

Tehillim / Psalms 78 | ספר תהילים עח

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Mashiach and the Torah

In this week's study from *Tehillim / Psalms 77:1-72*, the psalm opens saying, **א מִשְׁכִּיל לְאַסָּף הָאֲזִינָה**, *A Maskil of Asaph. 78:1 Listen, O my people, to my instruction; Incline your ears to the words of my mouth. (NASB)* Notice how Asaph states “his Torah,” to listen, incline the ears to the words of his mouth. He says, **ב אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִנִּי-קֶדֶם: ג אֲשֶׁר שָׁמַעְנוּ וַיִּדְעוּ**, *78:2 I will open my mouth in a parable; I will utter dark sayings of old, 78:3 Which we have heard and known, And our fathers have told us. 78:4 We will not conceal them from their children, But tell to the generation to come the praises of the Lord, And His strength and His wondrous works that He has done. (NASB)* Why does he mention dark sayings? He speaks of not hiding what has happened in the past, but to instruct our children of how the Lord has worked in our lives. He continues saying, **ה וַיָּקָם יְעֻזָּבֵד בֶּנְיָמִן בְּיִשְׂרָאֵל**, *78:5 For He established a testimony in Jacob And appointed a law in Israel, Which He commanded our fathers That they should teach them to their children, 78:6 That the generation to come might know, even the children yet to be born, That they may arise and tell them to their children, 78:7 That they should put their confidence in God And not forget the works of God, But keep His commandments, (NASB)* Notice how he says the Lord has placed a testimony in Jacob. What exactly is Asaph talking about? This testimony is something that will cause their faith to increase. He says, **ו לֹא יִהְיוּ כְּאֲבוֹתָם דֹּר**, *78:8 And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart And whose spirit was not faithful to God. 78:9 The sons of Ephraim were archers equipped with bows, Yet they turned back in the day of battle. 78:10 They did not keep the covenant of God And refused to walk in His law; 78:11 They forgot His deeds And His miracles that He had shown them. (NASB)* Asaph concludes his psalm saying, **ז אַחֲרָיו מִשְׁכִּיל לְאַסָּף הָאֲזִינָה עַמִּי תוֹרָתִי הִטּוֹ אֲזַנְכֶם לְאַמְרֵי-פִי: ח אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִנִּי-קֶדֶם: ט אֲשֶׁר שָׁמַעְנוּ וַיִּדְעוּ**, *78:12 I will open my mouth in a parable; I will utter dark sayings of old, 78:13 Which we have heard and known, And our fathers have told us. 78:14 We will not conceal them from their children, But tell to the generation to come the praises of the Lord, And His strength and His wondrous works that He has done. (NASB)* The Lord chose David, He also chooses us to be His people.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק עח	ספר טוביה פרק עח	א שכלא דרוח קודשא על ידי דאספ	א שכלא דרוח קודשא על ידי דאספ	ΨΑΛΜΟΙ 78	78:1 συνέσεως τῷ Ἀσαφ προσέχετε λαός μου τὸν νόμον μου κλίνετε τὸ οὖς ὑμῶν εἰς τὰ ῥήματα τοῦ στόματός μου
א מִשְׁכִּיל לְאַסָּף הָאֲזִינָה עַמִּי תוֹרָתִי הִטּוֹ אֲזַנְכֶם לְאַמְרֵי-פִי: ב אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִנִּי-קֶדֶם: ג אֲשֶׁר שָׁמַעְנוּ וַיִּדְעוּ	א מִשְׁכִּיל לְאַסָּף הָאֲזִינָה עַמִּי תוֹרָתִי הִטּוֹ אֲזַנְכֶם לְאַמְרֵי-פִי: ב אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִנִּי-קֶדֶם: ג אֲשֶׁר שָׁמַעְנוּ וַיִּדְעוּ	ב אפתח במתל פומי	ב אפתח במתל פומי	78:2 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου φθέγγομαι προβλήματα ἀπ' ἀρχῆς	78:2 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου φθέγγομαι προβλήματα ἀπ' ἀρχῆς
אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִנִּי-קֶדֶם: ד לֹא נִכְחַד מִבְּנִיָּהֶם לְדֹר אַחֲרֵיהֶם מִסְפָּרֵם תְּהִלּוֹת יְהוָה וַיַּעֲזֹזוּ וַיִּפְלְאוּתִי אֲשֶׁר עָשָׂה:	אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִנִּי-קֶדֶם: ד לֹא נִכְחַד מִבְּנִיָּהֶם לְדֹר אַחֲרֵיהֶם מִסְפָּרֵם תְּהִלּוֹת יְהוָה וַיַּעֲזֹזוּ וַיִּפְלְאוּתִי אֲשֶׁר עָשָׂה:	ג די שמד	ג די שמד	78:3 ὅσα ἠκούσαμεν καὶ ἔγνωμεν αὐτὰ καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν	78:3 ὅσα ἠκούσαμεν καὶ ἔγνωμεν αὐτὰ καὶ οἱ πατέρες ἡμῶν διηγήσαντο ἡμῖν
אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִנִּי-קֶדֶם: ד לֹא נִכְחַד מִבְּנִיָּהֶם לְדֹר אַחֲרֵיהֶם מִסְפָּרֵם תְּהִלּוֹת יְהוָה וַיַּעֲזֹזוּ וַיִּפְלְאוּתִי אֲשֶׁר עָשָׂה:	אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִנִּי-קֶדֶם: ד לֹא נִכְחַד מִבְּנִיָּהֶם לְדֹר אַחֲרֵיהֶם מִסְפָּרֵם תְּהִלּוֹת יְהוָה וַיַּעֲזֹזוּ וַיִּפְלְאוּתִי אֲשֶׁר עָשָׂה:	ד לא נכסי מבניהון לדר בתראי	ד לא נכסי מבניהון לדר בתראי	78:4 οὐκ ἐκρύβη ἀπὸ τῶν τέκνων αὐτῶν εἰς γενεὰν ἐτέραν ἀπαγγέλλοντες τὰς αἰνέσεις τοῦ κυρίου καὶ τὰς δυναστείας αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ ἃ ἐποίησεν	78:4 οὐκ ἐκρύβη ἀπὸ τῶν τέκνων αὐτῶν εἰς γενεὰν ἐτέραν ἀπαγγέλλοντες τὰς αἰνέσεις τοῦ κυρίου καὶ τὰς δυναστείας αὐτοῦ καὶ τὰ θαυμάσια αὐτοῦ ἃ ἐποίησεν

<p>ה וַיָּקָם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר-צִוָּה אֶת-אַבְוֹתֵינוּ לְהוֹדִיעֵם לְבְנֵיהֶם: ו לְמַעַן יָדְעוּ דֹּר אַחֲרֵי בָנִים יוֹלְדוּ יָקֻמוּ וְיִסְפְּרוּ לְבְנֵיהֶם: ז וַיִּשְׁמְעוּ בְּאֱלֹהִים כְּסֵלֶם וְלֹא יִשְׁכָּחוּ מַעַלְלֵי-אֵל וּמַצֹּתָיו יִנְצֹ- רו: ח וְלֹא יִהְיוּ כְּאַבְוֹתֶם דֹּר סוּרֵר וּמַרְגִּיז דֹּר לֹא-הֶכִין לְבוֹ וְלֹא-נֶאֱמָנָה אֶת-אֵל רֹחוֹ: ט בְּנֵי-אַפְרַיִם נוֹשְׁקֵי רוּמִי-קִשָּׁת הִפְכוּ בְיוֹם קָרֵב: י לֹא שָׁמְרוּ בְרִית אֱלֹהִים וּבְתוֹרָתוֹ מֵאֲנִי לְלָכֶת: יא וַיִּשְׁכָּחוּ עֲלִילוֹתָיו וְנִפְ- לְאוֹתָיו אֲשֶׁר הִרְאָם: יב נֶגֶד אַבְוֹתֶם עָשָׂה כְּלֹא בְּאֶרֶץ מִצְרַיִם שְׂדֵה-צֹעַן: יג כָּקַע יָם וַיַּעֲבִירֵם וַיַּצֵּב-מַיִם כְּמוֹ- יָד: יד וַיִּנָּחֶם בְּעֵינֵי יוֹמָם וְכָל-הַלֵּילָה בְּאוֹר אֵשׁ: טו יִבְקַע צָרִים בְּמִדְבָּר וַיִּשְׁקֵן כְּתֹהֲמוֹת רַבָּה: טז וַיּוֹצֵא נֹחַ- זָלִים מִסֵּלַע וַיּוֹרֵד כְּנֻהֲרוֹת מַיִם: יז וַיּוֹסִיפוּ עוֹד לְחַטֹּא-לוֹ לְמַרְוֹת עֲלִיוֹן בְּצִיָּה: יח וַיִּנְסוּ-אֵל בְּלִבָּבָם לְשֹׁאֵל- אֶכָּל לֶנֶפֶשׁ: יט וַיִּדְּבְרוּ בְּאֱלֹהִים אָמְרוּ הֲיֻכַּל אֵל לַעֲרֹף שִׁלְחָן בְּמִדְ- בָּר: כ הֵן הִכָּה-צוּר וַיַּזּוּבוּ מַיִם וַיִּנְחָלִים יִשְׁטָפוּ הָגֶם-לָחֶם יוֹכַל-תֵּת אִם-יָכִין שָׁאֵר לְעַמּוֹ:</p>	<p>ה ואקים סהדותא בדבית יעקב ואוריתא גזר בדבית ישראל די פקיד לאבהתן להודעותהון לבניהון: ו מן בגלל די ידעון דר בתראי בנין דמתילדין יקומון ויתנון לבניהון: ז וישוון באלהא סוברהון ולא יתנשון עובדי אלהא ופיקודוי ינטרון: ח ולא יהוון היך אבהתהון דר מסרהבן ומרגיז דר דלא מתקן לביה למריה ולא הות מהימנא באלהא רוחיה: ט כד הוו יתיבין במצרים איתרברבו בני אפרים מינינו קיצא וטעו ונפקו תלתין שנין קדם עד לא קיצא בזיני קרבא וגוברין נטלי קשתא אפיכו הפכו קדל ואיתקטלו ביום סידרי קרבא: י מטול דלא נטרו קיים אלהא ובאוריתיה סריבו להלכא: יא ואתנשיאו עובדוי עמא בית ישראל ופרישותיה די אחמי יתהון: יב קביל אבהתהון אברהם יצחק ויעקב ושיבטיא דאבהתהון עבד פרישן בארעא דמצרים חקל טאניס: יג בזע ימא בחוטרא דמשה רבהון ואעבירינן ואוקים מיא צרירין היך זיקא: יד ודברינון בעננא ביממא וכל ליליא בנהור אשא: טו בזע טורין טינרין בחוטריה דמשה רבהון במדברא ואשקי כד בתהומיא רברבן: טז ואפיק נוזליא דמיא מן כיפא ואוחית היך נהרין דנגדין מיא:</p>	<p>78:5 καὶ ἀνέστησεν μαρτύριον ἐν Ἰακωβ καὶ νόμον ἔθετο ἐν Ἰσραὴλ ὅσα ἐνετείλατο τοῖς πατράσιν ἡμῶν τοῦ γνωρίσαι αὐτὰ τοῖς υἱοῖς αὐτῶν 78:6 ὅπως ἂν γνῶ γενεὰ ἐτέρα υἱοὶ οἱ τεχθησόμενοι καὶ ἀναστήσονται καὶ ἀπαγγελοῦσιν αὐτὰ τοῖς υἱοῖς αὐτῶν 78:7 ἵνα θῶνται ἐπὶ τὸν θεὸν τὴν ἐλπίδα αὐτῶν καὶ μὴ ἐπιλάθωνται τῶν ἔργων τοῦ θεοῦ καὶ τὰς ἐντολὰς αὐτοῦ ἐκζητήσουσιν 78:8 ἵνα μὴ γένωνται ὡς οἱ πατέρες αὐτῶν γενεὰ σκολιὰ καὶ παραπικραίνουσα γενεὰ ἥτις οὐ κατηύθυνεν τὴν καρδίαν αὐτῆς καὶ οὐκ ἐπιστώθη μετὰ τοῦ θεοῦ τὸ πνεῦμα αὐτῆς 78:9 υἱοὶ Ἐφραὶμ ἐντείνοντες καὶ βάλλοντες τόξοις ἐστράφησαν ἐν ἡμέρᾳ πολέμου 78:10 οὐκ ἐφύλαξαν τὴν διαθήκην τοῦ θεοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ οὐκ ᾔθελον πορεύεσθαι 78:11 καὶ ἐπελάθοντο τῶν εὐεργεσιῶν αὐτοῦ καὶ τῶν θαυμασιῶν αὐτοῦ ὧν ἔδειξεν αὐτοῖς</p>
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<p>כא לָכֵן שְׁמַע יְהוָה וַיִּתְּעַבֵּר וְאַשׁ נִשְׁקָה בִּיעֲקֹב וְגַם-אַף עָלָה בִּישְׂרָאֵל: כב כִּי לֹא הֶאֱמִינוּ בֵּאלֹהִים וְלֹא בָּטְחוּ בִּישׁוּעָתוֹ: כג וַיֵּצְאוּ שְׁחָקִים מִמֶּעַל וַדְּלִתִּי שָׁמַיִם פָּתַח: כד וַיִּמְ- טֹר עֲלֵיהֶם מִן לֶאֱכֹל וּדְגַן שָׁמַיִם נָתַן לָמוֹ: כה לֶחֶם אֲבִירִים אָכַל אִישׁ צִידָה שָׁלַח לָהֶם לְשֹׁבַע: כו יִסַּע קָדִים בְּשָׁמַיִם וַיִּנְהַג בְּעֶזְרֵ תִמְנָן: כז וַיִּמְטֹר עֲלֵיהֶם כֶּעָפָר שָׁאָר וּכְחוֹל יָמִים עוֹף כָּנָף: כח וַיַּפֵּל בְּקֶרֶב מַח־ נְהוֹ סָבִיב לְמַשְׁכָּנֵיהֶם: כט וַיֹּאכְלוּ וַיִּשְׂבְּעוּ מֵאֵד וַתֵּאָנֹתָם יָבֹא לָהֶם: ל לֹא-וָאָף אֱלֹהִים עָלָה בָהֶם וַיַּהַרֵּג בְּמַשְׁמָנֵיהֶם וּבַחֹרֵי יִשְׂרָאֵל הִכְרִיעַ: לב בְּכָל-זֹאת חֲטָאוּ-עוֹד וְלֹא הֶאֱמִינוּ בְּנִפְלְאוֹתָיו: לג וַיַּכֵּל-בִּהְבֵּל יְמֵיהֶם וַשְׁנוֹתָם בִּבְהֵלָה: לד אִם-הֶרְגָם וְדֹ- רְשׁוּהוּ וְשָׁבוּ וְשָׁחֲרוּ-אֵל: לה וַיִּזְכְּרוּ כִּי-אֱלֹהִים צוּרָם וְאֵל עֲלִיוֹן גֹּאֲלָם: לו וַיִּפְתְּחוּהוּ בְּפִיהֶם וּבִלְשׁוֹנָם יִכְזְבוּ-לוֹ:</p>	<p>יז ואוסיפו תוב עוד למיחטי קדמוי למרגז קדם עילאה במדברא צחי במדבר צהי: יח ונסיאו אלהא בליבהון למישאל אוכלא מיכלא לנפשיהון: יט ואיתרעמו קדם יהוה אלהא אמרו האית יוכלא קדם אלהא ייי לסדרא פתורא במדברא: כ הא כבר מחא בטינר ודיבו מיא ונחליא נגדין הלחוד לחמא יכיל למיתן אם יתכן מזונא לעמיה: כא בכך שמייע קדם אלהא ייי ורגיז ואישתא איתסקת בדבית יעקב ולחוד תקוף רוגזא סליק בישראל: כב ארום לא הימינו באלהא ולא איתרחיצו בפורקניה: כג ופקיד שחקי מלעיל ודשי שמיא פתח: כד ואחית עליהון עילויהון מנא למיכל ועבור שמיא יהב להון: כה מזון דנחת ממדור מלאכיא אכלו בני נשא זוודין שלח יהב להון לשבועא: כו אטיל רוח קידומא בשמיא ודבר בעושניה רוח דרומא: כז ואחית עליהון עילויהון היך כעפרא בסרא והיך חלא דימא עופא דפרח: כח ואפיל ואשרי במצע משיריתיה חזור חזור למשכנוי: כט ואכלו ושבועו לחדא וריגוגיהון איתי להון: ל לא זרו מן ריגוגיהון עד כדין כדון מיכלהון בפומהון: לא ורוגזא דאלהא סליקת בהון וקטיל בגיבריהון ועולימי ישראל אחמיט אחמטו: לב בכל דא חבו תוב ולא הימינו בפרישותוי: לג ושיצי בלמא יומיהון ושנתיהון בבהולתא: לד בזמן דקטלינון תייבין ותבעו יתיה ויתובון ויצלון קדם אלהא: לה ואדכרו ארום אלהא תקיפיהון ואלהא עילאה פרקינן: לו ושרגיגון ליה בפומהון ובלישנהון מכדבין ליה בעידן צלותהון:</p>	<p>78:12 ἐναντίον τῶν πατέρων αὐτῶν ἃ ἐποίησεν θαυμάσια ἐν γῇ Αἰγύπτῳ ἐν πεδίῳ Τάνεως 78:13 διέρρηξεν θάλασσαν καὶ διήγαγεν αὐτούς ἔστησεν ὕδατα ὥσει ἄσκον 78:14 καὶ ὠδήγησεν αὐτοὺς ἐν νεφέλῃ ἡμέρας καὶ ὅλην τὴν νύκτα ἐν φωτισμῷ πυρός 78:15 διέρρηξεν πέτραν ἐν ἐρήμῳ καὶ ἐπότισεν αὐτοὺς ὥς ἐν ἄβυσσῳ πολλῇ 78:16 καὶ ἐξήγαγεν ὕδωρ ἐκ πέτρας καὶ κατήγαγεν ὥς ποταμοὺς ὕδατα 78:17 καὶ προσέθεντο ἔτι τοῦ ἁμαρτάνειν αὐτῷ παρεπίκραναν τὸν ὑψιστον ἐν ἀνδρῳ 78:18 καὶ ἐξεπείρασαν τὸν θεὸν ἐν ταῖς καρδίαις αὐτῶν τοῦ αἰτῆσαι βρώματα ταῖς ψυχαῖς αὐτῶν 78:19 καὶ κατελάλησαν τοῦ θεοῦ καὶ εἶπαν μὴ δυνήσεται ὁ θεὸς ἐτοιμάσαι τράπεζαν ἐν ἐρήμῳ 78:20 ἐπεὶ ἐπάταξεν πέτραν καὶ ἐρρύησαν ὕδατα καὶ χεῖμαρροι κατεκλύσθησαν μὴ καὶ ἄρτον δύναται δοῦναι ἢ ἐτοιμάσαι τράπεζαν τῷ λαῷ αὐτοῦ</p>
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<p>לז ולכם לא-נכון עמו ולא נאמנו בְּכִרְיָתוֹ: לח והוא רחום יִכְפֹּר עוֹן ולא יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפוֹ וְלֹא- יַעִיר כָּל-חֲמָתוֹ: לט ויִזְכֹּר כִּי-בָשָׁר הָמָּה רוּחַ הוֹלֵךְ וְלֹא יָשׁוּב: מ כָּמָּה יִמְרוּהוּ בַּמִּדְבָּר יַעֲצִיבוּהוּ בִּישִׁימוֹן: מא ויָשׁוּבוּ ויִנְסוּ אֶל וּקְדוֹשׁ יִשְׂרָאֵל הַתּוֹ: מב לא-זָכְרוּ אֶת-יְדֹ יוֹם אֲשֶׁר-פָּדָם מִי-צָר: מג אֲשֶׁר-שָׁם בְּמִצְרַיִם אֲתוּתָיו וּמוֹפְתָיו בְּשִׁדְּהָ- צֶעַן: מד ויִהְיֶה לָדָם יֹאֲרִיקֶם וְנִ- זְלִיקֶם בַּל-יִשְׁתִּיּוּן: מה יִשְׁלַח בָּהֶם עָרֹב וַיֹּאכְלֵם וַיַּפְרִדֵּם וַתִּשְׁחִיתֵם: מו וַיִּתֵּן לְחֶסֶל יְבוּלָם וַיִּגְיַעֲם לְאֶרֶב: מז יִהְיֶה בְּכָרְד גִּפְנֵם וְשִׁקְמוֹתֵם בְּחִנְמָל: מח וַיִּסְגֹּר לְכָרְד בְּעֵינָם וּמִקְנֵיהֶם לְרִשְׁפִּים: מט יִשְׁלַח-בָּם חֲרוֹן אָפוֹ עֲבָרָה וְזַעַם וְצָרָה מִשֵּׁ- לִחַת מִלְּאֲכֵי רָעִים: נ יִפְלֹס נְתִיב לְאָפוֹ לֹא-תִשָּׁף מִמֶּנּוּת נִפְשָׁם וְחֵיתָם לְדָבָר הַסְּגִיר: נא וַיֵּךְ כָּל-בְּכוֹר בְּמִצְרַיִם רֹאשִׁית אוֹנִים בְּאֶהֱלֵי-חֶם: נב וַיִּסַּע כָּצָאן עִמּוֹ וַיִּנְהַגֵם כְּעֶדֶר בַּמִּדְבָּר: נג וַיִּנָּחֵם לְבָטַח וְלֹא כְּחָדוּ וְאֶת-אוֹיְבֵיהֶם כִּסָּה הָיִם: נד וַיָּבִיֵאֵם אֶל-גִּבּוֹל קִדְשׁוֹ הַר-זֶה קִנְיָה יְמִינוֹ:</p>	<p>לז מטול דלבהון לא מהימן מכוון עימיה ולא הימינו בקיימיה: לח והוא רחמנא מכפר עוייתהון ולא מחבל יתהון ומסגי למיתב מן רוגזיה ולא יוחי בהון כל חימתיה ריתחיה: לט ודכיר ארום בני בסרא הינון אינון רוחא דאזיל ולא תאיב אתיב: מ כמה יסרבון ליה במדברא ירגזון קדמוי באתר צדיא: מא ותבו ונסיאו קדם אלהא וקדישא דישראל איתיו תיוהא: מב לא אידכרו ית ניסא דידיה ויומא דפרקינן מן מעיקא: מג דשוי במצרים אתוהי ותימהוי בחקל טאניס: לד והפך לדמא לאדם אריתיהון ונוזליהון לא שתן מנהון: מה יגרי בהון עירבובי חיות ברא וגמיר יתהון ועורדעניא ויחביל יתהון: מו ויהב ומסר לזחלא עיבוריהון וליעותהון לגובאי: מז וקליף בברדא גופניהון ושקמתהון בכרזובא: מח ומסר לברדא בעירהון וגיתיהון לרישפין די נור: מט יגרי בהון מאתן וחמשין מחן בתקוף רוגזיה בריתחא ובתריכותא ובעקא דמשתלחן בעידן בידיהון דאזגדין דעבדין בישין: נ יטייל בכביש תוקפיה לא מנע ממותא נפשהון ובעירהון לממותנא מסר: נא וקטל כל בוכרא במצרים שירוי שירוי צעריהון במשכניהון דחם: נב ואטיל היך ענא עמיה ודברינון היך ענא עדרא רעיא במדברא: נג ואשרינון לרוחצן ולא דחלין וית בעלי דבביהון חפא ימא: נד ואעלינון לתחום אתר בית מקדשיה טור דין די קנת ימיניה:</p>	<p>78:21 διὰ τοῦτο ἤκουσεν κύριος καὶ ἀνεβάλετο καὶ πῦρ ἀνήφθη ἐν Ἰακωβ καὶ ὀργὴ ἀνέβη ἐπὶ τὸν Ἰσραὴλ 78:22 ὅτι οὐκ ἐπίστευσαν ἐν τῷ θεῷ οὐδὲ ἠλπίσαν ἐπὶ τὸ σωτήριον αὐτοῦ 78:23 καὶ ἐνετείλατο νεφέλαις ὑπεράνωθεν καὶ θύρας οὐρανοῦ ἀνέωξεν 78:24 καὶ ἔβρεξεν αὐτοῖς μαννα φαγεῖν καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς 78:25 ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος ἐπισιτισμὸν ἀπέστειλεν αὐτοῖς εἰς πλησμονήν 78:26 ἀπῆρεν νότον ἐξ οὐρανοῦ καὶ ἐπήγαγεν ἐν τῇ δυναστείᾳ αὐτοῦ λίβα 78:27 καὶ ἔβρεξεν ἐπ’ αὐτοὺς ὥσει χοῦν σάρκας καὶ ὥσει ἄμμον θαλασσῶν πετεινὰ πτερωτά 78:28 καὶ ἐπέπεσον εἰς μέσον τῆς παρεμβολῆς αὐτῶν κύκλω τῶν σκηνομάτων αὐτῶν 78:29 καὶ ἐφάγοσαν καὶ ἐνεπλήσθησαν σφόδρα καὶ τὴν ἐπιθυμίαν αὐτῶν ἠνεγκεν αὐτοῖς 78:30 οὐκ ἐστερήθησαν ἀπὸ τῆς ἐπιθυμίας αὐτῶν ἔτι τῆς βρώσεως αὐτῶν οὔσης ἐν τῷ στόματι αὐτῶν</p>
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<p> נה ויגֹרֶשׁ מִפְּנֵיהֶם גוֹיִם וַיִּפְּלִם בְּחֶבֶל נִחְלָה וַיִּשְׁכֹּן בְּאֶהְלֵיהֶם שְׁבֻטֵי יִשְׂרָאֵל: נו וַיִּנְסוּ וַיִּמְרוּ אֶת-אֱלֹהִים עֲלִיּוֹן וַעֲדוֹתָיו לֹא שָׁמְרוּ: נז וַיִּסְגּוּ וַיִּכְבְּדוּ בָּאֲבוֹתָם נִהְפְּכוּ כְּקֹשֶׁת רַמְיָהּ: נח וַיִּכְעִסוּהוּ בְּכַמּוֹתָם וּבְפִסְלֵיהֶם וַיִּקְנִיאוּהוּ: נט שָׁמַע אֱלֹהִים וַיִּתְּעַבֵּר וַיִּמָּאֵס מְאֹד בְּיִשְׂרָאֵל: ס וַיִּטֹּשׁ מִשְׁכָּן שְׁלוֹ אֱהֵל שָׁכֵן בְּאָדָם: סא וַיִּתֵּן לְשָׁבִי עֹז וַתִּפְאֲרֶתוּ בְּיַד-צָר: סב וַיִּסְגֹּר לְחֶרֶב עֲמוֹ וַיִּבְנֹחַלְתּוּ הִתְעַבֵּר: סג בַּחֲוָרֵיו אָכְלָה-אֵשׁ וּבִתְּוִלָּתוֹ לֹא הוֹלִלָה: סד כִּהְנִיּוּ בַּחֲרֵב נִפְּלוּ וְאֵל- מִנְתָּיו לֹא תִבְכֶּינָה: סה וַיִּקַּץ כִּי־שָׁן אֲדֹנָי כְּגִבּוֹר מִתְרוֹנֵן מִיָּיִן: סו וַיִּהְיֶה- צָרָיו אַחֲזֹר חֲרַפַּת עוֹלָם נָתַן לָמוֹ: סז וַיִּמָּאֵס בְּאֱהֵל יוֹסֵף וּבְשֹׁבֶט אֶפְ- רַיִם לֹא בָחַר: סח וַיִּבְחַר אֶת-שֹׁבֶט יְהוּדָה אֶת-הָרָצִין אֲשֶׁר אָהָב: סט וַיִּבְּרַךְ כְּמוֹ-רָמִים מְקֻדָּשׁוֹ כְּאֶרֶץ יִסְדָּה לְעוֹלָם: ע וַיִּבְחַר בְּדָוִד עֲבָדוֹ וַיִּקְרָ- חוּהוּ מִמְּקֻלָּאת צֹאן: עא מֵאַחֵר עֲלוֹת הִבְיֵאוּ לְרַעוֹת בְּיַעֲקֹב עֲמוֹ וּבְיִשְׂרָאֵל נִחְלָתוּ: עב וַיִּרְעַם כְּתָם לִבָּבוּ וּבִתְ- בִּנּוֹת כִּפְּיוֹ יִנְחָם: </p>	<p> נה ותריך מן קדמיהון עמיה עממיה ואשרי יתהון בעדב אחסנתיה ואשרי במשכניהון שבטיא דישראל: נו ואנסיאו וארגיזו קדם אלהא עילאה וסהידותיה לא נטרו: נז וזורו וארשיעו היך אבהתהון אתהפיכו היך קשתא דרמיא גיררין: נח וארגיזו קדמוי בנסכיהון ובפסיליהון ובצילמוניהון אקנון יתיה: נט שמיע קדם אלהא ורגז ורחקת נפשיה לחדא בישראל: ס ושבק משכנא דשילו משכן די שרת תמן שכינתיה בגו בני נשא: סא ומסר לשיביתא אורייתיה ושיבהוריה ביד מעיקא: סב ומסר לקטלין בחרבא עמיה ובאחסנתיה ארגיזו: סג עולימוהי אכלת אשתא ובתולתיה לא אשתבחון משבחון: סד כהנוי בקטלא דחרבא יפלו וארמלתוי לא ספיקון ספיקו דתבכוון: ט" בעידן דשבו פלשתאי ארונא דיהוה בחרבא נפלו כהני שילו חפני ופנחס ובעידן דבשרו נשוהי לא בכיין ארום מיתו אוף אינון בהדא יומא: סה ואיתער היך דמיך יהוה היך גברא גיברא דמתפקח מן חמרא: סז ומחא מעיקוי בטחוריא באחוריהון קלנא דעלמא יהב להון: סז ורחיק במשכנא דפריס על תחומיה דיוסף ובשבט אפרים לא רעא: סח ואיתרעי ית שבט יהודה ית טורא דציון די רחים: סט ובנא היך קרנא דרימנא מקדשיה מעתד היך ארעא דיסדה לעלמי עלמין: ע ואתרעי בדוד עבדיה ודבריה מן עדריא דענא: עא ומן בתר מיינקון אייתיה למשלט ביעקב עמיה ובישראל אחסנתיה: עב ומלך עליהון עילוייהון בשלימות ליבביה ובסוכלתנות אידוי ידברינון: </p>	<p> 78:31 καὶ ὀργὴ τοῦ θεοῦ ἀνέβη ἐπ’ αὐτοὺς καὶ ἀπέκτεινεν ἐν τοῖς πίοσιν αὐτῶν καὶ τοὺς ἐκλεκτοὺς τοῦ Ἰσραὴλ συνεπόδισεν 78:32 ἐν πᾶσιν τούτοις ἥμαρτον ἔτι καὶ οὐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ 78:33 καὶ ἐξέλιπον ἐν ματαιότητι αἱ ἡμέραι αὐτῶν καὶ τὰ ἔτη αὐτῶν μετὰ σπουδῆς 78:34 ὅταν ἀπέκτενεν αὐτοὺς ἐξεζήτουν αὐτὸν καὶ ἐπέστρεφον καὶ ὄρθριζον πρὸς τὸν θεὸν 78:35 καὶ ἐμνήσθησαν ὅτι ὁ θεὸς βοηθὸς αὐτῶν ἐστὶν καὶ ὁ θεὸς ὁ ὑψίστος λυτρωτῆς αὐτῶν ἐστὶν 78:36 καὶ ἠπάτησαν αὐτὸν ἐν τῷ στόματι αὐτῶν καὶ τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτῷ 78:37 ἡ δὲ καρδία αὐτῶν οὐκ εὐθεῖα μετ’ αὐτοῦ οὐδὲ ἐπιστῶθησαν ἐν τῇ διαθήκῃ αὐτοῦ 78:38 αὐτὸς δὲ ἐστὶν οἰκτίρμων καὶ ἰλάσεται ταῖς ἁμαρτίαις αὐτῶν καὶ οὐ διαφθερεῖ καὶ πληθυνεῖ τοῦ ἀποστρέψαι τὸν θυμὸν αὐτοῦ καὶ οὐχὶ ἐκκαύσει πᾶσαν τὴν ὀργὴν αὐτοῦ </p>
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78:39 καὶ ἐμνήσθη ὅτι σὰρξ εἰσιν πνεῦμα πορευόμενον καὶ οὐκ ἐπιστρέφον 78:40 ποσάκις παρεπύκρναν αὐτὸν ἐν τῇ ἐρήμῳ παρώργισαν αὐτὸν ἐν γῇ ἀνύδρῳ 78:41 καὶ ἐπέστρεψαν καὶ ἐπείρασαν τὸν θεὸν καὶ τὸν ἅγιον τοῦ Ἰσραὴλ παρώξυναν 78:42 οὐκ ἐμνήσθησαν τῆς χειρὸς αὐτοῦ ἡμέρας ἧς ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς θλίβοντος 78:43 ὡς ἔθετο ἐν Αἰγύπτῳ τὰ σημεῖα αὐτοῦ καὶ τὰ τέρατα αὐτοῦ ἐν πεδίῳ Τάνεως 78:44 καὶ μετέστρεψεν εἰς αἶμα τοὺς ποταμοὺς αὐτῶν καὶ τὰ ὀμβρήματα αὐτῶν ὅπως μὴ πίωσιν 78:45 ἐξαπέστειλεν εἰς αὐτοὺς κυνόμυιαν καὶ κατέφαγεν αὐτούς καὶ βάτραχον καὶ διέφθειρεν αὐτούς 78:46 καὶ ἔδωκεν τῇ ἐρυσίβῃ τὸν καρπὸν αὐτῶν καὶ τοὺς πόνους αὐτῶν τῇ ἀκρίδι 78:47 ἀπέκτεινεν ἐν χαλάζῃ τὴν ἄμπελον αὐτῶν καὶ τὰς συκαμίνους αὐτῶν ἐν τῇ πάχνῃ 78:48 καὶ παρέδωκεν εἰς χάλαζαν τὰ κτήνη αὐτῶν καὶ τὴν ὑπαρξιν αὐτῶν τῷ πυρί 78:49 ἐξαπέστειλεν εἰς αὐτοὺς ὄργην θυμοῦ αὐτοῦ θυμὸν καὶ ὄργην καὶ θλίψιν ἀποστολὴν δ' ἀγγέλων πονηρῶν 78:50 ὠδοποίησεν τρίβον τῇ ὁργῇ αὐτοῦ οὐκ ἐφείσατο ἀπὸ θανάτου τῶν ψυχῶν αὐτῶν καὶ τὰ κτήνη αὐτῶν εἰς θάνατον συνέκλεισεν 78:51 καὶ ἐπάταξεν πᾶν πρωτότοκον ἐν Αἰγύπτῳ ἀπαρχὴν τῶν πόνων αὐτῶν ἐν τοῖς σκηνώμασι Χαμ 78:52 καὶ ἀπῆρεν ὡς πρόβατα τὸν λαὸν αὐτοῦ καὶ ἀνήγαγεν αὐτοὺς ὡς ποίμνιον ἐν ἐρήμῳ 78:53 καὶ ὠδήγησεν αὐτοὺς ἐν ἐλπίδι καὶ οὐκ ἐδειλίασαν καὶ τοὺς ἐχθροὺς αὐτῶν ἐκάλυπεν θάλασσα 78:54 καὶ εἰσήγαγεν αὐτοὺς εἰς ὄριον ἀγιάσματος αὐτοῦ ὄρος τοῦτο ὃ ἐκτήσατο ἡ δεξιὰ αὐτοῦ 78:55 καὶ ἐξέβαλεν ἀπὸ προσώπου αὐτῶν ἔθνη καὶ ἐκληροδότησεν αὐτοὺς ἐν σχοινίῳ κληροδοσίας καὶ κατεσκήνωσεν ἐν τοῖς σκηνώμασιν αὐτῶν τὰς φυλὰς τοῦ Ἰσραὴλ 78:56 καὶ ἐπείρασαν καὶ παρεπύκρναν τὸν θεὸν τὸν ὑψιστον καὶ τὰ μαρτύρια αὐτοῦ οὐκ ἐφυλάξαντο 78:57 καὶ ἀπέστρεψαν καὶ ἠσυνθέτησαν καθὼς καὶ οἱ πατέρες αὐτῶν καὶ μετεστράφησαν εἰς τόξον στρεβλὸν 78:58 καὶ παρώργισαν αὐτὸν ἐν τοῖς βουνοῖς αὐτῶν καὶ ἐν τοῖς γλυπτοῖς αὐτῶν παρεζήλωσαν αὐτόν 78:59 ἤκουσεν ὁ θεὸς καὶ ὑπερεῖδεν καὶ ἐξουδένωσεν σφόδρα τὸν Ἰσραὴλ 78:60 καὶ ἀπώσατο τὴν σκηνὴν Σηλωμ σκηνώμα αὐτοῦ οὗ κατεσκήνωσεν ἐν ἀνθρώποις 78:61 καὶ παρέδωκεν εἰς αἰχμαλωσίαν τὴν ἰσχὺν αὐτῶν καὶ τὴν καλλονὴν αὐτῶν εἰς χεῖρας ἐχθροῦ 78:62 καὶ συνέκλεισεν εἰς ῥομφαίαν τὸν λαὸν αὐτοῦ καὶ τὴν κληρονομίαν αὐτοῦ ὑπερεῖδεν 78:63 τοὺς νεανίσκους αὐτῶν κατέφαγεν πῦρ καὶ αἱ παρθένοι αὐτῶν οὐκ ἐπενθήθησαν 78:64 οἱ ἱερεῖς αὐτῶν ἐν ῥομφαίᾳ ἔπεσαν καὶ αἱ χῆραι αὐτῶν οὐ κλαυσθήσονται 78:65 καὶ ἐξηγέρθη ὡς ὁ ὑπνῶν κύριος ὡς δυνατὸς κεκραιπαληκῶς ἐξ οἴνου 78:66 καὶ ἐπάταξεν τοὺς ἐχθροὺς αὐτοῦ εἰς τὰ ὀπίσω ὄνειδος αἰώνιον ἔδωκεν αὐτοῖς 78:67 καὶ ἀπώσατο τὸ σκηνώμα Ἰωσηφ καὶ τὴν φυλὴν Εφραιμ οὐκ ἐξελέξατο 78:68 καὶ ἐξελέξατο τὴν φυλὴν Ἰουδα τὸ ὄρος τὸ Σιών ὃ ἠγάπησεν 78:69 καὶ ὠκοδόμησεν ὡς μονοκερώτων τὸ ἅγίωμα αὐτοῦ ἐν τῇ γῇ ἐθεμελίωσεν αὐτὴν εἰς τὸν αἰῶνα 78:70 καὶ ἐξελέξατο Δαυὶδ τὸν δοῦλον αὐτοῦ καὶ ἀνέλαβεν αὐτὸν ἐκ τῶν ποιμνίων τῶν προβάτων 78:71 ἐξόπισθεν τῶν λοχευομένων ἔλαβεν αὐτὸν ποιμαίνειν Ἰακώβ τὸν λαὸν αὐτοῦ καὶ Ἰσραὴλ τὴν κληρονομίαν αὐτοῦ 78:72 καὶ ἐποίμανεν αὐτοὺς ἐν τῇ ἀκακίᾳ τῆς καρδίας αὐτοῦ καὶ ἐν ταῖς συνέσεσι τῶν χειρῶν αὐτοῦ ὠδήγησεν αὐτούς

<p>Tehillim / Psalms 78 A Maskil of Asaph. 78:1 Listen, O my people, to my instruction; Incline your ears to the words of my mouth. 78:2 I will open my mouth in a parable; I will utter dark sayings of old, 78:3 Which we have heard and known, And our fathers have told us. 78:4 We will not conceal them from their children, But tell to the generation to come the praises of the Lord, And His strength and His wondrous works that He has done. 78:5 For He established a testimony in Jacob And appointed a law in Israel, Which He commanded our fathers That they should teach them to their children, 78:6 That the generation to come might know, even the children yet to be born, That they may arise and tell them to their children, 78:7 That they should put their confidence in God And not forget the works of God, But keep His commandments, 78:8 And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart And whose spirit was not faithful to God. 78:9 The sons of Ephraim were archers equipped with bows, Yet they turned back in the day of battle. 78:10 They did not keep the covenant of God And refused to walk in His law; 78:11 They forgot His deeds And His miracles that He had shown them. (NASB)</p>	<p>Toviyah / Psalms 78 78:1 A teaching of the Holy Spirit, composed by Asaph. Hear, O my people, my Torah; incline your ears to the utterances of my mouth. 78:2 I will open my mouth in a proverb; I will declare riddles from ancient times. 78:3 Which we have heard and known, and [which] our fathers told to us. 78:4 We will not hide it from their sons, recounting the psalms of the Lord to a later generation, and his might, and the wonders that he performed. 78:5 And he established a witness among those of the house of Jacob, and he decreed a Torah among those of the house of Israel, which he commanded our fathers to teach to their sons. 78:6 So that another generation, sons still to be born, should know; they will arise and tell it to their children. 78:7 And they will place their hope in God, and not forget the works of God, and they will keep his commandments. 78:8 And they will not be like their fathers, a stubborn and vexing generation, a generation whose heart was not firm with its lord, and its spirit was not faithful to God. 78:9 While they were living in Egypt, the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle. 78:10 Because they did not keep the covenant of God and refused to walk in his Torah. 78:11 And the people, the house of Israel, forgot his deeds and his wonders that he showed them. (EMC)</p>	<p>Psalmoi / Psalms 78 A Psalm of instruction for Asaph. 78:1 Give heed, O my people, to my law: incline your ear to the words of my mouth. 78:2 I will open my mouth in parables: I will utter dark sayings which have been from the beginning. 78:3 All which we have heard and known, and our fathers have declared to us. 78:4 They were not hid from their children to a second generations; the fathers declaring the praises of the Lord, and his mighty acts, and his wonders which he wrought. 78:5 And he raised up a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, to make it known to their children: 78:6 that another generation might know, even the sons which should be born; and they should arise and declare them to their children. 78:7 That they might set their hope on God, and not forget the works of God, but diligently seek his commandments. 78:8 That they should not be as their fathers, a perverse and provoking generation; a generation which set not its heart aright, and its spirit was not steadfast with God. 78:9 The children of Ephraim, bending and shooting with the bow, turned back in the day of battle. 78:10 They kept not the covenant of God, and would not walk in his law. 78:11 And they forgot his benefits, and his miracles which he had shewed them; (LXX)</p>
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<p>Tehillim / Psalms 78</p> <p>78:12 He wrought wonders before their fathers In the land of Egypt, in the field of Zoan. 78:13 He divided the sea and caused them to pass through, And He made the waters stand up like a heap. 78:14 Then He led them with the cloud by day And all the night with a light of fire. 78:15 He split the rocks in the wilderness And gave them abundant drink like the ocean depths. 78:16 He brought forth streams also from the rock And caused waters to run down like rivers. 78:17 Yet they still continued to sin against Him, To rebel against the Most High in the desert. 78:18 And in their heart they put God to the test By asking food according to their desire. 78:19 Then they spoke against God; They said, ‘Can God prepare a table in the wilderness? 78:20 ‘Behold, He struck the rock so that waters gushed out, And streams were overflowing; Can He give bread also? Will He provide meat for His people?’ 78:21 Therefore the Lord heard and was full of wrath; And a fire was kindled against Jacob And anger also mounted against Israel, 78:22 Because they did not believe in God And did not trust in His salvation. 78:23 Yet He commanded the clouds above And opened the doors of heaven; (NASB)</p>	<p>Toviyah / Psalms 78</p> <p>78:12 In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, he performed wonders in the land of Egypt, the field of Tanis. 78:13 He split the sea with the staff of Moses their leader, and made them to pass through, and he made the water stand up, fastened like a skin bottle. 78:14 And he guided them with the cloud by day, and all of the night with the light of fire. 78:15 He split mountains with the staff of Moses their leader in the wilderness; and he gave drink as if from the great deeps. 78:16 And he brought forth streams of water from the rock, and he made water come down like flowing rivers. 78:17 But they continued still to sin before him, to provoke anger in the presence of the Most High in the dry wilderness. 78:18 And they tempted God in their heart, to ask for food for their souls. 78:19 And they complained in the presence of the Lord; they said, “Is there the ability in the presence of God to set a table in the wilderness?” 78:20 Behold, he already has smitten a rock, and water gushed out, and streams flowed; is he also able to give bread, or to arrange food for his people? 78:21. Then it was heard in the presence of God, and he was angry, and fire was made to come up on those of the house of Jacob, and also harsh anger came up on Israel. 78:22 For they did not believe in God, and did not put their trust in his redemption. 78:23 And he commanded the skies above and he opened the windows of heaven. (EMC)</p>	<p>Psalmoi / Psalms 78</p> <p>78:12 the miracles which he wrought before their fathers, in the land of Egypt, in the plain of Tanes. 78:13 He clave the sea, and led them through: he made the waters to stand as in a bottle. 78:14 And he guided them with a cloud by day, and all the night with a light of fire. 78:15 he clave a rock in the wilderness, and made them drink as in a great deep. 78:16 And he brought water out of the rock, and caused waters to flow down as rivers. 78:17 And they sinned yet more against him; they provoked the Most High in the wilderness. 78:18 And they tempted God in their hearts, in asking meat for the desire of their souls. 78:19 They spoke also against God, and said, Will God be able to prepare a table in the wilderness? 78:20 Forasmuch as he smote the rock, and the waters flowed, and the torrents ran abundantly; will he be able also to give bread, or prepare a table for his people? 78:21 Therefore the Lord heard, and was provoked: and fire was kindled in Jacob, and wrath went up against Israel. 78:22 Because they believed not in God, and trusted not in his salvation. 78:23 Yet he commanded the clouds from above, and opened the doors of heaven, 78:24 and rained upon them manna to eat, and gave them the bread of heaven. 78:25 Man ate angels’ bread; he sent them provision to the full. (LXX)</p>
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<p>Tehillim / Psalms 78 78:24 He rained down manna upon them to eat And gave them food from heaven. 78:25 Man did eat the bread of angels; He sent them food in abundance. 78:26 He caused the east wind to blow in the heavens And by His power He directed the south wind. 78:27 When He rained meat upon them like the dust, Even winged fowl like the sand of the seas, 78:28 Then He let them fall in the midst of their camp, Round about their dwellings. 78:29 So they ate and were well filled, And their desire He gave to them. 78:30 Before they had satisfied their desire, While their food was in their mouths, 78:31 The anger of God rose against them And killed some of their stoutest ones, And subdued the choice men of Israel. 78:32 In spite of all this they still sinned And did not believe in His wonderful works. 78:33 So He brought their days to an end in futility And their years in sudden terror. 78:34 When He killed them, then they sought Him, And returned and searched diligently for God; 78:35 And they remembered that God was their rock, And the Most High God their Redeemer. 78:36 But they deceived Him with their mouth And lied to Him with their tongue. (NASB)</p>	<p>Toviyah / Psalms 78 78:24 And he made descend on them manna to eat, and he gave them the grain of heaven. 78:25 The sons of men ate food that came down from the abode of angels; he sent them provisions unto satiety. 78:26 He made the east wind move in the heavens, and guided the south wind by his strength. 78:27 And he made flesh descend on them like dust, and flying fowl like the sand of the sea. 78:28 And he made them fall in the midst of his camp, round about its tents. 78:29 And they ate and were very satisfied; so he brought to them their craving. 78:30 They did not turn from their craving, still their food was in their mouth 78:31 And the anger of God went up on them, and he slew some of their champions, and he subdued the young men of Israel. 78:32 For all this they sinned again, and did not believe in his wonders. 78:33 And he ended their days with nothingness, and their years with disaster. 78:34 Whenever he killed them, they sought him, repenting; and they will repent and pray in the presence of God. 78:35 And they remembered, for God is their strength, and the Most High God is their redeemer. 78:36 And they enticed him with their mouth, and they lie to him with their tongue. (EMC)</p>	<p>Psalmoi / Psalms 78 78:26 He removed the south wind from heaven; and by his might he brought in the south-west wind. 78:27 And he rained upon them flesh like dust, and feathered birds like the sand of the seas. 78:28 And they fell into the midst of their camp, round about their tents. 78:29 So they ate, and were completely filled; and he gave them their desire. 78:30 They were not disappointed of their desire: but when their food was yet in their mouth, 78:31 then the indignation of God rose up against them, and slew the fattest of them, and overthrew the choice men of Israel. 78:32 In the midst of all this they sinned yet more, and believed not his miracles. 78:33 And their days were consumed in vanity, and their years with anxiety. 78:34 When he slew them, they sought him: and they returned and called betimes upon God. 78:35 And they remembered that God was their helper, and the most high God was their redeemer. 78:36 Yet they loved him only with their mouth, and lied to him with their tongue. 78:37 For their heart was not right with him, neither were they steadfast in his covenant. (LXX)</p>
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<p>Tehillim / Psalms 78</p> <p>78:37 For their heart was not steadfast toward Him, Nor were they faithful in His covenant. 78:38 But He, being compassionate, forgave their iniquity and did not destroy them; And often He restrained His anger And did not arouse all His wrath. 78:39 Thus He remembered that they were but flesh, A wind that passes and does not return. 78:40 How often they rebelled against Him in the wilderness And grieved Him in the desert! 78:41 Again and again they tempted God, And pained the Holy One of Israel. 78:42 They did not remember His power, The day when He redeemed them from the adversary, 78:43 When He performed His signs in Egypt And His marvels in the field of Zoan, 78:44 And turned their rivers to blood, And their streams, they could not drink. 78:45 He sent among them swarms of flies which devoured them, And frogs which destroyed them. 78:46 He gave also their crops to the grasshopper And the product of their labor to the locust. 78:47 He destroyed their vines with hailstones And their sycamore trees with frost. 78:48 He gave over their cattle also to the hailstones And their herds to bolts of lightning. 78:49 He sent upon them His burning anger, Fury and indignation and trouble, A band of destroying angels. (NASB)</p>	<p>Toviyah / Psalms 78</p> <p>78:37 Because their heart was not faithful to him, and they did not believe in his covenant. 78:38 But he is merciful, atoning for their sins, and does not destroy them; and he frequently turns from his anger, and he will not hasten all his wrath against them. 78:39 And he remembers that they are sons of flesh, a breath that goes away and does not return. 78:40 How they would rebel against him in the wilderness! They would cause anger in his presence in a desolate place. 78:41 And they turned and tempted God, and brought regret to the Holy One of Israel. 78:42 They did not remember his miracle, and the day that he redeemed them from the oppressor. 78:43 Who set out his signs in Egypt, and his wonders in the field of Tanis. 78:44 And he turned their canals to blood, and they could not drink from their streams. 78:45 He will incite against them a mass of wild animals, and exterminate them; likewise frogs, and he will slaughter them. 78:46 And he gave and handed over their grain to the grasshopper, and their toil to the locust. 78:47 And he stripped their vines with hail, and their sycamores with locusts. 78:48 And he handed over their cattle to the hail, and their flocks to sparks of fire. 78:49 He will incite against them two hundred and fifty plagues in the harshness of his anger, in wrath, and in hostility, and in woe; which are sent in due time by evil messengers. (EMC)</p>	<p>Psalmoi / Psalms 78</p> <p>78:38 But he is compassionate, and will forgive their sins, and will not destroy them: yea, he will frequently turn away his wrath, and will not kindle all his anger. 78:39 And he remembered that they are flesh; a wind that passes away, and returns not. 78:40 How often did they provoke him in the wilderness, and anger him in a dry land! 78:41 Yea, they turned back, and tempted God, and provoked the Holy One of Israel. 78:42 They remembered not his hand, the day in which he delivered them from the hand of the oppressor. 78:43 How he had wrought his signs in Egypt, and his wonders in the field of Tanes: 78:44 and had changed their rivers into blood; and their streams, that they should not drink. 78:45 He sent against them the dog-fly, and it devoured them; and the frog, and it spoiled them. 78:46 And he gave their fruit to the canker worm, and their labours to the locust. 78:47 He killed their vines with hail, and their sycamores with frost. 78:48 And he gave up their cattle to hail, and their substance to the fire. 78:49 He sent out against them the fury of his anger, wrath, and indignation, and affliction, a message by evil angels. (LXX)</p>
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<p>Tehillim / Psalms 78</p> <p>78:50 He leveled a path for His anger; He did not spare their soul from death, But gave over their life to the plague, 78:51 And smote all the firstborn in Egypt, The first issue of their virility in the tents of Ham. 78:52 But He led forth His own people like sheep And guided them in the wilderness like a flock; 78:53 He led them safely, so that they did not fear; But the sea engulfed their enemies. 78:54 So He brought them to His holy land, To this hill country which His right hand had gained. 78:55 He also drove out the nations before them And apportioned them for an inheritance by measurement, And made the tribes of Israel dwell in their tents. 78:56 Yet they tempted and rebelled against the Most High God And did not keep His testimonies, 78:57 But turned back and acted treacherously like their fathers; They turned aside like a treacherous bow. 78:58 For they provoked Him with their high places And aroused His jealousy with their graven images. 78:59 When God heard, He was filled with wrath And greatly abhorred Israel; 78:60 So that He abandoned the dwelling place at Shiloh, The tent which He had pitched among men, 78:61 And gave up His strength to captivity And His glory into the hand of the adversary. (NASB)</p>	<p>Toviyah / Psalms 78</p> <p>78:50 He will travel on the path of his harshness, not keeping their soul from death, and handing over their cattle to the plague. 78:51 And he slew all the firstborn in Egypt, the beginning of their sorrow in the tents of Ham. 78:52 And he led his people like a flock, and guided them like a sheep flock in the wilderness. 78:53 And he settled them securely, and they did not fear; and the sea covered their enemies. 78:54 And he brought them into the territory of the site of the Temple, the same mountain that his right hand created. 78:55 And he drove out the Gentiles before them, and settled them in the lot of his inheritance, and settled the tribes of Israel in their tents. 78:56 But they tempted and provoked in the presence of God Most High, and they did not keep his testimony. 78:57 And they relapsed and did evil like their fathers; they became bent like a bow that shoots arrows. 78:58 And they caused anger in his presence with their libations; and they made him jealous with their idols and images. 78:59 It was heard in the presence of God, and he became angry, and his soul was very disgusted with Israel. 78:60 And he abandoned the tabernacle of Shiloh, the tent where his presence did abide among the sons of men. 78:61 And he handed over his Torah to captivity, and his splendor to the hand of the oppressor. (EMC)</p>	<p>Psalmoi / Psalms 78</p> <p>78:50 He made a way for his wrath; he spared not their souls from death, but consigned their cattle to death; 78:51 and smote every first-born in the land of Egypt; the first-fruits of their labours in the tents of Cham. 78:52 And he removed his people like sheep; he led them as a flock in the wilderness. 78:53 And he guided them with hope, and they feared not: but the sea covered their enemies. 78:54 And he brought them in to the mountain of his sanctuary, this mountain which his right hand had purchased. 78:55 And he cast out the nations from before them, and made them to inherit by a line of inheritance, and made the tribes of Israel to dwell in their tents. 78:56 Yet they tempted and provoked the most high God, and kept not his testimonies. 78:57 And they turned back, and broke covenant, even as also their fathers: they became like a crooked bow. 78:58 And they provoked him with their high places, and moved him to jealousy with their graven images. 78:59 God heard and lightly regarded them, and greatly despised Israel. 78:60 And he rejected the tabernacle of Selom, his tent where he dwelt among men. 78:61 And he gave their strength into captivity, and their beauty into the enemy's hand. (LXX)</p>
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<p>Tehillim / Psalms 78</p> <p>78:62 He also delivered His people to the sword, And was filled with wrath at His inheritance. 78:63 Fire devoured His young men, And His virgins had no wedding songs. 78:64 His priests fell by the sword, And His widows could not weep. 78:65 Then the Lord awoke as if from sleep, Like a warrior overcome by wine. 78:66 He drove His adversaries backward; He put on them an everlasting reproach. 78:67 He also rejected the tent of Joseph, And did not choose the tribe of Ephraim, 78:68 But chose the tribe of Judah, Mount Zion which He loved. 78:69 And He built His sanctuary like the heights, Like the earth which He has founded forever. 78:70 He also chose David His servant And took him from the sheepfolds; 78:71 From the care of the ewes with suckling lambs He brought him To shepherd Jacob His people, And Israel His inheritance. 78:72 So he shepherded them according to the integrity of his heart, And guided them with his skillful hands. (NASB)</p>	<p>Toviyah / Psalms 78</p> <p>78:62 And he handed over his people to those who slay with the sword, and became angry with his inheritance. 78:63 The fire consumed his young men, and his young women were not respected. 78:64 His priests will fall with the killing of the sword, and his widows had no time to weep. Another Targum: At the time when the Philistines captured the ark of the Lord, the priests of Shiloh, Hophni and Phinehas fell by the sword; and at the time when they informed his wives, they did not weep, for they too died on that same day. 78:65 And the Lord woke up like a sleeper, like a man who opens his eyes from wine. 78:66 And he smote his oppressors on their behinds with hemorrhoids; he gave them eternal disgrace. 78:67 And he was disgusted with the tabernacle spread over the territory of Joseph; and he took no pleasure in the tribe of Ephraim. 78:68 But he was pleased with the tribe of Judah, with Mount Zion that he loves. 78:69 And he built his sanctuary like the horn of the wild ox, fixed like the earth that he founded forever and ever. 78:70 And he was pleased with David his servant, and took him from the flocks of sheep. 78:71 And he brought him [away] from [following] after sucklings to rule over Jacob his people, and over Israel his inheritance. 78:72 And he reigned over them in the perfection of his heart, and he will guide them by the understanding of his hands. (EMC)</p>	<p>Psalmoi / Psalms 78</p> <p>78:62 And he gave his people to the sword; and disdained his inheritance. 78:63 Fire devoured their young men; and their virgins mourned not. 78:64 Their priests fell by the sword; and their widows shall not be wept for. 78:65 So the Lord awaked as one out of sleep, and as a mighty man who has been heated with wine. 78:66 And he smote his enemies in the hinder parts: he brought on them a perpetual reproach. 78:67 And he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim; 78:68 but chose the tribe of Judah, the mount Sion which he loved. 78:69 And he built his sanctuary as the place of unicorns; he founded it for ever on the earth. 78:70 He chose David also his servant, and took him up from the flocks of sheep. 78:71 He took him from following the ewes great with young, to be the shepherd of Jacob his servant, and Israel his inheritance. 78:72 So he tended them in the innocency of his heart; and guided them by the skillfulness of his hands.</p>
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Part 1a

In this week's study from *Tehillim / Psalms 77:1-72*, the psalm opens saying, א מִשְׁכִּיל לְאַסָּף הָאֲזִינָה עָמִי *A Maskil of Asaph. 78:1 Listen, O my people, to my instruction; Incline your ears to the words of my mouth.* (NASB) Notice how Asaph states “his Torah,” to listen, incline the ears to the words of his mouth. The word Torah (תורה) is derived from the root word לירות or yareh (ירה) meaning as a verb “to shoot, fire (arms), cast, throw (ancient).” The verb is used having the meaning to shoot an

arrow and hitting the mark. That mark was the object being aimed at hitting, and therefore the word Torah has the meaning of hitting the mark. In the books of Moshe, the target is truth, God's truth, and how one is to understand the differences between truth and falsehood, how we are to draw near to the Lord, and how to relate to the Lord, and what it means to walk in righteousness and holiness. Based upon the derived meaning of the word Torah (תורה), the aim or goal of Torah is to teach us the truth about the Lord God in heaven, the creator of the universe. With this sense on the word Torah (תורה), the meaning of Torah is direction, teaching, instruction, or doctrine. In addition, with the knowledge that the Torah we receive God's instructions to His people, the usual translation of this word as law is not quite accurate. Note how the Aramaic Targum translates this verse, *Tehillim / Psalms 78:1* א שכלא דרוח קודשא על ידי דאסף אצית עמי אוריתי 78:1 *A teaching of the Holy Spirit, composed by Asaph. Hear, O my people, my Torah; incline your ears to the utterances of my mouth. (EMC)* The rabbis translate the words of Asaph as being inspired by the Holy Spirit, and as the instruction or teaching of Asaph that is inspired by the Lord God Himself. The Targum (the rabbis) is in agreement with this interpretation of the word Torah (תורה).

While studying the Septuagint, a statistical analysis of the Greek text reveals that the most common way the word Torah (תורה) is rendered is by the Greek words *nomos* (νόμος) or *nomo*. The Greek text uses the word *nomos* (νόμος) in a variety of ways, one of which is law, however *nomos* is not limited in its translation to mean "law." For example in *Mishley / Proverbs 1:8* שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל-תִּטַּשׁ תּוֹרַת אִמְךָ: 1:8 *Listen, my son, to your father's instruction and do not forsake your mother's teaching. (NIV)* and the Septuagint translation, ἀκούε υἱέ παιδείαν πατρός σου καὶ ἢ ἀπόστη θεσμούς μητρὸς σου, where the word Torah is translated as θεσμούς meaning "instruction." In a similar way, within the writers of the Apostolic Writings renders the Hebrew word Torah (תורה) using the word *nomos* (νόμος) or *nomo* (νόμων), where in some instances, it is more appropriate to translate *nomos* as God's "teaching or instruction" rather than "law." There are two Hebrew words that are derived from the same root as Torah, *moreh* (מורה) and *horeh* (הורה). A *moreh* is one who imparts instruction to his/her students, and a *horeh* is a reference to a parent who teaches and instructs the his or her child. As a result of the word Torah taking on a greater meaning that simply "law," Judaism uses the word Torah in a very broad sense. For example, sometimes the word Torah is used to describe the Talmud. In other instances, the Torah may be a reference to the Oral Torah, the Mishnah.

According to the Sages, the Oral Torah was communicated to Moshe on the mountain of Sinai, and Moshe wrote down the written Torah, the Scriptures. The oral Torah was transmitted orally through the generations until Rabbi Yehudah HaNasi authorized for the oral Torah to be written down due to the destruction of the second Temple in Jerusalem. The writing of the oral Torah is called the Mishnah. The Mishnah was completed around approximately 200 CE. Following the writing of the Mishnah, the sages began to write commentaries on the Mishnah and the Torah in the MT, and these commentaries are called the Gemara. The Gemara was combined with the Mishnah into one work called the Talmud. There are two Talmuds, one produced in Israel (Jerusalem Talmud) and the other produced in Babylonia (Babylonian Talmud). The Jerusalem Talmud was completed in approximately the year 400 CE and the Babylonian Talmud was completed roughly around 500 CE. Today, Judaism for the most part (the Orthodox) consider the Babylonian Talmud to be the more authoritative of the two Talmuds. As a result of the communicating of the Sages discussions in written form (commentary), the writing of the Mishnah, and Judaism's use of the Talmud for hundreds of years, the Talmud is also considered to be the Oral Torah, the same Oral Torah that was revealed to Moses on Mount Sinai and, therefore, carries great authority. As a result of these things, it is important to study and to know the Mishnah and the Talmud. Learning about the interpretations of the rabbis may help to interpret and understand many passages in the Scriptures, their application to our lives, and for understanding the Apostolic Writings. The important point to remember while studying the Mishnah, the Talmud, and the rabbis, is to understand that these are interpretations of the Scriptures, and interpretations are always open for debate on their authoritative nature. The rabbis do not hold a greater spiritual authority over our lives than do the written Scriptures. The written Word of God, the Tanach and the Apostolic Writings take a pri-

on the Mount of Olives, and one was apportioned among all the watches of the priests. Those ashes which were apportioned among all the watches the priests used for sanctifying water of purification, and the ashes kept on the Mount of Olives ordinary Israelites used for sprinkling, and the ashes kept on the Rampart were carefully reserved, for it is said, And it shall be kept for the congregation of the children of Israel, (Bamidbar / Numbers 19:9) teaching that some of the ashes should be reserved. So, too, they used to reserve on the Rampart some of the ashes of every red heifer they had burnt. Now nine red heifers were prepared from the time this commandment was received until the Temple was destroyed the second time: the first, Moshe our master prepared, the second, Ezra prepared, and there were seven from Ezra to the destruction of the Temple. And a tenth King Mashiach will prepare, may he soon be revealed!”

Notice something about Rambam’s commentary, he speaks of the separating of the ashes for three groups, the rampart which is a reference to the path up to the Temple mount, the priests, and the common person. Rambam also mentions that there was only a certain number of red heifers who have been slaughtered, and that the King Messiah will prepare the tenth red heifer. Therefore, there appears to be a conceptual relationship between the laws of the Parah Adumah (פרה אדומה, Red Heifer) and the coming of Mashiach. This is why the Rambam mentions the awaiting of Messiah’s arrival in the laws of Parah Adumah, although the Messiah is mentioned in his Yad HaChazakah (in his Mishneh Torah) before the laws of the Parah Adumah. In the Torah, it was taken by faith the ashes of the red heifer would cleanse one from being unclean from the touching of a dead body. All throughout the Torah we can see faith is the mechanism God uses to make us clean and to forgive us of our sins. One of the roles of the Torah is to teach us justification by faith, which is spoken of in the Apostolic Writings. We see this kind of faith being put into operation within the statutes of the red heifer, and we find the culmination of the instructions of Torah in the Messiah Yeshua. The writer of the book of Hebrews understood the ultimate purpose of the Torah. *Hebrews 10:1-10* states *10:1 For the Torah has in it a shadow of the good things to come, but not the actual manifestation of the originals. (NASB)* The author of the book of Hebrews speaks of not hiding what has happened in the past, but to instruct our children in how the Lord has worked in our lives.

Something to note, according to the rabbis, the exile from the Land of Israel is related to the concept of ritual defilement by reason of coming in contact with the dead. The parallel is related to a spiritual death, because it was through iniquity that the Lord caused the people to leave the Land. The ashes of the Parah Adumah for purification from the defilement of death alludes to the time of the coming of Mashiach. The coming of the King Messiah is connected to a time of redemption and salvation from exile and from our enemies as we have studied previously. When one leaves the bonds of spiritual death (sin), one then cleaves unto the Lord. Note the rabbis concept (Rambam) of the separating of the ashes of the red heifer, (i) each Parah Adumah that is mentioned, a portion is set aside to be a keepsake until the time of Mashiach, and (ii) for each Parah Adumah this tradition of setting aside a portion of the ashes causes the tradition to trace its association back to the first Parah Adumah, which Moshe made. Note also that the red heifer was sacrificed outside of the Temple Mount in contrast to the other sacrifices which lends itself to an interesting connection to Yeshua following in step with the Torah regarding the work of the Messiah.

The Targum states, *78:1 A teaching of the Holy Spirit, composed by Asaph. Hear, O my people, my Torah; incline your ears to the utterances of my mouth. 78:2 I will open my mouth in a proverb; I will declare riddles from ancient times. 78:3 Which we have heard and known, and [which] our fathers told to us. 78:4 We will not hide it from their sons, recounting the psalms of the Lord to a later generation, and his might, and the wonders that he performed. (EMC)* Notice how the dark sayings of old, the proverb, or the riddle from old, was told to us from our fathers. Asaph says these things are not to be concealed or hidden from our children, they are to be recounted, to be remembered, so that we can praise the Name of the Lord for the wonders that He has performed. This is the importance of traditions, to pass down the knowledge of the Lord and what He has done, to remember His glory and to have the expectation of the Lord working in our lives in a similar way.

ה וַיִּקֶּם עֲדוּת | בִּיעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר-צִוָּה אֶת-אַבּוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם: וְלִמְעַן יֵדְעוּ | דּוֹר אַחֲרֵוֹן בָּנִים יוֹלְדוּ יִקְמוּ וְיִסְפְּרוּ לְבָנֵיהֶם: ז וַיִּשְׁמְרוּ בְּאֱלֹהִים כְּסֶלֶם וְלֹא יִשְׁכָּחוּ מֵעֲלִי-אֵל:
 78:5 *For He established a testimony in Jacob And appointed a law in Israel, Which He commanded our fathers That they should teach them to their children,* 78:6 *That the generation to come might know, even the children yet to be born, That they may arise and tell them to their children,* 78:7 *That they should put their confidence in God And not forget the works of God, But keep His commandments, (NASB)* Notice how he says the Lord has placed a testimony in Jacob. What exactly is Asaph talking about with regard to establishing a testimony in Jacob? Asaph says that He (God) has appointed a law in Israel meaning that He has given Israel His Torah. According to *Tehillim / Psalms 81:3-6*, the blowing of the Shofar in the festival month was used as a testimony, as a witness, and as a tradition to bear witness of what the Lord has done. Here the witness is given as the blowing of the shofar, not as a verbal recitation of the Scriptures. The sounding of the shofar functions as a witness to the presence of God, His power, and His might. This element of tradition is what comes out of the text from the Psalms from both David and Asaph. We are told that God commanded us to teach the Scriptures to our children, as we read in *Devarim / Deuteronomy 6:5-9*.

Devarim / Deuteronomy 6:5-9

6:5 *'You shall love the Lord your God with all your heart and with all your soul and with all your might.* 6:6 *'These words, which I am commanding you today, shall be on your heart.* 6:7 *You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.* 6:8 *'You shall bind them as a sign on your hand and they shall be as frontals on your forehead.* 6:9 *'You shall write them on the doorposts of your house and on your gates. (NASB)*

Note that in the previous chapter, *Devarim / Deuteronomy 5:1–33*, Moshe repeated the Ten Commandments which provides for us the basis for God's moral law. We are told to hear, listen, learn, keep, and do the commands because obedience to the Torah is the way in which we honor our Father in heaven and Yeshua the Messiah, and is the way in which we open the path for victory and blessing in our lives. Note that obedience isn't the mechanism for getting God to do something, the Apostolic Writings explains that those who love God will follow His instructions, His ways, His paths, and by walking in the commands we are walking with Him. We are brought into the covenant by faith because of the Lord's great love, mercy, and grace. As a result, we are told in the Torah again and again how the Lord desires to dwell in our midst. As the children of God, the Lord walks along side us and gives us victory and blessing (see *Shemot / Exodus 20:12, Devarim / Deuteronomy 5:16, Romans 2:23, Ephesians 6:2-3, Hebrews 10:16, James 1:25, 2:11, 2:8-26, 1 John 2:3-4, 24, 3:22, 5:2-3, 2 John 6, and Revelation 22:14*). Notice how Asaph speaks in rabbinic fashion saying, 78:6 *That the generation to come might know, even the children yet to be born, That they may arise and tell them to their children,* 78:7 *That they should put their confidence in God And not forget the works of God, But keep His commandments, (NASB)* He says that the commandment to instruct your children proceeds even to those who have yet to be born, a very rabbinic concept. The Targum states, 78:5 *And he established a witness among those of the house of Jacob, and he decreed a Torah among those of the house of Israel, which he commanded our fathers to teach to their sons.* 78:6 *So that another generation, sons still to be born, should know; they will arise and tell it to their children.* 78:7 *And they will place their hope in God, and not forget the works of God, and they will keep his commandments. (EMC)* Notice the "from generation to generation" which we discussed in the *Tehillim / Psalms 77* study. This phrase is utilized to reveal the importance of teaching our children to know the Lord. Tell our children of how the Lord has worked in our lives which is the testimony He has given us which confirms the covenant that He has promised according to the Scriptures.

Asaph continues with an exhortation to the people saying the following:

Masoretic Text

Tehillim / Psalms 78:8-20

78:8 And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart And whose spirit was not faithful to God. 78:9 The sons of Ephraim were archers equipped with bows, Yet they turned back in the day of battle. 78:10 They did not keep the covenant of God And refused to walk in His law; 78:11 They forgot His deeds And His miracles that He had shown them. 78:12 He wrought wonders before their fathers In the land of Egypt, in the field of Zoan. 78:13 He divided the sea and caused them to pass through, And He made the waters stand up like a heap. 78:14 Then He led them with the cloud by day And all the night with a light of fire. 78:15 He split the rocks in the wilderness And gave them abundant drink like the ocean depths. 78:16 He brought forth streams also from the rock And caused waters to run down like rivers. 78:17 Yet they still continued to sin against Him, To rebel against the Most High in the desert. 78:18 And in their heart they put God to the test By asking food according to their desire. 78:19 Then they spoke against God; They said, 'Can God prepare a table in the wilderness? 78:20 'Behold, He struck the rock so that waters gushed out, And streams were overflowing; Can He give bread also? Will He provide meat for His people?' (NASB)

ח וְלֹא יִהְיוּ | בְּאֲבוֹתָם דּוֹר סוֹרֵר וּמֶרֶה דּוֹר לֹא-הֶכִּין לִבּוֹ וְלֹא-נִאֲמָנָה אֶת-אֱלֹהֵי רוּחוֹ: ט בְּנֵי-אֶפְרַיִם
נוֹשְׁקֵי רֹמֵי-קֶשֶׁת הִפְכוּ בְּיוֹם קָרֵב: י לֹא שִׁמְרוּ בְּרִית אֱלֹהִים וּבְתוֹרָתוֹ מֵאֲנֹן לָלֶכֶת: יא וַיִּשְׁכְּחוּ
עֲלִילוֹתָיו וּנְפִלְאוֹתָיו אֲשֶׁר הָרָאָם: יב נִגַּד אֲבוֹתָם עֲשָׂה פֶלֶא בְּאֶרֶץ מִצְרַיִם שְׂדֵה-צִעֵן: יג בָּקַע יָם
וַיַּעֲבִירָם וַיַּצֵּב-מַיִם כְּמוֹ-נֵד: יד וַיִּנָּחֵם בְּעֵינָיו יוֹמָם וְכָל-הַלַּיְלָה בְּאוֹר אֵשׁ: טו יִבְקַע צָרִים בְּמִדְבָּר
וַיִּשְׁקֵם בְּתַהֲמוֹת רֶבֶה: טז וַיּוֹצֵא נוֹזְלִים מִסֶּלַע וַיּוֹרֵד בְּנִהְרֹת מַיִם: יז וַיּוֹסִיפוּ עוֹד לְחַטֹּא-לוֹ לְמִרוֹת
עֲלִיוֹן בַּצִּיָּה: יח וַיִּנְסוּ-אֶל בְּלִבָּבָם לְשֹׁאֵל-אֶכֶל לְנַפְשָׁם: יט וַיִּדְּבְרוּ בְּאֱלֹהִים אָמְרוּ הֵיכֹל אֵל לַעֲרֹךְ
שִׁלְחָן בְּמִדְבָּר: כ הֵן הִפָּה-צִוִּר | וַיִּזּוּבוּ מַיִם וַיִּנְחָלִים יִשְׁטֹפוּ הַגַּם-לָהֶם יוֹכַל-תַּת-אִם-יִכֵּן שָׂאֵר לְעַמּוֹ:

Aramaic Targum

Toviyah / Psalms 78:8-20

78:8 And they will not be like their fathers, a stubborn and vexing generation, a generation whose heart was not firm with its lord, and its spirit was not faithful to God. 78:9 While they were living in Egypt, the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle. 78:10 Because they did not keep the covenant of God and refused to walk in his Torah. 78:11 And the people, the house of Israel, forgot his deeds and his wonders that he showed them. 78:12 In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, he performed wonders in the land of Egypt, the field of Tanis. 78:13 He split the sea with the staff of Moses their leader, and made them to pass through, and he made the water stand up, fastened like a skin bottle. 78:14 And he guided them with the cloud by day, and all of the night with the light of fire. 78:15 He split mountains with the staff of Moses their leader in the wilderness; and he gave drink as if from the great deeps. 78:16 And he brought forth streams of water from the rock, and he made water come down like flowing rivers. 78:17 But they continued still to sin before him, to provoke anger in the presence of the Most High in the dry wilderness. 78:18 And they tempted God in their heart, to ask for food for their souls. 78:19 And they complained in the presence of the Lord; they said, "Is there the ability in the presence

of God to set a table in the wilderness?” 78:20 Behold, he already has smitten a rock, and water gushed out, and streams flowed; is he also able to give bread, or to arrange food for his people? (EMC)

ח ולא יהוון היך אבהתהון דר מסרהבן ומרגיז דר דלא מתקן לביה למריה ולא הות מהימנא באלהא רוחיה: ט כד הוו יתיבין במצרים איתרברבו בני אפרים מינינו קיצא וטעו ונפקו תלתין שנין קדם עד לא קיצא בזיני קרבא וגייברין נטלי קשתא אפיכו הפכו קדל ואיתקטלו ביום סידרי קרבא: י מטול דלא נטרו קיים אלהא ובאורייתא סריבו להלכא: יא ואתנשיאו עובדוי עמא בית ישראל ופ- רישותיה די אחמי יתהון: יב קביל אבהתהון אברהם יצחק ויעקב ושיבטיא דאבהתהון עבד פרישן בארעא דמצרים חקל טאניס: יג בזע ימא בחוטרא דמשה רבהון ואעבירינן ואוקים מיא צרירין היך זיקא: יד ודברינון בעננא ביממא וכל ליליא בנהור אשא: טו בזע טורין טינרין בחוטריה דמשה רבהון במדברא ואשקי כד בתהומיא רברבן: טז ואפיק נוזליא דמיא מן כיפא ואוחית היך נהרין דנגדין מיא: יז ואוסיפו תוב עוד למיחטי קדמוי למרגז קדם עילאה במדברא צחי במדבר צהי: יח ונסיאו אלהא בליבהון למישאל אוכלא מיכלא לנפשיהון: יט ואיתרעמו קדם יהוה אלהא אמרו האית יוכלא קדם אלהא ייי לסדרא פתורא במדברא: כ הא כבר מחא בטינר ודיבו מיא ונחליא נגדין הלחוד לחמא יכיל למיתן אם יתכן מזונא לעמיה:

Septuagint

Psalmoi / Psalms 78:8-20

78:8 That they should not be as their fathers, a perverse and provoking generation; a generation which set not its heart aright, and its spirit was not steadfast with God. 78:9 The children of Ephraim, bending and shooting with the bow, turned back in the day of battle. 78:10 They kept not the covenant of God, and would not walk in his law. 78:11 And they forgot his benefits, and his miracles which he had shewed them; 78:12 the miracles which he wrought before their fathers, in the land of Egypt, in the plain of Tanis. 78:13 He clave the sea, and led them through: he made the waters to stand as in a bottle. 78:14 And he guided them with a cloud by day, and all the night with a light of fire. 78:15 he clave a rock in the wilderness, and made them drink as in a great deep. 78:16 And he brought water out of the rock, and caused waters to flow down as rivers. 78:17 And they sinned yet more against him; they provoked the Most High in the wilderness. 78:18 And they tempted God in their hearts, in asking meat for the desire of their souls. 78:19 They spoke also against God, and said, Will God be able to prepare a table in the wilderness? 78:20 Forasmuch as he smote the rock, and the waters flowed, and the torrents ran abundantly; will he be able also to give bread, or prepare a table for his people?

78:8 ἵνα μὴ γένωνται ὡς οἱ πατέρες αὐτῶν γενεὰ σκολιὰ καὶ παραπικραίνουσα γενεὰ ἥτις οὐ κατηύθυνεν τὴν καρδίαν αὐτῆς καὶ οὐκ ἐπιστάθη μετὰ τοῦ θεοῦ τὸ πνεῦμα αὐτῆς 78:9 υἱοὶ Ἐφραϊμ ἐντείνοντες καὶ βάλλοντες τόξοις ἐστράφησαν ἐν ἡμέρᾳ πολέμου 78:10 οὐκ ἐφύλαξαν τὴν διαθήκην τοῦ θεοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ οὐκ ἤθελον πορεύεσθαι 78:11 καὶ ἐπελάθοντο τῶν εὐεργεσιῶν αὐτοῦ καὶ τῶν θαυμασιῶν αὐτοῦ ὧν ἔδειξεν αὐτοῖς 78:12 ἐναντίον τῶν πατέρων αὐτῶν ἃ ἐποίησεν θαυμάσια ἐν γῇ Αἰγύπτῳ ἐν πεδίῳ Τάνεως 78:13 διέρρηξεν θάλασσαν καὶ διήγαγεν αὐτούς ἔστησεν ὕδατα ὥσει ἄσκον 78:14 καὶ ὠδήγησεν αὐτούς ἐν νεφέλῃ ἡμέρας καὶ ὅλην τὴν νύκτα ἐν φωτισμῷ πυρός 78:15 διέρρηξεν πέτραν ἐν ἐρήμῳ καὶ ἐπότισεν αὐτούς ὡς ἐν ἀβύσσῳ πολλῇ 78:16 καὶ ἐξήγαγεν ὕδωρ ἐκ πέτρας καὶ κατήγαγεν ὡς ποταμοὺς ὕδατα 78:17 καὶ προσέθεντο ἔτι τοῦ ἁμαρτάνειν αὐτῷ παρεπίκραναν τὸν ὕψιστον ἐν ἀνύδρῳ 78:18 καὶ ἐξεπείρασαν τὸν θεὸν ἐν ταῖς καρδίαις αὐτῶν τοῦ αἰτῆσαι βρώματα ταῖς ψυχαῖς αὐτῶν 78:19 καὶ κατελάλησαν τοῦ θεοῦ καὶ εἶπαν μὴ δυνήσεται ὁ

θεὸς ἐτοιμάσαι τράπεζαν ἐν ἐρήμῳ 78:20 ἐπεὶ ἐπάταξεν πέτραι καὶ ἐρρύησαν ὕδατα καὶ χεῖμαρροι κατεκλύσθησαν μὴ καὶ ἄρτον δύναται δοῦναι ἢ ἐτοιμάσαι τράπεζαν τῷ λαῷ αὐτοῦ

Asaph exhorts the people saying they were a perverse generation that provoked the Lord. He provides numerous Torah based examples of God's mercy to deliver the people from bondage. He says, 78:12 *He wrought wonders before their fathers In the land of Egypt, in the field of Zoan. (NASB)* The Targum says, 8:12 *In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, he performed wonders in the land of Egypt, the field of Tanis. (EMC)* The Septuagint states, 78:12 *the miracles which he wrought before their fathers, in the land of Egypt, in the plain of Tanes. (LXX)* Each of these translations provides a location for the Lord working miracles in Egypt. What is the plain of Zoan, Tanis, or Tanes? Smith's bible dictionary states the following:

Zoan -- (place of departure), an ancient city of lower Egypt, called Tanis by the Greeks. It stood on the eastern bank of the Tanitic branch of the Nile. Its name indicates a place of departure from a country, and hence it has been identified with Avaris (Tanis, the modern San), the capital of the Shepherd dynasty in Egypt, built seven years after Hebron and existing before the time of Abraham. It was taken by the Shepherd kings in their invasion of Egypt, and by them rebuilt, and garrisoned, according to Manetho, with 240,000 men. This cite is mentioned in connection with the plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt, (Psalms 78:42,43) and where Moses wrought his wonders on the field of Zoan a rich plain extending thirty miles toward the east. Tanis gave its name to the twenty-first and twenty-third dynasties and hence its mention in Isaiah. (Isaiah 19:13; 30:4) (The present "field of Zoan" is a barren waste, very thinly inhabited. "One of the principal capitals of Pharaoh is now the habitation of fishermen the resort of wild beasts, and infested with reptiles and malignant fevers." There have been discovered a great number of monuments here which throw light upon the Bible history. Brugsch refers to two statues of colossal size of Mermesha of the thirteenth dynasty, wonderfully perfect in the execution of the individual parts and says that memorials of Rameses the Great lie scattered broadcast like the mouldering bones of generations slain long ago. The area of the sacred enclosure of the temple is 1500 feet by 1250.-ED.)

In a National Geographic's article titled "Lost City of Tanis Found, but Often Forgotten," states that, the city of Tanis was once the capital of all Egypt, and that Tanis's royal tombs yielded artifacts on par with the treasures of Tutankhamun. Tanis was known by many names. Ancient Egyptians called it Djanet, and the Old Testament refers to the site as Zoan, Tanis, or Tanes, depending upon the translation. Today it's called Sân el-Hagar. This appears to have been a place of great wealth and pride for the Egyptian people which naturally lends itself as a suitable place for the Lord to work his power before all of Egypt. The Scriptures say that the Lord brought the miracles to the plain of the ancient city of Zoan.

The MT states, 78:8 וְלֹא יִהְיוּ | כְּאֲבוֹתָם דּוֹר סוֹרֵר וּמָרָה דּוֹר לֹא-הֶכִּין לְבוֹ וְלֹא-נִאֲמָנָה אֶת-אֱלֹהֵי רוּחוֹ: And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart And whose spirit was not faithful to God. (NASB) Asaph states, וְלֹא-הֶכִּין לְבוֹ וְלֹא-נִאֲמָנָה אֶת-אֱלֹהֵי רוּחוֹ the generation of people did not establish, make firm, or prepare their hearts, and they did not have faith in His Spirit (God's Spirit). According to the Psalm, it is possible to prepare the heart, this was something the rebellious generation failed to do. What does it mean to prepare the heart and then to have faith? In the text, the psalmist draws a parallel to the one who has not prepared the heart and the one who has faith. Having faith, or believing, is to take God's Word, to understand it, and to apply it to our lives. What Asaph appears to be speaking of is that the heart preparation means to take the time and energy to understand God's Word and then to apply it to one's life. The important aspect of our relationship with the Lord is to properly understand God's Word. The main question we are to seek an answer for is "What did the author intend his hearers to understand?" In the case of Torah study, the Author is God who spoke, moved, and worked

through Moshe. With regard to the author's intent, consider the following questions:

1. What is the purpose of the book?
2. What is the larger context of the passage?
3. What is the immediate context of the passage?
4. What is the main point of the passage?
5. What principles does the passage teach?
6. How does God want me to apply these truths?

To answer these questions, begin by reading the passage several times and writing down observations as you read. We are told that this generation of people was stubborn and rebellious, and they did not seek to understand the Word of the Lord God Almighty. The Psalm continues saying, *Tehillim / Psalms 78:9 The sons of Ephraim were archers equipped with bows, Yet they turned back in the day of battle. 78:10 They did not keep the covenant of God And refused to walk in His law; 78:11 They forgot His deeds And His miracles that He had shown them. 78:12 He wrought wonders before their fathers In the land of Egypt, in the field of Zoan. (NASB)* He goes on to list the miracles the Lord performed, dividing the waters, the pillar of cloud and fire, the water the Lord provided for them from the rock, and yet they still remained rebellious before the Lord. We are told in Israel's history that this spirit of rebellion and unpreparedness led to even Judah forsaking the covenant of God, as the MT states, *78:21 Therefore the Lord heard and was full of wrath; And a fire was kindled against Jacob And anger also mounted against Israel, 78:22 Because they did not believe in God And did not trust in His salvation. (NASB)* and the Targum states, *78:21. Then it was heard in the presence of God, and he was angry, and fire was made to come up on those of the house of Jacob, and also harsh anger came up on Israel. 78:22 For they did not believe in God, and did not put their trust in his redemption. (EMC)* Asaph stated that the testimony is something that will cause one's faith to increase. Note how this testimony is the Word of God and how important it is to study and remember what the Lord has done. The remembering, coupled with the Spirit of God will cause us to continue in His covenant by continuing to apply His Word to our lives. The point is that when we walk away from His Word, we are walking away from His covenant. If we have faith, or say that we have faith in Yeshua the Messiah, then we are also to be applying God's Word to our lives with God's help. Is this the approach you take to your life and walk before the Lord God Almighty and Yeshua the Messiah?

Asaph continues saying that even in the midst of the rebellious nature of the people, the Lord, in His mercy, provided for His people. He describes the Lord's provision in the following way.

Masoretic Text

Tehillim / Psalms 78:23-28

78:23 Yet He commanded the clouds above And opened the doors of heaven; 78:24 He rained down manna upon them to eat And gave them food from heaven. 78:25 Man did eat the bread of angels; He sent them food in abundance. 78:26 He caused the east wind to blow in the heavens And by His power He directed the south wind. 78:27 When He rained meat upon them like the dust, Even winged fowl like the sand of the seas, 78:28 Then He let them fall in the midst of their camp, Round about their dwellings. 78:29 So they ate and were well filled, And their desire He gave to them. (NASB)

Aramaic Targum

Toviyah / Psalms 78:23-28

78:23 *And he commanded the skies above and he opened the windows of heaven. 78:24 And he made descend on them manna to eat, and he gave them the grain of heaven. 78:25 The sons of men ate food that came down from the abode of angels; he sent them provisions unto satiety. 78:26 He made the east wind move in the heavens, and guided the south wind by his strength. 78:27 And he made flesh descend on them like dust, and flying fowl like the sand of the sea. 78:28 And he made them fall in the midst of his camp, round about its tents. (EMC)*

Septuagint

Psalmoi / Psalms 78:8-20

78:23 *Yet he commanded the clouds from above, and opened the doors of heaven, 78:24 and rained upon them manna to eat, and gave them the bread of heaven. 78:25 Man ate angels' bread; he sent them provision to the full. 78:26 He removed the south wind from heaven; and by his might he brought in the south-west wind. 78:27 And he rained upon them flesh like dust, and feathered birds like the sand of the seas. 78:28 And they fell into the midst of their camp, round about their tents. (LXX)*

Asaph states that the people were rebellious and their hearts were unprepared. The Lord provided for their wants and needs by opening the doors of heaven and raining down manna for them to eat. Notice the interpretation of the Torah which states that in the morning, the dew would settle upon the plants and the ground, and the manna was left as little flakes as the dew evaporated in the morning light. Asaph says that God opened the doors to heaven and rained down the manna. The morning dew does not rain down. The point is that the Lord provided them with bread from heaven, which is the Word of God, something they missed because they did not prepare their hearts. The Targum states, 78:24 *And he made descend on them manna to eat, and he gave them the grain of heaven. 78:25 The sons of men ate food that came down from the abode of angels; he sent them provisions unto satiety. (EMC)* Remember how the rabbis say that the presence of God, His glory, and even the spirit of prophecy descends upon the person who studies Torah, who studies His word. The people did not prepare their hearts, they did not hold fast to the Word of God, and the Lord rained down manna, and the people were confused and said “*Ma Hu?*” meaning “*what is this?*” The rabbis go further to describe the manna as angels food and that they ate until their stomachs were satisfied. The Lord gave them bread to eat and also meat. What is interesting is how the Torah is drawing a contrast here between the bread from heaven, spiritual things and God’s word which descends from heaven, which the people were unsatisfied with, they wanted the things of this world which may be paralleled to the flesh (meat) the Lord gave them only after the people had complained about the spiritual food (the bread). Note again how the spiritual food is paralleled to the bread from heaven, the preparing of our hearts before God, and the studying and remembering His Words, faith, His covenant, and applying His Word to our lives. It seems the application of the Word of God is a function of one’s faith, it follows through from our faith in the Lord and our love for Him! Does your faith in God and Yeshua the Messiah function in this way?

Asaph continues saying the following:

Masoretic Text

Tehillim / Psalms 78:30-36

78:30 *Before they had satisfied their desire, While their food was in their mouths, 78:31 The anger of God rose against them And killed some of their stoutest ones, And subdued the choice men of Israel. 78:32 In spite of all this they still sinned And did not believe in His wonderful works. 78:33 So He brought their days to an end in futility And their years in*

sudden terror. 78:34 When He killed them, then they sought Him, And returned and searched diligently for God; 78:35 And they remembered that God was their rock, And the Most High God their Redeemer. 78:36 But they deceived Him with their mouth And lied to Him with their tongue. (NASB)

Aramaic Targum

Toviyah / Psalms 78:29-36

78:29 And they ate and were very satisfied; so he brought to them their craving. 78:30 They did not turn from their craving, still their food was in their mouth 78:31 And the anger of God went up on them, and he slew some of their champions, and he subdued the young men of Israel. 78:32 For all this they sinned again, and did not believe in his wonders. 78:33 And he ended their days with nothingness, and their years with disaster. 78:34 Whenever he killed them, they sought him, repenting; and they will repent and pray in the presence of God. 78:35 And they remembered, for God is their strength, and the Most High God is their redeemer. 78:36 And they enticed him with their mouth, and they lie to him with their tongue. (EMC)

Septuagint

Psalmoi / Psalms 78:29-36

78:29 So they ate, and were completely filled; and he gave them their desire. 78:30 They were not disappointed of their desire: but when their food was yet in their mouth, 78:31 then the indignation of God rose up against them, and slew the fattest of them, and overthrew the choice men of Israel. 78:32 In the midst of all this they sinned yet more, and believed not his miracles. 78:33 And their days were consumed in vanity, and their years with anxiety. 78:34 When he slew them, they sought him: and they returned and called betimes upon God. 78:35 And they remembered that God was their helper, and the most high God was their redeemer. 78:36 Yet they loved him only with their mouth, and lied to him with their tongue. (LXX)

Note how while the food was in their mouths, they appear to not have been thankful for the provision of the Lord, the Lord then stuck them down for their lack of sense of gratitude. Note how the Torah speaks of eating and being satisfied:

Devarim / Deuteronomy 8:10-12

8:10 And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee. 8:11 Beware lest thou forget the LORD thy God, in not keeping His commandments, and His ordinances, and His statutes, which I command thee this day; 8:12 lest when thou hast eaten and art satisfied, and hast built goodly houses, and dwelt therein... then thy heart be lifted up, and thou forget the LORD thy God, who brought thee forth out of the land of Egypt, out of the house of bondage...and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

דברים ח':ז'-י"ח

(י) וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. (יא) הִשְׁמַר לָךְ פֶּן תִּשְׁכַּח אֶת יְיָ אֱלֹהֶיךָ לְבִלְתִּי שָׁמֵר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אֶנְכִּי מְצֹוֶה הַיּוֹם. (יב) פֶּן תֹּאכַל וְשָׂבַעְתָּ וּבָתִּים טוֹבִים תִּבְנֶה וְיִשְׁבַּת...וְרָם לְבָבְךָ וְשָׁכַחְתָּ אֶת יְיָ אֱלֹהֶיךָ הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים....וְאָמַרְתָּ בְּלִבְבְּךָ כֹּחִי וְעֹצְמִי יָדִי עָשָׂה לִי אֶת הַחֵיל הַזֶּה.

The Torah speaks of eating and being satisfied and then “*blessing the Lord for the good things He has pro-*

vided.” This is what the people lacked, they lacked the gratitude of God’s provision. They had not prepared their hearts before or after the meal. The rabbis have a few comments on this topic which draws these things into context:

Mishneh Torah, Blessings 1:4

(4) So it is that there are three forms of blessing: blessing for deriving benefit, blessing for fulfilling a mitzvah, and blessing of thanks. Expressions of praise and gratitude and requests in order to remember the Creator always and to fear Him.

משנה תורה, הלכות ברכות א' ד'

(ד) נמצאו כל הברכות כולן שלשה מינים ברכות הנייה וברכות מצות וברכות הודאה שהן דרך שבה והודיה ובקשה כדי לזכור את הבורא תמיד וליראה ממנו.

Rambam says that the blessing is given over the meal by reason of three things, for deriving benefit, fulfilling a mitzvah, and for thanks unto God. Notice how we are to be thankful for being able to obey God’s commands. In other words, we are to be thankful for the Lord giving us the ability to overcome sin. We are to be thankful for the Lord’s mercy and the benefit of what He has done for us, in the provision, wealth, and even for the breath that we have. The blessings we speak of unto the Lord, are for the purpose of expressing our gratitude and praise of the Lord for His wondrous works in our lives. The following is some comments from Rav Kook’s Guide for the Perplexed.

For the Perplexed of the Generation 4:9 (Rav Kook)

(9) When the existence of gratitude and recognition of the good becomes lacking from existence, the spirit of man is left without sparkle or shine. Therefore it is impossible for existence not to include this perfection, because it can only come when there is a free will involved in the benefit of creation.

לנבוכי הדור ד' ט'

(ט) מציאות ההודאה והכרת טובה כשתחסר מהמציאות ישאר רוח האדם בלא זיו וזוהר, על כן לא יתכן שתהיה המציאות הכללית חסרה ההשתלמות הזאת, שאינה באה כי אם בהיות רצון חפשי מתעסק בטובת היצור.

Rabbi Kook states that without gratitude and thanks, one does not recognize the source of the blessings upon our lives. When one does not recognize this thing, one does not have the spark of life within him that comes from God. The interpretation is that the very fact that we exist and have life is by reason of the Lord and His creation, and we are to be thankful for having the opportunity to live and to give thanks. The important point of this study thus far is the importance of the preparing of our hearts before God, to be sensitive to spiritual things, to study and remember His Words, to have faith, to be thankful of His covenant, and to seek to apply His Word to our lives. The application of the Word of God is a function of one’s faith, which follows by our thankfulness of His mercy, all of which is by reason of our love for Him! Let’s Pray!

Heavenly Father,

We thank you for the mercies You have shown us every day and the way of salvation that You have provided. Lord we recognize that the Scriptures were given as a way to remember your great and mighty work in the past, present, and future. You have a plan for the redemption of Your people. We ask for help, strength, and the resolve to live with that expectant hope daily. We thank You for the promises You have made and Your continued faithfulness. Help us to keep our feet on the path of righteousness and truth ac-

according to Your Word, and also to have the desire to walk in Your ways. Thank You for giving us the faith to believe in Yeshua the Messiah and for always calling our hearts back to You Lord! 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