

Tehillim / Psalms 88 | ספר תהילים פח

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The Living God and Obedience Prepares a Place for Him to Dwell

In this week's study from *Tehillim / Psalms 88:1-17*, the Psalm opens saying, א שִׁיר מְזִמּוֹר לְבְנֵי קִרַח, *A Psalm of the sons of Korah. A Song. 88:1 O Lord, the God of my salvation, I have cried out by day and in the night before You. (NASB)* The psalm continues saying, ג תְּבוֹא לְפָנַי תִּפְלְתִי הִטָּה-אֲזַנְךָ לְרִנָּתִי: ד כִּי-שָׁבַעָה בְרָעוֹת, *נִפְשִׁי וְחַיִּי לְשֹׂאֵל הִגִּיעוּ: ה נָחַשְׁבַּתִּי עִם-יֹרְדֵי בּוֹר הָיִתִּי כַּגֶּבֶר אֵין-אֵיל: ו בַּמַּתִּים תִּפְשִׁי כְמוֹ חַלְלִים | שְׁכַבְי קֶבֶר אֲשֶׁר לֹא זָכַרְתֶּם עוֹד וְהִמָּה מִיָּדְךָ נִגְזְרוּ: ז שְׁתַּנִּי כְבוֹד תִּחְתִּיּוֹת בְּמַחְשָׁפִים בְּמַצְלוֹת: ח עָלַי סִמְכָה חַמָּתְךָ וְכָל-88:2 Let my prayer come before You; Incline Your ear to my cry! 88:3 For my soul has had enough troubles, And my life has drawn near to Sheol. 88:4 I am reckoned among those who go down to the pit; I have become like a man without strength, 88:5 Forsaken among the dead, Like the slain who lie in the grave, Whom You remember no more, And they are cut off from Your hand. 88:6 You have put me in the lowest pit, In dark places, in the depths. 88:7 Your wrath has rested upon me, And You have afflicted me with all Your waves. Selah. (NASB)* It appears the psalmist believes it is the Lord who has brought him down to the pit. The psalmist cries out to the Lord asking the question whether the dead can praise the name of the Lord? 88:8 *You have removed my acquaintances far from me; You have made me an object of loathing to them; I am shut up and cannot go out. 88:9 My eye has wasted away because of affliction; I have called upon You every day, O Lord; I have spread out my hands to You. 88:10 Will You perform wonders for the dead? Will the departed spirits rise and praise You? Selah. (NASB)* He asks will God's grace be declared in the grave? 88:11 *Will Your lovingkindness be declared in the grave, Your faithfulness in Abaddon? (NASB)* Where does the name Abaddon come from? The Psalm concludes saying, 88:12 *Will Your wonders be made known in the darkness? And Your righteousness in the land of forgetfulness? 88:13 But I, O Lord, have cried out to You for help, And in the morning my prayer comes before You. 88:14 O Lord, why do You reject my soul? Why do You hide Your face from me? 88:15 I was afflicted and about to die from my youth on; I suffer Your terrors; I am overcome. 88:16 Your burning anger has passed over me; Your terrors have destroyed me. 88:17 They have surrounded me like water all day long; They have encompassed me altogether. 88:18 You have removed lover and friend far from me; My acquaintances are in darkness.(NASB)* The psalmist ends on a disheartened note in the course of his plea.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק פח	ספר תהלים פרק פח	ספר טוביה פרק פח	ספר טוביה פרק פח	ΨΑΛΜΟΙ 88	ΨΑΛΜΟΙ 88
א שִׁיר מְזִמּוֹר לְבְנֵי קִרַח לְמִנְצַח עַל-מַחְלַת לְעֵנּוֹת מִשְׁכִּיל לְהִימָן הָאֲזַרְחִי: ב יְהוָה אֱלֹהֵי יְשׁוּעָתִי יוֹם צָעַקְתִּי בַלַּיְלָה נִגְדָּדָה: ג תְּבוֹא לְפָנַי תִּפְלְתִי הִטָּה-אֲזַנְךָ לְרִנָּתִי: ד כִּי-שָׁבַעָה בְרָעוֹת נִפְשִׁי וְחַיִּי לְשֹׂאֵל הִגִּיעוּ:	א שִׁיר מְזִמּוֹר לְבְנֵי קִרַח לְמִנְצַח עַל-מַחְלַת לְעֵנּוֹת מִשְׁכִּיל לְהִימָן הָאֲזַרְחִי: ב יְהוָה אֱלֹהֵי יְשׁוּעָתִי יוֹם צָעַקְתִּי בַלַּיְלָה נִגְדָּדָה: ג תְּבוֹא לְפָנַי תִּפְלְתִי הִטָּה-אֲזַנְךָ לְרִנָּתִי: ד כִּי-שָׁבַעָה בְרָעוֹת נִפְשִׁי וְחַיִּי לְשֹׂאֵל הִגִּיעוּ:	א שִׁירָא וְתוֹשְׁבַחְתָּא עַל יְדִיהוֹן דְּבְנֵי קִרַח עַל צְלוֹתָא לְשִׁבְחָא שְׁכֵלָא טְבָא עַל יְדוּי דְהִימָן יְצִיבָא: ב יְהוָה אֱלֹהֵי בְּרַחְמֵי יְיָמָא קְבִילִית בְּלֵילֵי צְלוֹתֵי לְקַבְלָךְ: ג תִּיעוֹל קְדַמְךָ צְלוֹתֵי אֲצִלִי אֹדְנָךְ לְבַעוֹתֵי: {ת"א} יִתִּי קְדַמְךָ צְלוֹתֵי עַל עַמְךָ בֵּית יִשְׂרָאֵל וְהִטְ אֹדְנָךְ לְתוֹשְׁבַחְתִּי דְשִׁבְחִית לִיקְרָךְ: ד אַרוֹם שְׁבַעַת בְּבִישׁוֹן נִפְשִׁי וְחַיִּי לְשִׁיּוֹל מְטוּ:	א שִׁירָא וְתוֹשְׁבַחְתָּא עַל יְדִיהוֹן דְּבְנֵי קִרַח עַל צְלוֹתָא לְשִׁבְחָא שְׁכֵלָא טְבָא עַל יְדוּי דְהִימָן יְצִיבָא: ב יְהוָה אֱלֹהֵי בְּרַחְמֵי יְיָמָא קְבִילִית בְּלֵילֵי צְלוֹתֵי לְקַבְלָךְ: ג תִּיעוֹל קְדַמְךָ צְלוֹתֵי אֲצִלִי אֹדְנָךְ לְבַעוֹתֵי: {ת"א} יִתִּי קְדַמְךָ צְלוֹתֵי עַל עַמְךָ בֵּית יִשְׂרָאֵל וְהִטְ אֹדְנָךְ לְתוֹשְׁבַחְתִּי דְשִׁבְחִית לִיקְרָךְ: ד אַרוֹם שְׁבַעַת בְּבִישׁוֹן נִפְשִׁי וְחַיִּי לְשִׁיּוֹל מְטוּ:	88:1 ὡδὴ ψαλμοῦ τοῖς υἱοῖς Κορε εἰς τὸ τέλος ὑπὲρ μαελεθ τοῦ ἀποκριθῆναι συνέσεως Αἰμαν τῷ Ἰσραηλίτῃ κύριε ὁ θεὸς τῆς σωτηρίας μου ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου 88:2 εἰσελθάτω ἐνώπιόν σου ἡ προσευχή μου κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου κύριε 88:3 ὅτι ἐπλήσθη κακῶν ἡ ψυχὴ μου καὶ ἡ ζωὴ μου τῷ ἄδῃ ἠγγίσειν	88:1 ὡδὴ ψαλμοῦ τοῖς υἱοῖς Κορε εἰς τὸ τέλος ὑπὲρ μαελεθ τοῦ ἀποκριθῆναι συνέσεως Αἰμαν τῷ Ἰσραηλίτῃ κύριε ὁ θεὸς τῆς σωτηρίας μου ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου 88:2 εἰσελθάτω ἐνώπιόν σου ἡ προσευχή μου κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου κύριε 88:3 ὅτι ἐπλήσθη κακῶν ἡ ψυχὴ μου καὶ ἡ ζωὴ μου τῷ ἄδῃ ἠγγίσειν

<p>ה נחשבת עם-יורדי בור הייתי כגבר אין-איל: ו במתים חפשי כמו חללים שכבי קבר אשר לא זכר-תם עוד והמה מידך נגזרו: ז שתני בבור תחתיות במחשפים במצלות: ח עלי סמכה חמתך וכל-משברך ענית סלה: ט הרחקת מידעי ממני שתני תועבות למו פלא ולא אצא: י עיני דאבה מני עני קראתיך יהנה ככל-יום שטחתי אליך כפי: יא הל-מתים תעשה-פלא אם-רפאים יקו-מו ידוה סלה: יב היספר בקבר חסדך אמונתך באבדון: יג הינדע בחשך פלאך וצדקתך בארץ נשיה: יד נאני אליך יהנה שועתי ובבקר תפלתי תקדמך: טו למה יהנה תזבח נפשי תסתיר פניך ממני: טז עני אני וגוע מצער נשאתי אמיך אפונה: יז עלי עברו חרונך בעותיך צמתותני: יח סבונך כמים כל-היום הקיפו עלי יחד: יט הרחקת ממני אהב ורע מני דעי מחשך:</p>	<p>ה אתחשבת עם נחותי בית אסירי הויתי היך בר נש דלית ליה חילא: ו היך רשיעיא דמיתו ולא תבו יתעבדו בני חורין מן מצותא היך קטילין דח-רבא שכבי בית קבורתא דלא דכרת-נון תוב והינון מאפי שכינתך איתפ-לגון: ז שויתא יתי בגלותא דמתילא לגובא ארעיתא בחשוכיא במצולתא: ח עלי סמכת חימתך וכל גזירן בישן תברו יתי ס{י} גפת לעלמין: ט אר-חיקתא מיודעי מיני שוית יתי ריחור-קין רחיקין להון כלוא בבית אסירי ולא אפוק: י עיני זלגת דמעין מן עניותא קריתך יהוה בכל יומא פר-סית לותך בצלו ידי: יא האפשר די למיתיא תעבד פרישן אין גושמיא דאתמסאו דאיתמסרו בעפרא יקו-מון יודון קדמך קומך לעלמין: יב האפשר דיתחוי בבית קבורתא טובך קושטך בבית אובדנא: יג האפ-שר דיתוודע דאיתודע בחשך גהינם פרישותך וצדקתך בארע צהותא וצדיא: יד ואנא קדמך קומך יהוה צליתי ובצפרא צלותי תקדמינך: טו למה יהוה שבקתא תינשי נפשי תע-לים תטמור אפך ספר אפך מיני דלא אחמי בנהורך צהורא: טז עניא אנא ונגיד מן תליא טליותא סוברית דחילתך טעינא עלי: יז עלי עברו רוגזיך בעתיך בעותיכ שיציאו יתי: אחזרו יתי היך מוי כל יומא אקי-יח פון עלי כחדא: יט ארחיקתא מיני רחימא וחברא וליידעי חשיך אנא בפומהון באפיהון:</p>	<p>88:4 προσελογίσθη μετὰ τῶν καταβαινόντων εἰς λάκκον ἐγενήθη ὡς ἄνθρωπος ἀβοήθητος ἐν νεκροῖς ἐλεύθερος 88:5 ὡσεὶ τραυματῖαι ἐρριμμένοι καθεύδοντες ἐν τάφῳ ὧν οὐκ ἐμνήσθης ἔτι καὶ αὐτοὶ ἐκ τῆς χειρὸς σου ἀπώσθησαν 88:6 ἔθεντό με ἐν λάκκῳ κατωτάτῳ ἐν σκοτεινοῖς καὶ ἐν σκιά θανάτου 88:7 ἐπ' ἐμέ ἐπεστηρίχθη ὁ θυμὸς σου καὶ πάντας τοὺς μετεωρισμούς σου ἐπ' ἐμέ ἐπήγαγες διάψαλμα 88:8 ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ ἔθεντό με βδέλυγμα ἑαυτοῖς παρεδόθην καὶ οὐκ ἐξεπορευόμην 88:9 οἱ ὀφθαλμοί μου ἠσθένησαν ἀπὸ πτωχείας ἐκέκραξα πρὸς σέ κύριε ὄλην τὴν ἡμέραν διεπέτασα πρὸς σέ τὰς χεῖράς μου 88:10 μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια ἢ ἱατροὶ ἀναστήσουσιν καὶ ἐξομολογήσονται σοι 88:11 μὴ διηγῆσεται τις ἐν τάφῳ τὸ ἔλεός σου καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ 88:12 μὴ γνωσθήσεται ἐν τῷ σκότει τὰ θαυμάσιά σου καὶ ἡ δικαιοσύνη σου ἐν γῆ ἐπιλεησμένη 88:13 κἀγὼ πρὸς σέ κύριε ἐκέκραξα καὶ τὸ πρῶν ἢ προσευχῇ μου προφθάσει σε 88:14 ἵνα τί κύριε ἀπώθεις τὴν ψυχὴν μου ἀποστρέφεις τὸ πρόσωπόν σου ἀπ' ἐμοῦ 88:15 πτωχός εἰμι ἐγὼ καὶ ἐν κόποις ἐκ νεότητός μου ὑψοθεῖς δὲ ἐταπεινώθην καὶ ἐξηπορήθην 88:16 ἐπ' ἐμέ διῆλθον αἱ ὄργαι σου καὶ οἱ φοβερισμοί σου ἐξετάραξάν με 88:17 ἐκύκλωσάν με ὡς ὕδωρ ὄλην τὴν ἡμέραν περιέσχον με ἅμα 88:18 ἐμάκρυνας ἀπ' ἐμοῦ φίλον καὶ πλησίον καὶ τοὺς γνωστούς μου ἀπὸ ταλαιπωρίας</p>
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Tehillim / Psalms 88

A Song. A Psalm of the sons of Korah. For the choir director; according to Mahalath Leannoth. A Maskil of Heman the Ezrahite. 88:1 O Lord, the God of my salvation, I have cried out by day and in the night before You. 88:2 Let my prayer come before You; Incline Your ear to my cry! 88:3 For my soul has had enough troubles, And my life has drawn near to Sheol. 88:4 I am reckoned among those who go down to the pit; I have become like a man without strength, 88:5 Forsaken among the dead, Like the slain who lie in the grave, Whom You remember no more, And they are cut off from Your hand. 88:6 You have put me in the lowest pit, In dark places, in the depths. 88:7 Your wrath has rested upon me, And You have afflicted me with all Your waves. Selah. 88:8 You have removed my acquaintances far from me; You have made me an object of loathing to them; I am shut up and cannot go out. 88:9 My eye has wasted away because of affliction; I have called upon You every day, O Lord; I have spread out my hands to You. 88:10 Will You perform wonders for the dead? Will the departed spirits rise and praise You? Selah. 88:11 Will Your lovingkindness be declared in the grave, Your faithfulness in Abaddon? 88:12 Will Your wonders be made known in the darkness? And Your righteousness in the land of forgetfulness? (NASB)

Toviyah / Psalms 88

88:1 A song and a psalm composed by the sons of Korah, with a prayer; for praise; a good lesson composed by Heman the native. 88:2 O Lord God my redemption, daily I have made complaint; in the night my prayer is before you. 88:3 May my prayer come before you; incline your ear to my plea. Another Targum: Let my prayer for your people, the house of Israel, come before you; and incline your ear to my psalm that I have sung for your glory. 88:4 For my soul has had its fill of evils; and my life has arrived at Sheol. 88:5 I am reckoned with those who go down to the prison-house; I have become like a son of man who has no strength. 88:6 Like the wicked who died and did not return, having been made free from strife; like those slain by the sword, lying in the grave, whom you no longer remember, since they have been separated from the face of your presence. 88:7 You have placed me in exile, which is likened to the lower pit, among the oppressed in the depths. 88:8 Your fury rests on me, and all evil decrees have broken me; you have afflicted me forever. 88:9 You have removed those who know me far from me; you have made me loathsome to them; enclosed in prison, and I may not go out. 88:10 My eye has flowed with tears because of affliction; every day I have called to you, O lord; I have spread my hands to you in prayer. 88:11 Could it be that you would work miracles for the dead? Or will bodies that have decayed in dust arise [and] give thanks in your presence forever? 88:12 Could it be that your goodness will be talked of in the grave? Your truth in the place of perdition? (EMC)

Psalmoi / Psalms 88

A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of instruction for Aeman the Israelite. 88:1 O Lord God of my salvation, I have cried by day and in the night before thee. 88:2 Let my prayer come in before thee; incline thine ear to my supplication, O Lord. 88:3 For my soul is filled with troubles, and my life has drawn nigh to Hades. 88:4 I have been reckoned with them that go down to the pit; I became as a man without help; 88:5 free among the dead, as the slain ones cast out, who sleep in the tomb; whom thou rememberest no more; and they are rejected from thy hand. 88:6 They laid me in the lowest pit, in dark places, and in the shadow of death. 88:7 Thy wrath has pressed heavily upon me, and thou hast brought upon me all thy billows. Pause. 88:8 Thou hast removed my acquaintance far from me; they have made me an abomination to themselves; I have been delivered up, and have not gone forth. 88:9 Mine eyes are dimmed from poverty; but I cried to thee, O Lord, all the day; I spread forth my hands to thee. 88:10 Wilt thou work wonders for the dead? or shall physicians raise them up, that they shall praise thee? 88:11 Shall any one declare thy mercy in the tomb? and thy truth in destruction? 88:12 Shall thy wonders be known in darkness? and thy righteousness in a forgotten land? (LXX)

Tehillim / Psalms 88	Toviyah / Psalms 88	Psalmoi / Psalms 88
<p>88:13 But I, O Lord, have cried out to You for help, And in the morning my prayer comes before You. 88:14 O Lord, why do You reject my soul? Why do You hide Your face from me? 88:15 I was afflicted and about to die from my youth on; I suffer Your terrors; I am overcome. 88:16 Your burning anger has passed over me; Your terrors have destroyed me. 88:17 They have surrounded me like water all day long; They have encompassed me altogether. 88:18 You have removed lover and friend far from me; My acquaintances are in darkness. (NASB)</p>	<p>88:13 Could it be that your wonders will be known in the darkness of Gehenna? And your generosity in the land of thirst and desolation? 88:14 But I have prayed in your presence, O lord; and in the morning my prayer will come before you. 88:15 Why, O lord, have you forsaken my soul, why will you hide your face from me, that I may not see illumination by your light? 88:16 I am afflicted and frail from childhood; I have borne the fear of you, loaded upon me. 88:17 Your anger has passed over me; your terrors have destroyed me. 88:18 They have surrounded me like water all day; they have encompassed me together. 88:19 You have removed friend and fellow far from me; as for those who know me, I am lowly in their mouth. (EMC)</p>	<p>88:13 But I cried to thee, O Lord; and in the morning shall my prayer prevent thee. 88:14 Wherefore, O Lord, dost thou reject my prayer, and turn thy face away from me? 88:15 I am poor and in troubles from my youth; and having been exalted, I was brought low and into despair. 88:16 Thy wrath has passed over me; and thy terrors have greatly disquieted me. 88:17 They compassed me like water; all the day they beset me together. 88:18 Thou hast put far from me every friend, and mine acquaintances because of my wretchedness.(LXX)</p>

א שִׁיר מְזֻמָּר לְבְנֵי קֹרַח וְאֵלֶּיךָ יְיָ אֱלֹהֵי יִשְׁרָאֵל יוֹם צָעַקְתִּי בַלַּיְלָה נִגְדָּה: *A Song. A Psalm of the sons of Korah. For the choir director; according to Mahalath Leannoth. A Maskil of Heman the Ezrahite. 88:1 O Lord, the God of my salvation, I have cried out by day and in the night before You. (NASB)*

Who is Heman the Ezrahite? Heman the Ezrahite appears to be the author of *Tehillim / Psalm 88*. It is clear from the title that Heman was from “*the sons of Korah*,” meaning from the family of Korah, and Heman was likely both a songwriter and musician. According to the Scriptures, Heman worked closely with King David and is also named a seer in *1 Chronicles 25:5*. Note that another Heman is mentioned in *1 Chronicles 2:5*, but he is from the tribe of Judah, different from the person mentioned in Psalms. According to the title of the Psalm, Heman is a Levite mentioned with his family line in *1 Chronicles 6:33*: “*From the Kohathites: Heman, the musician, the son of Joel, the son of Samuel.*” Heman was the grandson of Samuel, the final judge of Israel who anointed King Saul and King David. In addition, Heman is listed as one of three main musicians appointed by King David “*for the ministry of prophesying, accompanied by harps, lyres and cymbals*” (*1 Chronicles 25:1*). Heman’s family was well known, mentioned according to *1 Chronicles 25:4–6*, “*As for Heman, from his sons: Bukkiah, Mattaniah, Uzziel, Shubael and Jerimoth; Hananiah, Hanani, Eliathah, Giddalti and Romamti-Ezer; Joshbekashah, Mallothi, Hothir and Mahazioth. All these men were under the supervision of their father for the music of the temple of the Lord, with cymbals, lyres and harps, for the ministry at the house of God.*” Heman and his family were present when the ark of the covenant was brought to Jerusalem, “*All the Levites who were musicians—Asaph, Heman, Jeduthun and their sons and relatives—stood on the east side of the altar, dressed in fine linen and playing cymbals, harps and lyres. They were accompanied by 120 priests sounding trumpets*” (*2 Chronicles 5:12*). According to the Scriptures, it appears Heman was still serving during the time of King Solomon, son of David. Heman was considered very wise and according to *1 Kings 4:31*, Solomon was compared to Heman, “*For he was wiser than all men, than Ethan the Ezrahite, Heman, Calcol and Darda, the sons of Mahol; and his fame was known in all*

the surrounding nations.” As a musician and sage, Heman served in Israel as a Levite, a seer, a songwriter, a godly father, and a man of influence during the time of David and Solomon.

The Aramaic Targum states, א שירא ותושבחתא על ידיהון דבני קרח על צלותא לשבחה שכלא טבא על ידוי, 88:1 *A song and a psalm composed by the sons of Korah, with a prayer; for praise; a good lesson composed by Heman the native.* 88:2 *O Lord God my redemption, daily I have made complaint; in the night my prayer is before you.* (EMC) The Septuagint states, 88:1 ᾠδὴ ψαλμοῦ τοῖς υἱοῖς Κορε εἰς τὸ τέλος ὑπὲρ μαελεθ τοῦ ἀποκριθῆναι συνέσεως Αἰμαν τῷ Ἰσραηλίτῃ κύριε ὁ θεὸς τῆς σωτηρίας μου ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου 88:2 εἰσελθάτω ἐνώπιόν σου ἢ προσευχῆ μου κλῖνον τὸ οὖς σου εἰς τὴν δέησίν μου κύριε *A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of instruction for Aeman the Israelite.* 88:1 *O Lord God of my salvation, I have cried by day and in the night before thee.* (LXX) The sons of Korach compose a psalm where Heman calls out to the Lord believing He is his redemption. Ein Yaakov comments upon the Olam Haba (World to Come) in relation to the God of our redemption, saying the following.

Ein Yaakov (Glick Edition) Sanhedrin 11:132

It was taught : From what age has a minor a share in the world to come? R. Chiya and R. Simon b. Rabbi differ. According to one, immediately after birth, and according to the other, from the time he commences to speak. The former infers it from (Ps. 22:32) Will tell his righteousness to a people just born, and the latter infers it from the foregoing passage, Zera (children) shall serve him; there shall be related of the Lord unto future generations. It was taught: Rabina said : “From the time he is formed” ; and R. Nachman b. Isaac said: “From the time he is circumcised, as it is written (Ps. 88:16) I am inflicted and perishing from my youth up.” There is a Baraitha in the name of R. Mair: “From the time he can answer Amen, as it is said (Is. 26, 2) Open ye the gates, that the righteous nation that keepeth faithfulness (Shomer Emunim) may enter in.” Do not read Emunim (faithfulness) but read it Amen. (Fol. 111) What does Amen mean? It is an abbreviation of El melech N’eman, God, King of Truth.

Ein Yaakov asks, “*at what age has a minor a share in the world to come?*” The response from the rabbis varies, saying a minor has a right at birth, and others say at the time when he is circumcised. The idea is that one remains faithful by keeping faithfulness (Shomer Emunim). Another states, “*Do not read Emunim (faithfulness) but read it Amen. (Fol. 111)*” and then proceeds to give the etymology of the word “Amen” saying, “*It is an abbreviation of El melech N’eman, God, King of Truth.*”

The psalm continues saying, ג תבוא לפניך תפלתי הטאה אונך לרנתי: ד כי-שבועה ברעות נפשי וחי לשאול, ה הגיעו: ה נחשבתני עם-יורדי בור היתי כגבר אין-איל: ו במיתים הפשי כמו קללים | שכבי קבר אשר לא זכרתם עוד והמה מידך נגזרו: ז שתני בבור תחתיות במחשפים במצלוח: ח עלִי סמכה חמתך וכל-משפרי ענית סלה: 88:2 *Let my prayer come before You; Incline Your ear to my cry!* 88:3 *For my soul has had enough troubles, And my life has drawn near to Sheol.* 88:4 *I am reckoned among those who go down to the pit; I have become like a man without strength,* 88:5 *Forsaken among the dead, Like the slain who lie in the grave, Whom You remember no more, And they are cut off from Your hand.* 88:6 *You have put me in the lowest pit, In dark places, in the depths.* 88:7 *Your wrath has rested upon me, And You have afflicted me with all Your waves. Selah.* (NASB) It appears the psalmist believes it is the Lord who has brought him down to the pit. The reason may be due to his sins. The way the psalmist writes his psalm sounds similar to what Hezekiah said in *Isaiah 38*.

Isaiah 38:1-11

38:1 *In those days Hezekiah became mortally ill. And Isaiah the prophet the son of Amoz came to him and said to him, ‘Thus says the Lord, ‘Set your house in order, for you shall die and not live.’* 38:2 *Then Hezekiah turned his face to the wall and prayed to the Lord,* 38:3 *and said, ‘Remember now, O Lord, I beseech You, how I have walked before You in truth and*

with a whole heart, and have done what is good in Your sight.’ And Hezekiah wept bitterly. 38:4 Then the word of the Lord came to Isaiah, saying, 38:5 ‘Go and say to Hezekiah, ‘Thus says the Lord, the God of your father David, ‘I have heard your prayer, I have seen your tears; behold, I will add fifteen years to your life. 38:6 ‘I will deliver you and this city from the hand of the king of Assyria; and I will defend this city.’ 38:7 ‘This shall be the sign to you from the Lord, that the Lord will do this thing that He has spoken: 38:8 ‘Behold, I will cause the shadow on the stairway, which has gone down with the sun on the stairway of Ahaz, to go back ten steps.’ So the sun’s shadow went back ten steps on the stairway on which it had gone down. 38:9 A writing of Hezekiah king of Judah after his illness and recovery: 38:10 I said, ‘In the middle of my life I am to enter the gates of Sheol; I am to be deprived of the rest of my years.’ 38:11 I said, ‘I will not see the Lord, The Lord in the land of the living; I will look on man no more among the inhabitants of the world. (NASB)

Hezekiah was about to die, he was on his death bed, and He sought the Lord for help, and wept for the Lord to answer him. Hezekiah the king of Judah learned from the prophet that he was about to die and so he made his appeal directly to the Lord God in heaven. Hezekiah argued that he was righteous, similar to Job, and that he had acted faithfully and performed maasim tovim throughout his life. The Lord answered his prayer by adding 15 years to his life. The Lord performs a great miracle, causing the sun to move back a number of steps as a sign to the answer of his prayers. This event has the effect of stopping the rotation of the earth which is a significant miracle. Hezekiah states, “38:10 I said, ‘In the middle of my life I am to enter the gates of Sheol; I am to be deprived of the rest of my years.’ 38:11 I said, ‘I will not see the Lord, The Lord in the land of the living; I will look on man no more among the inhabitants of the world. (NASB)” The psalmist illustrates this reasoning too. He declares his nearness to death, that his life draws near to Sheol. The Aramaic Targum states, ג תיעול קדמך צלותי אצלי אודנך לבעותי: {ת"א} ייתי קדמך צלותי על עמך בית ישראל והט אודנך לתושבחת דשבחית ליקרך: ד ארום שבעת בבישן נפשי וחי לשייול מטו: ה אתחשבית עם נחותי בית אסירי הויתי היך בר נש דלית ליה חילא: ו היך רשיעיא דמיתו ולא תבו יתעבדו בני חורין מן מצותא היך קטילין דחרבא שכבי בית קבורתא דלא דכרתנון טוב והינון מאפי שכינתך איתפלגון: ז שויתא יתי בגלותא דמתילא לגובא ארעיתא בחשוכיא במצולתא: ח עלי סמכת חימתך וכל גזירן בישן תברו יתי ס{י} גפת לעלמין: 88:3 *May my prayer come before you; incline your ear to my plea. Another Targum: Let my prayer for your people, the house of Israel, come before you; and incline your ear to my psalm that I have sung for your glory. 88:4 For my soul has had its fill of evils; and my life has arrived at Sheol. 88:5 I am reckoned with those who go down to the prison-house; I have become like a son of man who has no strength. 88:6 Like the wicked who died and did not return, having been made free from strife; like those slain by the sword, lying in the grave, whom you no longer remember, since they have been separated from the face of your presence. 88:7 You have placed me in exile, which is likened to the lower pit, among the oppressed in the depths. 88:8 Your fury rests on me, and all evil decrees have broken me; you have afflicted me forever. (EMC)* The Targum translation causes the psalmist to be referring to the people of Israel as opposed to himself. His own soul has been filled with evils and his life has come to Sheol, the grave. Has your soul had its fill of evil like the psalmist states? Is there a habitual sin that has filled you to the top and you are tired of it? Ask the Lord in the name of Yeshua for deliverance and the strength to overcome.

The Psalmist continues saying, ח 88:8 *You have removed my acquaintances far from me; You have made me an object of loathing to them; I am shut up and cannot go out. (NASB)* The NT study reference connects *Tehillim / Psalms 88:8 to Luke 23:49 And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things. (NASB)* Stating the psalmist was writing prophetically concerning Yeshua upon the cross, the iniquities that he bore due to the sins of the world has caused his acquaintances, his friends and his loved ones to stand far off and watch as he lays down his life for the sins of the world.

ט הרהקת מידעי ממני שתני תועבות למו פלא ולא אציא: י עיני דאבה מני עני: 88:9 *My eye has wasted away because of affliction; I have called*

upon You every day, O Lord; I have spread out my hands to You. 88:10 Will You perform wonders for the dead? Will the departed spirits rise and praise You? Selah. (NASB) The psalmist cries out to the Lord asking the question whether the dead can praise the name of the Lord? The psalmist is calling upon doing what is right and just and asks the Lord to save his life because God's praises do not go out from the lips of the dead. The Jewish commentary Ein Yaakov has the following to say concerning these verse from the Psalm and the dead praising the Lord..

Ein Yaakov (Glick Edition), Shabbat 2:10

(Fol. 30a) The following question was asked of R. Tanchum of Noy: "Is it permissible to extinguish the light on the Sabbath for the sake of a sick person?" He began his answer by saying: "O thou King Solomon! Where is thy wisdom and where is thy understanding? Not only do the words contradict your father's words but [they are at variance with] thine own utterances also. Thy father David said (Ps. 116, 17.) Not the dead can praise the Lord, and thou sayest (Ecc. 4, 2.) Thereupon praise I the dead that are already dead, and again thou sayest (Ib. 9., 4.) For a living dog fareth better than a dead lion. But this is not difficult to explain. When David said. Not the dead can praise the Lord, he meant thus: 'A man should always occupy himself with the study of the Torah and meritorious deeds before he dies; for, as soon as he dies, he becomes free from the obligation of [studying] the Torah and [fulfilling] meritorious deeds and the Holy One, praised be He! accepts no praise of him.' This is what R. Jochanan said: 'What is meant by the passage (Ps. 88, 61.) Free among the dead, i.e., as soon as a man dies he is freed from the obligation of [studying] the Torah and [fulfilling] meritorious deeds, And when Solomon says (Ecc. 4. 2.) Thereupon praise I the dead that are already dead, he refers to the time when Israel sinned in the deserts. Moses stood up before the Holy One, praised be He! and offered many prayers and supplications unto Him but was not answered. However, as soon as he said (Ex 32, 13.) Remember Abraham, Isaac and Israel, Thy servants, he was forthwith answered. Now, did not Solomon say properly Thereupon praise I the dead that are already dead." It may be explained in another way also. The usage of the world is that if a mortal prince issue a decree, it is doubtful whether it will be complied with or not; even if it be complied with while the prince lives it may not be complied with when he is dead. But Moses, our teacher, has issued many decrees and established many ordinances and they endure forever and ever. Now did not Solomon say properly (Ecc. 4, 2.) Thereupon praise I the dead that are already dead! The passage, Thereupon praise I the dead, etc., may also be explained in another way, as R. Judah said in the name of Rab; for R. Judah in the name of Rab said: "What is meant by the passage (Ps. 86, 17.) Display on me a sign for good that those who hate me may see it. Thus said David before the Holy One, praised be He! 'Sovereign of the universe, forgive me this sin [of Bath Sheba].' Thou art forgiven.' answered the Lord. David then said to the Lord: 'Show me a sign while I live.' Whereupon He answered, 'During thy life I shall not make it known but during the life of Solomon, thy son, I shall make it known.' When Solomon had built the Temple he desired to place the ark in the holy of holies, but the gates had become fastened to each other [and they could not be opened]. Solomon then offered twenty-four prayer-songs but was not answered. He then began the prayer (Ps. 24, 7.) Raise your heads, O ye gates and be raised wide, ye everlasting gates, and let the king of glory enter. Thereupon the gates ran after him and opened their mouths and wanted to swallow him up, saying: Who is the King of glory? (Ib.) Solomon replied. The Lord, strong and mighty (Ib.). He then repeated Raise your heads, O ye gates, and raise up, ye everlasting doors, and let the King of glory enter. Who is the King of glory, the Lord of Hosts, He is the King of glory, Selah (Ib.). Still he was not answered; but as soon as he said O Lord God turn not away the face of thy anointed, remember the pious deeds of David thy servant, (II Chr. 6, 12), he was immediately answered. At that moment the faces of David's enemies turned black like the bottom of a pot and then it was known to all that the

Holy One, praised be He! had forgiven David that sin. Therefore, did not Solomon properly say. Thereupon, praise I the dead, etc. This is meant by the passage (I Kings 8, 66.) On the eighth day he dismissed the people; they blessed the king and went unto their tents, glad of heart, because of all the good that the Lord had done for David his servant and for Israel his people, i.e.. And they went unto their tents, meaning they found their wives levitically pure. Joyful, because of having enjoyed the Divine Glory; glad of heart, each man's wife had become pregnant with a male child; because of all the good which God had done unto David his servant, that he forgave him that sin; and Israel his people, for they were forgiven their neglect of the observance of the day of Atonement. And when Solomon said (Ecc. 9, 4.) For a living dog fareth better than a dead lion, he meant that which R. Judah said in the name of Rab ; for R. Judah in the name of Rab, said: "What is meant by the passage (Ps. 39, 5.) Let me know, O Lord, my end, and what the measure of my days is, I wish to know when I shall cease to be, i.e., thus said David before the Holy One, praised be He ! 'Sovereign of the universe let me know my end.' Whereupon the Lord answered him : 'It has been decreed by me that the time of the death of mortal man shall not be known; And the measures of my days what are they (Ib.), David again asked. 'It is decreed by me answered the Lord,' that the measure of the days of a man shall not be known.' Again David asked: 'I wish to know when I shall cease to be.' The Lord then said to him : 'Thou wilt die on the Sabbath.' 'Let me die rather on the first day of the week,' begged David. 'The first day of the week is the day on which thy son Solomon shall be king, and one kingdom must not encroach on the other even by so much as a hair's breath.' 'Let me then die on the Sabbath eve,' pleaded David. Whereupon the Lord said Far better is a day in thy courts than a thousand (Ps. 84, 11), i.e., 'I like one day in which thou art studying the Torah better than a thousand burnt offerings which Solomon, thy son, will sacrifice before me upon the altar.' (Ib. b) Each Sabbath day he would sit and study. On that Sabbath when he was to die, the angel of death came and stood before him, but was unable to do anything because David never once ceased studying. [Said the angel to himself] What shall I do? There was an orchard in the back of David's house; the angel of death went there and shook the trees. David [hearing the noise] went out to see [the cause of the noise] ; as he ascended the ladder the angel caused it to break. David fell down and consequently stopped studying; whereupon the angel of death took his life. It so happened that Solomon sent to ask the following questions in the academy: 'My father died and lies in sun; what shall I do? [Am I allowed to remove him from the sun?] And the dogs of my father's house are hungry, what shall I do?' They answered him: 'Cut up a carrion and place the pieces before the dogs. As to thy father, place a loaf of bread or an infant upon his body and then you may carry it away from the sun.' Did not Solomon, therefore, say properly? For a living dog fareth better than a dead lion. And as to the question, which I have been asked in your presence, I say this: a lamp is called Ner and the soul is called Ner; it is better that a human light (lamp) be extinguished than that God's light (life) be extinguished."

It is interesting how the rabbis say that it is obligatory for the living to study Torah and fulfilling meritorious deeds, and that when a man dies, he is freed from the obligation of doing so. The reasoning behind the dead being freed from studying Torah and meritorious deeds, is because when a man dies, the Lord does not receive praise from him. What is important to note is that the Lord God in heaven is the "living" God, and studying Torah (God's Word) and performing maasim tovim are the ways a man brings praise to the Lord God in heaven in this life. We serve the living God and so our focus should be on this life and serving him. I have met many who prefer to focus upon the World to Come and forget what we are called to do and how we are called to live, to love one another and help the poor and widow. The commentary continues with examples for giving praise to the Lord, that the dead do not praise the Lord, whereas the living do, which is connected to obedience to the Torah. The commentary then leads into a discussion on King Solomon and being answered in prayer. The king prays and is not answered, but when he gives praises to the Lord his

prayer is answered. Other rabbis stated that when he prays asking the Lord to remember the merits of the fathers, that the prayer was answered. The concepts being brought out here is related to when we live for the Lord, bring glory to His name by the way we live our lives (according to His words), then our prayers will be answered. The reason being, sin drives the presence of God away as compared to obedience, which causes one to prepare a place for the Lord to dwell. The commentary concludes saying, “*I say this: a lamp is called Ner and the soul is called Ner; it is better that a human light (lamp) be extinguished than that God’s light (life) be extinguished.*” The soul is compared to the ner tamid (נֵר תָּמִיד), which is translated as “*eternal flame*” or “*eternal light*,” is a reference to the lamp hanging or standing in front of the ark in every Jewish synagogue, it is meant to represent the menorah of the Temple in Jerusalem as well as the continuously burning fire on the altar of burnt offerings in front of the Temple. The ner tamid also symbolizes God’s eternal presence and is therefore never extinguished. It is also intended to draw parallels between the Lord God and fire, or light, which is emphasized throughout the Torah. Additionally, it is often used to symbolize the light as a reference to righteousness and maasim tovim. The soul has the capacity to draw near to the Lord as was symbolized by the ner tamid in the Tabernacle.

The psalmist asks will God’s grace be declared in the grave and will your faithfulness be declared in Abaddon? **יב הַיְסוּפֶר בְּקִבְרֵךְ חֶסְדְּךָ אֱמוּנָתְךָ בְּאַבְדּוֹן: 88:11 Will Your lovingkindness be declared in the grave, Your faithfulness in Abaddon? (NASB)** Where does the name Abaddon come from? The Jewish commentary Ein Yaakov has the following to say concerning the grave.

Ein Yaakov (Glick Edition), Eiruvim 2:4

R. Joshua b. Levi said: “Gehenna has seven names ; Grave, Place of Destruction, Dungeon. Horrible Pit, Miry Clay, Shadow of Death, and Subterranean Land. Grave, as it is written (Jonah 2, 3.) Out of the depth of the grave have I cried. Place of Destruction, as it is written (Ps. 88, 12.) Shall thy kindness be related in the grave, and thy righteousness in the place of destruction? Dungeon, as it is written (Ib. 16, 10.) For Thou wilt not abandon my soul to the grave; Thou wilt not suffer thy pious to see dungeon. And Horrible Pit, and Miry Clay, as it is written (Ib. 40, 3.) And he brought me up out of the horrible pit, and of the miry clay. Shadow of Death, as it is written (Ib. 107, 10.) Such as sit in darkness and in the shadow of death; and it is known by tradition under the name of Subterranean Land.” Is there no other name [for Gehenna] ? Behold, there is also Gei Hinom? This means only a valley which is as deep as Gehenna and to which people go to practice lewdness. There still remains the name, Topheth, as it is written (Is. 30, 33.) For already of old is Topheth made ready. This means that whoever is persuaded by his evil impulse, will fall in there. Concerning the locality of Paradise. Resh Lakish said: ‘If it is in Palestine, its gate must be in the city of Beth Shean, [since it yields the best fruits] ; If Paradise is situated in Araby then its gate is in the city of Beth Gerem [the most productive spot]. And if it is between the rivers it must be in Damaskannun.” In Babylon, Abaye would praise the fruit growing on the other side of the Euphrates and Rabba would praise the fruit of the City of Harphania. אמר ריב"ל ז' שמות יש לו לגיהנם) ואלו הן שאול ואבדון ובאר שחת וכור שאון וטיט היון וצלמות וארץ תחתית. שאול דכתיב (יונה ב ג) מבטן שאול שועתי שמעת קולי. אבדון דכתיב (תהלים פח יב) היסופר בקבר חסדך אמונתך באבדון. באר שחת דכתיב (שם טז י) כי לא תעזוב נפשי לשאול לא תתן חסידך לראות שחת. וכור שאון וטיט היון דכתיב (שם מ ג) ויעלני מבור שאון מטיט היון וגו'. צלמות דכתיב (שם קז י) יושבי חושך וצלמות. וארץ תחתית גמרא הוא. ותו ליכא והא איכא גיהנם. גי שעמוקה כגיהנם שהכל יורדין לה על עסקי חנם. והאיכא תפתה דכתיב (ישעיה ל לג) כי ערוך מאתמול תפתת. ההוא שכל המתפתח ביצרו נופל שם. גן עדן אמר ר"ל אם בארץ ישראל הוא בית שאן פתחה ואם בערביא הוא בית גרם פתחה אם בין הנהרות הוא דורמסקנית פתחה. בבבל אביי משתכח בפירי דעבר ימינא. (רבא משתבח בפירי דהר פניא:

There is a great amount of information that may be obtained from the rabbis regarding Hell, Gehenna, the place of eternal suffering, etc. According to the Brown Driver Briggs lexicon, the Hebrew word abaddon (אבדון) is derived from the verb stem abad (אָבַד) meaning “perish” (“destroy”), which occurs 184 times in the Hebrew Bible. The Septuagint, an early Greek translation of the Hebrew Bible, renders “abaddon” as ἀπόλλεια (Apollieia), where the Greek Apollyon comes from apollumi (ἀπόλλυμι) meaning “to destroy.” The Greek term Apollyon (Ἀπολλύων, “the destroyer”), is the active participle of apollumi (ἀπόλλυμι, “to destroy”), and is not used as a name in classical Greek texts. The Hebrew term Abaddon (אֲבַדְדֹן), and its Greek equivalent Apollyon (Ἀπολλύων), both appears in the Scriptures as reference to a place of destruction and to an angel (“of destruction”). In the Hebrew Bible, Abaddon is used with reference to a bottomless pit, often appearing alongside שאול (Sheol), a place belonging to the realm of the dead. In the Book of Revelation, an angel is called Abaddon (Revelation 9:11) whose name in Hebrew is “Abaddon” (אַבַּדְדֹּן), and the equivalent Greek translation means the Destroyer” (Ἀπολλύων, Apollyon). In some Jewish legends, Abaddon is identified as a realm where the damned lie in fire and snow (see *Legends of the Jews* chapter 1).

Tehillim / Psalms 88 concludes saying, יב היספר בקבר חסדה אמונתה באבדון: יג היודע בחשך פלאה, וצדקתה בארץ נשיה: יד ואני | אליה יהוה שועתי ובבקר תפלתי תקדמך: טו למה יהוה תזנח נפשי תסתיר פניך ממני: טז עני אני וגוע מצער נשאתי אמי אפונה: יז עלי עברו רוגזיך בעותיך צמתותני: יח סבוני כמים כל-ממני: יט הרהקת ממני אהב גרע מדעי מחשך: 88:12 Will Your wonders be made known in the darkness? And Your righteousness in the land of forgetfulness? 88:13 But I, O Lord, have cried out to You for help, And in the morning my prayer comes before You. 88:14 O Lord, why do You reject my soul? Why do You hide Your face from me? 88:15 I was afflicted and about to die from my youth on; I suffer Your terrors; I am overcome. 88:16 Your burning anger has passed over me; Your terrors have destroyed me. 88:17 They have surrounded me like water all day long; They have encompassed me altogether. 88:18 You have removed lover and friend far from me; My acquaintances are in darkness.(NASB) The psalmist ends his psalm acknowledging it is the Lord in heaven who is in control of all things. Yet through he believes the Lord has brought these things upon him, he does not turn from the Lord but diligently seeks the Lord because God is merciful, righteous, and trustworthy. The Aramaic Targum and the Septuagint state the following:

Aramaic Targum

Toviyah / Psalms 88:13-19

88:13 Could it be that your wonders will be known in the darkness of Gehenna? And your generosity in the land of thirst and desolation? 88:14 But I have prayed in your presence, O lord; and in the morning my prayer will come before you. 88:15 Why, O lord, have you forsaken my soul, why will you hide your face from me, that I may not see illumination by your light? 88:16 I am afflicted and frail from childhood; I have borne the fear of you, loaded upon me. 88:17 Your anger has passed over me; your terrors have destroyed me. 88:18 They have surrounded me like water all day; they have encompassed me together. 88:19 You have removed friend and fellow far from me; as for those who know me, I am lowly in their mouth.

יג האפשר דיתודע דאיתודע בחשך גהינם פרישותך וצדקתך בארע צהותא וצדיא: יד ואני קדמך קומך יהוה צליתי ובצפרא צלותי תקדמינך: טו למה יהוה שבקתא תינשי נפשי תע-לים תטמור אפך ספר אפך מיני דלא אחמי בנהורך צהורא: טז עניא אנא ונגיד מן טליא טליותא סוברית דחילתך טעינא עלי: יז עלי עברו רוגזיך בעתייך בעותיך שיציאו יתי: יח אחרו יתי היך מוי כל יומא אקיפון עלי כחדא: יט ארהיקתא מיני רחימא וחברא וליידעי חשיך אנא בפומהון (באפיהון)

Septuagint

Psalmoi / Psalms 88:12-18

88:12 *Shall thy wonders be known in darkness? and thy righteousness in a forgotten land?*
 88:13 *But I cried to thee, O Lord; and in the morning shall my prayer prevent thee.* 88:14
Wherefore, O Lord, dost thou reject my prayer, and turn thy face away from me? 88:15 *I am*
poor and in troubles from my youth; and having been exalted, I was brought low and into
despair. 88:16 *Thy wrath has passed over me; and thy terrors have greatly disquieted me.*
 88:17 *They compassed me like water; all the day they beset me together.* 88:18 *Thou hast put*
far from me every friend, and mine acquaintances because of my wretchedness. (LXX, 88:12
 μη γνωσθήσεται ἐν τῷ σκότει τὰ θαυμάσιά σου καὶ ἡ δικαιοσύνη σου ἐν γῆ ἐπιλελησμένη
 88:13 κἀγὼ πρὸς σέ κύριε ἐκέκραξα καὶ τὸ πρωὶ ἢ προσευχῇ μου προφθάσει σε 88:14 ἵνα
 τί κύριε ἀπωθεῖς τὴν ψυχὴν μου ἀποστρέφεις τὸ πρόσωπόν σου ἀπ’ ἐμοῦ 88:15 πτωχός εἰμι
 ἐγὼ καὶ ἐν κόποις ἐκ νεότητός μου ὑψωθείς δὲ ἐταπεινώθην καὶ ἐξηπορήθην 88:16 ἐπ’ ἐμὲ
 διῆλθον αἱ ὀργαί σου καὶ οἱ φοβερισμοί σου ἐξετάραζάν με 88:17 ἐκύκλωσάν με ὡς ὕδωρ
 ὄλην τὴν ἡμέραν περιέσχον με ἅμα 88:18 ἐμάκρυνας ἀπ’ ἐμοῦ φίλον καὶ πλησίον καὶ τοὺς
 γνωστούς μου ἀπὸ τάλαιπωρίας)

Note how the Targum translation speaks of the wonders of the Lord being made known in the darkness of Gehenna, as opposed to the righteousness of God in the land of forgetfulness. The rabbis appear to be drawing a parallel to the exile to a foreign land as being in Gehenna or Abaddon, a place of destruction. The reason being, it is understood from the Torah perspective that these are the things the Lord will bring upon those who refuse to obey the commandments, according to Parashat Bechukotai.

Vayikra / Leviticus 26:3-34

26:3 *If you walk in My statutes and keep My commandments so as to carry them out,* 26:4
then I shall give you rains in their season, so that the land will yield its produce and the trees
of the field will bear their fruit. 26:5 *Indeed, your threshing will last for you until grape*
gathering, and grape gathering will last until sowing time. You will thus eat your food to
the full and live securely in your land. 26:6 *I shall also grant peace in the land, so that you*
may lie down with no one making you tremble. I shall also eliminate harmful beasts from the
land, and no sword will pass through your land. 26:7 *But you will chase your enemies and*
they will fall before you by the sword; 26:8 *five of you will chase a hundred, and a hundred*
of you will chase ten thousand, and your enemies will fall before you by the sword. 26:9 *So I*
will turn toward you and make you fruitful and multiply you, and I will confirm My covenant
with you. 26:10 *You will eat the old supply and clear out the old because of the new.* 26:11
Moreover, I will make My dwelling among you, and My soul will not reject you. 26:12 *I will*
also walk among you and be your God, and you shall be My people. 26:13 *I am the Lord*
your God, who brought you out of the land of Egypt so that you would not be their slaves,
and I broke the bars of your yoke and made you walk erect. 26:14 *But if you do not obey*
Me and do not carry out all these commandments, 26:15 *if, instead, you reject My statutes,*
and if your soul abhors My ordinances so as not to carry out all My commandments, and
so break My covenant, 26:16 *I, in turn, will do this to you: I will appoint over you a sudden*
terror, consumption and fever that will waste away the eyes and cause the soul to pine away;
also, you will sow your seed uselessly, for your enemies will eat it up. 26:17 *I will set My*
face against you so that you will be struck down before your enemies; and those who hate you
will rule over you, and you will flee when no one is pursuing you. 26:18 *If also after these*
things you do not obey Me, then I will punish you seven times more for your sins. 26:19 *I will*
also break down your pride of power; I will also make your sky like iron and your earth like
bronze. 26:20 *Your strength will be spent uselessly, for your land will not yield its produce*

and the trees of the land will not yield their fruit. 26:21 'If then, you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins. 26:22 'I will let loose among you the beasts of the field, which will bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted. 26:23 'And if by these things you are not turned to Me, but act with hostility against Me, 26:24 then I will act with hostility against you; and I, even I, will strike you seven times for your sins. 26:25 'I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands. 26:26 'When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied. 26:27 'Yet if in spite of this you do not obey Me, but act with hostility against Me, 26:28 then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins. 26:29 'Further, you will eat the flesh of your sons and the flesh of your daughters you will eat. 26:30 'I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you. 26:31 'I will lay waste your cities as well and will make your sanctuaries desolate, and I will not smell your soothing aromas. 26:32 'I will make the land desolate so that your enemies who settle in it will be appalled over it. 26:33 'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste. 26:34 'Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. (NASB)

The living God is seeking for people who are willing or striving to live according to His ways of righteousness, holiness, justice, and truth. If we live our lives in unrighteousness, rest assured, what is written in the Torah will be a consequence of your sins. This is why it is so important to continue in the Lord and in His Messiah Yeshua, to diligently seek the Lord God in heaven for help to overcome sin and to live our lives in a manner that bears His testimony and His name. We serve a Living God and Obedience is the manner in which we prepare a place for Him to dwell in our lives. Let's Pray!

Heavenly Father,

We Praise Your Holy Name! Thank You Lord for empowering us to live our lives for Your glory. Thank You for the joy you have placed in our hearts to serve and to live our lives for You. We thank You for the promises You have made and Your continued faithfulness to Your promises and to us. Thank You Lord for giving us the faith to believe in Yeshua the Messiah and for always calling our hearts back to You Lord! 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