



<p>ד הָיִינוּ חֲרָפָה לְשִׁכְנֵינוּ לְעַג וְקָלָס לְסִבִּיבוֹתֵינוּ: ה עַד-מָה יְהוָה תִּאָּנֵן לְנִצָּח תִּבְעַר כְּמוֹ-אֵשׁ קִנְאָתְךָ: ו וְשָׁפָךְ חַמְתָּךְ אֶל-הַגּוֹיִם אֲשֶׁר לֹא-יִדְעוּךָ וְעַל מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ: ז כִּי-אָכַל אֶת-יַעֲקֹב וְאֶת-נְוֵהוּ הַשְּׂמֹנוֹ: ח אֶל-תִּזְכֹּר-לָנוּ עֲוֹנוֹת רֵאשִׁינִים מִהָרָה יִקְדְּמוּנוּ רַחֲמֶיךָ כִּי דְלוֹנוּ מְאֹד: ט עֲזָרְנוּ   אֱלֹהֵי יִשְׁעֵנוּ עַל-דָּבָר כְּבוֹד-שְׁמֶךָ וְהַצִּילְנוּ וְכִפֵּר עַל-חַטֹּאתֵינוּ לְמַעַן שְׁמֶךָ: י לְמָה   יֵאמְרוּ הַגּוֹיִם אֵימָה אֱלֹהֵיהֶם יִנְדַע בְּגִימִים [בְּגִימִים] לְעֵינֵינוּ נִקְמַת דָּם-עֲבָדֶיךָ הַשְּׁפוּךָ: יא תָּבוֹא לְפָנֶיךָ אֲנִיקַת אֲסִיר כְּגֹדֶל זְרוּעֶךָ הוֹתֵר בְּנֵי תְמוֹתָה: יב וְהִשָּׁב לְשִׁכְנֵינוּ שְׁבַע-תִּים אֶל-חִיקֶם חֲרָפְתֶם אֲשֶׁר חָרְפוּךָ אֲדַנִּי: יג וְאֲנַחְנוּ עִמָּךְ   וְצֹאן מְרַעִי תָּךְ נוֹדָה לָּךְ לְעוֹלָם לְדֹר וָדֹר נִסְפָּר תִּהְלָתְךָ:</p>	<p>ה עד אימתי יהוה תתקוף לעלמי תבער תתבער היך אשא טנניתך טננך: ו שדי חמתך על עממיא דלא חכימו יתך ועל מלכוותא די ארי בשמך לא צליאו: ז ארום גמרו ית בית יעקב וית בית מקדשיה אצ-דיאו: ח לא תדכר לנא עלוון עיווין דמן שירוויא בסרהוביא יקדמון לך טבוותך ארום איתמסכנא לחדא: ט סעיד יתנא אלהא פורקנא מטול איקר שמך ופרוק יתנא וכפר על חובנא בגלל שמך: י למה יימרון עמיא עממיא אן האן אלההון יתגלי בעמיא למחמ{נ} יינא פורענות אדם עבדך דאשתפיד: יא תיעול קדמך אנקתא דאסירי היך סוגי תקוף אד-רעך שרי בניא דמתמסרין למיתותא: יב ואתיב לשיבבנא על חד שבעה גומלא על פורענות קיימיהון וחיסודן די חסדו יתך יהוה: יג ואנחנא עמך ועאן רעייתך נודי קדמך לעלם דרי לדרי דריא נתני תושבחתך:</p>	<p>79:4 ἐγενήθημεν ὄνειδος τοῖς γείτοσιν ἡμῶν μυκτηρισμὸς καὶ χλευασμὸς τοῖς κύκλω ἡμῶν 79:5 ἕως πότε κύριε ὀργισθήσῃ εἰς τέλος ἐκκαυθήσεται ὡς πῦρ ὁ ζῆλός σου 79:6 ἔκχεον τὴν ὀργὴν σου ἐπὶ ἔθνη τὰ μὴ γινώσκοντά σε καὶ ἐπὶ βασιλείας αἱ τὸ ὄνομά σου οὐκ ἐπεκαλέσαντο 79:7 ὅτι κατέφαγον τὸν Ἰακωβ καὶ τὸν τόπον αὐτοῦ ἠρήμωσαν 79:8 μὴ μνησθῆς ἡμῶν ἀνομιῶν ἀρχαίων ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοὶ σου ὅτι ἐπρωχέυσαμεν σφόδρα 79:9 βοήθησον ἡμῖν ὁ θεὸς ὁ σωτὴρ ἡμῶν ἕνεκα τῆς δόξης τοῦ ὀνόματός σου κύριε ῥῦσαι ἡμᾶς καὶ ἰλάσθητι ταῖς ἁμαρτίαις ἡμῶν ἕνεκα τοῦ ὀνόματός σου 79:10 μήποτε εἶπωσιν τὰ ἔθνη ποῦ ἐστὶν ὁ θεὸς αὐτῶν καὶ γνωσθήτω ἐν τοῖς ἔθνεσιν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν ἢ ἐκδίκησις τοῦ αἵματος τῶν δούλων σου τοῦ ἐκκεχυμένου 79:11 εἰσελθάτω ἐνώπιόν σου ὁ στεναγμὸς τῶν πεπεδημένων κατὰ τὴν μεγαλωσύνην τοῦ βραχίονός σου περιποιήσαι τοὺς υἱοὺς τῶν τεθνατωμένων 79:12 ἀπόδος τοῖς γείτοσιν ἡμῶν ἑπταπλασίονα εἰς τὸν κόλπον αὐτῶν τὸν ὄνειδισμὸν αὐτῶν ὃν ὠνειδίσαν σε κύριε 79:13 ἡμεῖς δὲ λαός σου καὶ πρόβατα τῆς νομῆς σου ἀνθομολογησόμεθά σοι εἰς τὸν αἰῶνα εἰς γενεάν καὶ γενεάν ἐξαγγελοῦμεν τὴν αἴνεσίν σου</p>
--	---	---

<p><b>Tehillim / Psalms 79</b>  A Psalm for Asaph. 79:1 O God, the nations have invaded Your inheritance; They have defiled Your holy temple; They have laid Jerusalem in ruins. 79:2 They have given the dead bodies of Your servants for food to the birds of the heavens, The flesh of Your godly ones to the beasts of the earth. 79:3 They have poured out their blood like water round about Jerusalem; And there was no one to bury them. 79:4 We have become a reproach to our neighbors, A scoffing and derision to those around us. 79:5 How long, O Lord? Will You be angry forever? Will Your jealousy burn like fire? 79:6 Pour out Your wrath upon the nations which do not know You, And upon the kingdoms which do not call upon Your name. 79:7 For they have devoured Jacob And laid waste his habitation. 79:8 Do not remember the iniquities of our forefathers against us; Let Your compassion come quickly to meet us, For we are brought very low. 79:9 Help us, O God of our salvation, for the glory of Your name; And deliver us and forgive our sins for Your name's sake. 79:10 Why should the nations say, 'Where is their God?' Let there be known among the nations in our sight, Vengeance for the blood of Your servants which has been shed. 79:11 Let the groaning of the prisoner come before You; According to the greatness of Your power preserve those who are doomed to die. 79:12 And return to our neighbors sevenfold into their bosom The reproach with which they have reproached You, O Lord. 79:13 So we Your people and the sheep of Your pasture Will give thanks to You forever; To all generations we will tell of Your praise. (NASB)</p>	<p><b>Toviyah / Psalms 79</b>  79:1 A psalm composed by Asaph about the destruction of the Temple. He said in the spirit of prophecy: O God, the Gentiles are entering your inheritance; they have defiled your holy temple, they have made Jerusalem a desolation. 79:2 They have given the bodies of your servants to the birds of heaven for food, the flesh of your pious ones to the wild beasts. 79:3 They have poured out their blood like water around Jerusalem, and there is none to bury. 79:4 We have become a disgrace to our neighbors, a subject of scorn and mockery to our surroundings. 79:5 How long, O Lord, will you be fierce – forever? [How long] will your zeal burn like fire? 79:6 Pour out your wrath on the Gentiles who have not known you, and on the kingdoms who have not prayed in your name. 79:7 For they have destroyed the house of Jacob, and made desolate his sanctuary. 79:8 Do not remember against us trespasses which were from the beginning; in haste, may your favors go before us, for we have become very destitute. 79:9 Help us, O God our redemption, because of your glorious name; and redeem us, and atone for our sins, for the sake of your name. 79:10 Why should the Gentiles say, "Where is their God?" Let the punishment for the blood of your servants that has been spilled be revealed in our sight among the Gentiles. 79:11 Let the groan of the prisoners come before you like the great strength of your arm; release the children who have been handed over to death. 79:12 And give back to our neighbors a seven-fold requital for the punishment of their oaths, and the aspersions they cast on you, O Lord. 79:13 But we are your people, and the sheep of your pasture; we will give thanks in your presence forever; for all generations we will recite your praise. (EMC)</p>	<p><b>Psalmoi / Psalms 79</b>  A Psalm for Asaph. 79:1 O God, the heathen are come into thine inheritance; they have polluted thy holy temple; they have made Jerusalem a storehouse of fruits. 79:2 They have given the dead bodies of thy servants to be food for the birds of the sky, the flesh of thy holy ones for the wild beasts of the earth. 79:3 They have shed their blood as water, round about Jerusalem; and there was none to bury them. 79:4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us. 79:5 How long, O Lord? wilt thou be angry for ever? shall thy jealousy burn like fire? 79:6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms which have not called upon thy name. 79:7 For they have devoured Jacob, and laid his place waste. 79:8 Remember not our old transgressions; let thy tender mercies speedily prevent us; for we are greatly impoverished. 79:9 Help us, O God our Saviour; for the glory of thy name, O Lord, deliver us; and be merciful to our sins, for thy name's sake. 79:10 Lets haply they should say among the heathen, Where is their God? and let the avenging of thy servant's blood that has been shed be known among the heathen before our eyes. 79:11 Let the groaning of the prisoners come in before thee; according to the greatness of thine arm preserve the sons of the slain ones. 79:12 Repay to our neighbors sevenfold into their bosom their reproach, with which they have reproached thee, O Lord. 79:13 For we are thy people and the sheep of thy pasture; we will give thee thanks for ever; we will declare thy praise throughout all generations. (LXX)</p>
--	--	---

א מְזִמּוֹר לְאַסָּף אֱלֹהִים בָּאוּ | בְּנִחְלָתְךָ טְמְאוּ אֶת-הַיְכָל קִדְשְׁךָ שָׁמוּ אֶת-יְרוּשָׁלַם לְעֵינַיִם: *A Psalm for Asaph. 79:1 O God (אֱלֹהִים), the nations have invaded (בָּאוּ גוֹיִם) Your inheritance (בְּנִחְלָתְךָ); They have defiled (טְמְאוּ) Your holy temple (אֶת-הַיְכָל קִדְשְׁךָ); They have laid Jerusalem in ruins (אֶת-יְרוּשָׁלַם לְעֵינַיִם).* (NASB) We are told that this Psalm is composed by Asaph and he seems to be speaking to the Lord about what is taking place in Jerusalem. Note that the Aramaic Targum states, א תושבחה על ידי דאסף על חורבן בית מקדשא אמר ברוח נבואה אלהים עלין, *79:1 A psalm composed by Asaph*

about the destruction of the Temple. He said in the spirit of prophecy: O God, the Gentiles are entering your inheritance; they have defiled your holy temple, they have made Jerusalem a desolation. (EMC) The rabbis say specifically this psalm is a description of the result of the Babylonian siege of the city and the Temple. Notice how the nations are said to have come into God's inheritance and made the holy place to be unclean. The Apostolic Writings places great emphasis upon the "inheritance" just as we read the great emphasis that is shown in the Torah on the inheritance for God's people. As part of God's family, we share in the blessings of Abraham (*Galatians 4:7*). The Apostle Paul said the following in *Ephesians 1:18-23*.

### ***Ephesians 1:18-23***

*1:18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 1:19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 1:20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places 1:21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. 1:22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 1:23 which is His body, the fullness of Him who fills all in all. (NASB)*

Notice how Paul says "the riches of the glory of His inheritance IN the saints..." Paul describes the inheritance of the Messiah is in the saints, which is similar to Asaph's words speaking of God's inheritance in which the enemy has invaded. He also speaks of the power and authority the Lord God has placed in the name of Yeshua, and how the enemy has been defeated in the Messiah, all of these things are given to us as we abide in Him, the Messiah. Paul also tells us that as being part of the family of God, we are given "the riches of his grace (mercy) ... kindness ... patience ... glory ... wisdom ... and power " (*Ephesians 1:7, Romans 2:4, 9:23, 11:33, and Ephesians 3:16 and 2:4*). We also one day will receive eternal life and the Lord places His Spirit inside of us as a way to show His desire to dwell in our midst, that He will be our guide and will work in our lives to change us from the inside out. The inheritance the Lord provides us is priceless, it is righteous and pure, and nobody can take this inheritance from us, it cannot be destroyed by war or economic disaster.

Notice something from the rabbinic literature, the rabbis teach that what is given with love is sustained through love. For example, the dissemination of Torah through copying and remixing is endangered when its sources are co-modified and controlled by private interests.

### ***Mishnah Avot 5:17***

*Whenever love depends upon something and it passes, then the love passes away too. But if love does not depend upon some ulterior interest then the love will never pass away. What is an example of the love which depended upon some material advantage? That of Amnon for Tamar. And what is an example of the love which did not depend upon some ulterior interest? That of David and Jonathan.*

כָּל אֲהָבָה שֶׁהִיא תְלוּיָהּ בְּדָבָר , בְּטֵל דָּבָר , בְּטֵלָה אֲהָבָה . וְשֵׂאִינָהּ תְלוּיָהּ בְּדָבָר , אֵינָהּ בְּטֵלָה לְעוֹלָם .  
אִיזוֹ הִיא אֲהָבָה הַתְלוּיָהּ בְּדָבָר , זוֹ אֲהָבַת אִמְנוֹן וְתָמָר . וְשֵׂאִינָהּ תְלוּיָהּ בְּדָבָר , זוֹ אֲהָבַת דָּוִד וַיהוֹנָתָן :

Notice how they say that love should not be based upon an ulterior interest. The Lord does not have an ulterior interest, His love is pure for us and thus His blessings are for our benefit due to his mercy and grace. In addition, the transmission of Torah requires open uninterrupted channels for dissemination.

### ***Olam, Netiv Hatorah 7:3.***

*If one studies Torah only for oneself, then they set a limit upon what they might uncover;*



*alone. And this is a shame, since the attribute of lovingkindness (hesed, grace) in Torah is without limit. Therefore, study Torah in order to teach others in order for the study to attach itself to hesed (grace).*

אם לומד התורה שתהיה אצלו, בדבר זה יש גבול לתורה כאשר תהיה נמצאת אצלו בלבד, ואין ראוי שתקרא תורת חסד שהחסד מתפשט בלי גבול. וכאשר למוד התורה מתפשט לאחרים אז היא תורת חסד

Note the context of the Torah (התורה) and grace (חסד), in the sense that the one who studies Torah is not to keep it to one's self, the Torah is meant for sharing, and this is done within the attribute of lovingkindness (חסד, hesed, grace) towards others. These are important points since the purpose of studying God's word is for the purpose of grace, in the sense that what we learn we should share with others.

Asaph in his psalm appears to be describing to the Lord what is taking place in Jerusalem. He seems to be reminding God of what is taking place, as if He does not know what is happening saying, "O God, the heathen are come into thine inheritance" (Tehillim / Psalm 74:2 and 78:62). According to the Psalm, Israel is "God's inheritance" and that His holy temple has been defiled, made unclean (טמא) or impure. The Babylonians entered into the temple. Their setting their feet in the temple defiled the holy place. When one would go up to the temple to worship, he or she would separate themselves in Teshuvah, perform a mikvah in repentance, and seek the Lord in the humbleness of heart. The Babylonians do no such thing, they go up and defile the place with their blood stained hands and feet. They break in without reverence for the Lord and seize the temple treasures and ornaments (Jeremiah 52:17-23), and then set fire to that sacred place (Jeremiah 52:13). We are told that they laid Jerusalem in ruins (אֶת-יְרוּשָׁלַם לְעֵיִים). This was done as prophesied according to Jeremiah 9:11, 26:18, and Micah 3:12, by the Babylonians.

ב נַתַּנוּ אֶת-נִבְלַת עֲבָדֶיךָ מֵאֲכָל לְעוֹף הַשָּׁמַיִם בְּשָׂר חֲסִידֶיךָ לְחֵיתוֹ-אֲרָץ: ג שָׁפְכוּ  
: כְּמִים סְבִיבוֹת יְרוּשָׁלַם וְאִין קוֹבֵר: | 79:2 דָּמָם | כְּמִים סְבִיבוֹת יְרוּשָׁלַם וְאִין קוֹבֵר:  
They have given the dead bodies of Your servants for food to the birds of the heavens, The flesh of Your godly ones to the beasts of the earth. 79:3 They have poured out their blood like water round about Jerusalem; And there was no one to bury them. (NASB) He describes a great slaughter. Does the Lord God cause slaughter? In the Torah, the Lord commanded "Total War" in the sense that all of the people in the Land of Canaan were to be put to death (see Devarim / Deuteronomy 7:1-2, 20:16-18). This sort of command does not fit well with the Western concept of God being the sugar daddy in the sky (e.g. the word of faith moment, name it and claim it theologies). The command to kill all the Canaanite people seems to be at odds with the way in which the Torah describes the God of Israel as merciful, and long suffering. In the prophets and the writings, we learn of the Lord's profound care and concern for the poor, the oppressed, the down trodden, and the orphan, etc. The Lord demands justice, and seeks for the people to repent of their unjust ways so that He does not need to judge them. The prophet Ezekiel says in 33:11 I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live. (NASB) Examples of this may be found in the Lord sending Jonah to a pagan city (Nineveh) because of His mercy and desire for men to repent. John 4:11 states that "who do not know their right hand from their left," indicating their lack of understanding the ways of God. Another example may be taken from Parashat Vayera when the Lord took counsel in Abraham concerning Sodom and Gomorrah. Bereshit / Genesis 18:25 Will you indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! shall not the judge of all the earth do what is just? (KJV) Abraham goes on to discuss with the Lord over 40, 30, 20, and 10 righteous men. The Lord God said for the sake of 10 righteous men He would not destroy that place. There was found only one (Lot) and that was questionable, the angels saving Lot may simply have been a function of Abraham's prayers for him and not because of his righteousness. Note that Lot is not mentioned in the Torah as being spiritually minded, outside of the fact that he left Ha-

ran and was traveling with Abram. There does not appear to be any spiritual aspect to Lot's traveling with Abram outside of the concept that he and Abram were good friends, though 2 Peter 2:7 states that Lot was a righteous man. This conclusion is drawn from the absence in the Torah of Lot being mentioned as having participated in the offerings Abram was bringing before the Lord. All of the encounters with God had been only between Abram and God. Abraham was in the process of connecting with God through prayer and the sacrificial system. Today we connect with our Father in heaven through His Son Yeshua the Messiah. When we pray in His name believing, our Father hears us. To be like Lot is to look towards the material and earthly things. To be like Abraham, place your faith in God's Messiah Yeshua, and start living for Him because in Him is everything we have been discussing thus far, we have the connection to heaven, we have the promises of God, we will be blessed, and we have the sweet fragrance of the atonement Yeshua provided on our behalf in the heavenly holy of holies!

In *Bereshit / Genesis 13:6*, we are told “*And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together.*” תַּבְּשֵׁל זְרָאָה סְתָא אֲשַׁנְּרֵאלִין | וְדָחִי תַבְּשֵׁל וּלְכִי אֵלָיו בְּרִי מִלְּשׁוֹכְרֵי הַיְהוּדִים וְדָחִי Here we are given a little more info about Lot. The Lord God had blessed Lot while he remained with Abram. We read that Abram gave Lot his choice to go wherever he wanted to and the narrative in the Torah states the following regarding Lot's choice.

***Bereshit / Genesis 13:10-12***

*13:10 Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere this was before the Lord destroyed Sodom and Gomorrah like the garden of the Lord, like the land of Egypt as you go to Zoar. 13:11 So Lot chose for himself all the valley of the Jordan, and Lot journeyed eastward. Thus they separated from each other. 13:12 Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom. (NASB)*

We are told that Lot traveled with Abram down into Egypt and back, and both of them become very wealthy in cattle. It might be that Abram being generous divided the cattle Pharaoh had given him with Lot because there simply was too much wealth for one man to handle. As a result, the land was unable to sustain them both and they agreed together that they would part ways. Notice how Lot did not consider the blessings the Lord God had given to Abram had passed to him as well while he was joined with Abram. The Torah concept here is in joining ourselves with Israel, we also will take part in the blessings of God. According to *Bereshit / Genesis 13:10-12*, Lot was more interested in wealth and the material things as opposed to faith in the Lord and spiritual things. Remember, there does not appear to be any spiritual aspect to Lot's traveling with Abram outside of the concept that he and Abram were good friends. The context of the psalm states that destruction comes by reason of the unrighteous in Israel and the pious ones, the righteous one got caught in God's wrath upon the sinful nation.

ב נִתְּנוּ אֶת-גְּבֻלַת עֶבְדֶיךָ מֵאֲכָל לְעוֹף הַשָּׁמַיִם בְּשָׂר חֲסִידֶיךָ לְחֵיתוֹ-אֲרָץ: | כְּמַיִם סְבִיבוֹת יְרוּשָׁלַם וְאֵין קוֹבֵר: *79:2 They have given the dead bodies of Your servants for food to the birds of the heavens, The flesh of Your godly ones to the beasts of the earth. 79:3 They have poured out their blood like water round about Jerusalem; And there was no one to bury them. (NASB)* Here Asaph states this is the slaughter of God's servants. The Aramaic Targum states, ב יֵהְיוּ יַת גּוֹשְׁמֵי עַבְדְּךָ | *79:2 למיכלא לעופא דשמיא בסר חסידך לחיות ארעא: ג שדון אדימהון היך מיא חזרנות ירושלם ולית דקביר: 79:3 They have given the bodies of your servants to the birds of heaven for food, the flesh of your pious ones to the wild beasts. 79:3 They have poured out their blood like water around Jerusalem, and there is none to bury. (EMC)* The interesting point about the MT and the Targum translations is Asaph states the flesh of the godly ones, the flesh of the pious ones have been given to the beasts of the field. This suggests that the it is possible for the children of God to get caught in the wrath that is poured out upon the wicked. Do you think this is possible? This does seem to be possible when we consider Parashat Korach; Moshe instructed the people saying, in *Bamidbar / Numbers 16:23-35*,





*Pour out Your wrath upon the nations which do not know You, And upon the kingdoms which do not call upon Your name. 79:7 For they have devoured Jacob And laid waste his habitation. (NASB)* The Aramaic Targum states, ד הוינא קלנא לשיבבנא תולעבא וגוחכא לחזרנינא: ה עד אימתי יהוה תתקוף לעלמי תבער, תתבער היך אשא טנניך טננד: ו שדי חימתך על עממיא דלא חכימו יתך ועל מלכוותא די ארי בשמך לא צליאו: 79:4 *We have become a disgrace to our neighbors, a subject of scorn and mockery to our surroundings. 79:5 How long, O Lord, will you be fierce – forever? [How long] will your zeal burn like fire? 79:6 Pour out your wrath on the Gentiles who have not known you, and on the kingdoms who have not prayed in your name. 79:7 For they have destroyed the house of Jacob, and made desolate his sanctuary. (EMC)* How does the destruction of Jerusalem and the Temple mount, and of the entire nation cause Israel to become a reproach to their neighbors? He describes the “reproach” (חֲרָפָה) meaning “to scorn, or to have contempt” for someone saying that their neighbors use scoffing and derision as a way of describing Israel and more specifically, the God of Israel. Not only is Israel’s name being taken in vain, the Lord God in heaven also is being scoffed upon for the destruction of the nation. Asaph asks the Lord how long will He be angry with the sins of the people because he knows according to the Torah, as another psalmist declares in *Tehillim / Psalms 108:4-5* “For thy steadfast love is great above the heavens, thy faithfulness reaches to the clouds. Be exalted, O God, above the heavens! Let thy glory be over all the earth!” (NASB) Studying the Scriptures we know that judgment from God is delayed, often for very long periods of time, and as a result some suppose that it will never happen. Yet individuals who have experienced the judgment of God for the failure to correct sinful failings in their lives will testify that when God does judge sin He is both relentless and thorough. The prophet Isaiah (*Isaiah 28:21-29*) reveals God’s reluctance to judge his people, that is found in the Torah description of his long-suffering and patience (*Shemot / Exodus 34*).

### **Isaiah 28:21-29**

*28:21 For the Lord will rise up as at Mount Perazim, He will be stirred up as in the valley of Gibeon, To do His task, His unusual task, And to work His work, His extraordinary work. 28:22 And now do not carry on as scoffers, Or your fetters will be made stronger; For I have heard from the Lord God of hosts Of decisive destruction on all the earth. 28:23 Give ear and hear my voice, Listen and hear my words. 28:24 Does the farmer plow continually to plant seed? Does he continually turn and harrow the ground? 28:25 Does he not level its surface And sow dill and scatter cummin And plant wheat in rows, Barley in its place and rye within its area? 28:26 For his God instructs and teaches him properly. 28:27 For dill is not threshed with a threshing sledge, Nor is the cartwheel driven over cummin; But dill is beaten out with a rod, and cummin with a club. 28:28 Grain for bread is crushed, Indeed, he does not continue to thresh it forever. Because the wheel of his cart and his horses eventually damage it, He does not thresh it longer. 28:29 This also comes from the Lord of hosts, Who has made His counsel wonderful and His wisdom great. (NASB)*

The parallel here is the different grains represent differing peoples within the nation who commit differing sins. Each person will be punished accordingly, based upon his sin in this world. The punishment however is not something that is forever, but only for a temporary time, for the purpose of separating out the most important part, which is paralleled to the separating of the wheat from the chaff. The process of punishment is meant to lead one to Teshuvah corresponding then to a change in one’s ways to follow and walk in God’s ways as opposed to what seems right on one’s own eyes. Solomon said in *Lamentations 3*, “Why should a living man complain, a man, about the punishment of his sins?” We should not complain but be thankful for the Lord’s chastening, because this is a sign of the Lord’s love for His people, and corresponds to the Lord’s supernatural attempts to draw us back to Him. If you are going through some sort of pain or hardship, I ask the question, “What have you learned about yourself, about the Lord in heaven, and about others?” The reason being, life is about serving the Lord and others, and we can learn a lot about ourselves in the process,



by our own attitudes towards the Lord and others.

ח אל-תִּזְכֹּר-לָנוּ עֲוֹנֹת רֵאשֵׁנִים מִיָּהָר יִקְדָּמוּנוּ רַחֲמֶיךָ כִּי דָלוּנוּ מְאֹד: ט עֲזֵרְנוּ | אֱלֹהֵי אֲסָפָה: *Do not remember the iniquities of our forefathers against us; Let Your compassion come quickly to meet us, For we are brought very low. 79:9 Help us, O God of our salvation, for the glory of Your name; And deliver us and forgive our sins for Your name's sake. (NASB)* The Aramaic Targum states, ח לא תדכר לנא עלוון עיווין דמן שירוויא בסרהוביא יקדמון, ט סעיד יתנא אלהא פורקננא מטול איקר שמך ופרוק יתנא וכפר על חובנא: *Do not remember against us trespasses which were from the beginning; in haste, may your favors go before us, for we have become very destitute. 79:9 Help us, O God our redemption, because of your glorious name; and redeem us, and atone for our sins, for the sake of your name. (EMC)* Notice how Asaph asks that the Lord to not remember the iniquities of our forefathers. Are the people paying for their fathers sins? Let's examine the Torah on this topic:

## Do Children Suffer for Sins of their Fathers?

### 1. Yes, they do.

- (*Shemot / Exodus 20:5*) “You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,”
- (*Devarim / Deuteronomy 5:9*) “You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and the fourth generations of those who hate Me,”
- (*Shemot / Exodus 34:6-7*) “Then the Lord passed by in front of him and proclaimed, “The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”
- (*1 Corinthians 15:22*) “For as in Adam all die, so also in Christ all shall be made alive.”

### 2. No, they don't.

- (*Devarim / Deuteronomy 24:16*) “Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin.”
- (*Ezekiel 18:20*) “The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.”

*Shemot / Exodus 20:5* is among the Ten Commandments which are arranged in a particular way, (i) an introduction of who was making the covenant (*Shemot / Exodus 20:2*), (ii) what the covenant maker had done (*20:2*), (iii) the moral imperatives (commands, *20:3-17*), (iv) rewards (*20:6, 12*), and (v) punishments (*20:5, 7*). In the family unit, when the father misleads his family, the effects of that misleading are often felt for generations. This is because there is a spiritual unfaithfulness to God's Word, the children learn the ways

of their father and thus learn to be unfaithful in the covenant of God. This is exactly the situation in which these verses deal with the sins visited upon the children. If a father rejects the covenant of God and takes his family into sin, the rejection of God's covenant also brings the family along and the children will suffer the consequences, as the Scriptures state, often for several generations. This is not an issue of what is fair and unfair because the family also chooses to follow along with the father. The consequences of sin affect many generations. On the other hand, *Devarim / Deuteronomy 24:16* deals with legal matters as the context (24:6-19) shows, and *Ezekiel 18:20* is merely restating what is written in the Torah. Note how we are told that a person will die for their own sins, they will not die for someone else's sins, and the Lord God will visit upon the descendants of the rebellious generation the consequences of the rebellious fathers' sins. The delayed response is given so that everyone has an opportunity to repent and turn from their sins.

י לְמָה | יֵאמְרוּ הַגּוֹיִם אֵיךְ אֱלֹהֵיהֶם יִנְדַע בְּגוֹיִם [בְּגוֹיִם] לְעֵינֵינוּ נִקְמַת דָּם-עֲבָדֶיךָ, הַשְׁפוּדָה: יֵאָמְרוּ לְפָנֶיךָ אֲנִי אֶקְרָא אֶסִיר כְּגִדְלֵי יְרוּשָׁה הוֹתֵר בְּנֵי תְמוֹתָהּ: יב וְהִשָּׁב לְשִׁכְנֵינוּ שְׂבָעֵתִים אֶל-חֵיקֶם חֲרָפְתָם לְמָה יִמְרוֹן עַמִּיא עַמִּיא אֵן הָאֵן אֱלֹהֵהוֹן יִתְגַּלִּי, 79:10 *Why should the nations say, 'Where is their God?' Let there be known among the nations in our sight, Vengeance for the blood of Your servants which has been shed. 79:11 Let the groaning of the prisoner come before You; According to the greatness of Your power preserve those who are doomed to die. 79:12 And return to our neighbors sevenfold into their bosom The reproach with which they have reproached You, O Lord. (NASB)* The Aramaic Targum states, בעמיי למחמ {נ} יינא פורענות אדם עבדך דאשתפיד: יא תיעול קדמך אנקתא דאסירי היך סוגי תקוף אדרעך שרי בניא דמתמסרין למיתותא: יב ואתיב לשיבבנא על חד שבעה גומלא על פורענות קיימיהון וחסודן די חסדו יתך

י לְמָה יִמְרוֹן עַמִּיא עַמִּיא אֵן הָאֵן אֱלֹהֵהוֹן יִתְגַּלִּי, 79:10 *Why should the Gentiles say, "Where is their God?" Let the punishment for the blood of your servants that has been spilled be revealed in our sight among the Gentiles. 79:11 Let the groan of the prisoners come before you like the great strength of your arm; release the children who have been handed over to death. 79:12 And give back to our neighbors a seven-fold requital for the punishment of their oaths, and the aspersions they cast on you, O Lord. (EMC)* The Septuagint states, 79:10 μήποτε εἶπωσιν τὰ ἔθνη ποῦ ἐστὶν ὁ θεὸς αὐτῶν καὶ γνωσθήτω ἐν τοῖς ἔθνεσιν ἐνώπιον τῶν ὀφθαλμῶν ἡμῶν ἡ ἐκδίκησις τοῦ αἵματος τῶν δούλων σου τοῦ ἐκκεχυμένου 79:11 εἰσελθάτω ἐνώπιόν σου ὁ στεναγμὸς τῶν πεπεδημένων κατὰ τὴν μεγαλωσύνην τοῦ βραχίονός σου περιποίησαι τοὺς υἱοὺς τῶν τεθνατωμένων 79:12 ἀπόδος τοῖς γείτοσιν ἡμῶν ἑπταπλασίονα εἰς τὸν κόλπον αὐτῶν τὸν ὀνειδισμόν αὐτῶν ὃν ὀνειδίσαν σε κύριε 79:10 *Lets haply they should say among the heathen, Where is their God? and let the avenging of thy servant's blood that has been shed be known among the heathen before our eyes. 79:11 Let the groaning of the prisoners come in before thee; according to the greatness of thine arm preserve the sons of the slain ones. 79:12 Repay to our neighbours sevenfold into their bosom their reproach, with which they have reproached thee, O Lord. (LXX)* Asaph questions the nations claims that there is no God, or that the God of Israel does not exist. He then states "Let there be known among the nations in our sight" in the sense that the Lord will destroy those who do not believe in Him. Note how the rabbis translate this to say that the Lord will be revealed to the Gentiles in the sight of Israel for the sake of the blood of God's servants. Asaph asks for the requital (Targum) whereas the MT states asking the Lord to return to their neighbors sevenfold into their bosom. What is it that Asaph is asking to be returned? It is the reproach by which his neighbors gave to the Lord according to the Septuagint. The word "reproach" (חֲרָפְתָם) as a noun means "the expression of disapproval, disappointment, scorn." I mentioned earlier the one thing that we should ask ourselves when we are going through troubles, is "What have I learned?" The reason being is through the troubles we have, we can learn a lot about who we are, our attitude towards God, towards others, and towards our situation. We can learn how the Lord is working to draw us near to Him. We can learn about other people's attitudes towards us and towards God for His apparent slowness to respond to the situation, just as we are reading and learning about Asaph and his responses to the Lord's long-suffering.

יג 79:13 *So we Your people and the sheep of Your pasture Will give thanks to You forever; To all generations we will tell of Your praise. (NASB)* The Aramaic Targum states, יג ואנחנו עמך ועאן רעייתך נודי קדמך לעלם דרי לדרי,

:ךתחבש תנני תושבחתך: 79:13 *But we are your people, and the sheep of your pasture; we will give thanks in your presence forever; for all generations we will recite your praise. (EMC)* The Septuagint states, 79:13 ἡμεῖς δὲ λαός σου καὶ πρόβατα τῆς νομῆς σου ἀνθομολογησόμεθά σοι εἰς τὸν αἰῶνα εἰς γενεὰν καὶ γενεὰν ἐξαγγελοῦμεν τὴν αἴνεσίν σου 79:13 *For we are thy people and the sheep of thy pasture; we will give thee thanks for ever; we will declare thy praise throughout all generations. (LXX)* The point Asaph may be making is with regard to the way in which the Lord works in our lives. He chastises us for the purpose of drawing us to Him, to repent, and to turn from our sins. We are to use the difficult times to share with our children how the Lord has worked in our lives for good, and to draw us back to Him. Looking back on our history, we recognize how the Lord has worked in our lives to sustain us and to keep us. It is in this way that what Asaph is saying is true, 79:13 ... *Your people and the sheep of Your pasture Will give thanks to You forever; To all generations we will tell of Your praise. (NASB)* And most importantly, how the Lord has provided for His people by sending His Son Yeshua the Messiah! Let's Pray!

Heavenly Father,

We thank you for giving us a testimony that we are able to share with others for the glory of Your Name! You have shown us mercy every day; Lord we recognize that the Scriptures were given as a way to remember your great and mighty work in our lives. Thank You for sustaining and keeping us so that we are able to look back on our lives and see how You have been working. We ask for help, strength, and the resolve to live with the expectant hope that you are present in our lives. 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 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!

\*\*\*\*\*

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

## Notes