

## ספר תהילים קל | Tehillim / Psalms 130

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### Mercy, Forgiveness, and Restoration are the Ways of God

In this week's study from *Tehillim / Psalms 130:1-8*, the psalm opens saying, א שִׁיר הַמַּעְלוֹת מִמַּעַמְקִים 130:1 *Out of the depths I have cried to You, O Lord. 130:2 Lord, hear my voice! Let Your ears be attentive To the voice of my supplications. (NASB)* The psalmist seeks the Lord from the deepest recesses of his heart for the Lord to hear and move in his life to overcome the trial or tribulation he is going through. The psalmist ascribes anthropomorphic attributes to the Lord God in heaven having ears to listen to his prayer. There is nothing wrong with such an assertion, it allows us to visualize how the Lord hears our prayers. The psalmist admits his own shortcomings in relation to God's Torah saying the following, ג אִם-עֲוֹנוֹת תִּשְׁמַר-יְהוָה אֲדֹנָי מִי יַעֲמֵד: 130:3 *If You, Lord, should mark iniquities, O Lord, who could stand? (NASB)* David recognizes that all men fall short of the glory of God, that none can stand and relies upon the mercy of God to forgive saying the following, ד כִּי-עֲמָךְ, 130:4 *But there is forgiveness with You, That You may be feared. (NASB)* Note how he states the forgiveness of God within the context of fearing the Lord. We are not to take God's forgiveness for granted! We with great respect and fear approach the Lord with repentant hearts to seek counsel and make petition for forgiveness. He continues saying the following, ה קִוִּיתִי יְהוָה קִנְיָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי: 130:5 *I wait for the Lord, my soul does wait, And in His word do I hope. 130:6 My soul waits for the Lord More than the watchmen for the morning; Indeed, more than the watchmen for the morning. (NASB)* The Psalmist concludes saying, ו יְהוָה-יְהוָה כִּי-עַם-יִשְׂרָאֵל אֵל-יְהוָה יִחַל יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו: 130:7 *O Israel, hope in the Lord; For with the Lord there is lovingkindness, And with Him is abundant redemption. 130:8 And He will redeem Israel From all his iniquities. (NASB)* Redemption is found in the Lord, for mercy, forgiveness, and restoration are the ways of God's love for His people.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק קל		ספר טוביה פרק קל		ΨΑΛΜΟΙ 130	
א שִׁיר הַמַּעְלוֹת מִמַּעַמְקִים קָרָאָתִיךָ יְהוָה: ב אֲדֹנָי שְׁמָעָה כִּי-קוֹלִי תִהְיֶינָה אָזְנוֹיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי: ג אִם-עֲוֹנוֹת תִּשְׁמַר-יְהוָה אֲדֹנָי מִי יַעֲמֵד: ד כִּי-עֲמָךְ הִסְלִי-חָה לְמַעַן תִּגְוָרָא: ה קִוִּיתִי יְהוָה קִנְיָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי: ו נַפְשִׁי לְאֲדֹנָי מִשְׁמָרִים לְבַקֵּר רִים לְבַקֵּר: ז יְחַל יִשְׂרָאֵל אֵל-יְהוָה כִּי-עַם-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו: ח וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו: יְחַל יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:		א שִׁירָא דִּתְאִמְרָא עַל מִסְקִיין"מִסּוּקִין#1" דִּתְהוּמָא מִן עוֹר-מִקִּיא קִרִּיתְךָ יְהוָה: ב יְהוּה קִבִּיל צְלוֹתִי תְהוּיִן אֹדְנִיךָ צִיִּיתִין לְקַל צְלוֹתִי: ג אִין עוּיִין תְּטוּר יְהוּה מִן יְקוּם: ד אִרוּם גִּבְךָ שְׁבִיקוּתָא מִן בְּגַלִּל דִּתְתַחֲמִי: ה אִמְתִּינִית יְהוּה מְתִינַת נַפְשִׁי וְלֵאִיקִרִיָּה אִוִּרִיכִית: ו נַפְשִׁי אִוִּרִיכָא לִיהוּה מִן נְטוּרִי מְטִרַת לְצַפְרָא דְנִטְרִין לְקִרְבָּא קִרְבִּין צַפְרָא: ז מוּרִיךְ יִשְׂרָאֵל לִיהוּה אִרוּם גִּבִּי יְהוּה חִסְדָּא וְסִגִּי עִמִּיהָ פּוּרְקִין: ח וְהוּא יַפְרֹק יִתְ יִשְׂרָאֵל מִכָּל עוּיִיתִיהָ:	130:1 ὄδη τῶν ἀναβαθμῶν ἐκ βαθέων ἐκέκραξά σε κύριε 130:2 κύριε εισάκουσον τῆς φωνῆς μου γενηθήτω τὰ ὦτά σου προσέχοντα εἰς τὴν φωνὴν τῆς δεήσεώς μου 130:3 ἐὰν ἀνομίας παρατηρήσῃ κύριε κύριε τίς ὑποστήσεται 130:4 ὅτι παρὰ σοὶ ὁ ἴλασμός ἐστιν 130:5 ἔνεκεν τοῦ νόμου σου ὑπέμεινά σε κύριε ὑπέμεινεν ἡ ψυχὴ μου εἰς τὸν λόγον σου 130:6 ἤλπισεν ἡ ψυχὴ μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρωίας μέχρι νυκτός ἀπὸ φυλακῆς πρωίας ἐλπίσάτω Ἰσραὴλ ἐπὶ τὸν κύριον 130:7 ὅτι παρὰ τῷ κυρίῳ τὸ ἔλεος καὶ πολλὴ πα αὐτῷ λύτρωσις 130:8 καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ		

<p><b>Tehillim Psalms 130</b>  130:1 Out of the depths I have cried to You, O Lord. 130:2 Lord, hear my voice! Let Your ears be attentive To the voice of my supplications. 130:3 If You, Lord, should mark iniquities, O Lord, who could stand? 130:4 But there is forgiveness with You, That You may be feared. 130:5 I wait for the Lord, my soul does wait, And in His word do I hope. 130:6 My soul waits for the Lord More than the watchmen for the morning; Indeed, more than the watchmen for the morning. 130:7 O Israel, hope in the Lord; For with the Lord there is lovingkindness, And with Him is abundant redemption. 130:8 And He will redeem Israel From all his iniquities. (NASB)</p>	<p><b>Toviyah Psalms 130</b>  130:1 A song that was uttered on the ascents of the abyss. From the depths I have called you, O Lord. 130:2 O Lord, receive my prayer; may your ears be attentive to the sound of my prayer. 130:3 If you will take note of iniquities, O Yah, Lord, who will remain? 130:4 For there is forgiveness with you, so that you might be seen. 130:5 I have waited, O Lord; my soul has waited, and for his glory I have waited long. 130:6 My soul has waited long for the Lord, more than the watchmen on the morning watch who watch to offer the morning sacrifice. 130:7 Israel waits long for the Lord, for with the Lord is kindness, and with him is much redemption. 130:8 And he will redeem Israel from all his iniquities. (EMC)</p>	<p><b>Psalmoi Psalms 130</b>  A Song of Degrees. 130:1 Out of the depths have I cried to thee, O Lord. 130:2 O Lord, hearken to my voice; let thine ears be attentive to the voice of my supplication. 130:3 If thou, O Lord, shouldst mark iniquities, O Lord, who shall stand? 130:4 For with thee is forgiveness: for thy name's sake 130:5 have I waited for thee, O Lord, my soul has waited for thy word. 130:6 My soul has hoped in the Lord; from the morning watch till night. 130:7 Let Israel hope in the Lord: for with the Lord is mercy, and with him is plenteous redemption. 130:8 And he shall redeem Israel from all his iniquities. (LXX)</p>
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In this week's study from *Tehillim / Psalms 130:1-8*, the psalm opens saying, אֲשִׁיר הַמַּעְלוֹת מִמַּעַמְקִים, אֶדְבֹּר לְךָ יְיָ הוֹדוֹת מִקְּוֵי תְהוֹמוֹתַי. *130:1 Out of the depths I have cried to You, O Lord. 130:2 Lord, hear my voice! Let Your ears be attentive To the voice of my supplications. (NASB)* The psalmist seeks the Lord from the deepest recesses of his heart to hear and move in his life to overcome the trial or tribulation he is going through. In *Mark 5:21-43* we read two stories about people who are really, truly, desperate. One describes a powerful leader seeking healing for his daughter. The other describes a poor woman seeking healing for herself.

**Mark 5:21-43**

*5:21 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. 5:22 One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet 5:23 and implored Him earnestly, saying, 'My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live.' 5:24 And He went off with him; and a large crowd was following Him and pressing in on Him. 5:25 A woman who had had a hemorrhage for twelve years, 5:26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse 5:27 after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. 5:28 For she thought, 'If I just touch His garments, I will get well.' 5:29 Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. 5:30 Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, 'Who touched My garments?' 5:31 And His disciples said to Him, 'You see*

*the crowd pressing in on You, and You say, ‘Who touched Me?’ 5:32 And He looked around to see the woman who had done this. 5:33 But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. 5:34 And He said to her, ‘Daughter, your faith has made you well; go in peace and be healed of your affliction.’ 5:35 While He was still speaking, they came from the house of the synagogue official, saying, ‘Your daughter has died; why trouble the Teacher anymore?’ 5:36 But Jesus, overhearing what was being spoken, said to the synagogue official, ‘Do not be afraid any longer, only believe.’ 5:37 And He allowed no one to accompany Him, except Peter and James and John the brother of James. 5:38 They came to the house of the synagogue official; and He saw a commotion, and people loudly weeping and wailing. 5:39 And entering in, He said to them, ‘Why make a commotion and weep? The child has not died, but is asleep.’ 5:40 They began laughing at Him. But putting them all out, He took along the child’s father and mother and His own companions, and entered the room where the child was. 5:41 Taking the child by the hand, He said to her, ‘Talitha kum!’ (which translated means, ‘Little girl, I say to you, get up!’). 5:42 Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. 5:43 And He gave them strict orders that no one should know about this, and He said that something should be given her to eat. (NASB)*

Mark 5:21 opens with Yeshua exiting a boat and the crowds come immediately to find and draw near to him. Jarius was one of those in the crowd desperate and seeking help. Yeshua at this time had only a few faithful disciples who believed he was a teacher, friend, and leader. They sought the Lord God our Father in heaven by drawing near to the Messiah. Jarius was a leader and his daughter was ill. He humbled himself, fell on his knees, and begged for the life of his daughter. Yeshua responds by going with Jarius. While they were walking, a woman crept up behind him and touched his garment thinking all she had to do was touch Yeshua and she would be healed. Healing power left Yeshua and set this woman free from hemorrhaging. In the case of Jarius, a synagogue official, he invited Yeshua into his home and to the bed of his dying daughter. Yeshua took her by the hand and commanded her to raise up. We are told 5:42 *Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. 5:43 And He gave them strict orders that no one should know about this, and He said that something should be given her to eat. (NASB)* When Jarius trusted our Father in heaven hears Yeshua’s prayers, his daughter was healed. *Tehillim / Psalm 105* calls God’s people to give Him thanks and praise in response to his “wonders” (105:5). The Psalm highlights God’s special work with the Israelites, beginning with the covenant with Abraham and focusing on the exodus from Egypt and movement to the Promised Land. *Tehillim / Psalms 105:4* urges us to pay attention to the Lord God in a particular way saying, “*Search for the LORD and for his strength; continually seek him.*” The Hebrew verbs translated here as “*search*” and “*seek*” are familiar in where “*Search*” (darash) suggests care and intentionality in the process of looking for something, such as drashing out a verse. To “*seek*” (baqash) implies the searching out in eagerness and desire. In this context, *Tehillim / Psalm 105:4* may be paraphrased, “*Carefully search for the LORD and his strength; continually and eagerly seek him.*” How do we seek the Lord and what does this mean for those of us who are in covenant relationship with him? In part, seeking the Lord God is a matter of paying attention, being humble, and drawing near in His Word. We find this nuance in the translation of *Tehillim / Psalm 105:4* “*Keep your eyes open for GOD, watch for his works; be alert for signs of his presence.*” If we’re seeking the Lord, then we are watching for him and his work each day as we go about our business. We pay attention to him from the moment we awake to the moment we close our eyes at night. Seeking the Lord also involves being intentional in our relying upon Him, just as these people did in Mark chapter 5. We are to search for “*His strength*” by calling out to him for help and allowing His Spirit to guide and empower us. We seek the Lord with purity of heart and a desire to honor him with our lives. The psalmist states we are to seek the Lord “*continually.*” This includes all areas of our lives, when we are at school, at work, chatting with friends, or colleagues, we are to seek the Lord being open to His guidance, wisdom, and strength. This act of seeking

the Lord is intentional to honor Him giving Him the place in our lives knowing He is watching. This enables us to live for His purposes and for His kingdom.

The psalmist admits his own short comings in relation to God's Torah saying the following, -םֶלֶךְ אֱלֹהִים: 130:3 *If You, Lord, should mark iniquities, O Lord, who could stand?* (NASB) David recognizes that all men fall short of the glory of God, that none can stand. This statement "all have sinned," is found also in *Romans 3:32* ("For all have sinned and fall short of the glory of God") This basically means that we all have become lawbreakers because sin is the violation of God's Torah (*1 John 3:40*). Sin is the general characteristic of unrighteousness, godlessness, and wickedness. Because of the Yetzer Hara (Evil inclination) and man always choosing to give into the Tetzter Hara, we are all guilty before God. We are sinners by nature and by our own acts of transgression against God's Torah. Note how Paul wrote to the romans that all have sinned indicating that all of mankind has participated in sin in some form or another. This is the death sentence of mankind because of sin. Evangelical scholars interpret Paul's words in *Romans 3* as federal headship, a view that each man had inherited guilt before God from Adam and Eve. The idea is when Adam sinned, he chose for the entire human race to die due to sin. A more Jewish interpretation is the view that "all have sinned" refers only to personal sin arising from our choosing to sin on an individual basis where we are not guilty for what Adam and Eve had done in the garden. Paul wrote in *Romans 5:13-17* how personal sin is imputed and then spread, Paul explains why "all die," because all have committed personal sin. The reason all receive this "death sentence" (*5:18*) Paul argues it was through Adam's disobedience, all were "made sinful" (*5:19*). The verb made means "constituted;" therefore, a man's choice to sin is in his nature, this is the inherited condition that leads to the sentence of death (*5:13-14*). This inherited condition is what creates personal sin. We all have sinned, and the consequence to sin is death. This is passed down from generation to generation throughout history. Note how children, even before they are mentally aware of the meaning of sin, they are naturally prone to disobey, to tell lies, and to be mean or bad towards one another or parents. David wrote in *Tehillim / Psalms 14:2* "The Lord looks down from heaven on the sons of men to see if there are any who understand, any who seek God." David says the Lord states, "All have turned aside, they have together become corrupt; there is no one who does good, not even one" (*Tehillim / Psalms 14:3*).

The quoting commentaries on *Tehillim / Psalms 130:4* have the following to say concerning sin and iniquity.

***Siftei Chakhamim, Genesis 4:13:2***

*"And you cannot manage to bear my sin?" This may be understood according to (Tehillim 130:4): "Forgiveness is with You, in order that You be feared." "Forgiveness is with You" — nothing stops You [from forgiving sin]. "In order that You be feared" — [this forgiveness increases fear of Hashem]. But a human king cannot grant pardon beyond the rules of protocol. Thus a transgressor [against him] thinks, "I am surely lost!" and therefore he will continue to sin more. [However, Hashem's forgiveness holds man back from further sin.] Accordingly, Kayin said: "You bear the worlds. Everything is Yours and no one holds You back [from forgiving]. Why can You not bear my sin? People will say that You are unable to forgive beyond the rules of protocol, Heaven forbid!" (Tzeidah L'Derech, citing Maharshal)*

The significance of this commentary states that forgiveness is with God and this causes Him to be feared. The fear of the Lord leads to obedience to His commands. Note how the transgressor is described in the commentary as one who continues to sin. It states that HaShem holds a man back from further sin. This requires one to humble his life to the sovereign rule of God and the work of His Spirit in our lives. This is not an easy thing. Consider what Peter wrote in his epistle in *1 Peter 4:12-19*.

***1 Peter 4:12-19***

*4:12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; 4:13 but to the degree*

*that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. 4:14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. 4:15 Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; 4:16 but if anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. 4:17 For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God? 4:18 And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner? 4:19 Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right. (NASB)*

Peter speaks of persecution for righteousness sake. He also says, *4:18 And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner? (NASB)* Notice how he points out salvation for a righteous man is a difficult thing. Our salvation is not an easy matter, which is something that is not taught today in the Christian church. In fact, the church teaches us today that salvation is easy, all you have to do is believe. This doctrine or theology comes from a rejection of God's Torah and disobedience to His commands under the interpretation that we are under grace and not law. The point is, this doctrine is not taught in the Scriptures. The fruit of the Spirit that lives in us is part of who we are to be a people who are saved. Is it possible to say one is saved if he bears no good fruit?

The psalmist relies upon the mercy of God to forgive saying the following, **ד** כִּי-עֲמֹד הַסְּלִיחָה לְמַעַן **תְּנַרְא:** 130:4 *But there is forgiveness with You, That You may be feared. (NASB)* Note how he states the forgiveness of God within the context of fearing the Lord. We are not to take God's forgiveness for granted! We with great respect, fear, and trembling approach the Lord with repentant hearts to seek counsel and make petition for forgiveness. The commentary *Rabbeinu Bahya on Leviticus 5:10 Part 1* states the following:

***Rabbeinu Bahya, Vayikra / Leviticus 5:10 Part 1***

לֹא וּנְסַלַח לוֹ... וּכְפַר עָלָיו הַכֹּהֵן... *“and the Priest will provide him atonement....and it shall be forgiven him.” Forgiveness will originate in heaven as the guilt will disappear together with the burning up of the sacrifice. The meaning of וּכְפַר as making atonement occurs for the first time when Yaakov brought gifts (similar to sacrifices) to his brother Esau hoping that he would forgive him (וְאֶכְפְּרָה פָּנָיו) for obtaining the birthright by trickery (Genesis 32,21). There is a difference between what is described as כְּפָרָה “atonement,” and סְלִיחָה, “forgiveness.” The latter means that the guilt has been totally forgiven, is now “non-existent” whereas the former is merely concerned with culpability for the sin committed. It is not within the capacity of human beings to grant forgiveness; only G'd Himself can wipe the slate clean completely. This is why David writes in Psalms 130,4: “forgiveness rests with You.” The High Priest, while initiating the process of forgiveness, cannot complete it, only G'd can. When someone was guilty of שְׁבוּעַת בַּטּוֹי (verse 4) “a false oath,” there is atonement only. The Torah does not add the words that “it will be forgiven him.” [Swearing a false oath is hardly an unintentional sin qualifying for total forgiveness. Ed.]*

Rabeinu Bahya comments upon the Priest who makes atonement before God on behalf of a person and his sin will be forgiven him. He says *“Forgiveness will originate in heaven as the guilt will disappear together with the burning up of the sacrifice.”* This suggests forgiveness comes from the Lord alone. The forgiveness comes as being totally forgiven and the charge of guilt is non-existent, ceases to exist before God. The consequences of sin however remain. The commentary states *“This is why David writes in Psalms 130,4: “forgiveness rests with You”* which is interpreted as forgiveness is initiated by the High Priest, and is completed by God in heaven. We only initiate the process of Teshuvah, and the Lord works in our lives to overcome sin, to turn from unrighteousness, and return to His ways. This is why the Psalmist states, **ה**

קְוִיתִי יְהוָה קְוִיתָהּ נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי: ו נַפְשִׁי לְאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר: 130:5 I wait for the Lord, my soul does wait, And in His word do I hope. 130:6 My soul waits for the Lord More than the watchmen for the morning; Indeed, more than the watchmen for the morning. (NASB) Ibn Ezra has the following to say concerning these verses in relation to Isaiah 62.

***Ibn Ezra on Isaiah 62:6 Part 1***

*Watchmen. By this name those that mourn for Zion are meant, who do nothing else but cry, who do not sleep during the night, but are like watchmen upon the walls,*

***Ibn Ezra on Isaiah 62:6 Part 2***

*nor do they sleep during the day, while watchmen may at least sleep during the day; comp. They that cause to watch for lying vanities, forsake their idol (Jon. 2:9).4 The prophet himself explains the expression watchmen by the words "את המזכירים את" that remind the Lord. מזכירים is a causative verb; lit., that cause the Lord to remember; comp. הזכירני put me in remembrance (43:26)*

Ibn Ezra speaks of the watchmen (שְׁמָרִים) as functioning in mourning for God's people through the night and sleeping through the day. This is paralleled to watching for the enemy, lying vanities, and reminding the Lord of His people and His promises. Rabbeinu Bahya states the following in relation to the Psalm:

***Rabbeinu Bahya Shemot / Exodus 5:22 Part 7***

*There is an allusion to our present exile under the descendants of Edom in the experience of the Jewish people in their first exile under the Egyptians. The Jews in Egypt had to bear up under increasingly difficult conditions only in order to experience a wonderful redemption and in seeing their oppressors being killed after suffering many plagues and then dying a painful death by drowning. Similarly, when the time comes we will experience a wonderful redemption when the Messiah will arrive, a redemption by comparison to which the Exodus of the Jewish people will fade into relative insignificance. David referred to this redemption in Psalm 130,6 where he described the longing of the ישראל saying "I am more eager for the Lord than watchmen for the morning." If in spite of our impatient wait for the redemption it has been delayed then this is only in order to add to the guilt of our oppressors in the interval and in order to punish them more severely for their sins against G'd and against His people. Just as we find that oppression of the Jewish people reached a new intensity after Moses asked that his people be allowed to celebrate a holiday for the Lord in the desert, the redemption in the future will be ushered in after a period of unparalleled suffering by the Jewish people. The initial attempt at bringing about the final redemption will suffer setbacks just as the initial attempt by Moses to secure the release of the Jewish people encountered setbacks.*

*Our sages in Shemot Rabbah 5,20 comment on verse 20 where Moses and Aaron are being assailed by the overseers of the Jewish laborers for having been instrumental in their situation deteriorating rather than improving, that after 6 months G'd appeared to Moses in Midyan and said to him: "go back to Egypt (4,19) for all the people who wish to kill you have died." When Moses and Aaron met, the former coming from Midyan and the latter from Egypt, the overseers met them as they emerged from their audience with Pharaoh. We find a similar comment in Midrash Chazita on Song of Songs 2,9: "My beloved is like a gazelle." Just as a gazelle is visible to the eye one moment, disappears and then reappears, so the first redeemer appeared to the Jewish people, disappeared, and reappeared again in due course. Rabbi Tanchuma said that Moses disappeared for only three months and that this is the*

*meaning of ויפגעו את משה ואת אהרן*. [The expression ויפגעו always refers to an unexpected meeting, i.e. since both Moses and Aaron had returned to their previous abodes there was no reason to expect them at the palace gates of Pharaoh at the time (quoted in the name of (עץ יוסף)]. When the prophet Micah 7,15 speaks of G'd performing miracles “just as in the days when you came out of Egypt,” he alludes to certain similarities between what preceded the Exodus from Egypt to what will occur when the final redemption will be at hand. We have another Midrash (Sanhedrin 98) according to which the meaning of Isaiah 59,19: “for he will come like a hemmed in stream which the wind of the Lord drives on,” is that if you observe a certain generation being flooded by troubles from all sides like a river, await him (the Messiah), seeing that the prophet Isaiah continued there (verse 20) “for he shall come as a redeemer to Zion and to those who turn back from sin.”

The commentary speaks of God’s people needing to go through difficult conditions in order to experience a wonderful redemption. This includes seeing the enemy being killed. This may be how Paul understood what it meant to be dead to sin. The phrase “dead to sin” originates from *Romans 6:11* “In the same way, count yourselves dead to sin but alive to God in Christ Jesus.” (NASB) Here, Paul draws a contrast saying to be “dead to sin” is to be “alive to God in Yeshua the Messiah.” Those who have come to faith in our Father in heaven through His Son Yeshua are no longer to allow sin to control their lives. Instead, we offer ourselves to the Lord for the purpose of His influence in our lives to bear His testimonies. Paul speaks further on this concept in *Romans 12:1-2* “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” (NASB) The phrase “living sacrifice” is a contradiction as sacrifices do not “live” but die to make atonement. This is the context for our lives as we are dead to sin and alive to God. The emphasis here is on living a different life as a result of the Lord being present in our lives (His indwelling Spirit). We are no longer to follow the pattern of the world but live according to God’s will. Being dead to sin is a life long process, because Paul made it clear he struggled with temptation and sin, “For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it” (*Romans 7:19-20*). Paul considered himself the “worst of sinners” (*1 Timothy 1:16*), and so we can be assured that our lives will continue to have conflict with sin as we seek the Lord, His kingdom, and His ways.

The Psalmist concludes saying, ז יחל ישראל אל-יהוה כי-עם-יהוה החסד והרבה עמו פדות: ה והוא יפדה, 130:7 O Israel, hope in the Lord; For with the Lord there is lovingkindness, And with Him is abundant redemption. 130:8 And He will redeem Israel From all his iniquities. (NASB) Redemption is found in the Lord, for mercy, forgiveness, and restoration are the ways of God’s love for His people. In light of what we know based upon the Scriptures, one of the most significant aspects of our lives as God’s people is the promise of His presence in our lives to overcome sin. The Lord gave us His Torah to show us the way of righteousness, justice, holiness, and truth. To be dead to sin means we no longer need to be controlled by our evil desires, but are empowered to overcome. *Romans 6:17* teaches us “though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance.” Paul says before the coming of the Messiah, we were “slaves” to sin. Placing our faith in the Messiah Yeshua, we have a new Master. Sin continues to exist, but we are no longer dominated by it. Let’s Pray!

Heavenly Father,

Thank You Lord for Your mercy and the great work that you are doing in our lives. We believe You are

able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply, truly, and honestly seek you all the days of our lives. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to us. 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!

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

## Notes