

## ספר תהילים ע | Tehillim / Psalms 70

MATSATI.COM Ministry | <http://www.matsati.com>

### Those who seek instruction from the Lord will be glad and exult in His word!

In this week's study from *Tehillim / Psalms 70:1-6*, the psalm opens saying, א לְמַנְצֵחַ לְדָוִד לְהַזְכִּיר: *For the choir director. A Psalm of David; for a memorial. (NASB)* a psalm, a song for remembrance. In Parashat Yitro, *Shemot / Exodus 20:24*, the Lord said "... in every place where I cause My name to be remembered, I will come to you and bless you." (NASB) Notice how the Scriptures say the altar is to be built in a particular way (without tools) and not to be built in places that are chosen arbitrarily, but at places which the Lord has chosen. David continues by seeking the Lord for help saying, ב אֱלֹהִים לְהַצִּילַנִי יְהוָה לְעֶזְרָתִי חוֹשָׁה: *O God, hasten to deliver me; O Lord, hasten to my help! (NASB)* similar to *Tehillim / Psalms 38:22*. He defines the kind of help that he is seeking saying, ג יִבְשׂוּ וַיִּחַפְּרוּ מִבְּקָשֵׁי נַפְשִׁי יִסְגּוּ אַחֲזֹר וַיִּכְלְמוּ חַפְצֵי רַעְתִּי: *Who seek my life; Let those be ashamed and humiliated Who delight in my hurt. 70:2 Let those be turned back because of their shame Who say, 'Aha, aha!'* (NASB) David speaks of shame and humiliation for those who seek his life. The idea is for those who are in the covenant relationship with the Lord, they will also be in fellowship with David and seeking the Lord God in heaven at His Tabernacle. In previous psalms, David describes the peace and safety that is present before the Lord at His Tabernacle. He continues saying, ד יִשְׂשׂוּ וַיִּשְׂמְחוּ | *70:4 Let all who seek You rejoice and be glad in You; And let those who love Your salvation say continually, 'Let God be magnified.'* (NASB) What is the joy of the Lord? The joy of the Lord is the gladness of heart that comes from knowing God, abiding in the Messiah, and being filled with the Holy Spirit. The joy of the Lord is also found within the Salvation of God. According to the Scriptures, Salvation consists of a future expectation (eternal), and a present temporal salvation from one's enemies. The temporal aspect is what David is seeking from the Lord in the psalm saying, ה וְאֲנִי | *70:5 But I am afflicted and needy; Hasten to me, O God! You are my help and my deliverer; O Lord, do not delay.* (NASB) Here, David says the Lord is his help and deliverer. Elsewhere, we read the Lord is my Light (*John 1:7-9; John 12:35, 36, 46, and 1 John 1:5*). This statement is found in *Tehillim / Psalms 27:1*, and the idea may be found in *Isaiah 60:1, 20, Micah 7:8*, and elsewhere. The light of God is a reference to "His righteousness," and is the beauty of the Name of God. The Lord is my Salvation (*Tehillim / Psalm 18:2, 62:2-6*), whom shall I fear? "If the Lord is for us, who can be against us?" (*Romans 8:31*). Whom shall we fear? (*Tehillim / Psalm 118:6 The LORD is for me; I will not fear; What can man do to me?*).

עברית      Hebrew      ארמי      Aramaic      ελληνικός      Greek

<b>ספר תהלים פרק ע</b>	<b>ספר טוביה פרק ע</b>	ΨΑΛΜΟΙ 70
א לְמַנְצֵחַ לְדָוִד לְהַזְכִּיר: ב אֱלֹהִים לְהַצִּילַנִי יְהוָה לְעֶזְרָתִי חוֹשָׁה: ג יִבְשׂוּ וַיִּחַפְּרוּ מִבְּקָשֵׁי נַפְשִׁי יִסְגּוּ אַחֲזֹר וַיִּכְלְמוּ חַפְצֵי רַעְתִּי: ד יִשְׂשׂוּ וַיִּשְׂמְחוּ   בּו עַל-עֵקֶב בְּשִׂמְחָם הָאֲמָרִים הָאֵלֶּה   הָאֵלֶּה:	א לשבחא על יד דוד למדכר על צריר לבונתא: ב אלהא לפצאה יתנא יהוה לסעידנא למסעדי זריז: ג יבהתון ויתחסדון תבעי נפשי יזרון לאחורא ויכספון דצביין בישתי: ד יתובון לא-חורא מטול די כמנו עלי יתפרעון היך בהתהון דארמין עלי חדינא חדינא:	70:1 εις τὸ τέλος τῷ Δαυιδ εις ἀνάμνησιν εις τὸ σῶσαί με κύριον ὁ θεός εις τὴν βοήθειάν μου πρόσχεσ 70:2 αἰσχυνθείησαν καὶ ἐντραπήθησαν οἱ ζητοῦντές μου τὴν ψυχὴν ἀποστραφήθησαν εις τὰ ὀπίσω καὶ καταἰσχυνθείησαν οἱ βουλόμενοί μοι κακά

<p>ה יִשְׁאוּ וַיִּשְׁמְחוּ   בָּךְ כָּל-מְבַקְשֶׁיךָ וַיֹּאמְרוּ תָמִיד יִגְדַל אֱלֹהִים אֱהָבֵי יְשׁוּעָתְךָ: וַאֲנִי   עֲנֵי וְאֶכְיוֹן אֱלֹהִים חַוְשָׁה-לִּי עֲזָרִי וּמִפְּלֹטֵי אֲתָהּ יְהִנֶּה אֶל-תִּאֲחָר:</p>	<p>ה ייחדון וידוצון במימרך כל תבעי אולפן מינך ויימרון תדירא יסגי יק- ריה דיהוה רחמי פורקנד: ו ואנא עניא וחשוכא אלהא זריז לי סעדי ושזבותי את הוא יהוה לא תחר תוחר:</p>	<p>70:3 ἀποστραφείησαν παρατύκα αἰσχυρόμενοι οἱ λέγοντές μοι εὖγε εὖγε 70:4 ἀγαλλιᾶσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε καὶ λεγέτωσαν διὰ παντός μεγαλυνθήτω ὁ θεός οἱ ἀγαπῶντες τὸ σωτήριόν σου 70:5 ἀγαλλιᾶσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε καὶ λεγέτωσαν διὰ παντός μεγαλυνθήτω ὁ θεός οἱ ἀγαπῶντες τὸ σωτήριόν σου 70:6 ἐγὼ δὲ πτωχὸς καὶ πένης ὁ θεός βοήθησόν μοι βοηθός μου καὶ ῥύστης μου εἴ σύ κύριε μὴ χρονίσης</p>
<p><b>Tehillim / Psalms 70</b> For the choir director. A Psalm of David; for a memorial. 70:1 O God, hasten to deliver me; O Lord, hasten to my help! 70:2 Let those be ashamed and humiliat- ed Who seek my life; Let those be turned back and dishonored Who delight in my hurt. 70:3 Let those be turned back because of their shame Who say, ‘Aha, aha!’ 70:4 Let all who seek You rejoice and be glad in You; And let those who love Your salvation say con- tinually, ‘Let God be magnified.’ 70:5 But I am afflicted and needy; Hasten to me, O God! You are my help and my deliverer; O Lord, do not delay. (NASB)</p>	<p><b>Toviyah / Psalms 70</b> 70:1 For praise; composed by Da- vid, for remembrance; concerning the handful of incense. 70:2 O God, [hasten] to deliver us, O Lord, hasten to our aid. 70:3 Let those who seek my soul be ashamed and disgraced; let those who desire my ruin draw back and be dishonored. 70:4 Let them turn back, because they lay in wait for me; let those who say about me “We have re- joiced, rejoiced!” be punished as befits their shame. 70:5 Let those who seek instruction from you be glad and exult in your word, and let those who love your redemp- tion always say, “May the glory of the Lord be magnified.” 70:6 But I am poor and lowly, O God; hasten to me, you are my help and salva- tion; O Lord, do not delay. (EMC)</p>	<p><b>Psalmoi / Psalms 69</b> For the end, by David for a re- membrance, that the Lord may save me. 70:1 Draw nigh, O God, to my help. 70:2 Let them be ashamed and confounded that seek my soul: let them be turned backward and put to shame, that wish me evil. 70:3 Let them that say to me, Aha, aha, be turned back and put to shame immediat- ely. 70:4 Let all that seek thee exult and be glad in thee: and let those that love thy salvation say con- tinually, Let God be magnified. 70:5 But I am poor and needy; O God, help me: thou art my helper and deliverer, O Lord, delay not. (NASB)</p>

In this week's study from *Tehillim / Psalms 70:1-6*, the psalm opens saying, *לְמַנְצֵחַ לְדָוִד לְהַזְכִּיר: & For the choir director. A Psalm of David; for a memorial. (NASB)* a psalm, a song for remembrance. According to the MT, we are told that this psalm was written by David for a memorial (לְהַזְכִּיר, *for remembrance*). This week's psalm is very short, and David appears to be calling out to the Lord so the Lord would remember him and deliver him from his enemies and from those who would cause him hurt. The title of the Psalm is not uncommon as we are reminded in the Neviim (Prophets) section of the Tanach, from *2 Samuel 1:17-27* when David wrote a special song in remembrance of King Saul and his son Jonathan after they died.

## 2 Samuel 1:17-27

*1:17 Then David chanted with this lament over Saul and Jonathan his son, 1:18 and he told them to teach the sons of Judah the song of the bow; behold, it is written in the book of Jashar. 1:19 'Your beauty, O Israel, is slain on your high places! How have the mighty fallen! 1:20 'Tell it not in Gath, Proclaim it not in the streets of Ashkelon, Or the daughters of the Philistines will rejoice, The daughters of the uncircumcised will exult. 1:21 'O mountains of Gilboa, Let not dew or rain be on you, nor fields of offerings; For there the shield of the mighty was defiled, The shield of Saul, not anointed with oil. 1:22 'From the blood of the slain, from the fat of the mighty, The bow of Jonathan did not turn back, And the sword of Saul did not return empty. 1:23 'Saul and Jonathan, beloved and pleasant in their life, And in their death they were not parted; They were swifter than eagles, They were stronger than lions. 1:24 'O daughters of Israel, weep over Saul, Who clothed you luxuriously in scarlet, Who put ornaments of gold on your apparel. 1:25 'How have the mighty fallen in the midst of the battle! Jonathan is slain on your high places. 1:26 'I am distressed for you, my brother Jonathan; You have been very pleasant to me. Your love to me was more wonderful Than the love of women. 1:27 'How have the mighty fallen, And the weapons of war perished!'* (NASB)

יז וַיִּקְנֶן דָּוִד אֶת-הַקִּינָה הַזֹּאת עַל-שְׂאוּל וְעַל-יְהוֹנָתָן בְּנוֹ: יח וַיֹּאמֶר לְלַמֵּד בְּנֵי-יְהוּדָה קִשְׁתַּת הַיָּהּ כְּתוּבָה עַל-סֵפֶר הַיִּשָּׁר: יט הַצְּבִי יִשְׂרָאֵל עַל-בְּמוֹתֶיךָ חָלַל אִיךָ נָפְלוּ גִבּוֹרִים: כ אֶל-תִּגְדִּדוּ בְּגַת אֶל-תִּבְשְׂרוּ בְּחוּצַת אֲשָׁקְלוֹן פֶּן-תִּשְׂמַחַנָּה בְּנוֹת פְּלִשְׁתִּים פֶּן-תִּעְלֹזְנָה בְּנוֹת הָעַרְלִים: כא הָרִי בְּגִלְבָּעַ אֶל-טַל וְאֶל-מָטָר עֲלֵיכֶם וּשְׂדֵי תְרוּמַת כִּי שָׁם נִגְעַל מִגֶּן גִּבּוֹרִים מִגֶּן שְׂאוּל כְּלִי מְשִׁיחַ בְּשֵׁמֶן: כב מִדָּם חָלָלִים מִחֶלֶב גִּבּוֹרִים קִשְׁתַּת יְהוֹנָתָן לֹא נִשְׁוֹג אַחֲזֹר וְחָרַב שְׂאוּל לֹא תִשׁוּב רִיקָם: כג שְׂאוּל וְיְהוֹנָתָן הַנְּאֻהָבִים וְהַנְּעִימִם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ מִנְּשָׁרִים קָלוּ מֵאֲרִיּוֹת גְּבוּרֵי: כד בְּנוֹת יִשְׂרָאֵל אֶל-שְׂאוּל בְּכִינָה הַמְּלַבֵּשְׁכֶם שְׁנֵי עַם-עֲדָנִים הַמְּעֵלָה עֲדֵי זָהָב עַל לְבוּשְׁכֶן: כה אִיךָ נָפְלוּ גִבּוֹרִים בְּתוֹךְ הַמְּלַחְמָה יְהוֹנָתָן עַל-בְּמוֹתֶיךָ חָלַל: כו צַר-לִי עֲלֶיךָ אַחִי יְהוֹנָתָן נִעְמַתָּ לִי מְאֹד נִפְלְאַתָּה אֶהְבֶּתְךָ לִי מֵאֶהְבֵּת נָשִׁים: כז אִיךָ נָפְלוּ גִבּוֹרִים וַיֹּאבְדוּ כְּלֵי מִלְחָמָה:

Eventually, death comes to every family and even to those who are faithful in the Lord God Almighty. When David and his men heard that Saul and Jonathan were killed in the battle, they tore their clothes in distress and they took the time to be sad and mourn their deaths. David calls Saul and Jonathan the beauty of Israel. The mighty men (the giborim have fallen, נָפְלוּ גִבּוֹרִים), of Gath, Ashkelon, and the Philistines, and the sword of Saul and Jonathan have slain the mighty saying that *the sword of Saul did not return empty (1:22)*. David says that Saul clothed Israel with scarlet and ornaments of gold and glorious apparel. Does this sound like a description that we would normally think of king Saul? David then calls both Saul and Jonathan mighty saying that the mighty have falling in the battle (גִּבּוֹרִים, *1:25*). He clearly has a burning indignation against the chief adversaries of Israel, and desires to continue to bring honor and respect to Saul and Jonathan, even though knowing the Lord had brought this to its completion due to the sin of king Saul. The song of David in *2 Samuel 1:17-27* is purposed for remembering the victories and the glory of God's anointed one, and of Jonathan. Thus concept of remembering is very important as we are told according to Parashat Yitro in *Shemot / Exodus 20:24-26*.

### **Shemot / Exodus 20:24-26**

20:24 'You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you. 20:25 'If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. 20:26 'And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it.' (NASB)

### **פרשת יתרו ספר שמות פרק כ פסוק כא-כג**

כא מִזְבַּח אֲדָמָה תַעֲשֶׂה-לִּי וְזִבְחֹתַי עָלָיו אֶת-עֹלֹתַי וְאֶת-שְׁלֹמֵיךָ אֶת-צֹאֲנֶךָ וְאֶת-בְּקָרֶךָ בְּכָל-הַמָּקוֹם אֲשֶׁר אֲזַכִּיר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ: כב וְאִם-מִזְבַּח אֲכַנִּים תַעֲשֶׂה-לִּי לֹא-תִבְנֶה אֶתְהֶן גְּזִית כִּי תִרְבֵּה הַנִּפְתָּ עָלֶיךָ וַתְּחַלְלֵהָ: כג וְלֹא-תַעֲלֶה בְּמַעֲלֹת עַל-מִזְבְּחִי אֲשֶׁר לֹא-תִגָּלֶה עֲרוֹתְךָ עָלָיו:

Moshe states when making an altar to bring the burnt offering and peace offering, “*in every place that my name is remembered, I will come and bless you*” (בְּקָרֶךָ בְּכָל-הַמָּקוֹם אֲשֶׁר אֲזַכִּיר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ). In addition to this, the Lord says וְאִם-מִזְבַּח אֲכַנִּים תַעֲשֶׂה-לִּי לֹא-תִבְנֶה אֶתְהֶן גְּזִית כִּי תִרְבֵּה הַנִּפְתָּ עָלֶיךָ וַתְּחַלְלֵהָ. ‘If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. (NASB) This command prevents man from remembering the Lord God in the manner of his own opinion as opposed to how the Torah describes who God is. In this command, the Lord God wants an altar built according to His design and not by the imagination of the heart since one’s imagination is quick to profane and change what the Lord has established. The possibility of changing-modifying what God has established for our salvation is also a serious temptation and again the result is profaning (וַתְּחַלְלֵהָ) the Name of the Lord. Only Lord God can properly atone (כִּפֹּר) for our sins. If we attempt to approach Him by any other means we will be exposed and naked before Him and remain guilty in our sin (20:26).

These final verses in Parashat Yitro are a warning for us to be careful how we relate to the Lord, and that we walk according to His ways and worship him in the way He chooses and not the way we choose. This has serious spiritual implications and directly affects our relationship with our Father in heaven. Today’s verses speak of not only how we relate to the Lord spiritually but also physically, how we should be living, walking, and drawing near to Him (e.g. *the proximity of the 10 commandments provides context*). This imperative of both the spiritual and the physical are related to the covenant relationship that we have with God our Father in the Messiah Yeshua. The Apostle Paul wrote in Galatians 1:4 saying, “*Who gave himself for our sins, that he might deliver us from this present evil world...*” The Scriptures teach us that the Lord redeems us through the Messiah, and by doing so He makes salvation an objective reality. Found within the covenant is the idea of being destined for eternity (in the Olam Haba) and that life here is preparatory for the world to come. The rabbis agree with this perspective according to *Messilat Yesharim on Pirkei Avot 4:21*.

### **Mishnah Pirkei Avot 4:21**

Rabbi Elazar HaKapor says: *Envy, lust and honor drive a man from the world.* רבי אלעזר, הקפר אומר, הקנאה והתאוה והכבוד מוציאין את האדם מן העולם.

### **Messilat Yesharim on Pirkei Avot 4:21**

*To summarize, a man was created not for his station in this world, but for his station in the World to Come. It is only that his station in this world is a means towards his station in the World to Come, which is the ultimate goal. This accounts for numerous statements of our Sages of blessed memory, all in a similar vein, likening this world to the place and time of preparation, and the next world to the place which has been set aside for rest and for the*

*eating of what has already been prepared. This is their intent in saying (Avoth 4:21), “This world is similar to a corridor ...,” as our Sages of blessed memory have said (Eruvin 22a), “Today for their performance and tomorrow to receive their reward,” “He who exerted himself on Friday will eat on the Sabbath” (Avodah Zarah 3a), “This world is like the shore and the World to Come like the sea ...” (Koheleth Rabbah 1:36), and many other statements along the same lines.*

Note how the *Mishnah in Pirkei Avot 4:21* states that envy, lust, and honor drive a man from this world. What does it mean to be driven from this world? Could it be that these things cause our lives to be cut short? Note how *Missilat Yesharim on Pirkei Avot 4:21* states that “*it is only a man’s station in this world, which is a means towards his station in the Olam Haba (The World to Come).*” This suggests that the way we live here on earth is preparatory for life in the World to Come. We practice walking in righteousness, we practice walking in the light, being guided by God’s Word, all in preparation for the World to Come. Do you think your life here on earth is preparatory for life with the Lord in eternity? As the rabbis say, the ultimate goal is to direct our lives with the perspective of the World to Come in mind. This was the purpose of the redemption that Yeshua provides for us in the sense that He has made atonement, sanctified us, and the redemption he provides for us is an objective reality in the sense that it has both eternal and temporal (immediate, today) benefits. Paul wrote in *Galatians 1:4* that the Messiah saves us “*from this present evil world.*” In no uncertain terms, *Galatians 1:4* teaches that there is not only an eternal but also a present day, or temporal, benefit to the redemption of God. The present day salvation from our enemies (the evil world) is influenced by the manner in which one lives, in righteousness as opposed to unrighteousness. The manner in which one lives also effects our relationship with the Lord in heaven, such that He will move in our lives to draw us back to Him and His ways of righteousness and truth if we have fallen away as opposed to His blessing upon us if we obey His commands. This is the point and importance of the teaching in Parashat Yitro on *Shemot / Exodus 20:24*, the Lord said “*... in every place where I cause My name to be remembered, I will come to you and bless you.*” (NASB) The Scriptures speak of the altar being built in a particular way (without tools) and not to be built in places that are chosen arbitrarily, but at places in which the Lord has chosen. This is very important, because these things are related to hearing from God, and His presence being in our midst and to receive His blessing.

David recognizes the necessity of both remembering and seeking the Lord for help saying, ב אלהים : 70:1 O God, hasten to deliver me; O Lord, hasten to my help! (NASB) similar to *Tehillim / Psalms 38:22*. David says that his hope is in the Lord and his prayer is that his enemies not rejoice over him when his foot slips. The rabbis of the Aramaic Targum state that David prays asking the Lord to accept his prayer. The Septuagint states something very similar, David is seeking the Lord to accept his prayer as the Targum states in *Tehillim / Psalms 38:22-23*, כג לא תשבקיני יהוה לא תרחיק מיני: 38:22 Do not forsake me, O Lord; my God, do not be far from me. 38:23 Hasten to my aid, O Lord, my redemption. (EMC) The Aramaic Targum on *Tehillim / Psalms 70* states the following.

### **Toviyah / Psalms 70**

70:1 For praise; composed by David, for remembrance; concerning the handful of incense.

70:2 O God, [hasten] to deliver us, O Lord, hasten to our aid. (EMC)

א לשבחא על יד דוד למדכר על צריר לבונתא: ב אלהא לפצאה יתנא יהוה לסעינדנא למסעדו זריז:

Here the rabbis translate David’s words saying that this psalm is for a remembrance concerning the handful of incense. The *ketoret* (קטורת) is the incense described in the Bible for use in the Temple service of the Tabernacle. Its composition and usage is described partially in the Scriptures (see *Shemot / Exodus 30:34-38*) and in greater detail in the midrashim, the Talmud, and subsequent rabbinic literature. The Temple

incense was not produced following the destruction of the Second Temple in 70 CE, Judaism does study the composition of the ancient Temple incense for future use in a restored Temple as part of daily services. Contemporary Judaism still uses aromatic spices in the havdala ceremony ending the Sabbath and there is the idea that a blessing is brought by pleasant smells. In addition, incense is used as a means for prayer, as we read in *Revelation 8:4 And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. (NASB)* The rabbinic interpretation may be within this thread of thought, the Lord's remembrance of David at the hand of incense.

ג יבשו וַיַּהֲפְרוּ מִבְּקִשֵׁי נַפְשִׁי יִסְגּוּ אַחֹר וַיִּכְלְמוּ, 70:2 *Let those be ashamed and humiliated Who seek my life; Let those be turned back and dishonored Who delight in my hurt. 70:3 Let those be turned back because of their shame Who say, 'Aha, aha!'* (NASB) David speaks of shame and humiliation for those who seek his life. The idea is for those who are in the covenant relationship with the Lord, they will also be in fellowship with David and seeking the Lord God in heaven at His Tabernacle. The Aramaic Targum states, ג יבהתון ויתחסדון תבעי נפשי יזרון לאחורא ויכספון דצביין בישתי: ד יתובון לאחורא מטול די כמנו עלי ית- 70:3 *Let those who seek my soul be ashamed and disgraced; let those who desire my ruin draw back and be dishonored. 70:4 Let them turn back, because they lay in wait for me; let those who say about me "We have rejoiced, rejoiced!" be punished as befits their shame.* (EMC) The Septuagint states, 70:2 αἰσχυνθεῖσαν καὶ ἐντραπείησαν οἱ ζητοῦντές μου τὴν ψυχὴν ἀποστραφείησαν εἰς τὰ ὀπίσω καὶ καταισχυνθείησαν οἱ βουλόμενοί μοι κακά 70:3 ἀποστραφείησαν παραυτίκα αἰσχυνόμενοι οἱ λέγοντές μοι εὖγε εὖγε 70:2 *Let them be ashamed and confounded that seek my soul: let them be turned backward and put to shame, that wish me evil. 70:3 Let them that say to me, Aha, aha, be turned back and put to shame immediately.* (LXX) David seeks the Lord to cause shame and dishonor to fall upon those who seek his life. For that matter, anyone who seeks the life of another, and rejoices in their evil deeds, the Lord will punish them according to their shame where shame comes by reason of their sins. When sins are found out, one becomes ashamed of their evil deeds. In *Tehillim / Psalms 31*, David says, טו וְאֲנִי | עָלִידָה בְּטַחַתִּי יְהוָה אֲמַרְתִּי אֱלֹהֵי אִמָּה: טז בְּיָדְךָ עֲתַתִּי הַצִּילֵנִי מִיַּד-אוֹיְבֵי וּמִרֶדְפָּי: יז הָאִירָה פְּנֵיךָ עַל-עַבְדֶּךָ הוֹשִׁיעֵנִי בַחֲסֵדְךָ: יח יְהוָה אֱמַרְתִּי אֱלֹהֵי אִמָּה: יט בְּיָדְךָ אֲבֹשָׁה כִּי קָרָאתִיךָ יִבְשׁוּ רַשְׁעִים יְדָמוּ לְשֹׂאֵל: 31:14 *But as for me, I trust in You, O Lord, I say, 'You are my God.'* 31:15 *My times are in Your hand; Deliver me from the hand of my enemies and from those who persecute me. 31:16 Make Your face to shine upon Your servant; Save me in Your lovingkindness. 31:17 Let me not be put to shame, O Lord, for I call upon You; Let the wicked be put to shame, let them be silent in Sheol.* (NASB) David asks the Lord saying, הוֹשִׁיעֵנִי בְּחֶסֶדְךָ, “save me in your grace.” Again we find David speaking of the grace of God and the mercy the Lord has shown him to save him, to keep him from being ashamed (to keep him from sinning) and even from going down to the grave. According to the Torah, in Parashat Bereshit (*Bereshit / Genesis 1:1-6:8*), each day of creation we are told, He “saw every thing that He had made, and, behold, it was very good” (*Bereshit / Genesis 1:31*, לָא וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, (וַהֲגִיהֵ-טוֹב מְאֹד וַיְהִי-עָרֶב וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי). The Lord said “very good” (tov meod), meaning exceedingly “beautiful, bountiful, good, gracious” where tov (טוֹב) means “joyful, loving, mercy, pleasant, pleasure, prosperity, wealth, well or well-favored” (*Gesenius’ Hebrew and Chaldee Lexicon*). When the Lord looked upon everything He had made, He saw that everything was very good. As viewed from the Lord’s eyes, His creation was a blessing and His creation was a manifestation of His love. The Torah describes the creation of Adam and Eve, their sin in disobedience in the tree of the knowledge of good and evil, and God’s mercy, love, and forgiveness. We are told in *Bereshit / Genesis 1:26-27*, כו וַיֹּאמֶר אֱלֹהִים, נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיַּרְדּוּ בְדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ: כז וַיְבָרָא אֱלֹהִים | אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: “And God said, ‘Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.’ So God created man in His own image, in the image of God created He him; male and female created he them.” The Lord made man after His image and therefore has blessed mankind which is

demonstrated in the act of forming man with His hands from the dust of the earth and breathing heavily into Adam’s lungs to give him life. This act of creation reveals the Lord God intended from the very beginning to have a personal and intimate relationship with man. No other creature was personally from the dust of the earth. In fact, according to *Bereshit / Genesis 2:7* ז וַיִּצָר יְהוָה אֱלֹהִים אֶת-הָאָדָם עֶפְרָר מִן-הָאֲדָמָה וַיִּפַּח אֶת-רוּחַ חַיָּה לְנֶפֶשׁ הַחַיָּה: the Scriptures say that the Lord formed us from the dust of the earth and He “*Nimshat Khayim*” (נִשְׁמַת חַיִּים) “*breathed heavily life*” into the body of man and woman. All other created creatures were brought into existence by the word of His command. David said in *Tehillim / Psalms 104:30* “*You send forth Your Spirit, and they are created.*” David, having studied the Torah, realized how much the Lord loves him and so he said with confidence הוֹשִׁיעֵנִי בְּחַסְדְּךָ “*save me in your grace.*” This is why he said in *Tehillim / Psalms 34:4-5* *I sought the Lord, and he answered me and delivered me from all my fears. Those who look to him are radiant, and their faces shall never be ashamed. (ESV)* Seeking the Lord God our Father in heaven, to walk in His ways, one would not be ashamed or humiliated due to sin. It is within this Torah perspective that David says in *Tehillim / Psalms 16:11*, David said “*You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.*” (NASB) He says “*You will make me to know the path of life,*” which is the concluding verse in *Tehillim / Psalms 16*, 16:11 *You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever. (NASB)* Midrash Tehillim 16, Part 12 speaks extensively on “*show me the path of life*” in the Mashal (משל) and Nimshal (נמשל) sections of the midrash. The rabbis begin asking the question to show me the path of life, and the Lord God Himself responds. The following is a summary of the Midrash on *Tehillim / Psalms 16:11* on “*show me the path of life.*”

- *David said to the Holy One blessed be He, Master of the universe, show me the path of life. And the Holy One blessed be He, replied, Desirest you life? Look as from a watch tower to fear of the Lord, since The fear of the Lord prolongs days (Mishley / Proverbs 10:26).*
- *According to Rabbi Azariah, David said to the Holy One blessed be He, Show me the path of life, and the Holy One blessed be He, replied, Desire you life? Look as from a watch tower for the meaning of affliction, since Reproofs of affliction are the way of life (Mishley / Proverbs 6:23).*
- *According to Rab, however, the Holy One blessed be He, replied thus, Desire you life? Look as from a watch tower to Torah, since She is a tree of life to them that lay hold of her, and happy is every one that holds her fast (Mishley / Proverbs 3:18).*
- *According to Rabbi Abba, the Holy One blessed be He, asked David, would you eat without working? Keep the commandments, and you will feast, for it is said, Keep the commandments, and you will feast, for it is said Keep my commandments and live (Mishley / Proverbs 4:4).*
- *Two Amoraim differed as to the kind of men standing at the right hand of God. One maintained, They are men in whom is the strength of the Torah, of which it is said At His right hand was a fiery law (Devarim / Deuteronomy 33:2). The other maintained, They are scrupulous copyists and teachers of children who dwell in the shadow of the Holy One blessed be He, for they are spoken of as They that dwell under His shadow (Hosea 14:8); each of them says I have set the Lord always before me; surely He is at my right hand, I will not be moved (Tehillim / Psalms 16:8).*
- *Another comment, You will show me the path of life. Rabbi Abin took this verse to refer to the children of Israel for whom, on New Years Day, God records His decree of life, a decree He seals on the Day of Atonement. In Your presence is fullness (soba) of joy. Do not read soba, fullness, but seba, seven, that is , the seven requirements for the feast of Tabernacles, namely, the citron, the palm, the*

myrtle, the willow, the booth, the sacrifice, and the rejoicing.

Based upon the midrash, a few points may be drawn out according to the rabbis conclusions, (i) fear the Lord because it is the Lord who prolongs days (*Mishley / Proverbs 10:26*). This is true, reading through the Tanach, those kings who sought the Lord and obeyed His commands are described as those who “*did what was right in the eyes of the Lord,*” and both their lives and their reign as king was longer than those who “*did what was evil in the eyes of the Lord.*” (ii) we are told to look to the Torah, because the Torah is a tree of life to those who lay hold of her (*Mishley / Proverbs 3:18*). The idea is that keeping the commands is as one who will feast because keeping the commands one will live. The one who studies Torah is as one who says “*I have set the Lord always before me; surely He is at my right hand, I will not be moved (Tehillim / Psalms 16:8).*” The first steps to knowing the path of life is, according to the rabbis, is to walk in the fear of the Lord. The second step is to look for the meaning of affliction. The reason is when God reproves us because of sin, we know that we are His children and thus we are to seek the answers for afflictions in God’s word to understand the way of life, the way in which we are to be walking before the Him. According to Rab, we are to look to the Torah because the Torah is a tree of life and those who hold fast to her are happy. Rabbi Abba interprets David’s words to say, keep the commandments and you will feast because it is written that we are to keep the commandments and live (*Mishley / Proverbs 4:4 Then he taught me and said to me, ‘Let your heart hold fast my words; Keep my commandments and live NASB*). The rabbis continue with those who are in His presence standing at His right hand. There were two opinions on the kind of men who stand at the right hand of God. One states that they are men in whom is the strength of the Torah, and the other states that they are men who are scrupulous copyists that teach the children of God. Both of these types of men say “*I have set the Lord always before me; surely He is at my right hand, I will not be moved (Tehillim / Psalms 16:8).*” In your life and walk before the Lord, are you able to make that statement, “*I have set the Lord always before me; surely He is at my right hand, I will not be moved?*” The midrash concludes with another comment on “*show me the path of life,*” where Rabbi Abin took this verse to refer to New Year’s Day when God records His decree of life, a decree He seals on the Day of Atonement. Life in the Lord is a celebration of rejoicing in His Salvation and Deliverance. If we seek Yeshua the Messiah and His counsel, if we place Him first in our lives, set Him at our right hand and desire to dwell in His presence, in His Word (see *John 8*) we will be filled with the joy of the Lord and His salvation. The source and center of life is the Lord, and in His presence is the fullness of joy. David describes the peace and safety that is present before the Lord at His Tabernacle, and the rabbis describe these things are found in the fear of the Lord and walking in His ways according to His commands.

ה יְשִׁישׁוּ וַיִּשְׂמְחוּ | בָּךְ כָּל-מְבַקְשֶׁיךָ וַיֹּאמְרוּ תָמִיד יִגְדֹּל ה' 70:4 *Let all who seek You rejoice and be glad in You; And let those who love Your salvation say continually, ‘Let God be magnified.’ (NASB)* The joy of the Lord is the gladness of heart that comes from knowing God, abiding in the Messiah, and being filled with the Holy Spirit. The joy of the Lord is also found within the Salvation of God. According to the Scriptures, Salvation consists of a future expectation (present day and eternal), and a present temporal salvation from one’s enemies, hurt, and trouble. The temporal aspect of salvation is what David is seeking from the Lord in the psalm saying, וַאֲנִי 1 70:5 *But I am afflicted and needy; Hasten to me, O God! You are my help and my deliverer; O Lord, do not delay. (NASB)* Here, David asks the Lord to hurry (חושף) from the root word חוש for “*to hurry with excitement or expectation,*” the Lord is his help (עֲזָרָה) and deliverer. The Aramaic Targum states, ה ייחדון וידוצון במימרך כל תבעי אולפן מינד, ויאנא עניא וחשוכא אלהא זריז לי סעדי ושזבותי את הוא יהוה ויימרון תדירא יסגי יקריה דיהוה רחמי פורקנד: 1 70:5 *Let those who seek instruction from you be glad and exult in your word, and let those who love your redemption always say, “May the glory of the Lord be magnified.” 70:6 But I am poor and lowly, O God; hasten to me, you are my help and salvation; O Lord, do not delay. (EMC)* The Septuagint states, 70:5 ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε καὶ λεγέτωσαν διὰ παντός μεγαλυνθήτω ὁ θεός οἱ ἀγαπῶντες τὸ σωτήριόν σου 70:6 ἐγὼ δὲ πτωχὸς καὶ πένης ὁ θεός βοήθησόν μοι



βοηθός μου και ῥύστης μου εἶ σύ κύριε μὴ χρονίσῃς 70:4 *Let all that seek thee exult and be glad in thee: and let those that love thy salvation say continually, Let God be magnified. 70:5 But I am poor and needy; O God, help me: thou art my helper and deliverer, O Lord, delay not. (NASB)* The Aramaic Targum say “*Let those who seek instruction from you be glad and exult in your word.*” What does it mean to have a heart that seeks instruction? This is a question that is related to “*Why is seeking God important?*”

In Paul’s letter to the Romans, he made an astonishing statement from the Psalms saying, “*There is no one who understands, no one who seeks God*” (*Romans 3:11 and Tehillim / Psalm 14:1-3*). It is interesting that both Paul and David make this generalized statement about all men. Based upon David and Paul’s assertion that no one seeks God, from since the beginning of creation, the question is whether that is true? Has not even one person really sought after God? Based upon history, and even today, there is no question whether many people (millions and possibly billions) have sought after a god. The difference here may be of whether one seeks after their own understanding of their own gods as opposed to seeking after the one true God. This ties us back to the creation account and Adam and Eve’s sin of disobedience through deception. Based upon the biblical context and history, mankind is only able to perceive bits and pieces of truth concerning the Lord God in heaven, as Paul said in *Romans 1:20* *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (NASB)* Our conceptions of God are blurred, and it is only when the Lord chooses to reveal Himself to us that the pieces begin to come together as we begin to perceive the truth. It is only then that truly seeking the Lord God is possible. Yeshua said in *John 17:3*, “*Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.*” Here Yeshua is telling us that continuing to seek the Lord God in heaven, desiring to know Him more, and obeying His word, are the essential aspects of true life and eternal life. The most important thoughts our minds can entertain are thoughts that seek Him and His Word, because this is the thing that will determine the quality and direction of life. Seeking the Lord God, then, is an ongoing responsibility and privilege for all Children of God. Based upon David and Paul’s words, this is not an easy thing to do because our minds are filled with misconceptions and deceptions that are reinforced by our culture. These mistaken beliefs are removed through seeking the Lord God and coming to know Him through His word and through living out His commandments. For example, *2 Chronicles 15:2-4* states, “*He [Azariah, the prophet] went out to meet Asa and said to him, ‘Listen to me, Asa and all Judah and Benjamin. The LORD is with you when you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you. For a long time Israel was without the true God, without a priest to teach and without the law. But in their distress they turned to the LORD, the God of Israel, and sought him, and he was found by them.’*” These instructions are simple, when God’s people sought Him, life went well, but when their desire to seek Him waned and eventually ceased altogether, their world came apart. Sin increased, immorality increased, and contact with the Lord God and hearing from Him ceased. The statement from *2 Chronicles 15* is remarkable, “*If you seek him, he will be found by you.*” This is a very profound principle that it is repeated throughout the Scriptures. The idea is that when we draw near to the Lord, He reveals Himself to us. The Lord does not hide Himself from the seeking heart.

#### ***Devarim / Deuteronomy 4:29***

*4:29 “But if from there you seek the LORD your God, you will find him if you look for him with all your heart and with all your soul.” (NASB)*

#### ***Jeremiah 29:13***

*29:13 “You will seek me and find me when you seek me with all your heart.” (NASB)*

#### ***Matthew 7:7***

*7:7 “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.” (NIV)*

The Septuagint states something similar on David's words saying, *70:4 Let all that seek thee exult and be glad in thee: and let those that love thy salvation say continually, Let God be magnified. (LXX)* The concepts put forward here are the Lord has given His word to be a light for our path so that we are able to walk in this present evil age. Elsewhere, we read the Lord Himself is our Light (*John 1:7-9; John 12:35, 36, 46, and 1 John 1:5*) which follows through from the concepts of our rejoicing, exulting, and being glad in Him. This statement is found in *Tehillim / Psalms 27:1*, and the idea may be found in *Isaiah 60:1, 20, Micah 7:8*, and elsewhere. The light of God is a reference to "His righteousness," and is the beauty of the Name of God. The Lord is my Salvation (*Tehillim / Psalm 18:2, 62:2-6*), whom shall I fear? "If the Lord is for us, who can be against us?" (*Romans 8:31*). Whom shall we fear? (*Tehillim / Psalm 118:6 The LORD is for me; I will not fear; What can man do to me?*). The concept of "The joy of the Lord" is the gladness of heart that comes from knowing God, abiding in His Word and in His Messiah Yeshua, and being filled with His Holy Spirit. When Yeshua was born, it was proclaimed from heaven, the angels proclaimed "good tidings of great joy" (*Luke 2:10*). Thus, in a parallel thought, all who know Yeshua, know the joy that He brings. Take note that even before he was born, Yeshua brought great joy, as indicated in *Luke 1:47* and John the Baptist as a baby in the womb at hearing Mary's voice "leaped for joy" in his mother's womb (*Luke 1:44*). Yeshua spoke of Joy in His ministry. His enemies accused Him of being too joyful on occasion (*Luke 7:34*) and he also described himself as the bridegroom enjoying a wedding feast (*Mark 2:18-20*); He "rejoiced in the Holy Spirit" (*Luke 10:21*); He spoke of "my joy" (*John 15:11*) and promised to give His disciples a life filled with joy according to *John 16:24*. Joy is reflected in many parables, including the three stories in *Luke 15*, that speak of the "rejoicing in the presence of the angels" (*Luke 15:10*) and conclude with a joyful shepherd, a joyful woman, and a joyful father. In addition, Nehemiah told those who had returned to the Land and repented, that the joy of the Lord would be their strength (*Nehemiah 8:10*). The early believers (ekklesia) was characterized by gladness and the joy of the Lord (*Acts 2:46, 13:52*), where the "joy in the Holy Spirit" is a distinguishing mark of the kingdom of God (*Romans 14:17*). Joy is also considered a manifestation of the fruit of the Spirit (*Galatians 5:22*). We are also told that it is our duty to rejoice in the Lord (*Philippians 3:1, 4:4, and 1 Thessalonians 5:16*). According to Peter, in the Messiah, the believer is "filled with an inexpressible and glorious joy" (*1 Peter 1:8*). Based upon these Scriptures, the joy of the Lord is also of supernatural origin. The Aramaic Targum version of the Scriptures that states, "Let those who seek instruction from you be glad and exult in your word," suggests that those who seek the Lord, His instruction, according to His word, His Torah (instruction), the Lord will give them joy and they will exult in His Word. By this we know that we are the children of God, and no one can snatch us away from Him (*John 10:28-29*). By this reasoning, we can see how the Lord is the Author and Finisher of our faith. (*Hebrews 12:2*) As a result of these things, the joy of the Lord may be inexplicable to the one who does not possess it and more specifically, to the one who does not know the Lord God Almighty and His Messiah Yeshua. But, for the believer in the Messiah, the joy of the Lord comes as naturally as the Lord works and lives in our hearts. As we abide in the Messiah, the True Vine, we the branches are filled with His strength and vitality, and the fruit we produce includes the joy of the Lord which is in fact His doing (*John 15:5*). Praise the Lord! Let's Pray!

Heavenly Father,

We thank You for the joy that you have placed in our hearts so that we can acknowledge that You are the Author and Finisher of our faith. We desire to hallow Your Name in word, thought, and deed, and we know without Your help this is impossible. We praise Your Holy Name for strength and faith in the Messiah Yeshua through whom we have the forgiveness of sins. The very presence of the change in our lives gives testimony to Your Name and the presence of Your Spirit in our midst. We thank You for keeping our feet on the path of righteousness and truth according to Your Word (the Scriptures). Please create in us a deep respect, fear, and love for You Lord, coupled with a desire to dwell in Your presence, to study Your word, to pray, and to lead humble lives. Thank You for giving us the faith to believe in Yeshua the Messiah! Please have mercy on us, forgive us for our sins. We thank You Lord for sending Your son Yeshua that we may en-

ter 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