

ספר תהילים קמא | Tehillim / Psalms 141

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Calling upon the Name of the Lord according to the Scriptures

In this week's study from *Tehillim / Psalms 141:1-10*, the psalm opens saying, *141:1 O Lord, I call upon You; hasten to me! Give ear to my voice when I call to You! 141:2 May my prayer be counted as incense before You; The lifting up of my hands as the evening offering. 141:3 Set a guard, O Lord, over my mouth; Keep watch over the door of my lips. (NASB)* The psalmist seeks the Lord for help in his behavior. He continues saying, *141:4 Do not incline my heart to any evil thing, To practice deeds of wickedness With men who do iniquity; And do not let me eat of their delicacies. (NASB)* Note how eating is synonymous to doing what the wicked do. The psalmist says, *141:5 Let the righteous smite me in kindness and reprove me; It is oil upon the head; Do not let my head refuse it, For still my prayer is against their wicked deeds. 141:6 Their judges are thrown down by the sides of the rock, And they hear my words, for they are pleasant. 141:7 As when one plows and breaks open the earth, Our bones have been scattered at the mouth of Sheol. (NASB)* The psalmist concludes saying, *141:8 For my eyes are toward You, O God, the Lord; In You I take refuge; do not leave me defenseless. 141:9 Keep me from the jaws of the trap which they have set for me, And from the snares of those who do iniquity. 141:10 Let the wicked fall into their own nets, While I pass by safely. (NASB)* David asks the Lord to give to the wicked their just rewards.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קמא	ספר טוביה פרק קמא			ΨΑΛΜΟΙ 141	
א מְזֹמֵר לְדָוֶד יְהוָה קְרָאתִיךָ חֹשֶׁה לִי הָאֲזִינָה קוֹלִי בְקָרְאִי- לְךָ: ב תִּפְּוֹן תְּפִלְתִּי קְטֹרֶת לְפָנֶיךָ מִשָּׂאת פְּפִי מִנְחַת-עֶרְב: ג שִׁיתָה יְהוָה שְׁמֶרְךָ לְפִי נִצְרָה עַל-דֶּל שְׁפָתַי: ד אֶל-תֵּט לְפִי לְדָבָר רַע לְהִתְעוֹלֵל עַל-לוֹת בְּרָשַׁע אֶת- אִישִׁים פְּעֻלֵי-אֲנֹן וּבֶל-אֶלְחָם בְּמִ- נַעֲמִיָהֶם: ה יְהִלְמֵנִי-צַדִּיק חֶסֶד וַיִּכְיֶנִי שְׁמֹן רֹאשׁ אֶל-יְגִי רֹאשִׁי כִּי עוֹד וּתְפִלְתִּי בְּרַעוֹתֵיהֶם: ו נִ- שְׁמָטוּ בִידֵי-סֹלַע שְׁפִטֵיהֶם וְשָׁמְעוּ אֶמְרֵי כִּי נַעֲמֹ: ז כְּמוֹ פֶלֶח וּבִקְעָה בְּאֶרֶץ נִפְזָרוּ עֲצָמֵינוּ לְפִי שְׂאוֹל: ח כִּי אֵלֶיךָ יְהוָה אֲדַנִּי עֵינַי בְּכֹה חֲסִיתִי אֶל-תִּעַר נִפְשִׁי: ט שְׁמֶרְנִי מִיַּד־פַּח יִקְשׁוּ לִי וּמִקְשׁוֹת פְּעֻלֵי אֲנֹן: י יִפְּלוּ בְּמִכְמָרֵי רְשָׁעִים יַחַד אֲנָכִי עַד-אָעֻבֹר:	א תושבחתא לדוד יהוה קריתך חיש חש- חיש לי אצית קלי במקרי לך: ב תתכוון צלתי היך קטורת בוסמין קדמך זקפות ידי בצלו היך דורון בסיס דמתקרב ברמש: ג שווי יהוה מטרא לפומי נטר על זקוף סיפ- וותי: ד לא תצלי לבי לפתגם ביש למחשב למחשל מחשבון בישן ברשעא לאיתחברא עם גברי עבדי שקר ולא אסעוד בזמר בית משתיהון: ה יטפחיני צדיקא מטול חסדא ויכסיני כהן דמרבי משה רבות קור דשא ברם כליל מלכותא לא יבטל מן רישי ארום עד כדון צלותי מסתדרא בבישתהון: ו אישתמיטו מבית מדרשא על ידי תקוף דיניהון תייבין ושמעין מימרי ארום בסי- די כמת גבר דפלה ומבזע במרדיא מו: ז בעושניה בארעא הכדין אתבדרו איברנא על פום קבורתא: ח מטול היכנא ארום לותך אלהים יהוה עייני מודיקן במימרא סברית לא תרוקן נפשי: ט נטור יתי מן אידי פחא קולא דאתקילו דכמנו לי ותיקלן עבדי שקר: י יפלו במצודתוי רשיעי כחדא אנא עד זמן די אעיבר:			141:1 ψαλμὸς τῷ Δαυὶδ κύριε ἐκέκραξα πρὸς σέ εισάκουσόν μου πρόσχεες τῆ φωνῆ τῆς δεήσεώς μου ἐν τῷ κεκραγένοι με πρὸς σέ 141:2 κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου ἔπαρσις τῶν χειρῶν μου θυσία ἐσπερινή 141:3 θου κύριε φυλακὴν τῷ στόματί μου καὶ θύραν περιοχῆς περὶ τὰ χεῖλη μου 141:4 μὴ ἐκκλίνης τὴν καρδίαν μου εἰς λόγους πονηρίας τοῦ προφασίζεσθαι προφάσεις ἐν ἀμαρτίαις σὺν ἀνθρώποις ἐργαζομένοις ἀνομίαν καὶ οὐ μὴ συνδυσάω μετὰ τῶν ἐκλεκτῶν αὐτῶν 141:5 παιδεύσει με δίκαιος ἐν ἐλέει καὶ ἐλέγξει με ἔλαιον δὲ ἀμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλὴν μου ὅτι ἔτι καὶ ἡ προσευχή μου ἐν ταῖς εὐδοκίαις αὐτῶν 141:6 κατεπόθησαν ἐχόμενα πέτρας οἱ κριταὶ αὐτῶν ἀκούσονται τὰ ῥήματά μου ὅτι ἠδύνηθησαν 141:7 ὡσεὶ πάχος γῆς διερράγη ἐπὶ τῆς γῆς διεσκορπίσθη τὰ ὀστά ἡμῶν παρὰ τὸν ἄδην 141:8 ὅτι πρὸς σέ κύριε κύριε οἱ ὀφθαλμοί μου ἐπὶ σέ ἤλπισα μὴ ἀντανέλης τὴν ψυχὴν μου 141:9 φύλαξόν με ἀπὸ παγίδος ἧς συνεστήσαντό μοι καὶ ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν 141:10 πεσοῦνται ἐν ἀμφιβλήστρω αὐτοῦ ἀμαρτωλοὶ κατὰ μόνας εἰμι ἐγὼ ἕως οὗ ἂν παρέλθω	

Tehillim / Psalms 141

141:1 O Lord, I call upon You; hasten to me! Give ear to my voice when I call to You! 141:2 May my prayer be counted as incense before You; The lifting up of my hands as the evening offering. 141:3 Set a guard, O Lord, over my mouth; Keep watch over the door of my lips. 141:4 Do not incline my heart to any evil thing, To practice deeds of wickedness With men who do iniquity; And do not let me eat of their delicacies. 141:5 Let the righteous smite me in kindness and reprove me; It is oil upon the head; Do not let my head refuse it, For still my prayer is against their wicked deeds. 141:6 Their judges are thrown down by the sides of the rock, And they hear my words, for they are pleasant. 141:7 As when one plows and breaks open the earth, Our bones have been scattered at the mouth of Sheol. 141:8 For my eyes are toward You, O God, the Lord; In You I take refuge; do not leave me defenseless. 141:9 Keep me from the jaws of the trap which they have set for me, And from the snares of those who do iniquity. 141:10 Let the wicked fall into their own nets, While I pass by safely. (NASB)

Toviyah / Psalms 141

141:1 A psalm of David. O Lord, I have called you; be concerned for me, hear my voice when I call to you. 141:2 Let my prayer be directed before you like incense of spices, the upraising of my hands in prayer like a fragrant gift offered at evening. 141:3 Place, O Lord, a guard on my mouth, a keeper on the portal of my lips. 141:4 Do not incline my heart to anything evil, to think thoughts in wickedness to join with men who practice deceit, and I will not dine at the revels of their banquets. 141:5 The righteous man will strike me because of kindness, and rebuke me; the oil of holy anointing will not cease from my head, for still my prayer is marshaled against their evil. 141:6 They have withdrawn from the academy because of their harsh judgments; they turn and hear my words, for they are pleasant. 141:7 For like a man who labors and cleaves when plowing the earth, so are our limbs scattered on the mouth of the grave. 141:8 Therefore unto you, God, the Lord, do my eyes look; I have hoped in your word, do not empty out my soul. 141:9 Protect me from the power of the trap they have hidden for me, and the snares of those who practice deceit. 141:10 May the wicked men fall into his nets together, until the time that I pass by. (EMC)

Psalmoi / Psalms 141

A Psalm of David. 141:1 O Lord, I have cried to thee; hear me: attend to the voice of my supplication, when I cry to thee. 141:2 Let my prayer be set forth before thee as incense; the lifting up of my hands as an evening sacrifice. 141:3 Set a watch, O Lord, on my mouth, and a strong door about by lips. 141:4 Incline not my heart to evil things, to employ pretexts for sins, with me who work iniquity: and let me not unite with their choice ones. 141:5 The righteous shall chasten me with mercy, and reprove me: but let not the oil of the sinner anoint my head: for yet shall my prayer also be in their pleasures. 141:6 Their mighty ones have been swallowed up near the rock: they shall hear my words, for they are sweet. 141:7 As a lump of earth is crushed upon the ground, our bones have been scattered by the mouth of the grave. 141:8 For mine eyes are to thee, O Lord God: I have hoped in thee; take not away my life. 141:9 Keep me from the snare which they have set for me, and from the stumbling blocks of them that work iniquity. 141:10 Sinners shall fall by their own net: I am alone until I shall escape. (LXX)

In this week's study from *Tehillim / Psalms 141:1-10*, the psalm opens saying, א מְזֹמֹר לְדָוִד יְהוָה קָרָא, תִּידָה חוֹשֶׁה לִי הָאֲזִינָה קוֹלִי בְּקִרְאִי-לָךְ: ב תִּפּוֹן תְּפִלְתִּי קִטְרֹת לְפָנֶיךָ מִשְׁאֵת כְּפִי מִנְחַת-עֶרֶב: ג שִׁיתָה יְהוָה שְׁמִרָה לִּי: 141:1 O Lord, I call upon You; hasten to me! Give ear to my voice when I call to You! 141:2 May my prayer be counted as incense before You; The lifting up of my hands as the evening offering. 141:3 Set a guard, O Lord, over my mouth; Keep watch over the door of my lips. (NASB) The psalmist begins with calling upon the name of the Lord. The Aramaic Targum states, א תושבחתא לדוד יהוה קריתך, חיש חשהיש לי אצית קלי במקרי לך: ב תתכוון צלותי היך קטורת בוסמין קדמך זקפות ידי בצלו היך דורון בסים: ג שווי יהוה מטרא לפומי נטר על זקוף סיפוותי: 141:1 A psalm of David. O Lord, I have called you; be concerned for me, hear my voice when I call to you. 141:2 Let my prayer be directed before you like incense of spices, the upraising of my hands in prayer like a fragrant gift offered at evening. 141:3 Place, O Lord, a guard on my mouth, a keeper on the portal of my lips. (EMC) This is how the Apostle Paul understood these verses, *Romans 10:13* Everyone who calls on the name of the Lord will be saved. (RSV) Many people today are teaching within Christianity that an individual can be saved merely by professing a belief in Jesus. Both Paul and Peter stated “Whoever calls upon the name of the Lord will be saved.” (*Acts 2:21, Romans 10:13, Joel 2:32*) However, Yeshua pointed out saying, “Not everyone who says to me “Lord Lord” will enter the kingdom of heaven, but he who does the will of My Father in heaven.” (*Matthew 7:21 and Luke 6:46*) Many today equate “calling on the name of the Lord” with the idea of saying “Lord save me.” The question is how can one say they are saved simply by “calling out to Christ” when the Messiah Himself said that the mere calling upon the name will not save a person? The key to understanding the meaning behind what Peter and Paul are saying, “calling on the name of the Lord,” is to recognize that more is involved in this action of calling upon the Lord. This is not merely a petition directed toward God. This is part of the process of Teshuvah (Repentance), seeking the Lord, and turning from sin. Even in modern times, when one calls upon someone, it generally means he is doing more than simply making a request. For example, when a medical doctor goes in to meet his patients, he does not merely walk into the room, announce he is there, ask the patient how he is doing, and then hopes the best for him and turns and leaves. On the contrary, he examines the patient, listens to him, gives instructions for what to do, how to live, what to eat, exercise (physical therapy), and recovery information, which includes the prescription of medication. All of these things are understood under the context of calling upon someone, in this case calling upon a patient or a doctor. When a person takes the time to study this expression in both ancient and modern times, we learn that it is used to mean much more than simply the making of a request. This phrase has a much deeper meaning, “calling upon God” is to make and appeal which involves both parties, the one making the appeal and the Lord God Himself, where both take action. Take for example what Paul said when he was talking to Festus in regards to his incarceration.

Acts 25:9-12

25:9 But Festus, wishing to do the Jews a favor, answered Paul and said, ‘Are you willing to go up to Jerusalem and stand trial before me on these charges ‘ 25:10 But Paul said, ‘I am standing before Caesar’s tribunal, where I ought to be tried. I have done no wrong to the Jews, as you also very well know. 25:11 ‘If, then, I am a wrongdoer and have committed anything worthy of death, I do not refuse to die; but if none of those things is true of which these men accuse me, no one can hand me over to them. I appeal to Caesar.’ 25:12 Then when Festus had conferred with his council, he answered, ‘You have appealed to Caesar, to Caesar you shall go.’ (NASB)

Paul said “I appeal unto Caesar” using the word epikaloumai (see also *Acts 2:21 and Romans 10:13*), here Paul was not simply calling on Caesar to save him. Paul claimed the right of a Roman citizen to be heard by Caesar. Notice how he has rights as a Roman citizen. We also have rights as the children of God. Paul asked that his case be transferred to Caesar’s court and have his case judged by Caesar. This means that he was submitting to whatever was necessary in order for his case to be brought before Caesar. In doing so,

Paul was submitting his life to the formal procedures that were required in order for him to come before Caesar and his court for judgment. This involved obedience. This was not a mere verbal recognition of Caesar. Similarly, in the case of “*calling upon the name of the Lord*” we are not merely making a verbal recognition, or a verbal petition only. We are declaring our intentions that involve obedience. Note how God’s people are described as a people “*who call on Your Name*” where we are not a people who only pray to God, but a people who are serve the Lord, and who, by obedience, are submitting our lives to His authority (see *Matthew 28:18*). Are you doing this in your life today? Or, have you bought into the modern theology that all one has to do is say something in word, and not worry about the deed?

The prophet Zephaniah states, 3:9 *For then I will restore to the peoples a pure language, that they all may call on the name of the Lord, to serve Him with one accord.* (KJV, כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שְׁפָה בְרוּרָה, (לְקַרְא כָּלֵם בְּשֵׁם יְהוָה לְעַבְדוֹ שְׁכֶם אֶחָד: : Notice how Zephaniah connects calling upon the name to the will of God, he is described as “*calling on the Lord.*” Looking at *Acts 2:21* and *Romans 10:9* and *10:13*:

Acts 2:21

2:21 *‘And it shall be that everyone who calls on the name of the Lord will be saved.’ (NASB)*

Romans 10:9-16

10:9 *that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10:10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 10:11 For the Scripture says, ‘Whoever believes in Him will not be disappointed.’ 10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 10:13 for ‘Whoever will call on the name of the Lord will be saved.’ 10:14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? 10:15 How will they preach unless they are sent? Just as it is written, ‘How beautiful are the feet of those who bring good news of good things!’ 10:16 However, they did not all heed the good news; for Isaiah says, ‘Lord, who has believed our report?’ (NASB)*

What is described here as “*calling on the Lord*” in *Acts 2:21* and *Romans 10:9* and *10:13* do not contradict *Matthew 7:21*. Paul explains this saying, *10:10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.* (NASB) Note how he says, with the heart a person believes resulting in righteousness. The phrase, “*that which leads to righteousness,*” this refers to the one who submits his life to the Lord according to His Word. To “*call on the Lord*” entails more than just pleading for salvation; it involves submitting to God’s will. According to *Colossians 3:17*, every single thing that is done (in word or deed) is to be carried out in the Messiah. In order to obtain salvation, a person must submit to the Lord’s authority in his or her life. This is what is being taught in passages like *Acts 2:21* and *Romans 10:9-16*. This is why Paul wrote, *10:15 How will they preach unless they are sent? Just as it is written, ‘How beautiful are the feet of those who bring good news of good things!’ 10:16 However, they did not all heed the good news; for Isaiah says, ‘Lord, who has believed our report?’ (NASB)* He says “*however they did not heed the good news...*” To heed is to obey. What is it about the “*good news*” that is to be obeyed as Paul is explaining here? Modern theology would have us believe this is just asking for salvation in Jesus name. The bible however speaks of the good news in the context of living our lives for the Lord, and the Lord God in heaven giving us His Spirit to empower us to overcome sin in our lives (obey Torah).

Peter’s statements during Shavuot (Pentacost) led to the people asking “*what shall we do?*” Peter responded to them telling them what they must do. To petition the Lord God in heaven in the name of Yeshua the Messiah, and then to repent and be baptized (see *Acts 2:38*). It is important to understand that baptism was the ancient mikvah ritual that is described in the Torah. The mikvah is synonymous to performing Teshuvah, turning from sin, and symbolizing this by washing the body with mayim khayim (living waters). I

have heard it claimed that one does not need to be baptized over and over again. However, baptism is connected to the mikvah and repentance. We are to live daily repentant lives before the Lord. This process of repentance (Teshuvah) and turning from sin is a life long process. One in which we do continually because of our imperfections. In Christian theology today the knowledge of these things is missing and/or ignored. The calling upon the name of the Lord includes obedience to the gospel message (*Hebrews 3-4*), worshiping the Lord God in heaven, and being a faithful servant of the Lord determining our hearts to serve and live for Him according to His Words. This is the race that Paul spoke of we are all running, as he says in *Acts 20*:

Acts 20:19-27

20:19 serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; 20:20 how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, 20:21 solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ. 20:22 'And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there, 20:23 except that the Holy Spirit solemnly testifies to me in every city, saying that bonds and afflictions await me. 20:24 'But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God. 20:25 'And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. 20:26 'Therefore, I testify to you this day that I am innocent of the blood of all men. 20:27 'For I did not shrink from declaring to you the whole purpose of God. (NASB)

Paul speaks of being told by God's Holy Spirit of what was coming, he would lay down his life for Yeshua's name. He speaks of this in the way of finishing the course and ministry that he had received from the Lord. Paul understood what was required of him, that he would be called to lay down his life for the kingdom of God. These things show how the children of God who call upon the name of the Lord are to be obedient to the gospel, worship the Lord God in heaven, and be faithful to serve.

The Psalmist continues saying the following, אֶל-תֵּט לְבִי לְדָבָר | רַע לְהִתְעוֹלֵל עַל-לוֹת | בְּרִשְׁע אֶת- :ד 141:4 *Do not incline my heart to any evil thing, To practice deeds of wickedness With men who do iniquity; And do not let me eat of their delicacies. (NASB)* Note how eating is synonymous to doing what the wicked do. We are promised in God's Word that he is faithful and will protect us (*2 Thessalonians 3:3*). The Lord promised in His Word that "I can seek You and find You when I search for You with all my heart!" (*Jeremiah 29:13*) We can cry out to the Lord to save us. The Psalmist not only cries out to the Lord with his whole heart for help, he also asks the Lord to keep his heart from evil. Yeshua taught us to pray saying, "And do not lead us into temptation, but deliver us from evil ... (NASB) or - the evil one. (NIV)" (*Matthew 6:13*) Here we find Yeshua teaching his disciples to pray and asking the Lord not to lead us into temptation. This is consistent with the Psalm where the psalmist asks the Lord not to incline his heart to any evil thing. The Rabbis state the following in the Talmud Bavli.

Talmud Bavli Berakhot 17a Part 4

מר בריה דרבינא כי הוה מסיים צלותיה אמר הכי אלהי נצור לשוני מרע ושפתותי מדבר מרמה ולמקללי נפשי תדום ונפשי כעפר לכל תהיה פתח לבי בתורתך ובמצותיך תרדוף נפשי ותציי לני מפגע רע מיצר הרע ומאשה רעה ומכל רעות המתרגשות לבא בעולם וכל החושבים עלי רעה מהרה הפר עצתם וקלקל מחשבותם יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי. *Mar b. Kabina used to add at the conclusion of his prayer : O my God ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. If any design evil against*

me, speedily make their counsel of none effect, and frustrate their designs. Let the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord my Rock and Redeemer.

The prayer listed here states, “*deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world.*” Note how evil is used here in the petition to ask the Lord to deliver us from harm, but also from sin and the company of those who would cause a person to sin as well, and all sin that breaks forth upon the earth. We seek the Lord God in heaven to keep us from these things, and to live for Him each day. We do not want these things to come to us from the Lord due to the greatness of our wickedness in our lives. Note what happened in the case of Jeroboam, the Lord said that He had put into his heart to do these things, that is to lead Israel away from Rehoboam, king Solomon’s son. Jeroboam however increased his wickedness and led Israel astray from the Lord God in heaven. Also consider what the Lord said to Rehoboam, that He had put in his heart to be harsh to the people and to reject the counsel of the elders. These are a warning to us to guard our hearts and to stay away from evil. The rabbinic prayers also speak of the Lord delivering us in the sense of not having bad dreams, being at peace, and living according to God’s Torah.

Talmud Bavli Berakhot 60b Part 3

הנכנס לישן על מטתו אומר משמע ישראל עד והיה אם שמוע ואומר ברוך המפיל חבלי שינה על עיני ותנומה על עפעפי ומאיר לאישון בת עין יהי רצון מלפניך ה' אלהי שתשכיבני לשלום ותן חלקי בתורתך ותרגילני לידי מצוה ואל תרגילני לידי עבירה ואל תביאני לידי חטא ולא לידי עון ולא לידי נסיון ולא לידי בזיון וישלוט בי יצר טוב ואל ישלוט בי יצר הרע ותצילני מפגע רע ומחלאים רעים ואל יבהלוני חלומות רעים והרהורים רעים ותהא מטתי שלמה לפניך והאר עיני פן אישן המות ברוך אתה ה' המאיר לעולם כולו בכבודו
Who goes in to sleep upon his bed says from “Hear, O Israel” to “And it shall come to pass, if ye shall hearken diligently” ; then he says : “Blessed... Who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids, and givest light to the apple of the eye. May it be Thy will, O Lord my God, to suffer me to lie down in peace and place my portion in Thy Torah ; and do Thou accustom me to the performance of the commandments and not to transgression ; and bring me not into the power of sin, iniquity, temptation or contempt ; and let the good impulse have dominion over me but not the evil impulse ; and do Thou deliver me from evil occurrence and sore diseases ; and let not evil dreams and lustful thoughts trouble me; and let my bed be perfect before Thee, and give light to mine eyes lest I sleep the sleep of death. Blessed art Thou, O Lord, Who givest light to the whole world in Thy glory.”

The idea of “*not inclining our hearts*” is similar to “*do not lead us into*” evil, and is a Jewish way of asking the Lord to keep us from succumbing to our own evil ways (the yetzer hara). Just as the rabbis ask the Lord to cause us to know his mitzvot (commandments) as opposed to becoming accustomed to sin and transgression and the evil impulse. This is an all-encompassing plea for the Lord God to protect us not just from what is on the outside, but also what is on the inside as well.

The psalmist continues saying, ה' יְהַלְמֵנִי-צַדִּיק | חֶסֶד וְיִוְכַחֲנִי שְׁמֹן רֹאשׁ אֶל-יְנִי רֹאשִׁי כִּי עוֹד וּתְפַלְתֵּי בְרָךְ- עוֹתִיהֶם: וְנִשְׁמְטוּ בִידֵי-סֹלַע שְׁפִטֵיהֶם וְשָׁמְעוּ אֲמָרֵי כִּי נַעֲמֹ: ז' כָּמוֹ פֶּלֶחַ וּבִקְעָ בְּאֲרֶץ נִפְזָרוּ עֲצָמֵינוּ לְפִי נִשְׂאוֹל: 141:5 *Let the righteous smite me in kindness and reprove me; It is oil upon the head; Do not let my head refuse it, For still my prayer is against their wicked deeds. 141:6 Their judges are thrown down by the sides of the rock, And they hear my words, for they are pleasant. 141:7 As when one plows and breaks open the earth, Our bones have been scattered at the mouth of Sheol. (NASB)* A number of things are being brought together here by the psalmist. The righteous send forth reproof (correction) but do so in kindness and truth. Asking the Lord to help us to receive, accept, and apply the reproof from the righteous. Seeking help in this way to avoid the ways of the wicked, to not do their deeds, and to avoid the judges who uphold the ways

of the wicked. David is asking the Lord for whatever he has done wrong, to reprove him, to correct his ways, and to deliver him from impudent people. Similar to what the Rabbis are saying in the Talmud Bavli Shabbat 30b Part 8.

Talmud Bavli Shabbat 30b Part 8

כי הא דההוא דאתא לקמיה דרבי אמר ליה אשתך אשתי ובניך בני אמר ליה רצונך שתשתה כוס של יין שתה ופקע ההוא דאתא לקמיה דרבי חייא אמר ליה אמך אשתי ואתה בני אמר ליה רצונך שתשתה כוס של יין שתה ופקע אמר רבי חייא אהניא ליה צלותיה לרבי דלא לשווייה בני ממזירי דרבי כי הוה מצלי אמר יהי רצון מלפניך ה' אלהינו שתצילני היום מעזי. פנים ומעזות פנים

The Gemara relates how Sages conducted themselves in both of those circumstances. As in the case of that man who came before Rabbi Yehuda HaNasi and said to him: Your wife is my wife and your children are my children, Rabbi Yehuda HaNasi said to him: Would you like to drink a cup of wine? He drank and burst and died. Similarly, the Gemara relates: There was that man who came before Rabbi Hiyya and said to him: Your mother is my wife, and you are my son. He said to him: Would you like to drink a cup of wine? He drank and burst and died. Rabbi Hiyya said with regard to the incident involving Rabbi Yehuda HaNasi: Rabbi Yehuda HaNasi's prayer that his children will not be rendered mamzerim, children of illicit relations, was effective for him. As when Rabbi Yehuda HaNasi would pray, he said after his prayer: May it be Your will, O Lord, my God, that You will deliver me today from impudent people and from insolence. Insolence, in this case, refers to mamzerut. It was due to his prayer that that man burst and was unsuccessful in disparaging Rabbi Yehuda HaNasi's children.

The rabbis speak of a man who comes and claims the rabbi's mother is his wife and he is his son. These repeated statements seem to go against what the rabbi was told in relation to the dad and mom that raised him. This man who made this claim, once having drunk the wine burst and died indicating that what he said was not true. Note how the drinking of the wine parallels the libations that were a part of ancient Judaism mentioned in the Bible. For example, in *Bereshit / Genesis 35:14* *And Jacob set up a Pillar in the place where he had spoken with him, a Pillar of Stone; and he poured out a drink offering on it, and poured oil on it. (NASB)* We also read of Isaiah using the libation as a metaphor when describing the end of the Suffering Servant who “poured out his life unto death.” (*Isaiah 53:12*) The drink offering was a form of libation forming one of the sacrifices and offerings in the Torah. The drink offering is defined from the Hebrew noun *nesekh* which is formed from the Qal form of the verb *nasakh* (נָסַךְ), “to pour,” and so the “thing that is poured.” The verb and the noun frequently come together, such as *nasakh nesekh*, literally “pour [on it] a poured thing” as in the use described in Jacob’s libation at a pillar in *Bereshit / Genesis 35:14*. The etymology “poured thing” explains the existence of the rarer secondary use of the verb *nasakh* for to “cast” (an idol), and the noun *nesekh* for a “thing poured” as referring also to an idol. (Brown Driver Briggs) In the Torah, the drink offering accompanied various sacrifices and offerings on various feast days. Usually the offering was of wine, but in one instance also of “strong drink” (*Bamidbar / Numbers 28:7*). Jacob Neusner in his book “A history of the Mishnaic law of holy things” 1978 p77 states “Meir’s view is that the blood of the sacrifices permits the drink-offering to the altar (B. Zeb. 44a). Sages point out that the drink-offering may come later (= Meir, G.)” The point is in the Talmud, the connection to drinking the wine and the man bursting out and dying is related to the covenant relationship that we have with the Lord, to lie or to have your children rendered as *mamzerim* indicates the intent of one’s heart to disobey God’s Word, to have illicit relations that leads to one’s seed becoming unworthy, etc. In other words, planting a future generation in wickedness as opposed to righteousness being raised in God’s Ways of truth, life, and holiness. The Psalmists approach is to seek the Lord’s help to not be led to do these things, to not let our mind, heart, and actions reject God’s reproof on our sinful ways. This is consistent with what is written in the Talmud Bavli *Berekhhot 60a*.

Talmud Bavli Berakhot 60a Part 23

ת"ר הנכנס לבית המרחץ אומר יהי רצון מלפניך יי' אלהי שתצילני מזה ומכיוצא בו ואל יארע בי דבר קלקלה ועון ואם יארע בי דבר קלקלה ועון תהא מיתתי כפרה לכל עונותי
Our Rabbis have taught : Who enters a bath-house says, "May it be Thy will, O Lord my God, to deliver me from this and anything similar; and may no disgrace or iniquity befall me; but should any disgrace or iniquity befall me, may my death be an atonement for all my sins."

Part 24

אמר אבבי לא לימא אינש הכי דלא לפתח פומיה לשטן דאמר ר"ל וכן תנא משמיה דר' יוסי לעולם אל יפתח אדם פיו לשטן
Abbai said : Let not a man speak thus, so as not to open his mouth to Satan. For said R. Simon b. Lakish, and it has been similarly taught in the name of R. Jose : A man should never open his mouth to Satan.

Part 25

אמר רב יוסף מאי קראה דכתיב (ישעיהו א, ט) כמעט כסדום היינו לעמורה דמינו מאי אהדר להו נביא שמעו דבר יי' קציני סדום וגו'
Rab Joseph said: What is the Scriptural authority? For it is written, "We should have been as Sodom, we should have been like unto Gomorrah" (Is, i. 9). What did the prophet answer them? "Hear the word of the Lord, ye rulers of Sodom" (ibid. v. 10).

The idea here is in seeking the Lord to not fall into disgrace and iniquity. This is paralleled to one who opens his mouth to Satan. The opening of the mouth to Satan seems to be synonymous to entertaining sin in our hearts, and the example of Sodom and Gomorrah leads us to this understanding, to hear the word of the Lord and to heed what is commanded for our lives, to draw our lives along side of God's instruction where these things, being careful about our own ways are synonymous to walking in the ways of the Messiah Yeshua.

ח כִּי אֶלֶיךָ | הֲלוֹהָ אֲדֹנָי עֵינַי בְּכָה חֲסִיתִי אֶל-תִּעַר נַפְשִׁי: ט שְׁמֶרְנִי מִיַּד-פֶּחַח, ח
141:8 For my eyes are toward You, O God, the Lord; In You I take refuge; do not leave me defenseless. 141:9 Keep me from the jaws of the trap which they have set for me, And from the snares of those who do iniquity. 141:10 Let the wicked fall into their own nets, While I pass by safely. (NASB) David asks the Lord to give to the wicked their just rewards. When one sins and does not repent, he is not seeking the righteous ways of God. The Psalmists words of the trap, the snare, and iniquity remind us to keep a pure heart and to love one another which is the undefined ways of God. These things must be coupled to our faith, or the Lord will not hear our prayers. This is how David understood the meaning of "calling upon the Name of the Lord" is not just about our words, but about all of who we are and are called to be as God's people! 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.

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