

## Tehillim / Psalms 68 | ספר תהילים סח

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### The Nations will come to be Converted

In this week's study from *Tehillim / Psalms 68:1-35*, the psalm opens saying, *For the director of music. Of David. A psalm. A song. 68:1 Let God arise, let His enemies be scattered, And let those who hate Him flee before Him. (NASB)* David describes the enemies being scattered where the Lord is fire (68:2), the wicked perish, whereas the righteous are glad and rejoice (68:3). The Righteous 68:4 *Sing to God, sing praises to His name; Lift up a song for Him who rides through the deserts, Whose name is the Lord, and exult before Him. (NASB)* The Lord is then described as upholding justice and righteousness (68:5) and how the Lord goes forth before His people (68:7). The Lord showers His people with blessings (68:8) whereas the kings of the wicked flee before the Lord (68:12). David continues saying, 68:14 *When the Almighty scattered the kings there, It was snowing in Zalmon. 68:15 A mountain of God is the mountain of Bashan; A mountain of many peaks is the mountain of Bashan. 68:16 Why do you look with envy, O mountains with many peaks, At the mountain which God has desired for His abode? Surely the Lord will dwell there forever. 68:17 The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness. (NASB)* What is the importance of snow in Zalmon? What is the importance of the mountain of Bashan? The Psalm suggests the Lord has myriads of chariots alluding to the host of heaven and angels. The chariots are paralleled to the Lord ascending on high and leading captive His captives and receiving gifts of men (68:18). David says 68:19 *Blessed be the Lord, who daily bears our burden, The God who is our salvation. Selah. (NASB)* indicating that the Lord is the one who bears our burdens. How does the Lord God in heaven bear our burdens? He says the Lord is the one who delivers (68:20), He shatters the head of His enemies (68:21), and that He will bring them back to Bashan and from the depths of the sea (68:22). The foot of the Lord will shatter the enemy (68:23). He says, 68:28 *Your God has commanded your strength; Show Yourself strong, O God, who have acted on our behalf. 68:29 Because of Your temple at Jerusalem Kings will bring gifts to You. 68:30 Rebuke the beasts in the reeds, The herd of bulls with the calves of the peoples, Trampling under foot the pieces of silver; He has scattered the peoples who delight in war. (NASB)* What does it mean that God has commanded our strength? Who are the beasts in the reeds as compared to the bulls and calves of the peoples? Is this a reference to those who delight in war and bring sacrifices to the Tabernacle? The Psalm concludes saying, 68:32 *Sing to God, O kingdoms of the earth, Sing praises to the Lord, Selah. 68:33 To Him who rides upon the highest heavens, which are from ancient times; Behold, He speaks forth with His voice, a mighty voice. 68:34 Ascribe strength to God; His majesty is over Israel And His strength is in the skies. 68:35 O God, You are awesome from Your sanctuary. The God of Israel Himself gives strength and power to the people. Blessed be God! (NASB)*

עברית

Hebrew

ארמי

Aramaic

ελληνικός

Greek

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק סח	ספר תהלים פרק סח	ספר טוביה פרק סח	ספר טוביה פרק סח	ΨΑΛΜΟΙ 68	ΨΑΛΜΟΙ 68
א למנצח לדוד תזמור שיר: ב יקום אלהים יפוצו אויביו וינוסו משנאיו מפניו: ג כהגדף עשן תגדף כהמס דונג מפני-אש יאבדו רשעים מפני אלהים: ד וצדיקים ישמחו ועלצו לפני אלהים וישישו בשמחה: ה שירו   לאלהים ימרו שמו סלו לרכב בערבות ביה שמו ועלזו לפניו:	א למנצח לדוד תזמור שיר: ב יקום אלהים יפוצו אויביו וינוסו משנאיו מפניו: ג כהגדף עשן תגדף כהמס דונג מפני-אש יאבדו רשעים מפני אלהים: ד וצדיקים ישמחו ועלצו לפני אלהים וישישו בשמחה: ה שירו   לאלהים ימרו שמו סלו לרכב בערבות ביה שמו ועלזו לפניו:	א לשבחה לדוד תושבחה ושירא: ב יקום אלהא יתברון בעלי דבבוי ויער-קון סנאוי מן קדמוי: ג היכמה דישקיה תננא קוטרא ישקפון היכמה די יתמסי שעוא מן קדם אשא יהובדון רשיעיא מן קדם אלהא: ד וצדיקיא יחדון וידור-צון קדם יהוה אלהא ויחדון בחדוא:	א לשבחה לדוד תושבחה ושירא: ב יקום אלהא יתברון בעלי דבבוי ויער-קון סנאוי מן קדמוי: ג היכמה דישקיה תננא קוטרא ישקפון היכמה די יתמסי שעוא מן קדם אשא יהובדון רשיעיא מן קדם אלהא: ד וצדיקיא יחדון וידור-צון קדם יהוה אלהא ויחדון בחדוא:	68:1 εις τὸ τέλος τῷ Δαυιδ ψαλμὸς ᾠδῆς ἀναστῆτω ὁ θεὸς καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ καὶ φυγέτωσαν οἱ μισοῦντες αὐτὸν ἀπὸ προσώπου αὐτοῦ 68:2 ὡς ἐκλείπει καπνὸς ἐκλιπέτωσαν ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός οὕτως ἀπόλοιnton οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ θεοῦ 68:3 καὶ οἱ δίκαιοι εὐφρανθήτωσαν ἀγαλλιᾶσθωσαν ἐνώπιον τοῦ θεοῦ τερφθήτωσαν ἐν εὐφροσύνῃ	68:1 εις τὸ τέλος τῷ Δαυιδ ψαλμὸς ᾠδῆς ἀναστῆτω ὁ θεὸς καὶ διασκορπισθήτωσαν οἱ ἐχθροὶ αὐτοῦ καὶ φυγέτωσαν οἱ μισοῦντες αὐτὸν ἀπὸ προσώπου αὐτοῦ 68:2 ὡς ἐκλείπει καπνὸς ἐκλιπέτωσαν ὡς τήκεται κηρὸς ἀπὸ προσώπου πυρός οὕτως ἀπόλοιnton οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ θεοῦ 68:3 καὶ οἱ δίκαιοι εὐφρανθήτωσαν ἀγαλλιᾶσθωσαν ἐνώπιον τοῦ θεοῦ τερφθήτωσαν ἐν εὐφροσύνῃ

68:4 ἄσατε τῷ θεῷ ψάλατε τῷ ὄνοματι αὐτοῦ ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ δυσμῶν κύριος ὄνομα αὐτῷ καὶ ἀγαλλιᾶσθε ἐνώπιον αὐτοῦ ταραχθήσονται ἀπὸ προσώπου αὐτοῦ 68:5 τοῦ πατρὸς τῶν ὄρφανῶν καὶ κριτοῦ τῶν χηρῶν ὁ θεὸς ἐν τόπῳ ἁγίῳ αὐτοῦ 68:6 ὁ θεὸς κατοικίξει μονοτρόπους ἐν οἴκῳ ἐξάγων πεπεδημένους ἐν ἀνδρείᾳ ὁμοίως τοὺς παραπικραίνοντας τοὺς κατοικοῦντας ἐν τάφοις 68:7 ὁ θεὸς ἐν τῷ ἐκπορευέσθαι σε ἐνώπιον τοῦ λαοῦ σου ἐν τῷ διαβαίνειν σε ἐν τῇ ἐρήμῳ διάψαλμα 68:8 γῆ ἐσειέσθῃ καὶ γὰρ οἱ οὐρανοὶ ἔσταξαν ἀπὸ προσώπου τοῦ θεοῦ τοῦτο Σινα ἀπὸ προσώπου τοῦ θεοῦ Ἰσραὴλ 68:9 βροχὴν ἐκούσιον ἀφοριεῖς ὁ θεὸς τῇ κληρονομίᾳ σου καὶ ἠσθένησεν σὺ δὲ κατηρτίσω αὐτήν 68:10 τὰ ζῶά σου κατοικοῦσιν ἐν αὐτῇ ἠτοίμασας ἐν τῇ χρηστότητί σου τῷ πτωχῷ ὁ θεὸς 68:11 κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ 68:12 ὁ βασιλεὺς τῶν δυνάμεων τοῦ ἀγαπητοῦ καὶ ὠραιότητι τοῦ οἴκου διελέσθαι σκύλα 68:13 ἐὰν κοιμηθῆτε ἀνὰ μέσον τῶν κλήρων πτέρυγες περιστερᾶς περιηργυρωμένοι καὶ τὰ μετάφρενα αὐτῆς ἐν χλωρότητι χρυσίου διάψαλμα 68:14 ἐν τῷ διαστελλεῖν τὸν ἐπουράνιον βασιλεῖς ἐπ' αὐτῆς χιονωθήσονται ἐν Σελμων 68:15 ὄρος τοῦ θεοῦ ὄρος πῖον ὄρος τετυρωμένον ὄρος πῖον 68:16 ἵνα τί ὑπολαμβάνετε ὄρη τετυρωμένα τὸ ὄρος ὃ εὐδόκησεν ὁ θεὸς κατοικεῖν ἐν αὐτῷ καὶ γὰρ ὁ κύριος κατασκηνώσει εἰς τέλος 68:17 τὸ ἄρμα τοῦ θεοῦ μυριοπλάσιον χιλιάδες εὐθηνούντων ὁ κύριος ἐν αὐτοῖς ἐν Σινα ἐν τῷ ἁγίῳ

ה שבחו קדם אלהא שבחו שום יקריה קלסון ליתבי על כורסי יקריה בערבות יה שמיה וביי עו קדמוי: ו אבוהון דיתמי ודיינהון דארמלן אלהא במדור בית שכנת קודשיה ז אלהא די מזויג זוגים יחידאין לבר זוגא לברזגא כחדא למיבני ביתא מנהון דאפיק בית ישראל דהוון אסירין במצרים על עובדיהון דאבהתהון כש רין פרקינן בפומבי ברם פרעה ומשיריתיה דסריבו לשלחותהון שרון צחיחין צחיין: ח אלהא כד נפקתא בעמודא דענגא ובעמודא דאישתא קדם קומי עמד כד טיילתא במדברא דישימון לעלמין כד יהבתא אוריתא לעמד: ט ארעא איתרגישת לחוד ענני שמיא אטיי פו טלא דרעוא מן קדם יהוה דין סיני סליק תנניה כתננא דאתונא מן קדם דאתגלי עלוי יהוה אלהא דישראל: י כד שמעו בית ישראל ית קל גבורתך פרחו נפשיהון מן יד אחיתתא עילויהון טלין די תחיותא ומיטרין דרעוא אריי מתא אלהא על אחסנתך וכנשתא דאשתלהית את אנתאקנתא: יא חיתך תחיתך אתיבתא בה אתקינתא משירית כיתי מלאכיא לאוטבא לעניי אלהא: יב יהוה מימרא דייי יהב תגמי אוריתא לעמיה ברם משה ואהרן מבשרן מימר אלהא לחילות רבא לאוכלוסין סגיעין יג מל- כוותא מלכיא עם חילהון אטלטלו מן פלטיהון וחכימא אטלטלו מן מדעיהון וכנישתא דישראל מפלגא עדאה מן שמיא: יד אמר אלהא דישראל אין אתון מלכיא רשיעיא שכבין דמיא כין ביני קילקלתא כנישתא דישראל דמיא ליונתא מיטלא מטלטלא בענני יקרא מפלגא ביזת מצראי סימא דזיקק וטיסברייהא מליין אובריזין סנין: {ת"א} אתון מלכיא רשיעיא אין דמכין אתון בבתי תיאטריכון דמתילין לקילקלתא הא דבני כנישתא דישראל דמתילין לאנפי יונתא מתחפייין אוריתא דמתילין לסימא ותלמידהא דמתילין לגדפי גוזלתא באופריזין סנין: טו כד פרסת אידהא על ימא בצלו שדי אמאיך מלכוון ואמטולתה ענן בכין גהנם היך תלגא פצא יתה מטולא דמותא: {ת"א} מטול היכנא כד פרסין כהניא ידיהון ומברכין עמא דישראל שדי מסכים עמהון ומלכיא מתכבשין תחותיהון ומטול זכוותהון חוביהון מתחוורן היך תלגא וגהינם מצטנין לרשיעיא דבבניהון קבילו מרדותא ותבו מעובדיהון בישיא:

ו אבי ותומים ודין אלמנות אלהים במעון קדשו: ז אלהים | מושב יחידים | ביתה מוציא אסירים בפשרות אף-סוררים שכנו צחיחה: ח אלהים בצאתך לפני עמך בצעך בישימון סלה: ט ארץ רעשה | אף-שמים נטפו מפני אלהים זה סיני מפני אלהים אלהי ישראל: י גשם נדבות תניף אלהים נחלתך ונלצה אתה כוננתה: יא תתך לשבו-בה תכין בטובתך לפני אלהים: יב אדני יתן-אמר המ בשורות צבא רב: יג מלכי צבאות ידדון ידדון ונות בית תחלק שלל: יד אם-תשכבון בין שפתים כנפי יונה נחפה בכסף ואברותיה ביר קרק חרוץ: טו בפרש שדי מלכים בה תשלג בצלמון: טז הר-אלהים הר-בשן הר-גבגבים הר-בשן: יז למה | תרצדון הרים גבגבים הנהר חמד אלהים לשבתו אף-יהנה ישפן לנצח: יח רכב אלהים רבתיים אלפי שגאן אדני כם סיני בקדש: יט עליית למרום | שביית שבי לקחת מתנות באדם ואף סוררים לשפן | זה אלהים: כ ברוך אדני יום | יום יעמס-לנו האל לשוער תנו סלה: כא האל | לנו אל למושעות וליהוה אדני לפנות תוצאות: כב אף-אלהים ימחן ראש איביו קדקד שער מתהלך באשמי: כג אמר אדני מבשן אשיב אשיב ממצלות ים: כד למען | תמחן רגלך בדם לשון בלביד מאיבים מנהו: כה ראו הליכותי אלהים הליכות אלי מלפי בקדש: כו קדמו שרים אחר נגנים בתוך עלמות תופפות: כז במקהלות ברכו אלהים יהנה ממקור ישראל: כח שם בנגמן | צעיר רדם שרי יהודה רגמתם שרי זבלון שרי נפת ל: כט צנה אלהיך ענן ענן אלהים זו פעלת לנו: ל מהיכלך על-ירושלם לה יובילו מלכים שי: לא גער חית קנה עדת אבירים | בעגלי עמים מתרפס בראי-כסף בור עמים קרבות נקפצו: לב נאמתו חשמינים מני מצרים פוש תריץ נדיו לאלהים: לג ממלכות הארץ שירו לאלהים זמרו אדני סלה: לד לרכב בשמי שמי-קדם הן-יתן בקולו קול עז: לה תנו עז לאלהים על-ישראל גאותו ועזו בשחקים: לו נורא אלהים ממקדשיך אל ישראל הוא נתן | עז ותעצמות לעם ברוך אלהים:

טז טור מורייה אתר די פלחו אבהת עלמא קדם יהוה איתבחר לבניין בית מקדשא וטור סיני למוהבית אורייתא טור מתנן טור תבור וכרמל איתפסילו איתעביד להון גיבנא היך טור מתנן: {ת"א} טור מוריה איתבחר קדמי לפולחן אבהת עלמא קדם ייי ואיתבחר תיי ניין לאיתבנאה תמן בית מוקדשא וטור סיני איתתליש מתמן ואיתבחר תליתאי לאורייתא טור בותנן אתנס ואיתרחק טור תבור איתעבד ביה ניסא לברך ודבורה טור כרמל איתעבד ביה ניסא לאליהו נביאה והוון רהטין דין לקביל דין ומדיינין דין עם דין דין אמר עלי תשרי שכינתא ודין הוה אמר עלי תשרי שכינתא ומרי עלמא דשנין גיותנין ומרודיה עם מכיכיא נגף בהון ואיתפסילו איתעבד להון גיברנא היך טור בותנן: יז אמר אלהא למה אתון טפז זין טוריא מאתריכון לית רעותי למיתן אורייתא על טוריא גיותנין מבסרניא הא טור סיני דמכיך רגג מימרא דיהוה דאלהא לאשראה עלוי שכנתיה ביה בשמי שמיא יהוה"מימרא ישרי לעלמא: יח ארתיתכין די אלהא תרין ריבבן ריבוון דינור דליק תרין אלפין דאנגליא מדברין להון שכינתא דיהוה שרת עליהון על טורא דסיני בקדושה: יט סליקתא לרקיע משה נבייא שבייתא שבייתא אלפתא פיתגמי אורייתא יהבתא להון יהוון מתנן לבני נשא וברם סרבניא די מתגיירין תייבין בתתובא לאורייתא שרת עליהון שכינת יקרא דיהוה אלהים: כ בריך יהוה כל יומא ויומא טעין לנא יתנא מוסיף פיקודיא עלוי פיקודיא תקיפא די הוא פורקנא וסעיד {ב} נא וסעודנא לעלמין: כא אלהא לנא תקוף ופורקן ומן קדם ייי אלהא יהוה מתגרין ברשיעיא מותא ומפקנות נשמתא בסרנוקא: כב ברם אלהא יתבר ריש בעלי דבבוי יתבר שער גבר די מתהלך בחובוי: כג צדיקא דמיתו ואיתאכלו מן חיות ברא אמר יהוה מבותנן אתיב אתיב צדיקא די ישתניקו ובלועינן נוגיא במצולתיה דימא: כד מן בגלל דיחמון פורענות רשיעא יטמשון ריגליהון בדם קטילין לישן חיות ברא מן תרבהון ידהון מן בעלי דבבא מנהון יסבעון: כה חמון בית ישראל הליכות שכינתך על ימא אלהא אמרין הליכת אלהא מליך כל עלמא בקדושא: כו אקדימו ואמררו שירתא בתר משה ואהרן דמנגנין קדמיהון במצע נשיא צדיקתא די עם מרים מתופפן: כז ביני במצע כנישיא בריכו אלהא רוממו יהוה עובריא במעי אימהון זרעא דישראל: כח תמן בנימן זעיר בשבטיא דמן שירויא נחת לימא מטול היכנא קביל מלכותא מן שירויא ובתריהון נחתו רברבי יהודה רגמו יתהון שבטיא אבנין וקבילו רבנותא בתרהון ומבתר שאול מלך דוד משבט יהודה ורברבי יהודה לבשו ארגווא לשמשותיה רבני זבולן הוון תגריהון רד בני נפתלי הוון גבריהון מספקין מזונא להון מאחסנתיהון: כט פקיד אלהא עושנך איתעשן אלהא שרי בבית מקדשא דנן דעבדת לנא: ל מן היכלך תקבל קורבניא על ירושלם שכינתך שריא מפנקטיהון לך ייתון מלכיא קורבניא: לא נזוף במשיריית חייבין תרע יתהון היך קניא כינשת גיברין גוברין דמתרחצין בעגליא טמעוות עמיא עממיא רעותיה בעמא דימתעסקין ברעותא באורייתא דזיקא דסניא מן סימא דבר עמיא עממיא דלאגחא קרבא צבין: לב ייתון בנוי דחם אוסמנא חוסמניא אוכמיא ממצרים לאיתגיירא בנוי דכוש ירהטון למיפרש ידיהון בצלו קדם אלהא: לג מלכות ארעא עממיא שבחו קדם יהוה אלהא שבחו יהוה לעלמין: לד ליתיב על כורסיה בשמי שמיא מן לקדמין הוא במימריה יחב בקליה קל רוח נבואתא לנבייא לה הבו יקר עושנא לאלהא די על ישראל גיותנותיה ועושניה בשמיא: לו דחיל אלהא מן בית מקדשך תקיפא דישראל הוא יחב עושנא ותוקפא לעמיה בריך אלהא:

68:18 ἀνέβης εἰς ὕψος ἠχμαλώτευσας αἰχμαλωσίαν ἔλαβες δόματα ἐν ἀνθρώπῳ καὶ γὰρ ἀπειθοῦντες τοῦ κατασκευῶσαι κύριος ὁ θεὸς εὐλογητὸς 68:19 εὐλογητὸς κύριος ἡμέραν καθ' ἡμέραν κατευοδώσει ἡμῖν ὁ θεὸς τῶν σωτηριῶν ἡμῶν διάψαλμα 68:20 ὁ θεὸς ἡμῶν θεὸς τοῦ σφῶζειν καὶ τοῦ κυρίου κυρίου αἱ διέξοδοι τοῦ θανάτου 68:21 πλὴν ὁ θεὸς συνθλάσει κεφαλὰς ἐχθρῶν αὐτοῦ κορυφὴν τριχὸς διαπορευομένων ἐν πλημμυλείαις αὐτῶν 68:22 εἶπεν κύριος ἐκ Βαβυλῶν ἐπιστρέψω ἐπιστρέψω ἐν βυθοῖς θαλάσσης 68:23 ὅπως ἂν βαφῆ ὁ πούς σου ἐν αἵματι ἢ γλῶσσα τῶν κυνῶν σου ἐξ ἐχθρῶν πα αὐτοῦ 68:24 ἐθεωρήθησαν αἱ πορεῖαι σου ὁ θεὸς αἱ πορεῖαι τοῦ θεοῦ μου τοῦ βασιλέως τοῦ ἐν τῷ ἁγίῳ 68:25 προέφθασαν ἄρχοντες ἐχόμενοι ψαλλόντων ἐν μέσῳ νεανίδων τυμπατιστριῶν 68:26 ἐν ἐκκλησίαις εὐλογεῖτε τὸν θεόν τὸν κύριον ἐκ πηγῶν Ἰσραὴλ 68:27 ἐκεῖ Βενιαμὴν νεώτερος ἐν ἐκστάσει ἄρχοντες Ἰουδα ἡγεμόνες αὐτῶν ἄρχοντες Ζαβουλῶν ἄρχοντες Νεφθαλί 68:28 ἔντειλαι ὁ θεὸς τῆ δύναμει σου δυνάμωσον ὁ θεὸς τοῦτο ὃ κατειργάσω ἡμῖν 68:29 ἀπὸ τοῦ ναοῦ σου ἐπὶ Ἱερουσαλὴμ σοὶ οἴσουσιν βασιλεῖς δῶρα 68:30 ἐπιτίμησον τοῖς θηρίοις τοῦ καλάμου ἢ συναγωγῇ τῶν ταύρων ἐν ταῖς δαμάλεσιν τῶν λαῶν τοῦ μὴ ἀποκλεισθῆναι τοὺς δεδοκιμασμένους τῷ ἀργυρίῳ διασκόρπισον ἔθνη τὰ τοὺς πολέμους θέλοντα 68:31 ἤξουσιν πρέσβεις ἐξ Αἰγύπτου Αἰθιοπία προφθάσει χεῖρα αὐτῆς τῷ θεῷ 68:32 αἱ βασιλεῖαι τῆς γῆς ἔσασθε τῷ θεῷ ψάλατε τῷ κυρίῳ διάψαλμα 68:33 ψάλατε τῷ θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολὰς ἰδοὺ δώσει ἐν τῇ φωνῇ αὐτοῦ φωνὴν δυνάμεως 68:34 δότε δόξαν τῷ θεῷ ἐπὶ τὸν Ἰσραὴλ ἡ μεγαλοπρέπεια αὐτοῦ καὶ ἡ δύναμις αὐτοῦ ἐν ταῖς νεφέλαις 68:35 θαυμαστὸς ὁ θεὸς ἐν τοῖς ἁγίοις αὐτοῦ ὁ θεὸς Ἰσραὴλ αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ εὐλογητὸς ὁ θεός



**Tehillim / Psalms 68**

For the director of music. Of David. A psalm. A song. 68:1 Let God arise, let His enemies be scattered, And let those who hate Him flee before Him. 68:2 As smoke is driven away, so drive them away; As wax melts before the fire, So let the wicked perish before God. 68:3 But let the righteous be glad; let them exult before God; Yes, let them rejoice with gladness. 68:4 Sing to God, sing praises to His name; Lift up a song for Him who rides through the deserts, Whose name is the Lord, and exult before Him. 68:5 A father of the fatherless and a judge for the widows, Is God in His holy habitation. 68:6 God makes a home for the lonely; He leads out the prisoners into prosperity, Only the rebellious dwell in a parched land. 68:7 O God, when You went forth before Your people, When You marched through the wilderness, Selah. 68:8 The earth quaked; The heavens also dropped rain at the presence of God; Sinai itself quaked at the presence of God, the God of Israel. 68:9 You shed abroad a plentiful rain, O God; You confirmed Your inheritance when it was parched. 68:10 Your creatures settled in it; You provided in Your goodness for the poor, O God. 68:11 The Lord gives the command; The women who proclaim the good tidings are a great host: 68:12 'Kings of armies flee, they flee, And she who remains at home will divide the spoil!' 68:13 When you lie down among the sheepfolds, You are like the wings of a dove covered with silver, And its pinions with glistening gold. 68:14 When the Almighty scattered the kings there, It was snowing in Zalmon. 68:15 A mountain of God is the mountain of Bashan; A mountain of many peaks is the mountain of Bashan. 68:16 Why do you look with envy, O mountains with many peaks, At the mountain which God has desired for His abode? Surely the Lord will dwell there forever. 68:17 The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness. (NASB)

**Toviyah / Psalms 68**

68:1 For praise, of David. A hymn and song. 68:2 God will arise, his enemies will be scattered, and his foes will flee from his presence. 68:3 Just as the smoke is driven out, they will be driven; just as wax will melt in the presence of fire, the wicked will perish in the presence of God. 68:4 And the righteous will rejoice and exult in the presence of the Lord, and they will rejoice joyfully. 68:5 Give praise in the presence of God, praise his glorious name; magnify the one who sits on his glorious throne in Araboth; Yah is his name; and be glad in his presence. 68:6 Father of the orphans, and judge of widows – such is God in the dwelling place of his holy presence. 68:7 God, who makes matches, joining the solitary to mates; who brought out the house of Israel, who were bound in Egypt; for the correct deeds of their fathers <he redeemed them> in public procession; but Pharaoh and his armies, who refused to let them go, dwelt in thirst. 68:8 O God, when you went forth in a pillar of cloud and in a pillar of fire before your people, when you traveled in the wilderness of Jeshimon forever, when you gave the Torah to your people – 68:9 The earth shook, also the heavens dropped dew in the presence of the Lord; as for this Sinai, its smoke went up like the smoke of a furnace before the Lord, God of Israel, was manifested upon it. 68:10 When the house of Israel heard the voice of your power, their souls flew away; at once he made to descend upon them the dew of resurrection; O God, you brought the favorable rain to your inheritance, and you supported the assembly which was exhausted. 68:11 You caused your vigor to go back to it; you appointed a troop of angels to do good to the poor of God. 68:12 The Lord gave the words of Torah to his people; truly, Moses and Aaron [were] proclaiming the word of God to the great army. 68:13. Kingdoms with their armies went into exile from their palaces, and the wise were exiled from their knowledge; but the assembly of Israel divides the spoil from heaven. (EMC)

**Psalmoi / Psalms 68**

For the end, a Psalm of a Song by David. 68:1 Let God arise, and let his enemies be scattered; and let them that hate him flee from before him. 68:2 As smoke vanishes, let them vanish: as wax melts before the fire, so let the sinners perish from before God. 68:3 But let the righteous rejoice; let them exult before God: let them be delighted with joy. 68:4 Sing to God, sing praises to his name: make a way for him that rides upon the west (the Lord is his name) and exult before him. They shall be troubled before the face of him, 68:5 who is the father of the orphans, and judge of the widows: such is God in his holy place. 68: God settles the solitary in a house; leading forth prisoners mightily, also them that act provokingly, even them that dwell in tombs. 68:7 O God, when thou wentest forth before thy people, when thou wentest through the wilderness; Pause: 68:8 the earth quaked, yea, the heavens dropped water at the presence of the God of Sinai, at the presence of the God of Israel. 68:9 O God, thou wilt grant to thine inheritance a gracious rain; for it was weary, but thou didst refresh it. 68:10 Thy creatures dwell in it: thou hast in thy goodness prepared for the poor. 68:11 The Lord God will give a word to them that preach it in a great company. 68:12 The king of the forces of the beloved, of the beloved, will even grant them for the beauty of the house to divide the spoils. 68:13 Even if ye should lie among the lots, ye shall have the wings of a dove covered with silver, and her breast with yellow gold. 68:14 When the heavenly One scatters kings upon it, they shall be made snow-white in Selmon. 68:15 The mountain of God is a rich mountain; a swelling mountain, a rich mountain. 68:16 Wherefore do ye conceive evil, ye swelling mountains? this is the mountain which God has delighted to dwell in; yea, the Lord will dwell in it for ever. (LXX)

<p><b>Tehillim / Psalms 68</b>          68:18 You have ascended on high, You have led captive Your captives; You have received gifts among men, Even among the rebellious also, that the Lord God may dwell there. 68:19 Blessed be the Lord, who daily bears our burden, The God who is our salvation. Selah. 68:20 God is to us a God of deliverances; And to God the Lord belong escapes from death. 68:21 Surely God will shatter the head of His enemies, The hairy crown of him who goes on in his guilty deeds. 68:22 The Lord said, ‘I will bring them back from Bashan. I will bring them back from the depths of the sea; 68:23 That your foot may shatter them in blood, The tongue of your dogs may have its portion from your enemies.’ 68:24 They have seen Your procession, O God, The procession of my God, my King, into the sanctuary. 68:25 The singers went on, the musicians after them, In the midst of the maidens beating tambourines. 68:26 Bless God in the congregations, Even the Lord, you who are of the fountain of Israel. 68:27 There is Benjamin, the youngest, ruling them, The princes of Judah in their throng, The princes of Zebulun, the princes of Naphtali. 68:28 Your God has commanded your strength; Show Yourself strong, O God, who have acted on our behalf. 68:29 Because of Your temple at Jerusalem Kings will bring gifts to You. 68:30 Rebuke the beasts in the reeds, The herd of bulls with the calves of the peoples, Trampling under foot the pieces of silver; He has scattered the peoples who delight in war. 68:31 Envoys will come out of Egypt; Ethiopia will quickly stretch out her hands to God. 68:32 Sing to God, O kingdoms of the earth, Sing praises to the Lord, Selah. 68:33 To Him who rides upon the highest heavens, which are from ancient times; Behold, He speaks forth with His voice, a mighty voice. 68:34 Ascribe strength to God; His majesty is over Israel And His strength is in the skies. 68:35 O God, You are awesome from Your sanctuary. The God of Israel Himself gives strength and power to the people. Blessed be God! (NASB)</p>	<p><b>Toviyah / Psalms 68</b>          68:14 &lt;The God of Israel said:&gt; If you wicked kings lay down among the rubbish heaps, the assembly of Israel, likened to a dove flying in the clouds of glory, divides the spoil of the Egyptians – silver that is refined, and her treasures full of pure gold. Another Targum: If you wicked kings sleep in the theatres, which are likened to rubbish heaps, behold, the sons of the assembly of Israel, which are likened to the wings of a dove, are covered with the words of Torah, which are likened to silver, and her scholars, which are likened to the pinions of a young dove in pure gold. 68:15 When she spread her hands over the sea in prayer, Shaddai abased kingdoms, and on her account clouded over Gehinnom like snow; he delivered them from the shadow of death. Another Targum: Because of this, when the priests spread their hands and bless the people of Israel, Shaddai agrees with them and kings are subdued beneath them; and because of their merits, their sins are made white as snow, and Gehinnom is cooled for the wicked who have received punishment in their children and have repented of their bad deeds. (EMC)</p>	<p><b>Psalmoi / Psalms 68</b>          68:17 The chariots of God are ten thousand fold, thousands of rejoicing ones: the Lord is among them, in Sina, in the holy place. 68:18 Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for they were rebellious, that thou mightest dwell among them. 68:19 Blessed be the Lord God, blessed be the Lord daily; and the God of our salvation shall prosper us. Pause. 68:20 Our God is the God of salvation; and to the Lord belong the issues from death. 68:21 But God shall crust the heads of his enemies; the hairy crown of them that go on in their trespasses. 68:22 The Lord said, I will bring again from Basan, I will bring my people again through the depths of the sea. 68:23 That thy foot may be dipped in blood, and the tongue of thy dogs be stained with that of thine enemies. 68:24 Thy goings, O God, have been seen; the goings of my God, the king, in the sanctuary. 68:25 The princes went first, next before the players on instruments, in the midst of damsels playing on timbrels. 68:26 Praise God in the congregations, the Lord from the fountains of Israel. 68:27 There is Benjamin the younger one in ecstasy, the princes of Judah their rulers, the princes of Zabulon, the princes of Nephthali. 68:28 O God, command thou thy strength: strengthen, O God, this which thou hast wrought in us. 68:29 Because of thy temple at Jerusalem shall kings bring presents to thee. 68:30 Rebuke the wild beasts of the reed: let the crowd of bulls with the heifers of the nations be rebuked, so that they who have been proved with silver may not be shut out: scatter thou the nations that wish for wars. 68:31 Ambassadors shall arrive out of Egypt; Ethiopia shall hasten to stretch out her hand readily to God. 68:32 Sing to God, ye kingdoms of the earth; sing psalms to the Lord. Pause. 68:33 Sing to God that rides on the heaven of heaven, eastward: lo, he will utter a mighty sound with his voice. 68:34 Give ye glory to God: his excellency is over Israel, and his power is in the clouds. 68:35 God is wonderful in his holy places, the God of Israel: he will give power and strength to his people: blessed be God. (LXX)</p>
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## Toviyah / Psalms 68

68:16 Mount Moriah, the place where the patriarchs worshiped in the presence of the Lord, was chosen for the building of the sanctuary; and Mount Sinai for the giving of Torah; Mount Mathnan, Mount Tabor, and Carmel were disqualified, and a hump was made for them like Mount Mathnan. Another Targum: Mount Moriah was chosen first for the worship of the patriarchs in the presence of the Lord, and was chosen second for the building there of the sanctuary; and Mount Sinai was pulled up from there and chosen third for the Torah; Mount Buthnin was removed and set far away; Mount Tabor – a miracle was performed there for Barak and Deborah; Mount Carmel – miracles were performed there for Elijah the prophet. And they were racing, one against the other, and arguing one with the other. One said, “On me the presence shall abide,” and the other would say, “On me the presence will abide.” And the Lord of the World, who sharpens the proud and rebellious with the humble, struck them down and they were disqualified. A hump was made for them like Mount Buthnin. 68:17 God said, Why do you leap, O mountains? It is not my will to give the Torah on proud, contemptuous mountains. Behold, Mount Sinai which is humble; the word of the Lord desires to place his presence upon it; [but] in the highest heaven the Lord will abide forever. 68:18 The chariots of God are two myriads of burning fire, two thousand angels guiding them; the presence of the Lord rests on them, on the mountain of Sinai, in holiness. 68:19 You ascended to the firmament, O prophet Moses; you captured captives, you taught the words of Torah, you gave gifts to the sons of men, and even the stubborn who are converted turn in repentance, [and] the glorious presence of the Lord God abides upon them. 68:20 Blessed be the Lord, every day he weighs us down, adding commandments to commandments; the mighty one, who is our redemption and our helper forever. 68:21 God is for us might and redemption; and from God the Lord death and loss of breath are inflicted on the wicked through suffocation. 68:22 Truly God will break the heads of his enemies, he will make fall out the hair of the man who keeps walking in his sins. 68:23 The Lord says, “I will bring back the righteous who have died and been eaten by wild beasts from Buthnin; I will bring back the righteous who have drowned in the depths of the sea.” 68:24 So that they will see the punishment of the wicked, they will dip their feet in the blood of the slain; the tongue of the wild beast will grow fat from their plumpness, some of them will be sated on the enemies. 68:25 The house of Israel has seen the paths of your presence on the sea, O God; they say, “The paths of God, king of all the world in holiness!” 68:26 They rose up early and uttered a song after Moses and Aaron who were playing melodies before them, in the midst of the righteous women who were with Miriam playing timbrels. 68:27 In the midst of the assemblies, bless God, exalt the Lord, O fetuses in the bellies of their mothers, O seed of Israel! 68:28 There Benjamin, least of the tribes, who first of all went into the sea -- because of this, he received kingship; and after them went down the princes of Judah; the tribes stoned them with stones, and they received dominion after them; the princes of Zebulun were their merchants, and the princes of Naphtali were their warriors. 68:29. God has commanded your strength; be strong, O God, abide in this sanctuary you have made for us! 68:30 From your temple you will accept sacrifices; your presence abides on Jerusalem; from their palaces the kings will bring to you sacrifices. 68:31 Rebuke the armies of sinners, shatter them like reeds, the assembly of warriors who trust in calves, the idols of the Gentiles. His favor is toward the people who are occupied willingly in the Torah, which is purer than silver. Scatter the peoples who desire to wage war! 68:32 The children of Ham, the Osmani, will come from Egypt to be converted; the children of Cush will run to spread their hands in prayer before God. 68:33 O kingdoms of the earth, sing praise in the presence of the Lord, sing praise to the Lord forever. 68:34 To the one who sits on his throne in the heaven of heavens; in the beginning he, by his command, gave through his voice the voice of the spirit of prophecy to the prophets. 68:35 Ascribe the glory of strength to God, whose excellence is over Israel, and whose strength is in heaven. 68:36 Fearful is God, from your sanctuary; the mighty one of Israel has given strength and might to his people. Blessed be God! (EMC)

א לְמַנְצֵחַ לְדָוִד מְזִמּוֹר שִׁיר: ב יְקוּם אֱלֹהִים יְפוצוּ אוֹיְבָיו וַיְנוּסוּ מִשְׂנְאָו מִפְּנֵי: *For the director of music. Of David. A psalm. A song. 68:1 Let God arise, let His enemies be scattered, And let those who hate Him flee before Him. (NASB) David describes the wicked as those who are driven away by the Lord, and who melt like wax. (68:2 As smoke is driven away, so drive them away; As wax melts before the fire, So let the wicked perish before God. NASB) The wicked are those who take their stand against the ways of the Lord. This reminds us of what the Apostle Paul wrote to Timothy in 2 Timothy 3:8-15.*

### **2 Timothy 3:8-15**

*3:8 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of*



*depraved mind, rejected in regard to the faith. 3:9 But they will not make further progress; for their folly will be obvious to all, just as Jannes' and Jambres' folly was also. 3:10 Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, 3:11 persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! 3:12 Indeed, all who desire to live godly in Christ Jesus will be persecuted. 3:13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived. 3:14 You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them 3:15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. (NASB)*

Paul describes the men Jannes and Jambres as two men who opposed Moshe. The Torah does not describe these men, this may be an example given as midrash, the point of the matter is that these men stood against Moshe and it was obvious to all that their error was folly (done out of foolishness). Paul describes the righteous as those who follow his instruction, all who live godly lives in Yeshua the Messiah will be persecuted, and he continues saying, *3:13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived. (NASB)* The concept here is that as David says in *Tehillim / Psalms 68:2 As smoke is driven away, so drive them away; As wax melts before the fire, So let the wicked perish before God. (NASB)* so the wicked, evil men, will proceed from bad to worse, their state will not improve because they seek only to satisfy themselves, they deceive and are being deceived by reason that they fall into their own deception of wickedness. Paul speaks to the righteous, that having been taught the sacred writings from childhood (having been taught and learned the Torah), the Torah gives wisdom that leads to salvation through faith in Yeshua the Messiah. The Scriptures speak of Faith as being the composition of two things, (i) belief - in the Lord, in the Messiah, and in the Promises of God, the Sacred Scriptures, and (ii) practice - we live what we believe. Faith is not authentic if these two things are not coupled together. This is what Yeshua meant when he said *“those who are considered worthy of taking part in the age to come and in the resurrection from the dead”* Yeshua did not say *“just believe in me and you will be saved.”* He understood and taught that faith includes both belief and practice. True faith is that which is lived out, we are not to live two separate lives. If one has two separate lives, then be warned, based upon what Yeshua said in *Matthew 7*, there are those who will come before Me on that great day and I will tell them, depart from Me I never knew you, worker of lawlessness (anomia). This is what the writers of the Mishnah had in mind when they spoke of learning Torah in *Mishnah Pirkei Avot 4:20*.

#### ***Mishnah Pirkei Avot 4:20***

*Elisha ben Abuya says: One who learns as a child is compared to what? To ink written on new parchment. And one who learns as an elder is compared to what? To ink written on scraped parchment. Rabbi Yose bar Yehuda, man of the town of the Babylonian, says: One who learns from young ones is compared to what? To one who eats unripe grapes and drinks wine from its press. And one who learns from elders is compared to what? To one who eats ripe grapes and drinks aged wine. Rabbi says: Do not look at the jug but rather at what is in it. For there are new jugs full of old, and old that do not have even new within them. אלישע בן אבויה אומר, הלומד ילד למה הוא דומה, לדיו כתובה על ניר חדש. והלומד זקן למה הוא דומה, לדיו כתובה על ניר מחוק. רבי יוסי בר יהודה איש כפר הבבלי אומר, הלומד מן הקטנים למה הוא דומה, לאוכל ענבים קהות ושותה יין מגתו. והלומד מן הזקנים למה הוא דומה, לאוכל ענבים בשולות ושותה יין ישן. רבי אומר, אל תסתכל בקנקן, אלא במה שיש בו. יש קנקן חדש מלא ישן, וישן שאפלו חדש אין בו.*

The rabbis speak of learning Torah when either young or old. The one who learns as a child is having the Torah written upon his heart, which is compared to *“new parchment,”* whereas, the one who learns as an

elder, the Torah is written upon his heart, which is compared to “scraped parchment.” Note that when one wanted to reuse parchment, one would take a knife and scrape the ink off and the write over the bare spot. The issue might be that there are some ink spots showing through that may muddy the text of the Torah, as compared to that of fresh new parchment. And so we should be careful not to let the sins of our past, muddy the Torah that God is writing upon our hearts in the Messiah Yeshua. The mishnah continues saying that learning from a young man is as drinking unripe grape juice, it would be sower, whereas learning from an elder, is as drinking very good aged wine. This makes sense if we think about King Solomon’s son Rehoboam (רְחֹבָם). Rehoboam was 41 years old when he took over as king. Before his coronation took place which would officially make him king, the assembly requested certain reforms in the policy followed by his father, Solomon. The reforms requested would reduce the burden that Solomon had placed upon the people (the materials that were provided to the royal house. The older men counseled Rehoboam to speak to the people with kindness and in a civil manner. However, the new king sought the advice from the people he had grown up with, the younger men, who advised the king to show no weakness to the people, and to tax them even more, which Rehoboam did. He proclaimed to the people,

**1 Kings 12:11**

*12:11 ‘Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.’” (NASB)*

The rabbis conclude in the mishnah saying that one should judge the contents of the jug rather than judging from external appearances. The application is that the wicked show forth their unrighteousness by their deeds which flow from the heart, the inside of the jug. The wicked will perish before God (68:2) whereas the righteous will be glad and rejoice. (68:3)

The Masoretic Text and the Aramaic Targum go on to say the following:

**Masoretic Text**

**Tehillim / Psalms 68:4-7**

*68:4 Sing to God, sing praises to His name; Lift up a song for Him who rides through the deserts, Whose name is the Lord, and exult before Him. 68:5 A father of the fatherless and a judge for the widows, Is God in His holy habitation. 68:6 God makes a home for the lonely; He leads out the prisoners into prosperity, Only the rebellious dwell in a parched land. 68:7 O God, when You went forth before Your people, When You marched through the wilderness, Selah. (NASB)*

ד וְצַדִּיקִים יִשְׁמְחוּ וְעַלְצוּ לְפָנַי אֱלֹהִים וַיִּשְׂאוּ בְשִׁמְחָה: ה שִׁירוּ | לְאֱלֹהִים זְמִירוֹ שְׁמוֹ סִלּוֹ לְרֹכֵב  
 בְּעֲרֵבוֹת בְּיָהּ שְׁמוֹ וְעַלְזוּ לְפָנָיו: ו אָבִי יְתוּמִים וְדִין אֱלֹהִים בְּמַעֲוֹן קָדְשׁוֹ: ז אֱלֹהִים |  
 מוֹשִׁיב יְחִידִים | בֵּיתָהּ מוֹצִיא אֲסִירִים בְּפוֹשְׁרוֹת אֶד-סוּרְרִים שְׁכָנוּ צַחִיחָה:

**Aramaic Targum**

**Toviyah / Psalms 68:5-8**

*68:5 Give praise in the presence of God, praise his glorious name; magnify the one who sits on his glorious throne in Araboth; Yah is his name; and be glad in his presence. 68:6 Father of the orphans, and judge of widows – such is God in the dwelling place of his holy presence. 68:7 God, who makes matches, joining the solitary to mates; who brought out the house of Israel, who were bound in Egypt; for the correct deeds of their fathers <he redeemed them> in public procession; but Pharaoh and his armies, who refused to let them go, dwelt in thirst. 68:8 O God, when you went forth in a pillar of cloud and in a pillar of fire before your peo-*



*ple, when you traveled in the wilderness of Jeshimon forever, when you gave the Torah to your people (EMC)*

ה שבחו קדם אלהא שבחו שום יקריה קלסון ליתיב על כורסי יקריה בערבות יה שמיה וביעו קד-  
מוי: ו אבוהון דיתמי ודיינהון דארמלן אלהא במדור בית שכינת קודשיה ז אלהא די מזויג זוגים  
יחידאין לבר זוגא לברזגא כחדא למיבני ביתא מנהון דאפיק בית ישראל דהוון אסירין במצרים  
על עובדיהון דאבהתהון כשרין פרקינן בפומבי ברם פרעה ומשיריתיה דסריבו לשלחותהון שרון  
צחיחין צחיין: ח אלהא כד נפקתא בעמודא דעננא ובעמודא דאישתא קדם קומי עמך כד טיילתא  
במדברא דישימון לעלמין כד יהבתא אורייתא לעמך:

The rabbis of the Aramaic Targum expand upon David's words significantly. The Righteous 68:4 *Sing to God, sing praises to His name; Lift up a song for Him who rides through the deserts, Whose name is the Lord, and exult before Him. (NASB)* whereas the Targum states, 8:5 *Give praise in the presence of God, praise his glorious name; magnify the one who sits on his glorious throne in Araboth; Yah is his name; and be glad in his presence. (EMC)* What is the "throne in Araboth?" According to the Scriptures, the Throne of God is the reigning position of the Father in heaven, and Araboth is the location of God's throne. The kabbalistic understanding of Araboth is that Araboth is the highest heaven of Yetzirah and corresponds to the sephira of the highest level. (Note that *Sephira* is singular for *Sephirot* (סְפִירוֹת), meaning emanations, referencing the 10 attributes/emanations in Kabbalah, through which Ein Sof reveals himself and continuously creates both the physical realm and the chain of higher metaphysical realms "Seder hishtalshelus.") The Apostle Paul spoke of the third heaven. (2 Corinthians 12:2 *I know a man in Christ who fourteen years ago-- whether in the body I do not know, or out of the body I do not know, God knows-- such a man was caught up to the third heaven. NASB*) Judaism, according to kabbalistic thought, contains between seven and ten heavens which are paralleled to different spiritual levels. Maimonides, in his book the *Guide of the Perplexed* (1190 AD), tried to reconcile the apparent discrepancy between the Talmudic description and the science of his day. While asserting that the number seven could if necessary be justified on scientific grounds (where since some levels are grouped together), Maimonides argues that the Rabbinic tradition should not be taken literally, but as an allegory about God's guidance of the universe. The reason may be due to his investigations into the science of his day.

The psalm continues saying, 68:8 *The earth quaked; The heavens also dropped rain at the presence of God; Sinai itself quaked at the presence of God, the God of Israel. 68:9 You shed abroad a plentiful rain, O God; You confirmed Your inheritance when it was parched. (NASB)*, the Aramaic Targum states, 68:9 *The earth shook, also the heavens dropped dew in the presence of the Lord; as for this Sinai, its smoke went up like the smoke of a furnace before the Lord, God of Israel, was manifested upon it. 68:10 When the house of Israel heard the voice of your power, their souls flew away; at once he made to descend upon them the dew of resurrection; O God, you brought the favorable rain to your inheritance, and you supported the assembly which was exhausted. (EMC)* The rabbis expand upon 68:9 to say that when Israel had heard the power of His voice, their souls fled, and the Lord descended upon the people in the dew of the resurrection. This appears to be an allusion to *Shemot / Exodus 33:20 But He said, "You cannot see My face, for no man can see Me and live!" (NASB)* This is an interesting comparison, that when Israel heard the power of God's voice speaking from the cloud over the mountain of Sinai, the rabbis are saying that their souls fled, they died, and the Lord descended upon them in the dew of the resurrection, saying the Lord needed to raise Israel back to life when they stood before the mountain. The word of God being spoken to the people, their having died and then raised up, sounds reminiscent of Yeshua's words in *John 6:61 But Jesus, conscious that His disciples grumbled at this, said to them, 'Does this cause you to stumble? 6:62 'What then if you see the Son of Man ascending to where He was before? 6:63 'It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. 6:64 'But there are some of you who do not believe.' For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. (NASB)* The concept here is that one must hear and obey him for any spiritual progress to be made. The

letter kills, but the Spirit gives life. One can read the entire Bible, memorize all of Scripture, and it will not yield life or spiritual growth. The letter or the words of the Torah should motivate one to change and to seek the spirit of the Lord for help to be different. It is the Spirit of the Lord that imparts life, as we see here in the Targum in the concept of the Lord descending upon the people, in the dew of the resurrection, to raise them up from the dead. The point is that the Scriptures are good for understanding and good for maintaining hope, however, it is no substitute for coming to the Lord, seeking Him in repentance and truth, and seeking His help to change. This is what Yeshua meant when he said, “*You search the scriptures, for in them you think you have eternal life; and these are those that testify of me. But you will not come to me, so that you may have life.*” (John 5:38-40). Yeshua the Messiah sends forth the Spirit to cause change, life, and truth in us for the glory of God.

The Masoretic Text continues saying, 68:10 *Your creatures settled in it; You provided in Your goodness for the poor; O God.* 68:11 *The Lord gives the command; The women who proclaim the good tidings are a great host:* 68:12 *‘Kings of armies flee, they flee, And she who remains at home will divide the spoil!’* 68:13 *When you lie down among the sheepfolds, You are like the wings of a dove covered with silver, And its pinions with glistening gold.* 68:14 *When the Almighty scattered the kings there, It was snowing in Zalmon.* (NASB) The Aramaic Targum however expands upon this section of David’s words significantly to say the following:

### **Toviyah / Psalms 68:11-15**

*68:11 You caused your vigor to go back to it; you appointed a troop of angels to do good to the poor of God. 68:12 The Lord gave the words of Torah to his people; truly, Moses and Aaron [were] proclaiming the word of God to the great army. 68:13. Kingdoms with their armies went into exile from their palaces, and the wise were exiled from their knowledge; but the assembly of Israel divides the spoil from heaven. 68:14 <The God of Israel said:> If you wicked kings lay down among the rubbish heaps, the assembly of Israel, likened to a dove flying in the clouds of glory, divides the spoil of the Egyptians – silver that is refined, and her treasures full of pure gold. Another Targum: If you wicked kings sleep in the theatres, which are likened to rubbish heaps, behold, the sons of the assembly of Israel, which are likened to the wings of a dove, are covered with the words of Torah, which are likened to silver; and her scholars, which are likened to the pinions of a young dove in pure gold. 68:15 When she spread her hands over the sea in prayer, Shaddai abased kingdoms, and on her account clouded over Gehinnom like snow; he delivered them from the shadow of death. Another Targum: Because of this, when the priests spread their hands and bless the people of Israel, Shaddai agrees with them and kings are subdued beneath them; and because of their merits, their sins are made white as snow, and Gehinnom is cooled for the wicked who have received punishment in their children and have repented of their bad deeds.* (EMC, יא חיייתך אתיבתא בה אתקינתא משירית כיתי מלאכיא לאוטבא לעניי אלהא: יב יהוה מימרא דייי יהב פתגמי אוריתא לעמיה ברם משה ואהרן משרון מימר אלהא לחילות רבא לאוכלוסין סגיעין יג מלכותא מלכיא עם חילהון אטלטלו מן פלטיהון וחכימא אטלטלו מן מדעיהון וכנישתא דיי שראל מפלגא עדאה מן שמיא: יד אמר אלהא דישראל אין אתון מלכיא רשיעיא שכבין דמכין ביני קילקלתא כנישתא דישראל דדמא ליונתא מיטללא מטלטלא בענני יקרא מפלגא ביזת מצראי סימא דזקיק וטיסברייהא מליין אובריון סנין: {ת׳א} אתון מלכיא רשיעיא אין דמכין אתון בבתי תיאטריכון דמתילין לקילקלתא הא דבני כנישתא דישראל דמתילין לאנפי יונתא מתחפיין אוריתא דמתילין לסימא ותלמידהא דמתילין לגדפי גוזלתא באופריון סנין: טו כד פרסת אידהא על ימא בצלו שדי אמאיך מלכוון ואמטולתה ענן בכין גהנם היך תלגא פצא יתה מטולא דמותא: {ת׳א} מטול היכנא כד פרסין כהניא ידיהון ומברכין עמא דישראל שדי מסכים עמהון ומלכיא מתכבשין תחותיהון ומטול זכוותהון חוביהון מתחורון היך תלגא וגהנם מצטנין לרשיעיא דבבניהון קבילו (מרדותא ותבו מעובדיהון בישיא:

The rabbis who translated the Aramaic Targum jump immediately into the spiritual realm speaking of the Lord appointing angels to do good to the poor of God, as compared to *Tehillim / Psalms 68:10 Your creatures settled in it; You provided in Your goodness for the poor, O God. (NASB)* יֵאָמְרוּ יְשׁוּבוּ-בָהּ תִּכְיֶין בְּטוֹי־אֱלֹהִים: בְּתַרְדּוֹ לְעַנְיֵי אֱלֹהִים: Note how the MT states בְּתַרְדּוֹ לְעַנְיֵי אֱלֹהִים: “Your life settled/dwelt upon it/her (feminine),” using the word תִּיֶתֶד from the root תִּיָּה meaning “to live, have life, remain alive, sustain life,” the Hebrew text draws us back to the idea of the Lord being the One who sustains and gives life, e.g. the “dew of the resurrection.” The rabbis parallel this to the Lord giving the words of Torah to his people (68:12) and how the nations were exiled while Israel divided the spoils from heaven. The spoils from heaven are paralleled to silver, pure gold, and the words of the Torah. The idea is that the Lord stands against the nations who hate Him, whereas He is for Israel who loves Him. David says 68:14 *When the Almighty scattered the kings there, It was snowing in Zalmon. (NASB)* There is prophetic mention of snow being symbolically linked with salvation of the human soul, for example from *Isaiah 1:18* which states “come now, let us reason together; says the Lord, though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.” In *Tehillim / Psalms 68*, David prophetically speaks of the Lord scattering the enemy, and states that when the Almighty scatters the kings, it will be snowing in Zalmon. Mount Zalmon is a reference to Mount Ebel, near Shechem, the hill country of Ephraim. Taking the *Isaiah* text into consideration, with the snow in Zalmon as a way of declaring the salvation and deliverance of God, the rabbis interpret David’s words to say that the Lord abased the kingdoms and clouded over Gehinnom like snow, he delivered Israel from the shadow of death and because of their merits their sins were made as white as snow, whereas Gehinnom is cooled slightly due to the wicked nations repentance of their evil deeds.

David continues saying, 68:14 *When the Almighty scattered the kings there, It was snowing in Zalmon. 68:15 A mountain of God is the mountain of Bashan; A mountain of many peaks is the mountain of Bashan. 68:16 Why do you look with envy, O mountains with many peaks, At the mountain which God has desired for His abode? Surely the Lord will dwell there forever. 68:17 The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness. (NASB)* The Aramaic Targum states the following:

## Aramaic Targum

### ***Toviyah / Psalms 68:16-17***

*68:16 Mount Moriah, the place where the patriarchs worshiped in the presence of the Lord, was chosen for the building of the sanctuary; and Mount Sinai for the giving of Torah; Mount Mathnan, Mount Tabor; and Carmel were disqualified, and a hump was made for them like Mount Mathnan. Another Targum: Mount Moriah was chosen first for the worship of the patriarchs in the presence of the Lord, and was chosen second for the building there of the sanctuary; and Mount Sinai was pulled up from there and chosen third for the Torah; Mount Buthnin was removed and set far away; Mount Tabor – a miracle was performed there for Barak and Deborah; Mount Carmel – miracles were performed there for Elijah the prophet. And they were racing, one against the other, and arguing one with the other. One said, “On me the presence shall abide,” and the other would say, “On me the presence will abide.” And the Lord of the World, who sharpens the proud and rebellious with the humble, struck them down and they were disqualified. A hump was made for them like Mount Buthnin. 68:17 God said, Why do you leap, O mountains? It is not my will to give the Torah on proud, contemptuous mountains. Behold, Mount Sinai which is humble; the word of the Lord desires to place his presence upon it; [but] in the highest heaven the Lord will abide forever. 8:18 The chariots of God are two myriads of burning fire, two thousand angels guiding them; the presence of the Lord rests on them, on the mountain of Sinai, in holiness. (EMC)*



סיני למוהבית אוריתא טור מתנן טור תבור וכרמל אתפסילו איתעביד להון גיבנא היך טור מתנן: {ת"א} טור מוריה איתבחר קדמי לפולחן אבהת עלמא קדם ייי ואיתבחר תיניין לאיתבנאה תמן בית מוקדשא וטור סיני איתתליש מתמן ואיתבחר תליתאי לאוריתא טור בותנן אתנס ואיתרחק טור תבור איתעבד ביה ניסא לברך ודבורה טור כרמל איתעבד ביה נסיא לאליהו והווי רהטין דין לקביל דין ומדיינין דין עם דין דין אמר עלי תשרי שכינתא ודין הוה אמר עלי תשרי שכינתא ומרי עלמא דשנין גיותנין ומרודיה עם מכיכיא נגף בהון ואיתפסילו איתעבד להון גיברנא היך טור בותנן: יז אמר אלהא למה אתון טפזין טוריא מאתריכון לית רעותי למיתן אוריתא על טוריא גיותנין מבסרניא הא טור סיני דמכיך רגג מימרא דיהוה דאלהא לאשראה עלוי שכנתיה ביה בשמי שמיא יהוה"מימרא ישרי לעלמא: יח ארתיכין די אלהא תרין ריבבן ריבוון דינור דליק תרין אלפיין דאנגליא מדברין להון שכינתא דיהוה שרת עליהון על טורא דסיני בקדושה:

David speaks of the mountain of Bashan and of Bashan having many peaks. Bashan (בַּשָּׁן) is a biblical place first mentioned in *Bereshit / Genesis 14:5*, where it is said *14:5 In the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim in Ashteroth-karnaim and the Zuzim in Ham and the Emim in Shaveh-kiriathaim, (NASB)* This is the place of residence of Og the king of Bashan. At the time of Israel's entrance into the Promised Land, Og came out against them. The Lord gave Og and Bashan into Israel's hands and they were utterly routed (see *Bamidbar / Numbers 21:33-35 and Devarim / Deuteronomy 3:1-7*). Bashan extended from Gilead in the south to Hermon in the north, and from the Jordan river on the west to Salcah on the east. Along with half of Gilead it was given to the half-tribe of Manasseh (*Joshua 13:29-31*). In addition, Golan, one of its cities, became a city of refuge (*Joshua 21:27*).

According to the Torah, the Israelites invaded Bashan and conquered it from the Amorites, as we read in *Devarim / Deuteronomy 3:1* *Next we turned and went up along the road toward Bashan, and Og king of Bashan with his whole army marched out to meet us in battle at Edrei. 3:2 The LORD said to me, "Do not be afraid of him, for I have handed him over to you with his whole army and his land. Do to him what you did to Sihon king of the Amorites, who reigned in Heshbon. 3:3 So the LORD our God also gave into our hands Og king of Bashan and all his army. We struck them down, leaving no survivors. 3:4 At that time we took all his cities. There was not one of the sixty cities that we did not take from them—the whole region of Argob, Og's kingdom in Bashan. 3:5 All these cities were fortified with high walls and with gates and bars, and there were also a great many unwalled villages. 3:6 We completely destroyed them, as we had done with Sihon king of Heshbon, destroying every city men, women and children. 3:7 But all the livestock and the plunder from their cities we carried off for ourselves. (NASB)* David asks the question, *68:16 Why do you look with envy, O mountains with many peaks, At the mountain which God has desired for His abode? Surely the Lord will dwell there forever. 68:17 The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness. (NASB)* He seems to be blending these locations, of the dwelling place of the Lord, Mount Moriah, Sinai, and Bashan. Who are the ones who are looking upon the mountain of Bashan with envy? Could this be an allusion to the righteous looking to the life and wealth of the wicked and being envious? The rabbis recognize the locational issues within the Psalm and interpret the Psalm speaking of Mount Moriah, Mount Sinai, Mount Mathnan, Mount Tabor, and Mount Carmel. The rabbis order these mountains based upon the way in which they are presented in the Torah, Mount Moriah come first with Abraham and Isaac (The Binding of Isaac עֲקִידָה, the Akedah), then the Mountain of Sinai for the giving of the Torah. What is the mountain of Mathnan? In the Targum Onkelos, we read in *Devarim / Deuteronomy 3:3* *And the Lord our God delivered Og the king of Mathnan into our hand with all his people, and we smote him until not a remnant of him escaped. ג וּמָסַר יְיָ אֱלֹהֵינוּ בְּיַדְנוּ אֶת יַעֲקֹב מֶלֶךְ מַתְנָן וְיָתָּהּ. כָּל־עַמָּהּ וּמְחֻנּוּהִי עַד־דָּלָה אֲשַׁתְּאֲרֶלְהָ מְשֻׁבָּ:* The mountain of Mathnan is synonymous to the mountain of Bashan. Mount Tabor (הַר תְּבוֹר) is located in lower Galilee, at the eastern end of the Jezreel Valley, eleven miles (18 km) west of the Sea of Galilee. This was the site of the Mount Tabor battle between Barak under

the leadership of the Israelite judge Deborah, and the army of Jabin commanded by Sisera, in the mid 12<sup>th</sup> century BCE. It is also believed to be the location of the Transfiguration of Yeshua. (*Catholic Encyclopedia*) The Targum also mentions Mount Carmel where Elijah slew the prophets of Baal. (*1 Kings 18*) One Targum mentions these mountains, and another Targum provides the interpretation, miracles were performed on all of these mountains examining the biblical texts, and the rabbis provide a midrashic interpretation, that the mountains argued that each would have the glory and the presence of God dwell upon them. The mountains were boasting and proud, and the rabbis interpret this to say that the Lord God struck them down and disqualified them and Moriah was chosen because it is lowly and humble in the city of Jerusalem. The rabbis say that the mountain of Sinai was humble and so the glory of the Lord dwelled upon that mountain in the giving of the Torah. Could this be an allusion to the glory of the Lord dwelling upon the person who studies Torah? *Tehillim / Psalms 8:18* from the Targum states, *8:18 The chariots of God are two myriads of burning fire, two thousand angels guiding them; the presence of the Lord rests on them, on the mountain of Sinai, in holiness. (EMC)* The Psalm suggests the Lord has myriads of chariots alluding to the host of heaven and angels. The chariots are paralleled to the Lord ascending on high and leading captive His captives and receiving gifts of men (*68:18*).

In the rabbinic literature, the rabbis have a lot to say about Moshe who goes up and he goes down on the mountain of Sinai, he ascends to heaven and descends, etc. The concept of “*ascending and descending*” has Messianic overtones (see the *Tehillim / Psalms 24* study). In addition to this, while reading *Romans 10:5-11*, the Apostle Paul speaks of the one who “*ascends and descends.*” Studying Paul’s letters after having studied the Midrashic literature, his letters appear to be very midrashic, particularly in *Romans 10:5-11*.

### ***Romans 10:5-11***

*10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. 10:6 But the righteousness based on faith speaks as follows: ‘Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down), 10:7 or ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead).’ 10:8 But what does it say? ‘The word is near you, in your mouth and in your heart’ that is, the word of faith which we are preaching, 10:9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10:10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 10:11 For the Scripture says, ‘Whoever believes in Him will not be disappointed.’ (NASB)*

Ἐπισημασθῆναι γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ’ ἔστιν Χριστὸν καταγαγεῖν. ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ’ ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. Ἐὰν τίς λέγει, Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου: τοῦτ’ ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ: <sup>10</sup>καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. <sup>11</sup>λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχευθήσεται.

Note the connection here with Paul’s statement to *Midrash Tehillim 24, Part 7, 8, and 9*. Paul speaks on “*righteousness*” and not our own righteousness but a righteousness that is given by faith. He says that if a man practices righteousness based on the Torah, he will live by that righteousness. Then he goes on to describe the righteousness that is by faith. He uses the “*ascending and descending*” language to explain the righteousness that is by faith. The Greek text literally states Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ’ ἔστιν Χριστὸν καταγαγεῖν: ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ’ ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. “*But of the believe righteousness*





God because of what he has kept in his heart. The real person is shown by what he does which comes from the heart or what one meditates upon. What do you spend most of your time doing or thinking upon? In addition, the things that we allow our hearts to dwell upon today is building what we will be for tomorrow and the day after that, etc. The Lord desires that we set out hearts upon Him and His Word. This is what David meant when he said 55:22 *Cast your burden upon the Lord and He will sustain you; He will never allow the righteous to be shaken.* 55:23 *But You, O God, will bring them down to the pit of destruction; Men of bloodshed and deceit will not live out half their days. But I will trust in You.* (NASB) The burden can be any one of those things listed above. Our worries, or the things others have done to hurt us. Many times the reason we dwell upon these things listed above, is because we want justice, but we are seeking to find justice by our own hand and not by the hand of the Lord. Seek the Lord and allow Him to do the rest.

In a similar manner, David says the Lord is the one who delivers (68:20), He shatters the head of His enemies (68:21), and that He will bring them back to Bashan and from the depths of the sea (68:22). The foot of the Lord will shatter the enemy (68:23). He continues saying the following:

***Tehillim / Psalms 68:24-27***

68:24 *They have seen Your procession, O God, The procession of my God, my King, into the sanctuary.* 68:25 *The singers went on, the musicians after them, In the midst of the maidens beating tambourines.* 68:26 *Bless God in the congregations, Even the Lord, you who are of the fountain of Israel.* 68:27 *There is Benjamin, the youngest, ruling them, The princes of Judah in their throng, The princes of Zebulun, the princes of Naphtali.* כה ראו הליכותיך אלהים הליכות אלי מלכי בקדש: כו קדמו שרים אחר נגנים בתוף עלמות תופפות: כז במקלות ברכו אלהים יהוה ממקור ישראל: כח שם בנימן | צעיר רדם שרי יהודה רגמתם שרי זבלון שרי נפתלי: כט צנה אלהיך ענה עונה אלהים זו פעלת לנו:

David goes on to describe the musicians and the Lord who is worthy to be praised because He is the foundation of Israel, and a ruler from Benjamin who is ruling over the princes of Judah, Zebulun, and Naphtali. Why does David say a ruler from Benjamin is ruling over Judah, Zebulun, and Naphtali? The Aramaic Targum sheds some light on this question.

***Toviyah / Psalms 68:21-28***

68:21 *God is for us might and redemption; and from God the Lord death and loss of breath are inflicted on the wicked through suffocation.* 68:22 *Truly God will break the heads of his enemies, he will make fall out the hair of the man who keeps walking in his sins.* 68:23 *The Lord says, "I will bring back the righteous who have died and been eaten by wild beasts from Buthnin; I will bring back the righteous who have drowned in the depths of the sea."* 68:24 *So that they will see the punishment of the wicked, they will dip their feet in the blood of the slain; the tongue of the wild beast will grow fat from their plumpness, some of them will be sated on the enemies.* 68:25 *The house of Israel has seen the paths of your presence on the sea, O God; they say, "The paths of God, king of all the world in holiness!"* 68:26 *They rose up early and uttered a song after Moses and Aaron who were playing melodies before them, in the midst of the righteous women who were with Miriam playing timbrels.* 68:27 *In the midst of the assemblies, bless God, exalt the Lord, O fetuses in the bellies of their mothers, O seed of Israel!* 68:28 *There Benjamin, least of the tribes, who first of all went into the sea -- because of this, he received kingship; and after them went down the princes of Judah; the tribes stoned them with stones, and they received dominion after them; the princes of Zebulun were their merchants, and the princes of Naphtali were their warriors.* כא אלהא לנא תקוף ופורקן ומן קדם ייי אלהא יהוה מתגרין ברשיעיא מותא ומפקנות נשמתא בסרנוקא: כב ברם אלהא יתבר ריש בעלי דבבוי ינתר שער גבר די מתהלך בחובוי: כג צדיקיא דמיתו ואיתאכלו מן חיות ברא אמר יהוה מבותנן אתיב אתיב צדיקיא די ישתניקו ובלועינן נוניא במצולתיה דימא: כד

מן בגלל דיחמון פורענות רשיעא יטמשון ריגליהון בדם קטילין לישן חיות ברא מן תרבהון ידהגון מן בעלי דבבא מנהון יסבעון: כה חמון בית ישראל הליכות שכינתך על ימא אלהא אמרין הליכת אלהא מליך כל עלמא בקדושא: כו אקדימו ואמרו שירתא בתר משה ואהרן דמנגנין קדמיהון במצע נשיא צדיקתא די עם מרים מתופפן: כז ביני במצע כנישיא בריכו אלהא רוממו יהוה עובריא במעי אימהון זרעא דישראל: כח תמן בנימן זעיר בשבטיא דמן שירויה נחת לימא מטול היכנא קביל מלכותא מן שירויה ובתריהון נחתו רברבי יהודה רגמו יתהון שבטיא אבנין וקבילו רבנותא בתרהון ומבתר שאול מלך דוד משבט יהודה ורברבי יהודה לבשו ארגוונא לשמשותיה רבני זבולן הוון תגריהון רד בני נפתלי הוון גבריהון מספקין מזונא להון מאחסנתיהון:

The Targum says that Benjamin was the least of the tribes and the first of all who went into the sea. Thinking on the first one to enter the red sea, according to Jewish Tradition (midrash), Nahshon (נַחֲשׁוֹן) was the person who initiated Israel's passage into the Red Sea, by walking in head-deep until the sea parted. Nahshon is described as being a descent from Judah and therefore being the progenitor of many kings. The rabbis describe Nahshon as a noble man. Nahshon's sister Elisheva married Aaron, (*Shemot / Exodus 6:23 Aaron married Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. NASB*) and this is mentioned as a hint that one should take care to select a wife whose brothers are noble. (*Talmud Bavli Baba Batra 110a*) The Midrash relates that during the Exodus, when the Israelites reached the Red Sea, it did not automatically part. The Israelites stood at the banks of the sea and wailed with despair, but Nahshon entered the waters. Once he was up to his nose in the water, the sea parted. This is the origin of his name "Nahshol," that is, "stormy sea-waves". Nahshon was a model prince, (*Talmud Bavli Horayot 11a; Zevachim 9b, 101b*) and was called "king." (*Sifre, Bamidbar / Numbers 47*) Another example from the rabbis is "When the princes of the different tribes were required to bring their offerings, each on a separate day, Moses was embarrassed, not knowing who should be the first; but all Israel pointed at Nahshon, saying, 'He sanctified the name of God by springing first into the Red Sea; he is worthy to bring down the Shekhinah; therefore he shall be the first to bring the offering.'" (*Midrash Rabba Bamidbar 7:26, 13:7, Talmud Bavli Sotah 37a*) In addition, the offering brought by Nahshon is pointed out as having been his own and not that of his tribe. (*Sifre, Bamidbar / Numbers 48*) From a kabbalistic perspective, in the account of the offering the words Va'korbano ("and his sacrifice") and Etodim each have a ם (vav), while the same words in the accounts of the other princes' offerings have no ם (vav). By reason of the letter ם (vav), the numerical value of which is six, according to the rabbis suggests that Nahshon was the ancestor of six men (David, the Messiah, Daniel, Hananiah, Mishael, and Azariah), each of whom are distinguished by six praiseworthy qualities. (*Midrash Rabba Bamidbar 8:11*) The idea here is that one's righteous life has an effect on future generations by reason that one's generational line is not destroyed due to the wickedness of the present generation.

כט צַוֵּה אֱלֹהֶיךָ עֲזֵךְ עֲזֵהָ אֱלֹהִים זֹ פְעֵלְתָּ לָנוּ: ל מִהִיכָלְךָ עַל- רְוִשְׁלָם לָךְ יֻבְּלוּ מְלָכִים שִׁי: לֹא גָעַר חַיִּית קִנְהָ עֲדַת אֲבִירִים | בְּעֵגְלֵי עַמִּים מְתַרְפֵּס בְּרִצֵּי-כֶסֶף בְּזַר עַמִּים קָרְבוֹת יִחַפְצֻוּ: 68:28 Your God has commanded your strength; Show Yourself strong, O God, who have acted on our behalf. 68:29 Because of Your temple at Jerusalem Kings will bring gifts to You. 68:30 Rebuke the beasts in the reeds, The herd of bulls with the calves of the peoples, Trampling under foot the pieces of silver; He has scattered the peoples who delight in war. (NASB) What does it mean that God has commanded our strength? The Aramaic Targum states, כט פקיד אלהא עושנך איתעשן אלהא שרי בבית מקדשא דנן דעבדת לנא: ל מן היכלך תקבל קורבניא על ירושלם שכינתך שריא מפנקטיהון לך ייתון מלכיא קורבניא: לא גזוף במשיריית חייבין תרע יתהון היך קניא כינשת גיברין גוברין דמתרחצין בעגליא טמעוות עמיא עממיא רעותיה בעמא דימתעסקין 68:29. God has commanded your strength; be strong, O God, abide in this sanctuary you have made for us! 68:30 From your temple you will accept sacrifices; your presence abides on Jerusalem; from their palaces the kings will bring to you sacrifices. 68:31 Rebuke the armies of sinners, shatter them like reeds, the assembly of warriors who trust





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