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| <p>ה לכו וראו מפעלות אלהים נורא<br/>עלילה על-בני אדם: ו הפך ים  <br/>ליבשה בנהר יעברו ברגל שם<br/>נשמחה-בו: ז משל בגבורתו   עולם<br/>עיניו בגוים תצפינה הסוחרים   אל-<br/>ירימו [ירומו] למו סלה: ח ברכו<br/>עמים   אלהינו והשמיעו קול תהלה-<br/>תו: ט השם נפשונו פחיים ולא-נתן<br/>למוט רגלנו: י פי-בחנתנו אלהים<br/>צרכתנו כצרך-כסף: יא הבאתנו<br/>במצודה שמת מועקה במתנינו: יב<br/>הרבת אנוש לראשו בָּאנו-באש<br/>ובמים ותוציאנו לְרוּחָהּ: יג אבוא<br/>ביתך בעולות אשלם לך נדרי: יד<br/>אשר-פצו שפתי ודבר-פי בצר-לי:<br/>טו עלות מחים אעלה-לך עם-קטרת<br/>אילים אעשה בקר עם-עתודים<br/>סלה: טז לכו שמעו ואספרה כל-<br/>יראי אלהים אשר עשה לנפשי: יז<br/>אליו פי-קראתי ורומם תחת לשוני:<br/>יח און אם-ראיתי בלבי לא ישמע  <br/>אדני: יט אכן שמע אלהים הקשיב<br/>בקול תפילתי: כ ברוך אלהים אשר<br/>לא-הסיר תפילתי וחסדו מאתי:</p> | <p>ה אזילו וחמון עובדי אלהא דחיל מרי<br/>תסקופין על בני נשא: ו הפך ימא דסוף<br/>ליבשתא בנהר יורדנא עברו בני ישראל<br/>בריגליהון אוביל יתהון לטור קודשיה בית<br/>מוקדשא תמן נחדי במימריה: ז דשליט<br/>בכה גבורתיה על עלמא עינוי בעממא<br/>מסתכלין מסרהובין לא יתרמון יתרמון<br/>להון לעלמין: ח בריכו עממא אלהים יי<br/>ואשמיעו קל תושבחתיה: ט דמני נפשנא<br/>בחי דעלמא דאתי ולא מסר לאיזדעזעא<br/>ריגלנא: י ארום בחנתנא אלהא אתכתנא<br/>היך קינאה דמתוך סימא: ת"א ארום בה-<br/>נתא ארום נסיתא אבהתנא אלהא אגליתא<br/>יתהון ביני מלכוותא אשכחא יתהון זקיקי<br/>הא כמא דסנין כספא: יא אעלתנא במצוד-<br/>תא שויתא שושלתא בחרצנא: ת"א אעיל-<br/>תנא במצרים כיד במצדתא שויתא מרוות<br/>בבלאי עלנא והוינא דמיין כאלו מיתשם<br/>אש ושלתא עקא חרצנא: יב אמאכתנא<br/>ארככתא מרי מזופיתא על רישנא דנתא<br/>יתנא כדי כיד בנורא בכור ובמוי ואפיקת-<br/>נא לרוחחא: ת"א רכב עלנא מדאי ויונאי<br/>סליקו על רישנא אעילתנא ביני רומאי<br/>דיינין יתנא כאכזראין כלדאי דרמו אבונן<br/>אברהם באתון נורא ומצראי דרמו ינקנא<br/>במא ואסיקתנא לחירותא: יג איעול לבי-<br/>תך בית מוקדשך בעלוון אשלם לך נדרי:<br/>ת"א היכדין תרחמיננא ופרוק יתן וניתי<br/>לבית מוקדשך בעלוון ונשלם לוותך נדר-<br/>נא: יד די פתחו סיפוותי ומליל פומי בדעק<br/>לי: טו עלוון שמינין אסיק קדמך קומך עם<br/>קטורת בוסמין קרבן דיכרין אעביד תורין<br/>עם ברחיא לעלמין: טז איזילו שמעו ואש-<br/>תעי כל דחליא דאלהא מה דעבד לנפשי: יז<br/>לותיה בפומי קריתי ותושבחתיה תחות לי-<br/>שני: יח שקר אין חמיתי בלבי האפשר די<br/>לא ישמע יהוה: יט בקושטא שמע אלהא<br/>אצית בקל צלותי: כ בריך אלהא יי דלא<br/>אעדי צלותי וטוביה מיני:</p> | <p>66:5 δεῦτε καὶ ἴδετε τὰ ἔργα τοῦ<br/>θεοῦ φοβερὸς ἐν βουλαῖς ὑπὲρ<br/>τοὺς υἱοὺς τῶν ἀνθρώπων 66:6 ὁ<br/>μεταστρέφων τὴν θάλασσαν εἰς<br/>ξηρὰν ἐν ποταμῷ διελεύσονται ποδί<br/>ἐκεῖ εὐφρανθησόμεθα ἐπ’ αὐτῷ<br/>66:7 τῷ δεσπότην ἐν τῇ δυναστείᾳ<br/>αὐτοῦ τοῦ αἰῶνος οἱ ὀφθαλμοὶ<br/>αὐτοῦ ἐπὶ τὰ ἔθνη ἐπιβλέπουσιν οἱ<br/>παραπικραίνοντες μὴ ὑψούσθωσαν<br/>ἐν ἑαυτοῖς διάψαλμα 66:8 εὐλογεῖτε<br/>ἔθνη τὸν θεὸν ἡμῶν καὶ ἀκουτίσασθε<br/>τὴν φωνὴν τῆς αἰνέσεως αὐτοῦ 66:9<br/>τοῦ θεμένου τὴν ψυχὴν μου εἰς ζώην<br/>καὶ μὴ δόντος εἰς σάλον τοὺς πόδας<br/>μου 66:10 ὅτι ἐδοκίμασας ἡμᾶς ὁ<br/>θεὸς ἐπύρωσας ἡμᾶς ὡς πυροῦται<br/>τὸ ἀργύριον 66:11 εἰσήγαγες ἡμᾶς<br/>εἰς τὴν παγίδα ἔθου θλίψεις ἐπὶ<br/>τὸν νῶτον ἡμῶν 66:12 ἐπεβίβασας<br/>ἀνθρώπους ἐπὶ τὰς κεφαλὰς ἡμῶν<br/>διήλθομεν διὰ πυρὸς καὶ ὕδατος καὶ<br/>ἐξήγαγες ἡμᾶς εἰς ἀναψυχὴν 66:13<br/>εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν<br/>ὀλοκαυτώμασιν ἀποδώσω σοι τὰς<br/>εὐχὰς μου 66:14 ἃς διέστειλεν τὰ<br/>χεῖλη μου καὶ ἐλάλησεν τὸ στόμα μου<br/>ἐν τῇ θλίψει μου 66:15 ὀλοκαυτώματα<br/>μεμυαλωμένα ἀνοίσω σοι μετὰ<br/>θυμιάματος καὶ κριῶν ποιήσω σοι<br/>βόας μετὰ χιμάρων διάψαλμα 66:16<br/>δεῦτε ἀκούσατε καὶ διηγῆσομαι<br/>πάντες οἱ φοβούμενοι τὸν θεόν ὅσα<br/>ἐποίησεν τῇ ψυχῇ μου 66:17 πρὸς<br/>αὐτὸν τῷ στόματί μου ἐκέκραξα<br/>καὶ ὕψωσα ὑπὸ τὴν γλῶσσάν μου<br/>66:18 ἀδικίαν εἰ ἐθεώρουν ἐν καρδίᾳ<br/>μου μὴ εἰσακουσάτω κύριος 66:19<br/>διὰ τοῦτο εἰσήκουσέν μου ὁ θεός<br/>προσέσχεν τῇ φωνῇ τῆς δεήσεώς<br/>μου 66:20 εὐλογητὸς ὁ θεός ὃς οὐκ<br/>ἀπέστησεν τὴν προσευχήν μου καὶ τὸ<br/>ἔλεος αὐτοῦ ἀπ’ ἐμοῦ</p> |
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| <p><b>Tehillim / Psalms 66</b><br/>                 For the choir director. A Song. A Psalm. 66:1 Shout joyfully to God, all the earth; 66:2 Sing the glory of His name; Make His praise glorious. 66:3 Say to God, ‘How awesome are Your works! Because of the greatness of Your power Your enemies will give feigned obedience to You. 66:4 ‘All the earth will worship You, And will sing praises to You; They will sing praises to Your name.’ Selah. 66:5 Come and see the works of God, Who is awesome in His deeds toward the sons of men. 66:6 He turned the sea into dry land; They passed through the river on foot; There let us rejoice in Him! 66:7 He rules by His might forever; His eyes keep watch on the nations; Let not the rebellious exalt themselves. Selah. 66:8 Bless our God, O peoples, And sound His praise abroad, 66:9 Who keeps us in life And does not allow our feet to slip. 66:10 For You have tried us, O God; You have refined us as silver is refined. 66:11 You brought us into the net; You laid an oppressive burden upon our loins. (NASB)</p> | <p><b>Toviyah / Psalms 66</b><br/>                 66:1 For praise. A praise song. Shout for joy in the presence of the Lord, all inhabitants of the earth. 66:2 Praise the glory of his name; set forth the glory of his praise. 66:3 Say in the presence of God, “How fearful are your works! For all the abundance of your works, your enemies will deny you.” 66:4 All the inhabitants of the earth will bow down before you, and they will praise you, they will praise your name forever. 66:5 Come and see the works of God; fearful is the lord of destiny to the sons of men. 66:6 He turned the Red Sea to dry land; the sons of Israel crossed the river Jordan on their feet; he conveyed them to his holy mountain; there will we rejoice in his word. 66:7 He who rules over the world in the power of his strength, his eyes behold the Gentiles; let the disobedient not exalt themselves forever. 66:8 Bless God, O Gentiles, and make the sound of his praise heard. 66:9 Who has designated our souls for the life of the age to come, and has not allowed our feet to be shaken. 66:10 For you have tried us, O God, you have refined us like a smith who refines silver. Another Targum: For you have tried [us], for you have tested our fathers, O God; you exiled them among the kingdoms; you found them refined as one who purifies silver. 66:11 You brought us into the net, you placed chains on our loins. Another Targum: You brought us into Egypt as into a net; you placed the rule of the Babylonians upon us, and we became like one on whose loins chains of trouble are placed. (EMC)</p> | <p><b>Psalmoi / Psalms 66</b><br/>                 For the end, a Song of Psalm of resurrection. 66:1 Shout unto God, all the earth. 66:2 O sing praises to his name; give glory to his praise. 66:3 Say unto God, How awful are thy works! through the greatness of thy power thine enemies shall lie to thee. 66:4 Let all the earth worship thee, and sing to thee; let them sing to thy name. Pause. 66:5 Come and behold the works of God; he is terrible in his counsels beyond the children of men. 66:6 Who turns the sea into dry land; they shall go through the river on foot; there shall we rejoice in him, 66:7 who by his power is Lord over the age, his eyes look upon the nations; let not them that provoke him be exalted in themselves. Pause. 66:8 Bless our God, ye Gentiles, and make the voice of his praise to be heard; 66:9 who quickens my soul in life, and does not suffer my feet to be moved. 66:10 For thou, O God, has proved us; thou hast tried us with fire as silver is tried. 66:11 Thou broughtest us into the snare; thou laidest afflictions on our back. (LXX)</p> |
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| <p><b>Tehillim / Psalms 66</b><br/> 66:12 You made men ride over our heads; We went through fire and through water, Yet You brought us out into a place of abundance. 66:13 I shall come into Your house with burnt offerings; I shall pay You my vows, 66:14 Which my lips uttered And my mouth spoke when I was in distress. 66:15 I shall offer to You burnt offerings of fat beasts, With the smoke of rams; I shall make an offering of bulls with male goats. Selah. 66:16 Come and hear, all who fear God, And I will tell of what He has done for my soul. 66:17 I cried to Him with my mouth, And He was extolled with my tongue. 66:18 If I regard wickedness in my heart, The Lord will not hear; 66:19 But certainly God has heard; He has given heed to the voice of my prayer. 66:20 Blessed be God, Who has not turned away my prayer Nor His lovingkindness from me. (NASB)</p> | <p><b>Toviyah / Psalms 66</b><br/> 66:12 You humbled us, you made our creditors ride over our heads; you judged us as if by fire and water, and you brought us out to a broad place. Another Targum: The Medes and Greeks rode over us, they passed over our heads; you brought us among the Romans, who judge us like the cruel Chaldeans, who cast our father Abraham into the fiery furnace, and the Egyptians, who cast our infants into the water; yet you brought us up to freedom. 66:13 I will enter your house with burnt-offerings, I will pay you my vows. Another Targum: Just as you have mercy on us and redeem us, then we will enter your sanctuary with burnt-offerings and we will pay you our vows. 66:14 Which opened my lips, and my mouth spoke, when I was in distress. 66:15 Fat burnt-offerings I will offer in your presence, with the sweet smell of the sacrifice of rams; I will make [sacrifice of] bulls with he-goats forever. 66:16 Come hear, and I will tell all who fear God what he has done for my soul. 66:17 I cried out to him with my mouth, and his praise was on my tongue. 66:18 If I saw falsehood in my heart, would the Lord not hear? 66:19 Truly God has heard, he listened to the sound of my prayer. 66:20 Blessed be God, who has not removed my prayer and his favor from me. (EMC)</p> | <p><b>Psalmoi / Psalms 66</b><br/> 66:12 Thou didst mount men upon our heads; we went through the fire and water; but thou broughtest us out into a place of refreshment. 66:13 I will go into thine house with whole-burnt-offerings; I will pay thee my vows, 66:14 which my lips framed, and my mouth uttered in my affliction. 66:15 I will offer to thee whole-burnt-sacrifices full of marrow, with incense and rams; I will sacrifice to thee oxen with goats. Pause. 66:16 Come, hear, and I will tell, all ye that fear God, how great things he has done for my soul. 66:17 I cried to him with my mouth, and exalted him with my tongue. 66:18 If I have regarded iniquity in my heart, let not the Lord hearken to me. 66:19 Therefore God has hearkened to me; he has attended to the voice of my prayer. 66:20 Blessed be God, who has not turned away my prayer, nor his mercy from me. (LXX)</p> |
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In this week’s study from *Tehillim / Psalms 66:1-20*, the psalm opens saying אֲלֵמְנִיחָה שִׁיר מְזִמֹּר הָרִיעוּ *For the choir director. A Song. A Psalm. 66:1 Shout joyfully to God, all the earth (NASB)* David calls on all of the earth to praise the name of the Lord for His mighty works. Throughout the Scriptures, the Name of God is very important, because this is how the Lord God distinguishes Israel from all the other nations, and Himself from the gods the nations serve. The Name of the Lord is associated with the presence of God in the midst of His people, as David said in *1 Samuel 17:45* Then David said to the Philistine, “You come to me with a sword, a spear, and a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have taunted. (NASB) Studying the Scriptures, the Name

is also related to the service of the Lord, praising and thanking the Lord by His Name for His deliverance and Salvation. We know and love the Lord because He loved us, and the Lord commands not to profane the Name. The Scriptures tell us we are called to wait upon the Name, because the Name of God is our Security and Salvation. We are told that the “Name” is the reason why God acts, and the Name is used in prophecy, similar to what Yeshua said in *Matthew 7:22* “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’” (NASB) The following is a short list of examples:

## The Name of God and His Presence

*Shemot / Exodus 20:24* ‘You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you. (בְּכָל-הַמְּקוֹם) (אֲשֶׁר אֶזְכִּיר אֶת-שְׁמִי אָבוֹא אֵלָיךָ וּבֵרַכְתִּיךָ)

*Shemot / Exodus 23:20-21, 23:21* “Behold, I am going to send an angel before you to guard you along the way, and to bring you into the place which I have prepared. 23:21 “Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him. (כ הִנֵּה אֲנֹכִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לְשָׁמְרָךָ בְּדֶרֶךְ) וְלִהְבִּיאָךָ אֶל-הַמְּקוֹם אֲשֶׁר הִכְנַתִּי: כֹּא הַשָּׁמַר מִפְּנֵיו וְשָׁמַע בְּקוֹלוֹ אֶל-תִּמְרָ בּוֹ כִּי לֹא יִשָּׂא לְפָשַׁעְכֶם (כִּי שְׁמִי בְּקִרְבּוֹ:)

*Shemot / Exodus 33:19* And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” (ט וַיֹּאמֶר אֲנִי אֶעֱבִיר) (כָּל-טוֹבִי עַל-פְּנֵיךָ וְקִרְאתִי בְשֵׁם יְהוָה לְפָנֶיךָ וְחַנּוּתִי אֶת-אֲשֶׁר אַחֲזוּ וְרַחֲמֹתִי אֶת-אֲשֶׁר אֲרַחֵם:)

*Shemot / Exodus 34:5* And the Lord descended in the cloud and stood there with him as he called upon the name of the Lord. (ה וַיֵּרֵד יְהוָה בְּעַנָּן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְשֵׁם יְהוָה:)

*Bamidbar / Numbers 6:27* “So they shall invoke My name on the sons of Israel, and I then will bless them.” (כז וְשָׁמוּ אֶת-שְׁמִי עַל-בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרַכֶם:)

*Devarim / Deuteronomy 12:5* “But you shall seek the Lord at the place which the Lord your God shall choose from all your tribes, to establish His name there for His dwelling, and there you shall come. (ה כִּי אִם-אֶל-הַמְּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל-נְשִׁבְטֵיכֶם לְשׁוֹם אֶת-שְׁמוֹ) (שָׁם לְשִׁכְנוּ תִדְרָשׁוּ וּבֵאתָ שָׁמָּה:)

*Devarim / Deuteronomy 12:11* then it shall come about that the place in which the Lord your God shall choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the Lord. (יא וְהָיָה הַמְּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשִׁכּוֹן שְׁמוֹ שָׁם שָׁמָּה תָבִיאוּ אֶת כָּל-אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם (מִעֲשֻׂרֹתֵיכֶם וּתְרִמַת יָדְכֶם וְכֹל מִבְּחַר נְדָרֵיכֶם אֲשֶׁר תִּדְרֹו לַיהוָה:)

*Devarim / Deuteronomy 12:21* “If the place which the Lord your God chooses to put His name is too far from you, then you may slaughter of your herd and flock which the Lord has

given you, as I have commanded you; and you may eat within your gates whatever you desire. (כא כִּי-יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שָׁם וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאֲנָה: (אֲשֶׁר נָתַן יְהוָה לְךָ כְּאֲשֶׁר צִוִּיתָהּ וְאָכַלְתָּ בְּשַׁעְרֶיךָ בְּכָל אֹתוֹת נִפְשֶׁךָ:

**Devarim / Deuteronomy 14:23-24, 14:23** “And you shall eat in the presence of the Lord your God, at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the first-born of your herd and your flock, in order that you may learn to fear the Lord your God always. 14:24 “And if the distance is so great for you that you are not able to bring the tithe, since the place where the Lord your God chooses to set His name is too far away from you when the Lord your God blesses you, (כג וְאָכַלְתָּ לִפְנֵי | יְהוָה אֱלֹהֶיךָ) בַּמָּקוֹם אֲשֶׁר-יִבְחַר לְשֹׁפֵן שְׁמוֹ שָׁם מֵעֵשֶׂר דְּגָנְךָ תִּירְשָׁה וְיִצְהָרְךָ וּבְכֹרֹת בְּקָרְךָ וּצֹאֲנָה לְמַעַן תִּלְמַד לִירְאָה אֶת-יְהוָה אֱלֹהֶיךָ כָּל-הַיָּמִים: כד וְכִי-יִרְבֶּה מִמֶּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאתוֹ כִּי-יִרְחַק מִמֶּךָ (הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שָׁם כִּי יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ:

**Devarim / Deuteronomy 16:2** “And you shall sacrifice the Passover to the Lord your God from the flock and the herd, in the place where the Lord chooses to establish His name. (ב וְזָבַחְתָּ פֶסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה לְשֹׁפֵן שְׁמוֹ שָׁם:

**Devarim / Deuteronomy 16:6** but at the place where the Lord your God chooses to establish His name, you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt. (ו כִּי אִם-אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁפֵן שְׁמוֹ שָׁם תִּזְבַּח אֶת-הַפֶּסַח בְּעֶרְב) (כָּבוֹא הַשָּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרָיִם:

**Devarim / Deuteronomy 16:11** and you shall rejoice before the Lord your God, you and your son and your daughter and your male and female servants and the Levite who is in your town, and the stranger and the orphan and the widow who are in your midst, in the place where the Lord your God chooses to establish His name. (יא וְשִׂמַּחְתָּ לִפְנֵי | יְהוָה אֱלֹהֶיךָ אַתָּה) וּבִנְךָ וּבִתְךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְהַגֵּר וְהַיְתוּם וְהָאֵלְמָנָה אֲשֶׁר בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁפֵן שְׁמוֹ שָׁם:

**Devarim / Deuteronomy 18:5** “For the Lord your God has chosen him and his sons from all your tribes, to stand and serve in the name of the Lord forever. (ה כִּי בּוֹ בָחַר יְהוָה אֱלֹהֶיךָ) (מִכָּל-שְׁבֻטֶיךָ לְעַמֵּד לְשֵׁרֵת בְּשֵׁם-יְהוָה הוּא וּבָנָיו כָּל-הַיָּמִים:

**Devarim / Deuteronomy 18:7** then he shall serve in the name of the Lord his God, like all his fellow Levites who stand there before the Lord. (ז וְשֵׁרֵת בְּשֵׁם יְהוָה אֱלֹהֶיךָ כְּכָל-אֶחָיו הַלְוִיִּים) (הָעַמֵּדִים שָׁם לִפְנֵי יְהוָה:

**Devarim / Deuteronomy 26:2** that you shall take some of the first of all the produce of the ground which you shall bring in from your land that the Lord your God gives you, and you shall put it in a basket and go to the place where the Lord your God chooses to establish His name. (ב וְלָקַחְתָּ מִרֵאשִׁית | כָּל-פְּרֵי הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשָׂמְתָּ) (בְּטֶנָּא וְהִלַּכְתָּ אֶל-הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁפֵן שְׁמוֹ שָׁם:

The Torah speaks of the presence of God in the place that He will establish His Name. The author of Hebrews wrote that we are to pay particular attention to what we have heard, what we have read here in the Scriptures. Notice how in similar fashion to the Torah, the author of *Hebrews 2:12* writes, “I will proclaim

*Thy name to My brethren, In the midst of the congregation I will sing Thy praise.” (NASB) The context for Hebrews 2 states the following:*

**Hebrews 2:1-12**

*2:1 For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it. 2:2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, 2:3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, 2:4 God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will. 2:5 For He did not subject to angels the world to come, concerning which we are speaking. 2:6 But one has testified somewhere, saying, ‘What is man, that You remember him? Or the son of man, that You are concerned about him? 2:7 ‘You have made him for a little while lower than the angels; You have crowned him with glory and honor, And have appointed him over the works of Your hands; 2:8 You have put all things in subjection under his feet.’ For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. 2:9 But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. 2:10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. 2:11 For both He who sanctifies and those who are sanctified are all from one Father for which reason He is not ashamed to call them brethren, 2:12 saying, ‘I will proclaim Your name to My brethren, In the midst of the congregation I will sing Your praise.’ (NASB)*

In *Hebrews 2*, the author draws upon the Torah to establish his point, for example, from *Shemot / Exodus 23:20-21*, he says *2:2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, 2:3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard. (NASB)* In *Hebrews 2:12*, the author is not ashamed to proclaim the Name to his brethren (Israel). This text is believed to be a quote from David in *Tehillim / Psalms 22:22* which states, *כג 22:22 אֲסַפְּרָה שְׁמֶךָ לְאַחֵי בְתוּךָ קְהֵל אֲהַלְלֶךָ: I will tell of Your name to my brethren; In the midst of the assembly I will praise You. (NASB)* (see *Hebrews 2:12*) He continues saying *כד 22:23 יִרְאֵי יְהוָה | הִלְלוּהוּ כָּל-יַרְעֵי יַעֲקֹב כִּבְדוּהוּ וְגִוְרוּ מִמֶּנּוּ כָּל-יִשְׂרָאֵל: You who fear the Lord, praise Him; All you descendants of Jacob, glorify Him, And stand in awe of Him, all you descendants of Israel. (NASB)* Those who fear the Lord will praise Him. Those who do not fear the Lord do not give Him praise. The fear of the Lord (יִרְאֵי יְהוָה) is connected to Praise (הִלְלוּהוּ) and glorifying (כִּבְדוּהוּ) Him, by believing the Scriptures and what they say concerning the Lord and His Messiah Yeshua. David says all of the descendants of Jacob glorify Him and stand in awe of Him. In *Tehillim / Psalms 22*, David is thinking of the Torah and the mighty way in which the Lord delivered Israel from Egypt, by the way he writes his psalm of all Israel standing in awe of the Lord and glorifying Him. In a similar fashion, the author of *Hebrews* draws upon the Torah for his proof of our needing to place our faith in Yeshua the Messiah.

In *Tehillim / Psalms 66*, David again looks to the Torah for his reasons for calling upon all the earth to praise the Name of the Lord. He calls upon the Scriptural account of God’s mighty works, turning the sea into dry land (66:6), He watches the nations (66:7), He is the One who keeps our feet from slipping (6:8), and for all of these things, He is to be praised, *ב זַמְרוּ כְבוֹד-שְׁמוֹ שִׁימוּ כְבוֹד תְּהַלְלוּ: ג אִמְרוּ לְאֱלֹהִים מַה- 66:2 Sing the glory of His name; Make His praise glorious. 66:3 Say to God, ‘How awesome are Your works! Because of the greatness of Your power Your enemies will give feigned obedience to You. 66:4 ‘All the earth will worship You, And will sing praises to You; They will sing praises to Your name.’ Selah. (NASB)* David says

God's glory and his power will cause His enemies, and the enemies of Israel to give the lord obedience. The NASB states they will give him "Feigned" obedience. The Hebrew text does not say specifically that the nations will feigned obedience, however, the Aramaic Targum states יכדבון לך מן קדמך "your enemies will speak a lie about their relationship" with regard to the Lord, essentially saying they will "feign obedience" or even in the midst of the Lord's mighty works, his enemies will deny him. David continues saying the following in *Tehillim / Psalms 66:2-9*.

### Masoretic Text

#### *Tehillim / Psalms 66:2-8*

*66:2 Sing the glory of His name; Make His praise glorious. 66:3 Say to God, 'How awesome are Your works! Because of the greatness of Your power Your enemies will give feigned obedience to You. 66:4 'All the earth will worship You, And will sing praises to You; They will sing praises to Your name.' Selah. 66:5 Come and see the works of God, Who is awesome in His deeds toward the sons of men. 66:6 He turned the sea into dry land; They passed through the river on foot; There let us rejoice in Him! 66:7 He rules by His might forever; His eyes keep watch on the nations; Let not the rebellious exalt themselves. Selah. 66:8 Bless our God, O peoples, And sound His praise abroad, 66:9 Who keeps us in life And does not allow our feet to slip. (NASB)*

ב זמרו כבוד-שמו שִׁימו כְּבוֹד תְּהִלָּתוֹ: ג אָמְרוּ לְאֱלֹהִים מֵה-נִוְרָא מַעֲשֵׂיךָ כָּרֵב עֲזָךְ יִכְחָשׁוּ-לְךָ אִיבִיךָ: ד כָּל-הָאָרֶץ | יִשְׁתַּחֲוּוּ לְךָ וַיִּזְמְרוּ-לְךָ וַיִּזְמְרוּ שְׂמֶךָ סְלָה: ה לְכוּ וַרְאוּ מַפְעָלוֹת אֱלֹהִים נִוְרָא עֲלֵיךָ עַל-בְּנֵי אָדָם: ו הִפִּיךָ יָם | לִיבְשָׁה בְּנֵהָר יַעֲבְרוּ בְּרֶגֶל שָׁם נִשְׁמְחָה-בוֹ: ז מִשָּׁל בְּגִבּוֹרָתוֹ | עוֹלָם עֵינָיו בְּגוֹיִם תִּצְפִּינָה הַסּוֹרְרִים | אֶל-יְרִימוֹ [יְרוּמוֹ] לְמוֹ סְלָה: ח בְּרִיכוּ עַמִּים | אֱלֹהֵינוּ וְהַשְׁמִיעֵנוּ קוֹל תְּהִלָּתוֹ: ט הַשֵּׁם נִפְשָׁנוּ בַחַיִּים וְלֹא-נִתֵּן לְמוֹט רַגְלֵנוּ:

### Targum Pseudo Jonathan

#### *Toviyah / Psalms 66:2-9*

*66:2 Praise the glory of his name; set forth the glory of his praise. 66:3 Say in the presence of God, "How fearful are your works! For all the abundance of your works, your enemies will deny you." 66:4 All the inhabitants of the earth will bow down before you, and they will praise you, they will praise your name forever. 66:5 Come and see the works of God; fearful is the lord of destiny to the sons of men. 66:6 He turned the Red Sea to dry land; the sons of Israel crossed the river Jordan on their feet; he conveyed them to his holy mountain; there will we rejoice in his word. 66:7 He who rules over the world in the power of his strength, his eyes behold the Gentiles; let the disobedient not exalt themselves forever. 66:8 Bless God, O Gentiles, and make the sound of his praise heard. 66:9 Who has designated our souls for the life of the age to come, and has not allowed our feet to be shaken. (EMC)*

ב שִׁבַּחַו אִיקָר יִקִּירוּ שְׁמִיָּה שׁוּוּ אִיקָר תּוֹשִׁבְחַתִּיָּה: ג אָמְרוּ קִדָּם אֱלֹהָא מַה דְּחִילִין הֵינּוּן אֵינּוּן עוֹבְדִךָ בְּסִגְיַי בְּסוּגְעֵי עוֹשֵׁנִךָ יִכְדָּבוּן לְךָ מִן קִדְמִךָ בְּעֵלֵי דְבִבְךָ: ד כָּל יִתְבֵּי אַרְעָא יִסְגְּדוּן קִדְמִךָ קוֹמִךָ וַיִּשְׁבַּחוּן לְךָ לוֹתִךָ יִשְׁבַּחוּן שְׁמִךָ לְעֵלְמִין: ה אֲזִילוּ וַחֲמוּן עוֹבְדֵי אֱלֹהָא דְחִיל מְרֵי תִסְקוּפִין עַל בְּנֵי נְשָׂא: ו הִפִּיךָ יִמָּא דְסוּף לִיבִשְׁתָּא בְּנֵהָר יוֹרְדָנָא עֲבָרוּ בְּנֵי יִשְׂרָאֵל בְּרִיגְלֵיהוֹן אֹבִיל יִתְהוֹן לְטוֹר קוֹדֶשִׁיָּה בֵּית מוֹקֶדְשָׁא תִמְן נַחְדֵּי בְּמִימְרֵיהָ: ז דְּשִׁלִּיט בְּכַח גְּבוּרַתִּיָּה עַל עֵלְמָא עֵינּוּי בְּעַמְמֵיָּא מִסְתַּכְלִין מִסְרַהוּבִין לֹא יִתְרַמּוּן יִתְרַמּוּן לְהוֹן לְעֵלְמִין: ח בְּרִיכוּ עַמְמֵיָּא אֱלֹהִים יֵי וְאַשְׁמִיעוּ קַל תּוֹשִׁבְחַתִּיָּה: ט דְּמִנֵּי נִפְשָׁנָא בַחַיִּי דְעֵלְמָא דַּתִּי וְלֹא מִסָּר לְאִיזְדַּעְזַעָא רִיגְלָנָא:



David continues in his Psalm and compares us to being refined by fire as silver is refined, where silver-smiths look to see their reflection in order to determine the purity of the metal, כִּי-בְחִנָּתְנוּ אֱלֹהִים צָרְפָתְנוּ, 66:10 For You have tried us, O God; You have refined us as silver is refined. (NASB) The Lord establishes our feet according to His Word (the Scriptures). Does the Lord look at our purity based on this comparison in the way in which we follow His Torah? Note that “purity” in this sense is not related to our “salvation” that has been established according to the covenant. This is about being obedient to His Word, the purity of our hearts towards God that is evidenced by the desire we have to love, serve, and obey His Word. This is the purpose of the Lord refining us by bringing calamity upon us, so that we are continually seeking Him to move in our lives, to change our hearts, to work in the lives of others, etc. Do you believe that is the way the Lord works? Some people interpret Scripture to say that God will not bring bad things upon a person because of Yeshua the Messiah. For example, “by His stripes we are healed, therefore I declare sickness to leave in Jesus’ name!” Is this type of interpretation true? David says the Lord causes men to come against him and laid a heavy burden upon him, and these are compared to fire and water, which the Lord brings upon him for the purpose of bringing him to the place of abundance. (66:12) If there is sickness in your life, there may be a specific purpose that has been designed by God to draw you closer to Him, and to draw others closer to Him through prayer.

In the Torah, when the Children of Israel moved in the wilderness, the way was led by the pillar of cloud by day and pillar of fire by night accompanied by the Ark of the Covenant. These things were visible signs that “God Himself was Present.” When the people lived those 40 years in the wilderness, they were to make a distinction between clean and unclean, holiness and unrighteousness. Later, when they entered the Promised land, they were told to do the same. Today, we are still called to identify between what is holy and what is unholy. Holiness, according to the Torah and the Hebrew language, simply means to set apart as special, that which is holy is set apart from the ordinary of everyday. Unholy things are those things which are common, showing a lack of refinement and profane. The concept of unholiness represents the deliberate lack of respect and blasphemous. Note that the word “profane” is derived from the Latin word “profanus” which means literally “outside the temple.” Take the word “profanity,” it is most often deliberately and actively opposed to the holiness of the heart and the lips, which is the point of the second and third commandments (do not worship false gods, and make no graven images), setting the standard for separation of the sacred and the profane. This leads us back to the first and greatest commandment to fear and to love the Lord your God with all of your heart, and all of your soul and your entire mind taken from the Shema (Devarim / Deuteronomy 6:4-10). Holiness is the proper standard of respect for our body, our minds, and for the Lord, which includes love, honor, and obedience to the commands, all of which are expected from us by God. Do you believe these things cease today in Yeshua the Messiah?

David in his psalm suggests that trials are sent from God. The trials of God are meant to refine us, to make us and to mold us into His image. According to Tehillim / Psalms 11, David said, “The Lord tries the righteous, but the wicked and him that loves violence His soul hates (11:5), and the prophet Malachi said, “the wicked is Ishmael, and him who loves violence is Esau, of whom God said, but Esau I hated (Malachi 1:3).” Both Ishmael and Esau hated their inheritances and the covenant of God. Both chose wives from the people of the land of Canaan, taking their gods, their ways, their daughters, and adding them as part of their own family and lives. As children of the Most High God, when we live our lives according to God’s ways, and He is glorified. We set Him upon the throne of our lives. With the Lord’s help, in His Son Yeshua the Messiah, we are able to live our lives wholly devoted to Him. Ask the Lord right now to help you to live according to His will and purpose for your life!

David continues in his psalm saying the following:

### Masoretic Text

**Tehillim / Psalms 66:10-15**

66:10 For You have tried us, O God; You have refined us as silver is refined. 66:11 You

*brought us into the net; You laid an oppressive burden upon our loins. 66:12 You made men ride over our heads; We went through fire and through water; Yet You brought us out into a place of abundance. 66:13 I shall come into Your house with burnt offerings; I shall pay You my vows, 66:14 Which my lips uttered And my mouth spoke when I was in distress. 66:15 I shall offer to You burnt offerings of fat beasts, With the smoke of rams; I shall make an offering of bulls with male goats. Selah. (NASB)*

י כִּי-בְחַנְתָּנוּ אֱלֹהִים צָרְפָתָנוּ כְּצָרֶךָ-כְּסֹף: יא הִבֵּאתָנוּ בַּמְצוּדָה שְׁמֵת מוֹעֵקָה בְּמַתְגִּינוּ: יב הֲרִי-  
כַבֵּת אָנוּשׁ לְרֵאשֵׁנוּ פְּאֵנוּ-בְּאֵשׁ וּבַמַּיִם וְתוֹצִיאֵנוּ לְרִנָּה: יג אָבוֹא בֵּיתְךָ בְּעוֹלוֹת אֲשֶׁלֶם לְךָ נְדָרֵי:  
יד אֲשֶׁר-פָּצוּ שְׁפָתַי וְדַבַּר-פִּי בְצַר-לִי: טו עֲלוֹת מַחִים אֶעֱלֶה-לְךָ עִם-קַטְרֵת אֵילִים אֶעֱשֶׂה בְּקָר  
עִם-עֲתוּדִים סְלָה:

## Targum Pseudo Jonathan

### **Toviyah / Psalms 66:10-15**

*66:10 For you have tried us, O God, you have refined us like a smith who refines silver. Another Targum: For you have tried [us], for you have tested our fathers, O God; you exiled them among the kingdoms; you found them refined as one who purifies silver. 66:11 You brought us into the net, you placed chains on our loins. Another Targum: You brought us into Egypt as into a net; you placed the rule of the Babylonians upon us, and we became like one on whose loins chains of trouble are placed. 66:12 You humbled us, you made our creditors ride over our heads; you judged us as if by fire and water, and you brought us out to a broad place. Another Targum: The Medes and Greeks rode over us, they passed over our heads; you brought us among the Romans, who judge us like the cruel Chaldeans, who cast our father Abraham into the fiery furnace, and the Egyptians, who cast our infants into the water; yet you brought us up to freedom. 66:13 I will enter your house with burnt-offerings, I will pay you my vows. Another Targum: Just as you have mercy on us and redeem us, then we will enter your sanctuary with burnt-offerings and we will pay you our vows. 66:14 Which opened my lips, and my mouth spoke, when I was in distress. 66:15 Fat burnt-offerings I will offer in your presence, with the sweet smell of the sacrifice of rams; I will make [sacrifice of] bulls with he-goats forever. (EMC)*

י ארום בחנתנא אלהא אתכתנא היך קינאה דמתוך סימא: ת"א ארום בחנתא ארום נסיתא אבהתנא  
אלהא אגליתא יתהון ביני מלכוותא אשכחתא יתהון זקיאי הא כמא דסנין כספא: יא אעלתנא  
במצודתא שויתא שושלתא בחרצנא: ת"א אעילתנא במצרים כיד במצדתא שויתא מרוות בבלאי  
עלנא והוינא דמיין כאלו מיתשם אש ושלתא עקא חרצנא: יב אמאכתנא ארכבתא מרי מזופיתא  
על רישנא דנתא יתנא כדי כיד בנורא בכור ובמוי ואפיקתנא לרוחתא: ת"א רכב עלנא מדאי ויונאי  
סליקו על רישנא אעילתנא ביני רומאי דדיינין יתנא כאכזראין כלדאי דרמו אבונן אברהם באתון  
נורא ומצראי דרמו ינקנא במיא ואסיקתנא לחירותא: יג איעול לביתך בית מוקדשך בעלוון אשלם  
לך נדרי: ת"א היכדין תרחמיננא ופרוק יתן וניתי לבית מוקדשך בעלוון ונשלם לוותך נדרנא: יד  
די פתחו סיפוותי ומליל פומי בדעק לי: טו עלוון שמינין אסיק קדמך קומך עם קטורת בוסמין  
קרבו דיכרין אעביד תורין עם ברחיא לעלמין:

## Septuagint

### **Psalmoi / Psalms 66:10-15**

*66:10 For thou, O God, has proved us; thou hast tried us with fire as silver is tried. 66:11*

*Thou broughtest us into the snare; thou laidest afflictions on our back. 66:12 Thou didst mount men upon our heads; we went through the fire and water; but thou broughtest us out into a place of refreshment. 66:13 I will go into thine house with whole-burnt-offerings; I will pay thee my vows, 66:14 which my lips framed, and my mouth uttered in my affliction. 66:15 I will offer to thee whole-burnt-sacrifices full of marrow, with incense and rams; I will sacrifice to thee oxen with goats. Pause. (LXX)*

66:10 ὅτι ἔδοκίμασας ἡμᾶς ὁ θεός ἐπύρωσας ἡμᾶς ὡς πυροῦται τὸ ἀργύριον 66:11 εἰσήγαγες ἡμᾶς εἰς τὴν παγίδα ἔθου θλίψεις ἐπὶ τὸν νῶτον ἡμῶν 66:12 ἐπεβίβασας ἀνθρώπους ἐπὶ τὰς κεφαλὰς ἡμῶν διήλθομεν διὰ πυρὸς καὶ ὕδατος καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχὴν 66:13 εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν ὀλοκαυτώμασιν ἀποδώσω σοι τὰς εὐχὰς μου 66:14 ἃς διέστειλεν τὰ χεῖλη μου καὶ ἐλάλησεν τὸ στόμα μου ἐν τῇ θλίψει μου 66:15 ὀλοκαυτώματα μεμυαλωμένα ἀνοίσω σοι μετὰ θυμιάματος καὶ κριῶν ποιήσω σοι βόας μετὰ χιμάρων διάψαλμα

David says, 66:10 *For You have tried us, O God; You have refined us as silver is refined. (NASB)* and the Aramaic Targum states, 66:10 *For you have tried us, O God, you have refined us like a smith who refines silver. Another Targum: For you have tried [us], for you have tested our fathers, O God; you exiled them among the kingdoms; you found them refined as one who purifies silver. (EMC)* How does the Lord sending one into exile among the kingdoms cause Israel to be refined? Note that David’s words in the MT do not say “*exile among the kingdoms,*” the Aramaic Targum does, which in a sense dates the writing of the Targum as compared to the writing of the Psalm, the Targum come much later following the Babylonian exile. But it is important to try to understand what the rabbis are trying to say; how does exile cause one to be refined as silver? It could be this is a reference to the people who are in exile seeking the Lord, repenting, and desiring to return to His ways. The rabbis are saying that exile refines by reason of our seeking the Lord to return us to the place He has prepared for us. Similar to illness and sickness, these things come due to the Lord working in our lives by drawing us back to Him. (Note that illness may also come as a result of our own abuses to our bodies, or environmental circumstances, but regardless of this, the Lord is still at work and is able to heal.)

David also told us in *Tehillim / Psalms 12* that the words of the Lord are Pure, אִמְרוֹת יְהוָה אֲמָרוֹת זָהֳרָוֹת 12:6 *The words of the Lord are pure words; As silver tried in a furnace on the earth, refined seven times. (NASB)* According to *Tehillim / Psalms 12:6*, the purity of God’s word is described as silver that has been purified (tried) in a furnace and refined seven times. Elsewhere, Scripture also tells us that the Lord works on His people to “*refine them like silver and test them like gold*” in *Zechariah 13:9*, like a smelter purifies silver, the Lord purifies and refines the people like gold according to *Malachi 3:1-4*. There are quite a few more verses that describe God as one who refines us using Fire. It is interesting how David says that the Lord has caused his people to pass through fire and water, making a reference to the Torah and God’s deliverance and mighty hand. *Malachi 3:3* (וַיֵּשֶׁב מְצָרָיִךָ וּמְטַהֵר כֶּסֶף וְטָהַר) (אֶת־בְּנֵי־לְוִי וְזָקַק אֹתָם בְּזָהָב וּכְכֹסֶף וְהָיוּ לַיהוָה מְגִישֵׁי מִנְחָה בְּצִדְקָה: is interesting with regard to David’s words since the prophet uses of the word “*taher*” (וּמְטַהֵר) and “*tihar*” (וְטָהַר) from the Hebrew root word meaning “*be clean, pure*” or “*ritually pure*” in the sense of making or declaring ceremonially clean. Verse 3:3 begins with “*Ve’yashav*” (וַיֵּשֶׁב) meaning “*He will sit*” indicating that God sits and works on us with fire. The construction of this sentence suggests this is to be understood that God is working as a sanctifying influence in our lives. This is especially interesting with regard to David’s words in *Tehillim / Psalms 66:10* which states, כִּי־בְחַנְתֵּנוּ אֱלֹהִים צָרַפְתָּנוּ בְּצָרָה־כֶּסֶף: 66:10 *For You have tried us, O God; You have refined us as silver is refined. (NASB)* where David uses the word צָרַף meaning “*to join, attach, combine, be purified.*” The Lord is joining us with Him through His commands, we learn by obedience and to have a regard for holiness in our lives for God’s glory. According to the silver smith, one must sit and watch with his eyes fixed on the furnace during the time for the refining of silver. Silver must be kept in the flame only long

enough to remove the dross and the silver smith scoops off the dross and throws it away. If the time required is exceeded the silver would become injured or damaged. This imagery is beautiful, because according to the Scriptures God is working to sanctify us in our lives and He literally sits and watches very carefully while he refines us. Based upon these Scriptures, the trials we go through do not come at random but are carefully crafted by God to work and to mold us into the likeness of His son Yeshua the Messiah so that as the Targum says, He finds us as one who has been refined as silver. Note that a refiner's job is complete when he can see his own image reflected back in the silver. The Lord God is sitting, working, refining, and purifying us so that we may reflect back to Him an image of Himself, which as you know, is in the image of the Messiah Yeshua. This is confirmed in His promise in *Zechariah 13:9* that says *13:9 'And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The Lord is my God.'* NASB (וְהִבֵּאתִי אֶת־הַשְּׁלִישִׁית בְּאֵשׁ וְצִרְפֹּתִים כְּצִרְף אֶת־הַכֶּסֶף וּבְחַנְתִּים כְּבַחַן אֶת־הַזָּהָב הוּא | יִקְרָא בְשִׁמִּי) : וְהָאֲנִי אֶעְנֶה אֹתוֹ אֲמַרְתִּי עִמִּי הוּא וְהוּא יֹאמַר יְהוָה אֱלֹהֵי: Notice how those who have been refined and tested, the Lord will hear and answer their prayer. Based upon this study, the Lord tests and refines us through trials for the purpose of drawing us back to Himself and to His ways. Those whom the Lord hears and answers are the ones who seek the Lord with all their heart and put their faith into action according to His Word (the Scriptures). Isn't this what Paul meant when he said "give thanks in all circumstances; for this is God's will for you in Christ Jesus." (*1 Thessalonians 5:18*)? Our experiences, past, present, and future, intersect and weave together to reveal the true tapestry of God's handwork in our lives which is to draw us to Him to be His people. Praise the Lord for the work that He performs in us each day! The evidence of this is found in His transforming us in such a way that upholds the Word of God in our lives. Do you uphold the Word of God in your life? This means that as we trust in the God of Abraham, Isaac, and Jacob, and as we trust in Yeshua the Messiah, our lives will demonstrate our faith by our obedience to His commands. If your life is like this then you are truly a child of God.

David continues saying, that it is our duty to tell others about the work the Lord has done in our lives saying, *66:16 Come and hear, all who fear God, And I will tell of what He has done for my soul.*(NASB) Do you give testimony to others how the Lord has worked in your life? David concludes his Psalm saying the following:

### Masoretic Text

#### ***Tehillim / Psalms 66:18-20***

*66:18 If I regard wickedness in my heart, The Lord will not hear; 66:19 But certainly God has heard; He has given heed to the voice of my prayer. 66:20 Blessed be God, Who has not turned away my prayer Nor His lovingkindness from me. (NASB)*

יח אָנֹכִי אֵם־רָאִיתִי בְּלִבִּי לֹא יִשְׁמַע | אֲדַנִּי: יט אֲכֹן שָׁמַע אֱלֹהִים הַקְּשִׁיב בְּקוֹל תַּפְלְתִּי: כ בְּרוּךְ אֱלֹהִים אֲשֶׁר לֹא־הִסִּיר תַּפְלְתִּי וְחֶסְדּוֹ מֵאֵתִי:

### Targum Pseudo Jonathan

#### ***Toviyah / Psalms 66:18-20***

*66:18 If I saw falsehood in my heart, would the Lord not hear? 66:19 Truly God has heard, he listened to the sound of my prayer. 66:20 Blessed be God, who has not removed my prayer and his favor from me. (EMC)*

יח שִׁקַּר אֵין חֲמִיתִי בְּלִבִּי הַאֲפֶשֶׁר דִּי לֹא יִשְׁמַע יְהוָה: יט בְּקוּשְׁטָא שְׁמַע אֱלֹהָא אֲצִית בְּקַל צְלוּתִי: כ בְּרִיךְ אֱלֹהָא יִי דְלֹא אַעֲדִי צְלוּתִי וְטוֹבִיָּה מִיָּנִי:

## Septuagint

### *Psalmoi / Psalms 66:18-20*

66:18 *If I have regarded iniquity in my heart, let not the Lord hearken to me. 66:19 Therefore God has hearkened to me; he has attended to the voice of my prayer. 66:20 Blessed be God, who has not turned away my prayer, nor his mercy from me. (LXX)*

66:18 ἀδικίαν εἰ ἐθεώρουν ἐν καρδίᾳ μου μὴ εἰσακουσάτω κύριος 66:19 διὰ τοῦτο εἰσήκουσέν μου ὁ θεός προσέσχεν τῇ φωνῇ τῆς δεήσεώς μου 66:20 εὐλογητὸς ὁ θεός ὃς οὐκ ἀπέστησεν τὴν προσευχὴν μου καὶ τὸ ἔλεος αὐτοῦ ἀπ' ἐμοῦ

David says, :מִתְחַלְלִים | אֲדַבְּרֵי לֵבִי בְּלִבִּי אֶם-רָאִיתִי בְּלִבִּי לֹא יִשְׁמָע ה' 66:18 *If I regard wickedness in my heart, The Lord will not hear; (NASB)* Do you think this Scripture has application for our lives today? Under what conditions would the Lord, our Father in heaven, hear our prayers and under what conditions would He not hear our prayers? If one is living in sin, would one still be presentable to go before the Lord in prayer? This idea of present-ability (*our being presentable before God*), how does Yeshua relate to our being heard by our Father in heaven? Does our having entered into a covenant with God in Yeshua cause the Father to automatically always hear our prayers? The point is that we should know the One before whom we go when we pray. He is holy, righteous, and true. The Scriptures say that He is a consuming fire. Should one go before the Lord asking for anything without first seeking the Lord for the forgiveness of sins? This seems to be the whole point of David words, :מִתְחַלְלִים | אֲדַבְּרֵי לֵבִי בְּלִבִּי אֶם-רָאִיתִי בְּלִבִּי לֹא יִשְׁמָע ה' 66:18 *If I regard wickedness in my heart, The Lord will not hear. (NASB)* Do you grieve over your sins? Have you bled in your resistance against sin in your life? (see *Hebrews 12:4*) These are all important points to consider as believers in Yeshua and being the people and children of God. This seems to be brought out in Paul's letter to the Corinthians in *1 Corinthians 12:22-25*.

### *1 Corinthians 12:22-25*

12:22 *On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; 12:23 and those members of the body which we deem less honorable, on these we bestow more abundant honor, and our less presentable members become much more presentable, 12:24 whereas our more presentable members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, 12:25 so that there may be no division in the body, but that the members may have the same care for one another. (NASB)*

<sup>22</sup>ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, <sup>23</sup>καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει, <sup>24</sup>τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ περισσοτέραν δοῦς τιμὴν, <sup>25</sup>ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.

When Paul talks about people who are part of the body of the Messiah, what exactly is Paul referring to? Some “*seem to be weaker*,” whom “*we think less honorable*,” and “*unpresentable parts*.” Here the use of the word *dokeo* seems to be an opinion, but Paul does not say whether this opinion is right or wrong. The use of the word “*unpresentable*” is based upon a judgment that is being made. The idea may be that we are not to regard a person from a human point of view, from the flesh (*sarx*), as we once had regarded Yeshua from a human point of view (*sarx*), we now no longer regard Yeshua in such a way. The point of Paul's words is that we are to regard everyone with equal value before God, Yeshua was also all about reaching out

to the outcasts of society; could that idea be at play, here? When we think about being presentable before God, realize that the Lord does not look at man in the way that we do. Paul talks about being presentable before God by man’s standards, man tends to value a person by their position in life, their financial income, what they look like. On the contrary, the Lord looks at the heart, as David said, regarding iniquity in the heart leads to the Lord not regarding our prayer. This understanding is similar to what Yeshua taught in *Matthew 5:43-48, John 13:34-35 and 17:20-23*, that God’s children are to show love in a significantly greater capacity, more than to those who they would naturally love, but also to love your enemies, pray for them, feed them, etc.

David concludes saying, יֵט אָכֵן שָׁמַע אֱלֹהִים הַקָּשִׁיב בְּקוֹל תְּפִלָּתִי: כ בָּרוּךְ אֱלֹהִים אֲשֶׁר לֹא-הִסִּיר תְּפִלָּתִי 66:19 *But certainly God has heard; He has given heed to the voice of my prayer. 66:20 Blessed be God, Who has not turned away my prayer Nor His lovingkindness from me. (NASB)* He believed the Lord heard his prayer because he was not living in sin, and that his desire is to serve the Lord and to walk in His ways! Something David continually brings out in his psalms thus far is the importance of our consistently looking to the Lord for His help, and for His sustaining power. We are to live repentant lives, humble before God, and gentle with one another, having a desire to study His Word, being quick to pray and slow to speak, and the list can go on. These things should be characteristic of our lives, and is consistent with what is taught in the Torah. Let’s pray!

Heavenly Father,

We glorify and praise Your Holy Name because great and mighty are Your works. We praise Your Holy Name for the strength and the faith that You have given us. We thank You for keeping our feet on the path of righteousness and truth according to Your Word (the Scriptures). Thank You for David’s words which reveal to us how we should be living our lives with David as our example. Please create in us 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 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!

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

## Notes