

Tehillim / Psalms 49 | ספר תהילים מט

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Why does the Lord keep silent when one sins?

This week's study is from *Tehillim / Psalms 50:1-23*, David opens the Psalm saying *A Psalm of Asaph*. He continues saying **אֵל | אֱלֹהִים יְהוָה דָּבַר וַיִּקְרָא אֶרֶץ מִמְזֹרַח-שָׁמֶשׁ עַד-מְבֹאוֹ: ב מִצִּיּוֹן מְכַלְל-יָפִי אֱלֹהִים הִפְיַע: ג יְבֹא אֱלֹהֵינוּ וְאֵל-יִחְרַשׁ אֵשׁ-לְפָנָיו תֹּאכַל וּסְבִיבוּ נִשְׁעָרָה מְאֹד: ד יִקְרָא אֵל-הַשָּׁמַיִם מִעַל וְאֵל-**
*50:1 The Mighty One, God, the Lord, has spoken, And summoned the earth from the rising of the sun to its setting. 50:2 Out of Zion, the perfection of beauty, God has shone forth. 50:3 May our God come and not keep silence; Fire devours before Him, And it is very tempestuous around Him. 50:4 He summons the heavens above, And the earth, to judge His people (NASB) What does it mean that the Lord has summoned the earth? How does the heavens and the earth judge God's people? David continues saying 50:5 'Gather My godly ones to Me, Those who have made a covenant with Me by sacrifice.' 50:6 And the heavens declare His righteousness, For God Himself is judge. Selah. (NASB) How do the heavens declare the righteousness of God? The Scriptures continue saying **ז שְׁמַעַה עָמִי | וְאִדְבַּרְהָ יִשְׂרָאֵל וְאֶעֱיֵדָה בָּךְ אֱלֹהִים כִּי אֱלֹהֶיךָ אֲנִי:**
*50:7 'Hear, O My people, and I will speak; O Israel, I will testify against you; I am God, your God. (NASB) He continues saying the Lord does not reprove for their sacrifices, He does not take bulls out of their flocks because he owns the cattle on a thousand mountains, He does not require sacrifices because He is hungry. (50:8-13) The Lord speaks to the righteous saying to bring the sacrifice of thanksgiving and to pay their vows (50:14-15), to call upon His name in times of trouble, and to the wicked who hate discipline, what right does the wicked have to tell of His statutes or to take His covenant in their mouth. (50:16-20) The psalmist concludes saying **כָּא אֵלֶּה עֲשִׂיתָ | וְהִחַרְשִׁיתִי דְמִיתַתְּ הָיִוֹת אֶהְיֶה כְמוֹךָ אוֹכִיחֶךָ וְאֶעֱרָכָה לְעֵינָיִךְ:**
*50:21 'These things you have done and I kept silence; You thought that I was just like you; I will reprove you and state the case in order before your eyes. 50:22 'Now consider this, you who forget God, Or I will tear you in pieces, and there will be none to deliver. 50:23 'He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall show the salvation of God.' (NASB) The Lord keeps silent when the wicked commit their sin. The wicked believes the Lord is like them, however, the Lord will reprove the unrighteous for their deeds. The wicked forget that God is watching. The righteous on the other hand offer sacrifices of thanks giving and order their ways according to the ways of God.***

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p style="text-align: center;">ספר תהלים פרק נ</p> <p>א מְזֹמֹר לְאַסָּף אֵל אֱלֹהִים יְהוָה דָּבַר וַיִּקְרָא אֶרֶץ מִמְזֹרַח-שָׁמֶשׁ עַד-מְבֹאוֹ: ב מִצִּיּוֹן מְכַלְל-יָפִי אֱלֹהִים הִפְיַע: ג יְבֹא אֱלֹהֵינוּ וְאֵל-יִחְרַשׁ אֵשׁ-לְפָנָיו תֹּאכַל וּסְבִיבוּ נִשְׁעָרָה מְאֹד: ד יִקְרָא אֵל-הַשָּׁמַיִם מִעַל וְאֵל-הָאָרֶץ לְדִין עָמוֹ:</p>	<p style="text-align: center;">ספר טוביה פרק נ</p> <p>א תושבחתא על ידוי דאסף תקיפא אלהא יהוה מליל מן בראשית שירתא וגזר"וקרא למעבד ארעא ממדנח שמשא עד מעלניה: ב מכלל ושירוי בירית בריאת עלמא מציון ומן תמן גמיר שופ" ריה אלהא יתגלי: ג ימרון צדיקיא ביום דינא רבא ייתי אלהנא ולא ישתוק למעבד פורענות עמיה אשתא קדמוי תצלהב וח" זור חזור ליה תזעוף עלעולא לחדא:</p>	<p style="text-align: center;">ΨΑΛΜΟΙ 50</p> <p>50:1 ψαλμὸς τῷ Ἀσαφ θεὸς θεῶν κύριος ἐλάλησεν καὶ ἐκάλεσεν τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν 50:2 ἐκ Σιών ἡ εὐπρέπεια τῆς ὠραιότητος αὐτοῦ ὁ θεὸς ἐμφανῶς ἤξει 50:3 ὁ θεὸς ἡμῶν καὶ οὐ παρασιωπήσεται πῦρ ἐναντίον αὐτοῦ καυθήσεται καὶ κύκλῳ αὐτοῦ καταίγῃ σφόδρα 50:4 προσκαλέσεται τὸν οὐρανὸν ἄνω καὶ τὴν γῆν διακρίναι τὸν λαὸν αὐτοῦ 50:5 συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ τοὺς διατιθεμένους τὴν διαθήκην αὐτοῦ ἐπὶ θυσίαις</p>

ה אֶסְפוּ-לִי חֲסִידֵי פְרִתִי בְרִיתִי עַל-
 לִי-זָבַח: ו וַיִּגִּדּוּ שְׁמֵימִם צְדָקוֹ כִּי-
 אֱלֹהִים | שִׁפְטָה הוּא סֵלָה: ז שְׁמָעָה
 עָמִי | וְאֲדַבְּרָה יִשְׂרָאֵל וְאָעִידָה בְּךָ
 אֱלֹהִים אֱלֹהֵיךָ אֲנֹכִי: ח לֹא עַל-
 זְבָחֶיךָ אוֹכִיחֶיךָ וְעוֹלָתֶיךָ לְנִגְדֵי תַמִּיד:
 ט לֹא-אֶקְחָ מִבֵּיתֶךָ פֶּר מִמֶּכְלָאֲתֶיךָ
 עֲתוּדִים: י כִּי-לִי כָל-חֲתוּ-יָעַר
 בְּהֵמוֹת בְּהֵרְרֵי-אֶלְפֵי: יא יְדַעְתִּי
 כָּל-עוֹף הָרִים וְזִוֵּי שָׁדַי עֲמָדִי: יב
 אִם-אֶרְעֵב לֹא-אֶמְרָ לָךְ פִּי לִי תִבֵּל
 וּמְלֹאָה: יג הָאוֹכֵל בֶּשָׂר אֲבִירִים
 וְדָם עֲתוּדִים אֶשְׁתָּה: יד זָבַח לֹא-
 לָהִים תוֹדָה וְשִׁלְמִם לְעֲלִיוֹן נְדָרֶיךָ: טו
 וַקְרָאֲנִי בְיוֹם צָרָה אֶחְלָצֶךָ וְתִכְבְּדֵנִי:
 טז וְלָרֶשַׁע | אָמַר אֱלֹהִים מַה-לָּךְ
 לְסַפֵּר חֲקֵי וּתְשֹׂא בְרִיתִי עָלַי-פִּיךָ:
 יז וְאַתָּה שְׂנֵאתָ מוֹסֵר וּתְשַׁלְּחֵה דְבָרִי
 אֶחְרִיךָ: יח אִם-רָאִיתָ גִּבּוֹ וְתִרְצֵן
 עִמּוֹ וְעַם מְנַאֲפִים חֲלָקֶךָ: יט פִּיךָ
 שְׁלַחְתָּ בְרָעָה וּלְשׁוֹנֶךָ תִּצְמַד מִרְמָה:
 כ תִּשָּׁב בְּאֶחֱיֶיךָ תִּדְבַּר בְּכוֹן-אִמְרָה
 תִּתֶן-דַּפִּי: כא אֱלֹהֵי עֲשִׂיתָ | וְהִחַרְרֵ-
 שְׁתֵּי דַמִּית הָיִוֹת אֶהְיֶה כְמוֹךָ אוֹכִיחֶךָ
 וְאֶעְרָכֶה לְעֵינֶיךָ: כב בֵּינוּ-נָא זֹאת
 שְׁכַחֵי אֱלוֹהֵי פֶן-אֶטְרֶף וְאִין מַצִּיל: כג
 זָבַח תוֹדָה יִכְבְּדֵנִי וְשֵׁם דְרָךְ אֶרְאֶנּוּ
 בְּיִשְׁעֵי אֱלֹהִים:

ד יקרא לאנגלי מרומא מלעיל ולצדיקי ארעא
 מלרע למימתח דין על עמיה: ה כנושו לותי
 חסידים די גזרו קיימי וקיימו אוריתי ואיתעסקו
 בצלותא דאימתילא לקורבנא: ו ויתנון אנגלי
 מרומא זכותיה ארום אלהא דינא הוא לעל-
 מא: ז שמעא עמי ואמליל ישראל ואסהיד בך
 אלהא אלהך אנא: ח לא מטול דיבחך דלא
 קריבתא קדמי בגלותא אנא מוכח לך אכסנינג
 ארום עלוותך דקריבו אבהתך לקבלי תדירא:
 ט מן יומא די חרוב בית מקדשי לא קבילית מן
 אידך תורא מן עדרך ברחי: י ארום דילי כל
 חיות חורשא ואתידית ועתידית לצדיקיא בגן
 עדן בעיריא דכין ותור בר דרביע דרעי בכל
 יומא טורין אלפא: יא גליין קדמי כל מיני
 זייני עופא דפרחין באויר שמיא ושרכיפיהון
 בטוריא ותרנגול ברא דקרצוליה שרין באר-
 עא ורישיה מטי בשמיא מרנין קדמי: יב אין
 ימטי זמן קרבנא תדירא דקריצתא לא אימר לך
 ארום דילי ארעא ומלייהא: יג מן יומא דחרוב
 בית מקדשי לא קבילית בשר נכסת פטימיא
 ודמא דברחי לא זריקו כהניא קדמי: יד כבוש
 יצרא בישא ויתחשב קדם יהוה כניכסת תודתא
 ושלים לעילאה נדריך דנדרת בסיני לקיימא
 פיקודיא: טו וצלי קדמי ביומא דעקתא אישי-
 זבינג ארום תיקרנני: טז ולרשיעא דלא עבד
 תתובא ומצלי במרודא אמר יהוה אלהא מה
 לך למשתעי קיימי ותימי ותומי בשמי ותדכר
 קיימי עלי פומך: יז ואנת ואת סניתא מכ-
 סנותא דחכימיא וטלקתא פתגמי בתרך: יח
 אין חמיתא גנבא ורהיטתא בתרוי ועם גייופי
 שויתא חולקך: יט פומך שלחתא למישתעי
 לישנא בישא לישן תליתאי ולישנג מדבקא
 למללא ניכלא: כ תתיב באחך תמליל כדבור-
 תא כדכובא בבר אימך אומך תשווי דופיא: כא
 אילין עובדין בישין עבדתא ואוריכית דתיתיב
 חשבתא למהוי עד עלמין שלים אמרת בלבך
 בליבך אהוי תקיף די כמך אוכיחנג בעלמא
 הדין דוגמת אלהא ואנא בתקוף רגז איתפרע
 מינג אכסינג בעלמא הדין ואסדר דין גהנם
 בעלמא דאתי קדמך: כב איתבוננו כדין כדון
 דא רשיעא דאשלויו דשליין דחלת אלהא די-
 למא איתבר תוקפכוון ולית משזיב: כג דבב
 יצרא בישא וכביש ליה היך קורבן תודתא
 יתחשב ליה ומוקיר לי ודי יעדי אורחא בישא
 אחמי ליה בפורקנא דיהוה אלהא:

50:6 και ἀναγγελοῦσιν οἱ οὐρανοὶ
 τὴν δικαιοσύνην αὐτοῦ ὅτι ὁ θεὸς
 κριτῆς ἐστὶν διάψαλμα 50:7 ἄκουσον
 λαὸς μου καὶ λαλήσω σοι Ἰσραὴλ καὶ
 διαμαρτύρομαι σοὶ ὁ θεὸς ὁ θεὸς σου
 εἰμι ἐγώ 50:8 οὐκ ἐπὶ ταῖς θυσίαις σου
 ἐλέγξω σε τὰ δὲ ὀλοκαυτώματά σου
 ἐνώπιόν μου ἐστὶν διὰ παντός 50:9
 οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους
 οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρους
 50:10 ὅτι ἐμὰ ἐστὶν πάντα τὰ θηρία
 τοῦ δρυμοῦ κτήνη ἐν τοῖς ὄρεσιν καὶ
 βόες 50:11 ἔγνωκα πάντα τὰ πετεινὰ
 τοῦ οὐρανοῦ καὶ ὠραιότης ἀγροῦ μετ’
 ἐμοῦ ἐστὶν 50:12 ἐὰν πεινάσω οὐ μὴ
 σοὶ εἶπω ἐμὴ γὰρ ἐστὶν ἡ οἰκουμένη
 καὶ τὸ πλήρωμα αὐτῆς 50:13 μὴ
 φάγομαι κρέα ταύρων ἢ αἶμα τράγων
 πίομαι 50:14 θύσον τῷ θεῷ θυσίαν
 αἰνέσεως καὶ ἀπόδος τῷ ὑψίστῳ τὰς
 εὐχὰς σου 50:15 καὶ ἐπικάλεσαί με
 ἐν ἡμέρᾳ θλίψεως καὶ ἐξελοῦμαι σε
 καὶ δοξάσεις με διάψαλμα 50:16
 τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ θεὸς ἴνα
 τί σὺ διηγῇ τὰ δικαιώματά μου καὶ
 ἀναλαμβάνεις τὴν διαθήκην μου διὰ
 στόματός σου 50:17 σὺ δὲ ἐμίσησας
 παιδείαν καὶ ἐξέβαλες τοὺς λόγους
 μου εἰς τὰ ὀπίσω 50:18 εἰ ἐθεώρεις
 κλέπτῃ συνέντρεχες αὐτῷ καὶ μετὰ
 μοιχῶν τὴν μερίδα σου ἐτίθει 50:19
 τὸ στόμα σου ἐπλεόνασεν κακίαν καὶ
 ἡ γλῶσσά σου περιέπλεκεν δολιότητα
 50:20 καθήμενος κατὰ τοῦ ἀδελφοῦ
 σου κατελάλει καὶ κατὰ τοῦ υἱοῦ
 τῆς μητρὸς σου ἐτίθει σκάνδαλον
 50:21 ταῦτα ἐποίησας καὶ ἐσίγησα
 ὑπέλαβες ἀνομίαν ὅτι ἔσομαι σοὶ
 ὅμοιος ἐλέγξω σε καὶ παραστήσω
 κατὰ πρόσωπόν σου 50:22 σύνετε δὴ
 ταῦτα οἱ ἐπιλανθανόμενοι τοῦ θεοῦ
 μήποτε ἀρπάσῃ καὶ μὴ ἦ ὁ ρύόμενος
 50:23 θυσία αἰνέσεως δοξάσει με καὶ
 ἐκεῖ ὁδός ἡ δεῖξω αὐτῷ τὸ σωτήριον
 τοῦ θεοῦ

Tehillim / Psalms 50

5 A Psalm of Asaph. 50:1 The Mighty One, God, the Lord, has spoken, And summoned the earth from the rising of the sun to its setting. 50:2 Out of Zion, the perfection of beauty, God has shone forth. 50:3 May our God come and not keep silence; Fire devours before Him, And it is very tempestuous around Him. 50:4 He summons the heavens above, And the earth, to judge His people: 50:5 ‘Gather My godly ones to Me, Those who have made a covenant with Me by sacrifice.’ 50:6 And the heavens declare His righteousness, For God Himself is judge. Selah. 50:7 ‘Hear, O My people, and I will speak; O Israel, I will testify against you; I am God, your God. 50:8 ‘I do not reprove you for your sacrifices, And your burnt offerings are continually before Me. 50:9 ‘I shall take no young bull out of your house Nor male goats out of your folds. 50:10 ‘For every beast of the forest is Mine, The cattle on a thousand hills. 50:11 ‘I know every bird of the mountains, And everything that moves in the field is Mine. 50:12 ‘If I were hungry I would not tell you, For the world is Mine, and all it contains. 50:13 ‘Shall I eat the flesh of bulls Or drink the blood of male goats? 50:14 ‘Offer to God a sacrifice of thanksgiving And pay your vows to the Most High; 50:15 Call upon Me in the day of trouble; I shall rescue you, and you will honor Me.’ (NASB)

Toviyah / Psalms Chapter 50

50:1 A hymn composed by Asaph. Mighty is God; the Lord spoke at the Creation a song; and he carved out the earth from the rising of the sun to its setting. 50:2 The perfection and the beginning of the eternal creation is from Zion; and from there its beauty is complete, God will be revealed. 50:3 The righteous will say on the great day of judgment, “Our God will come, and he will not neglect to vindicate his people”; fire will blaze before him, and around him a storm will rage mightily. 50:4 He will call to the angels of the height above, and to the righteous of the earth below, to extend judgment to his people. 50:5 Gather to me, my pious ones, who have made my covenant, and fulfilled my Torah, and have engaged in prayer, which is likened to a sacrifice. 50:6 And the angels of the height will recount his righteousness, for God is the judge forever. 50:7 Hear, O my people, and I will speak, O Israel; and I will testify to you; I am God, your God. 50:8 I am not rebuking you on account of your sacrifices that you did not offer before me in exile, for your holocausts that your fathers offered are in front of me always. 50:9 From the day that my sanctuary was laid waste, I have not accepted a bull from your hands, or rams from your flock. 50:10 For mine are all the animals of the forest, and I have prepared for the righteous in the Garden of Eden clean beasts and a wild bull who grazes every day on a thousand mountains. 50:11 Manifest before me are all the kinds of birds who fly in the air of heaven; and the rooster whose legs rest on the earth, while his head reaches to heaven, rejoicing before me. (EMC)

Psalmoi / Psalms 50

A Psalm for Asaph. 50:1 The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down thereof. 50:2 Out of Sion comes the excellence of his beauty. 50:3 God, our God, shall come manifestly, and shall not keep silence: a fire shall be kindled before him, and round about him there shall be a very great tempest. 50:4 He shall summon the heaven above, and the earth, that he may judge his people. 50:5 Assemble ye his saints to him, those that have engaged in a covenant with him upon sacrifices. 50:6 And the heavens shall declare his righteousness: for God is judge. Pause. 50:7 Hear, my people, and I will speak to thee, O Israel: and I will testify to thee: I am God, thy God. 50:8 I will not reprove thee on account of thy sacrifices; for thy whole-burnt-offerings are before me continually. 50:9 I will take no bullocks out of thine house, nor he-goats out of thy flocks. 50:10 For all the wild beasts of the thicket are mine, the cattle on the mountains, and oxen. 50:11 I know all the birds of the sky; and the beauty of the field is mine. 50:12 If I should be hungry, I will not tell thee: for the world is mine, and the fullness of it. 50:13 Will I eat the flesh of bulls, or drink the blood of goats? 50:14 Offer to God the sacrifice of praise; and pay thy vows to the Most High. 50:15 And call upon me in the day of affliction; and I will deliver thee, and thou shalt glorify me. Pause. (LXX)

<p>Tehillim / Psalms 50 50:16 But to the wicked God says, ‘What right have you to tell of My statutes And to take My covenant in your mouth? 50:17 ‘For you hate discipline, And you cast My words behind you. 50:18 ‘When you see a thief, you are pleased with him, And you associate with adulterers. 50:19 ‘You let your mouth loose in evil And your tongue frames deceit. 50:20 ‘You sit and speak against your brother; You slander your own mother’s son. 50:21 ‘These things you have done and I kept silence; You thought that I was just like you; I will reprove you and state the case in order before your eyes. 50:22 ‘Now consider this, you who forget God, Or I will tear you in pieces, and there will be none to deliver. 50:23 ‘He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall show the salvation of God.’ (NASB)</p>	<p>Toviyah / Psalms Chapter 50 50:12 If the time of the continual morning sacrifice should arrive, I would not tell you; for mine is the earth and its fullness. 50:13 From the day my sanctuary was laid waste, I have not accepted the flesh of the sacrifice of fatlings, and the priests have not sprinkled the blood of rams before me. 50:14 Subdue the evil impulse and it will be reckoned before the Lord as a sacrifice of thanksgiving; and pay to the Most High your vows. 50:15 And pray in my presence in the day of trouble; I will save you, for you will glorify me. 50:16 But to the wicked who has not repented, and prays in impiety, the Lord says, “Why do you recite my covenant, and swear by my name, and invoke my covenant with your mouth?” 50:17 But you hate the rebuke of the wise, and you have cast my words behind you. 50:18 If you saw a thief, you ran after him; and you have placed your portion with adulterers. 50:19 You have loosened your mouth to utter evil speech; and your tongue adheres to speaking deceit. 50:20 You will sit with your brother, you will speak lies against your mother’s son, you will cast aspersions. 50:21 These bad deeds you did and I waited for you to repent; you thought you would be at peace forever; you said in your heart, “I will be strong like you”; I will rebuke you in this world, and I will prepare the judgment of Gehenna before you in the world to come. 50:22 Now understand this, you wicked who have forgotten God, lest I break your might, with no one to save. 50:23 He who sacrifices the evil impulse, it will be reckoned to him like a sacrifice of thanksgiving, and he honors me; and whoever will remove the evil way, I will show him the redemption of the Lord. (EMC)</p>	<p>Psalmoi / Psalms 50 50:16 But to the sinner God has said, Why dost thou declare my ordinances, and take up my covenant in thy mouth? 50:17 Whereas thou hast hated instruction, and hast cast my words behind thee. 50:18 If thou sawest a thief, thou rannest along with him, and hast cast in thy lot with adulterers. 50:19 Thy mouth has multiplied wickedness, and thy tongue has framed deceit. 50:20 Thou didst sit and speak against thy brother, and didst scandalize thy mother’s son. 50:21 These things thou didst, and I kept silence: thou thoughtest wickedly that I should be like thee, but I will reprove thee, and set thine offenses before thee. 50:22 Now consider these things, ye that forget God, lest he rend you, and there is no deliverer. 50:23 The sacrifice of praise will glorify me: and that is the way wherein I will shew to him the salvation of God. (LXX)</p>
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This week’s study is from *Tehillim / Psalms 50:1-23*, David opens the Psalm saying מְזִמֹּר לְאַסָּף *A Psalm of Asaph*. This is the first of twelve psalms known as the Psalms of Asaph in the Masoretic Text which consist of *Tehillim / Psalms 50, and 73-83*. According to the Septuagint, the Psalms of Asaph are *Tehillim / Psalms 49 and 72-82*. There appears to be a discrepancy in the numbering system in the Septuagint, but that is not really a big deal, we just need to be careful what we are reading and ensure the Greek text we are studying corresponds to the MT. This is similar to the need to recognize the numbering system in the MT as compared to the English translations, many of the psalms are off by a verse number or two since the English

translations take the first verse of the psalm (MT) as a heading.

The word asaph אֲסָפִי means “to gather, receive, remove, gather in,” “1. the father of Hezekiah’s secretary, 2. a son of Berechiah, chief, what is gathered, store, storing, storehouse.” This may be a reference to harvesting especially since Israel was an agricultural community. These psalms are a collection from the Asaphites, a name that is used to identify the Temple singers. Some scholars suggest that these psalms were performed in the style or tradition of the tribe bearing Asaph’s name. (*Freedman, David Noel (June 1, 1992). The Anchor Bible Dictionary. Bantam Doubleday Dell Publishing Group, Inc.*) Asaph himself is believed to either be the author or the transcriber of these psalms. Some commentaries have a little confusion over the origin of the psalms in their association with Asaph which is illustrated in the title of the psalms which translates as “of Asaph,” “for Asaph,” and “a testimony to Asaph,” etc within the various English translations. The exact dating of these psalms is not known but only that these were written in the time of David and Solomon (c. 1010–970 BC).

According to the Hebrew lexicon, there are three men with the name of Asaph. According to <http://scholarsgateway.com>, these men are found in *1 Chronicles 16:37*, *2 Chronicles 5:12*, and *Tehillim / Psalms 50:1*. The Asaph identified with these twelve Psalms is said to be the son of Berechiah which is said to be an ancestor of the Asaphites. The Asaphites are one of the families of musicians in the Jerusalem Temple. This information is identified in the books of 1 and 2 Chronicles. According to the Chronicles, Asaph was a descendant of Gershon the son of Levi therefore he is also identified as a member of the Levites. He was one of the three Levites commissioned by David to be in charge of singing in the Temple service. In *1 Chronicles 6:39* David appoints a man named Heman as the main musician or singer and Asaph as Heman’s right hand assistant and the Merarites at his left hand. Asaph is also credited with performing at the dedication of Solomon’s temple in *2 Chronicles 5:12*. Asaph participated in the dedication service of the Temple of Solomon and his years of service began by serving David the king. As a result of his long service to both David and Solomon, he would have seen the worst of the worst amongst both David and Solomon. This may be the source of his psalms, for example, in his complaint against corruption among the wealthy as it is recorded in *Tehillim / Psalms 73* (Masoretic Text) and *Tehillim / Psalms 72* (LXX). This psalm, *Tehillim / Psalms 50*, speaks of the judgment to come and the manifestation of God. It speaks of the Lord asking to be acknowledged as judge and creator and promising to bestow mercy on those who turn to him. The psalm ends with a warning to the wicked followed by a promise.

David opens saying אֵל | אֱלֹהִים יְהוָה דָּבַר וַיִּקְרָא-אָרֶץ מִמְזֶרֶה-שָׁמַשׁ עַד-מְבֹאוֹ | *50:1 The Mighty One, God, the Lord, has spoken, And summoned the earth from the rising of the sun to its setting.* (NASB) Here the psalmist writes “El Elohim YHVH” (אֵל | אֱלֹהִים יְהוָה) using the singular form of the word “God” with the plural form juxtaposed to the name of God (YHVH). The name Elohim is plural and when spoken of as a reference to the God of Israel is understood to be a reference to the one true God and not to many gods. The word “El” is given a masculine plural ending, we know this is not a reference to “gods” since the name is used with singular verb forms and with singular pronouns such as we see in *Bereshit / Genesis 1:26* and the creation of man. In the Hebrew Scriptures, Elohim in its plural form is said to be the plural of respect, plural of majesty, plural of potentiality, or plural of eminence. The Hebrew language offers this unique aspect of Elohim as a reference to “one God” to show the complete majesty and magnificence of God and His holiness. The Lord God is “one God” though He is described by being spelled in the plural form Elohim. The English translators recognize this and in an attempt to translate the meaning of this text say “*The Mighty One, God, the Lord*” to translate אֵל | אֱלֹהִים יְהוָה as these words occur one after another.

The psalmist says אֵל | אֱלֹהִים יְהוָה דָּבַר וַיִּקְרָא-אָרֶץ מִמְזֶרֶה-שָׁמַשׁ עַד-מְבֹאוֹ *has spoken, And summoned the earth from the rising of the sun to its setting.* The word דָּבַר is written in the Piel verbal pattern. The Piel stem provides us with intensive action and an active voice; the Lord is actively speaking, and he does so by “calling out to the earth” (וַיִּקְרָא-אָרֶץ). The translators render this to mean that the Lord “has spoken, And summoned the earth” which provides a more passive voice, something the Lord has done, rather than active, the Lord is speaking and calling out (summoning) the earth. The psalmist states the Lord calls out from the raising of the sun until its setting indicating that the Lord calls during the day. He uses the words מִמְזֶרֶה-שָׁמַשׁ

meaning literally “*from the easterly sun*” which is a reference to the sun that raises in the east, and until its setting. What does it mean that the Lord summons the earth? The Aramaic Targum states, א תושבחתא על :50:1 ידוי דאספ תקיפא אלהא יהוה מליל מן בראשית שירתא וגזר”וקרא למעבד ארעא ממדנח שמשא עד מעלניה: *A hymn composed by Asaph. Mighty is God; the Lord spoke at the Creation a song; and he carved out the earth from the rising of the sun to its setting. (EMC)* The targum translation states תקיפא אלהא יהוה “*Strong One / Mighty is the Lord God*” which is consistent with our understanding on the way the psalmist wrote “*El Elohim YHVH.*” And the Septuagint states, 50:1 ψαλμὸς τῷ Ἀσαφ θεὸς θεῶν κύριος ἐλάλησεν καὶ ἐκάλεσεν τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν *A Psalm for Asaph. 50:1 The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down thereof. (LXX)* The summoning of the earth refers to the inhabitants of the earth who are being called to attention to hear the word of the Lord. This calling to attention may be alluding to Parashat Hazinu (*Devarim / Deuteronomy 32:1*) which calls Heaven and Earth as witnesses, or to *Tehillim / Psalm 50:4* to be witness of the justice and righteousness of God’s dealings with His people for their rejection of His word. There may also be a reference to Parashat Devarim (*Devarim / Deuteronomy 4:26*) as a call to all the inhabitants of the earth to hear God’s Word (His Torah) and obey where the Heavens and the Earth are witness of their disobedience.

ב מְצִיּוֹן מְכַלֵּל-יְפֵי אֱלֹהִים הוֹפִיעַ: ג יְבֵא אֱלֹהֵינוּ וְאֵל-יְהוָה אֵשׁ-לְפָנָיו, ד יְקָרָא אֶל-הַשָּׁמַיִם מֵעַל וְאֶל-הָאָרֶץ לְדִין עַמּוֹ: :50:2 *Out of Zion, the perfection of beauty, God has shone forth. 50:3 May our God come and not keep silence; Fire devours before Him, And it is very tempestuous around Him. 50:4 He summons the heavens above, And the earth, to judge His people (NASB)* How do the Heavens and the Earth judge the people of God? In *Tehillim / Psalms 6* we discussed a parable taken from the rabbinic literature that illustrates the meaning of Heaven and Earth. From *Midrash Tanchuma Vayikra 6*, the Holy One blessed be He will bring the soul and ask, “*Why have you transgressed the precepts?*” The soul will answer “*It is the body that transgressed the precepts and not I, since I left the body am I not perfectly spotless?*” Then the Lord goes to the body and says “*Why have you sinned?*” It answers, “*It is the soul that is the sinner, not I. Since the soul has left me, can You find any iniquity in me?*” He brings them both together and judges them as one. This illustrates the parable of the blind gardener and the lame man found in the *Tehillim / Psalms 6* study. The lame gardener says to the blind gardener, “*I see some nice fruit in this garden. Take me on your shoulders as I cannot walk, and we will then get the fruit and divide it between us.*” This was done by the gardeners and after a time, the owner of the garden found that he was missing some fruit. He accused the lame man of having eaten it. But the lame man replies, “*Do I have legs to carry me over to get the fruit?*” Then he accused the blind man, but the blind man replies, “*Do I have eyes to see?*” How does the king solve the dilemma? The owner places the lame man upon the shoulders of the blind and judges them both as one. And so God brings the soul and deposits it in the body as it is said, “*He calls unto the heavens from above and the earth below to judge His people.*” The idea is that the Heavens and Earth represent the spiritual and the physical realms. The heavens refers to the soul (spiritual) whereas the earth to the body. This provides us with the representation of the relationship between the ideas of the soul which are lived out in the body, to the spirit and the material things, heaven and earth. The things done here on earth in this lifetime will have an impact on what happens in the world to come and that there is a connection between what we do, how we live, and the spiritual realm.

ב מכלל ושירוי בירית בריאת עלמא מציון ומן, ג יימרון צדיקיא ביום דינא רבא ייתי אלהנא ולא ישתוק למעבד פורענות עמיה אשתא קדמוי תצלהב וחזור חזור ליה תזעוף עלעולא לחדא: ד יקרא לאנגלי מרומא מלעיל ולצדיקי ארעא מלרע :50:2 *The perfection and the beginning of the eternal creation is from Zion; and from there its beauty is complete, God will be revealed. 50:3 The righteous will say on the great day of judgment, “Our God will come, and he will not neglect to vindicate his people”; fire will blaze before him, and around him a storm will rage mightily. 50:4 He will call to the angels of the height above, and to the righteous of the earth below, to extend judgment to his people. (EMC)* The rabbis translate the psalmist’s words to say that from Zion is the beginning of the eternal creation. This is because God has chosen to make His name

known in Zion, He has revealed Himself at Zion. The righteous have nothing to fear even though the fire blazes round about. The heavens refers to the angels above who are the righteous from above, and the earth below is a reference to the righteous below. David continues saying: ה אֶסְפוּ-לִי חֲסִידַי כְּרִיתִי בְרִיתִי עֲלֵי-זָבַח: *Gather My godly ones to Me, Those who have made a covenant with Me by sacrifice.* 50:5 וַיִּגִּדּוּ שָׁמַיִם צְדָקוֹ כִּי-אֱלֹהִים | שֹׁפֵט הוּא סֶלָה: 50:6 *And the heavens declare His righteousness, For God Himself is judge. Selah. (NASB)* This is how the heavens declare the glory of God, the Lord calls to gather both the righteous above who glorify the Lord continuously (the Angels), and to the righteous below who are His people. Here, the Lord calls out to the Earth to gather his righteous ones to Zion, to the place and in the way the Lord has chosen for his people.

The Aramaic Translation states, ה כְּנוֹשׁוּ לוֹתֵי חֲסִידֵי דִי גִזְרוּ קִיִּימֵי וּקִיִּימוּ אֹרִיתֵי וְאִיתְעַסְקוּ בְּצִלּוֹתָא, 50:5 *Gather to me, my pious ones, who have made my covenant, and fulfilled my Torah, and have engaged in prayer, which is likened to a sacrifice.* 50:6 *And the angels of the height will recount his righteousness, for God is the judge forever. (EMC)* Here the rabbis say that the angels will tell of God's righteous deeds, His righteousness is connected to His judgment. The Septuagint states, 50:5 συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ τοὺς διατιθεμένους τὴν διαθήκην αὐτοῦ ἐπὶ θυσίαις 50:6 καὶ ἀναγγελοῦσιν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ ὅτι ὁ θεὸς κριτῆς ἐστὶν διάψαλμα 50:5 *Assemble ye his saints to him, those that have engaged in a covenant with him upon sacrifices.* 50:6 *And the heavens shall declare his righteousness: for God is judge. Pause. (LXX)* The rabbis are connecting the holy ones above to the holy ones below. There are two cases in the Apostolic Writings that come to mind regarding angels, judgment, and the righteousness of God (*1 Corinthians 6:1-5 and 2 Peter 2:1-5*).

1 Corinthians 6:1-5

6:1 *Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? 6:2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? 6:3 Do you not know that we will judge angels? How much more matters of this life? 6:4 So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? 6:5 I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, (NASB)*

2 Peter 2:1-5

2:1 *But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. 2:2 Many will follow their sensuality, and because of them the way of the truth will be maligned; 2:3 and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep. 2:4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; 2:5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; (NASB)*

The psalm speaks of the heavens above and the earth below declaring the glory of God. The Aramaic targum states that the angels will declare the glory and mercy of God from heaven. When the Scriptures speak of the righteousness of God, in many instances the judgment of God is in close proximity. According to *1 Corinthians 6:1-5* and *2 Peter 2:1-5*, we read that the angels are also subject to the judgment of God. All are judged, both men and angels are subject to the judgment and righteousness of God. The Apostle John pointed out in Revelation that both earth and heaven flee from the presence of Him who is upon the throne to judge. (Remember in *Revelation 12:7*, Michael and his angels battle the dragon and his angels, therefore,

the Scriptures bear testimony to unrighteous angels.) As regards to who does the judging, judgment belongs to Him who is on the throne. A few verses earlier however (*Revelation 20:4*) we also see others will judge as well.

Revelation 20:4

20:4 Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. 20:5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. 20:6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years. (NASB)

These Scriptures speak of the punishment of angels that have sinned. Peter in *2 Peter 2:1-5* does not specify the sin of the angels, whether rebellion, as in *Revelation 12:7*, or uncleanness, as is written in *Jude 1:6-7*, or based upon what we read of in *Bereshit / Genesis 6:4*. Formally, there is an anacoluthon in *2 Peter 2:4* (*Anacoluthon is an unexpected shift in grammar. Anacolutha often are sentences interrupted midway, where a change in the syntactical structure of the sentence occurs following the interruption.*) Note also that the Greek text states these angels are cast down to hell. The Greek word used here is found nowhere else in the Greek Scriptures; the word *ταρταρώσας*, meaning “*having cast into Tartarus.*” This is obviously the use of a word belonging to Hellenistic mythology which is very remarkable. Peter is obviously drawing upon the Greek mythological understanding here since there are no parallels found elsewhere in the Apostolic Writings. Question: “*Is it a theological problem to draw upon cultural understanding in mythology to teach a spiritual truth like Peter is doing here?*” I read over and over again on social media conversations how horrible it is to use mythology, and especially on the disciples use of Greek mythology to illustrate spiritual truths. Some even make statements that the Greek manuscripts are not inspired by God because of this. (*The word τάρταρος occurs in the Septuagint, Job 40:15, and compares to the Septuagint rendering of the name of Job’s daughter Keren-Happuch, Αμαλθαίας κέρας, the horn of Amalthea; and the word σειρήνες in Isaiah 43:20, taken from the Pulpit Commentary.*) Here it appears that the Apostle Peter regards Tartarus as something different from Gehenna (*i.e. he doesn’t believe Tartarus is equivalent to Gehenna.*) We understand this from the statement that the sinful angels are “*reserved unto judgment,*” meaning that they are put in a place of detention prior to that great day of judgment. The idea is, within the context of the psalm, the righteous have nothing to fear even though the fire of God’s judgment blazes round about. The angels in heaven and the righteous men below on earth have nothing to fear. On the other hand, the unrighteous (the wicked) have everything to fear because judgment is coming.

The Scriptures continue saying: *וְאֶדְבַּרְהָ יְשׁוּרָאֵל וְאֶעֱיֵדָה בְּךָ אֱלֹהִים אֱלֹהֵיךָ אֲנֹכִי: 50:7 ‘Hear, O My people, and I will speak; O Israel, I will testify against you; I am God, your God. (NASB)* How does God testify against Israel? The prophet Hosea says in *Hosea 7:10* *וְעִנָּה גֵאוֹן יִשְׂרָאֵל בְּפִנּוּי וְלֹא שָׁבוּ אֶל יְהוָה* *Though the pride of Israel testifies against him, Yet they have not returned to the LORD their God, Nor have they sought Him, for all this. (NASB)* In the people’s pride they sin under the assumption that their ways, or their understanding of their ways is correct whereby in reality they are turning from God’s ways. Thinking on Hosea’s words, he says the people did not turn back (לֹא שָׁבוּ) which reminds us of the topic of Teshuvah, “*turning back*” in repentance. Teshuvah is the process of turning or returning to God’s ways, to His commands, and a lot could be said from the Apostolic Writings regarding which commands, the heavy verses the light (ie. Weightier). In the Teshuvah process, there is both a heart (inside, mind, and soul) along with physical (bodily) turning from unrighteousness. The Gemara in Tractate Sanhedrin states, “*All that Hashem desires from a person is his heart,*” which describes one’s intention or motivation for performing a mitzvah. When one performs a mitzvah, the Lord will value it in a special way

only if it is infused with the proper motivation so the proper motivation is as important as physically turning and walking in God's ways. Thinking on walking in God's ways, how weighty is the way in which one lives out the commands? The way one lives out the command is related to the traditions (e.g. Mishnah). Is the Lord concerned so much with the traditions as He is with turning to the commands as long as one is violating a the commands? This is a really good topic for discussion because there are many opinions on the proper tradition that one must follow. The point is here in the Psalm, David says that the Lord will testify against Israel. The Torah remains today as a testimony, a witness either for or against all of the world, and to God's people. We read in *Devarim / Deuteronomy 31:24 After Moses finished writing in a book the words of this law from beginning to end, 31:25 he gave this command to the Levites who carried the ark of the covenant of the LORD: 31:26 "Take this Book of the Law and place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you. 31:27 For I know how rebellious and stiff-necked you are. If you have been rebellious against the LORD while I am still alive and with you, how much more will you rebel after I die! 28 Assemble before me all the elders of your tribes and all your officials, so that I can speak these words in their hearing and call heaven and earth to testify against them. (NASB)* It is this rebellious attitude that is present even today in God's people which shows how the Torah remains as the testimony of God which is not done away with.

David continues saying the Lord does not reprove for their sacrifices, He does not take bulls out of their flocks because he owns the cattle on a thousand mountains, He does not require sacrifices because He is hungry. (50:8-13) The Lord speaks to the righteous saying to bring the sacrifice of thanksgiving and to pay their vows (50:14-15), to call upon His name in times of trouble, and to the wicked who hate discipline, what right does the wicked have to tell of His statutes or to take His covenant in their mouth? (50:16-20)

Masoretic Text

Tehillim / Psalms Chapter 50:8-20

50:8 'I do not reprove you for your sacrifices, And your burnt offerings are continually before Me. 50:9 'I shall take no young bull out of your house Nor male goats out of your folds. 50:10 'For every beast of the forest is Mine, The cattle on a thousand hills. 50:11 'I know every bird of the mountains, And everything that moves in the field is Mine. 50:12 'If I were hungry I would not tell you, For the world is Mine, and all it contains. 50:13 'Shall I eat the flesh of bulls Or drink the blood of male goats? 50:14 'Offer to God a sacrifice of thanksgiving And pay your vows to the Most High; 50:15 Call upon Me in the day of trouble; I shall rescue you, and you will honor Me.' 50:16 But to the wicked God says, 'What right have you to tell of My statutes And to take My covenant in your mouth? 50:17 'For you hate discipline, And you cast My words behind you. 50:18 'When you see a thief, you are pleased with him, And you associate with adulterers. 50:19 'You let your mouth loose in evil And your tongue frames deceit. 50:20 'You sit and speak against your brother; You slander your own mother's son. (NASB)

ח לא על-זבחיך אוכיחך ועולתיך לנגדי תמיד: ט לא-אֶקַח מִבֵּיתְךָ פֶּר מִמִּכְלֹאתֶיךָ עֲתוּדִים: י כִּי-לִי כָל-חַיְתוֹ-נֶעֱרָ בְּהֵמוֹת בְּהַרְרֵי-אֶלְךָ: יא יְדַעְתִּי כָל-עוֹף הַרְיִם וְזִיו שְׂדֵי עֲמָדִי: יב אִם-אֶרְעֵב לֹא-אֶמְרָ לָךְ כִּי לִי תֵּבֵל וּמְלֵאָה: יג הָאוֹכֵל בֶּשֶׂר אֲבִירִים וְדָם עֲתוּדִים אֲשַׁמֶּה: יד זָבַח לֵאלֹהִים תוֹדָה וְשִׁלְמִם לְעֹלִיוֹן נְדָרֶיךָ: טו וּקְרָאֲנִי בַיּוֹם צָרָה אֲחַלֶּצְךָ וּתְכַבְּדֵנִי: טז וְלִרְשָׁע | אֶמְרָ אֱלֹהִים מֵה-לָּךְ לְסִפְרֵי חֲקֵי וּתְשֵׂא בְרִיתִי עָלַי-כִּי: יז וְאַתָּה שָׁנֵאתָ מוֹסֵר וּתְשַׁלֶּךְ דְּבָרֵי אַחֲרֶיךָ: יח אִם-רָאִיתָ גִּבּוֹר וּתְרַץ עִמּוֹ וְעַם מְנַאֲפִים חֲלָקְךָ: יט כִּי־יִשְׁלַחְתָּ בְרַעְיָה וּלְשׁוֹנָה תִצְמִיד מְרָמָה: כ תֵּשֵׁב בְּאֶחָיִךָ תִּדְבֹר בְּבֶן-אִמְךָ תִּתְּנֶנּוּ-דָפִי:

Aramaic Targum

Toviyah / Psalms Chapter 50:8-20

50:8 I am not rebuking you on account of your sacrifices that you did not offer before me in exile, for your holocausts that your fathers offered are in front of me always. 50:9 From the day that my sanctuary was laid waste, I have not accepted a bull from your hands, or rams from your flock. 50:10 For mine are all the animals of the forest, and I have prepared for the righteous in the Garden of Eden clean beasts and a wild bull who grazes every day on a thousand mountains. 50:11 Manifest before me are all the kinds of birds who fly in the air of heaven; and the rooster whose legs rest on the earth, while his head reaches to heaven, rejoicing before me. 50:12 If the time of the continual morning sacrifice should arrive, I would not tell you; for mine is the earth and its fullness. 50:13 From the day my sanctuary was laid waste, I have not accepted the flesh of the sacrifice of fatlings, and the priests have not sprinkled the blood of rams before me. 50:14 Subdue the evil impulse and it will be reckoned before the Lord as a sacrifice of thanksgiving; and pay to the Most High your vows. 50:15 And pray in my presence in the day of trouble; I will save you, for you will glorify me. 50:16 But to the wicked who has not repented, and prays in impiety, the Lord says, "Why do you recite my covenant, and swear by my name, and invoke my covenant with your mouth?" 50:17 But you hate the rebuke of the wise, and you have cast my words behind you. 50:18 If you saw a thief, you ran after him; and you have placed your portion with adulterers. 50:19 You have loosened your mouth to utter evil speech; and your tongue adheres to speaking deceit. 50:20 You will sit with your brother, you will speak lies against your mother's son, you will cast aspersions. (EMC)

ח לא מטול דיבחד דלא קריבתא קדמי בגלותא אנא מוכח לך אכסנינג ארום עלוותך דקריבו אבהתך לקבלי תדירא: ט מן יומא די חרוב בית מקדשי לא קבילית מן אידך תורא מן עדרך ברחי: י ארום דילי כל חיות חורשא ואתידית ועתידית לצדיקיא בגן עדן בעיריא דכיין ותור בר דרביע דרעי בכל יומא טורין אלפא: יא גליין קדמי כל מיני זייני עופא דפרחין באויר שמיא ושרכיפיהון בטוריא ותנגול ברא דקרצוליה שרין בארעא ורישיה מטי בשמיא מרנין קדמי: יב אין ימטי זמן קרבנא תדירא דקריצתא לא אימר לך ארום דילי ארעא ומלייהא: יג מן יומא דחרוב בית מקדשי לא קבילית בשר נכסת פטימא ודמא דברחי לא זריקו כהניא קדמי: יד כבוש יצרא בישא ויתחשב קדם יהוה כניכסת תודתא ושלים לעילאה נדריך דנדרת בסיני לקיימא פיקודיא: טו וצלי קדמי ביומא דעקתא אישיזבינג ארום תיקרנני: טז ולרשיעא דלא עבד תתובא ומצלי במרודא אמר יהוה אלהא מה לך למשתעי קיימי ותימי ותומי בשמי ותדכר קיימי עלי פומך: יז ואנת ואת סניתא מכסנותא דחכימא וטלקתא פתגמי בתרך: יח אין חמיתא גנבא ורהיטתא בתרוי ועם גייופי שויתא חולקך: יט פומך שלחתא למישתעי לישנא בישא לישן תליתאי ולישנך מדבקא למללא ניכלא: כ תתיב באחק תמליל כדבותא כדכובא בבר אימך אומך תשווי דופיא:

Septuagint

Psalmoi / Psalms 50:8-20

50:8 I will not reprove thee on account of thy sacrifices; for thy whole-burnt-offerings are before me continually. 50:9 I will take no bullocks out of thine house, nor he-goats out of thy flocks. 50:10 For all the wild beasts of the thicket are mine, the cattle on the mountains, and oxen. 50:11 I know all the birds of the sky; and the beauty of the field is mine. 50:12 If I should be hungry, I will not tell thee: for the world is mine, and the fullness of it. 50:13 Will I eat the flesh of bulls, or drink the blood of goats? 50:14 Offer to God the sacrifice of praise;

and pay thy vows to the Most High. 50:15 And call upon me in the day of affliction; and I will deliver thee, and thou shalt glorify me. Pause. 50:16 But to the sinner God has said, Why dost thou declare my ordinances, and take up my covenant in thy mouth? 50:17 Whereas thou hast hated instruction, and hast cast my words behind thee. 50:18 If thou sawest a thief, thou rannest along with him, and hast cast in thy lot with adulterers. 50:19 Thy mouth has multiplied wickedness, and thy tongue has framed deceit. 50:20 Thou didst sit and speak against thy brother, and didst scandalize thy mother's son. (LXX)

50:8 οὐκ ἐπὶ ταῖς θυσίαις σου ἐλέγξω σε τὰ δὲ ὀλοκαυτώματά σου ἐνώπιόν μου ἐστὶν διὰ παντός 50:9 οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους οὐδὲ ἐκ τῶν ποιμνίων σου χιμάρους 50:10 ὅτι ἐμά ἐστὶν πάντα τὰ θηρία τοῦ δρυμοῦ κτήνη ἐν τοῖς ὄρεσιν καὶ βόες 50:11 ἔγνωκα πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ὠραιότης ἀγροῦ μετ' ἐμοῦ ἐστὶν 50:12 ἐὰν πεινάσω οὐ μὴ σοι εἶπω ἐμὴ γὰρ ἐστὶν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς 50:13 μὴ φάγομαι κρέα τὰύρων ἢ αἷμα τράγων πίομαι 50:14 θῦσον τῷ θεῷ θυσίαν αἰνέσεως καὶ ἀπόδος τῷ ὑψίστῳ τὰς εὐχὰς σου 50:15 καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεως καὶ ἐξελοῦμαι σε καὶ δοξάσεις με διάψαλμα 50:16 τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ θεός ἵνα τί σὺ διηγῇ τὰ δικαιώματά μου καὶ ἀναλαμβάνεις τὴν διαθήκην μου διὰ στόματός σου 50:17 σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω 50:18 εἰ ἐθεώρεις κλέπτην συνέτρεχες αὐτῷ καὶ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις 50:19 τὸ στόμα σου ἐπλεόνασεν κακίαν καὶ ἡ γλῶσσά σου περιέπλεκεν δολιότητα 50:20 καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις καὶ κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον

Notice how David says that the Lord does not take bulls out of their flocks because he owns the cattle on a thousand mountains, He does not require sacrifices because He is hungry (50:8-13) as compared to the rabbi's translation into the Aramaic Targum that speaks of the Lord not rebuking his people because they were unable to offer sacrifices due to the sanctuary being laid waste on the Temple Mount. Due to the destruction of the Temple in Jerusalem, the rabbis are saying that God does not cause the people to be guilty for their lack of bringing an offering before Him. This describes living in obedience to the word of the Lord and with respect to what we are able to do within the context of an absent Temple. These comments go to show how the sacrifices were not efficacious for a man to earn his salvation by his own hand (by bringing a sacrifice for his sins). We are called to obedience, to have a high regard for God's word because these things direct us to God's will and plan which was to bring His Messiah Yeshua into this world for the purpose of salvation from sin. The purification of the soul on the inside, the sacrifice of Yeshua purifies us from within, purifies the soul whereas the Temple sacrifices purified the body externally. The significance of this statement is found in the rabbinic translation (Targum) in *Tehillim / Psalms 50:14-15* to subdue the evil impulse. Notice how the rabbinic translation of "Offer to God a sacrifice of thanksgiving" is to subdue the evil impulse. Paul says we are to put our bodies to death (*Galatians 5:24*) which is called "crucifying the flesh with its passions and desires." (see also *Matthew 16:24, Mark 8:34, Luke 9:23, Romans 6:6, Ephesians 4:22, Colossians 3:5*) The act of offering a sacrifice of praise is lived out in our lives as a pleasant aroma before God. This is exactly what the Apostle Paul was saying to the Corinthians in *2 Corinthians 2:15 For we are a sweet fragrance to God in The Messiah among those who have life and among those who perish. (ABPE)* We live our lives in the Messiah in this world, in the midst of both the righteous and the unrighteous nations around us. Do not sin and do not live by sin, because the wages of sin is death. Our intentionally choosing to not sin is reckoned before the Lord as a sacrifice of thanksgiving. We are called to pay our vows, we are to do what we say, we are to live what we claim that we are the children of God. *Tehillim / Psalms 50:15* states to pray in the day of trouble and the Lord will save us. The psalm directs us to seek the Lord and His Messiah for help in this life. If you are struggling with sin, pray, seek the One who is able to overcome (Yeshua) and He will send His Spirit (the Holy Spirit) to help you to overcome sin, for the glory of God. These things are contrasted to the unrighteous, the wicked who do not repent and does not pray in piety (50:16). According to David, these unrighteous men who do not repent turn around and with their mouth recite the covenant

and swear by the name of the Lord. This sounds a lot like going through the motions. The lives of these people are characterized as hating the rebuke of the wise, casting God's words behind them, running after the thief and taking part with the adulterer; he speaks evil and has an deceitful tongue, and will speak lies against his own family. This sounds very close to Paul's teaching to the Ephesians in *Ephesians 5:4* and *there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.* (NASB) taking one example from the Apostolic Writings. There are many parallels between the teaching of the rabbis in Judaism, the Aramaic translation of the Scriptures, and the Apostolic Writings. The point being driven forward here is the righteous live by a different standard and approach life seeking the Lord for help, seeking to please God in all that they do, not simply by the way one lives but even by the way one thinks.

The psalmist concludes saying: **כא אלה עשית | והקרת שתי דמית היות אהיה כמוך אוכיחה ואערכה לעיניך:** *50:21* כב בינו-נא זאת שכחי אלוה פן-אטרף ואין מציל: כג זבח תודה יכבדנני ושם דרך אראנו בישע אלהים: *50:22* 'These things you have done and I kept silence; You thought that I was just like you; I will reprove you and state the case in order before your eyes. *50:22* 'Now consider this, you who forget God, Or I will tear you in pieces, and there will be none to deliver. *50:23* 'He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall show the salvation of God.' (NASB) Notice how David says that when the wicked sinned the Lord kept silent (והקרת שתי). Note the variations on the root word "Kharash" (חרש) according to the Hebrew lexicon:

- חרש -- adv. secretly, silently, quietly, mutely, noiselessly
- להחריש -- v. to keep silent; silence; deafen
- לחרוש -- v. to plough; plot, design, devise
- להיחרש -- v. be ploughed; plotted, designed; become deaf

The English translation states that "I kept silent," and the various verbal patterns on this word draws upon the idea, in the Hebrew mind, of keeping silent for the purpose of plotting or devising something. In the context of these verses, it is easy to understand what David is saying here that the wicked person assumes God is like him, and that the Lord's keeping silent is a form of plotting and devising evil, the silence of God supposedly justifies one's actions. Does God's silence justify one's actions? The Aramaic Targum states **כא אילין עובדין בישין עבדתא ואורכיית דתיתב חשבתא למהוי עד עלמין שלים אמרת בלבבך בליבך אהוי תקיף די כמך אוכיחנך בעלמא הדין דוגמת אלהא ואנא בתקוף רגו איתפרע מינך אכסינך בעלמא הדין ואסדר דין גהנם בעלמא דאתי קדמך: כב איתבוננו כדין כדון דא רשיעיא דאשלו דשליין דחלת אלהא דילמא איתבר תוקפכון ולית משזיב: כג דדבה יצרא בישא וכביש ליה היך קורבן תודתא יתחשב ליה ומוקיר לי ודי יעדי אורחא בישא אחמי:** *50:21* *These bad deeds you did and I waited for you to repent; you thought you would be at peace forever; you said in your heart, "I will be strong like you"; I will rebuke you in this world, and I will prepare the judgment of Gehenna before you in the world to come. 50:22* *Now understand this, you wicked who have forgotten God, lest I break your might, with no one to save. 50:23* *He who sacrifices the evil impulse, it will be reckoned to him like a sacrifice of thanksgiving, and he honors me; and whoever will remove the evil way, I will show him the redemption of the Lord.* (EMC) The Lord kept silent for the purpose of waiting for the unrighteous to repent of their sins and perform Teshuvah. The Lord will and has prepared the judgment of Gehenna for the evil doer in the Olam Habah, we know this by the writings of the Apostles and the Gospel account of Yeshua's teachings. In *Tehillim / Psalms 50:23* the rabbis say explicitly that one is to sacrifice the evil impulse, which parallels putting the evil impulse to death; this is synonymous to offering a sacrifice of thanks giving. The Septuagint translation words this in the following way, *50:21* ταῦτα ἐποίησας καὶ ἐσίγησα ὑπέλαβες ἀνομίαν ὅτι ἔσομαι σοι ὁμοῖος ἐλέγξω σε καὶ παραστήσω κατὰ πρόσωπόν σου *50:22* σύνετε δὴ ταῦτα οἱ ἐπιλανθανόμενοι τοῦ θεοῦ μήποτε ἀρπάσῃ καὶ μὴ ἦ ὁ ρυόμενος *50:23* θυσία αἰνέσεως δοξάσει με καὶ ἐκεῖ ὁδός ἣ δειξῶ αὐτῷ τὸ σωτήριον τοῦ θεοῦ *50:21* *These things thou didst, and I kept silence: thou thoughtest wickedly that I should be like thee, but I will reprove thee, and set thine offenses before thee. 50:22* *Now consider these things, ye that forget God, lest he rend you, and there*

is no deliverer. 50:23 The sacrifice of praise will glorify me: and that is the way wherein I will shew to him the salvation of God. (LXX) The Lord keeps silent when the wicked commit their sin. The wicked believes the Lord is like them, however, the Lord will reprove the unrighteous for their deeds. The wicked forget that God is watching and the psalmist states there is no deliverer for the unrighteous, those who live unrepentant lives. The statement *50:22 Now consider these things, ye that forget God, lest he rend you, and there is no deliverer (LXX)* suggests that the Lord carries but there will come a day when He will take action and it will result in “rending” (LXX), “breaking the might/strength” (Targum) , or “tearing into pieces” (MT) the one who does not obey and seek the Lord. Does our salvation depend upon repentance and is this a work we must perform considering the meaning of Teshuvah? The sacrifice of praise is the way we live our lives to show we are saved. This is the root meaning of by their fruits you will know them (*Matthew 7:15-20*). The righteous offer sacrifices of thanks giving and order their ways according to the ways of God for the glory of God. This is who we are by nature of our being the children of the Most High God. If your life is not characterized by faith, obedience, and love, then it is time to seek the One who gives liberally and abundantly to those who ask (*James 1:5*). The Lord Yeshua will help, but you have to ask. Let’s Pray!

Heavenly Father,

Great are Your mercies Lord and Greatly are You to be praised! Halleluia! Lord we recognize that Your ways are righteous and pure, and our ways are in shame and unrighteousness. We call out to you today Lord, come into our heart, help us to live spirit filled lives and to walk according to Your ways and Your will for the glory of Your name! We want to glorify You and give You Praise by the way we live because You always keep Your promises and have always drawing us back to You! Lord deliver us from sin in our lives and increase our faith. 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