with her husband, her interests and even service of worship before the Lord has changed. This would be a more appropriate interpretation than to consider she was to forget her father's house that acted corruptly before the Lord in wickedness. The reason being, a godly man should not marry a woman who comes from an ungodly family. The example from King Solomon's life demonstrates the point, he married many women and these women who came from ungodly families, as the Scriptures say "in Solomon's old age, they turned his heart to worship other gods instead of the Lord God Almighty." (see 1 Kings 11:4) The point of the exhortation from the psalmist may be to give counsel to the daughter that she should behave herself in such a way as to gain or secure the continual confidence of her husband. How do you think this applies to us today? Do we need to "do things" in order to secure the confidence of the Lord? Note something the Apostle Peter says in his first epistle.

1 Peter 3:8-21

3:8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 3:9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. 3:10 For, 'The one who desires life, to love and see good days, Must keep his tongue from evil and his lips from speaking deceit. 3:11 'He must turn away from evil and do good; He must seek peace and pursue it. 3:12 'For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil.' 3:13 Who is there to harm you if you prove zealous for what is good? 3:14 But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, 3:15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; 3:16 and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. 3:17 For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. 3:18 For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; 3:19 in which also He went and made proclamation to the spirits now in prison, 3:20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. 3:21 Corresponding to that, baptism now saves you not the removal of dirt from the flesh, but an appeal to God for a good conscience through the resurrection of Jesus Christ. (NASB)

Notice what Peter is saying in his epistle, we are to be kind to one another, loving, and humble before God. We are not to repay evil for evil, we are to give a blessing instead. He continues, the one who desires life is to keep his tongue from Lashon Hara, to turn from evil and do good, to seek and pursue peace, these are characteristics of the righteous whom the Lord looks towards and whom His ears listen to. The Lord is against those who do evil. He says to be ready to suffer for righteousness sake, and to sanctify Christ as Lord in our hearts, being ready to make a defense for our faith and the hope we have. "We are to keep a good conscience by remaining in good behavior so we do not put Yeshua to shame." He goes on to speak of putting to death the flesh and living in the spirit, and says in 1 Peter 3:21 Corresponding to that, baptism now saves you not the removal of dirt from the flesh, but an appeal to God for a good conscience through

the resurrection of Jesus Christ. (NASB) Note something here, Baptism is not what Peter is speaking of that saves, baptism was developed from the Mikvah which is a way of demonstrating that one is taking a new direction in one's life in repentance. In *1 Corinthians 10*, Paul discusses this mikvah. He said, "Our forefathers were all under the cloud and they all passed through the sea. They were all immersed into Moshe in the cloud and in the sea." Note here in *1 Peter 3:20*, Peter uses the example of Noah's flood and of bringing eight persons safely through the water. Note it is the Lord God Almighty who saved His people in the midst of the waters of death that surrounded them in both cases (Red Sea and Noah's flood). The mikvah, according to the Torah, symbolized a change in status. When a leper was cleansed, he was to perform a mikvah. An unclean individual immersed himself as part of the cleansing process. The example that is given by Paul in *1 Corinthians 10*, he is demonstrating how Israel had undergone the greatest change of status there is, they had changed from being a powerless group of slaves to the holy, unique people of Almighty God. Under the renewed covenant in the Messiah Yeshua, the mikvah has much the same meaning, it symbolizes our change in status from sinful, unredeemed individuals to co-heirs with the Messiah. We are part of the holy nation, the royal priesthood, and included among the righteous remnant of Israel. In the Apostolic Writings, the mikvah, the Torah, the Messiah, and our redemption are put together. The Messiah Yeshua's mikvah was to fulfill all righteousness (*Matthew 3:15*). This means that righteousness is "doing what is right," and in our context of the Psalm and of the Apostles letters, doing what is right in the eyes of God is what the Lord desires from us. The Torah was given to show us what God thinks is right so part of the reason Yeshua performed the mikvah (was baptized) was to show obedience to God's commands, fulfilling His duty under the Torah.

In addition to this, the mikvah symbolizes the covenant of the Torah. According to Paul's exposition, he says that they were immersed into Moshe. Moshe, in the writings of the Disciples and in the words of Yeshua Himself is often used to symbolize the Torah (*i.e. Moshe and the prophets*). Thus, part of what Paul is saying is that Israel went through the mikvah as a symbol of their taking on the yoke of the Torah. They had taken on the "Yoke of the Kingdom" through their experience of redemption. These things happened to provide us an example, our mikvah experience includes this as well. The Mikvah represents a repentant life and redemption. It is within this repentant life that we find life, and God through His Holy Spirit convicts us of sin which leads to that repentant life. The responsibilities that we have as a redeemed people are to be harmonious, sympathetic, brotherly, kindhearted, humble in spirit, not returning evil for evil, not insulting, giving a blessing, turning from evil to do good and being zealous for good works for the glory of God. If we do these things, and we do what is right, the Lord will bless us and we will have favor in His eyes. On the other hand, if we do what is wrong, live sin filled lives, the Lord will turn His face away from us and we will reap the reward of unrighteousness and wickedness. This truth is independent of our faith in Yeshua the Messiah. We do not want the Lord's Name to be blasphemed before the world on account of us. The Lord does not look on the smearing of His Name very kindly. Paul says that life is difficult, especially when trying to live as a redeemed people. The Lord God however is faithful and will always provide us the way and the strength to stand for truth and righteousness.

י פילכי מלכותא אתין למקביל אפך וליקרותך בזמן דמעתי ספר אורייתא, בסטר ימינך ומכתבתא בפרשגן זיותך באובריזון דמן אופיר: יא שמעי כנישתא דישראל אוריית פומיה וחמי פרישות עובדוי ותצלי אודנך לפתגמי אורייתא ותתנשי עובדין בישינ דרשיעי עמיך ובית טעוות דפלחת בית אבוייך: *45:10 The provinces of the kingdom come to welcome you and to honor you, while the book of Torah is stationed at your right side, and written in gold from Ophir. 45:11 Hear, O congregation of Israel, the Torah of his mouth, and see the wonders of his deeds, and incline your ear to the words of Torah, and you will forget the evil deeds of the wicked of your people, and the place of idols that you worshiped in the house of your father. (EMC)* The rabbis interpret the daughter to be Israel and the queen to be the Torah. The rabbis also interpret the meaning of "forget your people and your father's house" to listening to the words of Torah and forgetting the evil deeds of the wicked people and the place of idols that they worshiped in the house of their father. The point of the exhortation of the psalmist, and even of the Apostles, is to give counsel to behave in a way so as to do what is pleasing to the Lord. *Tehillim / Psalms 45:11-15* says something consistent with

this interpretation.

Tehillim / Psalms 45:11-15

45:11 Then the King will desire your beauty. Because He is your Lord, bow down to Him.
45:12 The daughter of Tyre will come with a gift; The rich among the people will seek your favor.
45:13 The King's daughter is all glorious within; Her clothing is interwoven with gold.
45:14 She will be led to the King in embroidered work; The virgins, her companions who follow her, Will be brought to You. 45:15 They will be led forth with gladness and rejoicing; They will enter into the King's palace. (NASB)

יב ויתאון המלך יפניו כי הוא אדניו והשתחויו-לו: יג ובת-צר | במנחה פניו יחלו עשירי עם:
יד כל-קבועה בת-מלך פנימה ממשפחות זקה לבושה: טו לרקמות תוכל למלך בתולות אחריה
רעותיה מובאות לה: טז תוכלנה בשמחת וגיל תבאינה בהיכל מלך:

Aramaic Targum

Toviyah / Psalms 45:12-16

45:12 And then the king will desire your beauty; for he is your master and you will bow down to him. 45:13 And those who dwell in the fortress of Tyre will come with an offering, and the rich Gentiles will seek your face at your sanctuary. 45:14 All the best and choicest sacrifices from the provinces, the treasures of the kings that are hidden within, will they bring for the priests whose clothing is chased with pure gold. 45:15 In their decorated garments they will offer their sacrifices before the king of the world, and the rest of their fellows who are scattered among the Gentiles will be brought in joy to you to Jerusalem. 45:16 They will be brought in joy and praise and they will enter the temple of the king of ages.

יב ובכן ירגג יירוג מלכא שופרייך ארום הוא ריבונייך ותסגדין ליה: יג ויתבי כרכא דצור בתק-
רובתא ייתון תהון אתיין למקבל ואפיך ישחרון לבית מקדשייך עתירי עממיא: יד כל שבח שפר
ארג נכסי פילכי אוצרי מלכיא דמטמרן מלגיו יקרבון קורבנין קדם מלכא ודורונין לכהניא דמרמ-
צין בדהבא סנינא לבושיהון: טו בלבושיהון ציורין יקרבון קורבניהון קדם מלכא דעלמא ושאר
חבריהון די מיתבדרין ביני עממיא יתיתן בחדוא לותיך לירושלם: טז יתתיין בחדון ותושבחתא
וביע ויעלון בהיכלא דמלך עלמין:

Septuagint

Psalmoi / Psalms 45:11-15

45:11 Because the king has desired thy beauty; for he is thy Lord. 45:12 And the daughter of Tyre shall adore him with gifts; the rich of the people of the land shall supplicate thy favour. 45:13 All her glory is that of the daughter of the king of Esebon, robed as she is in golden fringed garments, 45:14 in embroidered clothing: virgins shall be brought to the king after her: her fellows shall be brought to thee. 45:15 They shall be brought with gladness and exultation: they shall be led into the king's temple.

45:11 ὅτι ἐπεθύμησεν ὁ βασιλεὺς τοῦ κάλλους σου ὅτι αὐτός ἐστιν ὁ κύριός σου 45:12
καὶ προσκυνήσουσιν αὐτῷ θυγατέρες Τύρου ἐν δώροις τὸ πρόσωπόν σου λιτανεύσουσιν οἱ
πλούσιοι τοῦ λαοῦ 45:13 πᾶσα ἡ δόξα αὐτῆς θυγατρὸς βασιλέως ἔσωθεν ἐν κροσσωτοῖς
χρυσοῖς περιβεβλημένη πεποικιλμένη 45:14 ἀπενεχθήσονται τῷ βασιλεῖ παρθένοι ὀπίσω
αὐτῆς αἱ πλησίον αὐτῆς ἀπενεχθήσονται σοι 45:15 ἀπενεχθήσονται ἐν εὐφροσύνῃ καὶ

Notice how the Hebrew texts speaks of the King's palace (דָּלֶמֶת לְכִיֶּהֶב) and the Aramaic Targum brings into the Psalm the richness of the covenant and the ritual service of the Tabernacle. The rabbis parallel the palace of the King to the Temple and the King Messiah. It says that the daughter of Tyre will adore Him with gifts and the people of the land will supplicate His favor in the Septuagint. Whereas, the Targum translation says those who dwell in the fortress of Tyre will bring an offering and the gentiles will see His face at the Sanctuary. The King is obviously the Lord God Almighty in heaven.

The King will desire her beauty, and she will bow down to him. Even the Gentiles will seek His face at the Sanctuary. The best and choicest portions will be brought before the King and we read of the gathering of the Jewish people from the ends of the earth where they are scattered among the Gentiles. There will be joy and praises. This psalm definitely has its application in eschatology and rightly so it has been interpreted as such throughout Jewish and Christian history.

The Psalm ends saying that the sons will replace their fathers and that they will be princes in all the earth in *Tehillim / Psalms 45:16*.

Masoretic Text

Tehillim / Psalms 45:16-17

45:16 *In place of your fathers will be your sons; You shall make them princes in all the earth.*
45:17 *I will cause Your name to be remembered in all generations; Therefore the peoples will give You thanks forever and ever. (NASB)*

יִזְכֹּר אֱבֹתָיִךְ יְהוָה בְּנֵיךְ תְּשִׁיתֵמוּ לְשָׂרִים בְּכָל-הָאָרֶץ: יח אֲזַכִּירָה שְׁמֶךָ בְּכָל-דֹּר וְדָר עַל-כֵּן עַמִּים
יְהוָה לְעֹלָם וָעֶד:

Aramaic Targum

Toviyah / Psalms 45:17-18

45:17 *In the place of your fathers will be the righteous, your sons; you will appoint them as leaders in all the land. 45:18 At that time you will say, "We will invoke your name in every generation;" because of this the Gentiles who are converted will praise your name forever and ever and ever. (EMC)*

יִזְכֹּר אֱבֹתָיִךְ יְהוָה בְּנֵיךְ תְּשִׁיתֵמוּ לְשָׂרִים בְּכָל-הָאָרֶץ: יח אֲזַכִּירָה שְׁמֶךָ בְּכָל-דֹּר וְדָר עַל-כֵּן עַמִּים
יְהוָה לְעֹלָם וָעֶד:

Septuagint

Psalmoi / Psalms 45:16-17

45:16 *Instead of thy fathers children are born to thee: thou shalt make them princes over all the earth. 45:17 They shall make mention of thy name from generation to generation: therefore shall the nations give thanks to thee for ever, even for ever and ever. (LXX)*

45:16 ἀντὶ τῶν πατέρων σου ἐγενήθησάν σοι υἱοὶ καταστήσεις αὐτοὺς ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν 45:17 μνησθήσονται τοῦ ὀνόματός σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ διὰ τοῦτο λαοὶ ἐξομολογήσονται σοι εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος

The Hebrew text says תַּחַת אֲבוֹתֶיךָ יִהְיוּ בְנֶיךָ “under/instead of your fathers will be your sons” and תְּשִׁימוּם לְשָׂרִים בְּכָל-הָאָרֶץ “he will make them to be princes in all the earth.” The rabbis who translated the Septuagint state that the sons will take the place of their fathers and they will be the righteous. The sons appear to carry on the memory of what the King has taught them being able to take His place. The Aramaic Targum states that they will “invoke the name of God in every generation.” This draws in the idea of the psalm speaking of the King Messiah, and the sons learning His Torah. The King passes His wisdom and His knowledge to His children. *Tehillim / Psalms 45:17* states, “I will cause Your name to be remembered in all generations; Therefore the peoples will give You thanks forever and ever.” (NASB) Based upon the final verse of the psalm, there appears to be an eschatological hope of Israel, (i) in the invoking of the name of God in every generation (בְּכָל דָּר וָדָר) and (ii) in the claim that all peoples (עַל-כֵּן עַמִּים יְהוֹדוּךָ לְעֹלָם וָעֶד) will give thanks forever and ever. The Aramaic Targum states that because Israel calls upon the name of the Lord throughout their generations, the Gentiles will convert and give praise to the Name of God as well. This provides us with the idea that Israel will lead the nations to the Lord, and this is what happened according to the Apostolic Writings. Praise the Lord for the symmetry we can find in the Psalm, the Apostolic Writings, and in the Rabbinic commentaries.

According to the *Talmud Bavli Avodah Zarah 2b* and *Midrash Rabba Bamidbar Parashat 1, Part 7*, the rabbis state that our Father in Heaven offered the Torah to all the nations of the earth, and the Jews were the only ones who accepted it. Note also that, according to the rabbis, this was the purpose of the wilderness revelation of Torah (see *Bits of Torah Truths, Parashat Chukat, The Purpose of the Wilderness Revelation of Torah*, <http://www.matsati.com/index.php/bits-of-torah-truths-parashat-chukat-the-purpose-of-the-wilderness-revelation-of-torah/>, Access Date: June 26, 2014) the nations would come to seek the Lord God Almighty at His holy hill. While studying the Rabbinic literature, it is easy to find concepts that God intended for all men (both Jew and non-Jew) to receive and accept His Torah. Throughout the Apostolic Writings, we see the Apostles teaching Torah by exhorting the believers (ekklesia) to live in righteousness, holiness, and truth. If we live in this generation maintaining our integrity, the nations will see and want what we have. Studying the Hebrew and Aramaic texts, the rabbis believed this psalm to be messianic saying the Messianic King is given authority over the nations and His (God’s) people. Because of the rabbinic understanding of this psalm, the author of Hebrews uses this interpretation of the text, and the Messianic King, to speak of Yeshua the Messiah as the One whose throne is forever and ever, and who is the Anointed One of God. By our faith in Yeshua the Messiah, who is the Messianic King, we are given the Holy Spirit of God who empowers us to keep our tongues from Lashon Hara, to turn from evil and do good, to seek and pursue peace, to have the strength to suffer for righteousness sake, and to sanctify Christ as Lord in our hearts. If we are truly seeking the Lord in Heaven, doing what is right, the nations will see, God will work powerfully in our lives, and we will be given the opportunity to speak of how the Lord has worked and is working in our lives for His glory. We can speak of the great love that He has for us by sending His Son Yeshua the Messiah. Praise the Lord! Let’s Pray!

Heavenly Father,

We thank You Lord for David’s words and for the words of the rabbis that help us to understand the Bible, our lives and who we are in Yeshua the Messiah. We glorify You and give You Praise because You have always kept Your promises! Help us to be people of faith and that our lives would reflect our faithfulness to You. We ask that You would empower us by Your Spirit to walk in Your ways and to follow Yeshua the Messiah and to produce good fruit. Help us to walk and abide in Christ as the Scriptures say we are supposed to do (*John 14:15-17*). Thank You for helping us to realize that observing the Torah is not a form of salvation by our own hands but the way in which we express our love for You. Thank you for helping us to grow in our faith and know who we are in the Messiah Yeshua. Help us to apply these truths to our lives

— Tehillim / Psalms 45 | ספר תהילים מה —

each day. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name 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