



<p>ה באלהים אהלל דברו באלהים  בטחתי לא אירא מה-יעשה בשור  לי: ו כל-היום דברי יעצבו עלי  כל-מחשבתם לרע: ז יגורו יצפוני  [יצפוני] המה עקבי ישמרו כאשר  קוו נפשי: ח על-און פלט-למו באף  עמים   הורד אלהים: ט נדי ספר-  תה אמה שימה דמעתי בנאדף הלא  בספרתה: י א   ישובו אויבי אחר  ביום אקרא זה-ידעתי פי-אלהים  לי: יא באלהים אהלל דבר ביהנה  אהלל דבר: יב באלהים בטחתי לא  אירא מה-יעשה אדם לי: יג עלי  אלהים נדרי אשלם תודת לך: יד  פי הצלת נפשי ממות הלא רגלי  מדחי להתהלך לפני אלהים באור  החיים:</p>	<p>ג שפיין גרמי מעיקי כל יומא ארום  סגיען מעיקין מגיחין לי אלהא עילאה  די כורסיה במרומא: ד יומא דאדחל  אנא עלך אתרחיץ: ה במידת דינא  דאלהא אשבח במימריה באלהא את-  רחיץ לא אדחל מה יעבד בסרא לי:  ו כל יומא מטולתי טרחן עלי כל  מחשבתהון לביש: ז יכנשון וישון  כמנא הינון אסתורי יטמרון היכמה  דמתינו עבדו לנפשי: ח על שקרא  די בידהון רוקן יתהון מנכסיהון  ברגז עמיא עממיא תמסכן אלהא:  ט יומי טלטולי מניתא אנת"את שוי  דמעתי בזיקיך יהוה הלא סכום עול-  בני י הבכן יתובון בעלי דבבי מחז-  רי קדל קדמי יומא דאצלי דין ידעית  ארום אלהא בסעדי: יא במידת דינא  דאלהא אשבח במימריה במידת במ-  שחתא רחמין דיהוה אשבח במימ-  ריה: יב במימרא דאלהא סברית לא  אדחל מה יעבד בר נשא לי: יג עלי  קבילית אלהא נדרייך אשלם קורבני  תודן קדמך: יד ארום פצייתא נפשי  מקטול הלא רגלי מן נקופא למהלכא  קדם יהוה בניהור חייא: ת"א ארום  פצייתא נפשי ממיתותא דמיתין בה  חייביא הלא רגלי מליתקלא בחובא  מטול דאטייל קדם יי בגנתא דעדן  למיחמי בניהור צדיקיא:</p>	<p>56:3 ήμέρας φοβηθήσομαι ἐγώ  δὲ ἐπὶ σοὶ ἐλπῶ 56:4 ἐν τῷ θεῷ  ἐπαινέσω τοὺς λόγους μου ὅλην  τὴν ἡμέραν ἐπὶ τῷ θεῷ ἤλπισα  οὐ φοβηθήσομαι τί ποιήσει μοι  σὰρξ 56:5 ὅλην τὴν ἡμέραν τοὺς  λόγους μου ἐβδελύσσοντο κατ'  ἐμοῦ πάντες οἱ διαλογισμοὶ αὐτῶν  εἰς κακόν 56:6 παροικήσουσιν  καὶ κατακρύψουσιν αὐτοὶ τὴν  πτέρναν μου φυλάξουσιν καθάπερ  ὑπέμειναν τὴν ψυχὴν μου 56:7  ὑπὲρ τοῦ μηθενὸς σώσεις αὐτοῦς  ἐν ὄργῃ λαοὺς κατάξεις ὁ θεός  56:8 τὴν ζωὴν μου ἐξήγγειλά  σοι ἔθου τὰ δάκρυά μου ἐνώπιόν  σου ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου  56:9 ἐπιστρέψουσιν οἱ ἐχθροί  μου εἰς τὰ ὀπίσω ἐν ἧ ἂν ἡμέρᾳ  ἐπικαλέσωμαί σε ἰδοὺ ἔγνω ὅτι  θεός μου εἶ σύ 56:10 ἐπὶ τῷ θεῷ  αἰνέσω ῥῆμα ἐπὶ τῷ κυρίῳ αἰνέσω  λόγον 56:11 ἐπὶ τῷ θεῷ ἤλπισα  οὐ φοβηθήσομαι τί ποιήσει μοι  ἄνθρωπος 56:12 ἐν ἐμοί ὁ θεός αἰ  εὐχαὶ ἅς ἀποδώσω αἰνεσεὼς σοι  56:13 ὅτι ἐρρύσω τὴν ψυχὴν μου  ἐκ θανάτου καὶ τοὺς πόδας μου  ἐξ ὀλισθήματος τοῦ εὐαρεστῆσαι  ἐνώπιον τοῦ θεοῦ ἐν φωτὶ ζώντων</p>
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<p><b>Tehillim / Psalms 56</b>                  For the choir director; according to Jonath elem rehokim. A Mikhtam of David, when the Philistines seized him in Gath. 56:1 Be gracious to me, O God, for man has trampled upon me; Fighting all day long he oppresses me. 56:2 My foes have trampled upon me all day long, For they are many who fight proudly against me. 56:3 When I am afraid, I will put my trust in You. 56:4 In God, whose word I praise, In God I have put my trust; I shall not be afraid. What can mere man do to me? 56:5 All day long they distort my words; All their thoughts are against me for evil. 56:6 They attack, they lurk, They watch my steps, As they have waited to take my life. 56:7 Because of wickedness, cast them forth, In anger put down the peoples, O God! 56:8 You have taken account of my wanderings; Put my tears in Your bottle. Are they not in Your book? 56:9 Then my enemies will turn back in the day when I call; This I know, that God is for me. 56:10 In God, whose word I praise, In the Lord, whose word I praise, 56:11 In God I have put my trust, I shall not be afraid. What can man do to me? 56:12 Your vows are binding upon me, O God; I will render thank offerings to You. 56:13 For You have delivered my soul from death, Indeed my feet from stumbling, So that I may walk before God In the light of the living. (NASB)</p>	<p><b>Toviyah / Psalms Chapter 56</b>                  56:1 For praise, concerning the congregation of Israel which is likened to a quiet dove when they are far from their cities, yet they repeatedly praise the Lord of the World, like David, humble and innocent, when the Philistines seized him in Gath. 56:2 Have mercy on me, O Lord God, for a sinful man[88] has crushed me beneath him; all the day the foeman will overpower me. 56:3 My oppressors crush my bones all the day, for many are the oppressors fighting against me, O God Most High, whose throne is on high. 56:4 In the day that I am afraid, I will put my trust in you. 56:5 I will praise the attribute of the justice of God; in the word of God I will put my trust, I will not be afraid. What will flesh do to me? 56:6 All day on my account they toil; against me all their thoughts are for evil. 56:7 They will gather together and they will conceal a trap, they will watch my tracks; as they have waited, they have done to my soul. 56:8 For the lies in their possession, drain them; for the rage of the peoples, make them poor, O God. 56:9 The days of my wandering you have numbered; place my tears in your bottle, O Lord; is not the sum total of my humiliation in your record? 56:10 Then my enemies will turn, turning around, on the day that I pray. This I know, for God is my help. 56:11 In the attribute of justice of God I will give praise in his word; in the attribute of mercy of the Lord I will give praise in his word. 56:12 In the word of God I have placed my trust, I will not fear what a son of man will do to me. 56:13 I have taken your vows upon myself, O God; I will repay sacrifices of thanksgiving in your presence. 56:14 For you have delivered my soul from being killed, indeed, my feet from bruising, to walk before the Lord in the light of life. Another Targum: For you have delivered my soul from the death that the sinful die, indeed, my feet from stumbling through sin, so that I will walk before the Lord in the Garden of Eden to behold the light of the righteous. (EMC)</p>	<p><b>Psalmoi / Psalms 56</b>                  For the end, concerning the people that were removed from the sanctuary, by David for a memorial, when the Philistines caught him in Geth. 56:1 Have mercy upon me, O God; for man has trodden me down; all the day long he warring has afflicted me. 56:2 Mine enemies have trodden me down all the day from the dawning of the day; for there are many warring against me. 56:3 They shall be afraid, but I will trust in thee. 56:4 In God I will praise my words; all the day have I hoped in God; I will not fear what flesh shall do to me. 56:5 All the day long they have abominated my words; all their devices are against me for evil. 56:6 They will dwell near and hide themselves; they will watch my steps, accordingly as I have waited patiently in my soul. 56:7 Thou wilt on no account save them; thou wilt bring down the people in wrath. 56:8 O God, I have declared my life to thee; thou has set my tears before thee, even according to thy promise. 56:9 Mine enemies shall be turned back, in the day wherein I shall call upon thee; behold, I know that thou art my God. 56:10 In God, will I praise his word; in the Lord will I praise his saying. 56:11 I have hoped in God; I will not be afraid of what man shall do to me. 56:12 The vows of thy praise, O God, which I will pay, are upon me. 56:13 For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living. (LXX)</p>
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This week's study is from *Tehillim / Psalms 56:1-13*, the psalm opens saying, א לְמִנְצֵחַ עַל-יוֹנָת אֵלֶם רְהוֹי. *For the choir director; according to Jonath elem rehokim. A Mikhtam of David, when the Philistines seized him in Gath. (NASB)* In the opening verse in *Tehillim / Psalms 65:1*, we find three words are transliterated “*Jonath elem rehokim*” (יוֹנָת אֵלֶם רְהוֹי). The words “*Jonath elem rehokim*” may be translated as יוֹנָת (Jonath) means “*dove or pigeon,*” אֵלֶם (elem) as a masculine noun means “*dumbness, muteness, silence, speechlessness,*” and רְהוֹי (rehokim) means “*distance, range,*

*span*” from the word רוחק. So the translation appears difficult since David is speaking of a dove being silent and רוחק distance written in the plural form. This is most likely the reason for the transliteration of these words into English. The rabbinic translation found in the Aramaic Targum takes the following form, א לשׁ- בחא על כנישתא דישראל דמתילא ליונה שתוקא בעידן די מתרחקין מן קירויהון וחזרין ומשבחין למרי עלמא היך :גת: 56:1 *For praise, concerning the congregation of Israel which is likened to a quiet dove when they are far from their cities, yet they repeatedly praise the Lord of the World, like David, humble and innocent, when the Philistines seized him in Gath. (EMC)* According to the rabbis, David is composing his psalm to say that “*Israel is likened to a quiet dove when they are far from their cities.*” This does appear to be consistent with the three words “*Jonath elem rehokim*” (יונת אֵלֶם רְחֹקִים). The Septuagint states, 56:1 εἰς τὸ τέλος ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἀγίων μεμακρυσμένου τῷ Δαυιδ εἰς στηλογραφίαν ὅποτε ἐκράτησαν αὐτὸν οἱ ἀλλόφυλοι ἐν Γεθ, *For the end, concerning the people that were removed from the sanctuary, by David for a memorial, when the Philistines caught him in Geth (LXX)* The LXX translates the MT to say this is concerning people removed from the sanctuary. Could this be a reference to the Lord removing people, who appear as doves, to be at peace, who become silent because they stand at a distance from His Tabernacle? The wicked are not exactly known for their peacefulness, and the unrighteous are those whom the Lord would remove from His presence. Why do you think David draws a parallel to the dove, for the *Mikhtam* (מִכְתָּם, *phrase, proverb*) of David?

In the dove symbolism, the dove is portrayed as white and gentle, sweet and loving, and is a symbol of hope. Taking the example from Parashat Noah, the dove and the raven are contrasted. Following the great flood, Noah’s ark was resting on the Mountains of Ararat (הַרֵי אֲרָרָט). We read that Noah released both a raven and dove from the ark at different times. The objective in sending these birds was to determine if the flood waters had abated enough for Noah and his family to exit the ark. According to *Bereshit / Genesis 8:6-7* we read, “*At the end of forty days Noah opened the window of the ark that he had made and sent forth a raven. It went to and fro until the waters were dried up from the earth.*” The “40 days” here appears to be following the Ark coming to rest or after the tops of the mountains were visible (*Bereshit / Genesis 8:5*). The flood began seven months previously. A raven was released and the scriptures do not say the raven ever returns. In addition to this, no reason is provided regarding why a raven was selected rather than any other bird. It is important to note that raven can eat carrion and could feed off dead animals in the water. The raven may be paralleled to unrighteousness and feeding off of death. A dove, on the other hand, would return to its point of origin if no land was found. So we read in *Bereshit / Genesis 8:8-9*, “*Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him.*” The Scriptures say that dove returned with no indication that a place had been found to rest (land). A week later, in *Bereshit / Genesis 8:10-11*, Noah sent the dove again and we read, “*He waited another seven days, and again he sent forth the dove out of the ark. And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth.*” This verse suggests that things had begun to grow again; the earth was becoming habitable. Another week passed and Noah sends out the dove one more time in *Bereshit / Genesis 8:12*, “*Then he waited another seven days and sent forth the dove, and she did not return to him anymore.*” The dove had no need to return to the ark, since it had found a home on land. Studying *Bereshit / Genesis 7:11-8:14*, the flood lasted a total of one year and ten days. Both the raven and the dove were released over a period of 21 days after the mountaintops became visible (*Bereshit / Genesis 8:10-12*). The raven served as a first attempt to discover dry land, and the dove became Noah’s way of determining when to leave the ark. As a result of the account of the dove and Noah relying upon the dove for hope and for leaving the Ark, David may be composing his psalm as a parable using the dove and flood imagery. In David’s opening words he says *Tehillim / Psalms 56:1 Be gracious to me, O God, for man has trampled upon me; Fighting all day long he oppresses me. (NASB)* The parallel may be that because of man’s sins the earth was destroyed and the Lord show grace to Noah and his family by saving them from the flood in the Ark. In a similar manner, David looks to the Lord for help and salvation in this time when the

Philistines seized him in Gath.

David seeks the Lord saying, *ב הַיּוֹם כָּל-הַיּוֹם לֶחֶם יִלְחָצְנִי: ג שָׂאֲפוּ שׁוֹרְרֵי כָל-הַיּוֹם, חֲנִנֵי אֱלֹהִים כִּי-שָׂאֲפָנִי אֲנוּשׁ כָּל-הַיּוֹם לֶחֶם יִלְחָצְנִי: ד יוֹם אִירָא אֲנִי אֶלְיָהּ אֲבָטָח:* *56:1 Be gracious to me, O God, for man has trampled upon me; Fighting all day long he oppresses me. 56:2 My foes have trampled upon me all day long, For they are many who fight proudly against me. 56:3 When I am afraid, I will put my trust in You. (NASB)* In these verses, David repeats himself saying *כָּל-הַיּוֹם* (all the day) in *Tehillim / Psalms 56:1* and *56:2*. We can organize the first three verses in the Masoretic Text in the following way:

כָּל-הַיּוֹם לֶחֶם יִלְחָצְנִי	56:1
כָּל-הַיּוֹם כִּי-רַבִּים לְחָמִים לִי מְרוֹם	56:2
יוֹם אִירָא	56:3

Notice the repetition of “*all the day long,*” “*all the day long,*” and “*the day of my fear.*” As we know, while studying the Hebrew bible, every word and every letter of the Hebrew Scriptures is significant. David appears to be repeating these phrases as shown in the following exert from the Masoretic Text.

לְמַנְצָהּ | עַל-יּוֹנֵת אֵלֶם רַחֲקִים לְדָוִד מִכַּתָּם נו  
בָּאֵהוּ אוֹתוֹ פְּלִשְׁתִּים בְּנֵת:  
2 חֲנִנֵי אֱלֹהִים כִּי-שָׂאֲפָנִי אֲנוּשׁ  
כָּל-הַיּוֹם לֶחֶם יִלְחָצְנִי:  
3 שָׂאֲפוּ שׁוֹרְרֵי כָל-הַיּוֹם  
כִּי-רַבִּים לְחָמִים לִי מְרוֹם:  
4 יוֹם אִירָא אֲנִי אֶלְיָהּ אֲבָטָח:  
5 בְּאֱלֹהִים אֶהְיֶה דְבָרִי  
בְּאֱלֹהִים בְּטַחְתִּי לֹא אִירָא  
מַה-יַּעֲשֶׂה בְּשֵׁר לִי:  
6 כָּל-הַיּוֹם דְּבָרִי יַעֲצֹבֵנִי  
עָלַי כָּל-מַחֲשַׁבְתָּם לְרָע:  
7 יִגְוְרוּ | יִצְפִּינוּ הַמָּה עֵקֶבְכִי יִשְׁמְרוּ

כאשר

21 v. ס"א ידו וכן ת"ע ות"ר. 22 v. צ"ל מִהִקְמֹצוֹת כֵּן תר' ות"ס. 22 v. כֵּן בַּסְפָּרִים כ"י, ד"ג, ד"ט, ד"ב וד"ד, פ"א וְקָרַב וכן ד"א, ד"ב, ד"ו, ד"י, ד"א וד"ט"ו. 23 v. כ"ס"א יְהִבֵּךְ וּנְמַסֵּר עָלָיו גַּעֲיָא. 24 v. כֵּן בְּרֹב סְפָרִים כ"י, ד"ג, ד"ו, ד"ט, ד"י"ב, ד"י"ד וד"ט"ו וכן ב"א, כ"ג חוּדְרָם. נו. 3 v. כֵּן ב"א, ב"ג ל"י. 7 v. יִצְפִּינוּ כתיב, יִצְפוּנו קרי, ב"א יִצְפוּנו או יִצְפוּנו כתיב וקרי וכן ד"ב וד"ו.

In the Jewish understanding of Scripture, there is no such thing as repetition for its own sake. In other words, if a word or phrase is repeated, there is something the author and our Father in heaven are trying to convey. Repetition is not simply a matter of saying the same thing over again for emphasis which may be eliminated

without losing anything. Each letter and phrase has a specific purpose in the Hebrew bible. As a result of this, the rabbis and Jewish scholars examine repeating elements more closely to discover what is different between the two (or more) repeat cases, and what the Lord is trying to say in each occurrence. There are basic differences in the way the Scriptures are read, interpreted and taught in the Jewish Torah-scholar (rabbinic) community, as compared to the Christian Biblical-scholar (seminary) community. It is important to recognize that the rabbinic interpretations taken out of the Tanach (*Torah, Prophets, Writings*) and recorded in the Midrashim and the Talmud are not necessarily “*mental gymnastics*” or the “*abuse of Scripture.*” To the contrary, the writings of the Sages are designed to teach a spiritual truth and these same methods were used by the Messiah Yeshua and His disciples in the Apostolic Writings. Learning to read the Scriptures as they did tends to unlock previously mystifying verses in the Apostolic Writings. In this particular set of verses (56:1-3), David appears to be laying out his case for the Lord. Man has trampled him all the day long, his foes trample him all the day long, and on the day of fear, He will put his trust in the Lord. “*All the day (56:1), All the day (56:2), in the day of his fear (56:3)*” the repeat emphasis appears to be placed upon David’s enemies being overwhelming and outweighing all else, however, in the day of fear, trusting in the Lord is all we can do. When our enemies come against us, we can trust the One who is able to change the hearts of men.

According to his Psalm, David’s trust in the Lord is unwavering, ה בָּאֱלֹהִים אֶהְלֵל דְּבָרוֹ בְּאֱלֹהִים בְּטַחֲתִי, לא אִירָא מֵה-יַעֲשֶׂה בְּשָׁר לִי: 56:4 *In God, whose word I praise, In God I have put my trust; I shall not be afraid. What can mere man do to me? (NASB)* We hear often the phrase “*Praise God,*” this is a common phrase used in the vernacular in the Christian and Messianic circles, but what does it really mean? David says בָּאֱלֹהִים אֶהְלֵל דְּבָרוֹ “*in God I praise His word,*” therefore the best place to look is in the Scriptures to define the meaning of “*Praise God!*” The book of the Psalms is well known for its focus upon praising God. In this passage (56:4), the Hebrew word for praise is “*halel*” (אֶהְלֵל) which means “*to praise, glorify, laud, commend.*” This word is part of the well know word “*Halleluia*” meaning “*Praise the Lord.*” There are multiple Hebrew words that may be translated as “*praise,*” and it does not necessarily have just one definition. For example, from *Tehillim / Psalm 118:28–29*, the Hebrew word for “*praise*” is yadah, which means to praise, give thanks, or confess. In fact, the word translated “*give thanks*” later on in the passage comes from the same Hebrew word used earlier for “*praise.*” Another example, there are two different Hebrew words for “*praise*” in *Tehillim / Psalm 149:3*: ג יִהְלְלוּ שְׁמוֹ בְּמַחֲוֹל בְּתֹף וְכִנּוֹר יִזְמְרוּ-לוֹ: “*Let them praise [halal] His name with the dance; Let them sing praises [zamar] to Him with the timbrel and lyre.*” (NASB) Halal means to praise, glorify, boast, commend, and zamar means to make music or sing praises. The significance of giving God praise is to exalt Him and His name. This may be the reason why David quickly follows the declaration of praise with exalting God. He praises the Lord in song, and singing praises to God which was common in his day. The purpose of the Psalms is to give the Lord praise, this is indicated by the numerous songs on praise. We can also praise the Lord in dance, prayer, proclamations, and studying God’s Word, etc. David says לא אִירָא מֵה-יַעֲשֶׂה בְּשָׁר לִי “*I shall not be afraid. What can mere man do to me?*” Here he used the words מֵה-יַעֲשֶׂה בְּשָׁר לִי “*what can flesh do to me?*” where flesh is a reference to man and is translated as such in the NASB. What man or the enemy does is distort David’s words by committing Lashon Harah for the purpose of taking his life.

David continues saying, ו כָּל-הַיּוֹם דְּבָרַי יַעֲצְבוּ עָלַי כָּל-מַחֲשַׁבְתֶּם לְרָע: ז יִגּוּרוּ יַצְפִּינוּ [יַצְפּוּנוּ] הָמָּה עַקְבֵי, 56:5 *All day long they distort my words; All their thoughts are against me for evil. 56:6 They attack, they lurk, They watch my steps, As they have waited to take my life. (NASB)* The tongue is used to attack and to lay in wait for destruction. According to the Psalms, David had a lot to say concerning the tongue, as we have studied earlier from *Tehillim / Psalms 10:7* and *15:1-5*:

***Tehillim / Psalm 10:7***

*10:7 His mouth is filled with [false] oaths, with deception and malice; under his tongue are mischief and iniquity.*

***Tehillim / Psalm 15:1-5***

*15:1 A Psalm by David. Lord, who may sojourn in Your Tent? Who may dwell on Your Holy Mountain? 15:2 One who walks in perfect innocence, and does what is right, and speaks the truth from his heart; 15:3 who has no slander on his tongue, who has done his fellow no evil, nor cast disgrace upon his close one; 15:4 in whose eyes a contemptible person is repulsive, but who honors those who fear the Lord; who can swear to his detriment without retracting; 15:5 who lends not his money on interest; and takes not a bribe against the innocent. The doer of these shall not falter forever.*

Examining these two passages from the Psalms we can see which individual the Lord God honors and who it is that He says will dwell on His Holy Mountain. It is the one whose lips are clean! Based upon these Scriptures, how seriously does the Lord take the sin of slander? Note that this is not just the act of speaking ill of someone, this also involves gossip, things that you have heard that sound true, but yet they have not been verified and they are passed on to others, also known as “*lashon hara*.” Based upon the Psalms, we need to be very careful about what comes out from our mouths, the reason being our mouths have been compared to the grave.

***Tehillim / Psalm 34:14***

*34:14 Guard your tongue from evil, and your lips from speaking deceit.*

***Tehillim / Psalm 39:2***

*39:2 I said, I will guard my ways from sinning with my tongue, I will guard my mouth with a muzzle, even while the wicked one stands before me.*

David says that he will guard his mouth with a muzzle if necessary. The idea is that he is willing to forcefully restrain his lips from sin. Based upon these Scriptures, the words that can come from our tongues (lips) can bring us to sin. The basis for this is that we usually say what we are thinking and many times what we say is not what we intended. According to David, we must learn to train our thoughts as well as our tongues. The Apostle Peter said in his epistle in *1 Peter 3:10-11*:

***1 Peter 3:10-11***

*3:10 Therefore, he who desires life and loves to see good days should keep his tongue from evil and his lips should not speak guile. 3:11 Let him turn away from evil and let him do good, and let him seek shalom and let him pursue it.*

Peter thought *lashon hara* was significant enough to warn the believers he is writing to in his day. Can you see how powerful our tongues are to do destruction? David says, *56:5 All day long they distort my words; All their thoughts are against me for evil. (NASB)* *Lashon hara* does not glorify God even if what is said may be true, the design is to hurt someone or that the words that are spoken may cause hurt to someone, we are to keep silent instead. These things do not glorify the name of the Lord. Note also that gossip and slander do not come forth from the mouth of the Son of God and we are called to imitate Him. Do your words divide the Body of Messiah or bring it together? Has a root of bitterness taken hold of you? Has anyone who is close to you ever spoken words that have hurt you and you have let that resentment take root in your spirit and now it is festering like an open wound? We are called to forgive rather than to hold onto bitterness. Even if the offending party does not forgive you or do not want to speak with you, forgive! It will be like a soothing balm to your spirit once you let go of the root of bitterness. No matter how right you may feel or justified in your anger let it go. The reason being is that ultimately our trust is to be in the Lord, just as David says here in *Tehillim / Psalms 56:4 In God, whose word I praise, In God I have put my trust; I shall not be afraid. What can mere man do to me? (NASB)*

ח על-אָןן פּלֶט-לְמוֹ בָּאָף עֲמִים | הוֹרֵד אֱלֹהִים: ט נְדִי  
 : 56:7 *Because of wickedness, cast them forth, In anger put down the peoples, O God!* 56:8 *You have taken account of my wanderings; Put my tears in Your bottle. Are they not in Your book? NASB*) Based upon this passage (56:8) the Lord takes note of our tears, recording them in a book, and David also says that the Lord keeps our tears in a bottle. Both the Aramaic Targum and the Septuagint agree on this translation. In the gospel of John chapter 11, we read that on the death of Lazarus, “*Yeshua wept.*” (*John 11:35*) Yeshua weeps when he learns of the death of Lazarus. When the people saw him weeping, they say “*See how he loved him!*” (*John 11:36*) Did Yeshua weep because Lazarus was dead? Obviously, he knew he was going to raise Lazarus from the dead. Yeshua most likely wept because of the compassion He felt for humanity, and because of the sting of death in this world, similar to our weeping over our own tragedies and losses. Yeshua loves his people so much that it brings him to tears. This is a great illustration of how the Lord God our Father in heaven has love and compassion for us. The idea that the Lord records the events of our lives. We know that Moshe wrote in the Torah in Parashat Ki Tisa, the Lord records our names in His book (the book of life). The idea that the events of our lives are recorded appears to be a doctrine that was also prevalent in the first century according to the Apostle John in *Revelation 20:11-15*.

**Revelation 20:11-15**

*“Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”*

Based upon the Psalm of David, the idea that the events of our lives are recorded is of ancient origin. This concept is within the context that the Lord God knows all things, we cannot hide our iniquity from him. In *Revelation 20*, all individuals in this world past, present, and future will give an account to the Lord for every deed they have ever committed, whether for righteousness or for unrighteousness. Only those who are in the Messiah Yeshua will be forgiven and redeemed. Their deeds, their actions prove their repentance to be genuine through obedience to His commands.

David says the Lord God is keeping our tears in a bottle. This appears to be for the purpose of His record, we know that He sees our struggles, this also may be what led John to write in *Revelation 21:4* and *He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.* (NASB) the Lord is the one who holds our tears and having this power, He will one day wipe away our tears. Note how crying, and death, pain and suffering are all connected to the shedding of tears. One day the Lord will do away with all of these things and even death itself which is the leading factor for our tears. The Lord is the One who will execute vengeance on our behalf, He brings down our enemies, He lifts us up above those who rise against us, all of these concepts may be drawn out of the Psalms of David.

David tells us when our enemies turn back, to give credit where credit is due, that is, give credit to the Lord. David says it is to the credit of the Lord that He is saved. אָז | יִשׁוּבוּ אוֹיְבֵי אַחֲזֹר בְּיוֹם אֶקְרָא זֶה-). 56:9 *Then my enemies will turn back in the day when I call; This I know, that God is for me.* NASB) The Aramaic Targum states, יִהְיוּ יְהוָה יְדַעִית, דִּין דְּעֵתִי בְּי-אֱלֹהִים לִי: 56:10 *Then my enemies will turn, turning around, on the day that I pray. This I know, for God is my help.* (EMC) Based upon these Scriptures and others, God’s design is to lift burdens and give joy and make strong, just like what is written in *Nehemiah 8:10*, “*the joy of the Lord is your strength.*” (NASB)



This is why David writes again and again like we find here in *Tehillim / Psalms 107:8-9*:

***Tehillim / Psalms 107:8-9***

*107:8 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:9 For He has satisfied the thirsty soul, And the hungry soul He has filled with what is good. (NASB)*

In two separate books out of the Apostolic Writings, Paul wrote to give thanks to God our Father in all circumstances (*1 Thessalonians 5:18, Ephesians 5:20*). The will of God is for us to always be filled with thanksgiving. The idea is that we can always see that thankfulness is possible in the midst of sorrow and circumstances. There is always something to be thankful for and Paul concludes the thankfulness that can be found is in Yeshua the Messiah, having obtained mercy in the Messiah, then we are able to give Him thanks.

David concludes his psalm saying, יֵא בְּאַלְהֵיִם אֲהַלֵּל דְּבַר בִּיהוָה אֲהַלֵּל דְּבַר: יב בְּאַלְהֵיִם בְּטַהַרְתִּי לֹא אִירָא מֵה־יַעֲשֶׂה אָדָם לִי: יג עָלַי אֲלֹהִים נְדָרַי אֲשַׁלֵּם תּוֹדַת לְךָ: יד פִּי הִצַּלְתָּ נַפְשִׁי מִמָּוֶת הִלֵּא רַגְלִי מִדְּחַי לְהִתְהַלֵּךְ לִפְנֵי יְיָ: 56:10 In God, whose word I praise, In the Lord, whose word I praise, 56:11 In God I have put my trust, I shall not be afraid. What can man do to me? 56:12 Your vows are binding upon me, O God; I will render thank offerings to You. 56:13 For You have delivered my soul from death, Indeed my feet from stumbling, So that I may walk before God In the light of the living. (NASB) The Aramaic Targum and the Septuagint state the following:

### Aramaic Targum

***Toviyah / Psalms Chapter 56:11-14***

*56:11 In the attribute of justice of God I will give praise in his word; in the attribute of mercy of the Lord I will give praise in his word. 56:12 In the word of God I have placed my trust, I will not fear what a son of man will do to me. 56:13 I have taken your vows upon myself, O God; I will repay sacrifices of thanksgiving in your presence. 56:14 For you have delivered my soul from being killed, indeed, my feet from bruising, to walk before the Lord in the light of life. Another Targum: For you have delivered my soul from the death that the sinful die, indeed, my feet from stumbling through sin, so that I will walk before the Lord in the Garden of Eden to behold the light of the righteous. (EMC)*

יא במידת דינא דאלהא אשבח במימריה במידת במשחתא רחמין דיהוה אשבח במימריה: יב במימריה מרא דאלהא סברית לא אדחל מה יעבד בר נשא לי: יג עלי קבילית אלהא נדרייך אשלם קורבני תודן קדמך: יד ארום פציתא נפשי מקטול הלא רגלי מן נקופא למהלכא קדם יהוה בניהור חייא: ת"א ארום פציתא נפשי ממיתותא דמיתין בה חייביא הלא רגלי מליתקלא בחובא מטול דאטייל קדם ייי בגנתא דעדן למיחמי בניהור צדיקיא:

### Septuagint

***Psalmoi / Psalms 56:10-13***

*6:10 In God, will I praise his word; in the Lord will I praise his saying. 56:11 I have hoped in God; I will not be afraid of what man shall do to me. 56:12 The vows of thy praise, O God, which I will pay, are upon me. 56:13 For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living. (LXX)*

56:10 ἐπὶ τῷ θεῷ αἰνέσω ῥῆμα ἐπὶ τῷ κυρίῳ αἰνέσω λόγον 56:11 ἐπὶ τῷ θεῷ ἤλπισα οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος 56:12 ἐν ἐμοί ὁ θεός αἱ εὐχαὶ ἕς ἀποδώσω αἰνέσεώς

σοι 56:13 ὅτι ἐρρύσω τὴν ψυχὴν μου ἐκ θανάτου καὶ τοὺς πόδας μου ἐξ ὀλισθήματος τοῦ  
εὐαρεστῆσαι ἐνώπιον τοῦ θεοῦ ἐν φωτὶ ζώντων

Note the differences between the MT and the Targum translations, the Hebrew text states that it is in God's Word that David will praise. The rabbis say that in the "attribute of justice," and in the "attribute of mercy," that David will give praise. God's mercy and justice are definitely something worthy of praise. The Targum states in "the word of God" (בְּמִרְאָה דְּאֱלֹהִים) David has placed his trust. The MT states "in God" (בְּאֱלֹהִים) he has placed his trust. We can trust the Word of the Lord because He is faithful, He keeps His promises. The Lord delivers David's soul from death so that he can walk before the Lord in the light of the living, is paralleled to the Lord keeping David's feet from stumbling into sin, so that he can walk before the Lord in the Garden of Eden to behold the light of the righteous. Here we are given a picture of David's ambition, to dwell with the Lord God, to walk in righteousness before Him, to rejoice in His presence, and to live by His light (righteousness). The rabbis suggest that the righteous give off light, the Septuagint translates this to mean that he "should be well-pleasing before God in the land of the living." To be well pleasing before the Lord is to seek Him and His righteousness in Yeshua the Messiah, where seeking is synonymous to doing according to His commands. Let's Pray!

Heavenly Father,

We thank You for Your Word whereby we can live our lives for righteousness and truth. Please have mercy on us for the unrighteous actions we have committed and the unrighteous thoughts of our hearts. Give us the strength to live for you each day and to bring Glory to Your Name! Help us to set our minds on those things that are wholesome and righteous with a desire to show mercy and love toward one another. We 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!

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

## Notes