

ספר תהילים לג | Tehillim / Psalms 33

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Those who trust in the Lord are blessed!

This week's study is from *Tehillim / Psalms 32:1-11*, the opening verses state **א רַנְּנוּ צְדִיקִים בַּיהוָה** לְיִשְׂרָאֵל בְּאֵנָה תְהִלָּה: ב הוֹדוּ לַיהוָה בְּכִנּוֹר בְּנֶבֶל עֲשׂוּר וְמָרוּ-לוֹ: ג שִׁירוּ לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נֶגֶן בַּתְרוּעָה: ד כִּי-יִשָּׁר דְּבַר-יְהוָה וְכָל-מַעֲשָׂהוּ בְּאֵמוּנָה: ה אֲהַב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ: ו בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ: *33:1 Sing for joy in the Lord, O you righteous ones; Praise is becoming to the upright. 33:2 Give thanks to the Lord with the lyre; Sing praises to Him with a harp of ten strings. 33:3 Sing to Him a new song; Play skillfully with a shout of joy. 33:4 For the word of the Lord is upright, And all His work is done in faithfulness. 33:5 He loves righteousness and justice; The earth is full of the lovingkindness of the Lord. 33:6 By the word of the Lord the heavens were made, And by the breath of His mouth all their host. (NASB)* All glory belongs to the Lord because He is holy, righteous, and just, and is the One who gives us life. The Lord is Almighty, **ז כִּי־סֶפֶד מִי הַיָּם נָתַן בְּאֲצָרוֹת תְּהוֹמוֹת: ח יִירָאוּ מִיהוָה כָּל-הָאָרֶץ מִמֶּנּוּ** *33:7 He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. 33:8 Let all the earth fear the Lord; Let all the inhabitants of the world stand in awe of Him. 33:9 For He spoke, and it was done; He commanded, and it stood fast. (NASB)* The Lord His plan is always successful He frustrates the plans of the nations **י יְהוָה הִפְרִיר עֲצַת גּוֹיִם הִנְיָא** *33:10 The Lord nullifies the counsel of the nations; He frustrates the plans of the peoples. 33:11 The counsel of the Lord stands forever; The plans of His heart from generation to generation. NASB)* David states that those who trust in the Lord are blessed, that the Lord who chooses His people as an inheritance are blessed. He looks down from heaven and knows all of our ways. The Lord fashions the hearts of them all and understand our works. He continues saying that a king and his army are not delivered by their own might, and it is not by horses but by the lovingkindness of the Lord. David concludes saying **יח הִנֵּה עֵינַי יְהוָה אֶל-יִרְאָיו לְמִיחָלִים לְחֶסֶד: יט לְהַצִּיל מַמְוֹת נַפְשָׁם** וּלְחַיּוֹתָם בְּרָעֵב: כ נַפְשֵׁנוּ חִפְתָּה לַיהוָה עֲזָרְנוּ וּמַגִּנְנוּ הוּא: כא כִּי-בּוֹ יִשְׁמַח לִבְנוֹ כִּי בָשָׂם קִדְשׁוֹ בְּטַחְנוּ: כב יְהִי-יְהוָה עֵינָיו יְהוָה אֶל-יִרְאָיו לְמִיחָלִים לְחֶסֶד: *33:18 Behold, the eye of the Lord is on those who fear Him, On those who hope for His lovingkindness, 33:19 To deliver their soul from death And to keep them alive in famine. 33:20 Our soul waits for the Lord; He is our help and our shield. 33:21 For our heart rejoices in Him, Because we trust in His holy name. 33:22 Let Your lovingkindness, O Lord, be upon us, According as we have hoped in You. (NASB)*

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
ספר תהלים פרק לב	ספר טוביה פרק לב	ΨΑΛΜΟΙ 32
<p>א רַנְּנוּ צְדִיקִים בַּיהוָה לְיִשְׂרָאֵל בְּאֵנָה תְהִלָּה: ב הוֹדוּ לַיהוָה בְּכִנּוֹר בְּנֶבֶל עֲשׂוּר וְמָרוּ-לוֹ: ג שִׁירוּ לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נֶגֶן בַּתְרוּעָה: ד כִּי-יִשָּׁר דְּבַר-יְהוָה וְכָל-מַעֲשָׂהוּ בְּאֵמוּנָה: ה אֲהַב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:</p>	<p>א שבחו צדיקיא קדם יהוה לתריצי יאי שבחתא שבחא: ב אודיאו קדם יהוה בכנרא בנבלא דעסרתי נימין שבחו ליה: ג שבחו קדם יהוה שירתא חדתא אוטיבו לשבחא לנגנא ביבא: ד מטול ארום דתקין פתגמא דיהוה וכל עובדוי בהימנותא: ה רחים צדקתא ודינא טובא דיהוה מליא ארעא:</p>	<p>33:1 τῷ δαυιδ ἀγαλλιᾶσθε δίκαιοι ἐν τῷ κυρίῳ τοῖς εὐθέσι πρέπει αἴνεσις 33:2 ἐξομολογεῖσθε τῷ κυρίῳ ἐν κιθάρα ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ 33:3 ᾄσατε αὐτῷ ᾄσμα καινόν καλῶς ψάλατε ἐν ἀλαλαγμῷ 33:4 ὅτι εὐθὺς ὁ λόγος τοῦ κυρίου καὶ πάντα τὰ ἔργα αὐτοῦ ἐν πίστει 33:5 ἀγαπᾷ ἐλεημοσύνην καὶ κρίσιν τοῦ ἐλέους κυρίου πλήρης ἡ γῆ</p>

<p>ו בְּדָבַר יְהוָה שָׁמַיִם נִעְשׂוּ וּבָרוּחַ פָּיו כָּל-צָבָאִם: ז פָּנָס פָּנָד מִי הָיִם נִתַן בְּאֲצָרוֹת תְּהוֹמוֹת: ח יִירָאוּ מִיְהוָה כָּל-הָאָרֶץ מִמָּנּוּ יִגּוּרוּ כָּל-יֹשְׁבֵי תְּבֵל: ט כִּי הוּא אָמַר וַיְהִי הוּא-צִנָּה וַיֵּעַ־ מַד: י יְהוָה הִפִּיר עֲצַת גּוֹיִם הִנְיִא מִחֲשָׁבוֹת עַמִּים: יא עֲצַת יְהוָה לַעֲוֹ־ לָם תִּעְמַד מִחֲשָׁבוֹת לְבוֹ לְדַר וְדַר: יב אֲשָׁרֵי הַגּוֹי אֲשֶׁר-יְהוָה אֱלֹהָיו הָעַם פָּחַר לְנַחֲלָה לּוֹ: יג מִשָּׁמַיִם הִבִּיט יְהוָה רָאָה אֶת-כָּל-פְּנֵי הָאָדָם: יד מִמְּכֹון-שָׁבָתוֹ הִשְׁגִּיחַ אֶל כָּל- יֹשְׁבֵי הָאָרֶץ: טו הֵיטֵר יַחַד לְפָנָם הַמַּבִּין אֶל-כָּל-מַעֲשֵׂיהֶם: טז אֵין הַמְלִיךְ נוֹשָׁע בְּרָב-חַיִל גְּבוּר לֹא-יִנְצֵל בְּרָב-כֹּחַ: יז שֶׁקֶר הַסּוֹס לְתַשׁוּעָה וּבְרָב חַיִלוֹ לֹא יִמְלֹט: יח הִנֵּה עֵין יְהוָה אֶל-יִרְאָיו לְמִינְחָלִים לְחֻסְדּוֹ: יט לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בְּרָעֵב: כ נַפְשָׁנוּ חֲפָתָה לִיְהוָה עֲזָרְנוּ וּמִגִּנּוּ הוּא: כא כִּי-בוֹ יִשְׁמַח לְבָנוּ כִּי בָשָׂם קָדְשׁוֹ בְּטַחְנוּ: כב הֵי-חֻסְדְּךָ יְהוָה עֲלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:</p>	<p>ו במילא דיהוה שמיא איתעביי דו וברוחא דפומיה כל חיליהון: ז דמכניס היך זיקא מוי דימא יהביי נון באפותיקי תהומיא: ח וידחלון דחולו מן קדם יהוה כל יתבי ארעא מיניה ירתתון כל דיירי יתבי תבל: ט מטול ארום דהוא אמר והוי הוא פקיד ואיתקיים: י יהוה תבר מלכת עממיא בטיל מחשבת אומיאי: יא מלכתא דיהוה לעלמא קיימא מד- שבת ליביה לדרי דריא: יב טובוי דגברא לבר נשא דיהוה אלהיה עמא די בחר איתבעי לאחסנא ליה: יג מן שמיא איסתכל אודיק יהוה חמא ית כל בני נשא: יד ממדור בית מותביה אודיק איסתכל לות כל יתבי ארעא: טו די ברא יתהון מכוון כחדא לבהון ומתביין ומתבונן לכל עובדיהון: טז לית מלכא מתפריק בסגעי חילותיה חילא גיברא לא מתפצי בסגעי חיי- ליה תוקפא: יז שקרא סוסא לפור- רקנא ובסגעי תוקפיה לא משתזיב: יח הא עינא דיהוה מסתכלין לדחלין מניה לסברין לטיבותיה: יט למ- פצי ממותא נפשהון ולקיימותהון באולצנא: כ נפשנא מסתכיא לפור- רקנא דיהוה סעודנא ותריסנא הוא: כא ארום במימריה יחדי ליבנא מטול דבשום קודשיה איתרחיצנא: כב יהי טובך יהוה עלנא היכמה דס- ברינן דסברנא עלך:</p>	<p>33:6 τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν 33:7 συνάγων ὡς ἄσκον ὕδατα θαλάσσης τιθεὶς ἐν θησαυροῖς ἀβύσσους 33:8 φοβηθήτω τὸν κύριον πᾶσα ἡ γῆ ἀπ’ αὐτοῦ δὲ σαλευθήτωσαν πάντες οἱ κατοικοῦντες τὴν οἰκουμένην 33:9 ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν 33:10 κύριος διασκεδάξει βουλάς ἔθνων ἄθετεῖ δὲ λογισμοὺς λαῶν καὶ ἄθετεῖ βουλάς ἀρχόντων 33:11 ἡ δὲ βουλή τοῦ κυρίου εἰς τὸν αἰῶνα μένει λογισμοὶ τῆς καρδίας αὐτοῦ εἰς γενεὰν καὶ γενεὰν 33:12 μακάριον τὸ ἔθνος οὗ ἐστὶν κύριος ὁ θεὸς αὐτοῦ λαός ὃν ἐξελέξατο εἰς κληρονομίαν ἑαυτῷ 33:13 ἐξ οὐρανοῦ ἐπέβλεψεν ὁ κύριος εἶδεν πάντας τοὺς υἱοὺς τῶν ἀνθρώπων 33:14 ἐξ ἐτοίμου κατοικητηρίου αὐτοῦ ἐπέβλεψεν ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν 33:15 ὁ πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν ὁ συνιεὶς εἰς πάντα τὰ ἔργα αὐτῶν 33:16 οὐ σφίζεται βασιλεὺς διὰ πολλὴν δύναμιν καὶ γίγας οὐ σωθήσεται ἐν πλήθει ἰσχύος αὐτοῦ 33:17 ψευδῆς ἵππος εἰς σωτηρίαν ἐν δὲ πλήθει δυνάμεως αὐτοῦ οὐ σωθήσεται 33:18 ἰδοὺ οἱ ὀφθαλμοὶ κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν τοὺς ἐλπίζοντας ἐπὶ τὸ ἔλεος αὐτοῦ 33:19 ῥύσασθαι ἐκ θανάτου τὰς ψυχὰς αὐτῶν καὶ διαθρέψαι αὐτοὺς ἐν λιμῷ 33:20 ἡ ψυχὴ ἡμῶν ὑπομένει τῷ κυρίῳ ὅτι βοηθὸς καὶ ὑπερασπιστὴς ἡμῶν ἐστὶν 33:21 ὅτι ἐν αὐτῷ εὐφρανθήσεται ἡ καρδία ἡμῶν καὶ ἐν τῷ ὀνόματι τῷ ἀγίῳ αὐτοῦ ἠλπίσαμεν 33:22 γένοιτο τὸ ἔλεός σου κύριε ἐφ’ ἡμᾶς καθάπερ ἠλπίσαμεν ἐπὶ σέ</p>
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<p>Tehillim / Psalms 33 33:1 Sing for joy in the Lord, O you righteous ones; Praise is becoming to the upright. 33:2 Give thanks to the Lord with the lyre; Sing praises to Him with a harp of ten strings. 33:3 Sing to Him a new song; Play skillfully with a shout of joy. 33:4 For the word of the Lord is upright, And all His work is done in faithfulness. 33:5 He loves righteousness and justice; The earth is full of the lovingkindness of the Lord. 33:6 By the word of the Lord the heavens were made, And by the breath of His mouth all their host. 33:7 He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. 33:8 Let all the earth fear the Lord; Let all the inhabitants of the world stand in awe of Him. 33:9 For He spoke, and it was done; He commanded, and it stood fast. 33:10 The Lord nullifies the counsel of the nations; He frustrates the plans of the peoples. 33:11 The counsel of the Lord stands forever, The plans of His heart from generation to generation. 33:12 Blessed is the nation whose God is the Lord, The people whom He has chosen for His own inheritance. 33:13 The Lord looks from heaven; He sees all the sons of men; 33:14 From His dwelling place He looks out On all the inhabitants of the earth, 33:15 He who fashions the hearts of them all, He who understands all their works. 33:16 The king is not saved by a mighty army; A warrior is not delivered by great strength. 33:17 A horse is a false hope for victory; Nor does it deliver anyone by its great strength. 33:18 Behold, the eye of the Lord is on those who fear Him, On those who hope for His lovingkindness, 33:19 To deliver their soul from death And to keep them alive in famine. 33:20 Our soul waits for the Lord; He is our help and our shield. 33:21 For our heart rejoices in Him, Because we trust in His holy name. 33:22 Let Your lovingkindness, O Lord, be upon us, According as we have hoped in You. (NASB)</p>	<p>Toviyah / Psalms Chapter 33 33:1 Give praise, O righteous, in the presence of the Lord; praise is seemly for the upright. 33:2 Give thanks in the presence of the Lord with the lyre; with the harp of ten strings give him praise. 33:3 Give praise in the presence of the Lord with a new song; praise well with a shout. 33:4 For the word of the Lord is right, and all his deeds are reliable. 33:5 He loves righteousness and justice; the goodness of the Lord fills the earth. 33:6 By the word of the Lord were the heavens made; and by the breath of his mouth, all their armies. 33:7 Who gathers as in a bottle the waters of the sea; he puts them in the treasuries of the deeps. 33:8 In the presence of the Lord all who dwell on the earth will be afraid; all the inhabitants of the world will tremble because of him. 33:9 Because he says it, and it is; he commanded, and it took place. 33:10 The Lord shattered the counsel of the Gentiles, frustrated the plans of the nations. 33:11 The counsel of the Lord stands forever, the thoughts of his heart for all generations. 33:12 Happy is the man whose god is the Lord, the people that he chose for his inheritance. 33:13 From heaven the Lord looked, he saw all the sons of men. 33:14 From the residence of his dwelling he looked out at all the inhabitants of the earth. 33:15 Who created them, forming their heart together, and discerning all their deeds. 33:16 The king is not redeemed by the abundance of his forces; the warrior is not saved by the abundance of his strength. 33:17 The horse is deceitful for redemption; and by the abundance of its strength one is not saved. 33:18 Behold, the eye of the Lord sees those who fear him, those who hope for his kindness. 33:19 To save their soul from death, and to keep them alive in famine. 33:20 Our soul looks for the redemption of the Lord; he is our help and shield. 33:21 For our heart will rejoice in his word, because in his holy name we have placed our trust. 33:22 May your goodness be upon us, O Lord, as we have put our hopes in you. (EMC)</p>	<p>Psalmoi / Psalms 33 33:1 Rejoice in the Lord, ye righteous; praise becomes the upright. 33:2 Praise the Lord on the harp; platy to him on a psaltery of ten strings. 33:3 Sing to him a new song; play skillfully with a loud noise. 33:4 For the word of the Lord is right; and all his works are faithful. 33:5 He loves mercy and judgment; the earth is full the mercy of the Lord. 33:6 By the word of the Lord the heavens were established; and all the host of them by the breath of his mouth. 33:7 Who gathers the waters of the sea as in a bottle; who lays up the deeps in treasuries. 33:8 Let all the earth fear the Lord; and let all that dwell in the world be moved because of him. 33:9 For he spoke, and they were made; he commanded, and they were created. 33:10 The Lord frustrates the counsels of the nations; he brings to nought also the reasonings of the peoples, and brings to nought the counsels of princes. 33:11 But the counsel of the Lord endures for ever, the thoughts of his heart from generation to generation. 33:12 Blessed is the nation whose God is the Lord; the people whom he has chosen for his own inheritance. 33:13 The Lord looks out of heaven; he beholds all the sons of men. 33:14 He looks from his prepared habitation on all the dwellers on the earth; 33:15 who fashioned their hearts alone; who understands all their works. 33:16 A king is not saved by reason of a great host; and a giant shall not be delivered by the greatness of his strength. 33:17 A horse is vain for safety; neither shall he be delivered by the greatness of his power. 33:18 Behold, the eyes of the Lord are on them that fear him, those that hope in his mercy; 33:19 to deliver their souls from death, and to keep them alive in famine. 33:20 Our soul waits on the Lord; for he is our helper and defender. 33:21 For our heart shall rejoice in him, and we have hoped in his holy name. 33:22 Let thy mercy, O Lord, be upon us, according as we have hoped in thee. (LXX)</p>
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David opens *Tehillim / Psalms 32* saying רַנְּנוּ צְדִיקִים בַּיהוָה לְיִשְׂרָאֵל נְאֻם הַלֵּל: 33:1 *Sing for joy in the Lord, O you righteous ones; Praise is becoming to the upright. (NASB)* According to David, the righteous are to cry out, shout for joy (רַנְּנוּ) in the Lord because this is beautiful (נְאֻם) to the upright (*those whose ways are straight*). This kind of joy and shouting for the Lord is also mentioned in *Isaiah 52:9*.

Isaiah 52:3-11

52:3 *For thus says the Lord, 'You were sold for nothing and you will be redeemed without*

money.' 52:4 For thus says the Lord God, 'My people went down at the first into Egypt to reside there; then the Assyrian oppressed them without cause. 52:5 'Now therefore, what do I have here,' declares the Lord, 'seeing that My people have been taken away without cause?' Again the Lord declares, 'Those who rule over them howl, and My name is continually blasphemed all day long. 52:6 'Therefore My people shall know My name; therefore in that day I am the one who is speaking, 'Here I am.' 52:7 How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, 'Your God reigns!' 52:8 Listen! Your watchmen lift up their voices, They shout joyfully together; For they will see with their own eyes When the Lord restores Zion. 52:9 Break forth, shout joyfully together, You waste places of Jerusalem; For the Lord has comforted His people, He has redeemed Jerusalem. 52:10 The Lord has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our God. 52:11 Depart, depart, go out from there, Touch nothing unclean; Go out of the midst of her, purify yourselves, You who carry the vessels of the Lord. (NASB)

כִּי-כֹה אָמַר יְהוָה חֲנַם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגְאָלוּ: ד כִּי כֹה אָמַר אֲדֹנָי יְהוִה מִצְרַיִם יָרַד-עִמִּי בְּרֵאשִׁיתָהּ לְגוֹר שָׁם וְאֲשׁוּר בְּאַפְסֵי עֵשְׂקוֹ: ה וְעַתָּה מִי [מֵה] -לִי-פֹה נָא-יְהוָה כִּי-לָקַח עִמִּי חֲנַם מִשְׁלוֹ [מִשְׁלִי] יְהִילִילוּ נָא-יְהוָה וְתִמִּיד כָּל-הַיּוֹם שְׁמִי מִנְאָץ: ו לָכֵן יִדַּע עַמִּי שְׁמִי לָכֵן בַּיּוֹם הַהוּא כִּי-אָנִי-הוּא הַמְדַבֵּר הַזֶּה: ז מֵה-נָאוּ עַל-הַהָרִים רַגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם מְבַשֵּׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה אִמַר לְצִיּוֹן מְלֶךְ אֱלֹהֶיךָ: ח קוֹל צְפִירָה נְשֹׂאוּ קוֹל יִתְדוּ רִנְנוּ כִּי עֵינַי בְּעֵינַי יִרְאוּ בְּשׁוֹב יְהוָה צִיּוֹן: ט פִּצְחוּ רִנְנוּ יִתְדוּ חֲרָבוֹת יְרוּשָׁלַם כִּי-נַחֵם יְהוָה עִמּוֹ גָּאֵל יְרוּשָׁלַם: י חֲשַׁף יְהוָה אֶת-זְרוּעֵי קַדְשׁוֹ לְעֵינַי כָּל-הַגּוֹיִם וְרָאוּ כָל-אַפְסֵי-אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ: יא סוּרוּ סוּרוּ צְאוּ מִשָּׁם טָמֵא אֶל-תִּגְעוּ צְאוּ מִתּוֹכָהּ הִבְרוּ נִשְׂאֵי כְלֵי יְהוָה:

Notice how the shouting of joy is connected to the redemption and salvation of the Lord. All of the nations will know the salvation that God has provided. David calls the righteous ones (צַדִּיקִים), those whose ways are upright and straight (לִישְׁרִים) to give praise to the Lord, the Lord God provides all things and we are to rejoice before Him. According to the Scriptures, the Hebraic way of thinking shows our lives are to be holy and separate for the Lord and that man is of great value to God and to each other. This is illustrated in *Devarim / Deuteronomy 26:5-10* for example, we are to bring the first produce of the ground to the Lord in worship, praise, and rejoicing.

Devarim / Deuteronomy 26:5-10

26:5 'You shall answer and say before the Lord your God, 'My father was a wandering Aramean, and he went down to Egypt and sojourned there, few in number; but there he became a great, mighty and populous nation. 26:6 'And the Egyptians treated us harshly and afflicted us, and imposed hard labor on us. 26:7 'Then we cried to the Lord, the God of our fathers, and the Lord heard our voice and saw our affliction and our toil and our oppression; 26:8 and the Lord brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders; 26:9 and He has brought us to this place and has given us this land, a land flowing with milk and honey. 26:10 'Now behold, I have brought the first of the produce of the ground which You, O Lord have given me.' And you shall set it down before the Lord your God, and worship before the Lord your God; (NASB)

פרשת כי תבוא ספר דברים פרק כו פסוק ה-י

ה וְעַנִּיתָ וְאָמַרְתָּ לִפְנֵי | יְהוָה אֱלֹהֶיךָ אֶרְמִי אֲבִד אֲבִי וַיֵּרַד מִצְרַיִמָה וַיִּגְר שָׁם בְּמַתִּי מְעַט וַיְהִי-שָׁם לְגוֹי גָדוֹל עֲצוּם וְרַב: ו וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה: ז וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קוֹלֵנוּ וַיִּרְא אֶת-עַנְיֵנוּ וְאֶת-עֲמַלְנוּ וְאֶת-לַחֲצוֹנוּ: ח וַיּוֹצֵאנוּ יְהוָה מִמִּצְרַיִם בְּיָד

תְּזַקֶּה וּבִזְרַע נְטוּיָהּ וּבְמַרְא גְדֹל וּבְאֲתוֹת וּבְמִפְתִּים: ט וַיִּבְאֲנוּ אֶל-הַמָּקוֹם הַזֶּה וַיִּתֶּן-לָנוּ אֶת-הָאָרֶץ
 הַזֹּאת אֶרֶץ זָבַת חֶלֶב וּדְבָשׁ: י וְעַתָּה הִנֵּה הִבְאֵתִי אֶת-רְאִישֵׁי תְּפִלָּה אֲשֶׁר-נִתְּתָה לִי יְהוָה
 וְהִנֵּהתוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ:

Based on these scriptures, the Hebrew way of life was not a list of ethics and codes or lofty ideas (Greek thinking). The religious way of life was an earthly journey where we lived and interacted with God on a daily basis. The Scriptures say: “*Thy word is a light to ones path*” (Tehillim / Psalms 119:105), we are also told: “*in all thy ways acknowledge Him and He will direct your path*” (Mishley / Proverbs 3:6), Yeshua also said ¹³Εἰσελάθατε διὰ τῆς στενῆς πύλης: ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπόλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι’ αὐτῆς: “*broad is the path to destruction and narrow is the way to life*” (Matthew 7:13), and the apostle James says in James 2:21 ²¹Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; “*we are justified by our works.*” Both David and Yeshua taught that our “ways” are known by God, that our “walk” before the Lord is very important in this life and we need to be aware of what we do because everything we do is spiritual, there is a spiritual connection. The Hebrew translation of the Apostolic Writings states that the people were amazed, astonished by Yeshua’s Torah (Mark 1:22). The English translation says that they were amazed / astonished at his teaching. This is translated from the Greek word διδασχῆ meaning “*instruction or teaching.*” Translating the Greek into Hebrew, the Greek word διδασχῆ (didaxe) is translated as תורה. The Hebrew language says that they were amazed at Yeshua’s Torah (teaching/instruction). This provides us with an interesting understanding on the word “Torah” (תּוֹרָה) and those who David calls the righteous ones (צְדִיקִים), those whose ways are upright and straight (לְיִשְׁרִים) who are to give praise to the Lord. Those who are called the righteous ones who walk upright and straight do so according to God’s Word (instruction, the Torah).

David continues saying ב הוֹדוּ לַיהוָה כַּכְּנוֹר בְּנַבְל עֲשׂוֹר זְמָרו-לוֹ: ג שִׁירוּ לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נַגֵּן
 בְּתִרוּעָה: ד כִּי-יִשָּׁר דְּבַר-יְהוָה וְכָל-מַעֲשָׂהוּ בְּאִמּוּנָה: ה אֲהַב צְדָקָה וּמִשְׁפָּט חֲסֵד יְהוָה מְלֵאָה הָאָרֶץ: ו בְּדַבַּר
 : 33:2 Give thanks to the Lord with the lyre; Sing praises to Him with a
 harp of ten strings. 33:3 Sing to Him a new song; Play skillfully with a shout of joy. 33:4 For the word of
 the Lord is upright, And all His work is done in faithfulness. 33:5 He loves righteousness and justice; The
 earth is full of the lovingkindness of the Lord. 33:6 By the word of the Lord the heavens were made, And by
 the breath of His mouth all their host. (NASB) All glory belongs to the Lord because He is holy, righteous,
 and just, and is the One who gives us life. David says that the Lord loves righteousness and justice and that
 the word of the Lord is upright. In the study of the Psalms, David has written about “*the way of the wicked*”
 א אֲשֶׁר־יֵהְיֶה אֲשֶׁר לֹא הֵלֵךְ) and “*the paths of righteousness*” such as is described in Tehillim / Psalms 1
 :1 (בְּעֶצֶת רְשָׁעִים וּבְדַרְךָ חֲטָאִים לֹא עָמַד וּבְמוֹשָׁב לְצִים לֹא יָשָׁב). We have been called to walk in righteousness
 and justice and holiness according to God’s Word. During Yeshua’s ministry, take note that he did not ask
 people “*what they believed.*” Rather, he asked “*what they did*” and said “*go and sin no more.*” Yeshua
 spoke parables based on what one has done because what we do is connected to our lives spiritually sim-
 ply because the Lord is living and working in and through us by the power of His Spirit. James wrote in
 James 1:27 ²⁷θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκεῖπτεσθαι ὀρφανούς
 καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου. 1:27 Pure and undefiled religion in
 the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself
 unstained by the world. (NASB) and therefore true religion is not what one “*thinks*” but what one does (see
 also Matthew 25:31-40). Both Faith and actions work together to produce a life that is lived for the Lord.
 Does Christianity teach that once we believe in Jesus we do not have to obey God or His Word? Based on
 some discussions with people, that depends upon the kind of questions that are asked (i.e. faith alone... What
 does Scripture say about “*faith alone?*”). According to Parashat Chayei Sarah (Bereshit / Genesis 23:1-
 25:18) Eleazar realized the importance of his name (אֵלְעָזָר consists of two words, אֵלִי meaning “*my God*”
 and עֲזָרָה meaning “*helps.*”) and that the God of Abraham is awesome, mighty, and will help him in his task

to find a wife for Isaac. Therefore, Eleazar prays saying הִנֵּה אֲנֹכִי נֹצֵב עַל-עַיִן הַמַּיִם וְהִנֵּה הָעֵלְמָה הַיְצִיאָת לְשֹׂאֵב וְאַמְרָתִי אֶלֶיהָ הַשְּׁקִינִי-נָא מְעַט-מַיִם מִכַּדָּךְ “behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, ‘Please let me drink a little water from your jar’;” in *Bereshit / Genesis 24:43*. According to these Scriptures, the Lord prepared the minds and lives of those involved for the selection of Isaac’s wife and allowed everything to occur in the proper order so that Eleazar would know that he had found God’s choice for a wife. This happens today too, for those who trust and obey God. The Lord prepares the way for each of us to do the tasks that He has for us to do for Him. The question though is whether we are willing to walk in the way the Lord has prepared for us? Eleazar relied upon God’s promises in *Bereshit / Genesis 24:42* מִבְּמָוֶת הַיּוֹם אֶל-הָעֵינַן וְאָמַר יְהוָה אֱלֹהֵי אֲדֹנָי אֲבָרְכֶם אִם-יִשְׁדֶּה-נָּא מִצְּלִיחַ דְרַפְי (אֲשֶׁר אֲנֹכִי הִלֵּךְ עֲלֶיהָ) let’s take this as an example for us, that we too need to remember God’s promises to us and be willing to take the path that He has set before us.

The Aramaic Targum (Pseudo Jonathan) and the Septuagint (Greek Translation) say the following:

Aramaic Targum (Pseudo Jonathan)

Tehillim / Psalms 33:1-6

33:1 Give praise, O righteous, in the presence of the Lord; praise is seemly for the upright. 33:2 Give thanks in the presence of the Lord with the lyre; with the harp of ten strings give him praise. 33:3 Give praise in the presence of the Lord with a new song; praise well with a shout. 33:4 For the word of the Lord is right, and all his deeds are reliable. 33:5 He loves righteousness and justice; the goodness of the Lord fills the earth. 33:6 By the word of the Lord were the heavens made; and by the breath of his mouth, all their armies. (EMC)

א שִׁבְחוּ צְדִיקֵי אֱדָמָה יְהוָה לְתַרְיִצֵי יְאִי שִׁבְחָתָא שִׁבְחָא: ב אֹדִיאוּ קְדָם יְהוָה בְּכִנְרָא בְּנִבְלָא דְעִסְרֵתֵי נִימֵין שִׁבְחוּ לֵיהּ: ג שִׁבְחוּ קְדָם יְהוָה שִׁירְתָא חֲדָתָא אוֹטִיבוּ לְשִׁבְחָא לְנִגְנָא בִּיבְבָא: ד מְטוֹל אֲרוֹם דְתַקִּין פְּתַגְמָא דִּיהוָה וְכָל עוֹבְדוֹי בְּהִימְנוֹתָא: ה רַחִים צְדָקְתָא וְדִינָא טוֹבָא דִּיהוָה מְלִיא אֲרַעָא: ו בְּמִילָא דִּיהוָה שְׁמִיא אִיתְעִבְדוּ וּבְרוּחָא דְפּוֹמִיָּה כָל חִילֵיהוֹן:

Septuagint

Tehillim / Psalms 33:1-6

33:1 Rejoice in the Lord, ye righteous; praise becomes the upright. 33:2 Praise the Lord on the harp; play to him on a psaltery of ten strings. 33:3 Sing to him a new song; play skillfully with a loud noise. 33:4 For the word of the Lord is right; and all his works are faithful. 33:5 He loves mercy and judgment; the earth is full the mercy of the Lord. 33:6 By the word of the Lord the heavens were established; and all the host of them by the breath of his mouth. (LXX)

33:1 τῷ δαυιδ ἀγαλλιᾶσθε δίκαιοι ἐν τῷ κυρίῳ τοῖς εὐθέσι πρόκειται αἴνεσις 33:2 ἐξομολογεῖσθε τῷ κυρίῳ ἐν κιθάρα ἐν ψαλτηρίῳ δεκαχόρδῳ ψάλατε αὐτῷ 33:3 ᾄσατε αὐτῷ ᾠσμα καινὸν καλῶς ψάλατε ἐν ἀλαλαγμῷ 33:4 ὅτι εὐθὴς ὁ λόγος τοῦ κυρίου καὶ πάντα τὰ ἔργα αὐτοῦ ἐν πίστει 33:5 ἀγαπᾷ ἐλεημοσύνην καὶ κρίσιν τοῦ ἐλέους κυρίου πλήρης ἡ γῆ 33:6 τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πάντα ἡ δύναμις αὐτῶν

In the Aramaic and Greek translations the rabbis translate essentially the same thing as the Masoretic Text, the righteous are to give praise and rejoice in the Lord which is beautiful to the upright, those whose path is straight. The Lord is faithful in His Word and how the Lord loves righteousness and justice. The Aramaic translation states that the goodness of the Lord fills the earth, and the Septuagint states that the earth is full of

His mercy. It appears David is drawing a parallel to the mercy of God that fills the earth with the Lord creating and giving life. The Lord gives life and breath and His mercy is what continues to sustain the world.

In the parallel to God's mercy and being the Creator, David says, **ז כַּנְס כַּנְד מִי הַיָּם נִתֵּן בְּאַצְרוֹת**, *He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses.* **33:7** *Let all the earth fear the Lord; Let all the inhabitants of the world stand in awe of Him.* **33:8** *For He spoke, and it was done; He commanded, and it stood fast.* (NASB) David wonders how the Lord gathers the water together to form dry land. In this thought it is likely that David is thinking on Parshiot Bereshit (*Bereshit / Genesis 1:1-6:8*) and Noach (*Bereshit / Genesis 6:9-11:32*) regarding how the Lord created the heavens and the earth and the great flood that destroyed all life that had breath from the face of the earth.

Bereshit / Genesis 1:6-10

1:6 Then God said, 'Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.' 1:7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. 1:8 God called the expanse heaven. And there was evening and there was morning, a second day. 1:9 Then God said, 'Let the waters below the heavens be gathered into one place, and let the dry land appear'; and it was so. 1:10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. (NASB)

ו וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם: ז וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ וַיְהִי-כֵן: ח וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שֵׁנִי: ט וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד וַתֵּרָאֶה הַיַּבְשָׁה וַיְהִי-כֵן: י וַיִּקְרָא אֱלֹהִים | לַיַּבְשָׁה אֶרֶץ וּלְמַקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

In Parashat Bereshit we learn about the creation of the world, the creation of man and woman, and the fall of man into sin through disobedience to the command of the Lord. According to *Bereshit / Genesis 2* we read that the Lord God formed man from the dust of the earth and breathed life into him making him a living soul, the Torah text says in *Bereshit / Genesis 2:7* **וַיִּצְרָר יְהוָה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נֶשְׁמַת חַיִּים** *2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.* (NASB) The Scriptures continue saying that God caused Adam to fall asleep and He took one of his ribs and formed woman. As a result, God declares that the man will leave his father and his mother and join with the woman (as husband and wife) and the two shall become one flesh (עַל-כֵּן יִעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד). Shortly afterwards, Adam and Chavah (חַוָּה, Eve) ate from the fruit of the tree of the knowledge of good and evil and in disobedience to the command of God they sin. After having sinned Adam and Chavah hide from the Lord in the midst of the garden. Hiding in the midst of the garden because of their sin, the Scriptures say they heard the Lord God walking in the garden in the cool of the day. The Targum Onkelos (the Aramaic translation of the Torah) says in *Bereshit / Genesis 3:8* **וְשָׁמְעוּ יַת קַל מִימְרָא דִּי אֱלֹהִים דְּמַהֲלֵךְ בְּגִנְתָּא לְמִנַּח יוֹמָא וְאַטְמַר אָדָם** *“they heard the sound of the word of the Lord walking in the garden in the cool of the day.”* Adam and Chavah heard the Lord God walking in the midst of the garden. The Lord revealed Himself to them in anthropomorphic terms. In this case the Lord is moving in the Garden of Eden exhibited human characteristics or behavior making sounds as a man would walk along on the ground. This verse in *Bereshit / Genesis 3:8* helps us to understand who God is and the kind of relationship He desires to have with each of us. In addition to this, these verses help us to understand the way in which the Messiah, the promised deliverer, would come into this world. Adam and Chavah hid in fear of the Lord because of their sins. Similarly, David says that all of the earth should fear the Lord and stand in awe of Him. It was simply by the Word of His mouth *“He spoke and it was done”* David believes the Word, the Torah, the ac-

count of God's power and ability to sustain life. The Aramaic and Greek translations on *Tehillim / Psalms* 33:7-9 say the following:

Aramaic Targum (Pseudo Jonathan)

Tehillim / Psalms 33:7-9

33:7 Who gathers as in a bottle the waters of the sea; he puts them in the treasuries of the deeps. 33:8 In the presence of the Lord all who dwell on the earth will be afraid; all the inhabitants of the world will tremble because of him. 33:9 Because he says it, and it is; he commanded, and it took place. (EMC)

ז דמכניס היך זיקא מוי דימא יהבינון באפותיקי תהומיא: ה וידחלון דחולו מן קדם יהוה כל יתבי ארעא מיניה ירתתון כל דיירי יתבי תבל: ט מטול ארום דהוא אמר והוי הוא פקיד ואיתקיים:

Septuagint

Tehillim / Psalms 33:7-9

33:7 Who gathers the waters of the sea as in a bottle; who lays up the deeps in treasuries. 33:8 Let all the earth fear the Lord; and let all that dwell in the world be moved because of him. 33:9 For he spoke, and they were made; he commanded, and they were created. (LXX)

33:7 συνάγων ὡς ἀσκὸν ὕδατα θαλάσσης τιθεὶς ἐν θησαυροῖς ἀβύσσους 33:8 φοβηθήτω τὸν κύριον πᾶσα ἡ γῆ ἀπ' αὐτοῦ δὲ σαλευθήτωσαν πάντες οἱ κατοικοῦντες τὴν οἰκουμένην 33:9 ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν

What is interesting here is in *Tehillim / Psalms 33:7-9*, we read of the power of God to separate the waters and to gather the seas into their places, the rabbis say that in the presence of the Lord all who dwell will be afraid and the world will tremble, the reason is that what He commands takes place, the Word of God goes forth and does what it was meant to do. Based upon our understanding of the Word (מִמְרָה, Memra) of the Lord there may be a parallel in these three verses that speaks eschatologically of what will occur in the last days. Our lives will be judged according to the Word of God. In the Apostolic Writings, Yeshua said “*My Words*” (ῥήματά μου), the “*Words that I have spoken*” (ὃν ἐλάλησα) “*shall judge him*” (κρινεῖ αὐτὸν). (*John 12:48 ‘He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. NASB*) Interestingly, according to *Revelation 20:11-15*, the Word of God is the one who is set before us and our lives will be judged on the sins that were committed.

Revelation 20:11-15

20:11 Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. 20:14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 20:15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (NASB)

Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὗρέθη αὐτοῖς. καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους

καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν: καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς ζωῆς: καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δευτέρος ἐστὶν, ἡ λίμνη τοῦ πυρός. καὶ εἶ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

In *Revelation 20:11*, the Apostle John says Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ’ αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς “*Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.*” This verse shows us that in the presence of the Lord God Almighty no one can stand, in fact, heaven and earth flee from His presence. The awesome might and power of the Lord God Almighty, even the solid nature of heaven and earth itself, nothing and no one can hide in His presence. John then says καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν: καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς ζωῆς: καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν which translates literally “*An I saw the dead, the great and the small, standing before the throne, and scrolls (βιβλία) were opened. And another scroll (βιβλίον) was opened, which is the one of life. And were judged the dead from out of the things being written in the scrolls (βιβλίοις) according to their works.*” Notice how the text is written; their works done in the body were judged according to what was written in the scrolls. The scrolls (βιβλία) that are opened up are the Scrolls of the Word of God (The Bible), the Torah, Neviim, Ketuvim, and the Apostolic Writings. This is why the earth should tremble in His presence and have the fear of the Lord.

David continues saying the Lord His plan is always successful He frustrates the plans of the nations יְהוָה יִפְרֵן הַפִּיר עֲצַת גּוֹיִם הַנִּיּא מִחֲשָׁבוֹת עַמִּים: יֵא עֲצַת יְהוָה לְעוֹלָם תַּעֲמַד מִחֲשָׁבוֹת לְבוֹ לְדָר דָּר: 33:10 *The Lord nullifies the counsel of the nations; He frustrates the plans of the peoples. 33:11 The counsel of the Lord stands forever; The plans of His heart from generation to generation. (NASB)* It is interesting that David says the Lord sends to a “*pit*” (הַפִּיר) the counsel of the nations, and the He causes the thoughts (מִחֲשָׁבוֹת) of the peoples to “*be raw, of flesh*” (הַנִּיּא, BDB Lexicon) What can be said about the literal translation of *Tehillim / psalms 33:10*? On the other hand, the counsel of the Lord stands forever, and the thoughts of His heart from generation to generation. Is David providing a contrast between seeking of the counsel of men verses the counsel of the Lord? Note the previous verses that direct us to the wisdom and life sustaining power of God in the creation. The Aramaic Translation states: יְהוּה תְּבַר מַלְכָּת עַמְמַיָּא בְּטִיל מַחְשַׁבַּת אוּמַיָּא: 33:10 *The Lord shattered the counsel of the Gentiles, frustrated the plans of the nations. 33:11 The counsel of the Lord stands forever, the thoughts of his heart for all generations. (EMC)* and the Septuagint states 33:10 κύριος διασκεδάζει βουλάς ἐθνῶν ἀθετεῖ δὲ λογισμοὺς λαῶν καὶ ἀθετεῖ βουλάς ἀρχόντων 33:11 ἡ δὲ βουλή τοῦ κυρίου εἰς τὸν αἰῶνα μένει λογισμοὶ τῆς καρδίας αὐτοῦ εἰς γενεὰν καὶ γενεὰν 33:10 *The Lord frustrates the counsels of the nations; he brings to nought also the reasonings of the peoples, and brings to nought the counsels of princes. 33:11 But the counsel of the Lord endures for ever, the thoughts of his heart from generation to generation. (LXX)*

Because the counsel of the Lord endures forever and the thoughts of His heart are from generation to generation, David states that those who trust in the Lord are blessed, that the Lord who chooses His people as an inheritance are blessed. יְב אֲשֶׁרֵי הַגּוֹי אֲשֶׁר-יְהוָה אֱלֹהֵיו הָעַם | בְּחַר לְנַחֲלָה לּוֹ: יג מִשְׁמַיִם הִבִּיט יְהוָה: רָאָה אֶת-כָּל-בְּנֵי הָאָדָם: יד מִמְּכוֹן-שִׁבְתּוֹ הַשְּׂגִיחַ אֶל כָּל-יִשְׂרָאֵל הָאָרֶץ: טו הַיֵּצֵר יַחַד לְבָם הַמִּבְּיִן אֶל-כָּל-מַעֲשֵׂיהֶם: 33:12 *Blessed is the nation whose God is the Lord, The people whom He has chosen for His own inheritance. 33:13 The Lord looks from heaven; He sees all the sons of men; 33:14 From His dwelling place He looks out On all the inhabitants of the earth, 33:15 He who fashions the hearts of them all, He who understands all their works. (NASB)* David is obviously thinking about the Torah regarding those whom God chooses as His own, for His inheritance. According to the Scriptures, the Levite was to have the Lord as an

inheritance. Does the Torah speak about God's inheritance?

Devarim / Deuteronomy 4:20 "But the Lord has taken you and brought you out of the iron furnace, from Egypt, to be a people for His own possession, as today." (NASB)

Devarim / Deuteronomy 32:9 "For the Lord's portion is His people; Jacob is the allotment of His inheritance." (NASB)

Tehillim / Psalms 28:9 "Save Your people and bless Your inheritance; Be their shepherd also, and carry them forever." (NASB)

Tehillim / Psalms 33:12 "Blessed is the nation whose God is the Lord, The people whom He has chosen for His own inheritance." (NASB)

Today, those of us who are not Jewish and believe in Yeshua the Messiah, are we a chosen people? According to the Scriptures, Israel is God's inheritance. Thank the Lord that in Yeshua we have been grafted into Israel according to our faith. According to the Apostle Paul, he wrote to the Romans saying: *Romans 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.' (NASB) Paul said to the believers in Galatia: *Galatians 3:26* For you are all sons of God through faith in Christ Jesus. *3:27* For all of you who were baptized into Christ have clothed yourselves with Christ. *3:28* There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. *3:29* And if you belong to Christ, then you are Abraham's descendants, heirs according to promise. (NASB) and He said to the believers in Colossae: *Colossians 3:10* and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him *3:11* a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all. *3:12* So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; (NASB) On three separate occasions Paul taught that there is no difference between Jew and non-Jew in the Messiah. Today we are the chosen people of God! The Aramaic and Greek translations on *Tehillim / Psalms 33:12-15* say the following:

Aramaic Targum (Pseudo Jonathan)

Tehillim / Psalms 33:12-15

33:12 Happy is the man whose god is the Lord, the people that he chose for his inheritance. *33:13* From heaven the Lord looked, he saw all the sons of men. *33:14* From the residence of his dwelling he looked out at all the inhabitants of the earth. *33:15* Who created them, forming their heart together, and discerning all their deeds. (EMC)

יב טובוי דגברא לבר נשא דיהוה אלהיה עמא די בחר איתבעי לאחסנא ליה: יג מן שמיא איסתכל אודיק יהוה חמא ית כל בני נשא: יד ממדור בית מותביה אודיק איסתכל לות כל יתבי ארעא: טו די ברא יתהון מכוון כחדא לבהון ומתביין ומתבונן לכל עובדיהון:

Septuagint

Tehillim / Psalms 33:12-15

33:12 Blessed is the nation whose God is the Lord; the people whom he has chosen for his own inheritance. *33:13* The Lord looks out of heaven; he beholds all the sons of men. *33:14* He looks from his prepared habitation on all the dwellers on the earth; *33:15* who fashioned

their hearts alone; who understands all their works. (LXX)

33:12 μακάριον τὸ ἔθνος οὗ ἔστιν κύριος ὁ θεὸς αὐτοῦ λαὸς ὃν ἐξελέξατο εἰς κληρονομίαν
 αὐτοῦ 33:13 ἐξ οὐρανοῦ ἐπέβλεψεν ὁ κύριος εἶδεν πάντα τοὺς υἱοὺς τῶν ἀνθρώπων 33:14
 ἐξ ἑτοίμου κατοικητηρίου αὐτοῦ ἐπέβλεψεν ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν 33:15 ὁ
 πλάσας κατὰ μόνας τὰς καρδίας αὐτῶν ὁ συνιεὶς εἰς πάντα τὰ ἔργα αὐτῶν

It is interesting the Greek Translation states “*blessed is the ἔθνος (ethnos, nation)*” whose God is the Lord, which is consistent with the Hebrew Text (יְבָרַךְ לְנַפְלֵה לְוָי | בְּחַר לְנַפְלֵה לְוָי) whereas the Aramaic Targum Pseudo Jonathan states the “*Happy, good*” (טוביה טובוהיה) man. The rabbis translate “*the nations*” (הַגּוֹיִם) as “*the man*” (דגברא), where גברא (gevura) is a common Aramaic word referring to “*specifically a male as opposed to a female.*” It is interesting that the rabbis who translated the Aramaic Targum are contrasting “*the man*” with “*the nation*” that is blessed or happy whose God is the Lord God Almighty. The Scriptures state that He looks down from heaven and knows all of our ways. The Lord fashions the hearts of them all and understands our works. The Lord has made every man’s heart and the Scriptures say that He discerns their ways. David is saying that the Lord is the Exalted One, He is all knowing and He sees, and observes the conduct of men on earth. Note this word גברא (gevura) is used in Parashat Noach to refer to the wicked men who took of the daughters of men, the men of war. These men and nations on the one hand do not believe that they are answerable to a higher being, David says that the Lord Himself has created every man’s heart and that by doing so He is able to discern even the thoughts and intents of the heart. With this in mind, David continues saying that a king and his army are not delivered by their own might, and it is not by horses but by the loving-kindness of the Lord. טז אִין הַמְּלָךְ נוֹשָׁע בְּרַב-הַיָּל גְּבוּר לֹא-יִנְצֵל בְּרַב-כַּחַ: 33:16 The king is not saved by a mighty army; A warrior is not delivered by great strength. 33:17 A horse is a false hope for victory; Nor does it deliver anyone by its great strength. (NASB) The point that David is making here is that it is the Lord God Almighty who saves a man, a nation, a kingdom, and a people and not the might of a nations army. Note something the Lord said while speaking to Zechariah according to *Zechariah 4:1-7*:

Zechariah 4:1-7

4:1 Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. 4:2 He said to me, ‘What do you see?’ And I said, ‘I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; 4:3 also two olive trees by it, one on the right side of the bowl and the other on its left side.’ 4:4 Then I said to the angel who was speaking with me saying, ‘What are these, my lord?’ 4:5 So the angel who was speaking with me answered and said to me, ‘Do you not know what these are?’ And I said, ‘No, my lord.’ 4:6 Then he said to me, ‘This is the word of the Lord to Zerubbabel saying, ‘Not by might nor by power, but by My Spirit,’ says the Lord of hosts. 4:7 ‘What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of ‘Grace, grace to it!’” (NASB)

א וישב המלאך הדבר בי ויעירני כאיש אשר יעור משנתו: ב ויאמר אלי מה אתה ראה ויאמר ראיתי והנה מנורת זהב כלה וגלה על ראשה ושבעה נרתיה עליה שבעה ושבעה מוצקות לנרות אשר על ראשה: ג ושנים זיתים עליה אחד מימין הגלה ואחד על שמאלה: ד ואען ואמר אל המלאך הדבר בי לאמר מה אלה אדני: ה ויען המלאך הדבר בי ויאמר אלי הלוא ידעת מה המה אלה ואמר לא אדני: ו ויען ויאמר אלי לאמר זה דבר יהוה אל זרבבל לאמר לא בחיל ולא בכח כי אם ברוחי אמר יהוה צבאות: ז מי אתה הר הגדול לפני זרבבל למישר והוציא את האבן הראשה תשאות חן חן לה:

ו ויען ויאמר אלי לאמר זה דבר יהוה אל זרבבל לאמר לא בחיל ולא בכח כי אם, *Zechariah 4:6*, *Then he said to me, 'This is the word of the Lord to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the Lord of hosts. (NASB)* The Lord is telling us according to David's Psalm and the word of the Lord to Zechariah, we are not to trust in ourselves for salvation in this world or in the world to come, but in the Lord. According to Zechariah, we are to rely upon the Spirit of the Lord. What does it mean to rely on God's Spirit? The point of *Tehillim / Psalms 33:16-17* tells us that we cannot depend upon ourselves, our help is from the Lord, from the spiritual realm as we noted earlier that the Lord works in men's hearts, He created and formed us, and He knows our ways. Note also how *Tehillim / Psalms 33* states *33:15 Who created them, forming their heart together; and discerning all their deeds. (EMC)* The Lord knows the intentions of the heart and therefore our help is from the spiritual realm to influenced people and nations. As a result of this we are to be attentive to communication from the Lord, we are to wait upon the Lord's direction and do what He asks us to do relying and trusting in Him. By relying on the Lord we realize that we are not in control. God is the Master of the Universe, He is to be obeyed, not merely taken console of and then ignored.

יח הנה עין יהוה אל-יראיו למיחלים לחסדו: יט להציל ממנות נפשם ולחיותם *David concludes saying* *33:18 Behold, the eye of the Lord is on those who fear Him, On those who hope for His lovingkindness, 33:19 To deliver their soul from death And to keep them alive in famine. 33:20 Our soul waits for the Lord; He is our help and our shield. 33:21 For our heart rejoices in Him, Because we trust in His holy name. 33:22 Let Your lovingkindness, O Lord, be upon us, According as we have hoped in You. (NASB)* David says that the Lord is watching those who love and fear Him. Our hearts rejoice in Him and David asks that the Lord place his lovingkindness (grace) upon us according to the way we have hoped in Him. The Aramaic and Greek translations say the following:

Aramaic Targum (Pseudo Jonathan)

יח הא עינא דיהוה מסתכלין לדחלין מניה לסברין לטיבותיה: יט למפצי ממותא נפשהון ול-קיימותהון באולצנא: כ נפשנא מסתכיא לפורקנא דיהוה סעודנא ותריסנא הוא: כא ארום במי-מריה יחדי ליבנא מטול דבשום קודשיה איתרחיצנא: כב יהי טובך יהוה עלנא היכמה דסברין דסברנא עלך:

Tehillim / Psalms 33:18-22

33:18 Behold, the eye of the Lord sees those who fear him, those who hope for his kindness. 33:19 To save their soul from death, and to keep them alive in famine. 33:20 Our soul looks for the redemption of the Lord; he is our help and shield. 33:21 For our heart will rejoice in his word, because in his holy name we have placed our trust. 33:22 May your goodness be upon us, O Lord, as we have put our hopes in you. (EMC)

Septuagint

33:18 ἰδοὺ οἱ ὀφθαλμοὶ κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν τοὺς ἐλπίζοντας ἐπὶ τὸ ἔλεος αὐτοῦ *33:19* ῥύσασθαι ἐκ θανάτου τὰς ψυχὰς αὐτῶν καὶ διαθρέψαι αὐτοὺς ἐν λιμῷ *33:20* ἢ ψυχὴ ἡμῶν ὑπομένει τῷ κυρίῳ ὅτι βοηθὸς καὶ ὑπερασπιστὴς ἡμῶν ἐστίν *33:21* ὅτι ἐν αὐτῷ εὐφρανθήσεται ἡ καρδία ἡμῶν καὶ ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ ἠλπίσαμεν *33:22* γένοιτο τὸ ἔλεός σου κύριε ἐφ' ἡμᾶς καθάπερ ἠλπίσαμεν ἐπὶ σέ

Tehillim / Psalms 33:18-22

33:18 Behold, the eyes of the Lord are on them that fear him, those that hope in his mercy; 33:19 to deliver their souls from death, and to keep them alive in famine. 33:20 Our soul waits on the Lord; for he is our helper and defender. 33:21 For our heart shall rejoice in him, and we have hoped in his holy name. 33:22 Let thy mercy, O Lord, be upon us, according as we have hoped in thee. (LXX)

The rabbis translate the “goodness” of God being upon us in the Aramaic and the “mercy” of God being upon us in the Septuagint. It is interesting that God’s lovingkindness, goodness, grace, and mercy are synonymous according to the Torah in Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*). In Parashat Ki Tisa, on returning from the Mountain Moshe finds the people sinning greatly, they made a golden calf and are worshipping the golden calf. As a result, Moshe breaks the stone tablets and the Lord God threatens to destroy the people. Moshe returns to the mountain and following forty days of fasting and speaking to the Lord, the Lord does not destroy the people as the scriptures say in *Shemot / Exodus 32:14* **י ד** וַיִּנְחַם יְהוָה עַל-הַרְעָה יְדָ: “the Lord repented of the thing He was going to do unto the people.” After returning to the mountain, Moshe asks to see the face of the Lord and the Lord responds saying that he may not see His face but only His backside. The Lord then tells Moshe to make two more stone tablets **א** וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה פֶּסֶל-לֶדָּ שְׁנַי-לַחַת אֲבָנִים כְּרֵאשֵׁינִים וְכַתְּבָתִּי עַל-הַלְּחָת אֶת-הַדְּבָרִים אֲשֶׁר הָיוּ עַל-הַלְּחָת הַרְּאשֵׁינִים אֲשֶׁר שִׁבַּרְתָּ: **ב** וְהָיָה נִכוּן לִבְקָר וְעֹלִיתָ בִּבְקָר אֶל-הַר סִינַי וַנִּצְבֶּתָ לִי שָׁם עַל-רֹאשׁ הַהָר: **ג** וְאִישׁ לֹא-יַעֲלֶה עִמָּךְ וְגַם-אִישׁ אֶל-יִרְאָה בְּכָל-הָהָר גַּם-הַצֹּאֵן וְהַבְּקָר אֶל-יָרְעוּ אֶל-מֹול הָהָר הַהוּא: **ד** וַיִּפְסֹל שְׁנַי-לַחַת אֲבָנִים כְּרֵאשֵׁינִים וַיִּשְׁפֹּם מֹשֶׁה בִּבְקָר וַיַּעַל אֶל-הַר סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנַי לַחַת אֲבָנִים: **ה** וַיֵּרֶד יְהוָה בְּעָנָן וַיְתִיּוֹב עִמּוֹ שָׁם וַיְקַרְא יְהוָה: **34:1** Now the Lord said to Moses, ‘Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. **34:2** ‘So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain. **34:3** ‘No man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain.’ **34:4** So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the Lord had commanded him, and he took two stone tablets in his hand. **34:5** The Lord descended in the cloud and stood there with him as he called upon the name of the Lord. (NASB) The Lord then passes before Moshe before giving the commandments on the stone tablets. While passing before Moshe the Lord declares **ו** וַיַּעֲבֹר יְהוָה | עַל-פָּנָיו וַיְקַרְא יְהוָה | יְהוָה אֱלֹהֵי רַחוּם וְחַנּוּן אַרְבֵּי אַפְיִם וְרַב-חֶסֶד וְאֱמֶת: **ז** נִצַּר חֶסֶד לְאֲלֹפִים נִשְׂא עֹן וְפָשַׁע יְהוָה: **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) The Lord declares “YHVH, YHVH, a God merciful and gracious, slow to anger; and abounding in Khesed (Grace, חֶסֶד) and in truth (אֱמֶת) keeping His Khesed for the thousandth generation, forgiving iniquity, transgression, and sin.” It is interesting to note here that these statements about the character of God were not made during the giving of the first set of stone tablets. It appears that the giving of the second set of stone tablets and the forgiveness of the people of their sin required a declaration of the character of God emphasizing the sole reason and purpose why the people were given a second chance to enter into a covenant relationship with the Lord. The reason being God is merciful (רַחוּם), gracious and full of grace (חֶסֶד). The connection that is found in the Book of Jonah is in *Jonah 3:10* that states **הַרְעָה** וַיִּרְא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם כִּי-נָשְׁבוּ מִדְּרָכָם הַרְעָה: **3:10** When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it. (NASB) Specifically “וַיִּנְחַם הָאֱלֹהִים עַל-הַרְעָה אֲשֶׁר-דִּבֶּר לַעֲשׂוֹת-לָהֶם וְלֹא עָשָׂה: וַיִּנְחַם הָאֱלֹהִים עַל-הַרְעָה אֲשֶׁר-דִּבֶּר לַעֲשׂוֹת-לָהֶם וְלֹא”

עָשָׂה” that parallels the text in *Shemot / Exodus 32:14* “:וַיִּנָּחֵם יְהוָה עַל-הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ:” the key word is וַיִּנָּחֵם from the Hebrew word לְהִינַחֵם meaning “to repent.” The reason for the Lord’s repenting and turning from His wrath is found within the word חֶסֶד which is most often translated as “steadfast love” or “lovingkindness” in the English translations. According to the Scriptures, the word Khesed (חֶסֶד) is most often connected in relation to God’s covenant with His people. Brown, Driver, and Briggs lexicon define Khesed as “favor, grace, charity, kindness, benevolence, graciousness, mercy, prayerful, benignity.” Another way to think about Khesed (חֶסֶד) within the context of the covenant is that this is God’s “Covenant Love” that He has for His people. It was this covenant love that God decided to enter into even after the people’s sin of idolatry. What is being indicated here is God’s faithfulness in His Covenant with His people according to the Lord’s faithfulness to Abraham and the covenant that He made in Parashat Lech Lecha (*Bereshit / Genesis 12-17*) where God promises Abraham that His covenant will be an everlasting covenant for Abraham’s offspring (descendants, seed, etc). Therefore, it was because of God’s covenant with Abraham that He extended His grace (חֶסֶד) to the people at Sinai and made them His people. David says that our hearts rejoice in Him and David asks that the Lord place his lovingkindness (grace) upon us according to the way we have hoped in Him. Based upon the Torah, the Lord is merciful and full of grace. What an awesome God we serve! Let’s Pray!

Heavenly Father,

Help us to live holy and righteous lives so that in the way we live our lives we can bring glory and honor to Your name. Help us to have a desire to study Your Word so that we can know You better and understand Your ways and the glory of Your name. Help us to serve You more and be more focused upon our relationship with You and with others rather than just ourselves. We Thank You Lord for giving us Your Word to teach us Your ways, and for revealing the truth of Your Word in the Messiah Yeshua. Thank You for sending Your son Yeshua that we may enter into the salvation You have provided. Thank You Lord for paying the covenant price for the forgiveness of our sins. Lord restore to us the joy of Your salvation. Help us to dedicated our lives to You each day, fill us with Your presence Lord each day. 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

Notes