

ספר תהילים מז | Tehillim / Psalms 47

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Living as the Shields of God

This week's study is from *Tehillim / Psalms 46:1-11*, David opens the Psalm saying, **א לְמַנְצֵחַ | לְבַנְיָ** — *For the director of music. Of the Sons of Korah. A psalm. (NASB)* The Psalm is written for the sons of Korach. The Psalmist continues saying **ב כָּל-הָעַמִּים תִּקְעוּ-כַף הָרִיעוּ לְאֱלֹהִים בְּקוֹל רִנָּה: ג כִּי-יְהוָה עֲלִיּוֹן נוֹרָא מְלֹךְ גָּדוֹל עַל-כָּל-הָאָרֶץ: 47:1 O clap your hands, all peoples; Shout to God with the voice of joy. 47:2 For the Lord Most High is to be feared, A great King over all the earth. (NASB) The Psalmist says that the people are to clap and shout for joy because the Lord is to be feared. How does the fear of God bring joy? The psalm continues saying **ד יִדְבַר עַמִּים תִּחְתְּיֵנוּ וּלְאֲמִים תַּחַת רַגְלֵינוּ: ה יִבְחַר-לָנוּ אֶת-נַחְלָתֵנוּ אֶת סֵלָה: 47:3 He subdues peoples under us And nations under our feet. 47:4 He chooses our inheritance for us, The glory of Jacob whom He loves. Selah. (NASB) What is the inheritance that God chooses and what is the glory of Jacob? David says that **ו 47:5 God has ascended with a shout, The Lord, with the sound of a trumpet. (NASB) The Lord who ascends with a shout of the trumpet sounds like a parallel to our Lord Yeshua who returns with the trumpet sound. The shout and trumpet sound have the power to call the dead to life during the resurrection. The Psalmist continues saying **ז 47:6 Sing praises to God, sing praises; Sing praises to our King, sing praises. 47:7 For God is the King of all the earth; Sing praises with a skillful psalm. (NASB) The phrase “sing praises” is repeated three times. What is the significance of singing praises unto the Lord? The Psalm states that **ט מְלֹךְ אֱלֹהִים עַל-גּוֹיִם אֱלֹהִים יֹשֵׁב | עַל-כִּפֹּא קִדְשׁוֹ: 47:8 God reigns over the nations, God sits on His holy throne. (NASB) If God reigns over the nations, why does He allow the nations to attack Israel, or even us today? The Psalm concludes saying **י 47:9 The princes of the people have assembled themselves as the people of the God of Abraham, For the shields of the earth belong to God; He is highly exalted. (NASB) Why does David say that the princes of the people of the earth have assembled themselves as the people of the God of Abraham? The princes of the people of the earth, are they not from the unsaved nations? How can he say that they call themselves the people of the God of Abraham? Is this a messianic expectation of the messianic age? The psalmist mentions the “shields of the earth.” What are the shields of the earth that belong to God? Might this be a reference to the nations and the Lord sitting and reigning over the nations?************

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
ספר תהלים פרק מז	ספר טוביה פרק מז	ΨΑΛΜΟΙ 47
א לְמַנְצֵחַ לְבַנְיָ-קָרַח מְזֻמֹּר: ב כָּל-הָעַמִּים תִּקְעוּ-כַף הָרִיעוּ לְאֱלֹהִים בְּקוֹל רִנָּה: ג כִּי-יְהוָה עֲלִיּוֹן נוֹרָא מְלֹךְ גָּדוֹל עַל-כָּל-הָאָרֶץ: ד יִדְבַר עַמִּים תִּחְתְּיֵנוּ וּלְאֲמִים תַּחַת רַגְלֵינוּ: ה יִבְחַר-לָנוּ אֶת-נַחְלָתֵנוּ אֶת גְּאוֹן יַעֲקֹב אֲשֶׁר-אָהַב סֵלָה:	לשבחא על ידיהון דבני קרח תוש-א בחתא: ב כל עמיא עממיא תקעו ידא בחדוא יבבו קדם יהוה אלהא בקל תור-שבחתא: ג ארום יהוה עילאה דחילא מליך רב על כל יתבי ארעא: ד יקטל יקטול במותנא עמיא במותנא חילופנא ואומיא יכבוש תחות רגלנא:	47:1 εις τὸ τέλος ὑπὲρ τῶν υἱῶν Κορε ψαλμός πάντα τὰ ἔθνη κροτήσατε χεῖρας ἀλαλάξατε τῷ θεῷ ἐν φωνῇ ἀγαλλιᾶσεως 47:2 ὅτι κύριος ὑψιστος φοβερὸς βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν 47:3 ὑπέταξεν λαοὺς ἡμῖν καὶ ἔθνη ὑπὸ τοὺς πόδας ἡμῶν 47:4 ἐξελέξατο ἡμῖν τὴν κληρονομίαν αὐτοῦ τὴν καλλονὴν Ἰακώβ ἣν ἠγάπησεν διάψαλμα

<p>ו עֲלֵה אֱלֹהִים בְּתִרְעָה יְהוָה בְּקוֹל שׁוֹפָר: ז זָמְרוּ אֱלֹהִים זָמְרוּ זָמְרוּ לְמִלְפָּנָיו זָמְרוּ: ח כִּי מִלֶּחַד כָּל- הָאָרֶץ אֱלֹהִים זָמְרוּ מִשְׁפִּיל: ט מִלֶּחַד אֱלֹהִים עַל-גּוֹיִם אֱלֹהִים יָשָׁב עַל- כֶּסֶף קָדְשׁוֹ: י נְדִיבֵי עַמִּים נְאֻסְפוּ עִם אֱלֹהֵי אֲבֹרָהֶם כִּי לֵאלֹהִים מִגִּיֵּי- אָרֶץ מֵאֵד נִעְלָה:</p>	<p>ה ירעי יתרעי לנא למירת ית אח- סנתנא ית בית מקדשא יקר תוקפיה דיעקב דרחים לעלמין: ו יתעלי יהוה ביבבא יהוה בקל שופרא: ז שבחו קדם יהוה שבחו למל- כנא שבחו: ח ארום מליך כל יתבי ארעא יהוה אלהא שבחו קדמוי בשי- כלא טבא: ט מליך יהוה אלהא על עמיא עממיא יהוה יתיב על כורסיה דקודשיה יקריה: י רבני עממיא אתכנשו עממיא די מהימנין לאלהא דאברהם ארום קדם יהוה אינון תרי- סי ארעא לחדא איתעלא:</p>	<p>47:5 ἀνέβη ὁ θεὸς ἐν ἀλαλαγμῷ κύριος ἐν φωνῇ σάλπιγγος 47:6 ψάλατε τῷ θεῷ ἡμῶν ψάλατε ψάλατε τῷ βασιλεῖ ἡμῶν ψάλατε 47:7 ὅτι βασιλεὺς πάσης τῆς γῆς ὁ θεὸς ψάλατε συνετώσ 47:8 ἐβασίλευσεν ὁ θεὸς ἐπὶ τὰ ἔθνη ὁ θεὸς κάθηται ἐπὶ θρόνου ἁγίου αὐτοῦ 47:9 ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ θεοῦ Αβρααμ ὅτι τοῦ θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν</p>
<p>Tehillim / Psalms 47 For the director of music. Of the Sons of Korah. A psalm. 47:1 O clap your hands, all peoples; Shout to God with the voice of joy. 47:2 For the Lord Most High is to be feared, A great King over all the earth. 47:3 He subdues peoples under us And na- tions under our feet. 47:4 He chooses our inheritance for us, The glory of Jacob whom He loves. Selah. 47:5 God has ascended with a shout, The Lord, with the sound of a trumpet. 47:6 Sing praises to God, sing prais- es; Sing praises to our King, sing praises. 47:7 For God is the King of all the earth; Sing praises with a skillful psalm. 47:8 God reigns over the nations, God sits on His holy throne. 47:9 The princes of the peo- ple have assembled themselves as the people of the God of Abraham, For the shields of the earth belong to God; He is highly exalted. (NASB)</p>	<p>Toviyah / Psalms Chapter 47 47:1 For praise, by the sons of Korah, a psalm. 47:2 All you peoples, clap hands in joy, shout in the presence of the Lord with the sound of praise. 47:3 For the Lord Most High is to be feared, a great king over all the earth. 47:4 He will slay the peoples by plague instead of us, and he will subdue the nations under our feet. 47:5 He will favor us to inherit our heritage, the sanctuary of Jacob whom he loves forever. 47:6 Let the Lord be exalted with a shout, the Lord with the sound of the trum- pet. 47:7 Sing praise in the presence of the Lord, sing praise; sing praise to our king, sing praise! 47:8 For the Lord is king over all inhabitants of the earth; sing praise before him with good un- derstanding. 47:9 The Lord is king over the peoples; the Lord sits on his holy throne. 47:10 The leaders of the Gen- tiles have gathered, the Gentiles who believe in the God of Abraham, for in the presence of the Lord they are the shields of the earth; he has been greatly exalted. (EMC)</p>	<p>Psalmoi / Psalms 47 For the end, a Psalm for the sons of Core. 47:1 Clap your hands, all ye nations; shout to God with a voice of exultation. 47:2 For the Lord most high is terrible; he is a great king over all the earth. 47:3 He has subdued the peoples under us, and the nations under our feet. 47:4 He has chosen out his inheritance for us, the beau- ty of Jacob which he loved. Pause. 47:5 God is gone up with a shout, the Lord with a sound of a trumpet. 47:6 Sing praises to our God, sing praises: sing praises to our King, sing praises. 47:7 For God is king of all the earth: sing praises with understanding. 47:8 God reigns over the nations: God sits upon the throne of his holiness. 47:9 The rulers of the people are assem- bled with the God of Abraam: for God’s mighty ones of the earth have been greatly exalted.(LXX)</p>

א לְמִנְצֵחַ | לְבַנְיָי This week’s study is from *Tehillim / Psalms 46:1-11*, David opens the Psalm saying, *For the director of music. Of the Sons of Korah. A psalm. (NASB)* Again, the Psalm is written for the sons of Korach. According to the Scriptures, the Korahites were those who descended from Korach. They were musicians and singers given to praise the Lord from the Levite Kohathite division (2 *Chronicles* 20:19). According to the Scriptures, eleven psalms are attributed to the Korahites which include *Tehillim / Psalm 42, 44-49, 84, 85, 87, and 88*. 1 *Chronicles* 9:17-19 states that some of the sons of Korach were “porters” of the temple and one of them was over “things that were made in the pans” (1 *Chronicles* 9:31),

for example, the pans involved in preparing the meat-offering (see *Vayikra / Leviticus 2:5*).

ב כָּל-הָעַמִּים תִּקְעוּ-כַף הַרְיֵעוּ לְאֱלֹהִים בְּקוֹל רִנָּה: ג כִּי-יִהְיֶה עֲלֵיוֹן נוֹרָא מְלֶךְ: 47:1 *O clap your hands, all peoples; Shout to God with the voice of joy.* 47:2 *For the Lord Most High is to be feared, A great King over all the earth.* (NASB) The Psalmist says that the people are to clap and shout for joy because the Lord is to be feared. How does the fear of God bring joy? What kind of relationship can one have with someone one fears? Fearing God hardly sounds like something that would bring joy, however, the “*fear of the Lord*” is the key that opens the door to a life of true knowledge, wisdom, blessing, and joy according to the Psalms of David.

ב כל עמיה עממיה תקעו ידא בחדוה יבבו קדם יהוה אלהא בקל תושבחתא: ג 47:2 *All you peoples, clap hands in joy, shout in the presence of the Lord with the sound of praise.* 47:3 *For the Lord Most High is to be feared, a great king over all the earth.* (EMC) The Septuagint states 47:1 εἰς τὸ τέλος ὑπὲρ τῶν υἱῶν Κορε ψαλμός πάντα τὰ ἔθνη κροτήσατε χεῖρας ἀλαλάξατε τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως 47:2 ὅτι κύριος ὕψιστος φοβερὸς βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν 47:3 ὑπέταξεν λαοὺς ἡμῖν καὶ ἔθνη ὑπὸ τοὺς πόδας ἡμῶν 47:1 *Clap your hands, all ye nations; shout to God with a voice of exultation.* 47:2 *For the Lord most high is terrible; he is a great king over all the earth.* (LXX) What do we learn of the “*fear of the Lord*” by studying the psalms? A summary of the Psalms on the “*fear of the Lord*” can help us to gain some insight into how ancient Israel understood the meaning of fearing the Lord.

Summary of Psalms on the “Fear of the Lord”

Tehillim / Psalm 2:11 *Serve the LORD with fear and rejoice with trembling. (NIV)*

Tehillim / Psalm 19:9 *The fear of the LORD is pure, enduring forever. The ordinances of the LORD are sure and altogether righteous. (NIV)*

Tehillim / Psalm 22:23 *You who fear the LORD, praise him! All you descendants of Jacob, honor him! Revere him, all you descendants of Israel! (NIV)*

Tehillim / Psalm 25:12 *Who, then, is the man that fears the LORD ? He will instruct him in the way chosen for him. (NIV)*

Tehillim / Psalm 25:14 *The LORD confides in those who fear him; he makes his covenant known to them. (NIV)*

Tehillim / Psalm 33:8 *Let all the earth fear the LORD; let all the people of the world revere him. (NIV)*

Tehillim / Psalm 33:18 *But the eyes of the LORD are on those who fear him, on those whose hope is in his unfailing love, (NIV)*

Tehillim / Psalm 34:7 *The angel of the LORD encamps around those who fear him, and he delivers them. (NIV)*

Tehillim / Psalm 34:9 *Fear the LORD, you his saints, for those who fear him lack nothing. (NIV)*

Tehillim / Psalm 40:3 *He put a new song in my mouth, a hymn of praise to our God. Many will see and fear and put their trust in the LORD. (NIV)*

Tehillim / Psalm 86:11 Teach me your way, O LORD, and I will walk in your truth; give me an undivided heart, that I may fear your name. (NIV)

Tehillim / Psalm 96:4 For great is the LORD and most worthy of praise; he is to be feared above all gods. (NIV)

Tehillim / Psalm 102:15 The nations will fear the name of the LORD, all the kings of the earth will revere your glory. (NIV)

Tehillim / Psalm 103:13 As a father has compassion on his children, so the LORD has compassion on those who fear him; (NIV)

Tehillim / Psalm 103:17 But from everlasting to everlasting the LORD's love is with those who fear him, and his righteousness with their children's children (NIV)

Tehillim / Psalm 111:10 The fear of the LORD is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise. (NIV)

Tehillim / Psalm 112:1 Praise the LORD. Blessed is the man who fears the LORD, who finds great delight in his commands. (NIV)

Tehillim / Psalm 115:11 You who fear him, trust in the LORD— he is their help and shield. The Fear of the Lord is to keep his commands: Psalm 128:1 Blessed are all who fear the LORD, who walk in his ways. (NIV)

Tehillim / Psalm 135:20 O house of Levi, praise the LORD; you who fear him, praise the LORD. (NIV)

Tehillim / Psalm 147:11 the LORD delights in those who fear him, who put their hope in his unfailing love. (NIV)

According to David in the Psalms, the Fear of the Lord is to have stability by delighting in the Torah of God as a guide for life. The Fear of the Lord is to experience the joy of respectful praise. The Fear of the Lord is to be open to instruction by God. Fear of the Lord is to experience the wonder of how God has revealed Himself to us throughout the Scriptures and specifically in the Torah by His deliverance of Israel. The Fear of the Lord is to have reverence (respect) for the Lord. The Fear of the Lord is to experience hope in the Lord God's unfailing love. The Fear of the Lord is to experience God's deliverance. The Fear of the Lord is to experience God's providence (supervision, protection). The Fear of the Lord is to be a guide or hope to others by sharing out faith and the Scriptures with others. The Fear of the Lord is to experience an undivided heart and to be unified in our thinking and understanding of God (i.e. not wavering). The Fear of the Lord is to take delight in praising God according to His greatness. The Fear of the Lord is to experience God's glory, His compassion, love, and righteousness. The Fear of the Lord is to experience God's wisdom and to gain understanding of his ways by following the Torah. The Fear of the Lord is to take delight in the command of God (in His Torah). The Fear of the Lord is to trust our Father in Heaven. The Fear of the Lord is the Praise of the Lord and hoping in His love. The Hebraic mindset on the "fear of the Lord" appears to be connected to doing what is right, serving the Lord God, and recognizing what He has done for us and for others in the past.

ד יְדַבֵּר עַמִּים תַּחֲתֵינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ: ה' יִבְחַר-לָנוּ אֶת-נַחֲלָתֵנוּ אֶת גְּאוֹן אֶת-סֶלָה: 47:3 He subdues peoples under us And nations under our feet. 47:4 He chooses our

inheritance for us, The glory of Jacob whom He loves. Selah. (NASB) Reading *Tehillim / Psalms 47:4* from the Masoretic Text (4:3 from the English translation), David says יְדַבֵּר עַמִּים תְּהַתִּינוּ using the Infinitive Verb Hiphil Imperfect 3rd Masculine Singular “yadber” יְדַבֵּר meaning “to speak, declare, converse, command.” The NASB translates this phrase as “He subdues peoples under us.” The Hebrew text suggests that the Lord places the “words” of the peoples under us, which may allude to the fact that the nations boast against the Lord and against God’s people. The second clause of the verse states וְלְאֻמִּים תַּתְּתֵנוּ using the word וְלְאֻמִּים from the root word לָאָם which is used as a reference to “a people, a nation” in *Bereshit / Genesis 25:23, 27:29, and Tehillim / Psalms 7:8 and 9:9*. This clause is translated by the NASB as “And nations under our feet.” Though the nations boast against God and His people, the Lord will subdue the nations and place them under our feet.

David continues saying that *47:4 He chooses our inheritance for us, The glory of Jacob whom He loves. Selah. (NASB)* What is the inheritance that God chooses and what is the glory of Jacob? Here David uses the word “yivkhar” יִבְחַר which is the Hebrew word “to choose” (בָּחַר) written in the verb form Qal imperfect tense. The verb form in the imperfect tense, is a form which expresses an ongoing action. Here our Father is choosing our inheritance for us. In the biblical context, God is choosing Canaan for Israel and placing them in the land. He (God) is bestowing upon Israel their inheritance. If we must consider the relationship of the Torah to the New Covenant, the term New Covenant is first found in the Prophets of the Hebrew Bible in *Jeremiah 31:31* and the Apostle Paul makes the connection in *Ephesians 1:11-14*.

Ephesians 1:11-14

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. (ESV)

The Torah tells us that God is our inheritance and David says in *Tehillim / Psalm 16:5* that God is our portion. According to *Ephesians*, Paul says that “we have obtained an inheritance” in Yeshua the Messiah, this inheritance is guaranteed by the Holy Spirit, but we have not yet acquired possession of the inheritance. What exactly is Paul trying to say? According to the Torah, God Himself is the portion of His people because He has chosen to dwell in their midst. This on going choice that is demonstrated by the Qal imperfect verb tense of “yivkhar” יִבְחַר in *Tehillim / Psalms 47:4*, the Lord is choosing to dwell in our midst, indwelling each of us by the presence of the Holy Spirit. The Lord chose Israel and resolved to set them apart from the Gentiles. The second clause of *Tehillim / Psalms 47:4* states “the glory of Jacob whom He loves.” Here the word Geon גָּאוֹן is a masculine noun meaning “majesty, pride,” suggesting that God gloried or takes pride in other people (i.e. Jacob). Note that the people of Israel are sometimes figuratively called “Jacob” and “Israel” was the new name given to Jacob by God Himself. Israel is also the name of the nation of God’s people and we are grafted into Israel by our faith. The psalmist is bringing into the picture here the context of the promises God made to Abraham, Isaac, and Jacob, the promised inheritance of Canaan, and the presence of God in his sanctuary which ultimately directs us to the Messiah who makes a sanctuary in each one of us, in our hearts, for the Holy Spirit to dwell. According to Oarshiot Va’etchanan and Ekev, the choosing of the inheritance of His presence is freely given as it is described in *Devarim / Deuteronomy 7:6-8 and 9:4-6*.

Devarim / Deuteronomy 7:6-8

7:6 ‘For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7:7 ‘The Lord did not set His love on you nor choose you because you were more in number than

any of the peoples, for you were the fewest of all peoples, 7:8 but because the Lord loved you and kept the oath which He swore to your forefathers, the Lord brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. (NASB)

Devarim / Deuteronomy 9:4-6

9:4 'Do not say in your heart when the Lord your God has driven them out before you, 'Because of my righteousness the Lord has brought me in to possess this land,' but it is because of the wickedness of these nations that the Lord is dispossessing them before you. 9:5 'It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the Lord your God is driving them out before you, in order to confirm the oath which the Lord swore to your fathers, to Abraham, Isaac and Jacob. 9:6 'Know, then, it is not because of your righteousness that the Lord your God is giving you this good land to possess, for you are a stubborn people. (NASB)

The Lord is doing these things for His Name's Sake (Ezekiel 36:32 "I am not doing this for your sake," declares the Lord God, "let it be known to you. Be ashamed and confounded for your ways, O house of Israel!" NASB) This follows through with the idea that the Torah does not teach man to earn his own salvation, and the purpose of the sacrifice, the sacrifices were not given so man could have the ability to earn forgiveness. The Lord desires obedience and the covenant is dependent upon the obedience of His people who walk in faith.

David continues saying that עָלָה אֱלֹהִים בְּתִרְוָעָה יְהוָה בְּקוֹל שׁוֹפָר: 147:5 God has ascended with a shout, The Lord, with the sound of a trumpet. (NASB) The Lord who ascends with a shout of the trumpet sounds like a parallel to our Lord Yeshua who returns with the trumpet sound. The word that catches our attention in Tehillim / Psalms 47:5 is "Teruah" (בְּתִרְוָעָה) which reminds us of the day, יוֹם תִּרְוָעָה (Yom Teruah) found in Bamidbar / Numbers 29:1. In Vayikra / Leviticus 23:24, it's called זִכְרוֹן תִּרְוָעָה (zich'rone teruah), meaning "remembrance (with) teruah." Yom Teruah is the Feast of Trumpets, and it is the first day of the seventh Hebrew month. It can fall anywhere from mid-September to early October. This day signals the beginning of the end of the Holy Days that come in autumn. Nine days after this feast is Yom Kippur (the Day of Atonement), and four days after that is the Feast of Succot (Tabernacles), the last feast of the biblical year. The Lord declares in Vayikra / Leviticus 23:24-25.

Vayikra / Leviticus 23:24-25

23:24 'Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. 23:25 'You shall not do any laborious work, but you shall present an offering by fire to the Lord.' (NASB)

כֹּד דְבַר אֵל-בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲדָשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֲדָשׁ יְהוָה לָכֶם שַׁבְּתוֹן זִכְרוֹן תִּרְוָעָה מִקְרָא-קֹדֶשׁ: כה-כָּל-מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אֹשֶׁה לַיהוָה:

The Feast of Trumpets centers around the "glory of God" and for the "praise of His name" using various musical instruments and our voices. Here in Vayikra / Leviticus 23:24 the Hebrew words זִכְרוֹן תִּרְוָעָה meaning "to remember, recollect, call to mind, commemorate" implies that we are to remember the mighty deeds the Lord had done for Israel. There is great joy in remembering what the Lord has done. By doing this we place ourselves back into the events that God has done and this is to be a living remembrance. The significance of this "remembering" allows both ancient Israel and us today to participate in past and future events. The sound of the trumpet was a reminder of Israel to place themselves back at the events that caused them such great joy and the salvation God provided against the Egyptians army. Note the events of the Exodus, (i) they were set free from Egyptians slavery and saved from death by the blood of the lamb, (ii) they stood

at the Red Sea in fear and trembling when the Lord divided the sea and allowed them to cross on dry ground (*Shemot / Exodus 14:16-29*). They witnessed the army of Egypt be destroyed by the arm of God. (iii) they come to the mountain of Sinai and heard the heavenly Shofar blasting to announce the coming of the Lord God Almighty. The mountain was on fire, they saw fire and darkness (the clouds) and heard the voice of God Himself speaking to them the Aseret ha-Dibrot (עֲשֹׂרֵת הַדְּבָרִים, “*Ten Words / Commandments*”). They feared but they also rejoiced. Later on, the Lord led Israel into the Promised Land and caused the Jordan River to split, just like the Red Sea, and caused Israel to cross over on dry ground. The remembrance that we have today, based upon the psalmists words 47:5 *God has ascended with a shout, The Lord, with the sound of a trumpet. (NASB)* is that we continue to partake in the living remembrance of what the Lord has done, delivering Israel (Passover) and His deliverance of us from sin, the Exodus, the Covenant, and the Promised Land (the inheritance). In these things, in remembering what the Lord has done, the miraculous triumph of our Savior who rose from the grave, what better reason to celebrate the Day (Teruah)? The joy that we have in the Messiah, unspeakable joy, awe, and thanksgiving we have today foreshadowed in the miraculous deliverance of Israel according to the Torah. In these things that are associated with the day of Yom Teruah, we also see the Lord God as creator and Lord of all. We enter into these themes of creation and salvation via His Holy Word and by the power of the Holy Spirit. The sound of the shofar reminds us of all these past, present, and future salvific times.

Note also the word תְּרוּעָה (Teruah) may be translated as the breath one uses to shout loudly, as in battle and victory, as in the blowing of the shofar or trumpet. The concept is that joy is mingled with the trumpet call which is illustrated by King David who shouted, rejoiced, and danced as the Ark of the Covenant was brought to Jerusalem.

2 Samuel 6:14-16

6:14 *And David was dancing before the Lord with all his might, and David was wearing a linen ephod. 6:15 So David and all the house of Israel were bringing up the ark of the Lord with shouting and the sound of the trumpet. 6:16 Then it happened as the ark of the Lord came into the city of David that Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the Lord; and she despised him in her heart. (NASB)*

ד וְדָוִד מְכַרְכֵּר בְּכָל-עֹז לִפְנֵי יְהוָה וְדָוִד חָגֹר אֶפֶוד בָּדָ: טו וְדָוִד וְכָל-בֵּית יִשְׂרָאֵל מְעַלְמִים אֶת-אָרוֹן יְהוָה בְּתִירוּעָה וּבִקְוֹל שׁוֹפָר: טז וְהָיָה אָרוֹן יְהוָה בָּא עִיר דָּוִד וּמִיכַל בַּת-שָׁאוּל נִשְׁקָפָה | בְּעֵד הַחַלּוֹן וַתֵּרָא אֶת-הַמֶּלֶךְ דָּוִד מְפַיֵּז וּמְכַרְכֵּר לִפְנֵי יְהוָה וַתִּבֹּז לוֹ בְּלִבָּהּ:

Here in 2 Samuel 6:15, the word shouting is literally “*teruah*” and the word for sounding the shofar is “*uv’kol shofar*” (וּבִקְוֹל שׁוֹפָר) meaning “*and in the voice of the shofar.*” Most translations use the word “*sound of the shofar*” but the idea here is that of one’s voice, shouting, singing, and praising God. This text reveals the attitude in which the day is to be celebrated, and the significance in which *Tehillim / Psalms 47:5* is being described, God ascending with a shout and the sound of a trumpet (בִּקְוֹל שׁוֹפָר) “*in the voice of the shofar.*”

ז זָמְרוּ אֱלֹהִים זָמְרוּ זָמְרוּ לְמַלְכֵנוּ זָמְרוּ: ח כִּי מָלַךְ כָּל-הָאָרֶץ אֱלֹהִים זָמְרוּ: ט זָמְרוּ לַיהוָה מְשִׁכִּיל: 47:6 *Sing praises to God, sing praises; Sing praises to our King, sing praises. 47:7 For God is the King of all the earth; Sing praises with a skillful psalm. (NASB)* The Hebrew text uses the word “*zamaru*” (זָמְרוּ) meaning as a noun “*song, singing, tune, chant, melody,*” and as a verb “*to sing; play (musical instrument).*” This word is repeated three times and we don’t find the word “*praise*” but it is understood that singing to the Lord is done so for the purpose of praising His Name. The Psalmist goes on to say the purpose of singing praise to the Lord is because ט 47:8 מָלַךְ אֱלֹהִים עַל-גּוֹיִם אֱלֹהִים יָשָׁב | עַל-כִּסֵּא קִדְשׁוֹ: *God reigns over the nations, God sits on His holy throne. (NASB)* The Aramaic Targum and the Septuagint

say the following:

Aramaic Targum

ז שבחו קדם יהוה שבחו שבחו למלכנא שבחו: ה ארום מליך כל יתבי ארעא יהוה אלהא שבחו
קדמוי בשיכלא טבא:

Toviyah / Psalms Chapter 47:7-8

47:7 Sing praise in the presence of the Lord, sing praise; sing praise to our king, sing praise!

47:8 For the Lord is king over all inhabitants of the earth; sing praise before him with good understanding. (EMC)

Septuagint

47:6 ψάλατε τῷ θεῷ ἡμῶν ψάλατε ψάλατε τῷ βασιλεῖ ἡμῶν ψάλατε 47:7 ὅτι βασιλεὺς
πάσης τῆς γῆς ὁ θεός ψάλατε συνετῶς

Psalmoi / Psalms 47:6-7

7:6 Sing praises to our God, sing praises: sing praises to our King, sing praises. 47:7 For God is king of all the earth: sing praises with understanding. (LXX)

Note how Aramaic Targum states **ז שבחו קדם יהוה שבחו שבחו למלכנא שבחו** translating “*zamru*” (זָמְרוּ) “to sing” using the word “*shavakhu*” (שבחו) meaning “praise, glorification.” The rabbis understood singing within the context of singing praises unto the Lord. Note the Aramaic translation says to sing “praises before Him with good understanding” (שבחו קדמוי בשיכלא טבא), similar to the Hebrew text (מְשִׁיבִיל) to say with “good understanding?” (Note also that we have seen this Hebrew word before in the introduction to the Psalms, see Psalms 22, 44, 52, 54, 55, 74, 78, 81, and 142.) The Septuagint states the same saying συνετῶς “intelligent, wise.” The purpose for praising God “with good understanding” is that we praise Him for what He has done (remembering) so we are then able to praise Him for what He will do in the future. Our hope is in the Lord, our salvation, and our deliverer.

The question was asked “If God reigns over the nations, as these Scriptures are saying, why does He allow the nations to attack Israel, or even us today?” Because of disease, famine, poverty, suffering, natural disasters (earthquakes, fires, floods, volcanoes, tornadoes, hurricanes, blizzards, violent storms, drought, infestations due to weather, etc), terrorism, war, violence, many people ask the questions:

1. Why isn't God intervening?
2. Why does God allow this to continue?
3. Why doesn't God banish war?
4. Why doesn't God control the weather and nature better?

Many times we hear that God is working out an unseen purpose through these conditions and we wonder what that purpose is really all about? According to the Scriptures we are told that the Lord God possesses infinite understanding (*Tehillim / Psalms 147:5*) and perfect character. Yeshua the Messiah said that we are to develop that same spotless character (*Matthew 5:48*), while growing in God's understanding (*Mishley / Proverbs 2:6, 9, 11*). We are also told that the Holy Spirit is given to those who believe and obey the Lord (*Acts 2:38, 5:32*) and we are characterized by the fruit of the Spirit which is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance...” (*Galatians 5:22-23*). Peter says in *2 Peter 3:5-10* saying:

2 Peter 3:5-10

3:5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, 3:6 through which the world at that time was destroyed, being flooded with water. 3:7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. 3:8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. (NASB)

Peter describes the Lord as long suffering. It is interesting that “long suffering” is listed as a part of the Father’s characteristics. According to the Torah, before the Lord flooded the world in Noah’s time, the Scriptures say “it repented the Lord that He had made man on the earth, and it grieved Him at His heart” (Bereshit / Genesis 6:6, וַיִּנְחַם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ וַיִּתְעַצֵּב אֵל-לְבוּ:). Based upon these Scriptures, the Lord felt pain in the form of “grief” at what mankind had become, utterly wicked. The Lord brought the flood as judgment against the sin of man. According to Parshiot Ki Tisa and Shelach Lecha we read that the Lord was long suffering towards His people Israel.

Shemot / Exodus 34:5-7

34:5 The Lord descended in the cloud and stood there with him as he called upon the name of the Lord. 34:6 Then the Lord passed by in front of him and proclaimed, ‘The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 34:7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.’ (NASB)

ה וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְעַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְשֵׁם יְהוָה: ו וַיַּעֲבֹר יְהוָה | עַל-פְּנֵיו וַיִּקְרָא יְהוָה | יְהוָה
אֵל רַחוּם וְחַנוּן אַרְוֵה אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת: ז נֶצַח חֶסֶד לְאֲלֹפִים נִשְׂא עֹון וּפְשָׁע וְחַטָּאָה וְנִקְיָה לֹא
יִנְקָה פְקֻד | עֹון אָבוֹת עַל-בְּנֵים וְעַל-בְּנֵי בְנֵים עַל-שְׁלִשִׁים וְעַל-רִבְעִים:

Bamidbar / Numbers 14:18

14:18 ‘The Lord is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations. (NASB)

יח יְהוָה אַרְוֵה אַפַּיִם וְרַב-חֶסֶד נִשְׂא עֹון וּפְשָׁע וְנִקְיָה לֹא יִנְקָה פְקֻד עֹון אָבוֹת עַל-בְּנֵים עַל-שְׁלִשִׁים
וְעַל-רִבְעִים:

Here in the Torah text, the concept of “long suffering” is found in the Hebrew words אַרְוֵה אַפַּיִם meaning “a lengthened face” which is a Hebraic way of saying that the Lord is slow to anger. The idea is that the Lord is not quick to bring punishment. The purpose of the Lord’s slow response, and for allowing the nations to attack, is so that we (His people) can choose to make the right choices even in the midst of pain and suffering. We are to choose righteousness and justice, peace, mercy, gentleness, goodness, meekness, and temperance, all of the fruits of the Spirit in faith, even when faced with pain, suffering, and war. By doing these things we glorify God our Father who is in Heaven.

י 47:9 י נְדִיבֵי עַמִּים | נְאֻסְפוּ עִם אֱלֹהֵי אַבְרָהָם כִּי לֹא־לֵהִים מְגִיִּי-אֶרֶץ מֵאֵד נַעֲלָה:

The princes of the people have assembled themselves as the people of the God of Abraham, For the shields of the earth belong to God; He is highly exalted. (NASB) Reading through the last verse of the Psalm raises a number of questions:

Questions on the last verse

1. *Why does David say that the princes of the people of the earth have assembled themselves as the people of the God of Abraham?*
2. *The princes of the people of the earth, are they not from the unsaved nations?*
3. *How can he say that they call themselves the people of the God of Abraham? Is this a messianic expectation of the messianic age?*
4. *The psalmist mentions the “shields of the earth.” What are the shields of the earth that belong to God? Might this be a reference to the nations and the Lord sitting and reigning over the nations?*

It is important to remember that the Psalms often repeats a similar idea in two or three phrases for the purpose of reinforcing what is being said. The psalmist uses repetition and parallelisms to make poetic points. Here in *Tehillim / Psalms 47:9*, the psalmist says the following:

- “*God reigns over the nations*” (47:8)
- “*The princes of the peoples*” (47:9)
- “*the shields of the earth*” (47:9)

The way the last two verses are written, the “*shields*” appear to be a reference to “*rulers*.” The logic can be summarized as (i) God has authority over everyone, (ii) non-Israelite rulers assemble before His throne as do His own people, and (iii) all authorities belong to God and he has authority over them. The Aramaic Targum and the Septuagint appear to support this interpretation saying:

Aramaic Targum

Toviyah / Psalms Chapter 47:10

47:10 The leaders of the Gentiles have gathered, the Gentiles who believe in the God of Abraham, for in the presence of the Lord they are the shields of the earth; he has been greatly exalted. (EMC)

י רבני עממיא אתכנשו עממיא די מהימנין לאלהא דאברהם ארום קדם יהוה אינון תריסי ארעא
לחדא איתעלא:

Septuagint

Psalmoi / Psalms 47:9

47:9 The rulers of the people are assembled with the God of Abraam: for God's mighty ones of the earth have been greatly exalted.(LXX)

47:9 ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ θεοῦ Αβρααμ ὅτι τοῦ θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν

The Aramaic Targum states that the Gentiles believe in the God of Abraham and that in His presence they are the shields of the earth suggesting that the rulers are called shields for God’s people, they will help in the times of troubles, war, humanitarian support, etc. The Gentile believers choose to obey God, to gather to His presence and to choose to live with justice, righteousness, and truth towards all peoples. What a great example and picture for us today. Let’s Pray!

Heavenly Father,

We thank You for what You have done for each one of us. We glorify You and give You Praise because You have always kept Your promises! We ask that You would deliver us from sin in our lives and increase our faith. Empower us by Your Spirit to walk in Your ways and to follow Yeshua the Messiah. Help us to live spirit filled lives. Lord, we desire to live holy and righteous lives because You have separated us as holy unto Yourself. You have shown us how to do this by Your commandments and demonstrated this in Your Son Yeshua the Messiah. Thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua’s (Jesus’) Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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

Notes