

ספר תהילים פד | Tehillim / Psalms 84

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Choose Today to Make Prayer and Torah Study the Way of Life!

In this week's study from *Tehillim / Psalms 82:1-8*, the Psalm opens saying, א למנצח על-הגתית לבני-קרח מנמור: *For the director of music. According to gittith. Of the Sons of Korah. A psalm.* The Sons of Korah narrate this psalm, what is the purpose of the words lemnatzakh hagtit? The psalm continues saying, ב מה-ידידות משפנותיה יהנה צבאות: ג נכספה וגם-כלתה | נפשי לחצרות יהנה ופשתי ירננו אל-אל-הי: *84:1 How lovely are Your dwelling places, O Lord of hosts! 84:2 My soul longed and even yearned for the courts of the Lord; My heart and my flesh sing for joy to the living God. (NASB)* The Sons of Korah did not participate in the temple service, was this why they yearned for the dwelling places, and the courts of the Lord? The psalm continues saying, ד גם-צפור | מצאה בית ודרור | קן לה אשר-שמה אפרחיה את-מזבחותיה יהנה צבאות מלכי ואלהי: *84:3 The bird also has found a house, And the swallow a nest for herself, where she may lay her young, Even Your altars, O Lord of hosts, My King and my God. (NASB)* Why would the psalmist say the bird lays her nest/young on the altar of the Lord? The psalmist continues saying, ה אשרי יושבי ביתך עוד יהללך סלה: ו אשרי אדם עוז לו-כה מסלות בלבכם: ז עברי | בעמק הבכא מעין ישיתוהו גם-ברכות יעטה מורה: *84:4 How blessed are those who dwell in Your house! They are ever praising You. Selah. 84:5 How blessed is the man whose strength is in You, In whose heart are the highways to Zion! 84:6 Passing through the valley of Baca they make it a spring; The early rain also covers it with blessings. (NASB)* What is the valley of Baca? The psalmist says, ח ילכו מחיל אל-חיל יראה אל-אלהים בציון: ט יהנה אלהים צבאות, שמעה תפילתי האזינה אלהי יעקב סלה: *84:7 They go from strength to strength, Every one of them appears before God in Zion. 84:8 O Lord God of hosts, hear my prayer; Give ear, O God of Jacob! Selah. 84:9 Behold our shield, O God, And look upon the face of Your anointed. (NASB)* The Psalm concludes saying, י מגנו ראה אלהים והבט פני משיחה: יא כי טוב-יום בחרתיה מאלף בחרתי הסתופף בבית אלהי מדור באהל-רשע: יב כי שמש | ומגן יהנה אלהים חן וכבוד יתן יהנה לא-ימנע טוב להלכים בתמים: יג יהנה צבאות אשרי אדם בטח בך: *84:10 For a day in Your courts is better than a thousand outside. I would rather stand at the threshold of the house of my God Than dwell in the tents of wickedness. 84:11 For the Lord God is a sun and shield; The Lord gives grace and glory; No good thing does He withhold from those who walk uprightly. 84:12 O Lord of hosts, How blessed is the man who trusts in You! (NASB)*

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק פד	ספר תהלים פרק פד	ספר טוביה פרק פד	ספר טוביה פרק פד	ΨΑΛΜΟΙ 84	ΨΑΛΜΟΙ 84
א למנצח על-הגתית לבני-קרח מנמור:	א למנצח על-הגתית לבני-קרח מנמור:	א לשבחא על כינורא דאתיא מגת על	א לשבחא על כינורא דאתיא מגת על	84:1 εις το τέλος υπερ των ληνων τοις	84:1 εις το τέλος υπερ των ληνων τοις
ב מה-ידידות משפנותיה יהנה	ב מה-ידידות משפנותיה יהנה	ידיהון דבני קרח תושבחא: ב מה	ידיהון דבני קרח תושבחא: ב מה	υιοις Κορε ψαλμος ως αγαπητα τα	υιοις Κορε ψαλμος ως αγαπητα τα
צבאות: ג נכספה וגם-כלתה נפשי	צבאות: ג נכספה וגם-כלתה נפשי	הינון רחימין משכנייד יהוה צבאות:	הינון רחימין משכנייד יהוה צבאות:	84:2 επιποθει και εκλειπει η ψυχη μου	84:2 επιποθει και εκλειπει η ψυχη μου
לחצרות יהנה ופשתי ירננו אל-	לחצרות יהנה ופשתי ירננו אל-	ג ריגגת ולחוד תאיבת נפשי לדרת	ג ריגגת ולחוד תאיבת נפשי לדרת	εις τας αυλας του κυριου η καρδια	εις τας αυλας του κυριου η καρδια
אל-הי: ד גם-צפור מצאה בית	אל-הי: ד גם-צפור מצאה בית	יהוה לבי ובסרי מרננו לאלהא קיים:	יהוה לבי ובסרי מרננו לאלהא קיים:	μου και η σαρξ μου ηγαλλιασαντο επι	μου και η σαρξ μου ηγαλλιασαντο επι
ודרור קן לה אשר-שמה אפרחיה	ודרור קן לה אשר-שמה אפרחיה	ד לחוד יונתא אשכחת ביתא ושפני-	ד לחוד יונתא אשכחת ביתא ושפני-	θεον ζωντα 84:3 και γαρ στρουθιον	θεον ζωντα 84:3 και γαρ στρουθιον
את-מזבחותיה יהנה צבאות מלכי	את-מזבחותיה יהנה צבאות מלכי	נא שרכפא ליה די כשרין דמתכשרין	נא שרכפא ליה די כשרין דמתכשרין	ευρεν εαυτω οικιαν και τρυγων	ευρεν εαυτω οικιαν και τρυγων
וואלהי:	וואלהי:	גוזליה לאיתקרבא על על גבי מדבח	גוזליה לאיתקרבא על על גבי מדבח	νοσσιαν εαυτη ου θησει τα νοσσια	νοσσιαν εαυτη ου θησει τα νοσσια
		תך יהוה צבאות מלכי ואלהי:	תך יהוה צבאות מלכי ואלהי:	αυτης τα θυσιαστηρια σου κυριε των	αυτης τα θυσιαστηρια σου κυριε των
				δυναμεων ο βασιλευς μου και ο θεος	δυναμεων ο βασιλευς μου και ο θεος
				μου	μου

<p>ה אֲשֶׁר יוֹשְׁבֵי בֵיתָּךְ עוֹד יִהְיוּ לְלוֹדֶיךָ סְלֵה: ו אֲשֶׁר יֵאָדָם עוֹז לוֹ-בְּךָ מִסֵּ- לוֹת בְּלִבְכֶם: ז עֲבֹרֵי בְּעֵמֶק הַבְּכָא מְעִין יִשְׁתוּהוּ גַם-בְּרִכּוֹת יַעֲטֶה מוֹרָה: ח יִלְכוּ מִחֵיל אֶל-חֵיל יִרְאֶה אֶל-אֱלֹהִים בְּצִיּוֹן: ט יִהְיֶה אֱלֹהִים צְבָאוֹת שְׁמֵעָה תְּפִלָּתִי הֲאֲזִינָה אֱלֹהֵי יַעֲקֹב סְלֵה: י מְגַנְנוּ רְאֵה אֱלֹהִים וְהִבֵּט פָּנָי מִשִּׁיחָךְ: יא כִּי טוֹב-יוֹם בְּתַצְרֶיךָ מֵאֲלֶף בְּתַרְתִּי הַסְתּוֹפֶף בְּבֵית אֱלֹהֵי מְדוּר בְּאֶהְלִי-רְשָׁע: יב כִּי שְׁמִשׁ וּמִגֵּן יִהְיֶה אֱלֹהִים חֵן וְכֶ- בּוֹד יִתֵּן יְהוָה לֹא-יִמְנַע טוֹב לַהֲלֻכִים בְּתַמִּים: יג יְהוָה צְבָאוֹת אֲשֶׁר יֵאָדָם בְּטֶח בְּךָ:</p>	<p>ה טוביהון דצדיקין דיתבין בבית מקדשך בעלמא הדין תוב ישבחונך לעלמין: ו טוביה דגבר דעושנא ליה במימרך רוחצנותא בלבביהון: ז רשיעיא דעברין על עומקי גהנם בכיין בכייתא היך מעיינא ישויניה לחוד בירכן יעטוף לדתייבין לדית- בין לאולפן אוריתיה: ח אזלין צדי- קיא מן בית מקדשא לבית מדרשיא יתחמי ליעות אוריתא דילהון קדם יהוה די שכינתיה שריא בציון: ט אמר דוד יהוה אלהים צבאות קביל צלתי אצית אלהא דיעקב לעלמין: י זכוות אבהתנא חמי אלהים ואיסתכל אנפי משיחך: יא ארום טב למיתב יומא חד בדרת מקדשך מן אלף בג- לותא בחרית לאידבקא בבית מקדש אלהא מן למידר במשכני רישעא: יב ארום היך שור רם ותריס תקיף יהוה אלהים חנא ויקרא יתן יהוה לא יכסי טבא מן דאזלין בשלימותא: יג יהוה צבאות טב לבר נשא דמתר- חיץ במימרך:</p>	<p>84:4 μακάριοι οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου εἰς τοὺς αἰῶνας τῶν αἰῶνων αἰνέσουσίν σε διάψαλμα 84:5 μακάριος ἀνὴρ οὗ ἔστιν ἡ ἀντίληψις αὐτοῦ παρὰ σοῦ κύριε ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο 84:6 ἐν τῇ κοιλάδι τοῦ κλαυθμῶνος εἰς τόπον ὃν ἔθετο καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν 84:7 πορεύονται ἐκ δυνάμεως εἰς δύναμιν ὀφθήσεται ὁ θεὸς τῶν θεῶν ἐν Σιων 84:8 κύριε ὁ θεὸς τῶν δυνάμεων εἰσάκουσον τῆς προσευχῆς μου ἐνώτισαι ὁ θεὸς Ἰακωβ διάψαλμα 84:9 ὑπερασπιστὰ ἡμῶν ἰδέ ὁ θεὸς καὶ ἐπίβλεψον ἐπὶ τὸ πρόσωπον τοῦ χριστοῦ σου 84:10 ὅτι κρείσσων ἡμέρα μία ἐν ταῖς ἀυλαῖς σου ὑπὲρ χιλιάδας ἐξελεξάμην παραρριπτεῖσθαι ἐν τῷ οἴκῳ τοῦ θεοῦ μᾶλλον ἢ οἰκεῖν ἐν σκηνώμασιν ἀμαρτωλῶν 84:11 ὅτι ἔλεον καὶ ἀλήθειαν ἀγαπᾷ κύριος ὁ θεὸς χάριν καὶ δόξαν δώσει κύριος οὐ στερήσει τὰ ἀγαθὰ τοὺς πορευομένους ἐν ἀκακίᾳ 84:12 κύριε τῶν δυνάμεων μακάριος ἄνθρωπος ὁ ἐλπίζων ἐπὶ σέ</p>
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<p>Tehillim / Psalms 84 For the director of music. According to gittith. Of the Sons of Korah. A psalm. 84:1 How lovely are Your dwelling places, O Lord of hosts! 84:2 My soul longed and even yearned for the courts of the Lord; My heart and my flesh sing for joy to the living God. 84:3 The bird also has found a house, And the swallow a nest for herself, where she may lay her young, Even Your altars, O Lord of hosts, My King and my God. 84:4 How blessed are those who dwell in Your house! They are ever praising You. Selah. 84:5 How blessed is the man whose strength is in You, In whose heart are the highways to Zion! 84:6 Passing through the valley of Baca they make it a spring; The early rain also covers it with blessings. 84:7 They go from strength to strength, Every one of them appears before God in Zion. 84:8 O Lord God of hosts, hear my prayer; Give ear, O God of Jacob! Selah. 84:9 Behold our shield, O God, And look upon the face of Your anointed. 84:10 For a day in Your courts is better than a thousand outside. I would rather stand at the threshold of the house of my God Than dwell in the tents of wickedness. 84:11 For the Lord God is a sun and shield; The Lord gives grace and glory; No good thing does He withhold from those who walk uprightly. 84:12 O Lord of hosts, How blessed is the man who trusts in You! (NASB)</p>	<p>Toviyah / Psalms 84 84:1 For praise, on the lyre that comes from Gath; composed by the sons of Korah; a psalm. 84:2 How beloved are your tents, O Lord Sabaoth! 84:3 My soul craved and even yearned for the court of the Lord; my heart and flesh meditate on the enduring God. 84:4 Even the dove has found a house, and the turtledove a nest that is suitable for her hatchlings – to be sacrificed on your altars, O Lord Sabaoth, my king and my God. 84:5 Happy are the righteous who dwell in your sanctuary; again they will praise you forever. 84:6 Happy the man who has his strength in your word; trust is in their hearts. 84:7 The wicked who cross over the valleys of Gehenna, weeping – he will make their weeping like a fountain; also those who return to the teaching of his Torah he will cover with blessings. 84:8 The righteous go from the sanctuary to the academies; their toil in the Torah will be manifest before the Lord, whose presence abides in Zion. 84:9 David said, “O Lord, God Sabaoth, receive my prayer; hear, O God of Jacob, forever.” 84:10 See, O God, the merits of our fathers, and behold the face of your anointed. 84:11 For it is better to dwell one day in the courtyard of your sanctuary than a thousand in exile; I have chosen to adhere to the sanctuary of God rather than to live in the tents of wickedness. 84:12 For the Lord God is like a high wall and a strong shield; the Lord will give grace and glory; he will not hide goodness from those who walk in perfection. 84:13 O Lord Sabaoth, it is well for the son of man who trusts in your word. (EMC)</p>	<p>Psalmoi / Psalms 84 For the end, a Psalm for the sons of Core, concerning the wine-presses. 84:1 How amiable are thy tabernacles, O Lord of hosts! 84:2 My soul longs, and faints for the courts of the Lord: my heart and my flesh have exulted in the living god. 84:3 Yea, the sparrow has found himself a home, and the turtle-dove a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. 84:4 Blessed are they that dwell in thy house: they will praise thee evermore. Pause. 84:5 Blessed is the man whose help is of thee, O Lord; in his heart he has purposed to go up 84:6 the valley of weeping, to the place which he has appointed, for there the law-giver will grant blessings. 84:7 They shall go from strength to strength: the God of gods shall be seen in Sion. 84:8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob. Pause. 84:9 Behold, O God our defender, and look upon the face of thine anointed. 84:10 For one day in thy courts is better than thousands. I would rather be an abject in the house of God, than dwell in the tents of sinners. 84:11 For the Lord loves mercy and truth: God will give grace and glory: the Lord will not withhold good things from them that walk in innocence. 84:12 O Lord of hosts, blessed is the man that trusts in thee. (LXX)</p>
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In this week’s study from *Tehillim / Psalms 82:1-8*, the Psalm opens saying, א לְמִנְצַחַ עַל-הַגִּתִּית לְבָּ, *For the director of music. According to gittith. Of the Sons of Korah. A psalm.* The Sons of Korah narrate this psalm, what is the purpose of the words *lemnatzakh hagittit*? The direct translation is for the music director for the winepress, or upon or by reason of Gath. It is interesting that the psalm states the sons of Korach are the one’s who wrote the psalm. According to the Torah, the three sons of Levi were Gershon, Merari, and Kohath. According to the Torah, the Gershonites were responsible for the care of the tabernacle and tent, its coverings, the curtain at the entrance to the tent of meeting, the curtains of the

courtyard, the curtain at the entrance to the courtyard surrounding the tabernacle and altar, and the ropes and everything related to their use. The Merarites were appointed to take care of the frames of the tabernacle, its crossbars, posts, bases, all its equipment, and everything related to their use, as well as the posts of the surrounding courtyard with their bases, tent pegs, and ropes. The Kohathites were responsible for the care of the sanctuary. Their role was for the care of the ark, the table, the lamp stand, the altars, the articles of the sanctuary used in ministering, the curtain, and everything related to their use. They were placed under the direct supervision of Eleazar, son of Aaron. Unlike the Gershonites and the Merarites, who were allowed to transport the items under their care on carts, the Kohathites had to carry their items, the holy things of the tabernacle, on their shoulders. They basically had the arduous burden of transporting these items from place to place as the camp moved, but they were not allowed to actually touch the items or they would die. The priests were instructed to wrap the sacred objects in special coverings before they were transported (see *Bamidbar / Numbers 4:15*). As a result of the duties given to the Kohathites, many of the people began to disdain this task and to covet the role of the priests.

The Torah states that Korach was the grandson of Kohath, and he was involved with some of the men from the tribe of the Reubenites, they were discontented with their involvement in the Tabernacle services and their names were Dathan and Aviram, sons of Eliab, and On, son of Peleth. Pridefully, they brought together a group of 250 men to challenge both Moshe and Aaron to the priesthood (see *Bamidbar / Numbers 16*). Moshe summoned the rebellious men to stand before God and burn incense. God warned Moses to let the assembly know to get away from Korah, Dathan, and Abiram, their households, and the other rebels so that He could judge them for their rebelliousness.

Bamidbar / Numbers 16:28-35

16:28 Moses said, 'By this you shall know that the Lord has sent me to do all these deeds; for this is not my doing. 16:29 'If these men die the death of all men or if they suffer the fate of all men, then the Lord has not sent me. 16:30 'But if the Lord brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into Sheol, then you will understand that these men have spurned the Lord.' 16:31 As he finished speaking all these words, the ground that was under them split open; 16:32 and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with their possessions. 16:33 So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly. 16:34 All Israel who were around them fled at their outcry, for they said, 'The earth may swallow us up!' 16:35 Fire also came forth from the Lord and consumed the two hundred and fifty men who were offering the incense. (NASB)

Based upon the narrative in the Torah, it seems that this is the end of Korach, however, we discover that some of Korach's sons were spared (see *Bamidbar / Numbers 26:9-11*). The Lord God judged those who turned against Him in active rebellion and purified His people, but He still had a purpose and plan for the tribe of Korach, and He did not utterly destroy them, the Lord is a merciful God. After seven generations, the prophet Samuel arose from the tribe of Korach, the genealogy of which is recorded in *1 Chronicles 6:31-38*, *1 Chronicles 38*, and *1 Samuel 1:1, 20*. The Korahites became doorkeepers and custodians for the tabernacle. (*1 Chronicles 9:19-21*, *1 Chronicles 2*) One group of Korahites (*1 Chronicles 12:6*) joined King David in various military exploits and won the reputation of being expert warriors. However, the most remarkable thing to note about the sons of Korach is that during the time of King David, they became the leaders in music in the service of the tabernacle. We are told Heman the Korahite had a place of great importance as a singer, along with Asaph (a Gershonite) and Ethan or Jeduthan (a Merarite). These individuals played an important role in the services when the Ark of the Covenant was brought to Jerusalem. David formed an elaborate organization for song, instrumental music, and prophesying through these men.

In the Psalms, approximately 25 are attributed to the sons of Korach. These beautiful psalms express a spirit of great gratitude and humility to an awesome, mighty God. They express a longing for God and deep

devotion. The list of Psalms of the sons of Korach include 42-50, 62, and 72-85. *Tehillim / Psalm 42:1* contains the passage, “As the deer pants for flowing streams, so pants my soul for you, O God.” *Tehillim / Psalm 84:1* states, “How lovely is your dwelling place, O God.” *Tehillim / Psalm 46:1-3* conveys the message, “God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging.”

The opening verses speak of dwelling place of God saying, בַּמֶּה-יְדִידוֹת מְשֻׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת: ג נְכֹֹ, *84:1 How lovely are Your dwelling places, O Lord of hosts! 84:2 My soul longed and even yearned for the courts of the Lord; My heart and my flesh sing for joy to the living God. (NASB)* Note how the psalmist speaks of the loveiness of the dwelling places (מְשֻׁכְּנוֹתֶיךָ) plural which is a reference to the courts of the Lord. The word used here may be a reference to different locations surrounding the tabernacle or temple, within which many of the services of public worship were conducted, and which were frequented by different classes of persons. Note the court of the gentiles, and the various rooms that are mentioned at the end of the book of Ezekiel. As we had mentioned earlier, the Sons of Korah did not participate in the temple service, was this why they yearned for the dwelling places, and the courts of the Lord? These words do not imply that the writer is absent from the temple, but only that his delight in it is never satisfied, that he wants more of the Lord. He says “My soul” (נַפְשִׁי) using the word “*naphshi*” which encompass both the heart and my flesh, his whole nature, all of his being cries out for the living God. He rejoices, sings out a note of joy unto the living God. The Aramaic Targum states, בַּמֶּה הֵינּוּן רַחֲמִין מְשַׁכְּנֵיךָ יְהוָה צְבָאוֹת: ג רִיגַגַּת וְלַחֹד תְּאַיֵּב נַפְשִׁי לְדֶרֶת יְהוָה לְבִי וּבִסְרֵי מְרַנֵּן, *84:2 How beloved are your tents, O Lord Sabaoth! 84:3 My soul craved and even yearned for the court of the Lord; my heart and flesh meditate on the enduring God. (EMC)* The Septuagint states, 84:1 εἰς τὸ τέλος ὑπὲρ τῶν ληνῶν τοῖς υἱοῖς Κορε ψαλμὸς ὡς ἀγαπητὰ τὰ σκηνώματά σου κύριε τῶν δυνάμεων 84:2 ἐπιποθεῖ καὶ ἐκλείπει ἡ ψυχὴ μου εἰς τὰς αὐλὰς τοῦ κυρίου ἡ καρδιά μου καὶ ἡ σὰρξ μου ἠγαλλιάσαντο ἐπὶ θεὸν ζῶντα 84:1 *How amiable are thy tabernacles, O Lord of hosts! 84:2 My soul longs, and faints for the courts of the Lord: my heart and my flesh have exulted in the living god. (LXX)* The Aramaic Targum states that the soul craves and yearns, and the Septuagint states that the soul longs and faints. What does it mean to long and faint? This may be a reference to some thing that is required in order to sustain us, one faints from lack of water in a desert. This may be the analogy that is being drawn by the psalmist, that the courts of the Lord are places for us to draw near, and the attitude we should have towards the dwelling place of God is that our souls should long for and never be satiated with the desire to draw near. Our drawing near is essential and necessary for life, and our spiritual health. This is why it is so important to give ourselves to prayer and studying God’s Word!

The psalm continues saying, ד גַּם-צִפּוֹר | מְצֵאָה בַּיַּת וְדָרוֹר | קָן לָהּ אֲשֶׁר-שָׁתָה אֶפְרָחֶיהָ אֶת-מִזְבְּחוֹתֶיךָ יְהוָה, *84:3 The bird also has found a house, And the swallow a nest for herself, where she may lay her young, Even Your altars, O Lord of hosts, My King and my God. (NASB)* Why would the psalmist say the bird lays her nest/young on the altar (מִזְבְּחוֹתֶיךָ) of the Lord? The Psalmist sees the sparrow how the birds are privileged to build their nests within the confines of the Temple. The birds are not restricted from drawing near, in fact, this provides us with a wonderful picture of drawing near and making our home near to the Lord God in heaven. This imagery provides the psalmist something to think upon, that the courts of the Temple are the place of his longing. The Temple courts and the sparrow expresses the longing of his heart to draw near and remain forever in the presence of God.

The rabbis take a kabbalistic approach to understanding the meaning of the text saying the following:

Shney Luchot HaBrit, Vaetchanan, Torah Ohr 86-87:

This is the deeper meaning of Psalms 84,4: וְדָרוֹר קָן לָהּ, where the letter ק is written larger and which separates between דָרוֹר and the letter נ. This is to alert us to the fact that דָרוֹר, freedom is equated with בִּינָה, i.e. יוֹבֵל = 50. קִין was predominantly part of חוּה, who repre-

sented בינה; this is why she said קניתי איש את ה' when she bore him. By this she meant to say: "I have acquired a man with G'd, i.e. as distinct from "with Adam."

Shney Luchot HaBrit, Vaetchanan, Torah Ohr 87:

קין was predominantly part of חוה, who represented בינה; this is why she said קניתי איש את ה' when she bore him. By this she meant to say: "I have acquired a man with G'd, i.e. as distinct from "with Adam."

Shney Luchot HaBrit, Vaetchanan, Torah Ohr 88:

Having said that קין was the "receptacle" of input from both חכמה and בינה, and in view of the letter ך at the end of his name alluding to the fifty gates of בינה, we can understand what G'd meant when He asked Cain אי הבל אחיך, "Where is your brother Abel?" G'd criticized Cain who should have remembered that he was the שומר, the receptacle for his brother. Cain represented the female, Abel the male. The female is the receptacle for the male. The word א may be understood as an acronym of יודע אינך יודע "Don't you know?" Furthermore, the letter א alludes to בינה, whereas the letter י alludes to חכמה. When G'd's name is spelled א-ה-י-ה, this symbolizes His manifestation in the emanation בינה, whereas when it is spelled י-ה-ו-ה it symbolizes His being manifest in the emanation חכמה.

The kabbalistic approach the rabbis take is related to the word קן (nest, cell, chamber, shell, habitation) and the words קן לה | מצאה בית ודרור "has found a house, and a nest, a nest for herself." This is taken to be interpreted as understanding the Lord God in heaven. The Lord God is understood in the two Sefarot, Understanding (בינה), and Wisdom (חכמה).

Wisdom (חכמה)

wisdom

חכמה, תבונה, בינה, דעה, דעת, נבונות

intelligence

מודיעין, אינטליגנציה, תבונה, ביון, כושר
חשיבה, חכמה

knowledge

ידע, ידיעה, דעת, חכמה, דעה, מדע

prudence

זהירות, תבונה, בינה, חכמה, מתינות, פקחות

insight

תובנה, הבנה, הבחנה מעמיקה, בינה, דעה,
חכמה

Understanding (בינה)

wisdom

חכמה, תבונה, בינה, דעה, דעת, נבונות

understanding

הבנה, בינה, תבונה, הספם, נבונות, קליטה

intellect

בינה, שכל

insight

תובנה, הבנה, הבחנה מעמיקה, בינה, דעה,
חכמה

prudence

זהירות, תבונה, בינה, חכמה, מתינות, פקחות

comprehension

הבנה, הבנת הנקרא, השגה, בינה, תפישה,
קליטה

Note the possible translations of the word for Understanding (בִּינָה) and for wisdom (חִכְמָה). Understanding is related to intellect, prudence, and comprehension. Wisdom is related to intelligence, knowledge, prudence, and insight. The rabbis say that “When G’d’s name is spelled ה־י־ה־א, this symbolizes His manifestation in the emanation בִּינָה, whereas when it is spelled ה־ו־ה־י it symbolizes His being manifest in the emanation חִכְמָה.” The name of the Lord (י־ה־ו־ה־י) is manifested in understanding and wisdom. The concepts the rabbis provide here are drawing us to understand that the Lord is manifest in the wisdom and understanding of Torah. How does this work? This occurs by walking and living in the commandments. We also know according to the Tanach, the Holy Spirit is responsible for writing the commandments of God upon our heart. This means that we are to endeavor to keep the commandments by actively placing them on our hearts. This could also be read to imply a future expectation. *Jeremiah 31:33* says in the new covenant, God will write his Torah upon our hearts. He says, “I will put My Torah within them and on their heart I will write it” (*Jeremiah 31:33*). This means that God will actually change our nature, circumcising our hearts as it were, to remove from us the waywardness of our evil inclinations. Paul speaks of this transformation as “the washing of regeneration and renewing by the Holy Spirit” (*Titus 3:5*). Living and obeying God’s Torah leads us to Understanding (בִּינָה), and Wisdom (חִכְמָה) where both understanding and and wisdom lead us to be faithful to God and not sin. In another passage, Paul states, “Therefore if anyone is in Messiah, he is a new creature; the old things passed away; behold, new things have come” (*2 Corinthians 5:17*). Paul points to the lives of believers as evidence of being in a covenant relationship with the Lord when he says, “being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.” (*2 Corinthians 3:3*). All of these things happen to believers as a fulfillment of the promise of the covenant of God in the Messiah Yeshua. And so, being obedient to the Torah, obeying the Lord God according to His word is walking according to the Spirit, and not according to the flesh. These are the things that Paul is teaching in his epistles. He is not doing away with the Torah, he is substantiating the Torah as a way of life!

The psalmist continues saying, אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סְלָה: 84:4 *How blessed are those who dwell in Your house! They are ever praising You. Selah. (NASB)* What an awesome picture of the dwelling place of God, he who sits in His dwelling placed are ever praising the Lord! The MT and the Septuagint state “blessed” (אֲשֶׁרִי, μακάριοις) whereas the Targum translates as the “Happy, good” (טוביה טובוהי) are the righteous who dwell in the sanctuary.

Aramaic Targum

Toviyah / Psalms 84:5

84:5 *Happy are the righteous who dwell in your sanctuary; again they will praise you forever. (EMC)*

ה טוביהון דצדיקין דיתבין בבית מקדשך בעלמא הדין טוב ישבחונך לעלמין:

Septuagint

Psalmoi / Psalms 84:4

84:4 *Blessed are they that dwell in thy house: they will praise thee evermore. Pause. (LXX)*

84:4 μακάριοι οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου εἰς τοὺς αἰῶνας τῶν αἰώνων αἰνέσουσίν σε διάψαλμα

These people who are said to remain in the dwelling place of God, who are they? Most of the Christian commentaries state that this is a reference to the Levitical priest who performed the ritual service before God

daily. But one could also be as Joshua the son of Nun according to *Shemot / Exodus 33:11*, which states אִשְׁרֵי אֱלֹהִים מְשִׁיב פָּנָיו אֵל-מֹשֶׁה פָּנִים אֶל-פָּנִים כְּאִשֶּׁר יְדַבֵּר אִישׁ אֶל-רֵעֵהוּ וְשָׁב אֶל-הַמַּחֲנֶה וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן-נוּן נָעַר לֹא יִמָּיֵשׁ וְדָבָר יְהוָה אֶל-מֹשֶׁה פָּנִים אֶל-פָּנִים כְּאִשֶּׁר יְדַבֵּר אִישׁ אֶל-רֵעֵהוּ וְשָׁב אֶל-הַמַּחֲנֶה וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן-נוּן נָעַר לֹא יִמָּיֵשׁ: 33:11 *Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent. (NASB)* Both the priest who was constantly at work in the service to the Lord, and the non-Priest are capable of always being in the presence and service to the Lord. Note how these people are constantly employed in that blessed and glorious work, of praising God and serving through prayer. We must not forget to obey the Torah command to serve others as well. The service to the Lord included being in prayer for others, in the place (הַמִּקְדָּשׁ) which He has established the Holy Temple. This also may allude to the angels of God who dwell in the holy place and praise His name forever and ever.

ו אִשְׁרֵי אָדָם עוֹז לוֹ-בְּךָ מְסֻלוֹת בְּלִבָּבְכֶם: ז עֲבָרֵי | בְּעַמְּקָא 84:5 *How blessed is the man whose strength is in You, In whose heart are the highways to Zion! 84:6 Passing through the valley of Baca they make it a spring; The early rain also covers it with blessings. (NASB)* What is the valley of Baca? Barne's notes on *Tehillim / Psalms 84:4* state the following:

Who passing through the valley of Baca - This is one of the most difficult verses in the Book of Psalms, and has been, of course, very variously interpreted. The Septuagint and the Latin Vulgate, Luther, and Professor Alexander, render it a valley of tears. The word "Baca" (בַּכָּא bākā) means properly weeping, lamentation; and then it is given to a certain tree - not probably a mulberry tree, but some species of balsam - from its weeping; that is, because it seemed to distil tears, or drops of balsam resembling tears in size and appearance. It is translated mulberry trees in 2 Samuel 5:23-24; 1 Chronicles 14:14-15; and so in the margin here, "mulberry trees make him a well." There is no reason, however, to think that it has that meaning here. The true rendering is, "valley of lamentation," or weeping; and it may have reference to some lonely valley in Palestine - where there was no water - a gloomy way - through which those commonly passed who went up to the place of worship. It would be vain, however, to attempt now to determine the locality of the valley referred to, as the name, if ever given to it, seems long since to have passed away. It may, however, be used as emblematic of human life - "a vale of tears;" and the passage may be employed as an illustration of the effect of religion in diffusing happiness and comfort where there was trouble and sorrow - as if fountains should be made to flow in a sterile and desolate valley.

Barne's commentary states that this is the most difficult verse in the book of Psalms to be interpreted. The commentary states that this is interpreted as the valley of tears since the word Baca (בַּכָּא) means "weeping" and "lamentation," which is given to a tree which is translated as mulberry bush in 2 Samuel 5:23-24. The commentary says that here it is translated as valley of weeping, and so it must be some valley that is very sad (or some lonely valley). The author also states that it would be a vain thing to attempt to locate the valey. It is interesting how he does not even consider the rabbinic understanding on this verse, or the Targum translation which provides the meaning of the valley of sorrows, tears, or weeping. Barne continues saying that the valley of tears was employed as an illustration of the effect of religion in diffusing happiness and comfort. The Septuagint agrees with the translation of the MT, and is most likely the reason Barne interpretes in the manner that he does not having a working knowledge of the Aramaic or the rabbinic literature. The Septuagint states, 84:5 μακάριος ἀνὴρ οὗ ἔστιν ἡ ἀντίληψις αὐτοῦ παρὰ σοῦ κύριε ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο 84:6 ἐν τῇ κοιλάδι τοῦ κλαυθμῶνος εἰς τόπον ὃν ἔθετο καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν 84:5 *Blessed is the man whose help is of thee, O Lord; in his heart he has purposed to go up 84:6 the valley of weeping, to the place which he has appointed, for there the law-giver will grant blessings. (LXX)*

ו טוביה דגבר דעושנא ליה במימרח רוחצנותא בלבביהון: ז רשיעיא

דעברין על עומקי גהנם בכיין בכייתא היך מעיינא ישויניה לחוד בירכן יעטוף לדתייבין לדיתבין לאולפן אוריתיה: 84:6 *Happy the man who has his strength in your word; trust is in their hearts.* 84:7 *The wicked who cross over the valleys of Gehenna, weeping – he will make their weeping like a fountain; also those who return to the teaching of his Torah he will cover with blessings.* (EMC) The rabbis say that this valley of weeping is nothing other than the valley of Gehenna. Gehenna (γέεννα), or according to the Rabibnic literature Gehinnom (גהנום/גהנם), are terms derived from a place outside ancient Jerusalem known in the Hebrew Bible as the Valley of the Son of Hinnom (גיא בן-היננום) גיא בן-היננום, Gai Ben-Hinnom). The Valley of Hinnom is the modern name for the valley surrounding Jerusalem's Old City, including Mount Zion, from the west and south. It meets and merges with the Kidron Valley, the other principal valley around the Old City, near the southeastern corner of the city. In the Hebrew Bible, Gehenna was where Israel worshiped Baal and other Canaanite gods, including Molech who sacrificed their children by fire (see *2 Chronicles 28:3, 33:6*) and was undoubtedly a place of great weeping and sorrow. Thereafter it was deemed to be a cursed valley (*Jer.emiah7:31, 19:2-6*). In the rabbinic literature and according to the Gospels in the Apostolic Writings and Yeshua's words, Gehenna is the destination of the wicked. It is very likely that the valley of weeping mentioned by the psalmist is the location of the valley of Gehenna.

ח ילכו מחיל אל-חיל יראה אל-אלהים בציון: ט יהנה אלהים צבאות שמעה, 84:7 *They go from strength to strength, Every one of them appears before God in Zion.* 84:8 *O Lord God of hosts, hear my prayer; Give ear, O God of Jacob! Selah.* 84:9 *Behold our shield, O God, And look upon the face of Your anointed.* (NASB) The rabbis interpret Tehillim / Psalms 84:7 according to the Talmud in the following way.

Talmud Bavli Berakhot 64a

He who goes out from the Synagogue and enters the House of Study to occupy himself with Torah is worthy to receive the presence of the Shekinah; as it is said, "They go from strength to strength, every one of them appeareth before God in Zion." (היוצא מבית הכנסת ונכנס לבית) המדרש ועוסק בתורה זוכה ומקבל פני שכינה שנאמר (תהלים פד, ח) ילכו מחיל אל חיל יראה אל (אלהים בציון).

The rabbis say that this going from strength to strength is a reference to the one who goes from the Synagogue to the House of Study. The strength to strength is of one who occupies himself with the study of Torah for the purpose of dwelling in the presence of the Glory (Shekinah) of God. The reason for the Talmudic interpretation may be the result of the Aramaic Targum which states, ח אזלין צדיקיא מן בית מקדשא לבית מדרשיא יתחמי ליעות אוריתא דילהון קדם יהוה די שכינתיה שריא בציון: ט אמר דוד יהוה אלהים צבאות קביל 84:8 *The righteous go from the sanctuary to the academies; their toil in the Torah will be manifest before the Lord, whose presence abides in Zion.* 84:9 *David said, "O Lord, God Sabaoth, receive my prayer; hear, O God of Jacob, forever."* (EMC) It also could be that the Targum is translated in this way by reason of what is written in the Talmud, but considering that the Targum is much earlier than the Talmud, one may conclude that it was the Targum influence on the Talmud that gives the interpretation of strength to strength referring to the one who occupies himself in the study of Torah. Judaism and the rabbis are always emphasizing the importance of studying Torah. This is a very important observation because many problems would be resolved in the Christian church by simple studying and applying Torah to our daily lives. One issue that would be immediately resolved is the question of gay marriage. The Torah strictly forbids homosexuality (Vayikra / Leviticus) and so there would be no question or possibility to reason or convince one's self that gay marriage would be a God ordained thing.

It is also interesting how Ein Yaakov's commentary on Berakhot 9:22 interprets the meaning of this Psalm.

Ein Yaakov on Berakhot 9:22

And further said R. Abin the Levite: "He who leaves his friend [after escorting him a dis-

tance] must not say 'Go in peace' but Go with peace.' for Jethro said unto Moses (Ex. 4:18) Go with peace. He went and succeeded, but David said to Abshalom (II Sam. 15:9) Go in peace. He went and hanged himself." Further said R. Abin the Levite: "He who takes leave of the dead body [after burial] must not say 'Go with peace' but 'Go in peace,' for it is said (Gen. 15:15) But thou shalt come to thy fathers in peace." R. Levi b. Chiya said: "He who goes out from the synagogue [after prayer] and enters the house of learning and studies the Torah will be permitted to wait on the Divine Presence, for it is said (Ps. 84:8) They go from strength to strength; each of them will appear before God in Zion." R. Elazar in the name of R. Chanina said: "Scholars advance peace in the world, as it is said (Is. 54, 13.) And all thy children shall be taught by the Lord and great shall be the peace of thy children. Read not Banaich (Thy Children), but read it Bonaich (thy builders)"; Great peace have they who love thy Torah and there is no stumbling for them (Ps. 119:115). Peace be within thy rampart, prosperity within thy palaces (Ib. 122, 7). For my brethren and associates' sake I would fain speak peace concerning Thee (Ib.). For the sake of the house of the Lord our God. I would seek thy good. The Lord will give strength unto his people; The Lord will bless his people with peace.

Ein Yaakov interprets the "strength to strength" as going from the synagogue to house of study, refers to going from prayer to studying Torah. He then draws a parallel to being at peace, and the one who studies Torah and applies it to his or her life is at peace with God. He says "Great peace have they who love thy Torah and there is no stumbling for them (Ps. 119:115). Peace be within thy rampart, prosperity within thy palaces (Ib. 122, 7). For my brethren and associates' sake I would fain speak peace concerning Thee (Ib.). For the sake of the house of the Lord our God. I would seek thy good. The Lord will give strength unto his people; The Lord will bless his people with peace." Going from prayer to studying God's word will help to focus ones heart and life for the Lord God in heaven in Yeshua the Messiah! Doing these things will bring peace from within that only the Lord Himself can give us.

The Psalm concludes saying, י מְגַנְנוּ רְאֵה אֱלֹהִים וְהִבֵּט פְּנֵי מְשִׁיחָהּ: יא כִּי טוֹב-יּוֹם בְּחֵצְרֵיךָ מֵאֶלֶף בְּחֵרְתֵי, הַסְתּוֹפֵף בְּבֵית אֱלֹהֵי מְדוּר בְּאֶהְלֵי-רָשָׁע: יב כִּי שֶׁמֶשׁ | וּמִגֵּן יְהוָה אֱלֹהִים הוּא וְכַבּוֹד יְהוָה לֹא-יִמְנַע טוֹב לְהִלְכִים: יג יְהוָה צְבָאוֹת אֲשֶׁר־י אֲדָם בְּטֶחַ בָּהּ: 84:10 For a day in Your courts is better than a thousand outside. I would rather stand at the threshold of the house of my God Than dwell in the tents of wickedness. 84:11 For the Lord God is a sun and shield; The Lord gives grace and glory; No good thing does He withhold from those who walk uprightly. 84:12 O Lord of hosts, How blessed is the man who trusts in You! (NASB) Note how Ein Yaakov interprets the meaning of Tehillim / Psalms 84:10 and standing in the courts.

Ein Yaakov on Shabbat 2:10

(Fol. 30a) The following question was asked of R. Tanchum of Noy: "Is it permissible to extinguish the light on the Sabbath for the sake of a sick person?" He began his answer by saying: "O thou King Solomon! Where is thy wisdom and where is thy understanding? Not only do the words contradict your father's words but [they are at variance with] thine own utterances also. Thy father David said (Ps. 116, 17.) Not the dead can praise the Lord, and thou sayest (Ecc. 4, 2.) Thereupon praise I the dead that are already dead, and again thou sayest (Ib. 9., 4.) For a living dog fareth better than a dead lion. But this is not difficult to explain. When David said. Not the dead can praise the Lord, he meant thus: 'A man should always occupy himself with the study of the Torah and meritorious deeds before he dies; for, as soon as he dies, he becomes free from the obligation of [studying] the Torah and [fulfilling] meritorious deeds and the Holy One, praised be He! accepts no praise of him.' This is what R. Jochanan said: 'What is meant by the passage (Ps. 88, 61.) Free among the dead, i.e., as soon as a man dies he is freed from the obligation of [studying] the Torah and [fulfilling] meritorious deeds, And when Solomon says (Ecc. 4. 2.) Thereupon praise I the dead

that are already dead, he refers to the time when Israel sinned in the deserts. Moses stood up before the Holy One, praised be He ! and offered many prayers and supplications unto Him but was not answered. However, as soon as he said (Ex 32, 13.) Remember Abraham, Isaac and Israel, Thy servants, he was forthwith answered...

Notice how Ein Yaakov compares the living and the dead, and interprets that the one who is living is able to praise the Lord in his deeds, in the way that he lives his life. The one who dies is released from obeying the Torah because he is not able to work good deeds as he did hear on earth. Thus, the meaning of being better to stand in the courts of the Lord for one day than a 1000 days outside or to dwell in the tents of wickedness, is that one accomplishes his praise for the Lord God in heaven by the way he lives his life. This is why this verse is interpreted in the Aramaic Targum in the following way, י זכוות אבהתנא חמי אלהים ואיסתכל אנפי משיחך: יא ארום טב למיתב יומא חד בדרת מקדשך מן אלף בגלותא בחרית לאידבקא בבית מקדש אלהא מן למידר במשכני רישעא: יב ארום היך שור רם ותריס תקיף יהוה אלהים חינא ויקרא יתן יהוה לא יכסי טבא: יג יהוה צבאות טב לבר נשא דמתרחיץ במימרך: 84:10 See, O God, the merits of our fathers, and behold the face of your anointed. 84:11 For it is better to dwell one day in the courtyard of your sanctuary than a thousand in exile; I have chosen to adhere to the sanctuary of God rather than to live in the tents of wickedness. 84:12 For the Lord God is like a high wall and a strong shield; the Lord will give grace and glory; he will not hide goodness from those who walk in perfection. 84:13 O Lord Sabaoth, it is well for the son of man who trusts in your word. (EMC) The importance of prayer and studying God's word daily are without question. The rabbis say the interpretation of the psalm is to ask the Lord to look upon our fathers in the past, look from where we come from a godly family, our parents raised us to know the Lord and how we today choose to pray and study His word for the purpose of dwelling in his Shekhina. This is not about merits earning salvation. This is about our desire to live our lives for the Glory of God with a pure heart and with pur intentions and pur motivations. If you did not have godly parents and if your parents did not raise you to know the Lord, then it is just as important to speak to the Lord about making this something that will be true in your house and in your life from this time forward. This is possible in the Messiah Yeshua, and by the power of God's Spirit that dwells within. If you choose to do this and live God's word today, then most assuredly what the psalmist wrote will be true of you, 84:12 For the Lord God is like a high wall and a strong shield; the Lord will give grace and glory; he will not hide goodness from those who walk in perfection. (NASB) Let's Pray!

Heavenly Father,

We glorify Your Holy Name! We thank You for being a shield and a high wall, we thank You for Your grace, love, and glory, and the mercies You show us each day. Thank You for the joy you have placed in our hearts to serve you and to live our lives for you. The Scriptures say that we can know that You are present in our lives. We thank You for the promises You have made and Your continued faithfulness to Your promises and to us. Thank You Lord 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