

<p>ה לירות בַּמִּסְתָּרִים תָּם פְּתָאֵם יִרְהוּ וְלֹא יִירָאוּ: וּ? רַע יִסְפְּרוּ לְטָמוֹן מוֹקְשִׁים אָמְרוּ מִי יִרְאֶה-לָמוּ: ז יִתְפָּשׂוּ עוֹלֹת תְּמַנּוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרַב אִישׁ וְלֵב עֲמֹק: ח וַיֵּרָם אֱלֹהִים חַץ פְּתָאוֹם הָיוּ מְכוֹתָם: ט וַיִּכְשִׁילֵהוּ עָלִימוֹ לְשׁוֹנָם יִתְנוּ- יָדוֹ כָּל-רְאָה בָם: י וַיִּירָאוּ כָל-אֲדָם וַיִּגְיְדוּ פֶּעַל אֱלֹהִים וּמַעֲשָׂהוּ הַשְּׁפִי- לוֹ: יא יִשְׁמַח צְדִיק בִּיהֲוָה וְחָסֶה בּוֹ וַיִּתְהַלֵּל כָּל-יִשְׂרָאֵל-לֵב:</p>	<p>ה לגראה בטומריא בטומרא דלא מום בתכיף יגרון ליה ולא ידחלון: ו יתקפון להון פתגם ביש ישתעון למ- כמו תקלין אמרין מן חמי להון: ז יבלשון למשכח עילין לשיצאה זכאין בלושא דמתבליש בגוף בר נשא והירהורי ליבא עמיקא: ח ויגרי עילויהון אלהא גיררא בתכיף ויתנון על מחתיהון: ט ויתקלון להון ל- שנהון יטלטלון כל דחמי בהון ברי- שיהון כל דחמי להון: י וידחלון כל בני נשא ויחוון ויתנון עובדא דיהוה אלהים ועובדיה יהוון מתביינין: יא יחדי צדיקא ביהוה ויתרחיץ במימ- ריה וישתבחון כל תריצי ליבא:</p>	<p>64:5 ἐκραταίωσαν ἑαυτοῖς λόγον πονηρόν διηγήσαντο τοῦ κρύψαι παγίδας εἶπαν τίς ᾔψεται αὐτούς 64:6 ἐξηρεύνησαν ἀνομίας ἐξέλιπον ἐξερευνῶντες ἐξερευνήσει προσελεύσεται ἄνθρωπος καὶ καρδία βαθεῖα 64:7 καὶ ὑψωθήσεται ὁ θεός βέλος νηπίων ἐγενήθησαν αἱ πληγαὶ αὐτῶν 64:8 καὶ ἐξησθένησαν ἐπ’ αὐτούς αἱ γλῶσσαι αὐτῶν ἐταράχθησαν πάντες οἱ θεωροῦντες αὐτούς 64:9 καὶ ἐφοβήθη πᾶς ἄνθρωπος καὶ ἀνήγγειλαν τὰ ἔργα τοῦ θεοῦ καὶ τὰ ποιήματα αὐτοῦ συνῆκαν 64:10 εὐφρανθήσεται δίκαιος ἐπὶ τῷ κυρίῳ καὶ ἔλπιεῖ ἐπ’ αὐτόν καὶ ἐπαινεσθήσονται πάντες οἱ εὐθεῖς τῇ καρδίᾳ</p>
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The Scriptures tell us that David was loved of God. Why was David so loved of God, so much so that he is called “a man after God’s own heart?” (*1 Samuel 13:14, Acts 13:22*) In *Tehillim / Psalms 64:1-10*, the psalm opens saying, לְמַנְצֵחַ מְזֻמֹּר לְדָוִד: & *For the choir director. A Psalm of David. (NASB)* To understand why David was given such an exalted description may be related to the opening words to the Psalms. According to the Book of Acts, Paul states, “After removing Saul, he made David their king. He testified concerning him: ‘I have found David son of Jesse a man after my own heart; he will do everything I want him to do’” (*Acts 13:22*). The obvious question though is how could the Lord call David “a man after His heart” when David had so many issues (adultery and murder)? The answer to this question may be related to the character of David which is found within the Psalms. David’s life consists of both success and failure, and the Psalms highlight the fact that he was far from perfect. The point is that his heart was always pointed toward the Lord God in heaven. The Psalms describe David as having absolute faith in God. This is well illustrated in *1 Samuel 17* where David, as a young shepherd boy, he fearlessly slew the giant Goliath the Philistine. Prior to this, in *1 Samuel 17:37*, David said, “The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine.’ And Saul said to David, ‘Go, and the LORD be with you!’” Based on his statement regarding God’s deliverance, he believed that God was in control of his life, and he had faith that the Lord would deliver him from any situation. Do you believe the Lord can deliver you from any situation? One of the most important characteristics of David was that he knew early on in life that the Lord was to be trusted and obeyed. According to the Scriptures, David’s faith pleased God, and he is rewarded for his faith. In addition, David absolutely loved God’s Torah. Out of the 150 chapters of the Psalms in the Bible, the opening verse in the Psalms credit him to writing over half of them, just as we see here in *Tehillim / Psalms 64*, לְמַנְצֵחַ מְזֻמֹּר לְדָוִד: & *For the choir director. A Psalm of David. (NASB)* Over and over again we read how David repeatedly mentions how much he loved the Lord’s perfect Torah. One example may be found in *Tehillim / Psalm 119:47-48*, which says: מִזֹּ וְאֶשְׁתַּעֲשַׂע בְּמִצְוֹתֶיךָ אֲשֶׁר אֶהְבֵּתִי: מִח וְאֶשָּׂא כַפֵּי אֵל-מִצְוֹתֶיךָ אֲשֶׁר אֶהְבֵּתִי וְאֶשְׁיַחָה בְּחֻקֶּיךָ: *“For I delight in your commands because I love them. I lift up my hands to your commands, which I love, and I meditate on your decrees.”* The Hebrew Scriptures say “I love them,” the mitzvot (commands), repeatedly. It is not difficult to observe David’s love of God’s Word the importance of living in God’s truth. He also says that he “meditates” on God’s statutes. Wisdom and understanding are given to the one who meditates on God’s

word daily. In similar manner, we would do well to study God’s Word and meditate on the Word throughout the day. Meditation can be even a single scripture that we thinking about all the day long. *Tehillim / Psalms 119:2-3* “*Blessed are they who keep his statutes and seek him with all their heart. They do nothing wrong; they walk in his ways.*” (NASB)

<p>Tehillim / Psalms 64 For the choir director. A Psalm of David. 64:1 Hear my voice, O God, in my complaint; Preserve my life from dread of the enemy. 64:2 Hide me from the secret counsel of evildoers, From the tumult of those who do iniquity, 64:3 Who have sharpened their tongue like a sword. They aimed bitter speech as their arrow, 64:4 To shoot from concealment at the blameless; Suddenly they shoot at him, and do not fear. 64:5 They hold fast to themselves an evil purpose; They talk of laying snares secretly; They say, ‘Who can see them?’ 64:6 They devise injustices, saying, ‘We are ready with a well-conceived plot’; For the inward thought and the heart of a man are deep. 64:7 But God will shoot at them with an arrow; Suddenly they will be wounded. 64:8 So they will make him stumble; Their own tongue is against them; All who see them will shake the head. 64:9 Then all men will fear, And they will declare the work of God, And will consider what He has done. 64:10 The righteous man will be glad in the Lord and will take refuge in Him; And all the upright in heart will glory. (NASB)</p>	<p>Toviyah / Psalms 64 64:1 For praise, a psalm of David. 64:2 Hear my voice, O God, in the time of my prayer; guard my life from the fear of the enemy. 64:3 You will hide me from the secret [council] of those who do evil, from the turmoil of those who practice deceit. 64:4 Who have sharpened their tongue as a sword, bent their bows, smeared their arrows with deadly and bitter poison. 64:5 To shoot in secret, without blame; suddenly they will shoot him and they will not fear. 64:6 They will strengthen themselves with an evil word; they will talk of hiding traps, saying, “Who sees them?” 64:7 They will search to find pretexts to destroy the pure, a search carried out in the body of a son of man, and the thoughts of a secret heart. 64:8 But God will shoot arrows at them suddenly; and they will tell of their wounds. 64:9 And their tongue will make them stumble; all who see them shall move aside. 64:10 And all the sons of men will be afraid, and tell of the work of the Lord God; and his works will be understood. 64:11 The righteous man will rejoice in the Lord, and trust in his word, and all the upright of heart will boast. (EMC)</p>	<p>Psalmoi / Psalms 64 For the end, a Psalm of David. 64:1 Hear my prayer, O God, when I make my petition to thee; deliver my soul from fear of the enemy. 64:2 Thou hast sheltered me from the conspiracy of them that do wickedly; from the multitude of them that work iniquity; 64:3 who have sharpened their tongues as a sword; they have bent their bow maliciously; 64:4 to shoot in secret at the blameless; they will shoot him suddenly, and will not fear. 64:5 They have set up for themselves an evil matter, they have given counsel to hide snares; they have said, Who shall see them? 64:6 They have searched out iniquity; they have wearied themselves with searching diligently, a man shall approach and the heart is deep, 64:7 and God shall be exalted, their wounds were caused by the weapon of the foolish children, 64:8 and their tongues have set him at nought, all that saw them were troubled; 64:9 and every man was alarmed, and they related the works of God, and understood his deeds. 64:10 The righteous shall rejoice in the Lord, and hope on him, and all the upright in heart shall be praised. (LXX)</p>
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The Psalms also describe David as being thankful for the Lord’s mercy. He says in *Tehillim / Psalms 26:6-7* “*I wash my hands in innocence, and go about your altar, O LORD, proclaiming aloud your praise and telling of all your wonderful deeds.*” (NASB) Because of his faith, David’s life was marked by periods of peace and prosperity as well as times of fear and despair. However, through all of the situations that occurred in his life, he never forgot to thank the Lord for everything that he had. *Tehillim / Psalms 100:4*

states, “Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name!” As followers of Yeshua the Messiah, we would do well to follow David’s example of persistent faithfulness and the continual offering of praise through thanksgiving to our Lord, by thought, word, and deed. Remember how in *Tehillim / Psalms 63, Part 1* we learned how our words, our thoughts, and our actions are all interconnected. Our offering of praise unto the Lord consists of our entire being! In addition to all of these things, the Psalms describe David as truly repentant. This is illustrated in the narrative from *2 Samuel 11* in David’s sin of adultery, lying, and murder. He had sinned against the Lord and he admits it in *2 Samuel 12:13* saying, “David said to Nathan, ‘I have sinned against the LORD.’ And Nathan said to David, ‘The LORD also has put away your sin; you shall not die.’” (NASB) David’s admitting his sin and asking for forgiveness is only half of the equation. The other half is a heart that is bent upon Teshuvah (Repentance). *Tehillim / Psalms 51* describes his prayer of repentance because of his sin of adultery with Batsheva, “Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin!” (*Tehillim / Psalm 51:1-2*). The reason David was so loved, was that he demonstrated his faith on a daily basis. Daily faith pleases the Lord greatly. Because David was a man of faith, his faith was also tested. The Scriptures tell us that David loved God’s Torah and sought to obey God’s commands as best that he could. He spent his life meditating upon the Torah and applying it to his own life. He knew that God’s Torah had the power to change lives if it was sought for wisdom in life and obeyed. Note also how David did not credit his obedience to giving him the ability to wield God’s hand for his benefit. On the contrary, David exhibited a thankful attitude for the mercy of God and for the Lord giving him a love of his Word to live and to walk in His ways. David thanked God every day no matter the circumstances. He is a role model for us all, to seek the Lord, to have a humble heart, and to live repentant lives. All of these things about David may be understood from the opening phrase of the psalm, לְמַנְצֵחַ מְזֻמֹּר לְדָוִד א For the choir director. A Psalm of David. (NASB)

David begins his psalm asking the Lord to hear him, ב שָׁמַע אֱלֹהִים קוֹלִי בְּשִׁיחֵי מִפְּחַד אוֹיֵב תִּצַּר חַיִּי׃ 64:1 Hear my voice, O God, in my complaint; Preserve my life from dread of the enemy. (NASB) Why does he ask the Lord to preserve his life from the “dread” of the enemy? What is the meaning of the “dread of the enemy?” The Aramaic Targum states, ב שָׁמַע אֱלֹהֵא קִלִּי בַעֲיִדָן צִלּוּתִי מִדְּלוּחָא דְבַעֲיִל דְּבַבֵּי תַנְטוּר חַיִּי׃ 64:2 Hear my voice, O God, in the time of my prayer; guard my life from the fear of the enemy. (NASB) The Septuagint states, 64:1 ... εἰσάκουσον ὁ θεός τῆς φωνῆς μου ἐν τῷ δέεσθαί με ἀπὸ φόβου ἐχθροῦ ἐξελοῦ τὴν ψυχῆν μου 64:1 Hear my prayer, O God, when I make my petition to thee; deliver my soul from fear of the enemy. (LXX) In both the Aramaic and Septuagint, the word “dread” (מִפְּחַד) is translated as “fear” (מִדְּלוּחָא). David asks the Lord in the MT to hear the “complaint” (בְּשִׁיחֵי) he is voicing. The word translated “complaint” is שִׁיחָ meaning “meditation, prayer, talking, communication, babbling, and complaint.” It is important to note that David’s “complaint” is not against the Lord and how He is handling things, but rather, a “complaint” about his enemies. This is something that he is bringing to the Lord and not against the Lord. There is a significant difference here in the mode in which he is bringing his complaint. David goes on to seek the Lord for deliverance from the dread or fear of his enemies. This kind of dread or fear seems to be a description of his worrying about what is going to happen in his life. David is fretting over and worrying about his enemies constantly. By fretting or worrying in this way, it is possible to exhaust one’s faith and belief that the Lord God is going to bring a positive outcome. This kind of worrying can have a draining effect on life and faith. Here David is showing us how he seeks the Lord for wisdom and the power to stand against this kind of fear. The dictionary defines “dread” as, “fear,” “anxiety,” and “uneasiness.” We are told not to be afraid, anxious, or in fear according to the apostolic Writings. Both Yeshua and the Apostles wrote that our fear should be directed to a fear of the Lord rather than to our own lives since the Lord God is in control of all things, therefore do not be afraid, do not fear (*Luke 12:4, Acts 18:9, 1 Peter 3:14*). Yeshua and the disciples taught this principle.

Luke 12:4-5

12:4 ‘I say to you, My friends, do not be afraid of those who kill the body and after that have

no more that they can do. 12:5 'But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!' (NASB)

Acts 18:8-10

18:8 Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized. 18:9 And the Lord said to Paul in the night by a vision, 'Do not be afraid any longer but go on speaking and do not be silent; 18:10 for I am with you, and no man will attack you in order to harm you, for I have many people in this city.' (NASB)

1 Peter 3:12-15

3:12 'For the eyes of the Lord are toward the righteous, And His ears attend to their prayer; But the face of the Lord is against those who do evil.' 3:13 Who is there to harm you if you prove zealous for what is good? 3:14 But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, 3:15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; (NASB)

The Lord equips us to overcome fear in our lives by the power of His Holy Spirit. Fear robs us of the joy and peace that we are supposed to live in regardless of the circumstances. Yeshua said in *Luke 12:4-5* to fear the Lord God, our Father in heaven, who is able to cast one into Hell, rather than to fear those who can harm the body. The idea is that the Lord has the power over both the body and the spirit of a man, whereas on this earth, the enemy has only the power to destroy the body. The Lord promised Paul to be protected in the city he was staying in, and his teaching about the Messiah led to Crispus, the leader of the synagogue, believing in Yeshua as the Messiah. *Acts 18:8* states that Crispus and all his house believed and performed a mikva (baptized). Peter encourages to remain faithful in the midst of suffering for righteousness sake, and not to fear intimidation, do not be troubled. These texts from the Apostolic Writings, and David's Psalm are reminiscent of Moshe's words from Parashat Vayelech just prior to Israel entering the Promised Land, Moshe told the people not to fear.

Devarim / Deuteronomy 31:1-13

31:1 So Moses went and spoke these words to all Israel. 31:2 And he said to them, 'I am a hundred and twenty years old today; I am no longer able to come and go, and the Lord has said to me, 'You shall not cross this Jordan.' 31:3 'It is the Lord your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the Lord has spoken. 31:4 'The Lord will do to them just as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them. 31:5 'The Lord will deliver them up before you, and you shall do to them according to all the commandments which I have commanded you. 31:6 'Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.' 31:7 Then Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance. 31:8 'The Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.' 31:9 So Moses wrote this law and gave it to the priests, the sons of Levi who carried the ark of the covenant of the Lord, and to all the elders of Israel. 31:10 Then Moses commanded them, saying, 'At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, 31:11 when all Israel comes to appear before the Lord your God at the place which He will choose, you

shall read this law in front of all Israel in their hearing. 31:12 'Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the Lord your God, and be careful to observe all the words of this law. 31:13 'Their children, who have not known, will hear and learn to fear the Lord your God, as long as you live on the land which you are about to cross the Jordan to possess.' (NASB)

Moshe explains how the Lord will go before the people and fight for them, and he says, 31:6 *'Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.'* (NASB) David seeks the Lord in prayer, to not be afraid, just as the Torah portion describes for us, to not be afraid, 31:8 *'The Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.'* (NASB) The Torah tells us that Moshe wrote all of these words and gave them to the Priests. Each year, the Torah is to be read as a reminder of these things, and as a reminder to our children to take heart, to be careful to obey God's word, and to learn to fear the Lord God as long as we live. These words also echo Yeshua's words in *Luke 12:4-5*. Yeshua continues saying in *Luke 12:16-32* the following:

Luke 12:16-32

12:16 And He told them a parable, saying, 'The land of a rich man was very productive. 12:17 'And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?' 12:18 'Then he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. 12:19 'And I will say to my soul, 'Soul, you have many goods laid up for many years to come take your ease, eat, drink and be merry.' 12:20 'But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' 12:21 'So is the man who stores up treasure for himself, and is not rich toward God.' 12:22 And He said to His disciples, 'For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on. 12:23 'For life is more than food, and the body more than clothing. 12:24 'Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds! 12:25 'And which of you by worrying can add a single hour to his life's span? 12:26 'If then you cannot do even a very little thing, why do you worry about other matters? 12:27 'Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. 12:28 'But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith! 12:29 'And do not seek what you will eat and what you will drink, and do not keep worrying. 12:30 'For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 12:31 'But seek His kingdom, and these things will be added to you. 12:32 'Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. (NASB)

Notice how Yeshua says, 12:20 *'But God said to him, 'You fool! This very night your soul is required of you; and now who will own what you have prepared?' 12:21 'So is the man who stores up treasure for himself, and is not rich toward God.'* (NASB) What does it mean to be "rich towards God?" Are you rich towards God? The meaning of being "rich" towards God, our all consuming thoughts should be towards the Lord God in heaven and for working in His kingdom. We are to be about serving the Lord and not worrying about what we eat or wear. Worry is a major point, since worrying denotes the person who does not fully trust in the Lord to provide. Yeshua says, 12:32 *'Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. (NASB)*

In the Greek language, the word kingdom (βασιλεία Basileia) appears 162 times in the Apostolic Writings, most of these uses relate to either Basileia tou Theou (βασιλεία τοῦ θεοῦ), meaning "Kingdom of God"

or to Basileia tōn Ouranōn, (Βασιλεία τῶν Ουρανῶν) meaning “*Kingdom of Heaven.*” The words Kingdom of Heaven (Basileia tōn Ouranōn) appears 32 times in the book of Matthew and nowhere else in the Apostolic Writings. Matthew also uses the term Kingdom of God (Basileia tou Theou) in a number of cases, and his usage is considered interchangeable with “*Kingdom of Heaven*” (Basileia tōn Ouranōn). An interesting concept regarding the phrase “*Kingdom of Heaven,*” is in Judaism’s restriction on the use of the Name of God and the frequent use of the word “*God,*” Elohim. It is highly likely that Matthew used the term Heaven due to the fact that Judaism imposed restrictions on the frequent use of the name of God where he himself (Matthew) followed the rabbinic teaching on the matter. In addition, Yeshua never used the Name of God (YHVH) in his teachings. This is another indication of Yeshua’s compliance with Judaism’s teaching on the sacredness of the Name of God and preserving the holiness of the Name and thereby preserving the holiness and sacredness of the Lord God in heaven.

The Tanach describes God as “*the Judge of all*” with the idea that all of mankind will eventually “*be judged.*” This is an essential element of the Apostolic Writings and the teachings of both Yeshua and the disciples. From the perspective of the Tanach, and from Judaism, within the Second Temple period, the people were looking for the restoration of Israel to the Davidic Kingdom. The concept of the coming of the kingdom of God brought with it the direct involvement of God taking and delivering Israel from the rule of pagan Empires that ruled the nations. The midrashim both for Tehillim and Midrash Rabbah contain Jewish sources that imagine the restoration of Israel and the destruction of the nations and/or the gathering of the nations to obedience to the One True God and to worship at His holy hill (Zion). Yeshua’s teachings appear to stand firmly in this tradition (interpretation), and with the coming of the “*Son of Man*” taken from a prophetic perspective (*Daniel 7*), Yeshua suggests that this process has begun in Him (Yeshua). Yeshua’s suffering death seemed to cast doubt on Yeshua’s teachings about himself, but his resurrection established his claim and clarified the interpretation of the Scriptures according to the Torah, Neviim, and Ketuvim (Tanach). Based upon this understanding of the Scriptures, our calling is to set our hands at work for God’s kingdom. Any interpretation or use of the phrase, “*the Kingdom of God,*” needs to be understood from this Jewish perspective and historical framework. The interpretations must be consistent with the Jewish hope of a Messiah, and this is David’s understanding in his request seeking the Lord to hear his prayer, to listen to his complaint, and seeking the Lord God in heaven for help.

David continues in his Psalm saying, ג תַּסְתִּירֵנִי מִסּוּד מְרַעִים מְרַגְּשֵׁת פְּעָלֵי אֲוֹן: ד אֲשֶׁר שָׁנְנוּ כְּחֶרֶב לְשׁוֹנָם, ה לִירוֹת בְּמִסְתָּרִים תָּם פְּתָאם יִרְהוּ וְלֹא יִרְאוּ: 64:2 *Hide me from the secret counsel of evildoers, From the tumult of those who do iniquity, 64:3 Who have sharpened their tongue like a sword. They aimed bitter speech as their arrow, 64:4 To shoot from concealment at the blameless; Suddenly they shoot at him, and do not fear. (NASB)* The Aramaic Targum and the Septuagint state the following:

Aramaic Targum

Toviyah / Psalms 64:3-5

64:3 *You will hide me from the secret [council] of those who do evil, from the turmoil of those who practice deceit. 64:4 Who have sharpened their tongue as a sword, bent their bows, smeared their arrows with deadly and bitter poison. 64:5 To shoot in secret, without blame; suddenly they will shoot him and they will not fear.*

ג תַּסְתִּירֵנִי מִסּוּד מְרַעִים מְרַגְּשֵׁת פְּעָלֵי אֲוֹן: ד די שנינוא היך סייפא לישנהון נגדו קשתהון קשוותהון משחו גירריהון סמא דקטול ומריר: ה לגראה בטומריא בטומרא דלא מום בתכיף יגרון ליה ולא ידחלון:

Septuagint

Psalmoi / Psalms 64:2-4

64:2 *Thou hast sheltered me from the conspiracy of them that do wickedly; from the multitude of them that work iniquity; 64:3 who have sharpened their tongues as a sword; they have bent their bow maliciously; 64:4 to shoot in secret at the blameless; they will shoot him suddenly, and will not fear.*

64:2 ἐσκέπασάς με ἀπὸ συστροφῆς πονηρευομένων ἀπὸ πλήθους ἐργαζομένων τὴν ἀνομίαν
64:3 οἵτινες ἠκόνησαν ὡς ῥομφαίαν τὰς γλώσσας αὐτῶν ἐνέτειναν τόξον αὐτῶν πρᾶγμα
πικρὸν 64:4 τοῦ κατατοξεῦσαι ἐν ἀποκρύφοις ἄμωμον ἐξάπινα κατατοξεύσουσιν αὐτὸν καὶ
οὐ φοβηθήσονται

The Aramaic Targum states that in David's request of God, he seeks the Lord to hide him from the secret council of those who do evil. What is the secret council of those who do evil? He says that those who take council in secret are those who practice deceit. Those who do this seek to encourage themselves in an evil matter. The secret place is a reference to one's heart, the inward thoughts that are full of evil and sin. The judgment of God will come upon those who secretly conceive to do evil and who deceive themselves in their own hearts. This reminds us of the prophet Jeremiah's words in *Jeremiah 23:15-20*.

Jeremiah 23:15-20

23:15 *'Therefore thus says the Lord of hosts concerning the prophets, 'Behold, I am going to feed them wormwood And make them drink poisonous water, For from the prophets of Jerusalem Pollution has gone forth into all the land.'* 23:16 *Thus says the Lord of hosts, 'Do not listen to the words of the prophets who are prophesying to you. They are leading you into futility; They speak a vision of their own imagination, Not from the mouth of the Lord. 23:17 'They keep saying to those who despise Me, 'The Lord has said, 'You will have peace'; And as for everyone who walks in the stubbornness of his own heart, They say, 'Calamity will not come upon you.'* 23:18 *'But who has stood in the council of the Lord, That he should see and hear His word? Who has given heed to His word and listened? 23:19 'Behold, the storm of the Lord has gone forth in wrath, Even a whirling tempest; It will swirl down on the head of the wicked. 23:20 'The anger of the Lord will not turn back Until He has performed and carried out the purposes of His heart; In the last days you will clearly understand it. (NASB)*

Jeremiah speaks of walking in the stubbornness of one's heart that is due to despising the Lord God in heaven and despising His commands. The stubbornness of the heart, the evil heart, of the wicked is paralleled to the righteous who stand in the council of the Lord. The council of the Lord is to see and hear His word, the Scriptures. But not only this, the one who seeks and hears also gives heed and listens meaning that one obeys. Remember in Parashat Ki Tavo (*Devarim / Deuteronomy 26:1-29:8*), Moshe lists the blessing that follows the one who listens and obeys (השמעים והשמרים) God's Word and the curse that follows when one chooses not to listen and obey. *Devarim / Deuteronomy 28:1* states יהיָאֵם-שְׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ saying "now it comes to be that you listen hearing the voice of the Lord God to keep and to do ..." Note how the phrase שְׁמוּעַ תִּשְׁמַע is translated as "diligently obey" according to the NASB. The first word שְׁמוּעַ is a 3rd—ע Qal noun meaning "to hear or to listen" and תִּשְׁמַע is written in the imperfect Qal second person masculine singular form denoting a past action that is in progress but not completed at the time in question. This Hebrew phrase is translated in English as to "diligently obey" the Lord your God. It is interesting that, the verse says "if you listen to the voice of the Lord your God" (יהיָאֵם-שְׁמוּעַ תִּשְׁמַע) in Hebrew, the imperfect form indicates that listening is an ongoing process that is not yet complete. This suggests the process of listening (hearing) and obeying God's voice is an

ongoing, daily, life long process. A parallel is drawn within the sentence on “*listening or hearing the voice of the Lord God*” and “*to keep*” (לְשַׁמֵּר) and “*to do*” (לַעֲשׂוֹת) what God has commanded. This is the Torah context for the book of Jeremiah. This is the Torah context for David’s words in the Psalm. The ungodly seek the secret council of their hearts rather than the open council of God in His Word.

Based on *Tehillim / Psalms 64:2-4*, David understands the tongue to be synonymous to the sword capable of striking and cutting deep, not so much as to cut the flesh, but to cut deep down to the soul. They desire to shoot in secret so that no one sees their actions, and their thought is that if no one sees, they are without blame (64:5 *To shoot in secret, without blame; suddenly they will shoot him and they will not fear. EMC*) The idea is that if nobody sees the thoughts in their hearts, they do not fear. The point is that we should be very concerned with the thoughts of our hearts, because the Lord God in heaven sees the thoughts of our hearts. In addition, the rabbis interpret the intent of the heart as being synonymous to having performed the act of sin and being guilty of sin. Yeshua also taught this according to Matthew chapter 5 and lusting for a woman and hating your brother. Lusting for a woman, one has already committed adultery, and hating your brother, one has already committed murder. We should seek the Lord as David is seeking the Lord to purify our hearts, and to motivate our hearts to study His word for the purpose of the washing of the water of the word (*Ephesians 5:26*) to cleans us and our hearts. The Word of God has the function of wiping clean the junk that we put into our hearts. The junk that we put in has the capacity to lead us to sin. Similarly, the light of God’s word that we place in our hearts through study, has the capacity to lead us to live a life of holiness and righteousness, with the help of God!

David continues describing the wicked in the following way, וְיַחֲזִיקוּ-לְמוֹדָבָר רָע יִסְפְּרוּ לְטֹמוֹן מִקִּשְׁיִם וְיַחֲזִיקוּ-לְמוֹדָבָר רָע יִסְפְּרוּ לְטֹמוֹן מִקִּשְׁיִם 64:5 *They hold fast to themselves an evil purpose; They talk of laying snares secretly; They say, ‘Who can see them?’ (NASB)* The Aramaic Targum states, וְיַחֲזִיקוּ לְהוֹן פְּתָגָם בִּישׁ יִשְׁתַּעֲוֹן לְמַכְמָן וְיַחֲזִיקוּ לְהוֹן פְּתָגָם בִּישׁ יִשְׁתַּעֲוֹן לְמַכְמָן 64:6 *They will strengthen themselves with an evil word; they will talk of hiding traps, saying, “Who sees them?” (EMC)* The Septuagint states, 64:5 ἐκραταίωσαν ἑαυτοῖς λόγον πονηρὸν διηγήσαντο τοῦ κρύψαι παγίδας εἶπαν τίς ὄψεται αὐτούς 64:5 *They have set up for themselves an evil matter; they have given counsel to hide snares; they have said, Who shall see them? (LXX)* The ungodly man in the secret place of his heart devises evil towards his fellow man. The only reason that an unrighteous person would continue in his ways is because he believes God does not see him. This reminds us of David’s words in *Tehillim / Psalms 94:1-14* which say the following:

Tehillim / Psalms 94:1-14

94:1 O Lord, God of vengeance, God of vengeance, shine forth! 94:2 Rise up, O Judge of the earth, Render recompense to the proud. 94:3 How long shall the wicked, O Lord, How long shall the wicked exult? 94:4 They pour forth words, they speak arrogantly; All who do wickedness vaunt themselves. 94:5 They crush Your people, O Lord, And afflict Your heritage. 94:6 They slay the widow and the stranger And murder the orphans. 94:7 They have said, ‘The Lord does not see, Nor does the God of Jacob pay heed.’ 94:8 Pay heed, you senseless among the people; And when will you understand, stupid ones? 94:9 He who planted the ear, does He not hear? He who formed the eye, does He not see? 94:10 He who chastens the nations, will He not rebuke, Even He who teaches man knowledge? 94:11 The Lord knows the thoughts of man, That they are a mere breath. 94:12 Blessed is the man whom You chasten, O Lord, And whom You teach out of Your law; 94:13 That You may grant him relief from the days of adversity, Until a pit is dug for the wicked. 94:14 For the Lord will not abandon His people, Nor will He forsake His inheritance. (NASB)

David points out that 94:7 *They have said, ‘The Lord does not see, Nor does the God of Jacob pay heed.’ (NASB)* The abuse and misuse of the widow, the stranger, the orphan, comes by the person who does not believe in truth, justice, mercy, and righteousness and does not believe God sees or cares. David says however the Lord God does hear, the proof is the Lord created the ear and the eye, the Lord is the one who

gives man knowledge. The idea here is that as a man grows and learns, it is the Lord God who enables the man to learn. Learning is not simply a work of our own hands. An important point to take note of is when one wants to learn and is studying, ask the Lord to help because these Scriptures say it is the Lord God in heaven who teaches a man knowledge. The description David gives in *Tehillim / Psalms 94*, of the wicked, their affliction, their arrogance, how they crush God's people, and deal deceitfully with man, even their own brothers, this is very similar to the way David is describing the ungodly in *Tehillim / Psalms 64*.

David describes the evil plans of the wicked as, ז יִחַפְּשׂוּ עוֹלֹת תִּמְנְנוּ חֶפְזֵי מְחַפְּשׁ וְקָרְבַּיִשׁ וְלֵב עֲמֹק׃ 64:6 *They devise injustices, saying, 'We are ready with a well-conceived plot'; For the inward thought and the heart of a man are deep. (NASB)* The plans that are conceived are “injustices,” as compared to God's ways which are done in righteousness, holiness, truth, and justice. The Aramaic Targum states, ז יבִלְשׁוּן 64:7 *They will search to find pretexts to destroy the pure, a search carried out in the body of a son of man, and the thoughts of a secret heart. (EMC)* and the Septuagint states, 64:6 ἐξήρησύνησαν ἀνομίας ἐξέλιπον ἐξερεινῶντες ἐξερεινήσει προσελεύσεται ἄνθρωπος καὶ καρδία βαθεῖα 4:6 *They have searched out iniquity; they have wearied themselves with searching diligently, a man shall approach and the heart is deep, (LXX)* Note how the Aramaic Targum states that the wicked will search to find pretexts in order to destroy the poor. What does it mean to search for pretexts? A pretext is an excuse to do something or say something that is not accurate. Pretexts may be based on a half-truth or a person may develop a context (a story, a fabrication) for the purpose of misleading. Pretexts have been used to conceal the true purpose or rationale behind actions and words. In the case of the wicked from this Psalm perspective, the pretext is used to hide the hidden desire to do injustice to another. In US law, a pretext describes false reasons that hide the true intentions or motivations for a legal action. For example, a “pretextual” arrest by law enforcement officers is one carried out for illegal purposes such as to conduct an unjustified search and seizure. The rabbis, translating the Masoretic text into Aramaic, speak of the pretext in the sense that the wicked do such within the body, within the thoughts of a “secret” heart. The idea of a secret heart suggests that there are those who do not have a secret heart, those whose hearts are open for all to see in their good deeds. The Septuagint states that the wicked search out iniquity and they do so much so that their weary themselves in their schemes and plans of unrighteousness.

David concludes his Psalm saying the Lord will save him from the hidden plans of the enemy, ה וַיִּרְם 64:7 *But God will shoot at them with an arrow; Suddenly they will be wounded. (NASB)* In the plans of the unrighteous, even their own tongues will work against them, and this appears to be the work of God. ט וַיִּכְשִׁילְהוּ עֲלִימוֹ לְשׁוֹנָם יִתְנוּדְדוּ כָּל-רֵאֵה בָּם׃ י וַיִּירָאוּ כָּל-אָדָם וַיִּגִּידוּ פֶּעַל אֱלֹהִים׃ 64:8 *So they will make him stumble; Their own tongue is against them; All who see them will shake the head. 64:9 Then all men will fear, And they will declare the work of God, And will consider what He has done. (NASB)* The glory belongs to the Lord in David's statement of faith when he says, יא וְיִשְׂרָיִל בּוֹ וַיִּתְהַלְלוּ כָּל-יִשְׂרָיִל׃ 64:10 *The righteous man will be glad in the Lord and will take refuge in Him; And all the upright in heart will glory. (LXX)* The Aramaic and Septuagint translate these verses to say the following:

Aramaic Targum

Toviyah / Psalms 64:8-11

64:8 *But God will shoot arrows at them suddenly; and they will tell of their wounds. 64:9 And their tongue will make them stumble; all who see them shall move aside. 64:10 And all the sons of men will be afraid, and tell of the work of the Lord God; and his works will be understood. 64:11 The righteous man will rejoice in the Lord, and trust in his word, and all the upright of heart will boast. (EMC)*

ה ויגרי עילויהון אלהא גיררא בתכיה ויתנון על מחתיהון: ט ויתקלון להון לישנהון יטלטלון כל

for us the idea of the Lord God “returning” to David. This is reminiscent of having a repentant attitude, the turning from sin, returning to the Way of the Lord, etc. Isn’t it interesting how all of these requests suggest that the Lord is the one who is doing these things on David’s behalf, even helping him to have a sustained spirit within (וְרוּחַ נְדִיבָה תִּסְמְכֵנִי) or to “uphold” his spirit within. It may be in this way David is understanding God’s role in his life, just as Moshe said in Parashat Vayelech that the Lord is going before Israel into the land to defeat the nations for them. The Psalms suggest the Lord’s role in our lives is to keep us willing, to create in us a willing spirit to be obedient and not sin, and it is by the power of His Holy Spirit that enables us to be successful in our daily lives. This should be our prayer today that the Lord would help us to live obedient lives. And then we can stand beside David and say as he said in *Tehillim / Psalms 64:10* *The righteous man will be glad in the Lord and will take refuge in Him; And all the upright in heart will glory.* (NASB) Let’s Pray!

Heavenly Father,

You are a blessing to us always in the way in which You work to strengthen our faith, and giving us a willing spirit within to live obediently to Your words. We thank You for revealing Your truth and righteousness to us, and we thank You for David’s words which bring out these important discussion points which help us to look more closely to our lives. Thank You for giving us the faith to believe in Yeshua the King Messiah! Please have mercy on us, forgive us for our sins, help us to live righteous lives, and to set our minds on those things that bring glory to Your Name. 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