

ספר תהילים מט | Tehillim / Psalms 49

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God will redeem my soul from the power of the Grave

This week's study is from *Tehillim / Psalms 49:1-20*, David opens the Psalm saying **א לְמַנְצָה | לְבְנֵי-קִרְחָה** *For the choir director. A Psalm of the sons of Korah.* The psalmist continues saying *49:1 Hear this, all peoples; Give ear, all inhabitants of the world, 49:2 Both low and high, Rich and poor together. 49:3 My mouth will speak wisdom, And the meditation of my heart will be understanding. (NASB)* David makes a plea to all peoples and he specifically states **כָּל-יִשְׁבְּי הָאָרֶץ** which states “*all inhabitants of the world*” but here is an unusual word used as a reference to “*the world.*” He calls the people to listen to the proverb he will sing. David says why fear this enemies who are full of iniquity, those who boast in their riches (*49:5-6*)? He says **ט וַיִּקַּר פְּדִיּוֹן נַפְשָׁם וְחָדַל לְעוֹלָם:** *49:8 For the redemption of his soul is costly, And he should cease trying forever. (NASB)* Is he suggesting that there are those who seek to redeem their own souls? He says that such a person should cease from trying and that by doing so he will live eternally and not undergo decay (*49:8-9*). David speaks of the vanity and foolishness of man in trying to make a name for himself (*49:10-13*). He continues saying **טו כִּצְאוֹן | לְשְׂאוֹל שְׂתוּ מוֹת יָרְעֵם וַיִּרְדּוּ בָּם יִשְׂרָיִם | לְבַקֵּר וְצִירִים [וְצוֹרֵם]** *49:14 As sheep they are appointed for Sheol; Death shall be their shepherd; And the upright shall rule over them in the morning, And their form shall be for Sheol to consume So that they have no habitation. (NASB)* These Scriptures appear to equate the wicked to sheep ready for slaughter. Death itself will be their shepherd since the wicked, the unrighteous live their lives in a way that is synonymous to the living dead. David says **טז אֵל-אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיַּד-שְׂאוֹל כִּי יִקְחֵנִי סֵלָה:** *49:15 But God will redeem my soul from the power of Sheol, For He will receive me. Selah. (NASB)* He goes on to say that *49:16 Do not be afraid when a man becomes rich, When the glory of his house is increased; 49:17 For when he dies he will carry nothing away; His glory will not descend after him. (NASB)* This may be a connection to *Tehillim / Psalms 47* which speaks of men being shields of the earth, the unrighteous man who is in power ruling over other men, do not fear such men. He concludes saying *49:18 Though while he lives he congratulates himself And though men praise you when you do well for yourself 49:19 He shall go to the generation of his fathers; They will never see the light. 49:20 Man in his pomp, yet without understanding, Is like the beasts that perish. (NASB)* The unrighteous search for their own glory rather than the glory of God, this is exemplified in the comment that the rich look to congratulate themselves but in the end, they will not see the light. Is David's use of the words “*not seeing the light*” the same as our understanding today?

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
ספר תהלים פרק מט	ספר טוביה פרק מט	ΨΑΛΜΟΙ 49
<p>א לְמַנְצָה לְבְנֵי-קִרְחָה מְזֻמָּר: ב שְׂמֵעוּ-זֹאת כָּל-הָעַמִּים הָאֲזִינוּ כָּל- יִשְׁבְּי הָאָרֶץ: ג גַּם-בְּנֵי אָדָם גַּם-בְּנֵי- אִישׁ יַחַד עֲשִׂיר וְאֶבְיוֹן: ד פִּי יִדְבַר חֲכָמוֹת וְהִגִּיתָ לְבִי תְבוּנוֹת: ה אֲטָה לְמַשְׁלֵל אֲזַנִּי אֶפְתַּח בְּכַנּוֹר חִידָתִי:</p>	<p>א לשבחה על ידהון דבני קרח תושב- חתיא: ב שמעו אחויתא דא כל עממא אציתו כל דיירי ארעא: ג אוף לחוד בני אדם קדמאה אוף בנוי דיעקב כחדא זכאה וחייבא: ד פומי ימלל חוכמתא וריננת ליבא בינא כיונא: ה אצלי למ- תלא למותלא אודני אשרי למפתח בכי- נורא אוחדתי:</p>	<p>49:1 εἰς τὸ τέλος τοῖς υἱοῖς Κορε ψαλμός ἀκούσατε ταῦτα πάντα τὰ ἔθνη ἐνωτίσασθε πάντες οἱ κατοικοῦντες τὴν οἰκουμένην 49:2 οἷ τε γηγενεῖς καὶ οἱ υἱοὶ τῶν ἀνθρώπων ἐπὶ τὸ αὐτὸ πλοῦσιος καὶ πένης 49:3 τὸ στόμα μου λαλήσει σοφίαν καὶ ἡ μελέτη τῆς καρδίας μου σύνεσιν 49:4 κλινῶ εἰς παραβολὴν τὸ οὖς μου ἀνοιξῶ ἐν ψαλτηρίῳ τὸ πρόβλημά μου 49:5 ἵνα τί φοβοῦμαι ἐν ἡμέρᾳ πονηρᾶ ἢ ἀνομία τῆς πτέρνης μου κυκλώσει με</p>

<p>ו לְמָה אֵיךָ בִּימֵי רַע עֲוֹן עֲקָבִי יְסוּבֵנִי: ז הַבְּטָחִים עַל-חֵילִם וְכָרֵב עֲשָׂרָם יִתְהַלְלוּ: ח אָח לֹא-פָדָה יִפְדֶּה אִישׁ לֹא-יִתֵּן לְאֱלֹהִים כְּפָרוֹ: ט וַיִּקַּר פְּדִיּוֹן נַפְשָׁם וְחֲדָל לְעוֹלָם: י וַיִּחִי-עוֹד לְנֶצַח לֹא יִרְאֶה הַשְּׁחַת: יא כִּי יִרְאֶה חֲכָמִים יָמוּתוּ יַחַד כְּסִיל וְכַעַר יֵאבְדוּ וְעֲזָבוּ לְאַחֲרֵים חֵילָם: יב קָרְבָּם בְּתִימוֹ לְעוֹלָם מִשְׁפָּנָתָם לְדָר וְדָר קָרְאוּ בְּשִׂמּוֹתָם עָלֵי אֲדָמוֹת: יג וְאָדָם בִּיקָר בַּל- יָלִין נִמְשָׁל בְּבִהְמוֹת נְדָמוֹ: יד זֶה דְּרָכָם כְּסָל לָמוֹ וְאַחֲרֵיהֶם בְּפִיָּהֶם יִרְצוּ סְלָה: טו כִּצְאוֹ לְשֹׁאֵל שְׁתוּ מִוֹת יִרְעֶם וַיִּרְדּוּ בָּם יִשְׁרָיִם לְבַקֵּר וְצִיָּרָם [וְצוֹרָם] לְבָלוֹת שְׁאוֹל מִזְבֵּל לוֹ: טז אֶף-אֱלֹהִים יִפְדֶּה נַפְשֵׁי מֵיָד- שְׁאוֹל כִּי יִקְחֵנִי סְלָה: יז אֵל-תִּירָא כִּי-יַעֲשֶׂר אִישׁ כִּי-יִרְכָּה כְּבוֹד בֵּיתוֹ: יח כִּי לֹא בָמוֹתָ יִקַּח הַפֶּל לֹא-יִרְד אַחֲרָיו כְּבוֹדוֹ: יט כִּי-נִפְשׁוּ בְּחַיִּיו יִבְרָךְ וַיִּוֹדֶךָ כִּי-תִיטִיב לָךְ: כ תָּבוֹא עַד-דָּוָר אֲבוֹתָיו עַד-נֶצַח לֹא יִרְאוּ- אוֹר: כא אָדָם בִּיקָר וְלֹא יִבִּין נִמְשָׁל בְּבִהְמוֹת נְדָמוֹ:</p>	<p>ו מטול מה אדחל ביום אסעריות בישא אלהן דחובת סורחני בסופי יחזרינני: ז ווי לחייביא די מתרחצין על נכסיהון ובסגיאות עתריהון משתבחין: ח אחוהי דאשתבא לא מפרק יפרוק גבר רשיעא מניכסוי ולא יהב יתן לאלהא פורקניה: ט ויהיב יקר פורקניה דאלו יחייב הא יקיר קדם ייי פור רקנא ויפסוק בישותיה ופורענותא לעלם: י וייחי טוב לחיי עלמא לא יחמי דין גהנם: יא ארום ארי יחמון חכימיא רשיעיא דמי- תין מיתותא תנינא ומתדנין בגהנם יתדנון כחדא כסיליא ושטיא ייבדון וישבקון לצ- דיקיא ממונהון: יב בבית קבורתהון ישרון לעלם ולא יקומון ממשכניהון לדרי דריא מטול דאיתברבו דאיתגאו וקנו שום ביש עילוי ארעא: יג וגברא ובר נש חייבא ביי- קרא לא יבית עם צדיקיא אמתיל היך בעיי- רא אשתווא ללמא: יד דין דגן אורחתהון גרם שטותא להון ובסופהון בפומהון יתנון סורחנותהון לעלמא דאתי: טו היך ענא צדיקיא שוו למותא וקטלונון ותברו צדי- קיא חסידיא ופלחי אוריתא ותריציא אלקו מטול הכי גופיהון יהון בלין יתבליין בגהנם מן בגלל דאוישיו ידהון וחבילו בית מדור שכינתיה דיליה: טז אמר דוד ברוח נבואה ברם אלהא יפרוק נפשי מן דין גהנם ארום ילפינני אוריתיה לעלמין ודברינני לחול- קיה לעלמא דאתי: יז על קרח וסיעתיה איתנבי ואמר לא תדחל משה ארום אית- עתר קרח גברא דמצותא ארום יסגי איקר ביתיה: יח ארום לא במותיה יסב כולא לא ייחות בתרוי איקריה: יט ארום נפ- שיה דמשה בחיוהי יברך תתברך לך ויודו- נך צדיקיא ארום תיטיב לפלחין קדמך: כ תיעול דוכרניהון דצדיקיא עד דר אבהתהון ורשיעיא לעלמי עלמיא לא יחמון נהורא: כא גברא בר נש חייבא בזמן דאיתיה ביי- קרא לא יתבין ובאסתלקות יקריה מיניה אמתיל לבעירא ואשתווא ללמא:</p>	<p>49:6 οἱ πεποιθότες ἐπὶ τῇ δυνάμει αὐτῶν καὶ ἐπὶ τῷ πλήθει τοῦ πλούτου αὐτῶν καυχώμενοι 49:7 ἀδελφὸς οὐ λυτροῦται λυτρώσεται ἄνθρωπος οὐ δώσει τῷ θεῷ ἐξίλασμα αὐτοῦ 49:8 καὶ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ 49:9 καὶ ἐκόπασεν εἰς τὸν αἰῶνα καὶ ζήσεται εἰς τέλος ὅτι οὐκ ὄψεται καταφθοράν ὅταν ἴδῃ σοφοῦς ἀποθνήσκοντας 49:10 ἐπὶ τὸ αὐτὸ ἄφρων καὶ ἄνους ἀπολοῦνται καὶ καταλείψουσιν ἄλλοτρίοις τὸν πλοῦτον αὐτῶν 49:11 καὶ οἱ τάφοι αὐτῶν οἰκίαι αὐτῶν εἰς τὸν αἰῶνα σκηνώματα αὐτῶν εἰς γενεάν καὶ γενεάν ἐπεκαλέσαντο τὰ ὀνόματα αὐτῶν ἐπὶ τῶν γαιῶν αὐτῶν 49:12 καὶ ἄνθρωπος ἐν τιμῇ ᾧ οὐ συνήκεν παρασυνεβλήθη τοῖς κτῆνεσιν τοῖς ἀνοήτοις καὶ ὠμοιώθη αὐτοῖς 49:13 αὕτη ἡ ὁδὸς αὐτῶν σκάνδαλον αὐτοῖς καὶ μετὰ ταῦτα ἐν τῷ στόματι αὐτῶν εὐδοκῆσουσιν διάψαλμα 49:14 ὡς πρόβατα ἐν ἄδη ἔθεντο θάνατος ποιμαίνει αὐτούς καὶ κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τὸ πρωὶ καὶ ἡ βοήθεια αὐτῶν παλαιωθήσεται ἐν τῷ ἄδη ἐκ τῆς δόξης αὐτῶν 49:15 πλὴν ὁ θεὸς λυτρώσεται τὴν ψυχὴν μου ἐκ χειρὸς ἄδου ὅταν λαμβάνῃ με διάψαλμα 49:16 μὴ φοβοῦ ὅταν πλουτήσῃ ἄνθρωπος καὶ ὅταν πληθυνθῇ ἡ δόξα τοῦ οἴκου αὐτοῦ 49:17 ὅτι οὐκ ἐν τῷ ἀποθνήσκειν αὐτὸν λήμψεται τὰ πάντα οὐδὲ συγκαταβήσεται αὐτῷ ἡ δόξα αὐτοῦ 49:18 ὅτι ἡ ψυχὴ αὐτοῦ ἐν τῇ ζωῇ αὐτοῦ εὐλογηθήσεται ἐξομολογήσεται σοι ὅταν ἀγαθῶν αὐτῷ 49:19 εἰσελεύσεται ἕως γενεᾶς πατέρων αὐτοῦ ἕως αἰῶνος οὐκ ὄψεται φῶς 49:20 ἄνθρωπος ἐν τιμῇ ᾧ οὐ συνήκεν παρασυνεβλήθη τοῖς κτῆνεσιν τοῖς ἀνοήτοις καὶ ὠμοιώθη αὐτοῖς</p>
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Tehillim / Psalms 49

For the choir director. A Psalm of the sons of Korah 49:1 Hear this, all peoples; Give ear, all inhabitants of the world, 49:2 Both low and high, Rich and poor together. 49:3 My mouth will speak wisdom, And the meditation of my heart will be understanding. 49:4 I will incline my ear to a proverb; I will express my riddle on the harp. 49:5 Why should I fear in days of adversity, When the iniquity of my foes surrounds me, 49:6 Even those who trust in their wealth And boast in the abundance of their riches? 49:7 No man can by any means redeem his brother Or give to God a ransom for him 49:8 For the redemption of his soul is costly, And he should cease trying forever 49:9 That he should live on eternally, That he should not undergo decay. 49:10 For he sees that even wise men die; The stupid and the senseless alike perish And leave their wealth to others. 49:11 Their inner thought is that their houses are forever And their dwelling places to all generations; They have called their lands after their own names. 49:12 But man in his pomp will not endure; He is like the beasts that perish. 49:13 This is the way of those who are foolish, And of those after them who approve their words. Selah. 49:14 As sheep they are appointed for Sheol; Death shall be their shepherd; And the upright shall rule over them in the morning, And their form shall be for Sheol to consume So that they have no habitation. 49:15 But God will redeem my soul from the power of Sheol, For He will receive me. Selah. 49:16 Do not be afraid when a man becomes rich, When the glory of his house is increased; 49:17 For when he dies he will carry nothing away; His glory will not descend after him. 49:18 Though while he lives he congratulates himself And though men praise you when you do well for yourself 49:19 He shall go to the generation of his fathers; They will never see the light. 49:20 Man in his pomp, yet without understanding, Is like the beasts that perish. (NASB)

Toviyah / Psalms Chapter 49

49:1 For praise; by the sons of Korah; a hymn. 49:2 Hear this declaration, all peoples; give ear, all dwellers on earth. 49:3 Even the sons of the first Adam, even the sons of Jacob together, righteous and sinner. 49:4 My mouth will speak wisdom, and the murmur of my heart is understanding. 49:5 I will incline my ear to a parable, I will begin to open my riddle with the lyre. 49:6 Why should I fear on the day of the visitation of evil, except that the guilt of my sin at my end will encompass me? 49:7 Woe to the sinners, who trust in their possessions, and who boast in the size of their riches. 49:8 A man will by no means redeem his brother, who was taken captive, by his riches; and he will not give to God his price of redemption. 49:9 And he gives his glorious redemption, and his evil will cease, and vengeance forever. 49:10 And he will live again for eternal life; he will not see the judgment of Gehenna. 49:11 For the wise will see the wicked, in Gehenna they will be judged; together fools and the stupid will perish, and they will leave their money to the righteous. 49:12 In their tomb they will abide forever, and they will not rise from their tents for all generations, because they have exalted themselves; and they have acquired an evil name upon the earth. 49:13 And a wicked man will not lodge in glory with the righteous; he is likened to a beast, he is worth nothing. 49:14 This their way has caused folly for them; and in their end with their mouth they will recount their offenses in the world to come. 49:15 Like sheep, they have assigned the righteous to death, and killed them; they have destroyed the righteous and those who serve the Torah, and the upright they have punished; because of this, their bodies will decay in Gehenna, because they extended their hand and wrecked the dwelling place of his Presence. 49:16 David said in the spirit of prophecy, "Truly God will redeem my soul from the judgment of Gehenna, for he will teach me his Torah forever." 49:17 About Korah and his party he prophesied and said, "Do not fear, Moses, because Korah, the man of dispute, has become rich, because the glory of his house will increase." 49:18 For in his death he will keep nothing, his glory will not descend after him. 49:19 For the soul of Moses during his life will bless you; and the righteous will thank you, for you are good to those who worship in your presence. 49:20 The memory of the righteous will come to the generation of their fathers; but the wicked will not see light forever and ever. 49:21 The sinful man, when he is in honor, will have no insight; and when his honor is taken from him, he becomes like a beast and worth nothing. (EMC)

Psalmoi / Psalms 49

For the end, a Psalm for the sons of Core. 49:1 Hear these words, all ye nations, hear-ken, all ye that dwell upon the earth: 49:2 both the sons of mean men, and sons of great men; the rich and poor man together. 49:3 My mouth shall speak of wisdom; and the meditation of my heart shall bring forth understanding. 49:4 I will incline mine ear to a parable: I will open my riddle on the harp. 49:5 Wherefore should I fear in the evil day? the iniquity of my heel shall compass me. 49:6 They that trust in their strength, and boast themselves in the multitude of their wealth— 49:7 A brother does not redeem, shall a man redeem? he shall not give to God a ransom for himself, 49:8 or the price of the redemption of his soul, though he labour for ever, 49:9 and live to the end, so that he should not see corruption. 49:10 When he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers. 49:11 And their sepulchres are their houses for ever, even their tabernacles to all generations: they have called their lands after their own names. 49:12 And man being in honour, understands not: he is compared to the senseless cattle, and is like to them. 49:13 This their way is an offence to them: yet afterwards men will commend their sayings. Pause. 49:14 They have laid them as sheep in Hades; death shall feed on them; and the upright shall have dominion over them in the morning, and their help shall fail in Hades from their glory. 49:15 But God shall deliver my soul from the power of Hades, when he shall receive me. Pause. 49:16 Fear not when a man is enriched, and when the glory of his house is increased. 49:17 For he shall take nothing when he dies; neither shall his glory descend with him. 49:18 For his soul shall be blessed in his life: he shall give thanks to thee when thou dost well to him. 49:19 Yet he shall go in to the generation of his fathers; he shall never see light. 49:20 Man that is in honour, understands not: he is compared to the senseless cattle, and is like them. (LXX)

Eleven Psalms are attributed to the Korahites, this week's study from *Tehillim / Psalms 49:1-20*, is the conclusion of a series of Psalms dedicated to the Korahites spanning from *Tehillim / Psalm 42* and *Tehillim / Psalms 44 - 49*. The Psalm opens saying: **לְמַנְצֵחַ | לְבָנֵי-קֹרַח מְזֻמֹּר: For the choir director. A Psalm of the sons of Korah.**

The psalmist continues saying **ב שְׁמֵעוּ-זֹאת כָּל-הָעַמִּים הָאֲזִינוּ כָּל-יִשְׂרָאֵל: ג גַּם-בְּנֵי אָדָם גַּם-בְּנֵי-אִישׁ 49:1 Hear this, all peoples; Give ear, all inhabitants of the world, 49:2 Both low and high, Rich and poor together. 49:3 My mouth will speak wisdom, And the meditation of my heart will be under-**

standing. (NASB) Notice how he says שמעו-זאת כל-העמים האזינו that all the people are to listen, those who have an ear. Having an ear to hear is an important hebraic concept in the Hebrew mind. The Hebrew bible, the Tanach, contains 419,687 words. Of those 419,687 words 8,679 are unique. In order to master competency in reading the Hebrew bible, it is important to be able to recognize a mere 1,903 Hebrew vocabulary words. Because Hebrew has so few words and memorization can be minimized by reason of recognition of the verbal patterns that are available, each Hebrew word is packed full of meaning. The meaning of the words comes out by the way the ancient Hebrew people used these words to describe reality, the world, and God. The way the ancient authors organized their ideas using these words, the way they group the words together, their usage, is in many ways much different than the way we do today. For example, in the Shema (*Shema Yisrael, Adonai Eloheinu, Adonai Echad*) the word shema (שמע) is often translated as “hear.” However, according to the Hebrew mind, the word shema has a much wider and deeper meaning than simply “to perceive sound.” The word Shema encompasses a whole spectrum of ideas according to the Torah that includes listening, taking heed, and responding with action to what one has heard. For instance, in *Devarim / Deuteronomy 11:13* we read, והיה אם-שמע תשמעו אל-מצותי אשר אנכי מצוה אתכם היום לאהבה, את-יהוה אלהיכם ולעבדו בכל-לבבכם ובכל-נפשכם: “So if you faithfully obey the commands I am giving you today...” Literally, though, this verse reads, “And it will be if hearing, you will hear...” In addition to this, after Moses recited the covenant to the people of Israel, they responded, ויקח ספר הברית ויקרא באזני העם, ויאמרו כל אשר-דבר יהוה נעשה ונשמע: “We will do everything the LORD has said; we will obey” (*Shemot / Exodus 24:7, NIV*). The Hebrew text states, “All that God had said we will do and we will hear.” The two verbs used here are synonymous to hearing and doing, to be obedient.

Grasping the wider meaning of having ears to “shema” (שמע, hear) yields insights to other biblical mysteries such as in the Psalms. In the psalms, David pleads, שמע תפילתי האזינה אל-א מזור לוד יהוה | שמע תפילתי האזינה אל-א מזור לוד יהוה | 143:1 *A psalm of David. LORD, hear my prayer, listen to my cry for mercy; in your faithfulness and righteousness come to my relief.* (NASB) In *Tehillim / Psalms 143*, the Psalmist wasn’t accusing God of being deaf or disinterested. Rather, he was calling on God to take action, and not to simply listen to his words. When the angel appeared to Zechariah to announce that his wife Elizabeth was pregnant with a son and he was to call his name John, he declared that their prayer had been heard. The Lord God answered the barren couple’s prayerful longings to have a child. (see *Luke 1:13*) Understanding the word shema also helps us see why Yeshua often concluded his teaching with the words “He who has ears to hear, let him hear!” There are a number of ways to interpret the meaning of giving ear to hear as noted in a previous Psalm study (see *Tehillim / Psalms 41*). What we can say based upon the meaning of “shema” is, “You have heard my teaching, now take it to heart and obey it!” Yeshua wants us to be doers of his words, not just hearers only (*James 1:22*).

In *Tehillim / Psalms 49:1-2*, David says, שמעו-זאת כל-העמים האזינו כל-ישבי הולד: גם-בני אדם, גם-בני-איש יחד עשיר ואביון: 49:1 *Hear this, all peoples; Give ear, all inhabitants of the world,* 49:2 *Both low and high, Rich and poor together.* 49:3 *My mouth will speak wisdom, And the meditation of my heart will be understanding.* (NASB) David pleads to all peoples to listen and obey and he specifically states כל-העמים which translates as “all inhabitants of the world.” Here he uses an unusual word in reference to “the world.” The word הולד (*kheled*, “world”) is a rare noun and occurs in *Tehillim / Psalms 17:14* and *Isaiah 38:11*. Here the word הולד to describe the earth may be used to describe the earth because it is old and rusty. The Sages explained that it is because “the weasel which frequents dry land but is not found in the sea, (*Hul. 127a*) Whatever is on the dry land is found in the sea, except the weasel.” They use the word as a reference to dry land. The Hebrew lexicon states הולד as an infinitive is defined as “age, duration of life, the world, weasel, mole, perhaps an extinct, animal, exact meaning unknown.” David’s use of the word may be that he is describing a people in a dry and desolate land, possibly to those who are without God’s wisdom which is found in the Scriptures. This may be why he continues saying that his mouth speaks wisdom and the meditation of his heart is understanding.

ב שמעו אחויתא דא כל עממיא אציתו כל דיירי ארעא: ג אוף לחוד בני אדם: ד פומי ימלל חוכמתא ורינגת ליבא בינא כיונא: 49:2 *Hear this declaration, all peoples; give ear, all dwellers on earth. 49:3 Even the sons of the first Adam, even the sons of Jacob together, righteous and sinner. 49:4 My mouth will speak wisdom, and the murmur of my heart is understanding. (EMC)* The rabbis use the word ארעא to translate the word קְהֵלֶד (*kheled*). The word ארעא is Aramaic and it corresponds to the word “*eretz*” (אֶרֶץ) which means “*earth*” or “*land*.” Notice how the rabbis describe the high, the low, the rich and the poor (49:2) to be the sons of the first Adam, even the sons of Jacob together, righteous and sinner. The idea of the “*first Adam*” does this suggest the coming of a “*second Adam*?” The Jewish Encyclopedia on the word “*Adam*” states “*two points of view regarding man’s nature presented in the two Biblical stories of man’s creation; and they are brought out more forcibly in the Haggadah. Both worlds, heaven and earth, were to have a share in man’s creation; hence the host of angels were consulted by the Lord when He said, ‘Let us make man’ (Genesis i. 26, Midrash Genesis Rabba viii.). His body reached from earth to heaven [or from one end of the world to the other] before sin caused him to sink (Hag. 12a, Talmud tractate Sanhedrin 38b). He was of extreme beauty and sunlike brightness (B. B. 58a). His skin was a bright garment, shining like his nails; when he sinned this brightness vanished, and he appeared naked (Targum Yer. Gen. iii. 7; Midrash Genesis Rabba xi.). The garments made by God made for Adam were not of skin, but of light (Gen. R. xx.), and Adam was the first to receive the promise of resurrection (Midrash Genesis Rabba xxi. 7, after Psalms xvii. 15)*” What is interesting is that the rabbis reference the first Adam and his sons, and Jacob with his sons. We know that in many instances, children grow up to be similar to their parents. The first Adam gave birth to sinful men, the second (Jacob) to righteousness and a righteous people. Could this be a rabbinic allusion to the Apostle Paul’s words to the Corinthians in *1 Corinthians 15:39-52*:

1 Corinthians 15:39-52

15:39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish. 15:40 There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. 15:42 So also is the resurrection of the dead. It is sown a perishable body it is raised an imperishable body 15:43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 15:44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. 15:45 So also it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a life-giving spirit. 15:46 However, the spiritual is not first, but the natural; then the spiritual. 15:47 The first man is from the earth, earthy; the second man is from heaven. 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. 15:49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly. 15:50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 15:51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 15:52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. (NASB)

The rabbinic understanding of Adam, the concept of two worlds, heaven and earth, God clothing him in glory, he was sunlike having the brightness of the sun, and that Adam was the first to receive the promise of the resurrection. Note Paul’s statements to the Corinthians, heavenly and earthly bodies, glory of varying degrees, sunlike, stars, moon, and the resurrection of the dead, and he is tying all of these things together in the context of *15:45 So also it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a life-giving spirit. (NASB)* Paul says “also it is written,” where is this written as Paul is claiming? The

phrase “*The first man, Adam, became a living soul. The last Adam became a life-giving spirit.*” is not found in the Torah, the Prophets, or the Writings. Where did Paul get this from? Whether this was something that was purely inspired by the Holy Spirit or not, he makes a reference to something that is written. Could this be a teaching from the Sages regarding Tehillim / Psalms 49, from the Aramaic Targum that states 49:3 *Even the sons of the first Adam, even the sons of Jacob together, righteous and sinner (EMC)*? This is definitely a possibility.

David proceeds to say that he inclines his ear to a proverb and expresses his riddle upon the harp. Do the following verses describe a riddle or proverb?

Masoretic Text

Tehillim / Psalms 49:4-14

49:4 I will incline my ear to a proverb; I will express my riddle on the harp. 49:5 Why should I fear in days of adversity, When the iniquity of my foes surrounds me, 49:6 Even those who trust in their wealth And boast in the abundance of their riches? 49:7 No man can by any means redeem his brother Or give to God a ransom for him 49:8 For the redemption of his soul is costly, And he should cease trying forever 49:9 That he should live on eternally, That he should not undergo decay. 49:10 For he sees that even wise men die; The stupid and the senseless alike perish And leave their wealth to others. 49:11 Their inner thought is that their houses are forever And their dwelling places to all generations; They have called their lands after their own names. 49:12 But man in his pomp will not endure; He is like the beasts that perish. 49:13 This is the way of those who are foolish, And of those after them who approve their words. Selah. Selah. 49:14 As sheep they are appointed for Sheol; Death shall be their shepherd; And the upright shall rule over them in the morning, And their form shall be for Sheol to consume So that they have no habitation. (NASB)

Aramaic Targum

Toviyah / Psalms Chapter 49:5-15

49:5 I will incline my ear to a parable, I will begin to open my riddle with the lyre. 49:6 Why should I fear on the day of the visitation of evil, except that the guilt of my sin at my end will encompass me? 49:7 Woe to the sinners, who trust in their possessions, and who boast in the size of their riches. 49:8 A man will by no means redeem his brother, who was taken captive, by his riches; and he will not give to God his price of redemption. 49:9 And he gives his glorious redemption, and his evil will cease, and vengeance forever. 49:10 And he will live again for eternal life; he will not see the judgment of Gehenna. 49:11 For the wise will see the wicked, in Gehenna they will be judged; together fools and the stupid will perish, and they will leave their money to the righteous. 49:12 In their tomb they will abide forever, and they will not rise from their tents for all generations, because they have exalted themselves; and they have acquired an evil name upon the earth. 49:13 And a wicked man will not lodge in glory with the righteous; he is likened to a beast, he is worth nothing. 49:14 This their way has caused folly for them; and in their end with their mouth they will recount their offenses in the world to come. 49:15 Like sheep, they have assigned the righteous to death, and killed them; they have destroyed the righteous and those who serve the Torah, and the upright they have punished; because of this, their bodies will decay in Gehenna, because they extended their hand and wrecked the dwelling place of his Presence. (EMC)

Septuagint

Psalmoi / Psalms 49:4-14

49:4 I will incline mine ear to a parable: I will open my riddle on the harp. 49:5 Wherefore should I fear in the evil day? the iniquity of my heel shall compass me. 49:6 They that trust in their strength, and boast themselves in the multitude of their wealth— 49:7 A brother does not redeem, shall a man redeem? he shall not give to God a ransom for himself, 49:8 or the price of the redemption of his soul, though he labour for ever, 49:9 and live to the end, so that he should not see corruption. 49:10 When he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers. 49:11 And their sepulchres are their houses for ever; even their tabernacles to all generations: they have called their lands after their own names. 49:12 And man being in honour, understands not: he is compared to the senseless cattle, and is like to them. 49:13 This their way is an offence to them: yet afterwards men will commend their sayings. Pause. 49:14 They have laid them as sheep in Hades; death shall feed on them; and the upright shall have dominion over them in the morning, and their help shall fail in Hades from their glory.

He calls the people to listen to the proverb he will sing. Does *Tehillim / Psalms 49:4-14* sound like a proverb? Why does he call this a proverb and/or a riddle? The reason might be found by studying the Aramaic Targum and the book of Proverbs. The Aramaic Targum speaks of the wise and the wicked. The wicked are foolish men who trust in their wealth. While reading through the book of proverbs, we see that King Solomon is speaking about different kinds of people, what they believe, how they treat the commandments of God, and how they interact with others. In *Mishley / Proverbs 1-9*, we find five different kinds of people (i) the wise, (ii) the wicked, (iii) the fool, (iv) the simple, and (v) the scorner. According to the Scriptures, the wise man is the one who is wise unto salvation (*2 Timothy 3:15, Mishley / Proverbs 8, James 1:5, 3:14-18*). A wise person listens to wise instruction, especially what is found in the Scriptures (*Mishley / Proverbs 1:5, 4:7-13, 4:20-23, 22:17-21, etc*). Wise people fear the Lord (*Mishley / Proverbs 1:7*). Wisdom leads to life, security, hope in the Lord, long life, and directing our foot steps away from evil. Wise people associate with wise people (*Mishley / Proverbs 12:26 and 13:20*). The wise flee from sin, discipline their speech, and Scripture says that the Lord makes promises to the wise (*Mishley / Proverbs 3:35, 10:1, 15:20, 12:18, James 4:13-18*). The unwise on the other hand are characterized as the foolish, the wicked. The wicked are described in the Tanach as worthless people (*Devarim / Deuteronomy 13:13, Judges 19:22, 1 Samuel 25:25, and 1 Kings 21:10, 13*) and that every part of their bodies is devoted to evil. This might suggest that the body language of the wicked communicates evil (*Romans 3:10-18*). The unwise mouth is perverse, the Torah speaks of being crooked and twisted, and signals his companions that it is time to do evil (winks with his eyes) and motions with his fingers, the wicked are skillful in plotting evil. The wicked practice many sins, pride, lying and deception, devising wicked schemes, mischief, tempting others into sinful ways (*Mishley / Proverbs 5:5*), to break God's commands (*Mishley / Proverbs 1:10-16*), and sow discord among the brethren. The truly godly person sows seeds of unity, peace, joy, love, and the fruit of the Spirit. The way of the righteous leads to eternal life, and the righteous do not presume to be able to redeem themselves but rely and trust in the Lord to redeem them from their sins.

David asks the question, why should he fear his enemies who are full of iniquity, those who boast in their riches (*49:5-6*)? Is there anything that we should fear as believers in Yeshua? What do the Apostolic Scriptures say regarding fear and what one should really be afraid of? The author of the book of Hebrews states the following:

Hebrews 10:26-29

10:26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 10:27 but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries. 10:28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. 10:29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God,

and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? (NASB)

The author of Hebrews is stating that if one continues in willful sin after having received the truth, there is no longer a sacrifice for sins for such a person, and all that remains is a terrifying expectation of judgment and fire. The Aramaic Targum and the Septuagint state what he should fear is the guilt of his sin at the end that encompasses him. The wicked trust in their wealth, their possessions, and the boast of the size of their riches. Could these wicked men be boasting saying “*look at how righteous I am because of how the Lord is blessing me?*” when in truth his own wickedness is blinding him since he is trusting in his wealth as a sign of God’s favor rather than trusting in the Lord Himself?

David says: וַיִּקַּר פְּדִיוֹן נַפְשָׁם וְחָדַל לְעוֹלָם: 49:8 *For the redemption of his soul is costly, And he should cease trying forever. (NASB)* Is he suggesting that there are those who seek to redeem their own souls? It could be that the wicked who boast in their riches believe it is possible to deliver themselves by their own hands. Note how the Targum states 49:8 *A man will by no means redeem his brother, who was taken captive, by his riches; and he will not give to God his price of redemption. (EMC)* The rabbis who translated the Targum do not appear to be thinking on the salvation of the soul when David says “*the redemption of the soul is costly.*” It appears that the wicked man is held captive by his own wealth and that it is impossible to redeem one from this kind of captivity. A man is unable to rescue another from his (personal) riches, or that one is not able to save from the grave, he could not by his wealth preserve him in life. The point is to show how powerless and valueless wealth is in regard to the things that are most important to a man’s welfare, life, and even his own soul before God. The parable or riddle that David appears to be referencing in the psalm is with regard to the wicked who follow their own folly and do not follow the wisdom of God that is found in the Scriptures.

He continues saying that such a person should cease from trying (to deliver his soul) and that by doing so he will live eternally and not undergo decay (49:8-9). David speaks of the vanity and foolishness of man in trying to make a name for himself (49:10-13). The rabbis say 49:12 *In their tomb they will abide forever; and they will not rise from their tents for all generations, because they have exalted themselves; and they have acquired an evil name upon the earth. 49:13 And a wicked man will not lodge in glory with the righteous; he is likened to a beast, he is worth nothing. (EMC)* This section of the Psalm appears to be alluding to the resurrection.

The resurrection is the doctrine that in a future age the dead will rise from their graves to live again. This doctrine does in fact appear frequently in Jewish eschatology, where it is associated with the doctrine of the Messiah and the immortality of the soul. There are only two biblical references to the resurrection of the dead in the Tanach and they are found in the book of Isaiah and Daniel. Biblical scholars believe these to be from a later date which has been influenced by the Persian period.

Isaiah 26:19

26:19 Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits. (NASB)

Daniel 12:2

12:2 ‘Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (NASB)

The Scriptures speak of the dead rising in both cases from Isaiah and Daniel. Based upon the rabbinic literature, there is no systematic doctrine on the resurrection, any more than there is a systematic doctrine for any other theological topic. The Jewish Encyclopedia states the following:

“The ancient peoples, the early Hebrews believed that the dead go down into the under-

world and live there a colorless existence (comp. Isa. xiv. 15-19; Ezek. xxxii. 21-30). Only an occasional person, and he an especially fortunate one, like Enoch or Elijah, could escape from Sheol, and these were taken to heaven to the abode of Yhwh, where they became angels (comp. Slavonic Enoch, xxii.). In the Book of Job first the longing for a resurrection is expressed (xiv. 13-15), and then, if the Masoretic text may be trusted, a passing conviction that such a resurrection will occur (xix. 25, 26). The older Hebrew conception of life regarded the nation so entirely as a unit that no individual mortality or immortality was considered. Jeremiah (xxxi. 29) and Ezekiel (xviii.) had contended that the individual was the moral unit, and Job's hopes are based on this idea."

Note that according to the Scriptures, the term used to express the idea of sharing in the world to come, in the future life, is expressed by the phrase "to inherit the land." This is implied by Yeshua's words in *Matthew 5:5* and David's words in *Tehillim / Psalms 37:11*, the meek and the humble will inherit the land. The issue at hand is whether these Scriptures are referencing the present age or the age to come? The reason being because the wicked are the ones who usually are in power (who rule over the people) and the righteous are persecuted for their righteousness. To be consistent with the Psalm, the promises that are made to the righteous, the humble, the wise, the fulfillment of the promises in some cases are going to be fulfilled in the world to come when the Lord dwells in our midst and we see Him face to face. But as the Scriptures are saying here from the Psalm and Proverbs, those who are meek and humble before God are wise. The Aramaic Targum states *49:11 For the wise will see the wicked, in Gehenna they will be judged; together fools and the stupid will perish, and they will leave their money to the righteous. 49:12 In their tomb they will abide forever, and they will not rise from their tents for all generations, because they have exalted themselves; and they have acquired an evil name upon the earth. 49:13 And a wicked man will not lodge in glory with the righteous; he is likened to a beast, he is worth nothing.* (EMC) The Targum translation brings us back to this concept of the world to come and the resurrection. Rabbinic Judaism holds the resurrection to be a very important concept for national survival while at the same time having the concept of the Messiah with the belief in the immortality of the soul which appeals to the individual's need to be assured that one survives death. In Judaism, salvation has both a national and individual basis. From the biblical text we know the Sadducee opposed the belief of the resurrection which is the ultimate fulfillment of salvation by God, the redemption of the Body. As the psalm states we absolutely cannot redeem our own souls, it is only the Lord who can do so and according to the Apostolic Writings, Yeshua the Messiah laid his life down so that we could have life everlasting. Reading the Aramaic Targum, who do you think it was that translated the Targum having such strong overtones of the resurrection?

טו כִּצְאֹן | לְשֹׂאֵל שְׁתּוֹ מָוֶת יִרְעֵם וַיִּרְדּוּ בָּם יִשְׂרָיִם | לְבָקֵר וְצִירָם [וְצוֹרָם], The Psalmist continues saying, *49:14 As sheep they are appointed for Sheol; Death shall be their shepherd; And the upright shall rule over them in the morning, And their form shall be for Sheol to consume So that they have no habitation.* (NASB) These Scriptures appear to equate the wicked to sheep ready for slaughter. Death itself will be their shepherd since the wicked, the unrighteous live their lives in a way that is synonymous to the living dead, those who are dead to God and to others since they are living for themselves (selfishness and pride). David says *49:15 But God will redeem my soul from the power of Sheol, For He will receive me. Selah.* (NASB) Only the Lord has the power to redeem the soul from the power of the grave. The Aramaic Targum has a slightly different interpretation in the translation of the psalm, *טו היך ענא צדיקיא שוו למותא וקטלונון ותברו צדיקיא חסידיא ופלחי אוריתא ותריציא אלקו, מטול הכי גופיהון יהון בלין יתבליין בגהנם מן בגלל דאושיתו ידהון וחבילו בית מדור שכינתיה דיליה: טז אמר דוד ברוח נבואה ברם אלהא יפרוק נפשי מן דין גהנם ארום ילפינני אוריתיה לעלמין ודברינני לחולקיה לעלמא: 49:15 Like sheep, they have assigned the righteous to death, and killed them; they have destroyed the righteous and those who serve the Torah, and the upright they have punished; because of this, their bodies will decay in Gehenna, because they extended their hand and wrecked the dwelling place of his Presence. 49:16 David said in the spirit of prophecy, "Truly God will redeem my soul from the judgment of Gehenna,*

for he will teach me His Torah forever.” (EMC) The rabbis say that the Lord God will redeem the soul from the judgment of Gehenna by teaching His Torah. What is meant by the “judgment of Gehenna?” According to the Apostolic Writings, James said in *James 3:6*, the tongue is a fire, it is set on fire by Gehenna. *Tehillim / Psalms 49* states that the children of Gehenna are those who trust in their own wealth. In *Matthew 23*, Yeshua says you generation of vipers how can you escape the judgment of Gehenna. Based upon these texts, the judgment of Gehenna is not based upon “obeying” the Torah but “violating” the Torah. Today Paul’s words of being “under the Law” taken from *Romans 2:12, Galatians 3:23 and 4:5*. Obeying the Torah prevents the judgment of Gehenna according to the Aramaic Targum. In *Matthew 23*, Yeshua speaks to the crowd of people saying that the scribes and Pharisees seat themselves in Moshe’s seat, they teach the Torah but do not do according to the Torah, they are hypocritical. They tie up heavy burdens but do not lift the burden themselves. They broaden their phylacteries and lengthen their tzitzit. They love the place of honor and the chief seats. They are prideful and seek the praise of men. According to Yeshua in *Matthew 23*, the judgment of Gehenna is the man that loves the darkness and the ways of unrighteousness. The Lord God allows them to have their own way. He turns them over to the path of wickedness, and they practice evil, loving the darkness and hating the light. In our previous Psalms studies we have learned that the Torah is considered the light of God. It is not too much of a stretch to say that this is also the understanding of the Apostles if we study the epistles of John and Peter. Here in the Targum translation we are told that the Lord redeems man from the judgment of Gehenna by teaching him His Torah, which means that He is teaching man His righteous and holy ways. The Septuagint translates this psalm to say, ὡς πρόβατα ἐν ᾄδῃ ἔθεντο θάνατος ποιμαίνει αὐτούς καὶ κατακυριεύσουσιν αὐτῶν οἱ εὐθεῖς τὸ πρωὶ καὶ ἡ βοήθεια αὐτῶν παλαιωθήσεται ἐν τῷ ᾄδῃ ἐκ τῆς δόξης αὐτῶν 49:15 πλὴν ὁ θεὸς λυτρώσεται τὴν ψυχὴν μου ἐκ χειρὸς ἄδου ὅταν λαμβάνῃ με διάψαλμα 49:14 *They have laid them as sheep in Hades; death shall feed on them; and the upright shall have dominion over them in the morning, and their help shall fail in Hades from their glory. 49:15 But God shall deliver my soul from the power of Hades, when he shall receive me. Pause. (LXX)* It is fascinating how the rabbis translate “death being their shepherd” to “death feeding on them.” In the Masoretic text we have death leading the unrighteous and in the Septuagint death is feeding on the unrighteous as a food source like a fire consumes chaff. David says the Lord will redeem his soul from Sheol, whereas the Septuagint states God will deliver his soul from the power of Hades. In Midrash Tehillim 23, Part 7, saying the chastisement of God will occur in Gehenna (Hell) and the Lord God will cool the fires of hell. (זו דינה של גיהנם, שהוא) (מצנן לי גיהנם. שבטך). In Midrash Tehillim 23, Part 7, the rabbis say the Lord will tame down the fires of Hell (Gehenna) so His people are not destroyed, and refer to the afflictions that take place in exile and the Lord rescuing Israel. In Midrash Tehillim 32, Part 4 the rabbis say the following:

If you keep the Torah, I will keep your body, as it is said, He keeps all his bones, not one of these precepts is broken (Tehillim / Psalms 34:21). Rabbi Eliezer son of Jacob taught in the name of rabbi Phinehas son of Jair that the Holy One blessed be He said, I made the inclination to evil. Watch that it bring you not to sin. Should it bring you to sin, take care to repent, and I will relieve you of your sin, as is said, I have made, and I will lift up; I Myself will carry, and will deliver you (Isaiah 46:4) from the punishment of Gehenna. Hence it is said Blessed is he whose transgression is lifted up, and whose sin is pardoned (Tehillim / Psalms 32:1). (Midrash Tehillim 32, Part 4)

Midrash Tehillim 32, Part 4, the midrash speaks of the inclination to evil and that should you sin one should repent and the Lord will relieve us of our sin and lift us up and the Lord Himself will carry and deliver us from the punishment of Gehenna (Hell). Other midrashim states that the Lord Himself will go down into Hell to deliver His people. The concept of God delivering the soul from the power of Hades is well attested to in the rabbinic literature and all of Scripture.

David goes on to say, 49:16 *Do not be afraid when a man becomes rich, When the glory of his house is increased; 49:17 For when he dies he will carry nothing away; His glory will not descend after him. (NASB)* This may be a connection to *Tehillim / Psalms 47* which speaks of men being shields of the earth,

the unrighteous man who is in power ruling over other men, do not fear such men for their end is death and they will not be resurrected to eternal life. David concludes saying *יֵט כִּי-נִפְשׁוּ בְּחַיָּו יִבְרָךְ וַיִּוְדָךְ כִּי-תִיטִיב* *49:18 Though while he lives he congratulates himself And though men praise you when you do well for yourself 49:19 He shall go to the generation of his fathers; They will never see the light. 49:20 Man in his pomp, yet without understanding, Is like the beasts that perish. (NASB)* The Aramaic Targum states, *יֵט אַרוֹם נִפְשִׁיה דְּמִשָּׁה* *בְּחַיָּוֵי יִבְרַךְ תִּתְבַּרַךְ לְךָ וַיִּוְדֹנְךָ צְדִיקָא אַרוֹם תִּיטִיב לְפִלְחִין קְדָמְךָ:* *כ תיעול דוכרניהון דצדיקיא עד דר אבהתהון ורשיעיא לעלמי עלמיא לא יחמון נהורא:* *כא גברא בר נש חייבא בזמן דאיתיה ביקרא לא יתבין ובאסתלקות:* *49:19 For the soul of Moses during his life will bless you; and the righteous will thank you, for you are good to those who worship in your presence. 49:20 The memory of the righteous will come to the generation of their fathers; but the wicked will not see light forever and ever. 49:21 The sinful man, when he is in honor, will have no insight; and when his honor is taken from him, he becomes like a beast and worth nothing. (EMC)* The Septuagint states, *49:18 ὅτι ἡ ψυχὴ αὐτοῦ ἐν τῇ ζωῇ αὐτοῦ εὐλογηθήσεται ἐξομολογήσεται σοι ὅταν ἀγαθὴν αὐτῷ* *49:19 εἰσελεύσεται ἕως γενεᾶς πατέρων αὐτοῦ ἕως αἰῶνος οὐκ ὄψεται φῶς* *49:20 ἄνθρωπος ἐν τιμῇ ὧν οὐ συνῆκεν παρασυνεβλήθη τοῖς κτήνεσιν τοῖς ἀνοήτοις καὶ ὁμοιώθη αὐτοῖς* *49:18 For his soul shall be blessed in his life: he shall give thanks to thee when thou dost well to him. 49:19 Yet he shall go in to the generation of his fathers; he shall never see light. 49:20 Man that is in honour; understands not: he is compared to the senseless cattle, and is like them. (LXX)* The unrighteous search for their own glory rather than the glory of God, this is exemplified in the comment that the rich look to congratulate themselves but in the end, they will not see the light. The point is that the unrighteous do not see the truth (the light) of God because they are so involved in personal success, pride, and selfishness. *Tehillim / Psalms 49* appears to speak of pride in the sense that men falsely pretend to know God's will when they do not. Such men think their way is as good or better, they trust in their wealth and think that they do not need the Lord (see *1 Timothy 6:3-6* and *James 4:6-10*) or worse yet claim there is no God (*Tehillim / Psalm 14:1*). As we read in *Matthew 23*, some of the worst cases of sinful pride can be seen among the religious leaders who act in hypocrisy and who presume to go before others "in God's name." A man's own selfishness causes him to excessively focus on himself and so much so like it says in the psalm, *49:21 The sinful man, when he is in honor, will have no insight; and when his honor is taken from him, he becomes like a beast and worth nothing. (NASB)* This attitude will prevent a person from experiencing the joys of sharing, giving and having genuine, good quality relationships. The approach we should take from this psalm is to consider ways in which we can overcome the selfishness in our own minds. We can make the conscious decision to change our mind set. Decide to think, focus, and plan to do good to others and not serve only ourselves. Try to understand the importance of honoring people as opposed to revering things or money over people. Try to think about how people and genuine relationships are more important and valuable than having money and material possessions. The apostle Paul wrote how to overcome selfishness saying, "whatever you do, do all to the glory of God." Yeshua also set the ultimate example of His sacrifice for us. Since selfishness is the seeking our own lusts and desires regardless of its impact on others, this is sin that must be overcome. With the help of the Holy Spirit and self determination, we can avoid seeking our own pleasures, and instead seek the good of others and putting Yeshua the Messiah first in our lives. This will manifest the kind of love the Lord desires for us to have in our lives, which "suffers long and is kind" and "does not seek its own." Let's Pray!

Heavenly Father,

We thank You for Your mercies each day and for revealing Your truths, and Your ways so that we might live for the purpose of bringing glory to Your name. We glorify You and give You Praise for always drawing us back to you and because You have always kept Your promises! Lord deliver us from sin in our lives and increase our faith. Empower us by Your Spirit to walk in Your ways and to follow Yeshua the Messiah. Help

us to live spirit filled lives. We desire to live holy and righteous lives because You have separated us as holy unto Yourself. You have demonstrated the greatness of Your love for us in Your Son Yeshua the Messiah. Thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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

Notes