

## Tehillim / Psalms 74 | ספר תהילים עד

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### Regarding Time as moving in circles

In this week's study from *Tehillim / Psalms 74:1-23*, the psalm opens saying, א מִשְׁפִּיל לְאַסָּף לָמָּה אֱלֹהִים, *A Maskil of Asaph. 74:1 O God, why have You rejected us forever? Why does Your anger smoke against the sheep of Your pasture? (NASB)* Why does Asaph think the Lord is angry? He continues saying, ב זָכַר עֲדָתְךָ | קִנִּיתָ קֹדֶם גְּאֻלָּתְךָ שִׁבְט נְחֻלְתֶּךָ הֶרֶץ-צִיּוֹן זֹה | שְׁכַנְתָּ בּוֹ: ג הָרִימָה פְּעֻמֶיךָ, *74:2 Remember Your congregation, which You have purchased of old, Which You have redeemed to be the tribe of Your inheritance; And this Mount Zion, where You have dwelt. 74:3 Turn Your footsteps toward the perpetual ruins; The enemy has damaged everything within the sanctuary. (NASB)* The perpetual ruins provides a picture of constant war. He continues providing examples of war saying, *74:4 Your adversaries have roared in the midst of Your meeting place; They have set up their own standards for signs. 74:5 It seems as if one had lifted up His axe in a forest of trees. 74:6 And now all its carved work They smash with hatchet and hammers. 74:7 They have burned Your sanctuary to the ground; They have defiled the dwelling place of Your name. 74:8 They said in their heart, 'Let us completely subdue them.' They have burned all the meeting places of God in the land. 74:9 We do not see our signs; There is no longer any prophet, Nor is there any among us who knows how long. 74:10 How long, O God, will the adversary revile, And the enemy spurn Your name forever? (NASB)* These things happening are a sign to Asaph that the Lord has removed his hand (74:11). However, he believes saying, *74:12 Yet God is my king from of old, Who works deeds of deliverance in the midst of the earth. (NASB)* calling upon the Torah in remembrance, of the dividing of the sea (74:13), subduing the great creatures of the sea (74:14), and the great world wide flood (74:15). He proclaims the Lord is in control of all things (74:16), all of these things are drawn into contrast to the enemy who is small compared to these things (74:17-18). He asks the Lord not to deliver the helpless to the beast (74:19) and to consider the covenant (74:20) and do not let the oppressed be dishonored (74:21). Asaph concludes saying, *74:22 Arise, O God, and plead Your own cause; Remember how the foolish man reproaches You all day long. 74:23 Do not forget the voice of Your adversaries, The uproar of those who rise against You which ascends continually. (NASB)* Asaph asks for the Lord to plead His own cause. Does this statement suggest that Asaph is bringing the Lord God to court to hear His case against him that has caused all of these troubles?

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
	ספר תהלים פרק עד		ספר טוביה פרק עד		ΨΑΛΜΟΙ 74
	א מִשְׁפִּיל לְאַסָּף לָמָּה אֱלֹהִים זָנַחְתָּ לְנֹצֵחַ יַעֲשֵׂן אַפָּה בְּצֹאן מִרְעִיתֶךָ:		א שיכלא טבא על ידוי דאסף למה אלהא רחיקתא לעלמין יתקף רוגד זך בעאן רעייתך: ב אדכר כנישתך דקנית מלקדמין פרקת ממצרים שבטי אחסנתך טור ציון דגן די שריתא שכינתך ביה: ג ארים הרם אסתורך למשווח אומיא לעלמין דבכל חיליה אבאיש בעיל דבא בקודשא:		74:1 συνέσεως τῷ Ασαφ ἵνα τί ἀπώσω ὁ θεός εἰς τέλος ὠργίσθη ὁ θυμός σου ἐπὶ πρόβατα νομῆς σου 74:2 μνήσθητι τῆς συναγωγῆς σου ἧς ἐκτίσω ἀπ' ἀρχῆς ἐλυτρώσω ῥάβδον κληρονομίας σου ὄρος Σιων τοῦτο ὃ κατεσκήνωσας ἐν αὐτῷ 74:3 ἔπαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος ὅσα ἐπονηρεύσατο ὁ ἐχθρὸς ἐν τοῖς ἀγίοις σου
	ב זָכַר עֲדָתְךָ   קִנִּיתָ קֹדֶם גְּאֻלָּתְךָ שִׁבְט נְחֻלְתֶּךָ הֶרֶץ-צִיּוֹן זֹה   שְׁכַנְתָּ בּוֹ:				
	ג הָרִימָה פְּעֻמֶיךָ לְמִשְׁאוֹת נֹצֵחַ כָּל-הָרַע אוֹיֵב בְּקֹדֶשׁ:				
	ד שְׁאֲגוּ צִרְרֶיךָ בְּקָרֶב מוֹעֲדֶךָ שָׁמוּ אוֹתָתֶם אֹתוֹת:				

<p>ה ינדע כמביא למעלה בסבב-עץ קרדמות: ו ועת [ועתה] פתוחיה יחד בכשיל וכילפת יהלמון: ז שלחו באש מקדשך לארץ חללו משפן-שך מ: ח אמרו בלבם ננמ יחד שרפו כל-מועד-אל בארץ: ט אתותינו לא-ראינו אין-עוד נביא ולא-אתנו ידע עד-מה: י עד-מתי אלהים יחרף צר נאץ אויב שמך לנצח: יא למה תשיב ידך וימינה מקרב חוקך [חיקך] כלה: יב ואלהים מלפי מקדש פעל ישועות בקרב הארץ: יג אתה פוררת בעוז ים שפרת ראשי תנינים על-המים: יד אתה רצפת ראשי ליתן תתנונו מאכל לעם ל ציים: טו אתה בקעת מעין ונחל אתה הובשת נהרות איתן: טז לה יום אף-לה לילה אתה הכינות מאור ושמש: יז אתה הצבת כל-גבולות ארץ קיץ וחורף אתה יצרתם: יח זך כר-זאת אויב חרף   יהנה ועם-נבל נאצו שמך: יט אל-תתן לחיית נפש תורף חית ענייה אל-תשכח לנצח: כ הבט-לפרית פי-מלאו מחשפי-ארץ נאות חמס: כא אל-ישב דך נכלם עני ואביון יהללו שמך: כב קומה אלהים ריבה ריבה זכר חרפתך מני-נבל כל-היום: כג אל-תשכח קול צרריך שאון קמיה עלה תמיד:</p>	<p>ד אכלין מעיקך במצע זמניך שוון את-וותרון אתיא: ה יצליף בקורנסא היך גבר דמרים ידיה בסביך קיסיא למקטע בכולביא: ו וכדין גליפיהא גררין גד-רין כחדא בקופיץ ומיפסלת דיוסטר מחיין כבמרזופין: ז אדליקו בנורא בית מקדשא לארעא אפיסו משכן דאתקרי ביה שמך: ח אמרו בלבהון בניהון כחדא אוקידו אבהתהון כל מערעיא דאלהא בארעא: ט אתונא דיהבו לנא נבייא לא חמיננא חזינא לית תוב נבייא ולית עימנא גבנא דידע עד אימתי: י עד אימתי אלהא יחסד מעיקא ירחיק בעיל דבבא שמך לעלמא: יא למה תתיב ידך וימינך למפרוק מן גו עטפך עובך אפיק ושצי עקתא: יב ואלהא מלכא דשכינת קודשיה מלקדמין עביד פור-רקנא בגו ארעא: יג אנת את גזרתה בעור-שנך מוי דימא אנת את תברתא רישי תני-ניא ושניקתא מצראי על ימא: יד אנת את תרעתא רישי גיברי פרעה יהבתינון לגמ-רא לעם בית ישראל וגושמיהון לירורי: טו אנת את בזעתא מעיינא מן כיפא והוי לנחלא אנת יבישתא מגיזת נחלי ארנונא ומגיזת יובקא ויורדנא דהון תקיפין: טז דילך ימא לחוד דילך ליליא את אתקינ-תא סיהרא ושמשא: יז את אקימתא כל תחומא תהומיא דארעא קיטא וסיתוא אנת ברתנון: יח אדכר דא בעיל דבבא מגדף יהוה ועמא טפשא דרחיקו שמך: יט לא תמסור לעמיא לעממא דמתילין לחיות ברא נפשת מאלפי אוריתך חייהון דעניך לא תיתנשי תינשי לעלמין: כ אסתכל לקיימא דגזרתא לאבהתן ארום איתמליאו בניהון חשוכא פריס על ארעא ואונא ויתא ואונסא וחטופין: כא לא יתוב מסכן מכ-סיף עניא וחשוכא ישבחון שמך: כב קום אלהא נצי מצותך אידכר קלנא דעמך מן מלכא טפשא כל יומא: כג לא תתנשי תינשי קל מעיקיך איתרגושת דקיימין לקיבלך דסלקא תדירא:</p>	<p>74:4 και ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ τῆς ἑορτῆς σου ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα καὶ οὐκ ἔγνωσαν 74:5 ὡς εἰς τὴν εἴσοδον ὑπεράνω 74:6 ὡς ἐν δρυμῷ ξύλων ἀξίναις ἐξέκοψαν τὰς θύρας αὐτῆς ἐπὶ τὸ αὐτὸ ἐν πελέκει καὶ λαξευτηρίῳ κατέρραξαν αὐτήν 74:7 ἐνεπύρισαν ἐν πυρὶ τὸ ἁγιαστήριόν σου εἰς τὴν γῆν ἐβεβήλωσαν τὸ σκῆνωμα τοῦ ὀνόματός σου 74:8 εἶπαν ἐν τῇ καρδίᾳ αὐτῶν ἡ συγγένεια αὐτῶν ἐπὶ τὸ αὐτὸ δεῦτε καὶ κατακαύσωμεν πάσας τὰς ἑορτὰς τοῦ θεοῦ ἀπὸ τῆς γῆς 74:9 τὰ σημεῖα ἡμῶν οὐκ εἶδομεν οὐκ ἔστιν ἔτι προφήτης καὶ ἡμᾶς οὐ γνωσεται ἔτι 74:10 ἕως πότε ὁ θεὸς ὀνειδιεῖ ὁ ἐχθρὸς παροξυνεῖ ὁ ὑπεναντίος τὸ ὄνομά σου εἰς τέλος 74:11 ἴνα τί ἀποστρέφεις τὴν χεῖρά σου καὶ τὴν δεξιάν σου ἐκ μέσου τοῦ κόλπου σου εἰς τέλος 74:12 ὁ δὲ θεὸς βασιλεὺς ἡμῶν πρὸ αἰῶνος εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς 74:13 σὺ ἐκραταίωσας ἐν τῇ δυνάμει σου τὴν θάλασσαν σὺ συνέτριψας τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος 74:14 σὺ συνέθλασας τὰς κεφαλὰς τοῦ δράκοντος ἔδωκας αὐτὸν βρῶμα λαοῖς τοῖς Αἰθίοσιν 74:15 σὺ διέρρηξας πηγὰς καὶ χεიმάρρους σὺ ἐξήρανας ποταμοὺς Ηθαμ 74:16 σὴ ἔστιν ἡ ἡμέρα καὶ σὴ ἔστιν ἡ νύξ σὺ κατηρτίσω φαῦσιν καὶ ἥλιον 74:17 σὺ ἐποίησας πάντα τὰ ὄρια τῆς γῆς θέρος καὶ ἔαρ σὺ ἐπλασας αὐτά 74:18 μνήσθητι ταύτης ἐχθρὸς ὀνειδίσεν τὸν κύριον καὶ λαὸς ἄφρων παρώξυνεν τὸ ὄνομά σου 74:19 μὴ παραδῶς τοῖς θηρίοις ψυχὴν ἔξομολογουμένην σοὶ τῶν ψυχῶν τῶν πενήτων σου μὴ ἐπιλάθῃ εἰς τέλος 74:20 ἐπίβλεψον εἰς τὴν διαθήκην σου ὅτι ἐπληρώθησαν οἱ ἐσκοτισμένοι τῆς γῆς οἴκων ἀνομιῶν 74:21 μὴ ἀποστραφήτω τεταπεινωμένος κατησχυμμένος πτωχὸς καὶ πένης αἰνέσουσιν τὸ ὄνομά σου 74:22 ἄστα ὁ θεὸς δίκασον τὴν δίκην σου μνήσθητι τῶν ὀνειδισμῶν σου τῶν ὑπὸ ἄφρονος ὄλην τὴν ἡμέραν 74:23 μὴ ἐπιλάθῃ τῆς φωνῆς τῶν ἱκετῶν σου ἢ ὑπερηφανία τῶν μισούντων σε ἀνέβη διὰ παντὸς πρὸς σέ</p>
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**Tehillim / Psalms 74**

A Maskil of Asaph. 74:1 O God, why have You rejected us forever? Why does Your anger smoke against the sheep of Your pasture? 74:2 Remember Your congregation, which You have purchased of old, Which You have redeemed to be the tribe of Your inheritance; And this Mount Zion, where You have dwelt. 74:3 Turn Your footsteps toward the perpetual ruins; The enemy has damaged everything within the sanctuary. 74:4 Your adversaries have roared in the midst of Your meeting place; They have set up their own standards for signs. 74:5 It seems as if one had lifted up His axe in a forest of trees. 74:6 And now all its carved work They smash with hatchet and hammers. 74:7 They have burned Your sanctuary to the ground; They have defiled the dwelling place of Your name. 74:8 They said in their heart, ‘Let us completely subdue them.’ They have burned all the meeting places of God in the land. 74:9 We do not see our signs; There is no longer any prophet, Nor is there any among us who knows how long. 74:10 How long, O God, will the adversary revile, And the enemy spurn Your name forever? 74:11 Why do You withdraw Your hand, even Your right hand? From within Your bosom, destroy them! 74:12 Yet God is my king from of old, Who works deeds of deliverance in the midst of the earth. (NASB)

**Toviyah / Psalms 74**

74:1 A good lesson, composed by Asaph. Why, O God, have you moved far off forever? [Why] will your anger be fierce against the flock of your pasture? 74:2 Remember your congregation that you acquired of old; you redeemed from Egypt the tribes of your inheritance, this same Mount Zion on which you made your presence to abide. 74:3 Lift up your footsteps to dissolve the nations forever, for the enemy with all his strength has done harm in the holy place. 74:4 Your oppressors cry out in the midst of your assemblies; they have set up their standards as signs. 74:5 He will strike with a hammer like a man who lifts up his hand against a wood thicket to cut it with axes. 74:6 But now they pull down its carvings together; they pound with the hatchet and the two-edged chisel as if with mallets. 74:7 They have burned the sanctuary to the ground with fire; they have defiled the tabernacle in which your name is uttered. 74:8 Their children spoke in their hearts together; their fathers burned all the assemblies of God in the land. 74:9 We have not seen our signs that the prophets gave us; there are no longer any prophets and we have none with us who knows how long. 74:10 How long, O God, will the oppressor show disdain? Will the enemy reject your name forever? 74:11 Why will you withdraw your hand, even your right hand, from redeeming? Take it out of your bosom and do away with oppression. 74:12 But God is the king, whose holy presence is from of old, one who carries out redemption in the midst of the land. (EMC)

**Psalmoi / Psalms 74**

A Psalm of instruction for Asaph. 74:1 Wherefore hast thou rejected us, O God, for ever? wherefore is thy wrath kindled against the sheep of thy pasture? 74:2 Remember thy congregation which thou hast purchased from the beginning; thou didst ransom the rod of thine inheritance; this mount Sion wherein thou hast dwelt. 74:3 Lift up thine hands against their pride continually; because of all that the enemy has done wickedly in thy holy places. 74:4 And they that hate thee have boasted in the midst of thy feast; they have set up their standards for signs, 74:5 ignorantly as it were in the entrance above; 74:6 they cut down its doors at once with axes as in a wood of trees; they have broken it down with hatchet and stone cutter. 74:7 They have burnt thy sanctuary with fire to the ground; they have profaned the habitation of thy name. 74:8 They have said in their heart, even all their kindred together, Come, let us abolish the feasts of the Lord from the earth. 74:9 We have not seen our signs; there is no longer a prophet; and God will not know us any more. 74:10 How long, O God, shall the enemy reproach? shall the enemy provoke thy name forever? 74:11 Wherefore turnest thou away thine hand, and thy right hand from the midst of thy bosom for ever? 74:12 But God is our King of old; he has wrought salvation in the midst of the earth. (LXX)



<p><b>Tehillim / Psalms 74</b>  74:13 You divided the sea by Your strength; You broke the heads of the sea monsters in the waters. 74:14 You crushed the heads of Leviathan; You gave him as food for the creatures of the wilderness. 74:15 You broke open springs and torrents; You dried up ever-flowing streams. 74:16 Yours is the day, Yours also is the night; You have prepared the light and the sun. 74:17 You have established all the boundaries of the earth; You have made summer and winter. 74:18 Remember this, O Lord, that the enemy has reviled, And a foolish people has spurned Your name. 74:19 Do not deliver the soul of Your turtledove to the wild beast; Do not forget the life of Your afflicted forever. 74:20 Consider the covenant; For the dark places of the land are full of the habitations of violence. 74:21 Let not the oppressed return dishonored; Let the afflicted and needy praise Your name. 74:22 Arise, O God, and plead Your own cause; Remember how the foolish man reproaches You all day long. 74:23 Do not forget the voice of Your adversaries, The uproar of those who rise against You which ascends continually. (NASB)</p>	<p><b>Toviyah / Psalms 74</b>  74:13 You cut off the waters of the sea by your power; you broke the heads of the sea serpents, and drowned the Egyptians at the sea. 74:14 You shattered the heads of Pharaoh’s warriors; you handed them over for destruction to the people of the house of Israel, and their corpses to jackals. 74:15 You split the spring from the rock and it became a stream; you dried up the ford of the streams of the Arnon and the ford of the Jabbok and the Jordan, which were so powerful. 74:16 Yours is the day-time, yours, too, is the night; you have made firm the moon and sun. 74:17 You set up all the boundaries of the earth; summer and winter, you created them. 74:18 Remember this, the enemy, slanderer of the Lord, and the foolish people who have rejected your name. 74:19 Do not deliver the souls of those who teach your Torah to the Gentiles, who are likened to beasts of the field; do not forget the lives of your poor forever. 74:20 Look at the covenant that you made with our fathers, for their children are finished off; darkness is spread over the land, and fraud, and violence. 74:21 The pauper will not return ashamed; the poor and lowly will praise your name. 74:22 Arise, O God; argue your case; call to mind the disgrace of your people because of foolish counsel all the day. 74:23 Do not forget the voice of your oppressors, the turmoil, always mounting, of those who stand against you. (EMC)</p>	<p><b>Psalmoi / Psalms 74</b>  74:13 Thou didst establish the sea, in thy might, thou didst break to pieces the heads of the dragons in the water. 74:14 Thou didst break to pieces the heads of the dragon; thou didst give him for meat to the Ethiopian nations. 74:15 Thou didst cleave fountains and torrents; thou driedst up mighty rivers. 74:16 The day is thine, and the night is thine; thou hast prepared the sun and the moon. 74:17 Thou hast made all the borders of the earth; thou hast made summer and spring. 74:18 Remember this thy creation: an enemy has reproached the Lord, and a foolish people has provoked thy name. 74:19 Deliver not to the wild beasts a soul that gives praise to thee: forget not for ever the souls of thy poor. 74:20 Look upon thy covenant: for the dark places of the earth are filled with the habitations of iniquity. 74:21 let not the afflicted and shamed one be rejected: the poor and needy shall praise thy name. 74:22 Arise, O God, plead thy cause: remember thy reproaches that come from the foolish one all the day. 74:23 Forget not the voice of thy suppliants: let the pride of them that hate thee continually ascend before thee. (LXX)</p>
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In this week’s study from *Tehillim / Psalms 74:1-23*, the psalm opens saying, אַ מִשְׁפִּיל לְאַסָּף לְמָה אֶלְהִים, אַ מִשְׁפִּיל לְאַסָּף לְמָה אֶלְהִים : אַ מִשְׁפִּיל לְאַסָּף לְמָה אֶלְהִים A *Maskil of Asaph. 74:1 O God, why have You rejected us forever? Why does Your anger smoke against the sheep of Your pasture? (NASB)* According to Asaph, he asks the Lord why (לְמָה) does he forsake (אֶלְהִים) forever (לְנֶצְחִית) using the word לְנֶצְחִית meaning “eternity, infinity, perpetuity,” from the root word נָצַח meaning “to push aside, cast off, to reject, to emit a smell.” It is interesting that Asaph uses the word לְנֶצְחִית rather than the word לְעוֹלָם meaning “eternally or forever.” What is the significance in the use of this word (לְנֶצְחִית) as opposed to לְעוֹלָם? According to the MT, the imagery that we receive

for the word לעולם is within the context of the eternality of the Lord God in heaven, His mercy and grace, his forgiveness (*Shemot / Exodus 34*), His love, etc. The reason Asaph may have used this word (לְנִצָּחַ) as opposed to לעולם may be by reason of the Lord's mercy and grace. The word לְנִצָּחַ suggests a temporal aspect of the Lord rejecting or forsaking which is related to sin in one's life. On the other hand, the Aramaic Targum states, *4:1 A good lesson, composed by Asaph. Why, O God, have you moved far off forever? [Why] will your anger be fierce against the flock of your pasture? (EMC)* The rabbis uses the words רחיקתא לעלמין saying that the Lord has moved far away forever using the word לעולם meaning "eternally or forever." The reason for the substitute of words might be as a reference to the unrighteous man, his life will end before he either repents and seeks the Lord's forgiveness for his sins, and that after having performed Teshuvah and receiving forgiveness, one still must wait until the Lord's deliverance comes and for some this may be beyond the length of their lives. So for those who are living, the deliverance will not come forever (לעולם), but may come in the life of one's children and therefore illustrating the importance of Teshuvah and walking in righteousness and holiness before the Lord.

Asaph continues saying, יַעֲשֵׂן אַפָּךְ בְּצִאן מְרֵיעֶיךָ *Your anger smoke against the sheep of Your pasture (NASB)*. This parallels what is written in *Devarim / Deuteronomy 29:24* saying, כָּגַד וְאָמְרוּ כָּל-הַגּוֹיִם עַל-מֶה, 29:24 'All the nations will say, 'Why has the Lord done thus to this land? Why this great outburst of anger?' (NASB) Here Moshe speaks prophetically regarding the anger of the Lord where the nations observe what has happened to Israel and ask the question of the Lord being angry. According to Parashat Nitzavim, this anger is explained.

#### ***Devarim / Deuteronomy 29:19-29***

*29:19 'It shall be when he hears the words of this curse, that he will boast, saying, 'I have peace though I walk in the stubbornness of my heart in order to destroy the watered land with the dry.' 29:20 'The Lord shall never be willing to forgive him, but rather the anger of the Lord and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the Lord will blot out his name from under heaven. 29:21 'Then the Lord will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law. 29:22 'Now the generation to come, your sons who rise up after you and the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the Lord has afflicted it, will say, 29:23 'All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in His anger and in His wrath.' 29:24 'All the nations will say, 'Why has the Lord done thus to this land? Why this great outburst of anger?' 29:25 'Then men will say, 'Because they forsook the covenant of the Lord, the God of their fathers, which He made with them when He brought them out of the land of Egypt. 29:26 'They went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them. 29:27 'Therefore, the anger of the Lord burned against that land, to bring upon it every curse which is written in this book; 29:28 and the Lord uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as it is this day.' 29:29 'The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law. (NASB)*

Notice how in Parashat Nitzavim, Moshe speaks of one who is arrogant, who boasts that their peace and security is by their own hand and making. Note how for such a man there is no forgiveness, because he walks in the stubbornness of his own heart, he does not perform Teshuvah, and chooses to live in sin before God. This is a consistent perspective that is taken from the Apostolic Writings as well. We need to be willing to

acknowledge our sins before God, to repent, and turn from them, and walk in the covenant. Note how the anger of the Lord is connected to the covenant, both a blessing and a curse come by reason of the covenant based upon one living for the Lord and obey His covenant, as opposed to living for one's self, and disobeying the covenant. Asaph is speaking of the anger of the Lord that has fallen upon the "sheep of the pasture" which is a reference to the children of Israel.

Asaph continues saying, זָכַר עֲדָתְךָ | קָנִיתָ קְדָם גְּאֻלָּתָ שָׂבֵט נַחֲלֶתְךָ הַר-צִיּוֹן זֶה | שְׂכַנְתָּ בוֹ: 74:2 *Remember Your congregation, which You have purchased of old, Which You have redeemed to be the tribe of Your inheritance; And this Mount Zion, where You have dwelt.* (NASB) The Aramaic Targum states, ב אדכר

74:2 *Remember your congregation that you acquired of old; you redeemed from Egypt the tribes of your inheritance, this same Mount Zion on which you made your presence to abide.* (EMC) And the Septuagint states, 74:2

μνήσθητι τῆς συναγωγῆς σου ἧς ἐκτήσω ἀπ' ἀρχῆς ἐλυτρώσω ῥάβδον κληρονομίας σου ὄρος Σιών τοῦτο ὃ κατεσκήνωσας ἐν αὐτῷ 74:2 *Remember thy congregation which thou hast purchased from the beginning; thou didst ransom the rod of thine inheritance; this mount Sion wherein thou hast dwelt.* (LXX) According

to the MT and the Aramaic and Greek translations, Asaph is calling upon the Torah account of the Lord in heaven who delivered Israel from bondage. The Septuagint states that the Lord had purchased the congregation from since the beginning, which draws with it the idea of being chosen from before the creation, or at least the choosing of the people was within God's plan to do within its proper time. The way Asaph

calls upon the Torah context for his plea with the Lord, he is acknowledging the present trouble that Israel is going through, but refuses to accept the present trouble as the final destination and the anger of the Lord as final. Asaph is recognizing the sovereignty of God and the Lord's capability to turn over the results

of the sins of the nation. The MT says הַר-צִיּוֹן (mountain of Zion) which places the Psalm following the choice of location for the Temple upon the Temple mount in Jerusalem by David. Asaph says, ג הָרִימָה

74:3 *Turn Your footsteps toward the perpetual ruins; The enemy has damaged everything within the sanctuary.* (NASB) This statement appears to place the psalm following the destruction of Solomon's Temple. The idea of the perpetual ruins provides a picture of constant war, or this may be a reference of the neglect of the Temple and its services following King Solomon, Rehoboam,

and the subsequent kings of Israel. Rehoboam was initially king of the united people of Israel and under whose reign the ten northern tribes of Israel rebelled in 932/931 BCE to form the independent Kingdom of Israel. The question is whether this psalm may be written in the Spirit of Prophecy? If the psalm is written

in the Spirit of Prophecy, Asaph may be speaking of a future time, and the dating of this psalm would place it within the time frame of David. On the other hand, the psalm may have been written in the light of the neglect of the Temple in Jerusalem under the reign of Rehoboam and subsequent kings which would still

place the psalm within the time frame of David and Solomon. Modern scholars however place this psalm following much later to the time of the destruction of the Temple and subsequent exile of Israel to Babylon.

The Aramaic Targum states, ג ארים הרם אסתורך למשווה אומיא לעלמין דבכל חיליה אבאיש בעיל דכבא, 74:3 *Lift up your footsteps to dissolve the nations forever, for the enemy with all his strength has done harm in the holy place.* (EMC) It is interesting how the rabbis do not translate "perpetual ruins" but

say instead to lift the foot to dissolve the nations forever. This illustrates for us how the rabbis have a general tendency to smooth out any perceived difficulties in the MT text and to present the translation in a more positive light. The idea of "perpetual ruins" may draw with it accusations against the Lord for allowing the

place (הַמְקוֹם) where His name is to be made known to remain in ruins. A close examination of the rabbinic literature reveals the creativity and freedom in which the rabbis approach the various narratives throughout the Tanach in their Targum (translation). The general conclusion we can make regarding the Aramaic

Targum here is the rabbis write the psalm with an optimistic note, asking the Lord in heaven to dissolve the nations forever and the enemy who has harmed the holy place. The point may be that the rabbis are trying to engender hope to encourage the readers to be confident that in the end the Lord God is working for Israel's

benefit and that the Lord's salvation is at hand, don't stop waiting, seeking, and asking Him for deliverance.



In a similar manner, The Septuagint states, 74:3 ἔπαρον τὰς χειρὰς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος ὅσα ἐπονηρεύσατο ὁ ἐχθρὸς ἐν τοῖς ἁγίοις σου 74:3 *Lift up thine hands against their pride continually; because of all that the enemy has done wickedly in thy holy places. (LXX)* In a very similar manner, the Greek translation (Septuagint) has Asaph asking the Lord to lift His hands against the pride of the enemy. The concept here in the verse, 74:3 *Turn Your footsteps toward the perpetual ruins; The enemy has damaged everything within the sanctuary. (NASB)* has Asaph asking the Lord to turn back to the holy place (הַמִּקְדָּשׁ) which shows the signs of the enemy oppression and destruction. The pride of the enemy is in their ability to destroy the things of God, and their boasting against both Israel and God over their conquest. The point is the wicked nations do not recognize, the Lord who is sovereign over all, He has orchestrated their actions against Israel because of her sins. Their pride prevents them from giving credit where the credit is due, to the Lord God in heaven. The Lord returning the people to the Land is the way He dissolves the power of the nations and destroys the pride of the wicked. Similarly today, the unrighteous man gloats over the poverty and illnesses of others. The Lord God in heaven however causes those who are His to be happy and joyful regardless of the circumstances of one's life. This is the meaning of Paul's words to the Romans when he said in *Romans 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. (NASB)* and the author of Hebrews when he wrote to the believers saying in *Hebrews 13:5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU," (NASB)*

The Psalm continues saying the following:

### Masoretic Text

#### **Tehillim / Psalms 74:4-11**

74:4 *Your adversaries have roared in the midst of Your meeting place; They have set up their own standards for signs. 74:5 It seems as if one had lifted up His axe in a forest of trees. 74:6 And now all its carved work They smash with hatchet and hammers. 74:7 They have burned Your sanctuary to the ground; They have defiled the dwelling place of Your name. 74:8 They said in their heart, 'Let us completely subdue them.' They have burned all the meeting places of God in the land. 74:9 We do not see our signs; There is no longer any prophet, Nor is there any among us who knows how long. 74:10 How long, O God, will the adversary revile, And the enemy spurn Your name forever? 74:11 Why do You withdraw Your hand, even Your right hand? From within Your bosom, destroy them! (NASB)*

ד שָׁאֲגוּ צַרְרֵיהֶם בְּקִרְבֵּי מוֹעֲדֶיךָ שְׁמוֹ אוֹתוֹתֶם אֲתוֹת: ה יִנְדַע כְּמִבְּיָא לְמַעַלָּה בְּסִכְּךָ-עֵץ קִרְדָּמוֹת: ו וַעֲתָ [וַעֲתָה] פִּתּוּחֵיהֶם יַחַד בְּכִשְׂוִיל וְכִילְפַת יִהְלִמוּן: ז שְׁלַחוּ בְּאֵשׁ מִקִּדְשֶׁיךָ לְאַרְצְךָ חָלְלוּ מִשְׁכַּן-שְׁמֶיךָ: ח אָמְרוּ בְּלִבָּם נִינָם יַחַד שָׂרְפוּ כָל-מוֹעֲדֵי-יָאֵל בְּאַרְצְךָ: ט אֲתוֹתֵינוּ לֹא-רָאִינוּ אִין-עוֹד נִבְיָא וְלֹא-אֲתָנוּ יָדַע עַד-מָה: י עַד-מַתִּי אֱלֹהִים יִחַרְרֶךָ צָר יִנְאַץ אוֹיֵב שְׁמֶיךָ לְנִצָּח: יא לָמָּה תִשְׁיֵב יָדְךָ וַיִּמְיָנֶיךָ מִקִּרְבֵּי חוֹקֶיךָ [חִיקֶיךָ] כְּלָה:

### Aramaic Targum

#### **Toviyah / Psalms 74:4-11**

74:4 *Your oppressors cry out in the midst of your assemblies; they have set up their standards as signs. 74:5 He will strike with a hammer like a man who lifts up his hand against a wood thicket to cut it with axes. 74:6 But now they pull down its carvings together; they pound with the hatchet and the two-edged chisel as if with mallets. 74:7 They have burned the sanctuary to the ground with fire; they have defiled the tabernacle in which your name is uttered. 74:8 Their children spoke in their hearts together; their fathers burned all the assemblies of God*

*in the land. 74:9 We have not seen our signs that the prophets gave us; there are no longer any prophets and we have none with us who knows how long. 74:10 How long, O God, will the oppressor show disdain? Will the enemy reject your name forever? 74:11 Why will you withdraw your hand, even your right hand, from redeeming? Take it out of your bosom and do away with oppression. (EMC)*

ד אכלין מעיקך במצע זמניך שוון אתוותהון אתיא: ה יצליף בקורנסא היך גבר דמרים ידיה בסביך קיסיא למקטע בכולביא: ו וכדין גליפייהא גרין גדרין כחדא בקופיץ ומיפסלת דיוסטר מחיין כבמרזופין: ז אדליקו בנורא בית מקדשא לארעא אפיסו משכן דאתקרי ביה שמך: ח אמרו בלבהון בניהון כחדא אוקידו אבהתהון כל מערעיא דאלהא בארעא: ט אתוונא דיהבו לנא נבייא לא חמיננא חזינא לית תוב נבייא ולית עימנא גבנא דידע עד אימתי: י עד אימתי אלהא יחסד מעי- קא ירחיק בעיל דבבא שמך לעלמא: יא למה תתיב ידך וימינך למפרוק מן גו עטפך עובך אפיק ושצי עקתא:

## Septuagint

### *Psalmoi / Psalms 74:4-11*

*74:4 And they that hate thee have boasted in the midst of thy feast; they have set up their standards for signs, 74:5 ignorantly as it were in the entrance above; 74:6 they cut down its doors at once with axes as in a wood of trees; they have broken it down with hatchet and stone cutter. 74:7 They have burnt thy sanctuary with fire to the ground; they have profaned the habitation of thy name. 74:8 They have said in their heart, even all their kindred together, Come, let us abolish the feasts of the Lord from the earth. 74:9 We have not seen our signs; there is no longer a prophet; and God will not know us any more. 74:10 How long, O God, shall the enemy reproach? shall the enemy provoke thy name forever? 74:11 Wherefore turnest thou away thine hand, and thy right hand from the midst of thy bosom for ever? (LXX)*

74:4 καὶ ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ τῆς ἑορτῆς σου ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα καὶ οὐκ ἔγνωσαν 74:5 ὡς εἰς τὴν εἴσοδον ὑπεράνω 74:6 ὡς ἐν δρυμῶ ξύλων ἀξίναίς ἐξέκοψαν τὰς θύρας αὐτῆς ἐπὶ τὸ αὐτὸ ἐν πελέκει καὶ λαξευτηρίῳ κατέρραξαν αὐτήν 74:7 ἐνεπύρισαν ἐν πυρὶ τὸ ἁγιαστήριόν σου εἰς τὴν γῆν ἐβεβήλωσαν τὸ σκῆνωμα τοῦ ὀνόματός σου 74:8 εἶπαν ἐν τῇ καρδίᾳ αὐτῶν ἢ συγγένεια αὐτῶν ἐπὶ τὸ αὐτὸ δεῦτε καὶ κατακαύσωμεν πάσας τὰς ἑορτὰς τοῦ θεοῦ ἀπὸ τῆς γῆς 74:9 τὰ σημεῖα ἡμῶν οὐκ εἶδομεν οὐκ ἔστιν ἔτι προφήτης καὶ ἡμᾶς οὐ γνώσεται ἔτι 74:10 ἕως πότε ὁ θεὸς ὀνειδιεῖ ὁ ἐχθρὸς παροξυνεῖ ὁ ὑπεναντίος τὸ ὄνομά σου εἰς τέλος 74:11 ἴνα τί ἀποστρέφεις τὴν χειρὰ σου καὶ τὴν δεξιάν σου ἐκ μέσου τοῦ κόλπου σου εἰς τέλος

Asaph continues giving examples of the destructive nature of the enemy. He says the enemy shouts in the midst of God's sanctuary (74:4), the Septuagint states they boast in the midst of the times of the Moedim. The time of the Moedim (מוֹעֲדִים) consist of eight appointed times:

1. **The Shabbat** - is the weekly observance of Sabbath that commemorates the Lord God as the Creator of the world. According to the sages, Shabbat is the most important of the appointed times, even more important than Yom Kippur and the Ten Days of Awe. There are 54 weekly Sabbaths in a "leap year" and 50 for regular years.
2. **Pesach** (Nisan 15), also known as Passover.



3. **Unleavened Bread** (Nisan 15-22); note that the Counting of the Omer is first mentioned in this section of Torah (*Vayikra / Leviticus 23:9-16*).
4. **Firstfruits** (Nisan 17), also called Reishit Katzir.
5. **Shavuot** (Sivan 6), also known as the feast of weeks, was the moment in Time in Israel's history when first receiving the Torah. This time is also called Pentecost in the Apostolic Writings.
6. **Yom Teru'ah** (Tishri 1), also called Rosh Hashanah (*note that this is first mentioned in the Torah at Parashat Emor*).
7. **Yom Kippur** (Tishri 10) also known as the Day of Atonement, and is the time when the High Priest enters the holy of holies to make atonement for the nation of Israel as a whole.
8. **Sukkot** (Tishri 15-22) also called Tabernacles (*note also that this is the first time we read the commandments to dwell in a Sukkah and to wave the arba minim (the four species) in the Torah*).

These are supposed to be times of memorial, of joy, and of remembering the mighty deliverance of God. The Septuagint states that the enemy boasts in the midst of the Moedim (Feasts) for the purpose of lifting themselves up to take credit for their oppression of Israel. The erecting of a standard for signs provides for us an illustration of conquering and establishing their name in the holy place as opposed to establishing the name of the Lord in the holy place.

Asaph continues saying that they cut, smash, destroy, and burn what is the Lords (74:5-7), and they determine in their hearts to completely subdue the people of God. Asaph continues stating, 74:9 *We do not see our signs; There is no longer any prophet, Nor is there any among us who knows how long.* (NASB) and then asking the Lord, 74:10 *How long, O God, will the adversary revile, And the enemy spurn Your name forever?* (NASB) These things happening appear to be a sign to Asaph that the Lord has removed his hand that holds back the enemy from doing these things (74:11). An interesting point about the rabbis is in their understanding of time and the deliverance that God sends for His people. The rabbinic understanding of time is not as a linear sequence of events meaning that time is measured linearly, progressively, etc as we understand time. The Jewish thinking tends to regard time as circular in the sense that moving forward requires the hand of the Lord to overcome sin, its consequences, and the enemy, which then brings God's deliverance and salvation. This is a recurring theme, in a circular sense, throughout the weeks, months, and years of one's life. This understanding of time is taken from the Hebrew language itself. Some of the sages note that the Hebrew word for "years (a long period of time)" shanah (שָׁנָה) shares the same root as both the words for "to study, to repeat, to review" (שָׁנָה) and "to be changed, to be altered, to be switched" (שָׁנָה). As a result, the idea of the "Jewish year" implies an ongoing "repetition" (Mishnah, מִשְׁנָה) or a continuing "review" of the key prophetic events of God's redeeming history as the people are reliving in their present experiences. This concept comes out from the events of the Patriarchal fathers saying that the lives of the fathers function as parables that may be applied to us as expressed in the phrase מֵעֲשֵׂה אֲבוֹת סִמָּן לְבָנִים (ma'aseh avot siman labanim): "The deeds of the fathers are signs for the children." The idea then is that the Jewish year repeats itself thematically, but it also changes from year to year as we progress closer to the coming Day of Redemption. Therefore there is a tension that is formed in the understanding of the time-line of history. A sort of dualism that follows through in our understanding of the Messiah. For example, in Yeshua's first coming, he came as our "Suffering Servant" and lived "proverbially" the Moedim which foreshadowed his reason and purpose for coming, to make atonement for our sins in his blood. In

His second coming, he will come as the conquering King. As a result of these things, the Moedim offer us both a remembering of the past, and a hopeful future expectation of the redemption of God. For example, in the Pesach meal, the Seder, we express the reality of Yeshua as the world's "Lamb of God," just as we commemorate (remember) the fall holidays in expectation of His rule and reign as our King. The idea of the "cycles" of time, are the "timeless patterns of time and history" which suggests that one day we are going to be with the Lord, a time which was foreknown and interpreted as the Garden of Eden, the glory of heaven.

Asaph, as well as all of us, have the hope of the circular nature of history and the Lord returning to His people, saying, **וְאֵלֹהִים מְלָכִי מִקְדָּם פְּעַל יְשׁוּעוֹת בְּקִרְבֵּי הָאָרֶץ:** *Yet God is my king from of old, Who works deeds of deliverance in the midst of the earth. (NASB)* Note how Asaph says the Lord God his King is from "ancient times" (מִקְדָּם), He is everlasting and He "works salvations" (*poel yeshuot*, יְשׁוּעוֹת) in the midst of the earth (בְּקִרְבֵּי הָאָרֶץ). Asaph says "salvations" (יְשׁוּעוֹת) writing in the plural form suggesting the Lord's salvations are many. The Lord is continually working in the lives of His people for a present day salvation which leads to the hopeful expectation of salvation at a future time, hence Asaph's declaration of his faith in the Lord who is the miracle worker. He is continually protecting his people, saving them from their enemies, delivering them out of their afflictions, and from their temptations to sin. Asaph changes his mode of writing to be an encouragement for the people of God as he continues in the psalm saying the following:

### Masoretic Text

#### ***Tehillim / Psalms 74:13-21***

*74:13 You divided the sea by Your strength; You broke the heads of the sea monsters in the waters. 74:14 You crushed the heads of Leviathan; You gave him as food for the creatures of the wilderness. 74:15 You broke open springs and torrents; You dried up ever-flowing streams. 74:16 Yours is the day, Yours also is the night; You have prepared the light and the sun. 74:17 You have established all the boundaries of the earth; You have made summer and winter. 74:18 Remember this, O Lord, that the enemy has reviled, And a foolish people has spurned Your name. 74:19 Do not deliver the soul of Your turtledove to the wild beast; Do not forget the life of Your afflicted forever. 74:20 Consider the covenant; For the dark places of the land are full of the habitations of violence. 74:21 Let not the oppressed return dishonored; Let the afflicted and needy praise Your name. (NASB)*

יג אַתָּה כּוֹרֶרֶת בְּעֹזָךְ יָם שְׁבַרְתְּ רֵאשֵׁי תַנִּינִים עַל-הַמַּיִם: יד אַתָּה רִצַּצְתָּ רֵאשֵׁי לְוִיָּתָן תַּתְּנַנּוּ מֵאֲכָל לֶעָם לְצִיִּים: טו אַתָּה בְּקִעַצְתָּ מַעַזְנוֹ וְנַחַל אַתָּה הוֹבִשְׁתָּ נְהָרוֹת אֵיתָן: טז לָךְ יוֹם אֶרֶץ-לָךְ לְיִלְהָ אַתָּה הִכְיִנּוֹת מְאוֹר וְשֶׁמֶשׁ: יז אַתָּה הִצַּבְתָּ כָּל-גְּבוּלוֹת אֶרֶץ קִיץ וְחֹרֶף אַתָּה יִצְרַתָּם: יח זְכַר-זֹאת אוֹיֵב חֹרֶף | יְהוָה וְעַם-נֶגֶל נֶאֱצַו שְׁמֹךְ: יט אֶל-תִּתֵּן לְחַיֵּי נַפְשׁ תּוֹרֶךְ חַיֵּי עֲנִיָּה אֶל-תִּשְׁכַּח לְנִצָּח: כ הַבֵּט-לְבַרִּית כִּי-מְלֹאוּ מִחֲשַׁבְי-אֶרֶץ נְאוֹת חֲמָס: כא אֶל-יֵשֶׁב דָּךְ נִכְלָם עֲנִי וְאֶבְיוֹן יִהְלֹו שְׁמֹךְ:

### Aramaic Targum

#### ***Toviyah / Psalms 74:13-21***

*74:13 You cut off the waters of the sea by your power; you broke the heads of the sea serpents, and drowned the Egyptians at the sea. 74:14 You shattered the heads of Pharaoh's warriors; you handed them over for destruction to the people of the house of Israel, and their corpses to jackals. 74:15 You split the spring from the rock and it became a stream; you dried up the ford of the streams of the Arnon and the ford of the Jabbok and the Jordan, which were so powerful. 74:16 Yours is the day-time, yours, too, is the night; you have made firm the moon and sun. 74:17 You set up all the boundaries of the earth; summer and winter;*

*you created them. 74:18 Remember this, the enemy, slanderer of the Lord, and the foolish people who have rejected your name. 74:19 Do not deliver the souls of those who teach your Torah to the Gentiles, who are likened to beasts of the field; do not forget the lives of your poor forever. 74:20 Look at the covenant that you made with our fathers, for their children are finished off; darkness is spread over the land, and fraud, and violence. 74:21 The pauper will not return ashamed; the poor and lowly will praise your name. (EMC)*

יג אנת את גזרתה בעושנך מוי דימא אנת את תברתא רישי תניניא ושניקתא מצראי על ימא: יד אנת את תרעתא רישי גיברי פרעה יהבתינון לגמרא לעם בית ישראל וגושמיהון לירורי: טו אנת את בזעתא מעיינא מן כיפא והוי לנחלא אנת יבישתא מגיזת נחלי ארנונא ומגיזת יובקא ויורדנא דהון תקיפין: טז דילך יממא לחוד דילך ליליא את אתקינתא סיהרא ושמשא: יז את אקימתא כל תחומא תהומיא דארעא קיטא וסיתוא אנת ברתנון: יח אדכר דא בעיל דבבא מגדף יהוה ועמא טפשא דרחיקו שמך: יט לא תמסור לעמיא לעממא דמתילין לחיות ברא נפשת מאלפי אוריתך חייהון דענייך לא תיתנשי תינשי לעלמין: כ אסתכל לקיימא דגזרתא לאבהתן ארום איתמליאו בניהון חשוכא פריס על ארעא ואונא ויתא ואונסא וחטופין: כא לא יתוב מסכן מכסיף עניא וחד שוכא ישבחון שמך:

## Septuagint

### *Psalmoi / Psalms 74:13-21*

*74:13 Thou didst establish the sea, in thy might, thou didst break to pieces the heads of the dragons in the water. 74:14 Thou didst break to pieces the heads of the dragon; thou didst give him for meat to the Ethiopian nations. 74:15 Thou didst cleave fountains and torrents; thou driedst up mighty rivers. 74:16 The day is thine, and the night is thine; thou hast prepared the sun and the moon. 74:17 Thou hast made all the borders of the earth; thou hast made summer and spring. 74:18 Remember this thy creation: an enemy has reproached the Lord, and a foolish people has provoked thy name. 74:19 Deliver not to the wild beasts a soul that gives praise to thee: forget not for ever the souls of thy poor. 74:20 Look upon thy covenant: for the dark places of the earth are filled with the habitations of iniquity. 74:21 let not the afflicted and shamed one be rejected: the poor and needy shall praise thy name. (LXX)*

74:13 σὺ ἐκράταιώσας ἐν τῇ δυνάμει σου τὴν θάλασσαν σὺ συνέτριψας τὰς κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος 74:14 σὺ συνέθλασας τὰς κεφαλὰς τοῦ δράκοντος ἔδωκας αὐτὸν βρῶμα λαοῖς τοῖς Αἰθίοσιν 74:15 σὺ διέρρηξας πηγὰς καὶ χειμάρρους σὺ ἐξήρανας ποταμοὺς ἠθάμ 74:16 σὴ ἐστὶν ἡ ἡμέρα καὶ σὴ ἐστὶν ἡ νύξ σὺ κατηρτίσω φαῦσιν καὶ ἥλιον 74:17 σὺ ἐποίησας πάντα τὰ ὄρια τῆς γῆς θέρος καὶ ἔαρ σὺ ἔπλασας αὐτά 74:18 μνήσθητι ταύτης ἐχθρὸς ὠνείδισεν τὸν κύριον καὶ λαὸς ἄφρων παρώξυνεν τὸ ὄνομά σου 74:19 μὴ παραδῶς τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι τῶν ψυχῶν τῶν πενήτων σου μὴ ἐπιλάθῃ εἰς τέλος 74:20 ἐπίβλεψον εἰς τὴν διαθήκην σου ὅτι ἐπληρώθησαν οἱ ἐσκοτισμένοι τῆς γῆς οἴκων ἀνομιῶν 74:21 μὴ ἀποστραφήτω τεταπεινωμένος κατησχυμμένος πτωχὸς καὶ πέννης αἰνέσουσιν τὸ ὄνομά σου

Asaph remembers the power of God to deliver His people by calling upon the Torah in remembrance. One of the most important reasons to study the Torah and the rest of the Tanach is to remember how the Lord has worked in the past to save His people, and He will work in the same way for us today and in times to come. The Tanach is not simply a history book as some would suggest. From Genesis to Revelation, all of Scripture has application for our lives today, not only in how we live our lives but also in the act of remembering as David and Asaph have done throughout the Psalms. Asaph remembers the dividing of the sea (74:13),



subduing the great creatures of the sea (74:14), and the great world wide flood (74:15), and describes the power of God to establish the day and the night, the sun and the moon, he proclaims the Lord is in control of all things (74:16), all of these things are drawn into contrast to the enemy who is small compared to these things (74:17-18). The Rabbis translate the MT in the Aramaic Targum to say that the Lord delivered the enemy, the heads of the Egyptians to the people of Israel. He asks the Lord not to deliver the helpless to the beast (74:19) and to consider the covenant (74:20) and do not let the oppressed be dishonored (74:21). The rabbis translate his words in *Tehillim / Psalms 74:19-20* to say, 74:19 *Do not deliver the souls of those who teach your Torah to the Gentiles, who are likened to beasts of the field; do not forget the lives of your poor forever.* 74:20 *Look at the covenant that you made with our fathers, for their children are finished off; darkness is spread over the land, and fraud, and violence.* (EMC) It is interesting to note how the MT is translated to not forget the life of the afflicted, and add “*those who teach the Torah to the Gentiles.*” Did the rabbis teach the Torah to the Gentiles? It is interesting to note a story in the *Talmud Bavli Shabbat 31a-b* which suggests the Gentiles were also actively participating in the study of Torah. The *Talmud Bavli Shabbat 31a-b* states the following:

### ***Talmud Bavli Shabbat 31a-b***

(1) *Our Rabbis taught: A certain Gentile once came before Shammai and asked him, “How many Torahs do you have?” “Two,” he replied: “the Written Torah and the Oral Torah.” I believe you with respect to the Written, but not with respect to the Oral Torah; make me a convert on condition that you teach me the Written Torah [only]. [But] he scolded and repulsed him in anger. When he went before Hillel, he accepted him as a convert. On the first day, he taught him, Alef, beth, gimmel, dalet; the following day he reversed [the letters] for him. “But yesterday you did not teach them to me thus,” he protested. “Must you then not rely upon me? Then rely upon me with respect to the Oral [Torah] too.”*

(2) *On another occasion it happened that a certain Gentile came before Shammai and said to him, “Make me a convert, on condition that you teach me the whole Torah while I stand on one foot.” Thereupon he repulsed him with the builder’s cubit which was in his hand. When he went before Hillel, he said to him, “What is hateful to you, do not to your neighbor: that is the whole Torah, while the rest is its commentary; go and learn it.”*

(3) *On another occasion it happened that a certain Gentile was passing behind a house of study, when he heard the voice of a teacher reciting, “And these are the garments which they shall make; a breastplate, and an ephod.” Said he, “For whom are these?” “For the High Priest,” he was told. Then said that Gentile to himself, “I will go and become a convert, that I may be appointed a High Priest.” So he went before Shammai and said to him, “Make me a convert on condition that you appoint me a High Priest.” But he repulsed him with the builder’s cubit which was in his hand. He then went before Hillel, who made him a convert. He said to him, “Can any man be made a king but he who knows the arts of government? Go and study the arts of government!” He went and read. When he came to, “and the stranger that approaches [the Tabernacle, where the High Priest served] shall be put to death,” he asked him, “To whom does this verse apply?” “Even to David, King of Israel,” was the answer. Thereupon that convert reasoned within himself from the lesser to the greater: If of Israel, who are called sons of the Omnipresent—and who in His love for them He designated them, “Israel is my son, my firstborn”—it is written, “and the stranger that approaches shall be put to death,” how much more so a mere convert, who comes with his staff and wallet! Then he went before Shammai and said to him. “Am I then eligible to be a High Priest; is it not written in the Torah, “and the stranger that approaches shall be put to death?” He went before Hillel and said to him, “O gentle Hillel; blessings rest on your head for bringing me under the wings of the Divine Presence!”*

*Sometime later the three met in one place. They said, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Divine Presence.*

According to the Talmud, Gentiles were coming to the Sages to study and to learn. Some rabbis turned them away, while others accepted the responsibility to teach them the Torah and Mishnah, however, the Gentile would only accept the written Torah and not the Oral Torah. It is interesting today the Gentiles are doing the same but adding to their condition by also rejecting the written Torah as well. In the three examples given in the Talmud, Hillel wins over the Gentile by his kindness and gentle words. Hillel was willing to help instruct the Gentile to understand the Torah so that he then in turn could understand the questions he had and come to the answer and conclusions for himself. In a similar manner, we should go with gentleness of spirit, and present the Gospel message with gentleness, which includes the Torah, Neviim, and Ketuvim (Tanach) because the Law, the Prophets, and the Writings speak of Yeshua the Messiah! (see Paul's introductory words in *Romans 1*)

Asaph concludes saying, אֶל-תְּשַׁכַּח קוֹל כָּג אֱלֹהִים אֶלְהֵים רִיבָה רִיבָה זָכֵר הָרָפְתָּה מִנִּי-נִבָּל כָּל-הַיּוֹם: 74:22 Arise, O God, and plead Your own cause; Remember how the foolish man reproaches You all day long. 74:23 Do not forget the voice of Your adversaries, The uproar of those who rise against You which ascends continually. (NASB) Asaph asks for the Lord to plead His own cause. Does this statement suggest that Asaph is bringing the Lord God to court to hear His case against him that has caused all of these troubles? The Aramaic Targum and the Septuagint translate Asaph's words to say the following:

### Aramaic Targum

#### **Toviyah / Psalms 74:22-23**

74:22 Arise, O God; argue your case; call to mind the disgrace of your people because of foolish counsel all the day. 74:23 Do not forget the voice of your oppressors, the turmoil, always mounting, of those who stand against you. (EMC)

כב קום אלהא נצי מצותך אידכר קלנא דעמך מן מלכא טפשא כל יומא: כג לא תתנשי תינשי קל מעיקייך איתרגושת דקיימין לקיבלך דסלקא תדירא:

### Septuagint

#### **Psalmoi / Psalms 74:22-23**

74:22 Arise, O God, plead thy cause: remember thy reproaches that come from the foolish one all the day. 74:23 Forget not the voice of thy suppliants: let the pride of them that hate thee continually ascend before thee. (LXX)

74:22 ἀστα ὁ θεός δίκασον τὴν δίκην σου μνήσθητι τῶν ὄνειδισμῶν σου τῶν ὑπὸ ἄφρονος ὄλην τὴν ἡμέραν 74:23 μὴ ἐπιλάθη τῆς φωνῆς τῶν ἰκετῶν σου ἢ ὑπερηφανία τῶν μισούντων σε ἀνέβη διὰ παντὸς πρὸς σέ

The Rabbis speak of arguing one's case before a counsel and to remember the disgrace of the people because of the foolish counsel they received all day long. Asaph asks the Lord to not forget the voice of the adversaries in the MT, not to forget the voice of the oppressors in the Targum, and not to forget the voice of thy suppliants (*suppliant, petitioner, one who earnestly requests*) in the Septuagint. The Septuagint switches from the voice of the oppressor or adversary, to the one who is seeking the help of the Lord to deliver him from his enemies. In the MT, Asaph says *Remember how the foolish man reproaches You all day long.*

(74:22, NASB) He appears to be speaking of the oppressor or adversary actually praying to the Lord. Here we see the Lord actually does hear the prayer of the unrighteous person, but He will not act upon the prayer in a positive manner, but rather in a manner in which to save the people he is oppressing. The idea is that the unrighteous person seeks the Lord in prayer based upon his foolishness, if he is not seeking the Lord for help to turn from his sinful ways and turn to the way of the Lord, walking in righteousness, justice, and truth. David in *Tehillim / Psalms 1* spoke of walking, standing, and sitting in the counsel of the wicked. The unrighteous man is restless, always seeking wealth, and has the desire for controlling others, and has ungoverned passions, all of which influence the man's prayer life. Rather than praying for others, one prays only for himself, and as Asaph states, the foolish reproach the Lord continually. Another interpretation may be that the actions of the unrighteous man go up, "ascend to heaven" (74:23, *Septuagint*), the Lord is always aware of our actions. Like in the case of Cain and Abel, He said, **י וַיֹּאמֶר מַה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי** :מִן-הָאֲדָמָה: 4:10 "What have you done? The voice of your brother's blood is crying to Me from the ground. (NASB) Here we find the concept of the creation crying out (*Luke 19:28-40 and Romans 8:19-27*) as is mentioned in the Apostolic Writings. The point is to seek the Lord God our Father in heaven in prayer with pure intentions. It is then that He will hear our prayers meaning that He will answer them according to our desire. The circular-ism of time is a reference to our repetitive actions, falling into sin, repenting, turning from sin, and seeking the Lord God in heaven and His Messiah Yeshua for forgiveness of sins. All in all, the Lord answers prayer based upon this pattern as we have seen through history according to the Scriptures. The Lord answers prayer according to righteousness, justice, and truth, and so we should keep in mind the importance of these things, to seek the Lord with a repentant heart, humble, and with pure intentions, and only then will we have our prayers answered! Let's Pray!

Heavenly Father,

We thank you for the mercies You have shown us every day. We praise You for helping us to realize our need for Your Salvation. Lord we always fall short of walking in righteousness, justice, and truth and we ask that You would help us to overcome sin in our lives by the power of Your Spirit and Your Son Yeshua. We praise Your Holy Name for strength and faith in the Messiah Yeshua through whom we have the forgiveness of sins. We thank You for not only keeping our feet on the path of righteousness and truth according to Your Word, but also having the desire to do so too. Please create in us a deep respect, fear, and love for You Lord, coupled with a desire to dwell in Your presence, to study Your word, to pray, and to lead humble 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