

ספר תהילים נז | Tehillim / Psalms 57

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In the Shadow of the Wings

This week's study is from *Tehillim / Psalms 57:1-11*, the psalm opens saying, **א לְמַנְצַחַת אֶל-תַּשְׁחַת לְדָוִד** *For the choir director; set to Al-tashheth. A Mikhtam of David, when he fled from Saul in the cave. (NASB)* David seeks the Lord when destruction is near, **ב חַנּוּנֵי אֱלֹהִים | חַנּוּנֵי כִי** *57:1 Be gracious to me, O God, be gracious to me, For my soul takes refuge in You; And in the shadow of Your wings I will take refuge Until destruction passes by. (NASB)* What is the significance of the phrase “shadow of Your wings?” David continues saying, **ג אֶקְרָא** *57:2 I will cry to God Most High, To God who accomplishes all things for me. 57:3 He will send from heaven and save me; He reproaches him who tramples upon me. Selah. God will send forth His lovingkindness and His truth. (NASB)* Why does David state that his soul is among lions? **ה נַפְשִׁי | בְּתוֹךְ לְבָאִם אֲשַׁכְּבָה לְהִטִּים בְּנֵי-אָדָם** *57:4 My soul is among lions; I must lie among those who breathe forth fire, Even the sons of men, whose teeth are spears and arrows And their tongue a sharp sword. NASB)* Even though men plot against David, he gives glory to the Lord Almighty. What a great example this is to us to exalt the name of God even in the midst of troubles, **ו רומָה עַל-הַשָּׁמַיִם אֱלֹהִים עַל כָּל-הָאָרֶץ כְּבוֹדָה** *57:5 Be exalted above the heavens, O God; Let Your glory be above all the earth. (NASB)* David says his enemies, **ז הֵכִינוּ לַפְעָמִי כַּפַּי נַפְשִׁי כָרוּ לִפְנֵי שִׁיחָה נִפְלוּ בְּתוֹכָהּ סֵלָה** *57:6 They have prepared a net for my steps; My soul is bowed down; They dug a pit before me; They themselves have fallen into the midst of it. Selah. (NASB)* David realizes that the Lord in heaven has the power to save both body and soul from destruction, **ח נִכּוֹן לִפְנֵי אֱלֹהִים נִכּוֹן לִפְנֵי אֲשִׁירָה וְאַזְמֹרָה: ט עוֹרָה כְּבוֹדֵי עוֹרָה הַגִּבֹּל וְכַנּוֹר אֲעִירָה שָׁחַר: י אֹדֶךָ בְּעַמִּים | אֲדַנִּי אֲזַמְּרָךְ בְּל-אֲמִים: יא כִּי-גָדַל עַד-שָׁמַיִם חֲסֵדְךָ וְעַד-שָׁחַקִים אֲמַתְּךָ: יב רומָה עַל-שָׁמַיִם אֱלֹהִים עַל כָּל-הָאָרֶץ כְּבוֹדָה** *57:7 My heart is steadfast, O God, my heart is steadfast; I will sing, yes, I will sing praises! 57:8 Awake, my glory! Awake, harp and lyre! I will awaken the dawn. 57:9 I will give thanks to You, O Lord, among the peoples; I will sing praises to You among the nations. 57:10 For Your lovingkindness is great to the heavens And Your truth to the clouds. 57:11 Be exalted above the heavens, O God; Let Your glory be above all the earth. (NASB)* The grace and truth of God is certainly reason to give glory to the name of the Lord. Halleluia!

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק נז	ספר תהלים פרק נז	ספר טוביה פרק נז	ספר טוביה פרק נז	ΨΑΛΜΟΙ 57	ΨΑΛΜΟΙ 57
<p>א לְמַנְצַחַת אֶל-תַּשְׁחַת לְדָוִד מִכְתָּם בְּכַרְחוּ מִפְּנֵי-שְׂאוּל בְּמַעְרָה: ב חַנּוּנֵי אֱלֹהִים חַנּוּנֵי כִי בָהּ חֲסִיָּה נַפְשִׁי וּבְצֵל-כַּנְפֵיךָ אֶחְסֶה עַד יַעֲבֹר הַוּוֹת: ג אֶקְרָא לְאֱלֹהִים עֲלִיוֹן לְאֵל גָּמֵר עָלַי: ד יִשְׁלַח מְשֻׁמִּים וַיּוֹשִׁיעֵנִי חֲרָף שְׂאֵפֵי סֵלָה יִשְׁלַח אֱלֹהִים חֲסֵדוֹ וְאַמְתּוֹ:</p>	<p>א לְמַנְצַחַת אֶל-תַּשְׁחַת לְדָוִד מִכְתָּם בְּכַרְחוּ מִפְּנֵי-שְׂאוּל בְּמַעְרָה: ב חַנּוּנֵי אֱלֹהִים חַנּוּנֵי כִי בָהּ חֲסִיָּה נַפְשִׁי וּבְצֵל-כַּנְפֵיךָ אֶחְסֶה עַד יַעֲבֹר הַוּוֹת: ג אֶקְרָא לְאֱלֹהִים עֲלִיוֹן לְאֵל גָּמֵר עָלַי: ד יִשְׁלַח מְשֻׁמִּים וַיּוֹשִׁיעֵנִי חֲרָף שְׂאֵפֵי סֵלָה יִשְׁלַח אֱלֹהִים חֲסֵדוֹ וְאַמְתּוֹ:</p>	<p>א לשבחא על עקתא בזמן די אמר דוד לא תחביל אתאמר על יד דוד מכיך ושלים במערקיה מן קדם שאול באוספלידא: ב חוס עלי אלהא חוס עלי ארום במימרך היתרחצת נפשי ובטלל שכינתך אהי רחיץ עד די יעיי בר אתרגושא:</p>	<p>א לשבחא על עקתא בזמן די אמר דוד לא תחביל אתאמר על יד דוד מכיך ושלים במערקיה מן קדם שאול באוספלידא: ב חוס עלי אלהא חוס עלי ארום במימרך היתרחצת נפשי ובטלל שכינתך אהי רחיץ עד די יעיי בר אתרגושא:</p>	<p>57:1 εις τὸ τέλος μὴ διαφθείρης τῷ Δαυὶδ εἰς στηλογραφίαν ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου Σαουλ εἰς τὸ σπῆλαιον ἐλέησόν με ὁ θεὸς ἐλέησόν με ὅτι ἐπὶ σοὶ πέποιθεν ἡ ψυχὴ μου καὶ ἐν τῇ σκιᾷ τῶν πτερυγῶν σου ἐλπῖω ἕως οὗ παρέλθῃ ἡ ἀνομία 57:2 κεκραῶμαι πρὸς τὸν θεὸν τὸν ὑψιστὸν τὸν θεὸν τὸν εὐεργετήσαντά με</p>	<p>57:1 εις τὸ τέλος μὴ διαφθείρης τῷ Δαυὶδ εἰς στηλογραφίαν ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου Σαουλ εἰς τὸ σπῆλαιον ἐλέησόν με ὁ θεὸς ἐλέησόν με ὅτι ἐπὶ σοὶ πέποιθεν ἡ ψυχὴ μου καὶ ἐν τῇ σκιᾷ τῶν πτερυγῶν σου ἐλπῖω ἕως οὗ παρέλθῃ ἡ ἀνομία 57:2 κεκραῶμαι πρὸς τὸν θεὸν τὸν ὑψιστὸν τὸν θεὸν τὸν εὐεργετήσαντά με</p>

<p>ה נַפְשִׁי בְּתוֹךְ לְבָאִם אֲשַׁכְּבָה לְהָ- טִים בְּנֵי-אָדָם שְׁנִיָּהֶם חֲנִית וְחַצְצִים וּלְשׁוֹנָם קָרֵב תְּדַהֵ: ו רִוְמָה עַל- הַשָּׁמַיִם אֱלֹהִים עַל כָּל-הָאָרֶץ כְּבוֹד־ ךָ: ז רְאֵת הַכִּינוּ לְפַעְמֵי כִפְףֵי נַפְשִׁי כָּרוּ לְפָנַי שִׁיחָה נִפְלוּ בְּתוֹכָה סְלָה: ח נִכּוֹן לְבַי אֱלֹהִים נִכּוֹן לְבַי אֲשִׁירָה וְאֲזַמְרָה: ט עוֹרָה כְּבוֹדֵי עוֹרָה הַגְּבֹל וְכַנּוֹר אֲעִירָה שְׁחַר: י אוֹדֶךָ בְּעַמִּים אֲדַנִּי אֲזַמְרָךָ בַּל-אֲמִים: יא כִּי-גִדַּל עַד-שָׁמַיִם חֲסָדֶךָ וְעַד-שְׁחַקִּים אֲמַתְּךָ: יב רִוְמָה עַל-שָׁמַיִם אֱלֹהִים עַל כָּל- הָאָרֶץ כְּבוֹדֶךָ:</p>	<p>אצלי קדם אלהא עילאה תקיפא ג די פקיד זמין לעכביתא עכבוביתא די גמר בפום אוספלידא \ארום פציתא נפשי ממותא דמייתין ביה חייביא הלא רגלי מלתקלא בחובא מטול דאטייל קדם יהוה בגינתא דעדן למ- חמי בנהור צדיקיא עיזלא אמטולתי: ד ישדר יזמין מלאכיה משמי מרומא ויפרקינני חסד שייפי לעלמין ישדר אלהא טוביה וקושטיה: ה נפשי חיירא חדיא כיד במצע שלהובין אד- מוך ביני גומרין די מלהטין בני נשא דככיהון היך מורניתא וגררין וליש- נהון היך סייפא חריפא: ו אתרורם על מלאכי שמיא אלהא על כל יתבי ארעא איקרך: ז מצדתא אתקר- נו לאיסתורי כייף נפשי כרו קדמי שייחא נפלו במיצעה לעלמין: ח מכוון לבי לבבי לאוריתך יהוה מכוון לבי לבבי לדחלתך אשבח ואזמר: ט איתער יקרי איתער לשבחה על פום ניבלא וכינורא איתער לצלותא דק- ריץ: י אודי קדמך בעמיא בעממיא יהוה אשבחינך באומיא: יא ארום רב עד צית שמיא טובך ועד שחקי קושטך: יב אתרורם יהוה על מלא- כי שמיא אלהא על כל יתבי ארעא איקרך:</p>	<p>57:3 ἐξαπέστειλεν ἐξ οὐρανοῦ καὶ ἔσωσέν με ἔδωκεν εἰς ὄνειδος τοὺς καταπατοῦντάς με διάψαλμα ἐξαπέστειλεν ὁ θεὸς τὸ ἔλεος αὐτοῦ καὶ τὴν ἀλήθειαν αὐτοῦ 57:4 καὶ ἐρρύσατο τὴν ψυχὴν μου ἐκ μέσου σκύμων ἑκοιμήθην τεταραγμένος υἱοὶ ἀνθρώπων οἱ ὀδόντες αὐτῶν ὄπλον καὶ βέλη καὶ ἡ γλῶσσα αὐτῶν μάχαιρα ὀξεῖα 57:5 ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου 57:6 παγίδα ἠτοίμασαν τοῖς ποσίν μου καὶ κατέκαμψαν τὴν ψυχὴν μου ὠρυξαν πρὸ προσώπου μου βόθρον καὶ ἐνέπεσαν εἰς αὐτόν διάψαλμα 57:7 ἐτοίμη ἡ καρδία μου ὁ θεὸς ἐτοίμη ἡ καρδία μου ἄσομαι καὶ ψαλῶ 57:8 ἐξεγέρθητι ἡ δόξα μου ἐξεγέρθητι ψαλτήριον καὶ κιθάρα 57:9 ἐξεγερθήσομαι ὄρθρου 57:10 ἐξομολογήσομαί σοι ἐν λαοῖς κύριε ψαλῶ σοι ἐν ἔθνεσιν 57:11 ὅτι ἐμεγαλύνθη ἕως τῶν οὐρανῶν τὸ ἔλεός σου καὶ ἕως τῶν νεφελῶν ἡ ἀλήθειά σου ἐπὶ τοὺς οὐρανοὺς ὁ θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου</p>
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א לְמַנְצֵחַ אֶל-תְּשַׁחֵת לְדָוִד, א This week’s study is from *Tehillim / Psalms 57:1-11*, the psalm opens saying, *For the choir director; set to Al-tashheth. A Mikhtam of David, when he fled from Saul in the cave. (NASB)* Here we find the words “Al-tashheth” (אֶל-תְּשַׁחֵת) transliterated into the English language. The word “Al” (אֶל) is an adverb meaning “don’t, it is forbidden to; not, no,” and the word “tashheth” (תְּשַׁחֵת) is from the root word “Shakhat” (שַׁחַת) meaning “destruction.” The opening phrase in the Psalm from the MT appears to be related to “not causing destruction” upon Saul in the cave. Why do the translators choose to transliterate these words into English? The Septuagint states μὴ διαφθείρης meaning “do not utterly destroy.” The entire verse states, 57:1 εἰς τὸ τέλος μὴ διαφθείρης τῷ Δαυιδ εἰς στήλογραφίαν ἐν τῷ αὐτὸν ἀποδιδράσκειν ἀπὸ προσώπου 57:1 *To the director; do not utterly destroy; to David; for an inscription on a monument; in his running away from the face of Saul into the cave. (LXX)* The Aramaic Targum states, א לשבחה על עקתא בזמן די אמר דוד לא תחביל אתאמר על יד דוד מכיך, א 57:1 *For praise, concerning the distress at the time when David said, “Do not harm.” It was spoken by David, humble and innocent, when he fled from Saul’s presence in the cave. (EMC)* The transliterated words which mean to not destroy, is consistent with both the Septuagint and the Aramaic Targum to not do harm to Saul, therefore David was innocent before God and man.

<p>Tehillim / Psalms 57 For the choir director; set to Al-tashheth. A Mikhtam of David, when he fled from Saul in the cave. 57:1 Be gracious to me, O God, be gracious to me, For my soul takes refuge in You; And in the shadow of Your wings I will take refuge Until destruction passes by. 57:2 I will cry to God Most High, To God who accomplishes all things for me. 57:3 He will send from heaven and save me; He reproaches him who tramples upon me. Selah. God will send forth His lovingkindness and His truth. 57:4 My soul is among lions; I must lie among those who breathe forth fire, Even the sons of men, whose teeth are spears and arrows And their tongue a sharp sword. 57:5 Be exalted above the heavens, O God; Let Your glory be above all the earth. 57:6 They have prepared a net for my steps; My soul is bowed down; They dug a pit before me; They themselves have fallen into the midst of it. Selah. 57:7 My heart is steadfast, O God, my heart is steadfast; I will sing, yes, I will sing praises! 57:8 Awake, my glory! Awake, harp and lyre! I will awaken the dawn. 57:9 I will give thanks to You, O Lord, among the peoples; I will sing praises to You among the nations. 57:10 For Your lovingkindness is great to the heavens And Your truth to the clouds. 57:11 Be exalted above the heavens, O God; Let Your glory be above all the earth. (NASB)</p>	<p>Toviyah / Psalms Chapter 57 57:1 For praise, concerning the distress at the time when David said, “Do not harm.” It was spoken by David, humble and innocent, when he fled from Saul’s presence in the cave. 57:2 Have mercy on me, O God, have mercy on me, for in your word my soul has trusted, and in the shade of your Presence I will be confident until the turmoil passes. 57:3 I will pray before God Most High, the mighty one, who commanded the spider who completed a web for me. 57:4 He will send his angel from heaven above, and he will redeem me; he has put to shame the one who bruises me, forever; God will send his goodness and his truth. 57:5 My soul glows while in the midst of flames; I will sleep among coals that burn, the sons of men whose teeth are like lances and arrows, and whose tongue is like a sharp sword. 57:6 Be exalted over the angels of heaven, O God; your glory is over all those who dwell on earth. 57:7 They have set a net for my footsteps; my soul is bowed down; they dug before me a pit, they have fallen into the middle of it forever. 57:8 My heart is turned to your Torah, O Lord; my heart is turned to fear you; I will praise and sing! 57:9 Wake up, my glory! Wake up to praise by means of the harp and lyre; wake up for the prayer of morning. 57:10 I will give thanks before you among the peoples, O Lord; I will praise you among the nations. 57:11 For your goodness is high to reach the heavens, and your truth, to the clouds. 57:12 Be exalted, O Lord, above the angels of heaven; O God, above all the inhabitants of the earth is your glory. (EMC)</p>	<p>Psalmoi / Psalms 57 For the end. Destroy not: by David, for a memorial, when he fled from the presence of Saul to the cave. 57:1 Have mercy, upon me, O God, have mercy upon me: for my soul has trusted in thee: and in the shadow of thy wings will I hope, until the iniquity have passed away. 57:2 I will cry to God most high; the God who has benefited me. Pause. 57:3 He sent from heaven and saved me; he gave to reproach them that trampled on me: God has sent forth his mercy and his truth; 57:4 and he has delivered my soul from the midst of lions’whelps: I lay down to sleep, though troubled. As for the sons of men, their teeth are arms and missile weapons, and their tongue a sharp sword. 57:5 Be thou exalted, O God, above the heavens; and thy glory above all the earth. 57:6 They have prepared snares for my feet, and have bowed down my soul: they have dug a pit before my face, and fallen into it themselves. Pause. 57:7 My heart, O God, is ready, my heart is ready: I will sing, yea will sing psalms. 57:8 Awake, my glory; awake, psaltery and harp: I will awake early. 57:9 O Lord, I will give thanks to thee among the nations: I will sing to thee among the Gentiles. 57:10 For thy mercy has been magnified even to the heavens, and thy truth to the clouds. 57:11 Be thou exalted, O God, above the heavens; and thy glory above all the earth. (LXX)</p>
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David preserved the life of God’s anointed one (Saul). Considering the Hebrew text, the words “*Al-tashheth*” (אַל-תִּשְׁחֶת) draws in a Torah context from *Shemot / Exodus 12* and the story of Pesach (Passover) where the Lord tells Moshe this shall be the beginning of months. On the tenth of the month they are to take a lamb, slay the lamb, take the blood and spread its upon the door posts of their house, and roast the lamb by fire and eat it until morning having their cloths on and sandals on your feet and staff in hand because this is the Lord’s Pesach (Passover) (*Shemot / Exodus 12:1-11*). The blood is to be a sign so that the Lord will pass over the house and the first born will not die (יִגְדַּל הַדָּם לָכֵן לְאֵת עַל הַבְּתָיִם אֲשֶׁר אַתֶּם נֹשְׂם וְרֵאִיתִי)

Tehillim / Psalms 34:8 ט טַעֲמוּ וּרְאוּ כִּי-טוֹב יְהוָה אֲשֶׁר־יִחְסֶה-בּוֹ: *O taste and see that the Lord is good; How blessed is the man who takes refuge in Him! David's hope is in the refuge that God provides in His salvation and deliverance. (NASB)*

Tehillim / Psalms 34:22 כג פּוֹדֵה יְהוָה נַפְשׁ עֲבָדָיו וְלֹא יֵאָשְׁמוּ כָּל-הַחֹסִים בּוֹ: *The Lord redeems the soul of His servants, And none of those who take refuge in Him will be condemned. (NASB)*

The phrase to take refuge in God is a rather common biblical image or theme, but just what does it mean? In the *Tehillim / Psalms 11* study we discussed how the Lord provides a refuge through His abiding presence in our lives making a reference to Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*) the Lord made a promise in *Shemot / Exodus 33:14* saying, “My Presence will go with you, and I will give you rest” (יָד וַיֹּאמֶר פָּנִי יִלְכוּ וְהִנַּחֲתִי לָךְ).

The Scriptures provide us with rich imagery that describes those who dwell under the “shadow” of God. The imagery tells us about the character of God provides a connection between ancient Israel, the people, and the events of the Apostolic Writings. What does it mean to live under the Shadow? According to David, the best place to be in is God’s shadow. The Torah tells us that shortly after the exodus, the Lord God called Moses up the mountain to give him the “Ten Words” (*Shemot / Exodus 20*). Later on in the text, the Lord calls Moshe along with 72 elders to go up the mountain. According to these Scriptures, they “beheld God” and shared a covenant-meal in His presence (*Shemot / Exodus 24*). The Lord reveals to Moshe that He wants him to build a sanctuary for him in *Shemot / Exodus 25:8-9*, כָּל־ט כָּל־ח וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנָתִי בְּתוֹכָם: *25:8 ‘Let them construct a sanctuary for Me, that I may dwell among them. 25:9 ‘According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it. (NASB)* In this section of the Scriptures we are told of a man who was chosen to construct the Tabernacle, the Lord says, ב רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן-אוּרִי בֶן-חֹר לְמִטֵּה יְהוּדָה: ג וְאִמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה וּבְתַבּוּנָה וּבְדַעַת וּבְכָל-מְלָאכָה: ד וְהָיָה עִמָּךְ וְעָשָׂה כְּכָל־אֲשֶׁר אֶמְרָא לְךָ: ה וְיָשַׁב מִחֹשֶׁבֶת לַעֲשׂוֹת בְּזָהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת: ו וְיָשַׁב מִחֹשֶׁבֶת לַעֲשׂוֹת בְּכָל-מְלָאכָה: ז וְיָשַׁב מִחֹשֶׁבֶת לַעֲשׂוֹת בְּכָל-מְלָאכָה: ח וְיָשַׁב מִחֹשֶׁבֶת לַעֲשׂוֹת בְּכָל-מְלָאכָה: ט וְיָשַׁב מִחֹשֶׁבֶת לַעֲשׂוֹת בְּכָל-מְלָאכָה: י וְיָשַׁב מִחֹשֶׁבֶת לַעֲשׂוֹת בְּכָל-מְלָאכָה: *31:2 ‘See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. 31:3 ‘I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, 31:4 to make artistic designs for work in gold, in silver, and in bronze, 31:5 and in the cutting of stones for settings, and in the carving of wood, that he may work in all kinds of craftsmanship. (NASB)* Based upon this reading, three things stand out that are related to dwelling in the shadow of God.

Summary Points

1. Bezalel was an accomplished artisan, he was a metal worker, jeweler, gem-cutter, and wood worker. *Shemot / Exodus 35* adds that he was an engraver, designer, embroiderer and weaver, and performed every inventive work (35:33-35). He was the first in the history of mankind to build a sanctuary for the Lord. Bezalel’s name (בְּצַלְאֵל) is the composition of a preposition (בְּ), the word צֶלֶל meaning “shadow,” and the word אֱלֹהִים meaning “God.” Thus, his name means “in the shadow of God.” His assistant was a man named Oholiab (*Shemot / Exodus 31:6*). Oholiab’s name (אֹהֲלִיאֵב) is a composition of two words, the word in the construct form אֹהֶל meaning “the tent of,” and the word אָב meaning “Father.” Therefore, his name means “the Father’s tent.”

2. The Scriptures say that Bezalel's "wisdom" (חָכְמָה) came to him by the Spirit of God. The NJPS translation states 31:3 "I have endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft." He was filled by the power of God by his Ruach (the Spirit of God, Ruach Elohim). Bezalel ("in the shadow of God") his name is descriptive of the way in which he was overshadowed by the power of God. The overshadowing provided him with the means to do the work the Lord had intended by being in God's shadow, enshrouded by His divine Spirit. What is the power of the Ruach Hakodesh (Holy Spirit) today in light of these verses? (e.g. the tabernacle, kingdom of God, overcoming sin, serving others, etc?)
3. Bezalel was also from the tribe of Judah. It is interesting to note that his task was to build God's earthly dwelling place. King David, whose purpose was to build our Father in Heaven a second earthly dwelling place, whose task was passed on to his son Solomon. According to the Scriptures, He was given "the plan" for God's house "by the Spirit with him" and then passed the blueprints on to his son Solomon (1 Chronicles 28:12 and 2 Samuel 7:12-16). Later on, according to the Apostolic Writings, we read of a Judean King, Yeshua who enabled the indwelling of God's Spirit in houses of flesh and bone, a house that is not made by human hands.

In addition to this, studying the prophet Isaiah (Isaiah 40-66), we are given a picture of God's servants, (i) Israel and (ii) his anointed one (Mashiach). In Isaiah 49 we read the following, 49:1 Listen to Me, O islands, And pay attention, you peoples from afar. The Lord called Me from the womb; From the body of My mother He named Me. 49:2 He has made My mouth like a sharp sword, In the shadow of His hand He has concealed Me; And He has also made Me a select arrow, He has hidden Me in His quiver. (NASB) According to these Scriptures, being under the shadow of God's hand implies a form of protecting, nurturing, and training. For example, a father uses his hand to guide the hand of his inexperienced son, and in a similar manner, the Lord God trains his children. "The LORD is the shade on your right hand" (Tehillim / Psalms 121:5). "You have taken hold of my right hand" (Tehillim / Psalms 73:23). "Your right hand upholds me" (Tehillim / Psalms 18:35). In Isaiah 49, the Lord kept his anointed one under His hand until he steps forward "to raise up the tribes of Jacob and to restore the preserved ones of Israel" (Isaiah 49:5). He will then be sent out as a flaming arrow as "a light to the Gentiles" (Isaiah 49:6) though he will be despised and abhorred by his own people (Isaiah 49:7), he will succeed in the job he was sent to do. Note also how Isaiah writes in Isaiah 51:16 and 59:21:

Isaiah 51:16

51:16 'I have put My words in your mouth and have covered you with the shadow of My hand, to establish the heavens, to found the earth, and to say to Zion, 'You are My people.' (NASB)

Isaiah 59:21

59:21 'As for Me, this is My covenant with them,' says the Lord: 'My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring,' says the Lord, 'from now and forever.' (NASB)

These Scriptures denote being under the shadow of the hand of the Lord. David also wrote in his psalms using this metaphor of being in the shadow of God according to Tehillim 17:8, 57:1, 63:7, and 91:1-4:

Tehillim / Psalms 17:8

17:8 *Keep me as the apple of the eye; Hide me in the shadow of Your wings (NASB)*

Tehillim / Psalms 57:1

57:1 *Be gracious to me, O God, be gracious to me, For my soul takes refuge in You; And in the shadow of Your wings I will take refuge Until destruction passes by. (NASB)*

Tehillim / Psalms 63:7

63:7 *For You have been my help, And in the shadow of Your wings I sing for joy. (NASB)*

Tehillim / Psalms 91:1-4

91:1 *He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty.*
91:2 *I will say to the Lord, 'My refuge and my fortress, My God, in whom I trust!'* 91:3 *For it is He who delivers you from the snare of the trapper And from the deadly pestilence.* 91:4 *He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark. (NASB)*

The hand of the Lord casts a shadow over His people. The idea of living under the “shadow” of God is a prominent concept throughout Israel’s history. This concept puts forth the idea that the Lord extended His Presence over those who trusted him and expressed willingness to dwell under His protection. The shadow metaphor comes by descriptions of the Hand of God, the Wings of God, and the Ruach (*Wind or Spirit*) of God which all convey his loving interest in those who fear him. David says, בַּחֲנֹנֵי אֱלֹהִים | חֲנֹנֵי כִי בָדָה, 57:1 *Be gracious to me, O God, be gracious to me, For my soul takes refuge in You; And in the shadow of Your wings I will take refuge Until destruction passes by. (NASB)* The righteous ones (you and I) are to place our soul in God’s hands by trusting and believing in His Word, in His promises, and in His Messiah Yeshua. The significance of the phrase of the “shadow of Your wings,” is the concept of trusting, remaining in our faith, and serving Him according to truth and righteousness by obedience to His commands according to the Torah.

David continues saying, גִּאֲקִרָא לְאֱלֹהִים עֲלִיּוֹן לְאֵל גִּמְרַ עָלַי: ד' יִשְׁלַח מִשְׁמַיִם | וְיִוְשִׁיעֵנִי חַרְרֵי שְׂאֲפֵי סֶלָה, 57:2 *I will cry to God Most High, To God who accomplishes all things for me. 57:3 He will send from heaven and save me; He reproaches him who tramples upon me. Selah. God will send forth His lovingkindness and His truth. (NASB)* The Masoretic Text literally says “*I will call to God Most High, to God who finish/complete/conclude (גִּמְרַ) unto me.*” The NASB translates “*To God who accomplishes all things for me.*” The Lord finishing, completing, or concluding all things, this is only possible if He is ultimately in control and is capable of accomplishing what is necessary to save or deliver. If we place ourselves under His shadow, we give the Lord the opportunity to work in a miraculous way in our lives. *Tehillim / Psalms 57:3* states that “*He will send from heaven,*” either the Lord will send His angels, as in *Daniel 3:28*, or by His power, the Lord will help in some extraordinary way in either changing the heart of man, or to overcome the enemy that surrounds us. Note that the enemy may come in many forms, take for example “*sin,*” the Lord gives us the power to overcome sin in our lives. The reproach (שְׂאֲפֵי) which Saul is planning on bringing upon David, the Lord can turn that around for victory, the Lord will send forth His lovingkindness and His truth for the glory of His name.

How are lovingkindness and truth sent forth? What does that mean? By now we certainly recognize that the NASB translates khesed by the English word “*lovingkindness.*” This Hebrew word (khesed) has a great deal more in its full meaning than we can capture in one English word. For example, we can learn something about the translators of the KJV bible the KJV translates khesed as “*mercy*” 155 times, as “*kindness*” 43 times, as “*lovingkindness*” 30 times, and as “*goodness*” 14 times. Gordon R. Clark has a more comprehensive study on the word khesed in his book titled “*חסד - A Study of a Lexical Field.*” The word khesed is often the object of the sentence, not the subject; therefore the verb that precedes the word khesed

is an important indicator as to what khesed is doing. While not every occurrence of khesed is found in a verb-object relationship, but of those that are, the vast majority follow the verb asah (עשה), translated in the KJV as “sheweth/showed,” refers to something that is done, “to do,” etc. The term asah (עשה) is a common Hebrew verb meaning “to do, to make, to perform;” thus when translating it with khesed as the object, it is more correct to say that one “does” khesed. What is important to understand here is the predominance of God as the one who “does khesed.” There are 245 such references found in the MT, two-thirds of them either describe God as one who “does khesed” or are praises to God because he “does khesed.” Of the remaining third, about half of those also mention khesed in connection with the Lord God. Therefore, khesed is clearly associated with the Lord and may even be used to define having an experience with God similar to what we find here in the Psalm, the Lord sends forth his khesed and truth. Note how this is also connected to being under the shadow of His presence. In addition to this, khesed may also be performed by man, which suggests that khesed is a characteristic that is common between both the nature of man and his relationship with God.

Two examples on the word khesed may be found in the Torah, concerning Abraham and Lot. In the narrative on the story of Lot we find a reference to khesed in the words of Lot to the angels who had come to warn him of the impending destruction of Sodom and Gomorrah. After the angels told Lot to leave and travel some distance, Lot’s response was to ask if he could travel to a nearby town in *Bereshit / Genesis 19:19-20* he said, **יט הִנֵּה-נָא מָצָא עֲבָדְךָ חַן בְּעֵינֶיךָ וַתַּגְדֵּל חַסְדְּךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחֲיוֹת אֶת-נַפְשִׁי וְאָנֹכִי לֹא אוֹכַל לְהִמָּלֵט הִהָרָה פֶּן-תִּדְבַקְנִי הָרָעָה וּמָתִי: כ הִנֵּה-נָא הָעִיר הַזֹּאת קְרֹבָה לְנוֹס שָׁמָּה וְהוּא מְצַעֵר אֶמְלִטָּה נָא: 19:19 ‘Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die; 19:20 now behold, this town is near enough to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved.’” (NASB) As the Scripture shows, Lot began his request by recognizing that God, or God’s messenger in this case, had already performed khesed by warning Lot of the impending destruction. Therefore Lot was asking for another act of khesed, as implied by virtue of his mentioning that God had already performed khesed on his behalf (e.g. “Now behold, your servant has found favor in your site...”). Similarly, Abraham was acquainted with khesed, both as a giver and a receiver. In *Bereshit / Genesis 20*, Abraham asked Sarah to show him khesed by saying that she was his sister when they met potentially life-threatening individuals in *Bereshit / Genesis 20:13* saying, **ג וַיְהִי כִּאֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי וְאָמַר לָהּ זֶה חַסְדְּךָ אֲשֶׁר תַּעֲשִׂי עִמָּדִי אֵל כָּל- 20:13 and it came about, when God caused me to wander from my father’s house, that I said to her, ‘This is the kindness which you will show to me: everywhere we go, say of me, ‘He is my brother.’” (NASB) Note how Abraham says **זֶה חַסְדְּךָ אֲשֶׁר תַּעֲשִׂי עִמָּדִי** “this is your khesed that you are to do/perform unto me.” Here we find the “performance of khesed” in a word or deed. In *Bereshit / Genesis 21*, Abimelech, one of Abraham’s neighbors and rivals, wishing to avoid future confrontations, entered into a covenant relationship with Abraham saying in *Bereshit / Genesis 21:23*, **כג וַעֲתָה הַשְּׁבַעָה לִּי 21:23 בְּאֱלֹהִים הַנֵּה אִם-תִּשְׁקַר לִי וּלְנִינִי וּלְנִכְדֵי בְּחֶסֶד אֲשֶׁר-עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם-הָאָרֶץ אֲשֶׁר-גֵּרְתָה בָּהּ: now therefore, swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but according to the kindness that I have shown to you, you shall show to me and to the land in which you have sojourned.’” (NASB) The idea that God sends forth his khesed and truth, means that He will perform something on our behalf for deliverance from a situation, disease, sickness, an enemy, and all of these things will occur for those who remain under His shadow by faith.******

ה נַפְשִׁי | בְּתוֹךְ לְבָאִם אֲשֶׁכְּבָה לְהָטִים בְּנֵי-אָדָם שֶׁנִּיְהִם חֲנִית וְחֻצִּים וּלְשׁוֹנָם חֶרֶב הַנְּדָה: 57:4 My soul is among lions; I must lie among those who breathe forth fire, Even the sons of men, whose teeth are spears and arrows And their tongue a sharp sword. NASB He lives among men who bite, who lie, and he describes this as though one breathed forth fire. The teeth of these men are spears and arrows, and the tongue like a sharp sword, may be a reference to Doeg and His performing lashon hara against David and the priests in the Tabernacle of God. Even though men plot against David in this way, giving

their words to the service of evil, death, and destruction, he gives glory to the Lord God Almighty. He says, רומָה על-השָׁמַיִם אֱלֹהִים על כָּל-הָאָרֶץ כְּבוֹדָךְ: 57:5 *Be exalted above the heavens, O God; Let Your glory be above all the earth.* (NASB) Note the MT the English verse is translated from. David uses the word רומָה meaning “discharge cup.” The Aramaic Targum agrees with the MT saying, ו אתרורם על מלאכי 57:6 *Be exalted over the angels of heaven, O God; your glory is over all those who dwell on earth.* (EMC) The word רומָה occurs in *Tehillim / Psalms 21:14, 57:6, 57:12, and 108:6* and in each case, its usage in the Psalms is exalting the Lord God in heaven. David uses this word to say that the Lord is exalted above the heavens. This is a place that is higher than the heavens, the highest degree possible to glorify His power and goodness, justice and faithfulness, etc. The use of the word for the discharge cup may be similar to raising or lifting a cup to honor Him.

David says his enemies, רָשָׁת | הִכִּינוּ לַפְעָמִי כָפַף נַפְשִׁי כָרוּ לְפָנַי שִׁיחָה נָפְלוּ בְתוֹכָהּ סָלָה: 57:6 *They have prepared a net for my steps; My soul is bowed down; They dug a pit before me; They themselves have fallen into the midst of it. Selah.* (NASB) The Aramaic Targum states, ז מצדתא אתקיננו לאיסתורי כיף נפשי ז 57:6 *They have set a net for my footsteps; my soul is bowed down; they dug before me a pit, they have fallen into the middle of it forever.* (EMC) The Septuagint states, 57:6 παρίδα ἡτοίμασαν τοῖς ποσί μου καὶ κατέκαμψαν τὴν ψυχὴν μου ὄρυσξαν πρὸ προσώπου μου βόθρον καὶ ἐνέπεσαν εἰς αὐτόν διάψαλμα 57:6 *They have prepared snares for my feet, and have bowed down my soul: they have dug a pit before my face, and fallen into it themselves. Pause.* (LXX) The rabbis say that the wicked fall into the pit forever (לעלמין). David had written previously about how the enemy digs a pit to trap the righteous (*Tehillim / Psalms 7, 9, and 35*). In *Tehillim / Psalms 7*, David indicated that if we sin and do not repent the very nature of the one who refuses to repent is rooted in lies, untruths, and falsehood. Such a person cannot stand before a Holy God. He continues saying that such people have: טז בור כָּרָה וַיִּחְפְּרֶהוּ וַיִּפֹּל בְּשַׁחַת יַפְעֹל: 7:15 *He has dug a pit and hollowed it out, And has fallen into the hole which he made.* 7:16 *His mischief will return upon his own head, And his violence will descend upon his own pate.* (NASB) The person who is unrepentant, he has trapped himself, he has dug a pit and has fallen himself into the hole that he has made. Unrighteousness, pride, sin, iniquity, transgressions, lies, untruths, falsehoods, all of these one day will return to the person who “works or labors” (עָמַל) in sin. His violence, his plot and plan for the harm of the innocent, will return back upon him by the instruments which he uses. David also describes the nations in *Tehillim / Psalms 9* saying, יז נודע | יהוה משפט עשה בפעל כפיו נוקש, רָשָׁע הַגִּיּוֹן סָלָה: יח ישובו רשעים לשאולה כל-גוים שכחי אלהים: יט כי לא לנצח ישכח אביון תקנת ענוים [עננים] תאבד לעד: כ קומה יהוה אל-יעז אנוש ישפטו גוים על-פניה: כא שיתה יהוה | מורה להם ידעו גוים 9:15 *The nations have sunk down in the pit which they have made; In the net which they hid, their own foot has been caught.* 9:16 *The Lord has made Himself known; He has executed judgment. In the work of his own hands the wicked is snared. Higgsion Selah.* 9:17 *The wicked will return to Sheol, Even all the nations who forget God.* 9:18 *For the needy will not always be forgotten, Nor the hope of the afflicted perish forever.* 9:19 *Arise, O Lord, do not let man prevail; Let the nations be judged before You.* 9:20 *Put them in fear, O Lord; Let the nations know that they are but men. Selah.* (NASB) It is interesting here that in both the Hebrew and Aramaic translations we read the עממא דאשליו כולהון עממא דאשליו דיהוה דיהוה אלהא: 9:18 *The wicked will return to Sheol, all the Gentiles who neglected the fear of the Lord.* (EMC) Both the Hebrew and Aramaic text indicate that the wicked return to the grave. Does this suggest that the wicked, all those who do not fear the Lord, the Gentiles, their state of being is in the grave? They come and go from the grave (שָׂאוּל), their habitation is in the grave? Based on the description given, sin, unrighteousness, and wickedness are all synonymous to death. The Lord has executed judgment upon the nations and the result is that they have fallen into the pit they have made. This means the plans that our enemies have made for us, to destroy us, will return back upon them and this is the righteous judgment of God.

David realizes that the Lord in heaven has the power to save both body and soul from destruction saying

ה נכון לבי אלהים נכון לבי אשירה ואומרה: ט עורה כבודי עורה הנגל וכנור אעירה שחר: י
 אודה בעמים | אדני אומרה בל-אמים: יא כִּי-גָדַל עַד-שָׁמַיִם חֲסֵדָךָ וְעַד-שָׁחֲקִים אֲמַתָּךְ: יב רומה על-שמים אלהים
 : 57:7 *My heart is steadfast, O God, my heart is steadfast; I will sing, yes, I will sing
 praises! 57:8 Awake, my glory! Awake, harp and lyre! I will awaken the dawn. 57:9 I will give thanks to You,
 O Lord, among the peoples; I will sing praises to You among the nations. 57:10 For Your lovingkindness
 is great to the heavens And Your truth to the clouds. 57:11 Be exalted above the heavens, O God; Let Your
 glory be above all the earth. (NASB)* David says that his heart is “true” or “correct” (נכון). What does it
 mean to have a correct or true heart? Having a true heart seems to be a reference to one’s inward life. David
 may be describing how his heart is fixed upon the Lord, his whole heart seeks the Lord. So he gives his heart
 to be joyful in song with the harp and lyre, and gives thanks to the Lord for his grace (חסדך), he is exulted
 above the heavens. The Aramaic Targum and the Septuagint translate these verses in the following way.

Aramaic Targum

Toviyah / Psalms Chapter 57:8-12

*57:8 My heart is turned to your Torah, O Lord; my heart is turned to fear you; I will praise
 and sing! 57:9 Wake up, my glory! Wake up to praise by means of the harp and lyre; wake up
 for the prayer of morning. 57:10 I will give thanks before you among the peoples, O Lord;
 I will praise you among the nations. 57:11 For your goodness is high to reach the heavens,
 and your truth, to the clouds. 57:12 Be exalted, O Lord, above the angels of heaven; O God,
 above all the inhabitants of the earth is your glory. (EMC)*

ה מכוון לבי לבבי לאוריתך יהוה מכוון לבי לבבי לדחלתך אשבה ואזמר: ט איתער יקרי איתער
 לשבחה על פום ניבלא וכינורא איתער לצלותא דקרייך: י אודי קדמך בעמיה בעמיה יהוה אשב-
 חניך באומיה: יא ארום רב עד צית שמיא טובך ועד שחקי קושטך: יב אתרורם יהוה על מלאכי
 שמיא אלהא על כל יתבי ארעא איקרך:

Septuagint

Psalmoi / Psalms 57:7-11

*7:7 My heart, O God, is ready, my heart is ready: I will sing, yea will sing psalms. 57:8
 Awake, my glory; awake, psalter and harp: I will awake early. 57:9 O Lord, I will give
 thanks to thee among the nations: I will sing to thee among the Gentiles. 57:10 For thy mercy
 has been magnified even to the heavens, and thy truth to the clouds. 57:11 Be thou exalted,
 O God, above the heavens; and thy glory above all the earth. (LXX)*

57:7 ετοίμη ἡ καρδία μου ὁ θεός ετοίμη ἡ καρδία μου ἄσομαι καὶ ψαλῶ 57:8 ἐξεγέρθητι ἡ
 δόξα μου ἐξεγέρθητι ψαλτήριον καὶ κιθάρα ἐξεγεροθήσομαι ὄρθρου 57:9 ἔξομολογήσομαί
 σοι ἐν λαοῖς κύριε ψαλῶ σοι ἐν ἔθνεσιν 57:10 ὅτι ἐμεγαλύνθη ἕως τῶν οὐρανῶν τὸ ἔλεός
 σου καὶ ἕως τῶν νεφελῶν ἡ ἀλήθειά σου 57:11 ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ θεός καὶ ἐπὶ
 πᾶσαν τὴν γῆν ἡ δόξα σου

Notice how the rabbis say that David’s heart is turned to God’s Torah. A true heart looks to God’s ways
 and has the intent of applying His ways to one’s life. (Note what the Apostle John writes in 1 John 2 and 5
 with regard to obeying the command of God.) He concludes saying the Lord is exalted above the angels of
 heaven and above the inhabitants of the earth. The Septuagint states that his heart is ready and for this he
 sings unto the Lord in the midst of the nations. Does your heart sing for joy like David’s heart because of
 the way in which the Lord has worked in your life? The grace and truth of God is certainly reason to give

glory to the name of the Lord. Let's ask the Lord to help us to have true hearts, to seek His ways, and to have the power of the resurrection in our lives to overcome sin. Let's Pray!

Heavenly Father,

We thank You for the insights into David's life that you have given us which help us to re-evaluate our own lives. Lord we ask that You would have mercy on us, forgive us for our sins, help us to live righteous lives, and increase our faith in You and in Yeshua Your Son. Give us the strength to overcome sin, to have true hearts to seek Your righteousness and truth. Give us the strength to live for You each day and to bring Glory to Your Name! Help us to set out 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!

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

Notes