

ספר תהילים ו | Tehillim / Psalms 6

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A Psalm of Repentance

This week's study is from *Tehillim / Psalms 6: 1-10*. The Psalm begins by stating this is “for the choir director with stringed instruments upon an eight-string lyre. A Psalm of David.” David asks יהוה יְהוָה *יְהוָה* אל-בְּאַפָּךָ תוֹכִיחֵנִי וְאֵל-בְּחַמְתְּךָ תִּסְרָנִי *6:1 O Lord, do not rebuke me in Your anger, Nor chasten me in Your wrath. (NASB)* In his desire to stay outside of God's wrath David asks the Lord to “Be gracious to me (הֲנִינִי), O Lord, for I am pining away (אֲמַלְלֶנִּי); Heal me (רַפְּאֵנִי), O Lord, for my bones (עֲצָמָי) are dismayed.” (6:2) Targum Pseudo Jonathan (Aramaic translation) has David asking for “pity” (חוס), for healing and that his bones are terrified. David goes on to say: יְהוָה עַד-מָתַי: *6:3 And my soul is greatly dismayed; But You, O Lord how long?* When will the Lord return (שׁוֹבֶה) and rescue his soul, when will the Lord save (הוֹשִׁיעַנִי) him because of His grace (חַסְדְּךָ)? Looking at the Septuagint (LXX), the Greek translation states *6:5 επιστρεψον κυριε ρυσαι την ψυχην μου σωσον με ενεκεν του ελεους σου 6:4 Return, O Lord, deliver my soul: save me for thy mercy's sake. (LXX)* The Greek word David uses for salvation (σωσον) is the very same word that is used by Peter after walking upon the water in *Matthew 14:30* (βλέπων δὲ τὸν ἄνεμον [ισχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με) when he cries out asking Yeshua to save him from drowning derived from the Hebrew word הוֹשִׁיעַנִי (Hoshieni) meaning “salvation, rescue, help” (ישע). David's reason for requesting salvation from the Lord is because “there is no mention of You in death; In Sheol who will give You thanks?” (6:5). He continues saying that he grows tired with weeping and that his eyes waste away because of grief. He concludes telling the wicked to depart from him because the Lord has heard his weeping (יְהוָה קוֹל בְּכִי) and says with confidence that all his enemies will turn away ashamed and dismayed because of the lord; all workers of iniquity (כָּל-פְּעֻלֵי אָנוֹן) where the word פועל used as a verb has the meaning of “to act, do, perform, work,” or “to influence, set in motion” Those who live under the influence of the corrupt nature will work to set in motion sin (*Romans 7:5*) such a person can not stand with confidence before the Lord.

עברית Hebrew

ארמי Aramaic

ελληνικός Greek

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
ספר תהלים פרק ו	ספר טוביה פרק ו	ΨΑΛΜΟΙ 6
א לְמַנְצֵחַ בְּנִגְיֹנוֹת עַל-הַשְּׁמִינִית מְזֹמֹר לְדָוִד: ב יְהוָה אֵל-בְּאַפָּךָ תוֹכִיחֵנִי וְאֵל-בְּחַמְתְּךָ תִּסְרָנִי: ג חַנְּנֵנִי יְהוָה כִּי אֲמַלְלֶנִּי אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהָלֹו עֲצָמָי: ד וְנַפְשִׁי נִבְהָלָה מְאֹד וְאֵת [וְאֵתָה] יְהוָה עַד-מָתַי: ה שׁוֹבֶה יְהוָה חַלְצֵה נַפְשִׁי הוֹשִׁיעַנִי לְמַעַן חַסְדְּךָ: ו כִּי אֵין בְּמֹת זְכָרְךָ בְּשָׂאוֹל מִי יוֹדֶה-לְךָ:	א לשבחחא בנגינתא על כנרא דתמניא נימא תושבחתא לדוד: ב יהוה לא ברוגזך תכנעני תכסינני ולא בריתחך תרדי יתי: ג חוס עלי יהוה אלהא מטול דחלש אנא אסי יתי יהוה מטול דאתבהילו גרמי: ד ונפשי אתבהילת לחדא ואנת יהוה עד אימתי רווח לי: ה תוב יהוה פצי נפשי פרוק לי יתי בגלל מן בגלל טובך טיבותך:	6:1 εις το τελος εν υμνοις υπερ της ογδοης ψαλμος τω δαυιδ 6:2 κυριε μη τω θυμω σου ελεγξης με μηδε τη οργη σου παιδευσης με 6:3 ελεησον με κυριε οτι ασθενης ειμι ιασαι με κυριε οτι εταραχθη τα οστα μου 6:4 και η ψυχη μου εταραχθη σφοδρα και συ κυριε εως ποτε 6:5 επιστρεψον κυριε ρυσαι την ψυχην μου σωσον με ενεκεν του ελεους σου 6:6 οτι ουκ εστιν εν τω θανατω ο μνημονευων σου εν δε τω αδη τις εξομολογησεται σοι

ז יִגְעַתִּי בְּאַנְחָתִי אֲשַׁחָה בְּכָל-לַיְלָה
מִטָּתִי בְּדִמְעָתִי עֲרָשִׁי אֲמָסָה: ח
עֲשֹׂשָׁה מִכְּעַס עֵינַי עֲתָקָה בְּכָל-
צוֹרְרָי: ט סוּרוּ מִמֶּנִּי כָּל-פְּעֻלֵי אָנוּן
כִּי-שָׁמַע יְהוָה קוֹל בְּכִי: י שָׁמַע
יְהוָה תְּחִנָּתִי יְהוָה תִּפְלְתִי יִקַּח: יא
יִבְשׂוּ וַיִּבְהָלוּ מְאֹד כָּל-אֹיְבֵי יִשְׁבּוּ
יִבְשׂוּ רָגַע:

ו מטול דלית במותא דוכרנך בשיוול מן יודה
לך: ז אישתלהית בתנחתי אמלל בצערי בכל
ליליא על שיוויי בדמעתי דרגשי אטמש: ח
חשכת חשוכת מן רוגזי עייני איתבליאת בכל
מעיקי עקתי: ט זורו מיני כל עבדי שקר
ארום שמיע קביל קדם יהוה קל בכותי: י
שמיע קדם יהוה בעותי פגיעתי יהוה צלותי
יקבל: יא יבהתון ויתבהלו לחדא כולהון
בעלי דבבי יתובון יבהתון כשעא:

6:7 εκοπιασα εν τω στεναγμω μου λουσω καθ' εκαστην νυκτα την κλινην μου εν δακρυσιν μου την στρωμην μου βρεξω 6:8 εταραχθη απο θυμου ο οφθαλμος μου επαλαιωθην εν πασιν τοις εχθροις μου 6:9 αποστητε απ' εμου παντες οι εργαζομενοι την ανομιαν οτι εισηκουσεν κυριος της φωνης του κλαυθμου μου 6:10 εισηκουσεν κυριος της δεησεως μου κυριος την προσευχην μου προσεδεξατο 6:11 αισχυνθηισαν και ταραχθεισαν σφοδρα παντες οι εχθροι μου αποστραφεισαν και καταισχυνθεισαν σφοδρα δια ταχους. (LXX)

Tehillim / Psalms 6

For the choir director; with stringed instruments, upon an eight-string lyre. A Psalm of David. 6:1 O Lord, do not rebuke me in Your anger, Nor chasten me in Your wrath. 6:2 Be gracious to me, O Lord, for I am pining away; Heal me, O Lord, for my bones are dismayed. 6:3 And my soul is greatly dismayed; But You, O Lord how long? 6:4 Return, O Lord, rescue my soul; Save me because of Your lovingkindness. 6:5 For there is no mention of You in death; In Sheol who will give You thanks? 6:6 I am weary with my sighing; Every night I make my bed swim, I dissolve my couch with my tears. 6:7 My eye has wasted away with grief; It has become old because of all my adversaries. 6:8 Depart from me, all you who do iniquity, For the Lord has heard the voice of my weeping. 6:9 The Lord has heard my supplication, The Lord receives my prayer. 6:10 All my enemies will be ashamed and greatly dismayed; They shall turn back, they will suddenly be ashamed. (NASB)

Toviyah / Psalms Chapter 6

6:1 For praise; with melodies on the harp of eight strings. A hymn of David. 6:2 O Lord, do not humble me in your anger; and do not punish me in your wrath. 6:3 Pity me, O Lord, for I am weak; heal me, O Lord, for my bones are terrified. 6:4 And my soul is greatly terrified; and you, O Lord, when will you give me relief? 6:5 Turn, O Lord, save my soul, redeem me for the sake of your goodness. 6:6 For there is no memory of you in death; in Sheol who will give you thanks? 6:7 I am wearied with my groaning; I will speak in my sorrow every night on my bed; I will drown my couch with my tears. 6:8 My eye is dark from my trouble; it is worn out by all my oppressors. 6:9 Leave me, all doers of falsehood; for the Lord has heard the sound of my weeping. 6:10 My petition has been heard in the Lord's presence; the Lord will accept my prayer. 6:11 All of my enemies will be ashamed and very afraid; they will turn and be ashamed in an instant. (EMC)

Tehillim / Psalms Chapter 6

For the End, a Psalm of David among the Hymns for the eighth. 6:1 O Lord, rebuke me not in thy wrath, neither chasten me in thine anger. 6:2 Pity me, O Lord; for I am weak: heal me, O Lord; for my bones are vexed. 6:3 My soul also is grievously vexed: but thou, O Lord, how long? 6:4 Return, O Lord, deliver my soul: save me for thy mercy's sake. 6:5 For in death no man remembers thee: and who will give thee thanks in Hades? 6:6 I am wearied with my groaning; I shall wash my bed every night; I shall water my couch with tears. 6:7 Mine eye is troubled because of my wrath; I am worn out because of all my enemies. 6:8 Depart from me, all ye that work iniquity; for the Lord has heard the voice of my weeping. 6:9 The Lord has hearkened to my petition; the Lord has accepted my prayer. 6:10 Let all mine enemies be put to shame and sore troubled: let them be turned back and grievously put to shame speedily. (LXX)

The first word in the introduction to *Tehillim / Psalms 6* is the word “Lamnatzeach” (לַמְנַצֵּחַ) referring to a Levite who directed the temple musical service (א לַמְנַצֵּחַ בְּנִגְיֹנוֹת עַל-הַשְּׁמִינִית מִזְמוֹר לְדָוִד: For the choir director; with stringed instruments, upon an eight-string lyre. A Psalm of David. (NASB)) Studying this word (לַמְנַצֵּחַ) we learn the meaning of מַנְצֵחַ to include “victor, winner, conqueror, triumphant, victorious, winning, prizewinner, cupholder; conductor (music), maestro, or precentor.” This word is derived from the root word נָצַח that has the meaning when used as a verb “to win, overcome, defeat” and as a noun “glory, eternity, infinity, keeps, perpetuity.” Taking these into consideration, the “Lamnatzeach” (לַמְנַצֵּחַ) therefore was conducting music that has an eternal significance. Studying the history of Israel, music was used to worship God, as a part of the services in the Temple ritual, and was an effective weapon in battle. Music was an effective part of the Israeli battle tactic in ancient days. The Praise of God was effective in warfare in both the physical and spiritual realms. On earth, the enemy heard the praise and cry of the people and feared the Lord (see *1 Samuel 4:5-8*) because the God of Israel was against them. In the spiritual

realm music is used by the people to declare the praise and salvation of the Lord against the spiritual forces at work amongst their enemies. Therefore, it can be concluded that the Truth of God that is combined with faith, and expressed through music is a powerful thing! It is through music that we enter into the throne room of God before His Holy Presence. Music is a way to prepare our hearts for the Lord in worship and studying His holy Word. Thus, the Psalm of David was constructed as a Psalm (song) unto the Lord for His glory.

David begins asking the Lord saying בִּיהְהָ אֶל-בְּאַפֶּךָ תוֹכִיחֵנִי וְאֶל-בְּחַמְדֶּךָ תִּסְרְנֵנִי: 6:1 *O Lord, do not rebuke me in Your anger; Nor chasten me in Your wrath.* (NASB) interestingly using the word אֶל. David uses the negative particle אֶל rather than the word לֹא to ask not to be rebuked (הוּכַח) or chastened / tormented (יֹוסַר). In the Hebrew language, לֹא expresses a permanent prohibition and אֶל expresses an immediate and specific prohibition (*Examples on the use of the negative particles in the Torah may be found in Parashat Ki Tetze*). In the Torah text, the prohibitions in Parashat Ki Tetze are necessary because the text says וְלֹא תַחֲטִיֵא אֶת-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה to “not bring sin on the land which the Lord your God gives you as an inheritance” (*Devarim / Deuteronomy 24:4*). The scriptures in Deuteronomy speak of various prohibitions, some permanent and others immediate and specific, the reason was violation of the Torah resulted in defilement of the land and the inheritance that the Lord God has given to Israel. Today, sin in our lives have the potential to remove the blessing that God has for each of us. Sin is not something to be casually approached but needs to be something we flee from and do all that we can to eliminate from our lives with the help of the Lord. Here in the text, David seeks the Lord for an immediate and specific request to not rebuke in His anger and not chasten in His wrath. This text indicates that David believes he has been forgiven and seeks the Lord to be merciful and not rebuke him in His anger and wrath. Note that in David’s request, though he has been forgiven, he realizes that sin has consequences, both spiritual and physical. His request is for the Lord’s mercy and grace to be extended and be saved from the wrath that would follow because of his sin.

In David’s request he asks the Lord to חַנּוּנִי יְהוָה כִּי אֲמַלְל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהַלְוּ עַצְמוֹתַי 6:2 *Be gracious to me, O Lord, for I am pining away; Heal me, O Lord, for my bones are dismayed.* (NASB) The Scriptures literally say that David is “miserable and unhappy” (אֲמַלְל) and in his unhappiness his bones are “frightened or scared” (כִּי נִבְהַלְוּ עַצְמוֹתַי). David then states: יְהוָה עַד-מָתַי: [וְאֵתָהּ] וְנַפְשִׁי נִבְהַלְתָּ מֵאֵד וְאֵתָהּ [וְאֵתָהּ] יְהוָה חַסְדֶּךָ הֲשׁוּבָה יְהוָה חַלְצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ: 6:4 *Return, O Lord, rescue my soul; Save me because of Your lovingkindness.* (NASB) The Lord returning (שׁוּבָה) to him is equated to the rescue

Parashat Ki Tetze

(*Devarim / Deuteronomy 21:10-25:19*) Moshe lists 21 Mitzvot spanning a number of topics when the people enter into the Promised Land: (i) Laws relating to a prisoner of war (21:10-15), (ii) Inheritance to the first born (21:15-17), (iii) Rebellious children (21:18-21), (iv) Capital punishment by hanging on a tree (21:22-23), (v) Not damaging your neighbor’s property (22:1-4), (vi) Prevent personal injury (safety/common sense) (22:8), (vii) Planting seed (22:9), (viii) Don’t work two different animals side by side (22:10), (ix) Wearing multi-threaded clothing (22:11), (x) Tzitzit (12:12), (xi) Divorce (22:13-21; 24:1-4), (xii) Adultery (22:22), (xiii) Fornication (22:23-29), (xiv) Incest (22:30), (xv) Damaged genitalia (23:1-3), (xvi) Finances (interest) (23:20-21), (xvii) Stealing from Adonai by neglecting a vow (23:22), (xviii) Stealing produce from your neighbor’s field (23:25-26), (xix) Levirate marriage and prohibition on remarrying a divorced wife who had remarried (24:4), (xx) Punishment by flogging limited to 40 strokes (25:2-3), and (xxi) Correct and fair weights of measure for merchants (25:14-16).

(הַצֶּלֶת) of his soul, saving (הוֹשִׁיעֲנִי) him because of God's grace (חַסְדֶּךָ)? The Targum Pseudo Jonathan (Aramaic translation) states: תוב יהוה פצי נפשי פרוק לי יתי בגלל מן בגלל טובך טיבותך: saying "turn Lord to save my soul, redeem me because of your goodness." David seeks the Lord's redemption and salvation and this comes purely because of the goodness of the Lord God Almighty. The Septuagint (LXX), (Greek translation) states 6:5 επιστρεψον κυριε ρυσαι την ψυχην μου σωσον με ενεκεν του ελεους σου 6:4 Return, O Lord, deliver my soul: save me for thy mercy's sake. (LXX) It is interesting in the Ketuvei Shelachim (Apostolic Writings, NT), the first century understanding on the Greek word for "salvation" (σωσον) is used in Matthew 14:30 (βλέπων δὲ τὸν ἄνεμον [ισχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με). Here Peter cries out σωσον "save me" oh Lord. The use of the same word in the LXX to describe what David is saying, it appears that he is giving a desperate cry to the Lord to save him from this impending doom. According to the Englishman's Concordance, the word σωσον occurs seven times in the Ketuvei Shelachim.

Matthew 8:25 V-AMA-2S

BIB: λέγοντες Κύριε σῶσον ἀπολλύμεθα
 NAS: Him, saying, Save [us], Lord;
 KJV: saying, Lord, save us: we perish.
 INT: saying Lord save us we are perishing

Matthew 14:30 V-AMA-2S

BIB: λέγων Κύριε σῶσόν με
 NAS: he cried out, Lord, save me!
 KJV: saying, Lord, save me.
 INT: saying master save me

Matthew 27:40 V-AMA-2S

BIB: ἡμέραις οἰκοδομῶν σῶσον σεαυτὸν εἰ
 NAS: it in three days, save Yourself! If
 KJV: three days, save thyself. If
 INT: days build [it] save yourself If

Mark 15:30 V-AMA-2S

BIB: σῶσον σεαυτὸν καταβάς
 NAS: save Yourself, and come down
 KJV: Save thyself, and
 INT: save yourself having descended

Luke 23:37 V-AMA-2S

BIB: τῶν Ἰουδαίων σῶσον σεαυτὸν
 NAS: of the Jews, save Yourself!
 KJV: the king of the Jews, save thyself.
 INT: of the Jews save yourself

Luke 23:39 V-AMA-2S

BIB: ὁ χριστός σῶσον σεαυτὸν καὶ
 NAS: Are You not the Christ? Save Yourself
 KJV: be Christ, save thyself and

INT: the Christ save yourself and

John 12:27 V-AMA-2S

BIB: εἶπω πάτερ σῶσόν με ἐκ

NAS: Father, save Me from this

KJV: shall I say? Father, save me from

INT: shall I say Father save me from

In each of these cases, the word *σωσον* carries with it a certain strength in meaning “to cry out” being derived from the Hebrew word הוֹשִׁיעֵנִי (Hoshieni) “*salvation, rescue, help*” (ישע). David goes on saying that כִּי אֵין בַּמָּוֶת זְכוֹרָה (יִשְׁע) 6:5 *For there is no mention of You in death; In Sheol who will give You thanks? (NASB)* stating that noone remembers you in death (כִּי אֵין בַּמָּוֶת זְכוֹרָה) that in the grave who gives thanks to you (בְּשֵׂאוֹל מִי יוֹדֶה-לָךְ)? While reading these verses, does this validate the doctrine of soul sleep? “Soul Sleep” is the belief that when a person dies, his or her soul “sleeps” until the resurrection and final judgement. In the Ketuvei Shelachim (Apostolic Writings) there are many references to “sleep” in regards to death (i.e. *Luke 8:52, 1 Corinthians 15:6*). According to these texts, “sleep” is not a reference to literal sleeping but to the death of the body. According to David, in *Tehillim / Psalms 6*, the dead do not remember the Lord and those in the grave do not give thanks (יוֹדֶה) to the Lord. How are we to understand the meaning of these verses with regard to what takes place when we die? Let’s look at a few rabbinic sources on this topic.

The Talmud and Midrashic literature (commentary) speaks of death and the soul according to the following examples:

Judaic sources on what happens to the Body and Soul

- *Accompanied by divine messengers and conscious of its origins, the soul enters the womb at the time of conception (Babylonian Talmud Berakhot 60b).*
- *When people sleep, the soul ascends to heaven, returning renewed in the morning (Midrash Genesis Rabbah 14:9).*
- *Although the soul protests its birth into the world, it also protests the body’s death. It lingers near the body for three days, hoping that it will return to life (Tanhuma, Miqetz 4; Pequdei 3).*
- *After three days, the soul returns to God to await the time of resurrection (Babylonian Talmud Sanhedrin 90b-91a).*
- *During the first twelve months after death, the soul remains in contact with the dis-integrating body (Babylonian Talmud Shabbat 152b-153a). After this, the souls of the righteous go to paradise (b’gan eden, in the Garden of Eden) and the souls of the wicked, to Hell (gehinnom).*

According to the Talmud and Midrashic commentary, the Rabbis believe that the soul/spirit returns to the Lord. Some say immediately, others say the soul/spirit delays a little before going to paradise or hell. According to these sources, there is some disagreement amongst the rabbis on the length of time the spirit remains with the body. Regardless on the length of time the soul is said to remain with the body in the rabbinic literature, some rabbis believed that the spirit does return to the Lord.

According to the Apostolic commentary (Ketuvei Shelachim, NT) the Apostle Paul said the moment we die, we face the judgment of God (*Hebrews 9:27*). The NT Scriptures also say, to be absent from the body is to be present with the Lord (see *2 Corinthians 5:6-8, Philippians 1:23*). In addition to this, it is written that until the final resurrection, there is a temporary heaven or paradise (*Luke 23:43; 2 Corinthians 12:4*) and a temporary Hell or Hades (Greek) according to *Revelation 1:18 and 20:13-14*. According to the Parable Yeshua used in *Luke 16:19-31*, those who are in paradise or in Hell/Hades are aware of their present situation, either at peace with God or excluded from His presence in torment. The example given by parable in the *Luke 16* reveals that there was a belief extant in the first century that the soul or spirit of a person continued on while the body died and ceased to exist. Taking these examples, it can be said that according to Apostolic commentary, a person's body is "sleeping" while his soul is either in Paradise or in Hell/Hades. At the resurrection the body is "awakened" and transformed into the everlasting body a person will possess for eternity. Those who were in paradise will be sent to the new heavens and new earth (*Revelation 21:1*). Those who were in Hell/Hades will be thrown into the lake of fire (*Revelation 20:11-15*). These are the final, eternal destinations of all people based entirely on whether or not a person trusted in Yeshua the Messiah for salvation. In our Psalm, David states that "noone remembers You in death" (כִּי אֵין בַּמָּוֶת זִכְרְךָ) that "in the grave who gives thanks to You" (בְּשֵׂאוֹל מִי יוֹדֶה-לְךָ). Here David is referring to our bodies. The word בְּשֵׂאוֹל (in the grave) qualifies the meaning of his previous words of those who die do not remember the Lord. The grave is the resting place of the body that has died. The body has no recollection or memory and can not speak and thus "one does not remember in death" (כִּי אֵין בַּמָּוֶת זִכְרְךָ) and "in the grave one does not give thanks" (בְּשֵׂאוֹל מִי יוֹדֶה-לְךָ). This language implies that David desired to praise the Lord but that he could not hope to do so from the grave.

David continues saying ז יִגְעַתִּי בְּאֲנָחְתִּי אֲשַׁחֶה בְּכָל-לַיְלָה מִטְּתִי בְּדַמְעָתִי עֲרָשִׁי אִמְסֶה: ח עֲשֻׁשָׁה מְכַעַס 6:6 I am weary with my sighing; Every night I make my bed swim, I dissolve my couch with my tears. 6:7 My eye has wasted away with grief; It has become old because of all my adversaries. (NASB) The extensive amount of crying is very exhausting and fatiguing (יגע), the type of sighing, groaning, and moaning (אנח) that David is speaking of here is the kind that drains the body, the giving of all of one's self to the weeping in tears. He says that his bed becomes wet because of his tears. His eyes (עֵינָי) are moved because of his enemies (צורר) and waste away or moth-eaten (עֲשֻׁשָׁה) with grief (כעס).

David says ט סוּרוּ מִמֶּנִּי כָל-פְּעֻלֵי אָוֶן כִּי-שָׁמַע יְהוָה קוֹל בְּכִיִּי: 6:8 Depart from me, all you who do iniquity, For the Lord has heard the voice of my weeping. (NASB) The Aramaic translation is very similar saying ט זורו מיני כל עבדי שקר ארום שמיע קביל קדם יהוה קל בכותי: 6:9 Leave me, all doers of falsehood; for the Lord has heard the sound of my weeping. (EMC) The translators of the Aramaic text used the words עבדי שקר meaning "servant / slave of lies, falsehood, or adulterous behavior." The word for being a servant to or slave (עבדי) is written in the construct form. The use of the construct state is the standard (often only) way to form a genitive construction with a semantically definite modified noun. A genitive construction or genitival construction is a type of grammatical construction used to express a relation between two nouns such as the possession of one by another (i.e. "John's jacket"), or some other type of connection (i.e. "John's father" or "the father of John"). A genitive construction involves two nouns, the head (or modified noun) and the dependent (or modifier noun). The dependent noun modifies the head by expressing some

property of it. Here in the Aramaic text the Hebrew word עבדי (servant of, slave of) indicates those who work iniquity (sin) are slaves to their sin. The word עבדי is used to translate the word פְעָלִי which is also written in the construct form (פְעָלִי אֲנִי). The word פְעָלִי is from the root word פועל when used as a masculine noun means “work, action, deed” and as a verb means “to act, do, perform, achieve, work, or to be set in motion.” David is indicating here that sin is something that is done and all who do sin are slaves to their sin. He is saying that those who do/work iniquity (sin) depart from him because the Lord God has heard his “crying, weeping, lamentation” (בְּכִי). The Hebrew study bible by the Bible Society of Israel notes that *Tehillim / Psalms 6:3* may be cross referenced to *John 12:27*, and *Tehillim / Psalms 6:8* may be cross referenced to *Matthew 7:23* and *Luke 13:27*.

Matthew 7:23

²³καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς; ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. *‘And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’ (NASB)*

Matthew 13:27

²⁷προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότης εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῶ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; *and He will say, ‘I tell you, I do not know where you are from; depart from Me, all you evildoers.’ (NASB)*

John 12:27

²⁷Ἦν ἡ ψυχὴ μου τετάρακται. καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. *‘Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour. (NASB)*

The references are made to show a parallel with David’s request to depart from him those who work iniquity in their lives with Yeshua saying at the judgment throne to depart all those who practice lawlessness and who are evildoers. The consistency here through the Scriptures is that all the workers of iniquity (כָּל-פְעָלִי אֲנִי) “act, do, perform, work, influence or set in motion” sin in their lives and such persons can not stand before the Lord God Almighty with confidence, they must depart from the presence of the Lord.

David then tells us that the Lord hearing his prayer in tears (יְשַׁמַּע יְהוָה תְּחִנָּתִי יְהוָה תִּפְלְתִי יְקָחֵ: 6:9 *The Lord has heard my supplication, The Lord receives my prayer. (NASB)*) requires that those who work iniquity to leave. Sin can not stand in the presence of the Lord God almighty. The Psalm is concluded with the phrase: יִבְשׁוּ וְיִבְהָלוּ מְאֹד כָּל-אֹיְבֵי יְשׁוּבוּ רַגְעַ: 6:10 *All my enemies will be ashamed and greatly dismayed; They shall turn back, they will suddenly be ashamed. (NASB)* David’s statement כָּל-אֹיְבֵי יְשׁוּבוּ רַגְעַ Saying “all his enemies will turn back and in an instant be ashamed.” Does this mean that those who sin will at one point immediately realize in an instant that they sin before the Lord and will become ashamed?

Tehillim / Psalms 6 is known as the first of seven “penitential psalms” (see *Tehillim / Psalms 32, 38, 51, 102, 130, and 143*). With what is written in the Psalm, it is difficult to place the Psalm into a specific period of time in David’s life. Many of David’s Psalms seek for the Lord to strengthen him to defeat or destroy his enemies. However, in David’s struggle with Saul in I Samuel and his struggle with his son Absalom, in 2 Samuel, he does not seek the Lord to defeat or destroy either of them. From the Psalms that we know are written concerning conflicts between two characters, David generally asks, as he does here in verse 10 יְ

יִבְשׁוּ וְיִכְהָלוּ מְאֹד כָּל-אֹיְבֵי יְשׁוּבוּ יִבְשׁוּ רָגַע: 6:10 *All my enemies will be ashamed and greatly dismayed; They shall turn back, they will suddenly be ashamed. (NASB)* He doesn't call upon God for their destruction as he does in *Tehillim / Psalm 9*, David simply wants them to go away, to give up and repent to the Lord for their sin and be saved.

Heavenly Father,

We thank You for this Psalm of David and for the covenant חֶסֶד (grace) that You have established in Your Messiah Yeshua. Thank You Lord for these encouraging words from David's life that help us to know You better and to trust in You alone. We praise Your holy Name and thank You Lord for all of these things. Our words are insufficient to describe the awesomeness of Your glory and for the greatness of Your presence in our lives. Thank You for Your love and Your provision, Your portion that You have given Your only Son for the forgiveness of sins. Help us to walk in righteousness and draw closer to You each day and fill us with Your presence. Please forgive us of our sins, we believe You sent Your only Son to die on our behalf and three days later He was raised from the grave. Thank you for revealing these truths to our hearts. Thank You for everything You have done for us. 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 I 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