

Tehillim / Psalms 48 | ספר תהילים מז

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Connecting to the Land and the People

This week's study is from *Tehillim / Psalms 48:1-14*, David opens the Psalm saying, א שִׁיר מְזֻמָּר לְבְנֵי־ ב גדול יהוה ומקהלל מאד בעיר אלהינו קרח: A Song; a Psalm of the sons of Korah. (NASB) David then says קדשו: ג יפה נוף משוש כל-הארץ הר-ציון ירפתי צפון קרית מלך רב: ד אלהים בא רמנוטיה נודע למשגב: 8:2 Beautiful in elevation, the joy of the whole earth, Is Mount Zion in the far north, The city of the great King. 48:3 God, in her palaces, Has made Himself known as a stronghold. (NASB) Modern replacement theology today however say it is a mistake to believe God is connected to a people, a land, a city, and a place. The Psalm continues saying 448:4 For, lo, the kings assembled themselves, They passed by together. 48:5 They saw it, then they were amazed; They were terrified, they fled in alarm. 48:6 Panic seized them there, Anguish, as of a woman in childbirth. 48:7 With the east wind You break the ships of Tarshish. (NASB) The nations flee and are terrified at the presence of the Lord in this place. David says ט כָּאֲשֶׁר שָׁמַעְנוּ | כִּן רָאִינוּ בְּעִיר יְהוָה צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד-עוֹלָם סְלֵה: 48:8 As we have heard, so have we seen In the city of the Lord of hosts, in the city of our God; God will establish her forever. Selah. (NASB) The city of God will be established forever. The land, the city, and the people are a reminder of the lovingkindness of God who saves His people and brings blessing to the land and the people by establishing a place for them to live (48:9). The psalmist continues saying יב יְשַׁמַּח | הֶרֶץ-צִיּוֹן תִּגְלָנָה בְּנוֹת יְהוּדָה לְמַעַן מְשֻׁטָּה: יג סבו ציון והקיפוה ספרו מגדליה: יד שיתו לבכם | לחילה פסגו ארמנוטיה למען תספרו לדור אחרון: 48:11 Let Mount Zion be glad, Let the daughters of Judah rejoice Because of Your judgments. 48:12 Walk about Zion and go around her; Count her towers; 48:13 Consider her ramparts; Go through her palaces, That you may tell it to the next generation. 48:14 For such is God, Our God forever and ever; He will guide us until death. (NASB) The psalmist equates the number of towers in the holy place, in the city of God, as a picture of blessing upon God's people. *Tehillim / Psalms 48* speaks of the Torah's connecting the land, the people, and mount Zion to God, a relationship with God, and blessing. He concludes saying that the Lord is eternal and He will guide us until the day that we die.

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק מז</p> <p>א שִׁיר מְזֻמָּר לְבְנֵי־קֶרַח: ב גְּדוֹל יְהוָה וּמְקַהֵלֵל מְאֹד בְּעִיר אֱלֹהֵינוּ הֶרֶץ-קְדוֹשׁ: ג יִפֶּה נוֹף מְשׁוֹשׁ כָּל-הָאָרֶץ הֶרֶץ-צִיּוֹן יִרְפְּתִי צָפוֹן קְרִית מֶלֶךְ רַב: ד אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגֵּב: ה כִּי-הִנֵּה הִמְלִיכִים נוֹעֲדוּ עֲבָרוּ יִתְדוּ:</p>	<p>ספר טוביה פרק מז</p> <p>א שירתא ותושבחתא על ידהון דבני קרח: ב רב יהוה ומשבח לחדא ביי רושלם קרתא דאלהנא ובטור בית מקד דשיה: ג שפיר היך חתנא חדות כל יתבי ארעא טורא דציון שידא דמשודא דצפונא קרייתא דמלכא רבא: ד יהוה אלהא בבירניתהא אתיידע אישתמודע לתקופ:</p>	<p>ΨΑΛΜΟΙ 48</p> <p>48:1 ψαλμὸς ᾠδῆς τοῖς υἱοῖς Κορε δευτέρα σαββάτου μέγας κύριος καὶ αἰνετὸς σφόδρα ἐν πόλει τοῦ θεοῦ ἡμῶν ὄρει ἁγίῳ αὐτοῦ 48:2 εὖ ριζῶν ἀγαλλιάματι πάσης τῆς γῆς ὄρη Σιών τὰ πλευρὰ τοῦ βορρᾶ ἢ πόλις τοῦ βασιλέως τοῦ μεγάλου 48:3 ὁ θεὸς ἐν ταῖς βάρεσιν αὐτῆς γινώσκεται ὅταν ἀντιλαμβάνηται αὐτῆς 48:4 ὅτι ἰδοὺ οἱ βασιλεῖς συνήχθησαν ἤλθοσαν ἐπὶ τὸ αὐτὸ</p>

<p>ו הַמָּה רָאוּ כִּן תִּמְהוּ נִבְהָלוּ נִחְפְּזוּ: ז רָעְדָה אֲחֻזְתָּם שָׁם חֵיל פִּיּוֹלְדָה: ח בְּרוּחַ קָדִים תִּשְׁבֵּר אֲנִיּוֹת תְּרַשֵּׁשׁ: ט כְּאֲשֶׁר שָׁמַעְנוּ כִּן רָאִינוּ בְּעִיר יְהוָה צָבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד-עוֹלָם סֵלָה: י דְּמִינוּ אֱלֹהִים חֲסֵדָה בְּקֶרֶב הַיְכָלָה: יא כְּשָׁמָּה אֱלֹהִים כִּן תִּהְלָתָה עַל-קֶצְוֵי-אֶרֶץ צִדְק מְלֹאָה יְמִינָה: יב יִשְׁמַח הַר- צִיּוֹן תִּגְלָנָה בְּנוֹת יְהוָה לְמַעַן מִשֶׁ- פִּטְיָה: יג סָבוּ צִיּוֹן וְהִקְיפוּהָ סָפְרוּ מִגְדָּלֶיהָ: יד שִׁיתוּ לְבָבְכֶם לְחִילָה פִּסְגוּ אֶרְמְנוֹתֶיהָ לְמַעַן תִּסְפְּרוּ לְדוֹר אֲחֵרוֹן: טו כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד הוּא יְנַהַגְנוּ עַל-מוֹת:</p>	<p>ארום הא מלכיא אתחברו עברו ה כחדא: ו הינון אינון חמון היכנא תמהו על ניסיא ופרישתא איתבהילו אוף ערקו: ז זעייא זוועא אחדתינון תמן רתיתא היך איתא ילדה: ח בקי- דום ברוח קידום תקיף כאשא דמן קדם יהוה תתבר אילפיא דטרסיס: ט יימרון בני ישראל כולהון כחדא היך מה די שמענא היכנא חמינא בקרתא דיהוה צבאות בקרתא דאלהנא יהוה אלהים ישכללינה עד עלמי עלמין: י אשוינו אשויננא יהוה אלהא טובך במציעות במצע היכלך: יא היך כשמך יהוה היכדין תושבחתך על עד סייפי ארעא צדקתא מליא ימינד: יב ייחדי טור ציון יבועון בועא בתושב- חן כנישתא דבית יהודה מטול דינד: יג אקיפו ציון יבועון וחזרו עלה מנו מגדלהא מוגדלייהא: יד שיוו לבכון לאוכלוסהא דמן לעיל בירנייתהא מטול דתשתעון לדר אוחרן: טו ארום דין דנן יהוה הוא אלהנא שכ- נתיא בגוה ומדוריה בשמיא לעלמי עלמין הוא ידבריננא ביומי טליותנא:</p>	<p>48:5 αὐτοὶ ἰδόντες οὕτως ἐθαύμασαν ἐταράχθησαν ἐσαλεύθησαν 48:6 τρόμος ἐπελάβετο αὐτῶν ἐκεῖ ᾠδῖνες ὡς τικτούσης 48:7 ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα Θαρσις 48:8 καθάπερ ἠκούσαμεν οὕτως εἶδομεν ἐν πόλει κυρίου τῶν δυνάμεων ἐν πόλει τοῦ θεοῦ ἡμῶν ὁ θεὸς ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα διάψαλμα 48:9 ὑπελάβομεν ὁ θεὸς τὸ ἔλεός σου ἐν μέσῳ τοῦ ναοῦ σου 48:10 κατὰ τὸ ὄνομά σου ὁ θεὸς οὕτως καὶ ἡ αἴνεσίς σου ἐπὶ τὰ πέρατα τῆς γῆς δικαιοσύνης πλήρης ἡ δεξιά σου 48:11 εὐφρανθήτω τὸ ὄρος Σιων ἀγαλλιάσθωσαν αἱ θυγατέρες τῆς Ἰουδαίας ἕνεκεν τῶν κριμάτων σου κύριε 48:12 κυκλώσατε Σιων καὶ περιλάβετε αὐτὴν διηγῆσασθε ἐν τοῖς πύργοις αὐτῆς 48:13 θέσθε τὰς καρδίας ὑμῶν εἰς τὴν δύναμιν αὐτῆς καὶ καταδιέλεσθε τὰς βάρεις αὐτῆς ὅπως ἂν διηγῆσησθε εἰς γενεὰν ἐτέραν 48:14 ὅτι οὕτως ἐστὶν ὁ θεὸς ὁ θεὸς ἡμῶν εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος αὐτὸς ποιμανεῖ ἡμᾶς εἰς τοὺς αἰῶνας</p>
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This week's study is from *Tehillim / Psalms 48:1-14*, David opens the Psalm saying, א שִׁיר מְזֻמָּר A Song; a Psalm of the sons of Korah. (NASB) According to *Shemot / Exodus 6:24* The sons of Korah: Assir and Elkanah and Abiasaph; these are the families of the Korahites. (NASB) The sentence from Parashat Va'era is taken to denote Assir, Elkanah, and Abiasaph, Korah's three individual sons (*Shemot / Exodus 6:24, Bamidbar / Numbers 26:11*). The Sons of Korach are used as titles to some of the Psalms as we have been studying previously and we read in *1 Chronicles 6:31-32* which states "6:31 Now these are those whom David appointed over the service of song in the house of the Lord, after the ark rested there. 6:32 They ministered with song before the tabernacle of the tent of meeting, until Solomon had built the house of the Lord in Jerusalem; and they served in their office according to their order." In 1 Chronicles, the author mentions first "Heman the singer, the son of Joel, the son of Samuel," listing the genealogy back to Korach and Levi. The author then speaks of "his brother Asaph, who stood on his right hand," and traces Asaph's descent back to Gershom the son of Levi; and then says, "and on the left hand their brethren the sons of Merari." Of these the principal leader is Ethan (otherwise called Jeduthun), and his descent is again traced back to Levi. David's interest in writing the Psalms is for music to be used before the Lord in connection to Solomon's temple. *Tehillim / Psalms 48* appears to be a psalm of praise that is given to the Sons of Korach to sing praises to the Lord for the great triumphs He has brought to His people. In *Tehillim / Psalms 48* David says ב גְּדוֹל יְהוָה וּמְהִלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר-קְדְּשׁוֹ: 48:1 Great is the Lord, and greatly to be praised, In the city of our God, His holy mountain. (NASB) In verse one of the psalm, the psalmist directs our attention to praising God, the city Jerusalem, and the holy mountain. Notice how the land, the people, and the place (Jerusalem) are connected to the Lord and His praises.

<p>Tehillim / Psalms 48 A Song; a Psalm of the sons of Korah. 48:1 Great is the Lord, and greatly to be praised, In the city of our God, His holy mountain. 48:2 Beautiful in elevation, the joy of the whole earth, Is Mount Zion in the far north, The city of the great King. 48:3 God, in her palaces, Has made Himself known as a stronghold. 48:4 For, lo, the kings assembled themselves, They passed by together. 48:5 They saw it, then they were amazed; They were terrified, they fled in alarm. 48:6 Panic seized them there, Anguish, as of a woman in childbirth. 48:7 With the east wind You break the ships of Tarshish. 48:8 As we have heard, so have we seen In the city of the Lord of hosts, in the city of our God; God will establish her forever. Selah. 48:9 We have thought on Your lovingkindness, O God, In the midst of Your temple. 48:10 As is Your name, O God, So is Your praise to the ends of the earth; Your right hand is full of righteousness. 48:11 Let Mount Zion be glad, Let the daughters of Judah rejoice Because of Your judgments. 48:12 Walk about Zion and go around her; Count her towers; 48:13 Consider her ramparts; Go through her palaces, That you may tell it to the next generation. 48:14 For such is God, Our God forever and ever; He will guide us until death. (NASB)</p>	<p>Toviyah / Psalms Chapter 48 48:1 A song and psalm by the sons of Korah. 48:2 Great is the Lord and very praiseworthy, in Jerusalem, the city of our God, and on the mount of his sanctuary. 48:3 Beautiful as a bridegroom, the joy of all the inhabitants of the earth, Mount Zion, on the north side, the city of the great king. 48:4 The Lord is in its palaces; it is known for strength. 48:5 For behold, the kings have joined forces, they have passed by together. 48:6 They have seen, so they were amazed at the miracles and wonders; they were astonished, yea, they fled. 48:7 Trembling seized them there, agitation like a woman giving birth. 48:8 With an east wind strong as fire from the presence of the Lord, you will shatter the ships of Tarsis. 48:9 The children of Israel will say, “Just as we have heard, so we have seen; in the city of the Lord Sabaoth, in the city of our God – the Lord will establish it forever and ever.” 48:10 Make us worthy, O Lord, of your goodness in the midst of your temple. 48:11 As your name, O Lord, so is your praise to the ends of the earth; your right hand is full of generosity. 48:12 Let Mount Zion rejoice, let the assemblies of the house of Judah rejoice with psalms, because of your judgments. 48:13 Surround Zion, let them rejoice, and encircle her, number her towers. 48:14 Set your mind on her thrones above, [even on] her citadels, that you may tell it to another generation. 48:15 For this, the Lord, he is our God; his presence is in her midst and his dwelling is in heaven forever and ever; he will guide us in the days of our youth. (EMC)</p>	<p>Psalmoi / Psalms 48 A Psalm of praise for the sons of Core on the second day of the week. 48:1 Great is the Lord, and greatly to be praised in the city of our God, in his holy mountain. 48:2 The city of the great King is well planted on the mountains of Sion, with the joy of the whole earth, on the sides of the north. 48:3 God is known in her palaces, when he undertakes to help her. 48:4 For, behold the kings of the earth were assembled, they came together. 48:5 They saw, and so they wondered: they were troubled, they were moved. 48:6 Trembling took hold on them: there were the pangs as of a woman in travail. 48:7 Thou wilt break the ships of Tharsis with a vehement wind. 48:8 As we have heard, so have we also seen, in the city of the Lord of hosts, in the city of our God: God has founded it for ever. Pause. 48:9 We have thought of thy mercy, O God, in the midst of thy people. 48:10 According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness. 48:11 Let mount Sion rejoice, let the daughters of Judaea exult, because of thy judgments, O Lord. 48:12 Go round about Sion, and encompass her: tell ye her towers. 48:13 Mark ye well her strength, and observe her palaces; that ye may tell the next generation. 48:14 For this is our God for ever and ever: he will be our guide for evermore. (LXX)</p>
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David’s words in *Tehillim / Psalms 48:1* present a fundamental problem today in modern Christianity due to the teaching of *Supersessionism* (also known as “*replacement theology*”). Supersessionism is a Christian theological view on the current status of the Jewish people, Judaism, and Christianity. Supersessionism, according to *Oxford’s Dictionary*, is a theology that states it is the tradition or belief the church has replaced Israel as God’s chosen people. Israel has lost its place and Christianity now occupies a central position. Supersessionism also designates that the Mosaic covenant has been replaced or superseded by the New Covenant. This view leads to the idea of dual-covenant theology, that Israel has the Torah, and Christians

have only grace and love. Early Christian theologians saw the New Covenant in Christ as a replacement of the Mosaic Covenant. (*Fonrobert, Charlotte Elisheva. "Jewish Christians, Judaizers, and Christian Anti-Judaism." A People's History of Christianity, Volume 2: Late Ancient Christianity. Ed. Virginia Burrus. Minneapolis, MN: Fortress Press, 2005*) Historically, statements by the Roman Catholic Church have followed replacement ecclesiastical (*adj. of or pertaining to the church*) structures stating that the church is a fulfillment and replacement of Jewish ecclesiastical structures. This means that the way of life as described by the Torah has been done away with and something new has come in its place. For example, allegorically Jerusalem is now the Church and I have heard pastors teach "*we are Jerusalem now*" which is clearly a departure from Scripture and a replacement theology. As recently as 1965 Vatican Council II affirmed that, "*the Church is the new people of God,*" and by this reasoning Israel becomes irrelevant in terms of eschatology. Modern Catholicism affirms these teachings as authoritative for doctrine, through the self substantiating claims of "*apostolic succession*" from the New Testament Scriptures (e.g. *Matthew 16:18*). Modern Protestants hold to a range of positions on the topic. The early church fathers reveal a similar mindset on the place of Israel, the people, and the Land today.

Many Early Christian commentators taught that the Old Covenant was fulfilled and replaced (superseded) by the New Covenant in Christ. The following is a brief summary of the early church views that were clearly of a replacement mindset.

Early Christian Commentators

- **Justin Martyr** (100 to 165 CE) states "*For the true spiritual Israel ... are we who have been led to God through this crucified Christ.*" (*Justin Martyr, Dialogue With Trypho 11, in Ante-Nicene Fathers 1:200*)
- **Hippolytus of Rome** (martyred 13 August 235 CE) states "*The Jews have been darkened in the eyes of your soul with a darkness utter and everlasting.*" (*Hippolytus, Treatise Against the Jews 6, in Ante-Nicene Fathers 5.220*)
- **Tertullian** (160 – 220 CE): "*Who else, therefore, are understood but we, who, fully taught by the new law, observe these practices,—the old law being obliterated, the coming of whose abolition the action itself demonstrates. . . . Therefore, as we have shown above that the coming cessation of the old law and of the carnal circumcision was declared, so, too, the observance of the new law and the spiritual circumcision has shone out into the voluntary observances of peace.*" (<http://www.tertullian.org>, August 4, 2014)

Augustine (354–430 CE) also follows the opinion of the earlier Church Fathers, however, he emphasizes the importance to Christianity of the continued existence of the Jewish people. For example he says, "*The Jews ... are thus by their own Scriptures a testimony to us that we have not forged the prophecies about Christ.*" Thus the importance of the prophecies relies upon the existence of Israel as a proof or testimony that Yeshua was not a fabrication of the church. Pope Benedict XVI said the following.

Pope Benedict XVI

"In this Torah, which is Jesus himself, the abiding essence of what was inscribed on the stone tablets at Sinai is now written in living flesh, namely, the twofold commandment of love ... To imitate him, to follow him in discipleship, is therefore to keep Torah, which has been fulfilled in him once and for all. Thus the Sinai covenant is indeed superseded. But once what was provisional in it has been swept away, we see what is truly definitive in it." (*Scott Hahn, Many Religions, One Covenant: Israel, the Church, and the World, Ignatius Press, September 1, 1999*)

As we can see in this brief summary of the church fathers, very early on in church history, replacement theology was prevalent. The example we have from history is the purging from tradition the moedim and dietary mitzvot. This is evident in the writings of the early church fathers such as Clement of Rome, Mathetes, Polycarp, Ignatius, Barnabas, Papias, Justin Martyr, and Irenaeus. Note that Polycarp lived between 69–155 CE and was a 2nd-century Christian bishop of Smyrna. He was a contemporary of the Apostle John. According to the Martyrdom of Polycarp he died a martyr, bound and burned at the stake, then stabbed when the fire failed to touch him.

The difficulty we have with the modern theology of supersessionism is with regard to what David is saying here in *Tehillim / Psalms 48:2*, ב גדול יהוה ומקהל מאד בעיר אלהינו הר-קדשו: *48:1 Great is the Lord, and greatly to be praised, In the city of our God, His holy mountain. (NASB)* This one verse brings into context the people, the Land, and the city of God (Jerusalem), the place where He has established His name. The city Jerusalem, according to *Tehillim / Psalms 48:8*, will be established forever, ט כַּאֲשֶׁר שָׁמַעְנוּ: *48:8 As we have heard, so have we seen In the city of the Lord of hosts, in the city of our God; God will establish her forever. (NASB)* The rabbis translate this into Aramaic in the Targum Pseudo-Jonathan to say ט יימרון בני ישראל כולהון כחדא היך מה *48:9 The children of Israel will say, “Just as we have heard, so we have seen; in the city of the Lord Sabaoth, in the city of our God – the Lord will establish it forever and ever.” (EMC)* According to this verse, the psalmist directs our attention to praising the Lord, and the importance of the city Jerusalem, and the holy mountain (the Temple mount). How do we harmonize these Scriptures with the theology of supersessionism? Is the theology of supersessionism valid based upon these words of David? Throughout the Torah, Moshe repeatedly warns the people to remain faithful to the Lord. These warnings are contrasted with the mighty works God did to preserve His people in the wilderness and the purpose of the deliverance from Egypt, because of the promises to our fathers (Abraham, Isaac, and Jacob) and the Promised Land. These major concepts are brought out and placed before us which begs the question, “*is the non-Jew (gentile) who is graft into the family of God able to take hold of the Torah and lay claim to what God has done?*”

Supersessionism proposes that the Mosaic covenant has been fulfilled and replaced by the New Covenant in Christ, and that the Church is the “*New Israel.*” The theologies that are developed are far reaching. For example, did you know that the rapture theology is deeply antisemitic? According to the theology of supersessionism, the church has replaced Israel (the Jewish people) and therefore Israel has become irrelevant in terms of eschatology and Bible prophecy. Only when the Church is “*raptured*” out will God turn back towards godless Israel and bring His wrath upon them and the entire world. The Church however is saved from His wrath. The view of supersessionism revolves around the miss-application and miss-understanding of the relationship between the various covenants found within the Scriptures. Some of the most prevalent Protestant views on supersessionism are known as “*Covenant theology, New Covenant Theology, and Dispensationalism.*” These views are not restricted to a single denomination but are in fact prevalent throughout all churches and replacement theology runs so deeply that even if one states that they reject the concepts of supersessionism, the rapture theology and its replacement / antisemitism has been accepted by a majority. From a Jewish perspective, however, the Torah was given to God’s people as an eternal covenant (*Shemot / Exodus 31:16-17 and 12:14-15*) and the Scriptures themselves say it will never be replaced or added to (*Devarim / Deuteronomy 4:2 and 13:1*). Supersessionism therefore is unable to provide an answer adequately to Judaism’s claims that Yeshua is not the Messiah in regard to the eternal covenant statements that are made in the Torah. Is it surprising that the unbelieving Jewish person would make a claim that believing in Yeshua is to change religions? Supersessionism is contrary to the Hebrew Bible and very antisemitic.

ג יפה נוף משוש כל-הארץ הר-ציון ירבת צפון קרית מלך רב: ד אלהים *8:2 Beautiful in elevation, the joy of the whole earth, Is Mount Zion in the far north, The city of the great King. 48:3 God, in her palaces, Has made Himself known as a stronghold. (NASB)*

The psalmist continues to draw our attention to the Land and the Place (Mount Zion) and makes reference to the city of the great King. The importance of the city and the people is the distinction that is made in all the earth, that all peoples and nations are joyful because of the Lord God who is in this Place. Replacement theology on the other hand sates it is a mistake to believe God is connected to a people, a land, a city, and a place. The Aramaic Targum states *ג שפיר היך חתנא הדות כל יתבי ארעא טורא דציון שידא דמשודא דצפונא ד יהוה אלהא בבירניתהא אתיידע אישתמודע לתקון:* *48:3 Beautiful as a bridegroom, the joy of all the inhabitants of the earth, Mount Zion, on the north side, the city of the great king. 48:4 The Lord is in its palaces; it is known for strength. (EMC)* The Septuagint states *48:2 εὖ ῥιζῶν ἀγαλλιάματι πάσης τῆς γῆς ὄρη Σιων τὰ πλευρὰ τοῦ βορρᾶ ἢ πόλις τοῦ βασιλέως τοῦ μεγάλου 48:3 ὁ θεὸς ἐν ταῖς βάρεσιν αὐτῆς γινώσκειται ὅταν ἀντιλαμβάνηται αὐτῆς 48:2 The city of the great King is well planted on the mountains of Sion, with the joy of the whole earth, on the sides of the north. 48:3 God is known in her palaces, when he undertakes to help her. (LXX)* The rabbis bring in the concepts of the marriage covenant with the inhabitants of the earth who worship God at Zion. In today's theology, we are told to place our faith and trust in Yeshua the Messiah, our lives "turn" in repentance and we are saved and good to go bound for heaven. The thing that is overlooked, eschatologically speaking according to the book of Revelation, we are given a message from God regarding what the Lord expects of His children, how we are to turn in repentance and then live for Him. I have heard some say "all I want is Jesus and that is it nothing else," as if our faith in Yeshua causes our life to cease, to end, and there is nothing we should do to serve God? In Ephesians, the Apostle Paul told the Ephesians that we were created for maasim tovim (good works) for the purpose of bringing glory to our Father in Heaven. In addition to this, studying the book of Revelation, in the narrative, we find two principal characters described as the "Harlot-Babylon" and the "Bride-New Jerusalem." We see this in the variety of parallels that are drawn between the Babylon (see *Revelation 17-18*) and the New Jerusalem (see *Revelation 21-22*) the author of Revelation (John) is contrasting the two, one against the other. We see this by the way John adopts similar introductory phraseology, thematic sequences, and verbal patterns (*Jan Fekkes III, Journal of Biblical Literature, Vol. 109, No. 2 (1990), pp. 269-287, Publisher: The Society of Biblical Literature*). In *Revelation 21*, the Apostle John introduces the bride (*19:9-21*) where the bride is described using terminology from the Torah and to the people, the Land, and the Place (Jerusalem) to explain the marriage symbolism, relationship, and role of the faithful bride to her husband. Based upon this summary from the Apostolic Writings, Supersessionism again is contrary to the Greek Bible and is very antisemitic.

The Psalm continues saying *44:4 For, lo, the kings assembled themselves, They passed by together. 44:5 They saw it, then they were amazed; They were terrified, they fled in alarm. 44:6 Panic seized them there, Anguish, as of a woman in childbirth. 44:7 With the east wind You break the ships of Tarshish. (NASB)* The nations flee and are terrified at the presence of the Lord in this place. *Tehillim / Psalms 48* is the completion of a series of psalms which begins from *Tehillim / Psalms 44*.

Summary

- **Tehillim / Psalm 44** - the children of God have been told by their fathers of God's deliverance in days of old (e.g. the testimony given in the Torah. Note Yeshua's words on the parable of the Rich man and Lazarus that the Rich man's brothers have Moshe and the Torah to speak to them). We are told to look to God to redeem Israel (and us who are grafted in) from the power of the enemy.
- **Tehillim / Psalm 45** - presents the redeemer and deliverer, that God is going to send On for help to answer to their cry. Yeshua ultimately being the One through whom deliverance will come.

- **Tehillim / Psalm 46** - speaks of the confidence we have in the Lord God Almighty which is gained by the experiencing God's mercy in the present, and not simply the report of what God has done in the past.
- **Tehillim / Psalm 47** - speaks of the joy of realizing God intervening on behalf of His people. The Lord exalting Israel over all of the nations and we find the Lord actually calling the nations to join with Israel in praise to our Father in Heaven.
- **Tehillim / Psalm 48** - speaks of the Lord forever establishing in Jerusalem (Zion) a name for Himself, and creating a center of government for the whole earth. This is why the godly say in *Tehillim / Psalms 48:8*, "As we have heard, so have we seen In the city of the Lord of hosts, in the city of our God; God will establish her forever. Selah."

In light of church history and replacement theology that the church replaces Israel, by this reasoning we would need to discard all of these psalms because David is very pro-Israel and continually emphasizes and connecting the praises of God with the Land, the People, and the Place where He has established His name.

It is also important to note what is said in verses 8-10:

Masoretic Text

Tehillim / Psalms 48:8-10

8:8 *As we have heard, so have we seen In the city of the Lord of hosts, in the city of our God; God will establish her forever. Selah.* 48:9 *We have thought on Your lovingkindness, O God, In the midst of Your temple.* 48:10 *As is Your name, O God, So is Your praise to the ends of the earth; Your right hand is full of righteousness. (NASB)*

ט פֶּאֶשֶׁר שָׁמַעְנוּ | בְּנֵי יִשְׂרָאֵל בְּעִיר יְהוָה צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד-עוֹלָם סֵלָה: י דְּמִינוּ אֱלֹהִים חֶסְדְּךָ בְּקִרְבֵּי הַיְכָלְךָ: יא בְּשִׁמְךָ אֱלֹהִים בְּנֵי תְהַלְתֶּךָ עַל-קַצְוֵי-אֶרֶץ צִדְקָ מְלֵאָה יְמִינְךָ:

Aramaic Targum

Toviyah / Psalms Chapter 48:9-11

48:9 *The children of Israel will say, "Just as we have heard, so we have seen; in the city of the Lord Sabaoth, in the city of our God – the Lord will establish it forever and ever."* 48:10 *Make us worthy, O Lord, of your goodness in the midst of your temple.* 48:11 *As your name, O Lord, so is your praise to the ends of the earth; your right hand is full of generosity. (EMC)*

ט יִימְרוּן בְּנֵי יִשְׂרָאֵל כּוֹלְהוֹן כַּחַדָּא הֵיךְ מַה דִּי שְׁמַעְנָא הֵיכְנָא חַמִּינָא בְּקִרְתָּא דִּיהוּהַ צְבָאוֹת בְּקִרְתָּא דְאַלְהַנָּא יְהוּהַ אֱלֹהִים יִשְׁכַּלְלִינָה עַד עַלְמֵי עַלְמִין: י אֲשׁוּיְנוּ אֲשׁוּיְנָא יְהוּהַ אֱלֹהָא טוּבְךָ בְּמִצִּיעוֹת בְּמִצְעֵי הֵיכְלְךָ: יא הֵיךְ כְּשִׁמְךָ יְהוּהַ הֵיכְדִין תּוֹשְׁבַחְתְּךָ עַל עַד סִיפֵי אַרְעָא צְדָקְתָּא מְלֵיא יְמִינְךָ:

Septuagint

Psalmoi / Psalms 48:8-10

48:8 *As we have heard, so have we also seen, in the city of the Lord of hosts, in the city of our God: God has founded it for ever. Pause.* 48:9 *We have thought of thy mercy, O God, in the*

midst of thy people. 48:10 According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness. (LXX)

48:8 καθάπερ ἠκούσαμεν οὕτως εἶδομεν ἐν πόλει κυρίου τῶν δυνάμεων ἐν πόλει τοῦ θεοῦ ἡμῶν ὁ θεὸς ἐθεμελίωσεν αὐτήν εἰς τὸν αἰῶνα διάψαλμα 48:9 ὑπελάβομεν ὁ θεὸς τὸ ἔλεός σου ἐν μέσῳ τοῦ ναοῦ σου 48:10 κατὰ τὸ ὄνομά σου ὁ θεὸς οὕτως καὶ ἡ αἶνεσίς σου ἐπὶ τὰ πέρατα τῆς γῆς δικαιοσύνης πλήρης ἡ δεξιὰ σου

Tehillim / Psalms 48:8-10 speak of the children of God praising the name of God for the fact that they not only heard of what the Lord had done in the Torah, but that they have also experienced God’s mercy and saving power for themselves. The Place, Jerusalem, that was delivered by God is established forever. The Psalmist states that *48:9 We have thought on Your lovingkindness, O God, In the midst of Your temple. (NASB)* while the rabbis who translated the text into Aramaic state *48:10 Make us worthy, O Lord, of your goodness in the midst of your temple. (EMC)* The statement אַשׁוּיְנוּ אֱלֹהֵי יְהוָה אֱלֹהֵי טוֹבָךְ בְּמִצִּיעוֹת בְּמִצְעָךְ to “make us worthy” (אַשׁוּיְנוּ אֱלֹהֵי יְהוָה) is not for the purpose of earning our salvation. Making us worthy is a cry for God’s help to empower us to live redeemed, delivered, and righteous lives. Remember, we are redeemed, saved, delivered, and made righteous in Yeshua the Messiah, now we are called to live like we are redeemed, saved, delivered and righteous in the Messiah. *Tehillim / Psalms 48:10* states, *48:10 As is Your name, O God, So is Your praise to the ends of the earth; Your right hand is full of righteousness. (NASB)* The Aramaic Targum states, *48:11 As your name, O Lord, so is your praise to the ends of the earth; your right hand is full of generosity. (EMC)* The Septuagint states, *48:10 According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness. (LXX)* The Lord is praised according to all that is set forth in His name.

There are two locations in the Torah where God explicitly reveals the meaning of the Name (יְהוָה, YHVH). The first is in Parashat Shemot at the mountain of Sinai and the second time is during Parashat Ki Tisa again at the mountain of Sinai and following the sin of the golden calf. In *Shemot / Exodus 3:14* the Lord said: וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי אֲלֵיכֶם: *3:14 God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’ (NASB)* During Moshe’s encounter with God at the burning bush he also explicitly requested to know God’s Name in order to authenticate the messenger (himself) and the message to the children of Israel. The Lord responded saying אֲהִיָּה אֲשֶׁר אֲהִיָּה “*ehyeh asher ehyeh.*” According to the NASB this phrase is translated as “*I AM WHO I AM*” since the word is derived from the verb Haya (הִיָּה, “*to be*”) indicating that God is the source of all life, the creator. Comparing the Targum Onkelos to *Shemot / Exodus 3:14*, the Aramaic Targum states, וַיֹּאמֶר יְיָ לְמֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַאֲמַר כְּדָנָן תִּימַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי וַיֹּאמֶר יְיָ לְמֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה “*ehyeh asher ehyeh.*” It is believed that the letters of the name are an acronym for the words “*hayah,*” “*hoveh,*” “*v’yihyeh,*” (הִיָּה הוּוֹה וְיִהְיֶה) meaning “*the One who was, the One who is, and the One who always shall be.*” Note that each word is derived from the verb Haya (הִיָּה, “*to be*”) indicating the eternal nature of God (His eternal existence). By using this name God is declaring His existence. The Lord’s revelation of Himself provides for us a framework within which we are able to begin to comprehend who He is. For example, we begin by having faith that God exists (*Hebrews 11:6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστησαι, πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδοτῆς γίνεσθαι. 11:6 And without faith it is impossible to please Him for he who comes to God must believe that He is and that He is a rewarder of those who seek Him. NASB*) Within the statement from the Torah אֲהִיָּה אֲשֶׁר אֲהִיָּה “*ehyeh asher ehyeh,*” God is declaring His eternal existence and in His Name declaring that we must believe He exists and is all powerful to deliver us.

The second place the name is mentioned is toward the end of Exodus in Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*) Moshe asks the Lord again saying וַיֹּאמֶר הָרֹאֵנִי נָא אֶת-כְּבוֹדְךָ: *33:18 Then Moses said,*

ו וַיַּעֲבֹר יְהוָה | על-פְּנָיו (NASB) The Lord God answers Moshe saying וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְחַנוּן אַרְבָּה אַפִּים וְרַב-חֶסֶד וְאֱמֶת: ז נָצַר חֶסֶד לְאֲלֹפִים נִשְׂא עֹן וְפָשַׁע וְחַטָּאָה וְנִקְהָ לֹא יִנְקָה פְּקֹד | עֹן אָבוֹת על-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שְׁלֹשִׁים וְעַל-רַבְעִים: ח וַיִּמְהַר מֹשֶׁה וַיִּקַּד אַרְצָה וַיִּשְׁתַּחֲוֶה: 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 (Grace, חֶסֶד) and truth; 34:7 who keeps loving-kindness (Grace, חֶסֶד) 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.' 34:8 Moses made haste to bow low toward the earth and worship. (NASB) The Lord describes Himself and His divine attributes which we find reiterated throughout scripture (*Bamidbar / Numbers 14:18, Nehemiah 9:17, Tehilim / Psalms 103:8,17, 145:8, Jeremiah 32:18-19, Joel 2:13, and Jonah 4:2*). What God says about himself falls within the context of Parashat Ki Tisa on the sin of idolatry by the children of Israel and their breaking the newly established covenant by worshiping an idol of their own making. This was a great sin but yet God fulfilled His promise, in the midst of the sin of the people and the Lord gives Moshe a fresh revelation of His glory. The repetition of the Name in Exodus tells the listener to stop and reflect on the meaning and the description that follows. The meaning of God's Name was first revealed in *Shemot / Exodus 3:14* the Lord said וַיֹּאמֶר אֱלֹהֵי אֲשֶׁר אֶהְיֶה אֶהְיֶה וַיֹּאמֶר יְד: 3:14 God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, 'I AM has sent me to you.' (NASB) The attributes God lists of Himself in *Shemot / Exodus 34*, His compassion demonstrated in *Shemot / Exodus 32:14* all of these things describe His unchanging love and reliability for His people. These are the things the people have heard and God has worked in the life of the child of God that we find here in *Tehillim / Psalms 48:8-10* that states, 8:8 As we have heard, so have we seen In the city of the Lord of hosts, in the city of our God; God will establish her forever. Selah. 48:9 We have thought on Your lovingkindness, O God, In the midst of Your temple. 48:10 As is Your name, O God, So is Your praise to the ends of the earth; Your right hand is full of righteousness. (NASB) The Lord has shown Himself to be faithful to His people, not only has He sent His Son Yeshua the Messiah, He works daily in our lives to draw us nearer, for fellowship, relationship, and maasim tovim.

יב יִשְׂמַח | הֵר-צִיּוֹן תִּגְלָנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיהָ: יג סָבוּ צִיּוֹן וְהִקִּיפוּהָ יב סָפְרוּ מִגְדָּלֶיהָ: יד שִׁיתוּ לְבָבָם | לְחִילָה פָּסְגוּ אַרְמְנוֹתֶיהָ לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן: טו כִּי זֶה | אֱלֹהִים אֱלֹהֵינוּ עוֹלָם סָפְרוּ מִגְדָּלֶיהָ: 48:11 Let Mount Zion be glad, Let the daughters of Judah rejoice Because of Your judgments. 48:12 Walk about Zion and go around her; Count her towers; 48:13 Consider her ramparts; Go through her palaces, That you may tell it to the next generation. 48:14 For such is God, Our God forever and ever; He will guide us until death. (NASB) The psalmist equates the number of towers in the holy place, in the city of God, as a picture of blessing upon God's people. We read סָבוּ צִיּוֹן "sovu tzion" using the word סָבוּ meaning "to encircle, revolve, rotate, sit around," David is telling people to walk about Zion, to וְהִקִּיפוּהָ to go about Zion, from the root word נָקַף (naqaph), we get the idea that he is telling the people to fasten together or join together, to make a circle around Zion. The remainder of the verse סָפְרוּ מִגְדָּלֶיהָ "to number her towers" suggests that the people are to go around Zion, or around the city and take a survey of the city, to count or number her towers. What is the purpose of numbering the towers? Based upon *Tehillim / Psalms 48:13-14*, the idea is to examine the beauty of the city, of Zion, and how the Lord has helped her to escape her enemies. Towers are a description of a cities defense and protection, and our attention is directed to God who protects His city for His name's sake, the Lord has enabled the men to build these towers for defense. The city is surrounded by walls with towers from which arrows could be launched against the adversary. Again we find these verses from *Tehillim / Psalms 48* speaking of God's connection to the land, the people, and mount Zion. The covenant and relationship the people have with God, is exemplified in the Lord, His love and His mercy being eternal, and that He will guide us until the day that we die.

David concludes with a call to Mount Zion to rejoice and to the cities of Judah to be glad. The purpose of this gladness is found in *Tehillim / Psalms 48:8* which states, ט כַּאֲשֶׁר שָׁמַעְנוּ | כִּן רָאִינוּ בְּעִיר יְהוָה צְבָאוֹת,

:עֲוֹלָם סְלָה: 48:8 אֶלֶּהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד-עוֹלָם סְלָה: *As we have heard, so have we seen In the city of the Lord of hosts, in the city of our God; God will establish her forever. Selah. (NASB)* The city of God will be established forever and in peace the inhabitants can contemplate the beauty of the city in peace and focus upon their relationship with the Lord in worship and in service. The land, the city, and the people are a reminder of the lovingkindness of God who saves His people and brings blessing to the land and the people by establishing a place for them to live (48:9). The concluding verse of the psalm states that throughout our lives God will be our God and our Guide: *“For this God is our God for ever and ever: for He will be our Guide even unto death.”* The Aramaic Targum states *טו ארום דין דנן יהוה הוא אלהנא שכנתיה בגוה ומדוריה* 48:15 *For this, the Lord, he is our God; his presence is in her midst and his dwelling is in heaven forever and ever; he will guide us in the days of our youth. (EMC)* The Septuagint states 48:14 *ὅτι οὗτός ἐστιν ὁ θεὸς ὁ θεὸς ἡμῶν εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος αὐτὸς ποιμανεῖ ἡμᾶς εἰς τοὺς αἰῶνας* 48:14 *For this is our God for ever and ever: he will be our guide for evermore. (LXX)* It is interesting the rabbis do not translate as the Hebrew text states *וְעַד הוּא יְנַהֲגֵנוּ עַל-מוֹת* *“He will guide us until death,”* but instead translate as *“he will guide us in the days of our youth”* (Targum) and *“he will be our guide for evermore”* (Septuagint). The idea is that the Lord does not guide us to death, but that He will be there to guide us all of our days while we are yet alive. The point is that the Lord is faithful to His people who were an unfaithful people.

Considering the faithfulness of God who extends His mercy and grace to an unfaithful people, this should encourage us in our lives with the hope and trust in our Father in Heaven because of what the Lord Yeshua, the Messiah has done in His name. Despite the fact that often we are unfaithful, we sin, and we let Him down, He will never go back on what He has promised. We who are grafted into Israel, are also partakers of both an earthly blessing as well as the coming heavenly blessing because of what the Messiah has done for each one of us. By God’s mercy, grace, and faithfulness we are saved every day. These things are exemplified by David’s words that draw us to the Land, the Place, and the People that God has chosen to establish His name forever. What a wonderful God we serve! 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! Lord 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. We desire to live holy and righteous lives because You have separated us as holy unto Yourself. You have demonstrated the greatness of Your love for us 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