

ספר תהילים עב | Tehillim / Psalms 72

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The Hand of God that Sustains us and the King Mashiach

In this week's study from *Tehillim / Psalms 71:1-24*, the psalm opens saying, א לְשִׁלְמָה | אֱלֹהִים מְשַׁפֵּן A Psalm of Solomon. 72:1 Give the king Your judgments, O God, And Your righteousness to the king's son. (NASB) Is David asking the Lord to judge him and to forgive his son? He continues saying, ב יְדִין עַמָּה בְצַדִּיק וְעֲנִיָּה בְּמִשְׁפָּט: ג יִשְׂאוּ הָרִים שְׁלוֹם לְעָם וּגְבָעוֹת בְּצַדִּיקָה: ד יִשְׁפֹּט | 72:2 May he judge Your people with righteousness And Your afflicted with justice. 72:3 Let the mountains bring peace to the people, And the hills, in righteousness. 72:4 May he vindicate the afflicted of the people, Save the children of the needy And crush the oppressor. (NASB) What does David mean by "let the mountains bring peace to the people, and the hills in righteousness?" David asks the Lord to help the people fear him as long as the sun and moon exist (72:5), to send His blessing upon them in rain (72:6), and that righteousness would flourish until the moon is no more (72:7). It appears that David is asking the Lord to cause His blessing to fall upon his son Solomon saying, may he rule from sea to sea (72:8), that the nomads would bow before him (72:9), that the kings of the earth would bring him gifts (72:10-11), and states that his son will 72:12 "... will deliver the needy when he cries for help, The afflicted also, and him who has no helper." (NASB) David says, יג יְחַם עַל-דָּל וְאֶבְיֹן וְנִפְשׁוֹת אֶבְיֹנִים יוֹשִׁיעַ: יד מְתוֹךְ: 72:13 He will have compassion on the poor and needy, And the lives of the needy he will save. 72:14 He will rescue their life from oppression and violence, And their blood will be precious in his sight; (NASB) As a result of these things, David seems to suggest that these deeds will cause his son to obtain the gold of Sheba (72:15), the grain and abundance of the earth (72:16), and that his name would endure forever as long as the sun shines (72:17). Is David saying that by the good deeds (good works) his son performs, the Lord will bless him? How are we to understand this based upon the covenant relationship that Israel had with the Lord God in heaven? How are we to understand these words based upon the covenant that we have in Yeshua the Messiah? He concludes his psalm saying, יח בְּרוּךְ | יְהוָה אֱלֹהִים, יח אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ: יט וּבְרוּךְ | שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלֹא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ אָמֵן | וְאָמֵן: כ כָּלוּ: 72:18 Blessed be the Lord God, the God of Israel, Who alone works wonders. 72:19 And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen. 72:20 The prayers of David the son of Jesse are ended. (NASB) According to the last verse in the Psalm, this is the last of the prayers of David the son of Jesse.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
	ספר תהלים פרק עב		ספר טוביה פרק עב		ΨΑΛΜΟΙ 72
	א לְשִׁלְמָה אֱלֹהִים מְשַׁפֵּטִי לְמִלְחָה: ב יְדִין עַמָּה בְצַדִּיקָה לְבֶן-מִלְחָה: ג יִשְׂאוּ הָרִים שְׁלוֹם לְעָם וּגְבָעוֹת בְּצַדִּיקָה: ד יִשְׁפֹּט עֲנִי-עָם יוֹשִׁיעַ לְבְנֵי אֶבְיֹן וְיִדְכָּא עוֹשֵׁק:		א על ידוי דשלמה אתאמר בנבואה אלהא הילכות דינך למלכא משיחא הב וצדקתך לבריה דדוד מלכא: ב ידין עמך בצדקה וענייך בהלכת דינא: ג יטלון יתבי טוריא שלמא לבית ישראל וגלמתא בזכותא: ד ידין עניי עמא יפרוק לבני חשוכא חשיכא וישוף גברא טלומא:		72:1 εις Σαλωμων ο θεός τὸ κρίμα σου τῷ βασιλεῖ δὸς καὶ τὴν δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως κρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ καὶ τοὺς πτωχοὺς σου ἐν κρίσει 72:2 ἀναλαβέτω τὰ ὄρη εἰρήνην τῷ λαῷ σου καὶ οἱ βουνοὶ ἐν δικαιοσύνῃ 72:3 κρινεῖ τοὺς πτωχοὺς τοῦ λαοῦ καὶ σώσει τοὺς υἱοὺς τῶν πενήτων καὶ ταπεινώσει συκοφάντην

<p>ה יִירָאוּךָ עִם-שְׁמֵשׁ וְלִפְנֵי יָרֵחַ דּוֹר דוֹרִים: ו יֵרֵד כְּמֶטֶר עַל-גַּז כְּרִי- בֵּיכִים וְרִזְיָף אֶרֶץ: ז יִפְרַח-בְּיָמָיו צָדִיק וְרַב שְׁלוֹם עַד-בְּלִי יָרֵחַ: ח וַיֵּרֶד מַיִם עַד-יָם וּמִנְהָר עַד-אֲפֶסֶי- אֶרֶץ: ט לִפְנֵי יִכְרְעוּ צִיִּים וְאִיָּבִי עָפָר יִלְחָכוּ: י מְלָכֵי תַרְשִׁישׁ וְאִיִּים מִנְחָה יִשִּׁיבוּ מְלָכֵי שָׁבָא וְסָבָא אֲשַׁכְּר יִקְרִיבוּ: יא וְיִשְׁתַּחֲווּ-לוֹ כָּל-מְלָכִים כָּל-גּוֹיִם יַעֲבֹדוּהוּ: יב כִּי-יֵצֵא אֲבִיוֹן מִשׁוּעַ וְעָנִי וְאִין-עֵזֶר לוֹ: יג יָחַס עַל-דָּל וְאֲבִיוֹן וּנְפֹשׁוֹת אֲבִיוֹנִים יִוָּשִׁיעַ: יד מִתּוֹךְ וּמִחֲמַס יִגְאֵל נַפְשָׁם וַיִּיקַר דָּמָם בְּעֵינָיו: טו וַיַּחֲיֵ וַיִּתֵּן- לוֹ מִזֶּהֶב שָׁבָא וַיִּתְפַּלֵּל בְּעַדוֹ תָּמִיד כָּל-הַיּוֹם יִבְרַכְנֶהוּ: טז יְהִי פֶסֶת-בַּר בְּאֶרֶץ בְּרֵאשׁ הָרִים יִרְעַשׁ כָּל־כְּנָן פָּרִיז וְנִצְיָצוּ מַעִיר כְּעֵשֶׁב הָאֶרֶץ: יז יְהִי שָׁמוֹ לְעוֹלָם לִפְנֵי שְׁמֵשׁ יִנִּין [יִנִּין] שָׁמוֹ וַיִּתְבָּרְכוּ בוֹ כָּל-גּוֹיִם יִאֲשָׁרוּהוּ: יח בְּרוּךְ יְהוָה אֱלֹהֵים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ: יט וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְּבוֹדוֹ אֶת-כָּל-הָאֶרֶץ אָמֵן וְאָמֵן: כ כָּלוּ תְּפִלוֹת דָּוִד בֶּן-יִשָּׁי:</p>	<p>ה ידחלון מינך עם מִסַּק שִׁמְשָׁא וַיִּצְלוֹן קִדְמָךְ קִדְמָה מִנְהָר דְּרִי דְרִיא: ו יִיחֹת הֵיךְ מִטְרָא דְרֵעוּא עַל עֶסבָא דְגִזִּי מִן גּוֹבָאֵי הֵיךְ רִסִּי מִלְקוּשָׁא דְנִטְפִין עַל עֶסבָא דֶּאֶרְעָא: ז יִסְגוֹן בְּיוֹמוֹהֵי צְדִיקֵי וְסִגְיָעֵי וְסִגְיָעֵי שְׁלֵמָא עַד דִּי יִשׁ- תִּיצוֹן פְּלַחֵי סִהֲרָא: ח וַיִּשְׁלוֹט מִן סִטְרָא יִמָּא רַבָּא לְסִטְרָא יִמָּא רַבָּא דְאֻקִּינוֹס וּמִן פְּרֵת עַד סִיפֵי אֶרְעָא: ט קִדְמוּי יִגְחֲנוֹן אִיפְרַכִּיא וְבַעֲלֵי דְבָבוּי עֶפְרָא יִלְחָכוּן: י מְלַכִּיא דְטוֹרְסוֹס וְנִיִּסֵי יִמָּא דְאֻקִּינוֹס תְּקַרְבַּתָּא יִתִּיבוֹן מְלַכִּיא דְשָׁבָא וְסָבָא דוֹרוֹן יִקְרַבוּן: יא וַיִּסְגְּדוּן לֵיהּ כָּל מְלַכִּיא כָּל עַמְמֵיא יִשְׁתַּעֲבֹדוּן לֵיהּ: יב אֲרוֹם יִפְצִי חֲשׂוֹכָא דְבַעֲי מִטּוֹ וְעַנְיָא וְלִית סַעִיד לֵיהּ: יג יָחוֹס עַל מִסְכֵּי- נָא וְחֲשׂוֹכָא וְנַפְשַׁת חֲשִׁיכֵיא יִפְרוּק: יד מֵאֻנְסָא וּמַחֲטוּפִין יִפְרוּק נַפְשֵׁהוֹן וַיְהִי יִקִּיר אֲדִימָהוֹן קִדְמוּי: טו וַיַּחֲיֵ וַיִּתֵּן לֵיהּ מִזֶּהֶב מִדְּהַב דֶּאִיתִיָּאוֹ לֵיהּ מִשְׁבָּא וַיִּצְלֵי מִטּוֹלְתֵיהּ תְּדִירָא כָּל יוֹמָא יִבְרַכֵּי- נִיהּ: טז יְהִי סַעִיד לְחַמָּא בֶּאֶרְעָא בְּרִישׁ טוֹרִיא יִרְגִישׁ הֵיךְ כְּלִיבְנָן אִיבִיָּה וַיִּנְצִצוּן מִן קֶרְתָּא דִירוּשְׁלַם הֵיךְ עֶסבָא דֶּאֶרְעָא: יז יְהִי שְׁמִיָּה מְדַכֵּר לְעוֹלָם וְקִדְמָה מְהוּי דֶּאִיתְבְּרֵי שְׁמֵשׁא מְזוֹמֵן הוּהוּ שְׁמִיָּה וַיִּתֵּן- בְּרַכּוֹן בְּזִכּוֹתֵיהּ כָּל עַמְמֵיא עַמְמֵיא וַיִּימָן- רוֹן טַב לֵיהּ: יח בְּרִיךְ יְהוָה אֱלֹהֵים אֱלֹהֵא דִישְׂרָאֵל דְּעַבִּיד פְּרִישָׁן רַבְרַבָּן בְּלַחֲוֹדֵיהּ לְבַלְחֹדוּהֵי: יט וּבְרִיךְ שׁוֹם יִקְרִיָּה לְעֵלְמָא וַיִּתְמַלֵּי וַיִּמְלֵא מְזִיו יִקְ- רִיָּה כָּל אֶרְעָא אָמֵן וְאָמֵן: כ גְּמִרִין צְלוּ- תֵיָּא דְדוֹד בְּרִי יִשָּׁי:</p>	<p>72:4 καὶ συμπαραμενεῖ τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης γενεᾶς γενεῶν 72:5 καὶ καταβήσεται ὡς ὑετὸς ἐπὶ πόκον καὶ ὡσεὶ σταγόνες στάζουσαι ἐπὶ τὴν γῆν 72:6 ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλήθος εἰρήνης ἕως οὗ ἀνταναιρεθῆ ἡ σελήνη 72:7 καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ ποταμοῦ ἕως περάτων τῆς οἰκουμένης 72:8 ἐνώπιον αὐτοῦ προπεσοῦνται Αἰθίοπες καὶ οἱ ἐχθροὶ αὐτοῦ χοῦν λείξουσιν 72:9 βασιλεῖς Θαρσῖς καὶ αἱ νῆσοι δῶρα προσοίσουσιν βασιλεῖς Ἀράβων καὶ Σαβα δῶρα προσάξουσιν 72:10 καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ 72:11 ὅτι ἐρρύσατο πτωχὸν ἐκ χειρὸς δυνάστου καὶ πένητα ᾧ οὐχ ὑπῆρχεν βοηθός 72:12 φείσεται πτωχοῦ καὶ πένητος καὶ ψυχᾶς πενήτων σώσει 72:13 ἐκ τόκου καὶ ἐξ ἀδικίας λυτρώσεται τὰς ψυχὰς αὐτῶν καὶ ἔντιμον τὸ ὄνομα αὐτῶν ἐνώπιον αὐτοῦ 72:14 καὶ ζήσεται καὶ δοθήσεται αὐτῷ ἐκ τοῦ χρυσοῦ τῆς Ἀραβίας καὶ προσεύξονται περὶ αὐτοῦ διὰ παντός ὅλην τὴν ἡμέραν εὐλογήσουσιν αὐτόν 72:15 ἔσται στήριγμα ἐν τῇ γῇ ἐπ’ ἄκρων τῶν ὀρέων ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον ὁ καρπὸς αὐτοῦ καὶ ἐξανθήσουσιν ἐκ πόλεως ὡσεὶ χόρτος τῆς γῆς 72:16 ἔστω τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας πρὸ τοῦ ἡλίου διαμενεῖ τὸ ὄνομα αὐτοῦ καὶ εὐλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν 72:17 εὐλογητὸς κύριος ὁ θεὸς ὁ θεὸς Ἰσραὴλ ὁ ποιῶν θαυμάσια μόνος 72:18 καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ πληρωθήσεται τῆς δόξης αὐτοῦ πᾶσα ἡ γῆ γένοιτο γένοιτο 72:19 ἐξέλιπον οἱ ὕμνοι Δαυὶδ τοῦ υἱοῦ Ἰεσσαί</p>
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<p>Tehillim / Psalms 72 A Psalm of Solomon. 72:1 Give the king Your judgments, O God, And Your righteousness to the king's son. 72:2 May he judge Your people with righteousness And Your afflicted with justice. 72:3 Let the mountains bring peace to the people, And the hills, in righteousness. 72:4 May he vindicate the afflicted of the people, Save the children of the needy And crush the oppressor. 72:5 Let them fear You while the sun endures, And as long as the moon, throughout all generations. 72:6 May he come down like rain upon the mown grass, Like showers that water the earth. 72:7 In his days may the righteous flourish, And abundance of peace till the moon is no more. 72:8 May he also rule from sea to sea And from the River to the ends of the earth. 72:9 Let the nomads of the desert bow before him, And his enemies lick the dust. 72:10 Let the kings of Tarshish and of the islands bring presents; The kings of Sheba and Seba offer gifts. 72:11 And let all kings bow down before him, All nations serve him. 72:12 For he will deliver the needy when he cries for help, The afflicted also, and him who has no helper. (NASB)</p>	<p>Toviyah / Psalms 72 71:1 Composed by Solomon, uttered in prophecy. O God, give your just rulings to the King Messiah, and your righteousness to the son of King David. 72:2 Let him judge your people in righteousness, and your poor with just rulings. 72:3 The inhabitants of the mountains will lift up peace for the house of Israel, and the hills in purity. 72:4 He will judge the poor of the people, he will redeem the sons of the lowly, and he will purge away the oppressor. 72:5 They will fear you at the rising of the sun, and they will pray in your presence before the light of the moon for all generations. 72:6 He will descend like the favorable rain on the grass that is cut because of locusts, like the drops of late rain that drip on the grass of the earth. 72:7 The righteous will increase in his days, and peace abound, until those who worship the moon are destroyed. 72:8 And he will rule from the bank of the Great Sea to the bank of the Great Sea, and from the Euphrates to the ends of the earth. 72:9 The governors will bow down before him, and his enemies will lick the dust. 72:10 The kings of Tarsus and the islands of the ocean sea will bring back tribute; the kings of Sheba and Seba will offer gifts. 72:11 And all kings will do homage to him; all the Gentiles will submit to him. (EMC)</p>	<p>Psalmoi / Psalms 72 72:1 O God, give thy judgment to the king, and thy righteousness to the king's son; 72:2 that he may judge thy people with righteousness, and thy poor with judgment. 72:3 Let the mountains and the hills raise peace to thy people: 72:4 he shall judge the poor of the people in righteousness, and save the children of the needy; and shall bring low the false accuser. 72:5 And he shall continue as long as the sun, and before the moon for ever. 72:6 He shall come down as rain upon a fleece; and as drops falling upon the earth. 72:7 In his days shall righteousness spring up; and abundance of peace till the moon be removed. 72:8 And he shall have dominion from sea to sea, and from the river to the ends of the earth. 72:9 The Ethiopians shall fall down before him; and his enemies shall lick the dust. 72:10 The kings of Tharsis, and the isles, shall bring presents: the kings of the Arabians and Saba shall offer gifts. 72:11 And all kings shall worship him; all the Gentiles shall serve him. 72:12 For he has delivered the poor from the oppressor; and the needy who had no helper. (LXX)</p>
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Tehillim / Psalms 72	Toviyah / Psalms 72	Psalmoi / Psalms 72
<p>72:13 He will have compassion on the poor and needy, And the lives of the needy he will save. 72:14 He will rescue their life from oppression and violence, And their blood will be precious in his sight; 72:15 So may he live, and may the gold of Sheba be given to him; And let them pray for him continually; Let them bless him all day long. 72:16 May there be abundance of grain in the earth on top of the mountains; Its fruit will wave like the cedars of Lebanon; And may those from the city flourish like vegetation of the earth. 72:17 May his name endure forever; May his name increase as long as the sun shines; And let men bless themselves by him; Let all nations call him blessed. 72:18 Blessed be the Lord God, the God of Israel, Who alone works wonders. 72:19 And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen. 72:20 The prayers of David the son of Jesse are ended. (NASB)</p>	<p>72:12 For he will deliver the lowly who seeks favor, and the poor who have no helper. 72:13 He will pity the indigent and lowly, and he will redeem the souls of the lowly. 72:14 From duress and from extortion he will redeem their souls, and their blood will be precious in his presence. 72:15 And he will live and give to him some of the gold that they brought to him from Sheba, and he will pray for him always; every day he will bless him. 72:16 Let there be the support of bread in the land on the top of the mountains; its fruit will quiver like Lebanon, and they will blossom from the city of Jerusalem like the grass of the earth. 72:17 May his name be invoked for ever; and before the sun came to be his name was determined; so all the peoples will be blessed by his merit, and they shall speak well of him. 72:18 Blessed is the Lord God, God of Israel, who works great wonders by himself. 72:19. And blessed is his glorious name forever, and let the whole earth be filled with his glorious splendor. Amen and amen. 72:20 The prayers of David son of Jesse are complete. (EMC)</p>	<p>72:13 He shall spare the poor and needy, and shall deliver the souls of the needy. 72:14 He shall redeem their souls from usury and injustice: and their name shall be precious before him. 72:15 And he shall live, and there shall be given him of the gold of Arabia: and men shall pray for him continually; and all the day shall they praise him. 72:16 There shall be an establishment on the earth on the tops of the mountains: the fruit thereof shall be exalted above Libanus, and they of the city shall flourish as grass of the earth. 72:17 Let his name be blessed for ever: his name shall endure longer than the sun: and all the tribes of the earth shall be blessed in him: all nations shall call him blessed. 72:18 Blessed is the Lord God of Israel, who alone does wonders. 72:19 And blessed is his glorious name for ever, even for ever and ever: and all the earth shall be filled with his glory. So be it, so be it. 72:20 The hymns of David the son of Jessae are ended.</p>

In this week's study from *Tehillim / Psalms 72:1-20*, the psalm opens saying, א לְשִׁלְמָה | אֱלֹהִים מְשַׁפֵּן, א :לְשִׁלְמָה : A Psalm of Solomon. 72:1 Give the king Your judgments, O God, And Your righteousness to the king's son. (NASB) The MT states, לְשִׁלְמָה (to/for Solomon), does this suggest that David wrote this psalm for his son Solomon? The title to the English translation states that this is a psalm "of" Solomon. In the Pseudepigraphic literature we find eighteen psalms of Solomon which were not included in the Septuagint. Since they were not included in the Septuagint, they were also not included in the Apocrypha. Currently these extra psalms of Solomon are found only in the Greek, no Hebrew originals have been discovered. However, there are some copies of the Septuagint and the Peshitta that do contain these 18 psalms. The 17th Pseudepigraphic psalm found within the collection of the 18 psalms is similar to *Tehillim / Psalm 72* in which the titled of this psalm is attributed to Solomon. Why the English translators say this is a psalm of Solomon is not well known. The reason this is important is because of the last verse in *Tehillim / Psalms 72* which states, כ כָּלוּ תְּפִלוֹת דָּוִד בֶּן-יִשָּׁי : 72:20 The prayers of David the son of Jesse are ended. (NASB) It is very important that we examine everything with a critical eye, because it is in the details that we are able to more fully understand God's Word.

David says in his psalm asking the Lord to give His Judgments to the king, and His righteousness to his

son. Does this phrase suggest David is asking the Lord to judge him and to forgive his son? The idea of the Lord placing His righteousness upon His people is not a foreign concept. In *Tehillim / Psalms 68*, and in Midrash Tehillim 68, Part 5, we read in the Aramaic Targum, 68:8 *The earth quaked; The heavens also dropped rain at the presence of God; Sinai itself quaked at the presence of God, the God of Israel.* 68:9 *You shed abroad a plentiful rain, O God; You confirmed Your inheritance when it was parched.* (NASB), the Aramaic Targum states, 68:9 *The earth shook, also the heavens dropped dew in the presence of the Lord; as for this Sinai, its smoke went up like the smoke of a furnace before the Lord, God of Israel, was manifested upon it.* 68:10 *When the house of Israel heard the voice of your power, their souls flew away; at once he made to descend upon them the dew of resurrection; O God, you brought the favorable rain to your inheritance, and you supported the assembly which was exhausted.* (EMC) The rabbis expand upon *Tehillim / Psalms 68:9* in the Targum and the midrash to say that when Israel had heard the power of His voice, their souls fled, and the Lord descended upon the people in the dew of the resurrection. This appears to be an allusion to *Shemot / Exodus 33:20* *But He said, "You cannot see My face, for no man can see Me and live!"* (NASB) This is a powerful conclusion of the rabbis, when Israel heard God's voice speaking from the cloud over the mountain of Sinai, the rabbis are saying that their souls fled, they died, and the Lord descended upon them in the dew of the resurrection. In the *Tehillim / Psalms 68 and 69* studies, we discuss the necessity of the Lord God in heaven placing His righteousness upon His people for the purpose of His being able to dwell in their midst. The Aramaic Targum suggests the Lord raised Israel back to life when they stood before the mountain. It is by the Spirit of the Lord that imparts life, as we see here in the Targum in the concept of the Lord descending upon the people, in the dew of the resurrection, to raise them up from the dead. In *Tehillim / Psalms 72:1*, David very well may be asking the Lord to bring His judgments upon him, and to send His righteousness upon his son in his mercy (grace). The reason being, we know that for the children of God, the Lord brings judgment coupled with His mercies, whereas for the wicked, there is no mercy, there is only judgment. David knows the Lord is merciful, long suffering, and forgiving to the thousandth generation.

It is interesting that the Aramaic Targum translates the opening verses to the Psalm saying, א על ידוי דשלמה אתאמר בנבואה אלהא הילכות דינך למלכא משיחא הב וצדקתך לבריה דדוד מלכא: ב ידין עמך בצ- : 71:1 *Composed by Solomon, uttered in prophecy. O God, give your just rulings to the King Messiah, and your righteousness to the son of King David.* 72:2 *Let him judge your people in righteousness, and your poor with just rulings.* (EMC) The rabbis open up stating this psalm is written in prophecy, or that it is prophetic in nature. The Aramaic Targum has the "King Messiah" bringing judgment and the righteousness of God, where David is asking the Lord to give His righteousness to the son of King David for the purpose of helping Solomon to live righteously. David is considered both the King, the Lord's savior for Israel, and the messiah, the anointed one of God. What we can understand from the Aramaic translation is the concept of the King Messiah bringing with him the judgments and righteousness of God. This is consistent with the Apostolic Writings rendition of Yeshua the Messiah. (e.g. *Matthew 13:41, 16:27, 25:31, 2 Thessalonians 1:7*)

David continues in His psalm saying, ג ישאו הרים שלום לעם וגבעות: ב ידין עמך בצדק וענייה במשפט: ד ישפט | עניי-עם יושיע לבני אביון וידכא עושק: 72:2 *May he judge Your people with righteousness And Your afflicted with justice.* 72:3 *Let the mountains bring peace to the people, And the hills, in righteousness.* 72:4 *May he vindicate the afflicted of the people, Save the children of the needy And crush the oppressor.* (NASB) He moves on from asking the Lord to forgive his son, to the people, to judge His people with righteousness. Note how the MT is written saying, ידין עמך בצדק using the word דין to describe the legal ruling, and that the legal ruling is coupled to God's righteousness (בצדק). In addition to this, David says, וענייה במשפט meaning "And Your afflicted, in justice," which reminds us of Parashat Shoftim (*Devarim / Deuteronomy 16:18-21:9*) where Moshe writes on the establishment of offices of administration, judges, and officers and the necessity for justice saying יהיה אשר ישר יהיה שפטים ושטררים תתן להם בכל-שעריה אשר ישר יהיה ואלהיה נתן לה לשבטיה ושפטו את-העם משפט-צדק: יט לא-תטה מןשפט לא תכיר פנים ולא-תקח שחד פי השחד

יְעוֹר עֵינַי חֲכָמִים וְיִסְלַף דְּבָרַי צְדִיקִים: כ צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תִּהְיֶה וְיִרְשָׁתָּ אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: 16:18 *You shall appoint for yourself judges and officers in all your towns which the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment.* 16:19 *You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.* 16:20 *Justice, and only justice, you shall pursue, that you may live and possess the land which the Lord your God is giving you. (NASB)* The Hebrew text according to the Torah is written saying, “to judge with justice is to judge righteously” (מִשְׁפָּט-צֶדֶק). Here again the word for “judgment, justice, or ordinance” is coupled with the word righteous (צֶדֶק). David very well may be thinking upon this Torah portion when writing his psalm, that in righteousness the Lord will cause the legal ruling of guilt to be tempered by His mercy, and to have justice for the afflicted, which from a Torah perspective, again draws in the righteousness, mercy, and grace of God.

In *Tehillim / Psalms 72:3*, David speaks of the mountains bringing peace, etc. What does David mean by: *יְשָׂאוּ הָרִים שְׁלוֹם לְעָם וּגְבָעוֹת בְּצִדְקָה:* ג “let the mountains bring peace to the people, and the hills in righteousness?” How do the mountains and hills bring peace to the people? Studying the Torah, we read from the Torah portion Chol HaMo’ed Sukkot the following:

Devarim / Deuteronomy 33:4-26

33:4 ‘Moses charged us with a law, A possession for the assembly of Jacob. 33:5 ‘And He was king in Jeshurun, When the heads of the people were gathered, The tribes of Israel together. 33:6 ‘May Reuben live and not die, Nor his men be few.’ 33:7 And this regarding Judah; so he said, ‘Hear, O Lord, the voice of Judah, And bring him to his people. With his hands he contended for them, And may You be a help against his adversaries.’ 33:8 Of Levi he said, ‘Let Your Thummim and Your Urim belong to Your godly man, Whom You proved at Massah, With whom You contended at the waters of Meribah; 33:9 Who said of his father and his mother, ‘I did not consider them’; And he did not acknowledge his brothers, Nor did he regard his own sons, For they observed Your word, And kept Your covenant. 33:10 ‘They shall teach Your ordinances to Jacob, And Your law to Israel. They shall put incense before You, And whole burnt offerings on Your altar. 33:11 ‘O Lord, bless his substance, And accept the work of his hands; Shatter the loins of those who rise up against him, And those who hate him, so that they will not rise again. 33:12 Of Benjamin he said, ‘May the beloved of the Lord dwell in security by Him, Who shields him all the day, And he dwells between His shoulders.’ 33:13 Of Joseph he said, ‘Blessed of the Lord be his land, With the choice things of heaven, with the dew, And from the deep lying beneath, 33:14 And with the choice yield of the sun, And with the choice produce of the months. 33:15 ‘And with the best things of the ancient mountains, And with the choice things of the everlasting hills, 33:16 And with the choice things of the earth and its fullness, And the favor of Him who dwelt in the bush. Let it come to the head of Joseph, And to the crown of the head of the one distinguished among his brothers. 33:17 ‘As the firstborn of his ox, majesty is his, And his horns are the horns of the wild ox; With them he will push the peoples, All at once, to the ends of the earth. And those are the ten thousands of Ephraim, And those are the thousands of Manasseh.’ 33:18 Of Zebulun he said, ‘Rejoice, Zebulun, in your going forth, And, Issachar, in your tents. 33:19 ‘They will call peoples to the mountain; There they will offer righteous sacrifices; For they will draw out the abundance of the seas, And the hidden treasures of the sand.’ 33:20 Of Gad he said, ‘Blessed is the one who enlarges Gad; He lies down as a lion, And tears the arm, also the crown of the head. 33:21 ‘Then he provided the first part for himself, For there the ruler’s portion was reserved; And he came with the leaders of the people; He executed the justice of the Lord, And His ordinances with Israel.’ 33:22 Of Dan he said, ‘Dan is a lion’s whelp, That leaps forth from Bashan.’ 33:23 Of Naphtali he said, ‘O Naphtali, satisfied with favor, And full of the blessing of the Lord, Take possession of the sea and the south.’ 33:24 Of

Asher he said, 'More blessed than sons is Asher; May he be favored by his brothers, And may he dip his foot in oil. 33:25 'Your locks will be iron and bronze, And according to your days, so will your leisurely walk be. 33:26 'There is none like the God of Jeshurun, Who rides the heavens to your help, And through the skies in His majesty. (NASB)

Notice the way the Scriptures are written in *Devarim / Deuteronomy 33:15*, which speaks of the best choice things of the ancient mountains and hills. The Scripture then continues speaking of the choice things of the earth (*33:16*), of the cattle that dwell upon the mountains and in the valleys (*33:17*), and how the people go to the mountains to offer righteous sacrifices (*33:19*). Within the context of these things, the mountains offer a place of security for the people found within the covenant relationship with the Lord. The mountains invoke a blessing upon the people in the way the Lord blesses the flocks (cattle), provides a place of protection and safety from one's enemies, and all of these things coupled together bring peace in the knowledge that God is in control. Mountains also provide protection in the sense that they are difficult to cross for imposing military and armies who might come to attack. Note also that this place, the Promised Land, is a region that requires the blessing of the Lord to bring rains in their seasons, and to cause the Land to produce what is needed to sustain the people. This portion of the Torah may have been what David was thinking of when he wrote asking the Lord to help the people fear him as long as the sun and moon exist (*72:5*), to send His blessing upon them in rain (*72:6*), and that righteousness would flourish until the moon is no more (*72:7*). It appears that David is asking the Lord to cause His blessing to fall from heaven upon his son Solomon saying, may he rule from sea to sea (*72:8*), that the nomads would bow before him (*72:9*), that the kings of the earth would bring him gifts (*72:10-11*). The blessings of the Lord falling upon God's people would come by the way of placing the fear of God in one's heart and the nations coming to bless Israel was well.

Notice how the Aramaic Targum translates these words:

Toviyah / Psalms 72:3-11

72:3 The inhabitants of the mountains will lift up peace for the house of Israel, and the hills in purity. 72:4 He will judge the poor of the people, he will redeem the sons of the lowly, and he will purge away the oppressor. 72:5 They will fear you at the rising of the sun, and they will pray in your presence before the light of the moon for all generations. 72:6 He will descend like the favorable rain on the grass that is cut because of locusts, like the drops of late rain that drip on the grass of the earth. 72:7 The righteous will increase in his days, and peace abound, until those who worship the moon are destroyed. 72:8 And he will rule from the bank of the Great Sea to the bank of the Great Sea, and from the Euphrates to the ends of the earth. 72:9 The governors will bow down before him, and his enemies will lick the dust. 72:10 The kings of Tarsus and the islands of the ocean sea will bring back tribute; the kings of Sheba and Seba will offer gifts. 72:11 And all kings will do homage to him; all the Gentiles will submit to him. (EMC)

ג יטלון יתבי טוריא שלמא לבית ישראל וגלמתא בזכותא: ד ידין עניי עמא יפרוק לבני חשוכא חשיכא וישוף גברא טלומא: ה ידחלון מינך עם מיסק שמשא ויצלון קדמך קדם מנהר סיהרא דרי דריא: ו ייחות היך מטרא דרעוא על עסבא דגזיז מן גובאי היך רסיסי מלקושא דנטפין על עסבא דארעא: ז יסגון ביומוהי צדיקיא וסגיעי וסוגעי שלמא עד די ישתיצון פלחי סהרא: ח וישלוט מן סטר ימא רבא לסטר ימא רבא דאוקינוס ומן פרת עד סייפי ארעא: ט קדמוי יגחנון איפרכיא ובעלי דבבוי עפרא ילחכון: י מלכיא דטורסוס וניסי ימא דאוקינוס תקרובתא יתיבון מלכיא דשבא וסבא דורון יקרבונו: יא ויסגדון ליה כל מלכיא כל עממיא ישתעבדון ליה:

The rabbis say David is speaking of the inhabitants of the mountains being lifted up in peace for the house of David. Who are the inhabitants of the mountains? Is this a reference to Edom? (*Bereshit / Genesis 36:8 So Esau lived in the hill country of Seir; Esau is Edom. NASB*) David may be asking for peace from his

enemies. This interpretation is based upon the words in *Tehillim / Psalms 72:4* which have David asking for the Lord to judge the poor and to redeem the sons of the lowly for the purpose of purging away the oppressor (the enemy). The way the Aramaic Targum describes the psalm, the people fearing the Lord and praying in His presence for all generations (72:5), the Lord descending like rain on the grass (*note rain brings in the Torah context of the covenant blessings*), and the locust being the enemy, and how righteousness and peace will increase, until the ones who worship the moon are destroyed. Note the connections being made to the nomadic peoples who worship the moon. Another example may be taken from Easter which became the Christianized time for the celebration of Christ's death and resurrection. Historically, early missionaries hoped to convert the pagan celebrants to Christianity. They chose to spread their message of faith throughout the populations by taking many of the traditions of the Christian observance of the Resurrection of Yeshua, which occurred at roughly the same time of year in the celebration of Passover, and folding it into the pagan feast of Eostre. The timing of Easter Sunday illustrates its roots, being based upon the cycle of the Sun and the Moon and by its falling upon the first Sunday after the first full moon following March 21. Thus, Easter may fall on any date between March 22 to April 25. Note David's words asking the Lord to destroy those who worship the sun and the moon. How important do you think it is to remove the ways of the nations from out worship of the Lord God in heaven and Yeshua the Messiah?

David continues saying his son, כִּי-יִצִיל אֶבְיֹֹן מִשְׁוֹעַ וְעַנִּי וְאִין-עֹזֵר לוֹ: 72:12 "... will deliver the needy when he cries for help, The afflicted also, and him who has no helper." (NASB) Note how David is describing his son, the one who helps when one cries out for help, and the afflicted also, and to the one who has no helper. This appears to be a description of the ideal king, the one who listens, hears the plea of the people and is devoted to both the people and to God. In Judaism, the name or title of the ideal king is the one who comes in the time of the Messianic age known as "*Mashiach*" (*in the Babylonian Talmud and in the midrash literature*). In the Tanach, the earliest use of the word Mashiach is with YHVH (or with a pronominal suffix referring to the Lord God in heaven). Its usage in the Tanach is as a title of the ruling sovereign Messiah YHVH ("*God's anointed one*") according to *1 Samuel 2:10, 2:35, 12:3-5, 16:6, 26:9-23, 2 Samuel 1:14-16, 19:21, 2 Chronicles 6:42, Tehillim / Psalms 18:51, 20:7, 132:17, and Lamentations 4:20*. In post-exilic times, the high priest, filled the place formerly occupied by the king, and is spoken of as "*ha-Kohen ha-Mashiach*" (*the anointed priest, see Vayikra / Leviticus 4:3, 4:5, 4:16, and 6:5*). Also in Daniel 9:25-26, it is written as "*Mashiach Nagid*" (an anointed one, a ruler) and/or simply "*Mashiach*" (an anointed one). In the rabbinic apocalyptic literature the conception of an earthly Messiah is the prevailing one. We find many references to the King Messiah in the Aramaic Targum and in the Midrashim. The significance of the Messiah in Judaism is found in Judaism's central prayer, the Amidah which is often designated simply as tefila (תפילה, "*prayer*") in Rabbinic literature. Tefila is also known as the Amidah (תפילת העמידה, *Tefilat HaAmidah*, "*The Standing Prayer*"), and also called the Shmoneh Esreh (שמנה עשרה, "*The Eighteen*," in reference to the original number of constituent blessings, the number of which is now nineteen). We read the following in the fifteenth benediction on the coming of the Messiah.

The Fifteenth Benediction: Coming of the Messiah

*The offspring of Thy servant David,
Quickly cause to flourish,
And lift up his power by Thy deliverance;
For Thy deliverance do we constantly hope
And look forward to deliverance.
Blessed art Thou, Lord, who makes the glory of deliverance to flourish.*

The truth of the matter is, according to the Amidah, all Orthodox Jews believe that God will send the Messiah to redeem Israel, and seek the Lord God in prayer three times a day for the coming of the Messiah. So important is the Messiah to Judaism that the great sage Maimonides numbered it among the Thirteen

Principles of Faith (http://www.chabad.org/library/article_cdo/aid/332555/jewish/Maimonides-13-Principles-of-Faith.htm). In the second benediction, we interestingly find the word “deliverance” written as “Yeshua” (יְשׁוּעָה), which provides an interesting insight into the angel’s injunction to Miryam and Joseph saying, “You shall call his name Yeshua, for it is he who shall save his people from their sins” (Mat. 1:21): Every day, three times a day, pious Jewish men like Joseph gathered in the synagogues and prayed for the Holy One to send Yeshuah, Salvation. In the fifteenth benediction, the line that states, “And look forward to deliverance,” is said with the fulfillment of “the Talmudic teaching that a Jew must look forward to redemption every day” (see the Artscroll Siddur) and the subsequent commentary that states, “Here we are taught that the ultimate salvation of the Jewish people is possible only through the Davidic Messiah.” With these things in mind, it is questionable why modern Jewish commentators write that the main focus of Judaism is not concerning the Messiah, as we read in the Torah portion from Aish.com titled, “Balak (Numbers 22:2-25:9) Do We Want Mashiach Now?” (<http://www.aish.com/tp/i/m/48923592.html>).

Aish.com Torah Commentary -- Balak

The commentators are in unanimous agreement with Maimonides regarding the meaning of this prophecy; they all interpret this passage as a reference to the Mashiach. But the fact that his coming was the subject of a prophesy (referring to Bamidbar / Numbers 24:17-24) doesn't automatically elevate the belief in the coming of Mashiach into a basic axiom of Jewish faith. Why does Maimonides consider this belief so fundamental to Judaism?

The point is that Maimonides found a belief in the Messiah as fundamental to Judaism, but modern commentators do not hold the conclusion that belief in the Messiah is a basic axiom of the Jewish faith. The Apostolic Writings appears to be consistent with the earlier Jewish commentators (Maimonides) placing an emphasis upon the human origin of the Messiah, being a descendant from David, where the Messiah has both a present day ability to save His people (*Galatians 1:4*), and a future expectation of the world to come. The point of the Aish.com Torah commentary was that Judaism’s view on the Messiah was not for the Olam Habah, but as we have studied thus far in the psalms, we have seen the role the King Messiah has in leading His people to the Lord God in heaven. In the King Messiah’s role of leading the people to our Father in heaven, there is a natural conclusion that the King Messiah has a hand in the future expectation of the world to come. David’s psalm has this mode of thought, that his son, as the anointed one of God, 72:12 “... will deliver the needy when he cries for help, The afflicted also, and him who has no helper.” (NASB)

David continues in his psalm saying, יִגְאֹל יְהוָה אֶת-דָּמָם וְאֶת-נַפְשׁוֹת אֶבְיוֹנִים יִשְׁעֵם: יְדֹמָתוֹ וְיִמְחָמֵם יִגְאֹל, 72:13 *He will have compassion on the poor and needy, And the lives of the needy he will save. 72:14 He will rescue their life from oppression and violence, And their blood will be precious in his sight; (NASB)* The concept of the “ideal king” that David is making regarding his son shows us that the king (the King Messiah) has a heart felt motivation having compassion for the poor and needy. He is not simply feeling sorry for the poor and the needy, he has compassion for them because he has love for their lives and their well being. These are prototypical statements of the Mashiach as we read in *Tehillim / Psalms 72:14*, that he will rescue (redeem, יִגְאֹל) them from oppression and violence and their blood is precious in his sight. Similar to what we read of Yeshua the Messiah in *Acts 10:38*

Acts 10:38

“You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power; and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. (NASB)

In addition to this, we are told in *Vayikra / Leviticus 26:1-46* *You shall not make idols for yourselves or erect an image or pillar; and you shall not set up a figured stone in your land to bow down to it, for I am the Lord your God. You shall keep my Sabbaths and reverence my sanctuary: I am the Lord. If you walk in my statutes*

and observe my commandments and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. (ESV) This suggests also that obedience to the command will cause the Lord's blessing to fall upon the land, whereas the disobedience to the commands (living in sin) will result in oppression, the enemy coming, and even the one who sins will flee when there is nobody chasing him. (see Parshiot Behar and Bechukotai).

David continues saying the following in his psalm:

Masoretic Text

Tehillim / Psalms 72:15-17

72:15 So may he live, and may the gold of Sheba be given to him; And let them pray for him continually; Let them bless him all day long. 72:16 May there be abundance of grain in the earth on top of the mountains; Its fruit will wave like the cedars of Lebanon; And may those from the city flourish like vegetation of the earth. 72:17 May his name endure forever; May his name increase as long as the sun shines; And let men bless themselves by him; Let all nations call him blessed. (NASB)

טו ויחיי ויתן-לו מזהב ויתפלל בעדו תמיד כל-היום יברכהו: טז יהי פסת-בר | בארץ בראש
הרים ירעש פלבנון פרו ויציצו מעיר פעשב הארץ: יז יהי שמו לעולם לפני שמש ינין [ינון] שמו
ויתברכו בו כל-גוים אשרוהו:

Aramaic Targum

Toviyah / Psalms 72

72:15 And he will live and give to him some of the gold that they brought to him from Sheba, and he will pray for him always; every day he will bless him. 72:16 Let there be the support of bread in the land on the top of the mountains; its fruit will quiver like Lebanon, and they will blossom from the city of Jerusalem like the grass of the earth. 72:17 May his name be invoked for ever; and before the sun came to be his name was determined; so all the peoples will be blessed by his merit, and they shall speak well of him. (EMC)

טו ויחיי ויתן ליה מזהב מדהב דאיתאו ליה משבא ויצלי מטולתיה תדירא כל יומא יברכיניה: טז יהי
סעיד לחמא בארעא בריש טוריא ירגיש היך כליבנון איביה וינצוון מן קרתא דירושלם היך עסבא דארעא:
יז יהי שמיה מדכר לעלם וקדם מהוי דאיתברי שמשא מזומן הוה שמיה ויתברכו בזכותיה כל עמא עממא
וימרון טב ליה:

Septuagint

Psalmoi / Psalms 72

72:15 And he shall live, and there shall be given him of the gold of Arabia: and men shall pray for him continually; and all the day shall they praise him. 72:16 There shall be an establishment on the earth on the tops of the mountains: the fruit thereof shall be exalted above Libanus, and they of the city shall flourish as grass of the earth. 72:17 Let his name be blessed for ever: his name shall endure longer than the sun: and all the tribes of the earth shall be blessed in him: all nations shall call him blessed. (LXX)

72:15 ἔσται στήριγμα ἐν τῇ γῆ ἐπ' ἄκρων τῶν ὄρεων ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον ὁ καρπὸς αὐτοῦ

καὶ ἔξανθήσουσιν ἐκ πόλεως ὡσεὶ χόρτος τῆς γῆς 72:16 ἔστω τὸ ὄνομα αὐτοῦ εὐλογημένον εἰς τοὺς αἰῶνας πρὸ τοῦ ἡλίου διαμενεῖ τὸ ὄνομα αὐτοῦ καὶ εὐλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν 72:17 εὐλογητὸς κύριος ὁ θεὸς ὁ θεὸς Ἰσραὴλ ὁ ποιῶν θαυμάσια μόνος

As a result of these things, David seems to suggest that these deeds will cause his son to obtain the gold of Sheba (72:15), the grain and abundance of the earth (72:16), and that his name would endure forever as long as the sun shines (72:17). Is David saying that by the good deeds (good works, maasim tovim) his son performs, the Lord will bless him? It is interesting how the Aramaic Targum describes this person David is speaking of saying, 72:17 *May his name be invoked for ever; and before the sun came to be his name was determined; so all the peoples will be blessed by his merit, and they shall speak well of him.* (EMC) Somehow the name of this king, the son, was determined even before the creation. The way the Aramaic Targum is written it sounds a lot like Yeshua the Messiah, by his merit we are saved, he cares for us, and his name is invoked for ever (לְעוֹלָם). How does God view “merits?” In the sense of this Psalm, obeying God’s word merits a good life and the Lord raining down his blessing upon us. On the other hand, disobeying God’s word merits bad things happening. The idea of one meriting blessing, is a way in which the Scriptures work to encourage us in our walk before the Lord. As we live for Him, we are essentially drawing near to Him and He consequentially draws near to us. The important point is to realize, if we are willing, that there is a connection to Torah observance and our devotion to Messiah, and that these two things go hand in hand. These two things are also absolutely necessary to fulfill and complete the redemptive plan of God in our lives and for all of Israel, in and through Israel, and to the entire world. Note that the merit of Torah observance can also be metaphorically understand in the context of the merit of Gentiles in the sense that Torah study and observance has the effect of being a part of the Messianic plan to draw all of Israel back to the Torah, to the Land, and to the Lord God in heaven. This is not by our own doing, this comes by the hand of the Lord that is upon our lives, and His living and working in our lives. This is how we are to understand the relationship between the covenant we have in Yeshua the Messiah and the Torah. This is also how we understand these words of the Psalm based upon the covenant that we have in Yeshua the Messiah.

David concludes his psalm saying, יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ: יְט וּבְרִוּוֹ | יח בְּרוּךְ | 72:18 *Blessed be the Lord God, the God of Israel, Who alone works wonders. 72:19 And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen. 72:20 The prayers of David the son of Jesse are ended.* (NASB) Now it is believed that in the Apostolic Writings, Luke 1:68 *Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people,* (NASB) is a reference to Tehillim / Psalms 72:18. The context of Luke 1:68 is the following:

Luke 1:63-79

1:63 *And he asked for a tablet and wrote as follows, ‘His name is John.’ And they were all astonished. 1:64 And at once his mouth was opened and his tongue loosed, and he began to speak in praise of God. 1:65 Fear came on all those living around them; and all these matters were being talked about in all the hill country of Judea. 1:66 All who heard them kept them in mind, saying, ‘What then will this child turn out to be?’ For the hand of the Lord was certainly with him. 1:67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: 1:68 ‘Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, 1:69 And has raised up a horn of salvation for us In the house of David His servant 1:70 As He spoke by the mouth of His holy prophets from of old 1:71 Salvation from our enemies, And from the hand of all who hate us; 1:72 To show mercy toward our fathers, And to remember His holy covenant, 1:73 The oath which He swore to Abraham our father, 1:74 To grant us that we, being rescued from the hand of our enemies, Might serve Him without fear, 1:75 In holiness and righteousness before Him all our days. 1:76 ‘And you, child, will be called the prophet of the Most High; For you will go on before the Lord to prepare His ways; 1:77 To give to His people the knowledge of salvation By the*

forgiveness of their sins, 1:78 Because of the tender mercy of our God, With which the Sunrise from on high will visit us, 1:79 To shine upon those who sit in darkness and the shadow of death, To guide our feet into the way of peace.’ (NASB)

The context of Luke chapter 1 speaks of the birth of John Ha’Matbil (the Baptist), when Zechariah’s lips were loosed and he was able to speak, he gave praise to the Lord God in heaven and describes how this child will be a horn raised up for the salvation of Israel, how he will lead the people, and rescue the people from the hand of the enemy. We find a very similar context to David’s description in *Tehillim / Psalms 72*, and coupled with the Aramaic Targum, and the rabbis commentary on the psalm, this may be the reason the Gospel of Luke records in *Luke 1:68* as the Lord’s blessing his people Israel and accomplishing His redemption for His people in the King Messiah Yeshua. John prepared the way for Yeshua, preaching Teshuvah (repentance), and to turn our lives to the Lord God in heaven, to seek His righteousness in our lives, to seek His help, and to live for His glory. The King Messiah is the one who guides and directs us for that very same purpose! Let’s Pray!

Heavenly Father,

We praise Your Name for Your powerful deliverance from not only our enemies, but also from our sins. We thank You and acknowledge that without Your hand upon our lives, we would come to nothing and be unable to stand before our enemies. 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 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