

Tehillim / Psalms 65 | ספר תהילים סה

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The Covenant and its importance

In this week's study from *Tehillim / Psalms 65:1-13*, the psalm opens saying, **א לַמְנַצֵּחַ מִזְמוֹר לְדָוִד שִׁיר:** *For the choir director. A Psalm of David. A Song.* He writes a song saying, **ב לֹהַ דְּמִיָּה תִהְיֶה אֱלֹהִים בְּצִיּוֹן, וְלֹהַ יִשְׁלֹם-נֶגְדְּךָ:** *65:1 There will be silence before You, and praise in Zion, O God, And to You the vow will be performed.* **65:2** *O You who hear prayer, To You all men come.* (NASB) This indicates that every mouth will be stopped before the Lord. David continues saying, **ד דְּבַרִּי עֲוֹנֹת גָּבְרוּ:** *65:3 Iniquities prevail against me; As for our transgressions, You forgive them.* **65:4** *How blessed is the one whom You choose and bring near to You To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple.* (NASB) Notice how David says blessed is the one the Lord chooses to draw near. How much of our of our faith is our choice? He continues saying, **ו נִרְאוֹת | בְּצִדְקָתְךָ תַעֲנֶנּוּ אֱלֹהֵי יִשְׂרָאֵל יִשְׁעֵנִי מִבְּטָח:** *65:5 By awesome deeds You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and of the farthest sea; 65:6 Who establishes the mountains by His strength, Being girded with might; 65:7 Who stills the roaring of the seas, The roaring of their waves, And the tumult of the peoples.* (NASB) We stand in awe of God's power, **ט וַיִּירָאוּ | יֹשְׁבֵי קְצוֹת מְאוֹתֶיךָ מוֹצְאֵי-בֹקֶר וְעֶרֶב תְּרַנִּין:** *65:8 They who dwell in the ends of the earth stand in awe of Your signs; You make the dawn and the sunset shout for joy. 65:9 You visit the earth and cause it to overflow; You greatly enrich it; The stream of God is full of water; You prepare their grain, for thus You prepare the earth.* (NASB) What is the stream of God? David concludes his psalm saying, **יא תִלְמִיָּה רוּחַ נַחַת גְּדוּדֶיךָ בְּרִבְיָיִם תִּמְגַּגֶּנָּה צִמְחָה תִּבְרֶךְ:** *65:10 You water its furrows abundantly, You settle its ridges, You soften it with showers, You bless its growth. 65:11 You have crowned the year with Your bounty, And Your paths drip with fatness. 65:12 The pastures of the wilderness drip, And the hills gird themselves with rejoicing. 65:13 The meadows are clothed with flocks And the valleys are covered with grain; They shout for joy, yes, they sing.* (NASB)

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק סה	ספר טוביה פרק סה	א לשבחא תושבחתא לדוד שירתא:	א לשבחא תושבחתא לדוד שירתא:	ΨΑΛΜΟΙ 65	65:1 εἰς τὸ τέλος ψαλμὸς τῷ Δαυὶδ ᾠδὴ Ἱερεμίου καὶ Ἰεζεκιηλ ἐκ τοῦ λόγου τῆς παροικίας ὅτε ἔμελλον ἐκπορεύεσθαι σοὶ πρόπει ὕμνος ὁ θεὸς ἐν Σιών καὶ σοὶ ἀποδοθήσεται εὐχὴ ἐν Ἱερουσαλὴμ
א לַמְנַצֵּחַ מִזְמוֹר לְדָוִד שִׁיר: ב לֹהַ דְּמִיָּה תִהְיֶה אֱלֹהִים בְּצִיּוֹן וְלֹהַ יִשְׁלֹם-נֶגְדְּךָ: ג שְׁמֵעַ תִּפְלֶה עַדִּיךָ כָּל-בֶּשֶׂר יְבֹאוּ: ד דְּבַרִּי עֲוֹנֹת גָּבְרוּ מִנִּי פִשְׁעֵינוּ אַתָּה תְּכַפֵּר: ה אֲשֶׁרִּי תִּבְחָר וְתִקָּרֵב יִשְׁכֵּן חֲצִירֶךָ נִשְׁבְּעָה בְּטוֹב בֵּיתְךָ קֹדֶשׁ הֵיכָלְךָ:	א לַמְנַצֵּחַ מִזְמוֹר לְדָוִד שִׁיר: ב לֹהַ דְּמִיָּה תִהְיֶה אֱלֹהִים בְּצִיּוֹן וְלֹהַ יִשְׁלֹם-נֶגְדְּךָ: ג שְׁמֵעַ תִּפְלֶה עַדִּיךָ כָּל-בֶּשֶׂר יְבֹאוּ: ד דְּבַרִּי עֲוֹנֹת גָּבְרוּ מִנִּי פִשְׁעֵינוּ אַתָּה תְּכַפֵּר: ה אֲשֶׁרִּי תִּבְחָר וְתִקָּרֵב יִשְׁכֵּן חֲצִירֶךָ נִשְׁבְּעָה בְּטוֹב בֵּיתְךָ קֹדֶשׁ הֵיכָלְךָ:	ב קדמך מתחשבא היך שתיקותא תור שבחתא דמלאכיא אלהא די שכינתיה בציון ולך ישתלמון נדריא: ג מקבל צלותא לותך כל בני ביסרא ייתון: ד פתגמי עויין תקפו מני סורחנא אנת את תכפרינון: טובוי דתבחר דתתרעי ותקרב"ותקרביניה לדחלתך ישרי דרתך יימרון צדיקי נשבע בטוב ביתך קודשא דהיכלך:	ב קדמך מתחשבא היך שתיקותא תור שבחתא דמלאכיא אלהא די שכינתיה בציון ולך ישתלמון נדריא: ג מקבל צלותא לותך כל בני ביסרא ייתון: ד פתגמי עויין תקפו מני סורחנא אנת את תכפרינון: טובוי דתבחר דתתרעי ותקרב"ותקרביניה לדחלתך ישרי דרתך יימרון צדיקי נשבע בטוב ביתך קודשא דהיכלך:	65:2 εισάκουσον προσευχῆς μου πρὸς σὲ πᾶσα σὰρξ ἡξεί 65:3 λόγοι ἀνομιῶν ὑπερεδυνάμωσαν ἡμᾶς καὶ τὰς ἀσεβείας ἡμῶν σὺ ἰλάσῃ	65:2 εισάκουσον προσευχῆς μου πρὸς σὲ πᾶσα σὰρξ ἡξεί 65:3 λόγοι ἀνομιῶν ὑπερεδυνάμωσαν ἡμᾶς καὶ τὰς ἀσεβείας ἡμῶν σὺ ἰλάσῃ

<p>ו נִרְאוֹת בְּצֶדֶק תַּעֲנֶנּוּ אֱלֹהֵי יִשְׂרָאֵל נוּ מִבְטָח כָּל-קַצְוֵי-אֶרֶץ וְיָם רַחֲמִים: ז מִכֵּין הָרִים בְּכַחוֹ נֶאֱזָר בְּגִבוֹרָה: ח מִשְׁבִּית שְׁאוֹן יָמִים שְׁאוֹן גְּלִיָּהֶם וְהִמּוֹן לְאֲמִים: ט וַיִּירָאוּ יִשְׁבִּי קִצּוֹת מְאוֹתֶיךָ מוֹצְאֵי-בֹקֶר וְעֶרֶב תְּרַנֵּין: י פְּקֻדֹת הָאֶרֶץ וְתִשְׁקָקָה רַבַּת תַּעֲשֶׂרְנָה פֶּלֶג אֱלֹהִים מְלֵא מֵיִם תִּכְיֶן דָּגָנָם כִּי-כֵן תִּכְיֶנָּה: יא תִּלְמִיָּה רְוָה נַחַת גְּדוּדֶיךָ בְּרִבֵּיכֶם תִּמְגַּנֶּנָּה צִמְחָה תִּבְרָךְ: יב עֲטֹרַת שָׁנַת טוֹבָה תִּהְיֶה וּמַעֲגָלֶיךָ יִרְעֲפוּ דָשָׁן: יג יִרְעֲפוּ נְאוֹת מִדְבָּר וְגִיל גְּבָעוֹת תִּתְגַּלֶּנָּה: יד לְכֹשׁוּ כְרִים הֲצֵאן וְעֲמָקִים יַעֲטֹפוּ- כָּר יִתְרוֹעְעוּ אֶף-יִשְׁיֵרוּ:</p>	<p>ו דחילן בצדקתא תקביל צלותהון אלהא פורקנא סברא דכל סיפי ארעא ונגוות ימא דרחיקין מן יביש- תא: ז דאתקן מזוניא ליעלי טוריא בכה גבורתיה מזריז קמור בגבורתא: ח ממאיך רגוש ימיא ורגוש גליהון ורכפת אומיא: ט ודחילו יתבי סייפין סייפי תהומיא מאתוותך מפק- ני צפר ורמש תסדר שבחא בפומהון שבחא: י אידכרתה ארעא דדישראל ואשקיתה סוגי עללתא תעתרינה מן קובתא דאלהא די בשמיא מליא מיט- רא דברכתא תתקין עיבוריהון ארום היכנא תשכללינה: יא תקוף מרביני צימחהא רווי אשדך גייסהא נצייהא תברייך ברסיסי תמוגגינה צמחייתה תברך: יב אכלילתא שנת טוב ברכ- תך וכיבשי אורחך יבסמון דיהנא: יג יבסמון תושבחת מדברא ודיצא גלמ- תא תקמרן להון: יד יעלון דיכריא עלוי ענא ומישריא יתחפין עיבורא יתיבבון ברם ישבחון:</p>	<p>65:4 μακάριος ὃν ἐξελέξω καὶ προσελάβου κατασκηνώσει ἐν ταῖς αὐλαῖς σου πλησθησόμεθα ἐν τοῖς ἀγαθοῖς τοῦ οἴκου σου ἅγιος ὁ ναὸς σου θαυμαστὸς ἐν δικαιοσύνῃ 65:5 ἐπάκουσον ἡμῶν ὁ θεὸς ὁ σωτὴρ ἡμῶν ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς καὶ ἐν θαλάσῃ μακράν 65:6 ἐτοιμάζων ὄρη ἐν τῇ ἰσχύϊ αὐτοῦ περιεζωσμένος ἐν δυναστείᾳ 65:7 ὁ συνταράσσων τὸ κύτος τῆς θαλάσσης ἤχους κυμάτων αὐτῆς ταραχθήσονται τὰ ἔθνη 65:8 καὶ φοβηθήσονται οἱ κατοικοῦντες τὰ πέρατα ἀπὸ τῶν σημείων σου ἐξόδους πρωΐας καὶ ἑσπέρας τέρψεις 65:9 ἐπεσκέψω τὴν γῆν καὶ ἐμέθυσας αὐτὴν ἐπλήθυνας τοῦ πλουτίσαι αὐτὴν ὁ ποταμὸς τοῦ θεοῦ ἐπληρώθη ὕδατων ἡτοίμασας τὴν τροφήν αὐτῶν ὅτι οὕτως ἡ ἐτοιμασία σου 65:10 τοὺς αὐλάκας αὐτῆς μέθυσον πλήθυνον τὰ γενήματα αὐτῆς ἐν ταῖς σταγόσιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα 65:11 εὐλογήσεις τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου καὶ τὰ πεδία σου πλησθήσονται πιότητος 65:12 πιανθήσονται τὰ ὠραῖα τῆς ἐρήμου καὶ ἀγαλλίασιν οἱ βουνοὶ περιζώσονται 65:13 ἐνεδύσαντο οἱ κριοὶ τῶν προβάτων καὶ αἱ κοιλάδες πληθυνούσι σῖτον κεκράζονται καὶ γὰρ ὑμνήσουσιν</p>
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א לְמִנְצֵחַ מְזֻמָּר לְדוֹד שִׁיר: In this week's study from *Tehillim / Psalms 65:1-13*, the psalm opens saying, *For the choir director. A Psalm of David. A Song.* David was a great warrior and mighty king. He won the love of the people of Israel and of the Lord God in heaven. The Book of Psalms is divided into five parts which may be paralleled to the Five Books of Moshe. In Judaism, the Psalms is further subdivided into seven parts, one for each day of the week, and then into 30 divisions corresponding to each day of the month. Orthodox Judaism makes it a habit to say a portion of the Psalms every day after the morning prayers, thus completing all the Psalms in the course of a week or a month. The reason the Psalms are so important, is because David is considered the link in the continued transmission of the Torah, by reason that he was the successor to the prophet Samuel. Rabbinic tradition has it that David surrounded himself with prophets and scholars and together they studied the Torah. During David's life, he did not consider the comforts of life and the rabbis say, unlike other kings he would rise before the sun to pray and sing psalms of praise to the Lord God in heaven.

The Psalms are hymns of praise to the Lord Almighty, Creator of the Universe. They speak of the Lord's greatness, His goodness and mercy; His power and justice. In addition, we are told in the Psalms that the wicked perish, they dig their own pits, they are destroyed by the words of their mouth, and they spend their lives devising evil deeds, to harm the innocent. David pours out his heart in the Psalms and puts into writing his sincerest and purest trust in the Lord God alone. Many of the Psalms are prayers and supplications to the Lord which David prayed in times of trouble. Other Psalms contain wisdom advising how the righteous

should live. David is essentially telling us that the way of true happiness is found through serving the Lord, performing good deeds, and obeying God's commandments.

<p>Tehillim / Psalms 65</p> <p>For the choir director. A Psalm of David. A Song. 65:1 There will be silence before You, and praise in Zion, O God, And to You the vow will be performed. 65:2 O You who hear prayer, To You all men come. 65:3 Iniquities prevail against me; As for our transgressions, You forgive them. 65:4 How blessed is the one whom You choose and bring near to You To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple. 65:5 By awesome deeds You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and of the farthest sea; 65:6 Who establishes the mountains by His strength, Being girded with might; 65:7 Who stills the roaring of the seas, The roaring of their waves, And the tumult of the peoples. 65:8 They who dwell in the ends of the earth stand in awe of Your signs; You make the dawn and the sunset shout for joy. 65:9 You visit the earth and cause it to overflow; You greatly enrich it; The stream of God is full of water; You prepare their grain, for thus You prepare the earth. 65:10 You water its furrows abundantly, You settle its ridges, You soften it with showers, You bless its growth. 65:11 You have crowned the year with Your bounty, And Your paths drip with fatness. 65:12 The pastures of the wilderness drip, And the hills gird themselves with rejoicing. 65:13 The meadows are clothed with flocks And the valleys are covered with grain; They shout for joy, yes, they sing. (NASB)</p>	<p>Toviyah / Psalms 65</p> <p>65:1 For praise, a psalm of David, a song. 65:2 Before you praise is considered as silence, O God, whose presence is in Zion, and vows will be paid to you. 65:3 O receiver of prayer, unto you all the sons of flesh will come. 65:4 Words of iniquity have overcome me; you will atone for our sins. 65:5 How happy the one you will choose and bring near; he will abide in your courts. The righteous will say, "We will be satisfied in the goodness of your house, the holiness of your temple." 65:6 Accept our prayer [with] fearful deeds in righteousness, O God our redemption, the hope of all the ends of the earth, and the islands of the sea far from dry land. 65:7 Who established food for the ibexes of the mountains in the strength of his might, who is girded with a belt in might. 65:8 Who quiets the commotion of the seas and the commotion of their waves, and the hubbub of the nations. 65:9 And those who dwell at the borders were afraid at your signs; [at the] extremities of morning and evening you will set praise in their mouth. 65:10 You have remembered the land and watered it; you will enrich it with much produce from the vault of God which is in heaven, full of rain; you will form their grain, for thus you will consummate it. 65:11 He has drenched those raised on its plants; he has given rest to its troops; you will bless its blossoms. 65:12 You have crowned the year with the goodness of your blessings; and the paths of your way will give an odor of richness. 65:13 They will make sweet the psalms of the wilderness, and the hills will gird themselves with joy. 65:14 The rams will copulate with the flock, and the plains will be covered with grain; they will shout, indeed, they will rejoice. (EMC)</p>	<p>Psalmoi / Psalms 65</p> <p>For the end, a Psalm and Song of David. 65:1 Praise becomes thee, O God, in Sion; and to thee shall the vow be performed. 65:2 Hear my prayer; to thee all flesh shall come. 65:3 The words of transgressors have overpowered us; but do thou pardon our sins. 65:4 Blessed is he whom thou hast chosen and adopted; he shall dwell in thy courts; we shall be filled with the good things of thy house; thy temple is holy. 65:5 Thou art wonderful in righteousness. Harken to us, O God our Saviour; the hope of all the ends of the earth, and of them that are on the sea afar off: 65:6 who dost establish the mountains in thy strength, being girded about with power; 65:7 who troublest the depth of the sea, the sounds of its waves. 65:8 The nations shall be troubled, and they that inhabit the ends of the earth shall be afraid of thy signs; thou wilt cause the outgoings of morning and evening to rejoice. 65:9 Thou hast visited the earth, and saturated it; thou hast abundantly enriched it. The river of God is filled with water; thou hast prepared their food, for thus is the preparation of it. 65:10 Saturate her furrows, multiply her fruits; the crop springing up shall rejoice in its drops. 65:11 Thou wilt bless the crown of the year because of thy goodness; and thy plains shall be filled with fatness. 65:12 The mountains of the wilderness shall be enriched; and the hills shall gird themselves with joy. 65:13 The rams of the flock are clothed with wool, and the valleys shall abound in corn; they shall cry aloud, yea they shall sing hymns. (NASB)</p>
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ב לך דמיה תהלה אלהים, and then he states, 65:1 *There will be silence before You, and praise in Zion, O God, And to You the vow will be performed.* 65:2 *O You who hear prayer, To You all men come.* (NASB) Reading through the first two verses, he says “*there will be silence before You.*” (לך דמיה תהלה) reminds us of the Apostle Paul’s words in Romans chapter 3. Paul is speaking about the Torah, and says the

following:

Romans 3:11-23

3:11 There is none who understands, There is none who seeks for God; 3:12 All have turned aside, together they have become useless; There is none who does good, There is not even one. ' 3:13 'Their throat is an open grave, With their tongues they keep deceiving,' 'The poison of asps is under their lips'; 3:14 'Whose mouth is full of cursing and bitterness'; 3:15 'Their feet are swift to shed blood, 3:16 Destruction and misery are in their paths, 3:17 And the path of peace they have not known. ' 3:18 'There is no fear of God before their eyes. ' 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. 3:21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 3:22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 3:23 for all have sinned and fall short of the glory of God, (NASB)

David's words remind us of what Paul said, that every mouth may be closed and all the world may become accountable before God. The Torah instructs us how to live holy and righteous lives. The reason being, we are God's children, and He makes His dwelling place inside of us. Thus, we are to behave in a manner that is suitable for the King of the Universe, the Lord God in heaven and His Messiah Yeshua to dwell. This requires a very high standard of living, and by logic draws us back to a Torah context of God's promises to dwell in our midst. In addition, living as Yeshua did is what pleases the Lord. The Torah functions as our outward expression of our devotion to Him (the Lord). The greatest commandment is *"You shall love the Lord your God with all your soul and with all your mind"* (Devarim / Deuteronomy 6:5, Matthew 22:37). According to the Apostle Paul, God's law has not changed, what he has commanded of us has not changed, we must love Him and by our love for Him, we are also to love one another.

Paul wrote that the Law speaks to those who are *"under the Law."* Note that his comments state that *"every mouth will be closed (silent)"* and all the world will be accountable to God. Here we find Paul using a Hebrew idiom to express the reason why every mouth will be closed or silent. Idioms are used in every culture and language. In the English language, there are thousands of idioms. Idioms may be developed regionally and individually (e.g. on a family by family basis). The Scriptures are full of idioms, such as in *Matthew 5:3* when Yeshua says blessed are the *"poor in spirit"* which is considered an abbreviation of *Isaiah 66:2* which states *"poor and of a contrite spirit."* This idiom refers to the one who is at the end of his strength and is in desperation, crying out to the Lord. Such a person acknowledges they have no righteousness of their own, similar to what Paul is saying in Romans, none understands, none seeks God, and none does good, etc. As in the English language, the Hebrew language also has many idioms. There are so many Hebrew idioms in fact that are found in Scripture that we don't always recognize them all. One of those idioms is the phrase *"under the law."* Take for example Paul's words to the Romans in *Romans 6:14*,

Romans 6:14

"For sin shall not have dominion over you, for you are not under Law, but under grace."
(NASB)

What exactly does the phrase *"under the law"* mean here in this text? This verse has been used by many to say we do not have to obey the Torah. The Torah, the five books of Moshe, the meaning of the Torah is not something that is tangible. What I mean is that it isn't something that we can physically cover our bodies with. Outside of the Torah scroll itself, it is not *"physical."* The Torah is more of an intangible thing, full of concepts and ideas related to holiness, righteousness, and applications for life. As a result, the Torah is a phrase that needs to be considered in abstract terms. The phrase *"under the Law"* is one of those idioms

that has caused much confusion in the church over the centuries. This idiom has led to theologies that the Law has been done away with, and due to the nature of the misunderstanding, it can cause one to take a stand against a person who wants to observe something that is deemed “*done away with*.” Examples may be taken such as, the Sabbath day, the feast days (Passover), what we eat, how we live (*morality, note this reference is to the hyper-grace movement around the world and with homosexual clergy*), etc. Contained within the rejection of the Torah, one usually maligns their brother for taking part in the Feast or Sabbath day observance saying he or she is lost, or trying to earn their salvation. The difficulty arises when one tries to talk about this subject with somebody who was born into a culture that has misunderstood, and misrepresented the Torah (*God’s instructions for living*) for hundreds of years. One way to understand the meaning of *Romans 6:14*, is to draw an analogy to modern times. Driving down the highway, and being pulled over for speeding. The police officer walks up to your window, asks for your drivers license, and asks “*do you know how fast you were going?*” I had this happen to me once while driving home from the university years ago. The officer took my credentials back to his car, run them through his computer, and then returned. He gave me a written warning and said that he entered my information into the computer, so the next time you are pulled over for speeding, you will receive a ticket. I was guilty according to Ohio state traffic laws and deserved the ticket, a fine, and I was deserving of points added to my record. However, the officer extended to me grace; he showed me unmerited (unearned) favor. I was no longer guilty under the law. However, the grace he extended to me did not abrogate (revoke) the Ohio State traffic laws. Even though I was given a pass, and shown grace (forgiveness), and avoided punishment (*a ticket including a fine and points on my record*), it still remained against the law to speed. The parallel here to *Romans 6:14* is obvious, we sin, and are guilty under the Law. We often miss the mark. However, we have been shown grace by the Lord, through Yeshua the Messiah, we are declared not guilty, and therefore do not receive the punishment or condemnation that our sin deserves. We are under grace (forgiveness). This is the meaning of the idiom “*under the law*” that Paul is dealing with. We are no longer guilty, therefore sin and death no longer reign over us. The unmerited favor however does not abrogate the commandments of God. There are many Scriptures that state His commands are everlasting (*Shemot / Exodus 31:16-17, Matt. 5:17-19*). Therefore, it is still a sin to steal, to serve other gods, to make idols, to harm the weak and innocent, to mistreat the poor, which are all quite simply disobeying God’s commands. It is still sin to murder, to commit adultery (even in our hearts), and even to forsake the Sabbath. These are in fact everlasting commands given by God to His people. Note that in the book of Hebrews, the author states that the one command that remains is the Sabbath rest (*Hebrews 4:9*). Note that he is speaking within the context of the work of Yeshua, the destruction of the Temple in Jerusalem, and of the Olam Haba. When we come to the God of Israel through the Messiah of Israel, we become a part of the family of God (*Ephesians 2*). The sad part about church teaching today on the commandments, is the thought that some commands are passed away while others are not. The facts are however, the commandments were given to the people of God as part of an everlasting covenant that has been renewed through the blood of the Messiah. We have to understand the covenant we belong to. We are not under the law, we are no longer guilty, but we also do not have a license to walk in Lawlessness, which is to violate God’s Torah. (see *Matthew 7:23*)

Matthew 7:23

“...and then I will declare to them, ‘I never knew you; depart from Me, you who practice ἀνομία (anomia) (Lawlessness or Torahlessness)’” (the Greek word ἀνομία (anomia), means “without law”)

Paul said in *Romans 3:31* “Do we then overthrow the Torah by this faith? By no means! On the contrary, we uphold the Torah.” Based upon David’s words and Paul’s, every human being is under the law. *Romans 2:15* “They show that the Word of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them.” As a result, every mouth will be stopped and the world will be accountable to God. No person will be able to say to the Lord that they have been judged unjustly. The Lord is just and true, and has placed the truth in each of our hearts so that we are held

accountable. He has done this so that on the great day of judgment, when each one of us stands before the throne of God, none of us will be able to accuse the Lord. Not one person will be able to blame their unbelief on the Lord. Everyone's mouths will literally be closed and dumbfounded at the realization of our guilt before the Lord. Our mouths will be stopped with the revelation of how much we have wronged the Lord and others. The most significant point of the commands and these truths is that the Torah places the Lord God on the throne of our lives and not us. The Lord is the one who rules and reigns, and when we sin in disobedience, we are to repent and turn from our sin. One day, every mouth will be stopped before the Lord, and this may be the context when David says, *65:1 There will be silence before You, and praise in Zion, O God, And to You the vow will be performed. (NASB)* David also says in *Tehillim / Psalms 65:2 O You who hear prayer, To You all men come. (NASB)* This speaks of the need for us to seek the Lord sooner (right now) rather than waiting for later.

David continues saying, דְּבָרֵי עֲוֹנֹת גָּבְרוּ מִנִּי פְשָׁעֵינוּ אֶתָּה תִּכְפֹּרם: ה' אֲשֶׁרִי | תִּבְחָר וּתִקְרַב יִשְׁכֵּן הַצִּירִיךְ, 65:3 *Iniquities prevail against me; As for our transgressions, You forgive them. 65:4 How blessed is the one whom You choose and bring near to You To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple. (NASB)* David uses the words “*avonot*” (עֲוֹנוֹת) for iniquity, and “*peshaenu*” (פְּשָׁעֵינוּ) our transgression. *Tehillim / Psalms 65:4 (MT)* shows us that the Hebrew language contains several words for sin beyond the word “*khata*” (חָטָא). The word “*pesha*” (פֶּשַׁע) refers to sin that is done out of rebelliousness. The word “*avonot*” (עֲוֹנוֹת) plural defective spelling meaning “*iniquities*,” is a sin performed out of a moral failing. The word that is most commonly translated as “*sin*” is *khata* (חָטָא) literally meaning “*to miss the mark*,” or “*to go astray*.” In Judaism, *kalahkah* provides the “*proper way*” (or path) to live, whereas sin involves straying from that path. Turning from God's Torah, from the way of the Lord (*truth, justice, righteousness, and holiness*). Judaism teaches that man is born with free will, and morally neutral, meaning that he is born with both the Yetzer Ha'tov (the good inclination) and the Yetzer Ha'ra (the evil inclination). This means that one is born with the tendencies to do either good or evil (e.g. selfishness).

The first mention of sin as a noun in the Torah, is when the Lord told Cain that sin is crouching at the door according to *Bereshit / Genesis 4:7*.

Bereshit/ Genesis 4:6-8

4:6 *Then the Lord said to Cain, 'Why are you angry? And why has your countenance fallen? 4:7 'If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.' 4:8 Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. (NASB)*

וַיֹּאמֶר יְהוָה אֶל-קַיִן לָמָּה חָרָה לָךְ וּלְמָּה נָפְלוּ פָנֶיךָ: ז' הֲלוֹא אִם-תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁקָטוּ וְאַתָּה תִּמְשָׁל-בּוֹ: ח' וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:

The first mention of sin as a verb in the Torah is with Abimelech being prevented from sinning (*khata*) against God in a dream.

Bereshit / Genesis 20:3-7

20:3 *But God came to Abimelech in a dream of the night, and said to him, 'Behold, you are a dead man because of the woman whom you have taken, for she is married.' 20:4 Now Abimelech had not come near her; and he said, 'Lord, will You slay a nation, even though blameless? 20:5 'Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this.'*

20:6 Then God said to him in the dream, 'Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her. 20:7 'Now therefore, restore the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore her, know that you shall surely die, you and all who are yours.' (NASB)

ג וַיָּבֹא אֱלֹהִים אֶל-אַבְרָמָה בְּחֹלֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הִנֵּה מֵת עַל-הָאִשָּׁה אֲשֶׁר-לָקַחְתָּ וְהוּא בָעֵלָתָּ בְּעַל: ד וַאֲבִרְמָה לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הַגּוֹי גַּם-צָדִיק תִּהְיֶה: ה הֲלֹא הוּא אָמַר-לִי אַחֲתִי הוּא וְהִיא-גַּם הוּא אָמְרָה אֲחִי הוּא בְּתָם-לִבִּי וּבִנְיָיִן כִּפִּי עָשִׂיתִי זֹאת: ו וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בְּחֹלֹם גַּם אֲנִי יָדַעְתִּי כִּי בְּתָם-לִבְכָּה עָשִׂיתָ זֹאת וְאַחֲשֹׁף גַּם-אֲנִי אוֹתָהּ מִחֹט-לִי עַל-כֵּן לֹא-נִתְתִּידָה לְנֹגַע אֵלֶיהָ: ז וְעַתָּה הֵשֵׁב אִשְׁתְּ-הָאִישׁ כִּי-נָבִיא הוּא וַיִּתְּפֹלֵל בְּעֶדְךָ וַיְחַיֶּה וְאִם-אֵינְךָ מוֹשִׁיב דַּע כִּי-מוֹת תָּמוּת אִתָּה וְכָל-אַשְׁרֵךְ-לָךְ:

The entire Tanakh contains references to the sins committed by the people of God. This is to teach us that nobody is perfect. We do our best to learn from our mistakes, and we seek the Lord God in heaven and His Messiah Yeshua to help us to turn toward or return to the path of righteousness, truth, and justice.

According to *Bereshit / Genesis 4:7*, the Lord suggests that it is possible to choose good over evil, it is possible to master, or overcome the Yetzer Hara. Judaism uses the term “sin” to include violations of the Torah that does not necessarily involve a lapse in morality. The Jewish Encyclopedia states, “*Man is responsible for sin because he is endowed with free will (“behirah”); yet he is by nature frail, and the tendency of the mind is to evil: “For the imagination of man’s heart is evil from his youth” (Gen. viii. 21; Yoma 20a; Sanh. 105a). Therefore God in His mercy allowed people to repent and be forgiven.*” Judaism holds that all people sin at certain points in their lives and that the Lord God in heaven tempers His justice with His mercy. We serve a merciful God, and what a joyful thing it is to serve a loving, forgiving, and merciful God.

According to Parshiot Vayikra and Tzav, when the Temple yet stood in Jerusalem, the terms of the covenant called for the Korbanot (sacrifices) to be brought for one’s misdeeds. The atoning aspect of the korbanot is carefully written in the Torah, where we are told that the karbanot only expiate unintentional sins, that is, sins committed because a person who forgot that these things were sin or something that was done in error. In addition, there is no atonement for a malicious, deliberate sin. The karbanot have no expiating effect unless the person making the offering sincerely repents of his or her actions before making the offering, and makes restitution to any person who was harmed by the violation. This is why Yeshua taught in *Matthew 5:23* ‘*Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, 5:24 leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.* (NASB) The reason being, what good is the offering if the person bringing the offering is unrepentant in both heart and in deed?

The Rabbis advise, “*Know what is above thee—an eye that sees, an ear that listens, and a record of all thy deeds,*” Rabbi Gamaliel said the following in the *Mishnah, Pirkei Avot 2:2*:

Pirkei Avot 2:2:

רַבֵּן גַּמְלִיאֵל בֶּנוֹ שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא אוֹמֵר, יָפָה תְּלֻמוּד תּוֹרָה עִם דֶּרֶךְ אֶרֶץ, שְׂנִיגִיעַת שְׁנֵיהֶם מְשַׁכַּחַת עוֹן. וְכָל תּוֹרָה שֶׁאִין עִמָּה מְלָאכָה, סוּפָה בְּטִלָּה וּגְוִרְתָּ עוֹן. וְכָל הַעֲמִלִּים עִם הַצָּבוּר, יִהְיוּ עֲמִלִּים עִמָּהֶם לְשֵׁם שָׁמַיִם, שְׂזֻכוֹת אֲבוֹתָם מְסִיעֵתוֹ וְצִדְקָתָם עוֹמְדָת לָעַד. וְאַתָּם, מַעֲלָה אֲנִי עֲלִיכֶם שָׂכָר הִרְבָּה כְּאֵלּוּ עָשִׂיתֶם:

Rabban Gamliel the son of Rabbi Yehudah HaNasi said: Excellent is the study of the Torah together with a worldly occupation, For the exertion [expended] in both of them causes sin to be forgotten. And all [study of the] Torah in the absence of a worldly occupation comes

to nothing in the end and leads to sin. And all who work for the community, let them work for the [sake of the] name of Heaven, For the merit of the [community's] ancestors sustains them, And their [ancestors'] righteousness will endure forever. And as for you [who work for the community], [God says:] I credit you with a great reward, as if you [yourselves] had [actually] done [everything on your own].

In addition, Rabbi Hanina son of Dosa said, “*Whose fear of sin precedes his wisdom, his learning will endure; but where learning precedes the fear of sin, the learning will not endure.*” (Mishnah, Pirkei Avot 3:2); “*One who controls his passion once and twice will find it easy to control the third time*”; “*A way is left open for the sinner, and one who is willing to lead a pure life is helped.*” He who leads others to do good will be saved from doing evil himself. On the other hand, the one who leads others to do evil will not be given an opportunity to repent. Thus the righteous will meet in Gan ‘Eden those whom he has led to do right, and the sinner will meet in Gehinnom (Hell) those whom he has misled (Talmud Bavli Yoma 87a). The rabbis also say, “*Refrain from becoming excited, and thou wilt not sin; refrain from becoming drunk, and thou wilt not sin*” (Talmud Bavli Berachot 29b). The best advice for us is from rabbi Gamliel by saying, “*the study of the Torah together with a worldly occupation*” will lead to one not having time for sin. James said in James 1:15, that sin is first conceived in the heart. Generally, this results from idle hands, or having free time to allow for the heart to wander, and sin to be conceived and given birth into action. (James 1:15)

David says in his Psalm, blessed is the one the Lord chooses to draw near. Based on this text, how much of our faith is our choice? The Lord’s “*choosing*” to draw near reminds us of the Torah descriptions of not only the seed of Aaron (Vayikra / Leviticus 8:1), or of the seed of Levi (Bamidbar / Numbers 18:21-23), but also of God’s calling and choosing Israel out of all the nations of the earth to be “*a special (treasured) people unto himself*” (Devarim / Deuteronomy 7:6). The Lord gave Israel a distinct position, He announced to the world there is salvation in Israel, and He draws all of the nations to Himself in and through Israel by the Messiah Yeshua. He caused Israel to draw near, so that man (the nations) may also have the opportunity to dwell in His courts. One of the greatest privileges God has given to man was the approaching of His presence in his holy temple, whereby man has the opportunity to enter “*His courts*” and worship in His presence. The Scriptures tell us that Israel was commanded Shelosh Regalim, three times a year to draw near to the Lord in the festivals of Pesach, Shavuot, and Succot. By these things, Israel was satisfied with the goodness of His house, and in “*the goodness of God’s house*” David says that both the delights and blessings come to those who sincerely worship him there. The connection of Yeshua to the Shelosh Regalim is obvious. What is not so obvious is how important it is to draw near to the Lord in the Shelosh Regalim. This is achieved in the concept of knowing the one whom we are walking with, we know the Lord God in heaven, and Yeshua the Messiah if we are walking in His ways. (1 John 2:6)

David continues in His Psalm saying, **וְנִרְאוֹת | בְּצִדְקָתְךָ תַּעֲנֶנּוּ אֱלֹהֵי יִשְׂרָאֵל מִבְּטָח כָּל-קְצוֹי-אֶרֶץ וְיָם רְחֹקִים: 1** **מִכֵּין הָרִים בְּכַחוֹ נִאָּזַר בְּגִבוּרָה: 2** **מִשְׁבִּיחַ | שְׁאוֹן יָמִים שְׁאוֹן גְּלִיָּהֶם וְהֶמּוֹן לְאֻמִּים: 65:5** *By awesome deeds You answer us in righteousness, O God of our salvation, You who are the trust of all the ends of the earth and of the farthest sea; 65:6 Who establishes the mountains by His strength, Being girded with might; 65:7 Who stills the roaring of the seas, The roaring of their waves, And the tumult of the peoples. (NASB)* With our knowledge of Yeshua the Messiah, these words provide us with a messianic expectation of sorts. The Lord calms the seas, He causes the mighty waves to settle down, and the whole surface of the ocean becomes calm and smooth. The storm becomes silent at his command, and the sea is still. The reason these verses become a messianic expectation is because this reminds us of Yeshua when he calmed the sea in Mark 4:39.

Mark 4:36-41

4:36 Leaving the crowd, they took Him along with them in the boat, just as He was; and other boats were with Him. 4:37 And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. 4:38 Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, ‘Teacher, do You not care that we are perishing?’ 4:39 And He got up and rebuked the wind and said to the sea, ‘Hush,

be still.’ And the wind died down and it became perfectly calm. 4:40 And He said to them, ‘Why are you afraid? How is it that you have no faith?’ 4:41 They became very much afraid and said to one another, ‘Who then is this, that even the wind and the sea obey Him?’ (NASB)

Yeshua demonstrated great power, to command the wind and the sea to be still. In Yeshua, we find the righteousness of God, He is our Salvation, and all the ends of the earth, from the farthest sea, trust in Him. What an amazing picture of the Messiah. A comparison may also be made to *Tehillim / Psalms 107:29*.

Tehillim / Psalms 107:24-32

107:24 They have seen the works of the Lord, And His wonders in the deep. 107:25 For He spoke and raised up a stormy wind, Which lifted up the waves of the sea. 107:26 They rose up to the heavens, they went down to the depths; Their soul melted away in their misery. 107:27 They reeled and staggered like a drunken man, And were at their wits’ end. 107:28 Then they cried to the Lord in their trouble, And He brought them out of their distresses. 107:29 He caused the storm to be still, So that the waves of the sea were hushed. 107:30 Then they were glad because they were quiet, So He guided them to their desired haven. 107:31 Let them give thanks to the Lord for His lovingkindness, And for His wonders to the sons of men! 107:32 Let them extol Him also in the congregation of the people, And praise Him at the seat of the elders. (NASB)

We stagger in this life as we look to our Messiah for direction and guidance. In *John 6:68*, Peter said, *6:68 Simon Peter answered Him, ‘Lord, to whom shall we go? You have words of eternal life. (NASB)* He answered for all of the disciples saying, Κύριε ... ζωῆς (Kurie ... Zones), meaning Lord, you are life, the absolute fullness of life, both essential and ethical, real and genuine, and devoted to God (*definition of ζωῆς from Thayer’s Greek Lexicon*). Peter then gives three reasons why the disciples remain faithful while the others left in *John 6*, (i) πρὸς τίνα ἀπελευσόμεθα; “*To whom shall we go away?*” implying that they must attach themselves to some one as a rabbi or teacher to instruct them. Peter couldn’t imagine that anyone else could be to them what Yeshua has been thus far. (ii) They are bound to Him because He has words of eternal life, ῥήματα ζωῆς αἰωνίου ἔχεις. They have experienced that His words were spirit, truth, and life (*John 6:63*). Yeshua was teaching Torah and how to live a life that was pleasing to the Lord. They recognize the newness of life that is found within Yeshua’s words which proceed from the Father in heaven. Yeshua taught them how to more appropriately keep the Torah (the mitzvot) and how to live life with a love for God and others, even a love for their enemies. They recognized the life that is found within His words. (iii) Peter said καὶ ἡμεῖς (*John 6:69*), “*we for our part,*” no matter what others think, πεπιστεύκαμεν καὶ ἐγνώκαμεν “*have believed and know,*” and *1 John 4:16*, ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν, which is the Greek expression of conviction, “*we have believed and we know by experience*” ὅτι σὺ εἶ ... ὁ ἅγιος τοῦ Θεοῦ see *Mark 1:24, Luke 6:34, Acts 3:14, 4:27, 4:30, and Revelation 3:7*. The disciples saw the works of the Messiah, and they stood back in fear and trembling, wondering what manner of man he was. (*Mark 4:41*) The disciples saw and experienced the power of God, and the truth of His holy word, and there was nobody else who could possibly be turned to for guidance besides the Messiah of God (Yeshua).

ט וַיִּרְאוּ | יִשְׁבִּי קִצּוֹת מְאוֹתֶיךָ מוֹצֵאֵי-בֹקֶר וְעֶרֶב, In a similar manner, we stand in awe of God’s power, 65:8 *They who dwell in the ends of the earth stand in awe of Your signs; You make the dawn and the sunset shout for joy. 65:9 You visit the earth and cause it to overflow; You greatly enrich it; The stream of God is full of water; You prepare their grain, for thus You prepare the earth. (NASB)* What is the stream of God? The stream is described as full of water. One possibility for the “*Stream of God*” is with regard to a stream of tradition, or halachah. Classical Judaism views God as a personal God. This concept is developed from the Scriptures where we find anthropomorphic statements about God which are understood to be linguistic metaphors that enable us to understand and otherwise would make it impossible for us to talk about our Father in heaven at all. An alternate interpretation on stream of God with regard to the “*stream of tradition*” is given by Mai-

monides, who rejected the idea of a personal God. (*Maimonides, The Guide of the Perplexed, translated by Chaim Menachem Rabin, Hackett, 1995*) The stream of God that David may be referencing is that of the Torah, it is the way to live a full life in righteousness, holiness, truth, and justice. I prefer to interpret this verse to say that the stream of God is the Torah, and this was David's attitude towards the Torah that is given in His Psalms.

Tehillim / Psalms 119:97

“Oh, how I love your Torah! I meditate on it all day long” (NASB)

Mishley / Proverbs 7:2-3

Keep my commands and you will live; guard my Torah as the apple of your eye. Bind them on your fingers, write them on the tablet of your heart. (NASB)

If the Torah is not written on the heart, then it is only an obligation, a set of rules that one must live by and are therefore a burden. However, when the Torah is written on the heart (see *Jeremiah 31*), the person then keeps the Torah with love, joy and gladness.

Tehillim / Psalms 40:8

40:8 I desire to do your will, O my God, your Torah is within my heart. (NASB)

Tehillim / Psalms 119:33-35

Teach me, O LORD, to follow your decrees; then I will keep them to the end. Give me understanding, and I will keep your Torah and obey it with all my heart. Direct me in the path of your commands, for there I find delight. (NASB)

In addition to these things, The Torah is known as mayim chayim, “*waters of life*,” according to Judaism. The reason all of these things are true, is by reason that all the inhabitants of the world stand in awe of him, because of the works of His hands, the world fears in awe of the Almighty God who manifests His works in creation. The fear of God is often expressed as worship, therefore the world worships Him for His mighty works. The fear of God is also connected to the keeping of the commandments, which is the duty of all men according to Solomon who said, “*fear God, and keep his commandments, is the whole duty of man*” (*Ecclesiastes 12:1*).

יא תִלְמִיךָ רִוּה נַחַת גְּדוּדֶיךָ בְּרַב־יָבִים תִּמְלֹגְנָה צִמְחָה תִּבְרָךְ: יב עֲטַרְתָּ, שְׁנַת טוֹבָתְךָ וּמַעֲגָלֶיךָ יִרְעֻפוּ דָשָׁן: יג יִרְעֻפוּ נְאוֹת מְדָבָר וְגִיל גְּבָעוֹת תִּתְגַּרְנֶנָּה: יד לְבָשׁוּ כְרִים | הֲצֹאן וְעֻמִּים 65:10 You water its furrows abundantly, You settle its ridges, You soften it with showers, You bless its growth. 65:11 You have crowned the year with Your bounty, And Your paths drip with fatness. 65:12 The pastures of the wilderness drip, And the hills gird themselves with rejoicing. 65:13 The meadows are clothed with flocks And the valleys are covered with grain; They shout for joy, yes, they sing. (NASB) Praising and worshiping the Lord is an important aspect of our fellowship with the Lord.

Shemot / Exodus 15:2

15:2 *'The Lord is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. (NASB)*

Shemot / Exodus 15:11

15:11 'Who is like You among the gods, O Lord? Who is like You, majestic in holiness, Awesome in praises, working wonders? (NASB)

Devarim / Deuteronomy 10:20-21

10:20 'You shall fear the Lord your God; you shall serve Him and cling to Him, and you shall swear by His name. 10:21 'He is your praise and He is your God, who has done these great and awesome things for you which your eyes have seen. (NASB)

We praise the Lord for His mercy, and for His Son Yeshua the Messiah. As David said, *Your paths drip with fatness. 65:12 The pastures of the wilderness drip, And the hills gird themselves with rejoicing. 65:13 The meadows are clothed with flocks And the valleys are covered with grain; They shout for joy, yes, they sing. (NASB)* We too shout for joy in the works of God's hands, and praise Him for keeping us true to His Word. Let's Pray!

Heavenly Father,

Your works are beyond our capacity to verbally describe. We praise Your Holy Name for the strength and the faith that You have given us. Thank you for keeping us on the path of righteousness and truth. We thank You for Your strength in our lives, for David's words which reveal to us why we should praise You, and for drawing us nearer to You. Please foster within our lives a deep respect and fear of You Lord, coupled with a desire to draw near to You in a greater way in our lives. Thank You for giving us the faith to believe in Yeshua the King Messiah! Please have mercy on us, forgive us for our sins. We 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