

<p>ה פִּי שִׁמְחַתְנִי יְהוָה בְּפִעֲלָהּ בְּמַעֲשֵׂי יְדֵי אֲרָנָיו: וּמֵה־גְדָלוֹ מַעֲשֵׂיךָ יְהוָה מֵאֵד עֲמָקוֹ מִחֶשְׁבֹתֶיךָ: ז אִישׁ בִּיעַר לֹא יֵדַע וְכֹסִיל לֹא־יָבִין אֶת־זֹאת: ח בְּפֶרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל־פְּעָלֵי אֹן לְהַשְׁמָדָם עַד־עַד: ט וְאִתָּה מְרוֹם לְעֵלָם יְהוָה: י כִּי הִנֵּה אֵיכָבֶד יְהוָה כִּי־הִנֵּה אֵיכָבֶד יֹאבְדוּ יִתְפָּרְדוּ כָּל־פְּעָלֵי אֹן: יא וְתָרַם וְתַבֵּט עֵינֵי בְּשׂוֹרֵי בְּקָמִים עָלַי מֶרֶ־ עִים תִּשְׁמַעְנָה אֲזִנֵּי: יג צְדִיק כְּתָמַר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָה: יד שְׁתוֹ־ לִים כְּבֵית יְהוָה בְּחֻצּוֹת אֱלֹהֵינוּ נִפְ־ רִיחוּ: טו עוֹד יִנּוּבֹן בְּשִׁיכָה דְשָׁנִים וְרַעֲנָנִים יִהְיוּ: טז לְהַגִּיד כִּי־יִשָּׁר יְהוָה צוּרֵי וְלֹא־עָלְתָה [עוֹלָתָה] בּוֹ:</p>	<p>ה ארום אחדיתני יהוה בעובדך בעוֹר־ בדי אידך אביע אבוע: ו כמה הינון רברבין עובדך יהוה לחדא עמיקין מחשבתך: ז בר נש שטיא טפשא לא ידע וכסילא ושטיא לא יתביין ית דא: ח כד מיתלבלבן רשיעיא היך עסבא ונצצין כל עבדי שקר וע־ תיד דישציןון אלהא עד עלמא: ט ואת ואנת רמא ועילאה בעלמא הדין יהוה ואת ואנת רמא ועילאה לעל־ מא דאתי: {ת"א} ואנת ידך עיליתא לאיתפרעא מן חייביא לעלמא דאתי ליום דינא רבא ייי ואנת ידך עילי־ תא למיתן אגר טב לצדיקיא לעלמא דאתי ייי: י ארום הא בעלי דב<ב>ך מצלחין בעלמא הדין יהוה ארום הא בעלי דבבך יהובדון לעלמא דאתי ומתפרשין מן סיעתהון דצדיקיא כל עבדי שקר: יא וזקיפתא היך רימ־ נא תוקפי רביתא יתי במשח רבותא רטיבא דזית עבוף: יב ואיסתכלת עייני בהובדנא דמעיקי בקיימין עלי לאבאשא שמען אודני קל תברהון: יג צדיקא היך דיקלא ילבלב פירין היך ארזא בליבנן יסגא ויעביד שר־ שין: יד בנוי יהויין שתילין בבית מקדשא דיהוה בדרת בית אלהנא יל־ בלבון: טו תוב כאבהתהון יעבדון בנין בשיבו דהינין ורטיבין יהון: טז מטול דיחוון דיירי ארעא ארום תריץ יהוה תקפי תקיפי ולית עוולתא ביה:</p>	<p>92:4 ὅτι εὐφρανάς με κύριε ἐν τῷ ποιήματί σου καὶ ἐν τοῖς ἔργοις τῶν χειρῶν σου ἀγαλλιάσομαι 92:5 ὡς ἐμεγαλύνθη τὰ ἔργα σου κύριε σφόδρα ἐβαθύνθησαν οἱ διαλογισμοὶ σου 92:6 ἀνήρ ἄφρων οὐ γνώσεται καὶ ἀσύνητος οὐ συνήσει ταῦτα 92:7 ἐν τῷ ἀνατεῖλαι τοὺς ἁμαρτωλοὺς ὡς χόρτον καὶ διέκυψαν πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν ὅπως ἂν ἐξολεθρευθῶσιν εἰς τὸν αἰῶνα τοῦ αἰῶνος 92:8 σὺ δὲ ὕψιστος εἰς τὸν αἰῶνα κύριε 92:9 ὅτι ἰδοὺ οἱ ἐχθροὶ σου ἀπολοῦνται καὶ διασκορπισθήσονται πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν 92:10 καὶ ὑψωθήσεται ὡς μονοκέρωτος τὸ κέρας μου καὶ τὸ γῆράς μου ἐν ἐλαίῳ πίονι 92:11 καὶ ἐπέιδεν ὁ ὀφθαλμός μου ἐν τοῖς ἐχθροῖς μου καὶ ἐν τοῖς ἐπανιστανομένοις ἐπ' ἐμὲ πονηρευομένοις ἀκούσεται τὸ οὖς μου 92:12 δίκαιος ὡς φοῖνιξ ἀνθήσει ὡσεὶ κέδρος ἢ ἐν τῷ Λιβάνῳ πληθυνθήσεται 92:13 πεφυτευμένοι ἐν τῷ οἴκῳ κυρίου ἐν ταῖς αὐλαῖς τοῦ θεοῦ ἡμῶν ἐξανθήσουσιν 92:14 ἔτι πληθυνθήσονται ἐν γῆρει πίονι καὶ εὐπαθοῦντες ἔσονται 92:15 τοῦ ἀναγγεῖλαι ὅτι εὐθὺς κύριος ὁ θεός μου καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ</p>
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<p>Tehillim / Psalms 92 A psalm. A song. For the Sabbath day. 92:1 It is good to give thanks to the Lord And to sing praises to Your name, O Most High; 92:2 To declare Your lovingkindness in the morning And Your faithfulness by night, 92:3 With the ten-stringed lute and with the harp, With resounding music upon the lyre. 92:4 For You, O Lord, have made me glad by what You have done, I will sing for joy at the works of Your hands. 92:5 How great are Your works, O Lord! Your thoughts are very deep. 92:6 A senseless man has no knowledge, Nor does a stupid man understand this: 92:7 That when the wicked sprouted up like grass And all who did iniquity flourished, It was only that they might be destroyed forevermore. 92:8 But You, O Lord, are on high forever. 92:9 For, behold, Your enemies, O Lord, For, behold, Your enemies will perish; All who do iniquity will be scattered. 92:10 But You have exalted my horn like that of the wild ox; I have been anointed with fresh oil. 92:11 And my eye has looked exultantly upon my foes, My ears hear of the evildoers who rise up against me. 92:12 The righteous man will flourish like the palm tree, He will grow like a cedar in Lebanon. 92:13 Planted in the house of the Lord, They will flourish in the courts of our God. 92:14 They will still yield fruit in old age; They shall be full of sap and very green, 92:15 To declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him. (NASB)</p>	<p>Toviyah / Psalms 92 92:1 A psalm and song that the first Adam uttered concerning the Sabbath day. 92:2 It is good to give thanks in the presence of the Lord, and to praise your name, O Most High. 92:3 To recount your goodness in the morning, and your truth in the nights, 92:4 According to the harp of ten strings, and according to the lyre, upon the murmuring of harps. 92:5 For you have made me glad, O Lord, by your works; I will rejoice in the works of your hands. 92:6 How great are your works, O Lord; your thoughts are very deep. 92:7 A foolish son of man will not know it, and a fool will not comprehend this. 92:8 While the wicked flourish like grass and all workers of deceit blossom, God is going to destroy them forever. 92:9 But you are high and supreme in this age, O Lord, and you are high and supreme in the age to come. Another Targum: And you, your hand is supreme to punish the wicked in the age to come, in the great day of judgment, O Lord; and you, your hand is supreme to give a good reward to the righteous in the age to come, O Lord. 92:10 For, behold, your enemies, O Lord, for behold, your enemies will perish in the age to come; and all the workers of deceit will be separated from the band of the righteous. 92:11 You have raised up my might like a wild-ox; you have anointed me with moist anointing oil of the leafy olive. 92:12 And my eye has looked on the perdition of my oppressors; my ear has heard the sound of the destruction of those who stand against me to do harm. 92:13 The righteous man will grow fruit like the palm-tree, like the cedar in Lebanon he will grow and produce roots. 92:14 His sons will be planted in the sanctuary of the Lord; in the court of the house of our God they will flourish. 92:15 Again like their fathers they will produce sons in old age; they will be plump and juicy. 92:16 So that the inhabitants of the earth might tell it, for the Lord is upright; my strength, and there is no wrong in him.</p>	<p>Psalmoi / Psalms 92 A Psalm of a Song for the Sabbath-day. 92:1 It is a good thing to give thanks to the Lord, and to sing praises to thy name, O thou Most High; 92:2 to proclaim thy mercy in the morning, and thy truth by night, 92:3 on a psaltery of ten strings, with a song on the harp. 92:4 For thou, O Lord, hast made me glad with thy work: and in the operations of thy hands will I exult. 92:5 How have thy works been magnified, O Lord! thy thoughts are very deep. 92:6 A foolish man will not know, and a senseless man will not understand this. 92:7 When the sinners spring up as the grass, and all the workers of iniquity have watched; it is that they may be utterly destroyed for ever. 92:8 But thou, O Lord, art most high for ever. 92:9 For, behold, thine enemies shall perish; and all the workers of iniquity shall be scattered. 92:10 But my horn shall be exalted as the horn of a unicorn; and mine old age with rich mercy. 92:11 And mine eye has seen mine enemies, and mine ear shall hear the wicked that rise up against me. 92:12 The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus. 92:13 They that are planted in the house of the Lord shall flourish in the courts of our God. 92:14 Then shall they be increased in a fine old age; and they shall be prosperous; that they may declare 92:15 that the Lord my God is righteous, and there is no iniquity in him. (LXX)</p>
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א מְזִמֹּר נְשִׁיר לַיּוֹם הַשַּׁבָּת. : A psalm. A song. For the Sabbath day. 92:1 It is good to give thanks to the Lord And to sing praises to Your name, O Most High; (NASB) According to the opening verse of the psalm, this psalm was composed for the Shabbat (הַשַּׁבָּת). The Midrash on *Tehillim / Psalm 92* states that this psalm was composed by Adam.

Midrash Tehillim 92, Part 3

Rabbi Levi taught, When Adam sinned against the command of the Holy One blessed be He, God sat in judgment upon him to punish him. But what was the outcome? You find that Adam was created on the eve of the Shabbat, In the first hour, he came into being as thought; in the second hour, God consulted the ministering angels; in the third, God gathered the dust; in the fourth, God kneaded the dust; in the fifth, God made the golem; in the sixth, God jointed the parts; in the seventh, God blew breath into him; in the eighth, God stood him on his feet; in the ninth, God enjoined him; in the tenth, he sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out, driven out because when God was about to decree his destruction, the Shabbat Arrived and brought about his expulsion instead. Even as the ministering angels were applying to Adam the verse Adam abides not in honor; he is like the beasts, they are destroyed (Tehillim / Psalms 49:13), note that it is not written he is like the beast, he is destroyed, but he is like the beasts they are destroyed, implying that both Adam and eve were about to be destroyed, at the moment the Shabbat arrived and became Adam's advocate, saying to the Holy One blessed be He, during the six days of creation, no one suffered punishment. And will You begin it with me? Is this my holiness? Is this my rest? And thus Adam was saved by the Shabbat plea from destruction in Gehenna. When Adam saw the power of the Shabbat, he was about to sing a hymn in her honor. But the Shabbat said to Adam, Do you sing a hymn to me? Let us, I and you, sing a hymn to the Holy One blessed be He. Hence it is said, It is a good thing to give thanks unto the Lord (Tehillim / Psalms 92:2). Psalm 92 is recited three times during all of Shabbat:

The concepts brought out in the Midrash is that Adam was created on Friday, and he said this psalm on the onset of the Shabbat due to the mercies of God to forgive him of his sins. The Shabbat is said to have been the reason he was driven out of the Garden of Eden, as opposed to his destruction. The Shabbat is said to have been an advocate for Adam following his sin. The rabbis parallel the destruction of Adam to the destruction of the Shabbat holiness and rest. This illustrates for us the significance in the connection to the mitzvah on the shabbat and God's call to man to have a Sabbath day of rest. The rabbis say that Adam would be destroyed in Gehenna, and then saw the power of the Shabbat and sang a song which became this psalm. It is not a psalm that speaks about the Shabbat, but one that was recited on the Shabbat. This was Adam's first day of existence and he marveled at the work of the Creator.

The Shabbat is a time of joy, and there are six Psalms that make up the bulk of the Kabbalat (traditional) Shabbat service corresponding to the six days of creation. In Orthodox congregations, Kabbalat Shabbat consists of *Tehillim / Psalms 95 through 99, Tehillim / Psalm 29*, the hymn *L'khah Dodi/Come my beloved, Tehillim / Psalms 92 and 93*, and a lengthy reading from the Talmud governing the Shabbat.

According to the *Aseret ha-Dibrot*, the "Ten Commandments," we are told "Remember the Sabbath by keeping it holy" (*Shemot / Exodus 20:8*). The question is "How are we to keep the Shabbat holy?" To put this in the most simple terms, the Shabbat day should be different. It is a day dedicated to the worship of the Lord and our rest in Him. This doesn't mean we live for ourselves six days and then consecrate one day for God. No! The Apostle Paul wrote, "So whether you eat or drink or whatever you do, do it all for the glory of God" (*1 Corinthians 10:31*). Paul suggests that our entire lives and all we do is to be sanctified for the Lord as holy. Yet, for His glory and our spiritual rest and satisfaction, the Lord God has called us to distinguish one day out of seven. As a result of the mitzvah on consecrating the Shabbat as "holy," this causes us to ask the following questions:

1. "Can our children play sports on the Shabbat?"
2. "Can we finish up last week's work or prepare for this week's work?"
3. "Can we watch TV or go to a restaurant, the theatre, or play golf?" etc.

It is important to note that these questions are often prompted not by, "How can I honor the Lord?" but by,

“What can I get away with on the Sabbath?” A topic of concern however these days is that many of God’s people do not even ask these questions any longer and believe the Shabbat is simply another day of the week. Part of the strategy of the evil one is to destroy humanity’s trust in the Lord, for example, the theory of evolution which is used as a humanistic way of understanding the origin of man and life on earth. This false information is spun into a belief system and tradition. For centuries, even in Yeshua’s time there were traditions that spoke contrary to God’s Word placing doubt on the significance of certain aspects of our faith, such as the belief in the resurrection (Sadducee) or holding the practice of netilat yadayim above keeping one’s heart pure, or dedicating something as a korban for the purpose of not having to help one’s parents (see *Mark 7*). As a result of these traditions and others, the evil one has been able to subvert the importance of obeying God’s Word, such as in the case of observing the Shabbat. The Scripture states, “*but the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.*” (*Shemot / Exodus 20:10*). Notice how this is for everybody, and how no one disagrees with the clear meaning of this text, however millions are finding ways not to follow God’s Word. The reason being is the result of the general ignorance of the Scriptures in the Ekklesia and the clever arguments the evil one creates to prejudice God’s people against the holiness of the Shabbat in favor for changing the day from the seventh day (יום שבת) to the first day of the week (יום ראשון). Studying the Scriptures, these seven things may be concluded about the Shabbat:

Conclusions on the Shabbat

1. *The Seventh-day Sabbath Establishes God’s Sovereignty*
2. *The Seventh-day Sabbath Was Made for Everyone*
3. *It’s Not About Just Keeping Any Day*
4. *We Know the True Seventh Day*
5. *The Sabbath Is Not a Memorial of Deliverance Out of Egypt*
6. *The Sabbath Is Not Meant to Memorialize the Resurrection*
7. *The Sabbath Will Be Celebrated for Eternity*

Point no. 1, speaks of the controversy of evolution, and the Torah account of the creation. Moshe wrote God’s Word saying, “*Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. ... For in six days the Lord made heaven and earth, the sea, and all that in them is: ... wherefore the Lord blessed the sabbath day, and hallowed it*” (*Shemot / Exodus 20:8-11*, ט שְׁשַׁת יָמִים תַּעֲבֹד, ח זְכוֹר אֶת-יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: י וְעָשִׂיתָ כָּל-מְלֶאכֶתֶךָ: י יוֹם הַשַּׁבְּעִי נִשְׁבַּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלֶאכֶת אֲתָה | וּבְנֶה וּבְתָה עֲבָדָה וְאַמְתָּה וּבְהֶמְתָּה וּגְרָה אֲשֶׁר בְּשַׁעְרֶיךָ: יא כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיְנַח (בַּיּוֹם הַשַּׁבְּעִי עַל-כֵּן בָּרַךְ יְהוָה אֶת-יּוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: Why did the Lord God say to remember the Shabbat (זְכוֹר אֶת-יּוֹם הַשַּׁבָּת)? The reason: to forget the true Sabbath is to forget the true Creator.

Point no. 2, the Shabbat is for everyone. It is important to note how most all Christians call God’s fourth commandment the “*Jewish Sabbath.*” However, nowhere is this expression found in the Torah or anywhere in the Bible. The seventh day is called “*the sabbath of the Lord,*” (שַׁבָּת לַיהוָה) and it is never called “*the sabbath of the Jew*” (see *Shemot / Exodus 20:10*). The Torah describes the origin of the Shabbat in the following way, “*Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. ... And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made*” (*Bereshit / Genesis 2:1-3*). Based upon these Scriptures, which day did God bless and sanctify, and how was the day to be kept holy? By resting. Could any of the other six be kept holy? No. Why? Because the Lord God commanded not to rest those days but to work. The seventh day is different from all the other days because it has God’s blessing.

Point no. 7, the Shabbat will be celebrated for all eternity. Note the prophet Isaiah states, *66:22 ‘For just*

as the new heavens and the new earth Which I make will endure before Me,' declares the Lord, 'So your offspring and your name will endure. 66:23 'And it shall be from new moon to new moon And from sabbath to sabbath, All mankind will come to bow down before Me,' says the Lord. (NASB) Note how Isaiah speaks of eternity and how we will be going from Shabbat to Shabbat. In addition, the author of the book of Hebrews states the following:

Hebrews 4:4-12

4:4 For He has said somewhere concerning the seventh day 'And God rested on the seventh day from all His works'; 4:5 and again in this passage 'They shall not enter My rest.' 4:6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, 4:7 He again fixes a certain day, 'Today,' saying through David after so long a time just as has been said before, 'Today if you hear His voice, Do not harden your hearts.' 4:8 For if Joshua had given them rest, He would not have spoken of another day after that. 4:9 So there remains a Sabbath rest for the people of God. 4:10 For the one who has entered His rest has himself also rested from his works, as God did from His. 4:11 Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience. 4:12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. (NASB)

The author of Hebrews speaks of the seventh day rest, entering into this rest, and parallels the power of God's Word to discern the thoughts and intentions of the heart. The Sabbath is so precious to the Lord that He will have His people observe it throughout all time and on into eternity. If it is so precious to Him, should it not be precious to us? If we are going to keep it throughout eternity, why not keep it now? It is also interesting to observe how most of the commandments begin with the words, "Thou shalt not," but the fourth commandment is introduced with the word to "Remember the Shabbat" (זָכוֹר אֶת-יּוֹם הַשַּׁבָּת). Why? Because the Lord is commanding us to call something to memory that already existed and easily may be forgotten by the worries and business of the week and our lives.

The psalmist continues saying, עָלֵי-עֵשׂוֹר וְעָלֵי-נֶבֶל עָלֵי הַגִּיּוֹן, ג לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמּוּנָתְךָ בְּלֵילוֹת: ד 92:2 To declare Your lovingkindness in the morning And Your faithfulness by night, 92:3 With the ten-stringed lute and with the harp, With resounding music upon the lyre. 92:4 For You, O Lord, have made me glad by what You have done, I will sing for joy at the works of Your hands. (NASB) Giving the Lord praise for what He has done, He has entered into our lives and saved us, delivering us from the enemy, and from bondage to sin and death. The Torah states the following:

Shemot / Exodus 19:4-7

19:4 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 19:5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 19:6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel.' 19:7 So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him. (NASB)

ד אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-פְּנֵי נְשָׂרִים וְאָבָא אֶתְכֶם אֵלָי: ה וְעַתָּה אִם-שְׂמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת-בְּרִיתִי וְהִיִּיתֶם לִי סֻגְלָה מִכָּל-הָעַמִּים כִּי-לִי כָל-הָאָרֶץ: ו וְאַתֶּם תִּהְיוּ-לִי מְמֻלְכֶת כֹּהֲנִים וְגוֹי קְדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל: [חמישי] ז וַיָּבֵא מֹשֶׁה וַיְקַרָּא לְזִקְנֵי הָעָם וַיִּשָּׂם לִפְנֵיהֶם אֵת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה:

This is a purpose for which we are called, “19:5 ‘Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 19:6 and you shall be to Me a kingdom of priests and a holy nation.’ (NASB)” We are called to be obedient, a chosen people, a royal priesthood, and a holy nation. This is significant! Peter called upon these Scriptures to describe who we are, saying, “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9). It is for these things the Lord is working in our lives to make and conform us unto the likeness of His son Yeshua the Messiah. We are called for the purpose of praising and worshiping the Lord God of Israel because of what He has done and what He is doing in our lives. This is one of the job descriptions of a believer, to declare the Lord God is worthy to be praised for all that He has done. Note how worship involves hearing, speaking, and doing (listening, obeying). Our service and worship to the Lord God in heaven is followed through by what is in our hearts and minds which is coupled to our actions. So our worship and praise involves giving God the praise (upward), and receiving instructions from above (from His Word), and a worship that carries out God’s instructions in the world around us. This may be what the psalmist meant by *Tehillim / Psalms 92:4*, *הַיְהוָה בְּפַעְלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנָה׃ 92:4 For You, O Lord, have made me glad by what You have done, I will sing for joy at the works of Your hands. (NASB)* The Lord is working in our lives to bring about a people who are willing to glorify His Name!

For these reasons we too are able to give praise as the psalmist states, *וּמַה-גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עֲמֻקּוֹ׃ 92:5 How great are Your works, O Lord! Your thoughts are very deep. 92:6 A senseless man has no knowledge, Nor does a stupid man understand this: 92:7 That when the wicked sprouted up like grass And all who did iniquity flourished, It was only that they might be destroyed forevermore. 92:8 But You, O Lord, are on high forever. (NASB)* Those who are unwise do not recognize the work of the Lord in their lives. These words describe spiritual discernment. The words *אִישׁ בְּעַר* describe a man who is “foolish, ignorant, or stupid,” in the sense of not taking to knowledge what the Scriptures say and believing, not having faith. The works of the Lord God in heaven are inexpressible, great, and wonderful, indicated by the depth of His wisdom in power, creation, and miracles for His people. The foolish person does not understand this, nor is he interested in seeking the Lord, the creator, the God of Israel. The majesty and greatness of the Lord as described in the Scriptures and in our lives, the one who is void of spiritual discernment does not understand this, which is why the psalmist states, *92:6 A senseless man has no knowledge, Nor does a stupid man understand this (NASB)* and then parallels this to the wicked who flourish in their iniquities, destined for the day of their destruction. The prosperity of the wicked, or the pleasures of sin are momentary, which renders the destruction of the wicked within the context of the mercies of God because He gave the unrighteous plenty of time to repent and turn from their ways. The Lord God sits on high (*Tehillim / Psalms 92:8*) and His truth and justice remains forever.

The psalm continues saying, *יְיָ כִּי הִנֵּה אֵיבֹיךָ | יְהוָה כִּי-הִנֵּה אֵיבֹיךָ יֵאבְדוּ יִתְפָּרְדוּ כָּל-פֹּעֲלֵי אָוֶן׃ 92:9 For, behold, Your enemies, O Lord, For, behold, Your enemies will perish; All who do iniquity will be scattered. 92:10 But You have exalted my horn like that of the wild ox; I have been anointed with fresh oil. 92:11 And my eye has looked exultantly upon my foes, My ears hear of the evildoers who rise up against me. (NASB)* The one’s who commit sin in their lives will scatter. Based upon these words, it may be concluded that the Lord is the One who gathers together His people. The wicked scatter because they do not have a unifying goal, to obey God’s Torah. In *Tehillim / Psalms 85*, if we read this psalm again, you will note that the psalmist seeks the Lord God of Israel asking for restoration and mercy. The context of the psalm is within the exile of the people from the land, and the psalmist asks the Lord to restore the land to His people. The psalm brings forward the idea of peace, righteousness, and well being, and *Tehillim / Psalms 85:10-11* states, *יָאֵלֹהִים נִשְׁקָה׃ 85:10 Lovingkindness and truth have met together; Righteousness and peace have kissed each other. 85:11 Truth springs from the earth,*

And righteousness looks down from heaven. (NASB) Based upon the way the psalm is written, there are four voices that speak, the psalmist states Mercy (מֶרֶץ) and Truth (אֱמֻנָה) have met together, and Righteousness (צְדָקָה) and Peace (שָׁלוֹם) have kissed. Then the psalmist states that Truth (אֱמֻנָה) comes up from the earth and Righteousness (צְדָקָה) looks down from heaven. These are important concepts here, the psalm treats these concepts as being alive where Mercy, Truth, Righteousness (Justice), and Peace are no longer simply ideas but living and breathing. The point is that for a community of people to live in peace, there must be Mercy, Truth, and Justice. A community of people who live and work together, especially in the marriage relationship, requires reconciliation through the concepts of Mercy, Truth, and Justice, which become living concepts as they are applied to our lives and lived out. When we strive to do these things, they become alive just as the psalm is suggesting. This is the challenge that we are faced, to resolve issues, to be involved in negotiations, and to build relationships between friends and enemies using mercy, truth, justice, and peace. This seems to also be the conclusion of King Solomon, Yeshua the Messiah, and Paul according to the following Scriptures.

Mishley / Proverbs 25:21

25:21 If your enemy is hungry, give him food to eat; And if he is thirsty, give him water to drink; (NASB)

Matthew 5:44

5:44 But I say to you, love your enemies and pray for those who persecute you (NASB)

Luke 6:27-31

6:27 “But I say to you who hear, love your enemies, do good to those who hate you, 6:28 bless those who curse you, pray for those who mistreat you. 6:29 Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. 6:30 Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. 6:31 Treat others the same way you want them to treat you. (NASB)

Romans 12:18-21

12:18 If possible, so far as it depends on you, be at peace with all men. 12:19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord. 12:20 ‘But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.’ 12:21 Do not be overcome by evil, but overcome evil with good. (NASB)

The declarations to be good to our enemies illustrates our calling as the children of God, which is to seek what is needed to establish relationships using Mercy, Truth, Righteousness, Justice, and Peace. These concepts become real and tangible as we apply them to our lives and as we seek the Lord God in heaven in the name of Yeshua the Messiah for help. The most important point is to be consistently seeking the Lord God in heaven for help. When men became enemies to the God of Israel, they also become enemies to one another, because of selfishness and pride. Our God however is for reconciliation, and therefore to stand in opposition to the Lord sets one upon the path of destruction of relationships that are supposed to be connected through Mercy, Truth, Righteousness, Justice, and Peace. The point and the purpose of *Romans 12:20* Ἐὰν οὖν πεινᾷ—ψώμιζε—αὐτοῦ and from the LXX, *Mishley / Proverbs 25:21-22*, εὐὸν πεινᾷ—τρέφε [ψώμιζε] αὐτοῦ, ὁ δὲ Κύριος ΑΝΤΑΠΟΔΩΣΕΙ σοι ἀγαθά, is that if a man is hungry, we are called to feed him, and the Lord will work in that man’s life. This especially holds true for the bitter and violent enemy, where the Greek word ψώμιζε, (to feed) illustrates these concepts of mercy, truth, justice, and peace, will facilitate the power of God causing the enemy to repent and be delivered from his sinful ways. Therefore, the purpose

of our calling to build relationships in Mercy, Truth, Righteousness, Justice, and Peace, is designed to lead others to repentance and to seek the Lord God of Israel for these very things.

The psalm concludes saying, יג צדיק כִּתְמוֹר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶה: יד אֲשֶׁתוֹלִים בְּבַיִת יְהוָה בְּחֻצְרוֹת [עוֹלָתָה] אֲלֵהֵינוּ יִפְרִיחוּ: טו עוֹד יִנּוּבוּן בְּשִׁיבָה דְשָׁנִים וְרַעֲנָנִים יִהְיוּ: טז לְהַגִּיד כִּי-יִשָּׁר יְהוָה צוּרֵי וְלֹא-עָלָתָה [עוֹלָתָה] : 92:12 *The righteous man will flourish like the palm tree, He will grow like a cedar in Lebanon. 92:13 Planted in the house of the Lord, They will flourish in the courts of our God. 92:14 They will still yield fruit in old age; They shall be full of sap and very green, 92:15 To declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him. (NASB)* The righteous man is able to recognize the glory of God and how He has worked in his life! What does it mean to be righteous? The definition of righteous as an adjective is to describe a person's conduct, whether morally right or justifiable or virtuous. Synonyms are "good, virtuous, upright, upstanding, or decent." Therefore, righteousness is the description of "behavior that is morally justifiable or right." Such behavior is characterized by accepted standards of morality, justice, virtue, or uprightness according to God's Word. The Torah's standard of human righteousness is paralleled to God's character and constitute the measuring line by which the Lord measures human righteousness. Coupled with these things is a person having the right intent to do a good deed. The question then is are non-believers able to do good in the sense of choosing to perform a good deed (maasim tovim) from a good intent? The Scriptures speak of humanities inability to do anything good:

Bereshit / Genesis 6:5

6:5 The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. (ESV)

Isaiah 64:6

64:6 We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. (ESV)

Romans 3:11-12

3:11 None is righteous, no, not one; no one understands; no one seeks for God. 3:12 All have turned aside; together they have become worthless; no one does good, not even one. (ESV)

Granted, the reference to *Bereshit / Genesis 6:5* was for a particular state of the earth at a specific point in time, but it offers the illustration of the intent of the heart of man if left to itself. The point of these Scriptures is that there are a lot of people (non-believers) who are capable of doing good, but there is something missing, the theme that seems to come out from the Tanach and the Apostolic Writings is that without the Lord, nobody has the capacity to do what is truly good. Yeshua stated the following when he was called good.

Luke 18:19

18:19 "Why do you call me good?" Jesus answered. "No one is good--except God alone. (NIV)

It seems Yeshua is using the word "good" to describe the intrinsic perfection of God's nature to always do what is right and good. The only way for the individual person to be considered good in this sense is to become "partakers of the divine nature" as Peter says in *2 Peter 1:4* which occurs by faith in the Messiah with the Lord's help.

2 Peter 1:1-9

1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ: 1:2

Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; 1:3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. 1:4 For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. 1:5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, 1:6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 1:7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 1:8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 1:9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. (NASB)

Notice how Peter is bringing all of these concepts together, righteousness, knowing God, godliness, escaping corruption, and partaking in the divine nature, which leads to self control, perseverance, kindness and the fruit of the spirit. This partaking in the divine nature is achieved by faith in the Messiah Yeshua, and is paralleled to morality and doing what is good, being considered righteous before the God of Israel, and by taking on and performing the mitzvot in the Torah. The coupling of all these things together illustrate for us that “goodness” in the sight of God is very different from “good” in the sight of men. For example, donating a specified amount of money for a specific cause might be a good action in men’s sight, but the Lord God judges motives, and only He can tell if such an action is really good. Thus, our reason for serving the Lord should be motivated out of our love for Him and our desire to draw near, to seek Him and His ways. This is why the psalmist writes saying, יג צְדִיק כַּתְמָר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה: יד שְׁתוּלִים בְּבַיִת יְהוָה בְּחִצְרוֹת, אֲלֵהֵינוּ יִפְרִיחוּ: טו עוֹד יִנּוּבוֹן בְּשִׂיבָה דְשָׁנִים וְרַעֲנָנִים יִהְיוּ: טז לְהַגִּיד כִּי-יִשָּׁר יְהוָה צוּרֵי וְלֹא-עָלָהּ [עוֹלָתָה] : 92:12 *The righteous man will flourish like the palm tree, He will grow like a cedar in Lebanon. 92:13 Planted in the house of the Lord, They will flourish in the courts of our God. 92:14 They will still yield fruit in old age; They shall be full of sap and very green, 92:15 To declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him. (NASB)* He speaks of being planted in the house of the Lord and flourishing in the courts of the God of Israel. This draws us to the context of what we have been discussing regarding righteousness before the Lord, and having the correct motivation. Such a person will yield fruit because the Lord has worked a miracle in his or her life. And because we seek the Lord, to know Him, and His Messiah Yeshua, we are able to say as the psalmist says, 92:15 *To declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him. (NASB)* Let’s Pray!

Heavenly Father,

We Praise Your Holy Name and thank You for the promises you have made in the covenant that you have established for us. Lord we ask that You would have mercy upon us, we seek Your mercy, and for Your help to overcome sin in our lives. Lord You placed in our hearts to serve and to live our lives for You and we so deeply desire to do so and ask for Your help and empowering to do so. We thank You for 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! 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