



ו אֶלְמַנָּה וְגַר יִהְיֶה וַיְתוּמִים  
 יִרְצֹחוּ: ז וַיֹּאמְרוּ לֹא יִרְאֶה-יָהּ  
 וְלֹא-יָבִין אֱלֹהֵי יַעֲקֹב: ח בֵּינוּ  
 בְּעָרִים בְּעַם וּכְסִילִים מִתֵּי תִשְׁפִּי-  
 לוֹ: ט הִנֵּטַע אֲנִי הֲלֹא יִשְׁמַע אִם-  
 יֵצֵר עֵין הֲלֹא יָבִיט: י הֲיִסֵּר גּוֹזִים  
 הֲלֹא יוֹכִיחַ הַמֶּלֶמֶד אֶדָם דַּעַת: יא  
 יְהוָה יִדַּע מִחֻשְׁבוֹת אֶדָם כִּי הֵמָּה  
 הִכְלִי: יב אֲשֶׁר־יִהְיֶה אֲשֶׁר-תָּנִי-  
 סָרְנוּ יְהוָה וּמִתּוֹרַתְךָ תִּלְמָדְנוּ: יג  
 לְהִשְׁקִיט לוֹ מִיָּמִי רַע עַד יִפְרָה  
 לְרִשָּׁע שְׂחַת: יד כִּי | לֹא-יִטָּשׁ  
 יְהוָה עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב: טו  
 כִּי-עַד-צָדֵק יָשׁוּב מִשְׁפָּט וְאֲחֵ-  
 רָיו כָּל-יִשְׂרָאֵל: טז מִי-יָקוּם  
 לִי עַם-מְרַעִים מִי-יִתִּיצֵב לִי עַם-  
 פְּעֻלֵי אֲנִי: יז לוֹלֵי יְהוָה עֲזָרָ-  
 תָּה לִי כַמָּעַט | שְׁכָנָה דוּמָה נִפְשֵׁי:  
 יח אִם-אֲמַרְתִּי מָטָה רַגְלִי חֲסָדְךָ  
 יְהוָה יִסְעֵדְנִי: יט כָּרֵב שָׁרְעָפִי  
 כִּי הִתְבַּרְרָה כְּפֹסֵה הַוּוֹת יֵצֵר עֲמָל  
 עָלֵי-חֵק: כא יְגוֹדוּ עַל-נַפְשׁ צַדִּיק  
 וְדָם נָקִי יִרְשִׁיעוּ: כב וַיְהִי יְהוָה  
 לִי לְמִשְׁגָּב וְאֱלֹהֵי לְצוּר מִחֲסִי: כג  
 וַיָּשָׁב עָלֵיהֶם | אֶת-אוֹנֵם וּכְרַעְתָּם  
 יִצְמִיתֵם יִצְמִיתֵם יְהוָה אֱלֹהֵינוּ:

ו ארמלתא וגיורא יקטלון ויתמי  
 ירצחון: ז ואמרו לא יחמי יה ולא  
 יתביין אלהא דיעקב: ח איתבור  
 ננו דשטיין בעמא וכסיליא אימתי  
 תשכילון: ט האפשר דאיתנציבא  
 אודנא ולא שמיע אולפנא אין אפשר  
 דיברא עיינא ולא אסתכל באוריתא:  
 י האפשר דיהב אוריתא לעמיה וכד  
 יחובון לא יתוכחון הלא יהוה אליף  
 לאדם קדמאי מנדעא: יא קדם יהוה  
 ידיעין מחשבת בני נשא ארום הינון  
 למא: יב טב לגברא די תכסניניה  
 יה ומן אוריתך תאליפיניה: יג לש-  
 דכא ליה מן יומי בישא עד דיתברי  
 לרשיעא שוחה: יד ארום לא ינטוש  
 יהוה עמיה ואחסנתיה לא ישבוק:  
 טו ארום עד צדקתא יתוב דינא וב-  
 תרוי יתפרקון כל תריצי ליבא: טז  
 מן יקום לי לאגחא קרב עם מבאשין  
 מן יתעתד לי למינצי עם עבדי שקר:  
 יז אילולי יהוה סעיד לי כזעיר שרת  
 בשתיקותא נפשי: יח אין אמרית  
 איתמוטטה ריגלי טובך יהוה יסעיד  
 יתי: יט בסיגעיי מחשבתא בגווי  
 ניהומותך נחמותך יפרנקון יפנקון  
 נפשי: כ האפשר דיתחבר עמך  
 כורסי שקרא בריית ליעותא היתע-  
 תד עלי קיים: כא יכנשון בישן על  
 נפשא דצדיקא ואדמא זכאי יחיבון  
 דין קטול מקטול: כב ויהי יהוה  
 מימרא דייי לי לסעיד ואלהי לתקוף  
 רוחצני: כג ואתיב עליהון ית שק-  
 ריהון ובבישתהון יגמרינון יגמרינון  
 ימגרינון ימגר יתהון יהוה אלהנא:

94:5 τὸν λαόν σου κύριε ἐταπείνωσαν  
 καὶ τὴν κληρονομίαν σου ἐκάκωσαν 94:6  
 χήραν καὶ προσήλυτον ἀπέκτειναν καὶ  
 ὄρφανούς ἐφόνευσαν 94:7 καὶ εἶπαν οὐκ  
 ὄψεται κύριος οὐδὲ συνήσει ὁ θεὸς τοῦ  
 Ἰακωβ 94:8 σύνετε δὴ ἄφρονες ἐν τῷ  
 λαῷ καὶ μωροὶ ποτε φρονήσατε 94:9 ὁ  
 φυτεύσας τὸ οὖς οὐχὶ ἀκούει ἢ ὁ πλάσας  
 τὸν ὀφθαλμὸν οὐ κατανοεῖ 94:10 ὁ  
 παιδεύων ἔθνη οὐχὶ ἐλέγξει ὁ διδάσκων  
 ἄνθρωπον γινῶσιν 94:11 κύριος γινώσκει  
 τοὺς διαλογισμοὺς τῶν ἀνθρώπων ὅτι  
 εἰσὶν μάταιοι 94:12 μακάριος ἄνθρωπος  
 ὃν ἂν σὺ παιδεύσης κύριε καὶ ἐκ τοῦ  
 νόμου σου διδάξης αὐτὸν 94:13 τοῦ  
 πραῦναι αὐτῷ ἄφ' ἡμερῶν πονηρῶν  
 ἕως οὗ ὀρυγῇ τῷ ἁμαρτωλῷ βόθρος  
 94:14 ὅτι οὐκ ἀπόσεται κύριος τὸν λαὸν  
 αὐτοῦ καὶ τὴν κληρονομίαν αὐτοῦ οὐκ  
 ἐγκαταλείψει 94:15 ἕως οὗ δικαιοσύνη  
 ἐπιστρέψῃ εἰς κρίσιν καὶ ἐχόμενοι  
 αὐτῆς πάντες οἱ εὐθεῖς τῇ καρδίᾳ  
 διάψαλμα 94:16 τίς ἀναστήσεται μοι ἐπὶ  
 πονηρευομένους ἢ τίς συμπαραστήσεται  
 μοι ἐπὶ ἐργαζομένους τὴν ἀνομίαν 94:17  
 εἰ μὴ ὅτι κύριος ἐβοήθησέν μοι παρὰ  
 βραχὺ παρώκησεν τῷ ἄδῃ ἡ ψυχὴ μου  
 94:18 εἰ ἔλεγον σεσάλευται ὁ πούς μου  
 τὸ ἔλεός σου κύριε βοηθεῖ μοι 94:19  
 κύριε κατὰ τὸ πληθὸς τῶν ὀδυνῶν μου  
 ἐν τῇ καρδίᾳ μου αἱ παρακλήσεις σου  
 ἠγάπησαν τὴν ψυχὴν μου 94:20 μὴ  
 συμπροσέσται σοι θρόνος ἀνομίας ὁ  
 πλάστων κόπον ἐπὶ προστάγματι 94:21  
 θηρεύσουσιν ἐπὶ ψυχὴν δικαίου καὶ  
 αἷμα ἁθῶν καταδικάζονται 94:22 καὶ  
 ἐγένετό μοι κύριος εἰς καταφυγὴν καὶ ὁ  
 θεός μου εἰς βοηθὸν ἐλπίδος μου 94:23  
 καὶ ἀποδώσει αὐτοῖς τὴν ἀνομίαν αὐτῶν  
 καὶ κατὰ τὴν πονηρίαν αὐτῶν ἀφανιεῖ  
 αὐτοὺς κύριος ὁ θεὸς ἡμῶν

<p><b>Tehillim / Psalms 94</b>            94:1 O Lord, God of vengeance, God of vengeance, shine forth!            94:2 Rise up, O Judge of the earth, Render recompense to the proud. 94:3 How long shall the wicked, O Lord, How long shall the wicked exult? 94:4 They pour forth words, they speak arrogantly; All who do wickedness vaunt themselves. 94:5 They crush Your people, O Lord, And afflict Your heritage. 94:6 They slay the widow and the stranger And murder the orphans. 94:7 They have said, ‘The Lord does not see, Nor does the God of Jacob pay heed.’ 94:8 Pay heed, you senseless among the people; And when will you understand, stupid ones? 94:9 He who planted the ear, does He not hear? He who formed the eye, does He not see? 94:10 He who chastens the nations, will He not rebuke, Even He who teaches man knowledge? 94:11 The Lord knows the thoughts of man, That they are a mere breath. 94:12 Blessed is the man whom You chasten, O Lord, And whom You teach out of Your law; 94:13 That You may grant him relief from the days of adversity, Until a pit is dug for the wicked. (NASB)</p>	<p><b>Toviyah / Psalms 94</b>            94:1 The God who takes vengeance is the Lord; the God who takes vengeance has appeared. 94:2 Lift yourself up, O judge of the earth; requite evil to the proud. 94:3 How long will the wicked, O Lord, how long will the wicked dwell in tranquility? 94:4 They will gush and speak blasphemy; all the workers of deceit utter disgraceful words. 94:5 They will crush your people, O Lord, and impoverish your inheritance. 94:6 They will kill the widow and proselyte, and they will murder orphans. 94:7 And they said, “Yah will not see, and the God of Jacob will not comprehend it.” 94:8 Consider, you who are fools among the people; and you unwise – when will you gain insight? 94:9 Could it be that the ear was planted, and hears no instruction? Or could it be that he created the eye, and it has not looked at the Torah? 94:10 Could it be that he gave the Torah to his people, and when they sin, they are not rebuked? Did not the Lord teach knowledge to the first Adam? 94:11 The thoughts of the sons of men are known in the presence of the Lord, for they are nothingness. 94:12 It is well for the man whom you rebuke, O Yah; and you will instruct him out of your Torah. 94:13 To give him quietness from the days of evil until the pit is created for the wicked. (EMC)</p>	<p><b>Psalmoi / Psalms 94</b>            A Psalm of David for the fourth day of the week. 94:1 The Lord is a God of vengeance; the God of vengeance has declared himself. 94:2 Be thou exalted, thou that judgest the earth: render a reward to the proud. 94:3 How long shall sinners, O Lord, how long shall sinners boast? 94:4 They will utter and speak unrighteousness; all the workers of iniquity will speak so. 94:5 They have afflicted thy people, O Lord, and hurt thine heritage. 94:6 They have slain the widow and fatherless, and murdered the stranger. 94:7 And they said, The Lord shall not see, neither shall the God of Jacob understand. 94:8 Understand now, ye simple among the people; and ye fools, at length be wise. 94:9 He that planted the ear, does he not hear? or he that formed the eye, does not he perceive? 94:10 He that chastises the heathen, shall not he punish, even he that teaches man knowledge? 11 The Lord knows the thoughts of men, that they are vain. 94:12 Blessed is the man whomsoever thou shalt chasten, O Lord, and shalt teach him out of thy law; 94:13 to give him rest from evil days, until a pit be dug for the sinful one. (LXX)</p>
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<b>Tehillim / Psalms 94</b>	<b>Toviyah / Psalms 94</b>	<b>Psalmoi / Psalms 94</b>
<p>94:14 For the Lord will not abandon His people, Nor will He forsake His inheritance. 94:15 For judgment will again be righteous, And all the upright in heart will follow it. 94:16 Who will stand up for me against evildoers? Who will take his stand for me against those who do wickedness? 94:17 If the Lord had not been my help, My soul would soon have dwelt in the abode of silence. 94:18 If I should say, ‘My foot has slipped,’ Your lovingkindness, O Lord, will hold me up. 94:19 When my anxious thoughts multiply within me, Your consolations delight my soul. 94:20 Can a throne of destruction be allied with You, One which devises mischief by decree? 94:21 They band themselves together against the life of the righteous And condemn the innocent to death. 94:22 But the Lord has been my stronghold, And my God the rock of my refuge. 94:23 He has brought back their wickedness upon them And will destroy them in their evil; The Lord our God will destroy them. (NASB)</p>	<p>94:14 For the Lord will not abandon his people, nor will he forsake his inheritance. 94:15 For justice will return to righteousness, and after it all the upright of heart will be redeemed. 94:16 Who will arise for me to do battle with evildoers? Who will stand up for me to dispute with workers of deceit? 94:17 If the Lord were not my helper, my soul would almost have dwelt in silence. 94:18 If I said, “My foot is slipping,” your goodness, O Lord, will aid me. 94:19 In the many thoughts within me, your comforts will delight my soul. 94:20 Could it be that the throne of deceit will be allied with you? Or could the creature of toil stand against the covenant? 94:21 Evil things will gather against the soul of the righteous man; and they will condemn innocent blood to the judgment of death. 94:22 But the Lord will be a helper for me; and my God is the strength of my confidence. 94:23 And he has turned their lies against them, and he will destroy them in their evil; the Lord our God will destroy them. (EMC)</p>	<p>94:14 For the Lord will not cast off his people, neither will he forsake his inheritance; 94:15 until righteousness return to judgment, and all the upright in heart shall follow it. Pause. 94:16 Who will rise up for me against the transgressors? or who will stand up with me against the workers of iniquity? 94:17 If the Lord had not helped me, my soul had almost sojourned in Hades. 94:18 If I said, My foot has been moved; 94:19 thy mercy, O Lord, helped me. O Lord, according to the multitude of my griefs within my heart, thy consolation have soothed my soul. 94:20 Shall the throne of iniquity have fellowship with thee, which frames mischief by an ordinance? 94:21 They will hunt for the soul of the righteous, and condemn innocent blood. 94:22 But the Lord was my refuge; and my God the helper of my hope. 94:23 And he will recompense to them their iniquity and their wickedness: the Lord our God shall utterly destroy them. (LXX)</p>

In this week’s study from *Tehillim / Psalms 93:1-5*, the Psalm opens saying, אֵל-נִקְמֹת יְהוָה אֵל נִקְמֹת אֵל-נִקְמֹת : א הַנִּשְׂא שֹׁפֵט הָאָרֶץ הַשֶּׁב גָּמוּל עַל-גְּאִים : 94:1 O Lord, God of vengeance, God of vengeance, shine forth! 94:2 Rise up, O Judge of the earth, Render recompense to the proud. (NASB) The Hebrew text states אֵל-נִקְמֹת meaning “God who avenges.” The idea here is it is the Lord God who avenges us. This is similar to what the Apostle Paul wrote in his letter to the romans (*Romans 12:19*).

**Romans 12:17-21**

12:17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men. 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)

Paul speaks of being at peace with men, to not pay back evil for evil, and to allow room for the vengeance of the Lord. We are called to a higher calling, to feed our enemies if they are hungry, to overcome evil with



what is good. This is why the rabbis say what they do in the Talmud Bavli Berekhot 58b.

### **Talmud Bavli Berakhot 58b, 3**

[Who beholds] the houses of idolaters when they are inhabited says, “The Lord will pluck up the house of the proud” (Prov. xv. 25); [but when he sees them] in ruins he says, “O Lord, Thou God, to Whom vengeance belongeth. Thou God to Whom vengeance belongeth, shine forth” (Ps. xciv. 1). (בתי עובדי כוכבים בישובן אומר (משלי טו, כה) בית גאים יסח ה' בחורבנון) (אומר (תהלים צד, א) אל נקמות ה' אל נקמות הופיע

The Lord will pluck up (יִסַּח | יִסַּח) He will יִסַּח meaning “to pull or tear away, (Qal) to tear, away, tear down.” The Lord will tear down the house of the proud because He is the One who takes vengeance. The reason being the Lord is the only One who is able to distribute justice in the most appropriate way. The Aramaic Targum states, א אלהא מרי פורענותא יהוה אלהא מרי פורענותא הופע: ב אתנטל דיין ארעא אתיב: 94:1 The God who takes vengeance is the Lord; the God who takes vengeance has appeared. 94:2 Lift yourself up, O judge of the earth; requite evil to the proud. (EMC) The rabbis say Lord is a God of vengeance and Paul agrees on this matter, the Lord will repay the evil that has been done to His people. Rashbam has the following to say concerning the Lord who is the judge of the earth.

### **Rashbam on Exodus 15:1, 1**

גאה גאה, victory in war is called גאות on several occasions. For instance, Moses says in Psalms 94,2 גמול על גאים השב, “give the victors their just deserts.” We find the expression ‘יסח ה’ בית גרים in Proverbs 15,25 where it means: “G’d will tear down the house of the victors.” [The author quotes a few more such examples, but I have not been able to find proof in this that the verses speak of “victors in war,” rather than arrogant people in whatever vocation. Ed.] גאה גאה - נצחון מלחמה קורין גאות בכמה מקומות: השב גמול על גאים. בית גאים) (יסח ה' הגוזלים והחומסים בגאות רשע ידלק עני.

The way in which Rashbam looks at these Scriptures is to the one who has victory (success), he should not boast or take pride, but to give recognition to the one who is the giver of the victory, the Lord God in heaven. The Rashbam states that it is difficult to find the difference between the one who has victory in war as opposed to having victory or success in another vocation. The point is to seek the Lord for help in all that we do, and to give credit to the Lord God in heaven for any and all success that we have in life!

In the Apostolic Writings, we remember the story of the Pharisee and the Tax Collector which speaks of the tax collector who was despised of the people and of a self-righteous Pharisee who went up to the temple to pray. The Pharisee proceeded to commend himself before the Lord because of his careful observance of the mitzvot and he looked down with contempt on the sinful tax collector saying, “God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.” (Luke 18:11) Notice in his prayer that his focus is not really on the Lord but on how good he is and how bad others are. This is the definition of pride. The tax collector on the other hand is aware of his sins and verbally acknowledges his unworthiness before God, so much so that he cannot even lift his eyes as he stands in the back pounding his breast in sorrowful contrition over his sins, he can manage only the desperate plea, “God, be merciful to me, a sinner.” (Luke 18:13, ὁ δὲ τελώνης μακρόθεν ἔστῶς οὐκ ἠθέλεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ’ ἔτυπτεν τὸ στήθος αὐτοῦ λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.) In the Greek text, it actually reads “the sinner” (τῷ ἁμαρτωλῷ). His focus is on his sins and not the sins of others, and on his need for God’s mercy. In a surprising reversal of expectation, Yeshua says that God answered the tax collector’s prayer and not the Pharisee’s. Then he concludes with his main point saying, “everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.” The point is to recognize how we are to approach the Lord, to seek Him with all

ה וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ, (Devarim / Deuteronomy 6:5, ובְּכָל-מְאֹדְךָ: our heart, mind, and strength).

ג עַד-מְתֵי רְשָׁעִים | יְהוָה עַד-מְתֵי רְשָׁעִים יַעֲלֶזּוּ: ד  
ז יִבְיַעוּ יִדְבְּרוּ עֲתָק יִתְאַמְרוּ כָּל-פְּעֻלֵי אָוֶן: ה עֲמָהּ יְהוָה יִדְבְּקֶאוּ וְנִחַלְתָּהּ יַעֲנּוּ: ו אֶלְמָנָה וְגֵר יִהְרֹגוּ וִיתוּמִים יִרְצְחוּ: ז  
94:3 How long shall the wicked, O Lord, How long shall the wicked exult? 94:4 They pour forth words, they speak arrogantly; All who do wickedness vaunt themselves. 94:5 They crush Your people, O Lord, And afflict Your heritage. 94:6 They slay the widow and the stranger And murder the orphans. 94:7 They have said, ‘The Lord does not see, Nor does the God of Jacob pay heed.’ 94:8 Pay heed, you senseless among the people; And when will you understand, stupid ones? (NASB) The Psalmist speaks of the unrighteous, the wicked, as exulting and speaking arrogantly. The MT states: ד יִבְיַעוּ יִדְבְּרוּ עֲתָק יִתְאַמְרוּ כָּל-פְּעֻלֵי אָוֶן: calling the wicked workers of iniquity (פְּעֻלֵי אָוֶן) and that they are Atak (עֲתָק) in their words, meaning “to advance, to more forward boldly or arrogantly.” These descriptions describe the ungodly as those who boast about themselves, they brag about their abilities and do not consider the Lord God in heaven. The Psalmist continues to describe these sorts of people as wanting to oppress God’s people, and even to kill the widow, the orphan, and the stranger. In their boasting they do not believe God exists, and make the claim the Lord doesn’t care. Have you ever heard that or used that claim yourself (“God doesn’t care”)? Rashi explains the meaning of this text (Tehillim / Psalms 94:4) in the following way.

### Rashi on Deuteronomy 26:17, Part 1

הַאֲמִירָךְ, הַאֲמָרָה, are words for the meaning of which there is no decisive proof in Scripture. It seems to me, however, that they are expressions denoting “separation” and “selection”:  
“You have singled Him out from all strange gods to be unto you as God — and He on His part, has singled you out from the nations on earth to be unto Him a select people”. [As far as this meaning is concerned I have found a parallel (lit., a witness) to it where it bears the meaning “glory”, as in (Psalms 94:4): “All wrongdoers glory in themselves”].

Rashi describes the meaning of HaKadashah (הַקְדִּישָׁה, sanctification) meaning separation unto the Lord, or being set apart for Him e.g. “Who has delivered us from the power of darkness.” (Colossians 1:13) He says that the words הַאֲמִירָךְ, הַאֲמָרָה denote the separation and selection with the parallel to the Lord God who separated us from among the nations and called us out to be a holy people. The glory belongs to the Lord, however, the wicked glory in themselves (Tehillim / Psalms 94:4). The unrighteous choose to live for themselves as opposed to the righteous ones of God who choose to live for the Lord in heaven.

The Aramaic Targum and the Septuagint translations state the following:

## Aramaic Targum

### Toviyah / Psalms 94:3-8

94:3 How long will the wicked, O Lord, how long will the wicked dwell in tranquility? 94:4 They will gush and speak blasphemy; all the workers of deceit utter disgraceful words. 94:5 They will crush your people, O Lord, and impoverish your inheritance. 94:6 They will kill the widow and proselyte, and they will murder orphans. 94:7 And they said, “Yah will not see, and the God of Jacob will not comprehend it.” 94:8 Consider, you who are fools among the people; and you unwise – when will you gain insight? (EMC)

ג עד אימתי רשיעיא מצלחין יהוה עד אימתי רשיעיא יתבון בשלותא: ד יבועון וימללון גידופין אמרין מילין דקלנא כל עבדי שקר: ה עמך יהוה ישופון ואחסנתך ימסכנון: ו ארמלתא וגיורא יקטלון ויתמי ירצחון: ז ואמרו לא יחמי יה ולא יתביין אלהא דיעקב: ח איתבוננו דשטיין בעמא

## Septuagint

### ***Psalmoi / Psalms 94:3-8***

*94:3 How long shall sinners, O Lord, how long shall sinners boast? 94:4 They will utter and speak unrighteousness; all the workers of iniquity will speak so. 94:5 They have afflicted thy people, O Lord, and hurt thine heritage. 94:6 They have slain the widow and fatherless, and murdered the stranger. 94:7 And they said, The Lord shall not see, neither shall the God of Jacob understand. 94:8 Understand now, ye simple among the people; and ye fools, at length be wise. (LXX)*

94:3 ἕως πότε ἁμαρτωλοὶ κύριε ἕως πότε ἁμαρτωλοὶ καυχῆσονται 94:4 φθέγγονται καὶ λαλήσουσιν ἀδικίαν λαλήσουσιν πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν 94:5 τὸν λαόν σου κύριε ἐταπείνωσαν καὶ τὴν κληρονομίαν σου ἐκάκωσαν 94:6 χήραν καὶ προσήλυτον ἀπέκτειναν καὶ ὄρφανούς ἐφόνευσαν 94:7 καὶ εἶπαν οὐκ ὄψεται κύριος οὐδὲ συνήσει ὁ θεὸς τοῦ Ἰακωβ 94:8 σύνετε δὴ ἄφρονες ἐν τῷ λαῷ καὶ μωροὶ ποτὲ φρονήσατε

The Targum states *94:4 They will gush and speak blasphemy; all the workers of deceit utter disgraceful words. (EMC)* Much may be said concerning those who are workers of deceit. *Tehillim / Psalms 101:7* states: *לֹא-יֵשֵׁב | בְּקִרְבִּי בֵּיתִי עֹשֶׂה רַמְיָה דְּבַר שְׁקָרִים לֹא-יִכּוֹן לְנֶגְדַּי עֵינָי:* “*He who practices deceit shall not dwell within my house; He who speaks falsehood shall not maintain his position before me.*” (NASB) Note that deceit is synonymous to lying, and the one who practices deceit is synonymous to one who lies. The person who makes lying a way of life, the Scriptures state that he will not dwell in the house of the Lord, and cannot maintain his position before God. Solomon and the Apostle Peter had the following things to say concerning deceit and lying.

### ***Mishley / Proverbs 6:16-19***

*There are six things that the Lord hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers. (ESV)*

Solomon said the Lord hates six things and lying/deceit is one of them.

### ***1 Peter 3:10***

*For “Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; (ESV)*

Peter claims for the one who seeks a long life, he is to keep his tongue from lying and deceit.

### ***1 Peter 2:1-12***

*2:1 Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, 2:2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, 2:3 if you have tasted the kindness of the Lord. 2:4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 2:6 For this is contained in Scripture: ‘Behold, I lay in Zion a choice stone, a precious corner stone And he*

who believes in Him will not be disappointed.’ 2:7 This precious value, then, is for you who believe; but for those who disbelieve, ‘The stone which the builders rejected, This became the very corner stone, 2:8 and, ‘A stone of stumbling and a rock of offense’; for they stumble because they are disobedient to the word, and to this doom they were also appointed. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 2:10 for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy. 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. 2:12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation. (NASB)

Peter connects lying and deceit to envy and slander, and clarifies the purpose of keeping ourselves from such things is because the Lord has separated us, HaKadashah (הַקְדֻּשָׁה) sanctified us to be a holy people. He states how Yeshua was rejected and in a similar manner, we too will be rejected due to our obedience to God’s word. Peter says the Lord “called you out of darkness into His marvelous light” (1 Peter 2:9) and how we are to abstain from fleshly lusts which wage war against the soul (1 Peter 2:11). Righteous behavior will be ridiculed and slandered amongst the Gentiles, but this is for the glory of God. This is the meaning of being a holy people, separation and selection which finds its purpose in the Lord God who separated us from among the nations and called us out to be a His people.

The psalmist’s response is to ask about whether the Lord hears saying, ט הַנִּטֵּעַ אֵזֶן הֲלֵא יִשְׁמַע אִם- יִצָּר, עֵינֵי הֲלֵא יִבִּיט: י הַיֹּסֵר גּוֹיִם הֲלֵא יוֹכִיחַ הַמְּלַמֵּד אָדָם דַּעַת: יא יְהוָה יָדַע מַחְשְׁבוֹת אָדָם כִּי הֵמָּה הֶבְלִ: יב אֲשֶׁרֵי הַגִּבּוֹר אֲשֶׁר-תִּיַסְרֶנּוּ יְהוָה וּמִתּוֹרַתְךָ תִּלְמָדְנוּ: יג הֲלִישְׁקִיט לּוֹ מִיָּמִי רָע עַד יִפְרֶה לְרָשָׁע שְׂחַת: יד כִּי | לֹא-יִטֵּשׁ יְהוָה: 94:9 He who planted the ear, does He not hear? He who formed the eye, does He not see? 94:10 He who chastens the nations, will He not rebuke, Even He who teaches man knowledge? 94:11 The Lord knows the thoughts of man, That they are a mere breath. 94:12 Blessed is the man whom You chasten, O Lord, And whom You teach out of Your law; 94:13 That You may grant him relief from the days of adversity, Until a pit is dug for the wicked. 94:14 For the Lord will not abandon His people, Nor will He forsake His inheritance. (NASB) The Lord God in heaven formed us (the eye and the ear) and He chastens the nations. The psalmist states: יְהוָה יָדַע מַחְשְׁבוֹת אָדָם כִּי הֵמָּה הֶבְלִ: 94:11 The Lord knows the thoughts of man, That they are a mere breath. (NASB) King Solomon and the Apostle Paul wrote of something similar saying the following in 1 Kings 8:38-40 and 1 Corinthians 2:8-13.

**1 Kings 8:38-40**

8:38 whatever prayer or supplication is made by any man or by all Your people Israel, each knowing the affliction of his own heart, and spreading his hands toward this house; 8:39 then hear in heaven Your dwelling place, and forgive and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men, 8:40 that they may fear You all the days that they live in the land which You have given to our fathers. (NASB, לח כָּל-תְּפִלָּה כָּל-תַּחֲנוּנָה אֲשֶׁר תִּהְיֶה לְכָל-הָאָדָם לְכָל עֲמֻדָּה יִשְׂרָאֵל אֲשֶׁר יִדְעוּן אִישׁ, נִגַע לִבּוֹ וּפְרַשׁ כַּפָּיו אֶל-הַבַּיִת הַזֶּה: לט וְאַתָּה תִשְׁמַע הַשְּׁמַיִם מִכּוֹן שְׁבַתְךָ וְסִלַּחְתָּ וְעָשִׂיתָ וְנָתַתָּ לְאִישׁ כְּכֹל-דִּרְכָיו אֲשֶׁר תִּדְעַת אֶת-לִבּוֹ כִּי-אַתָּה יָדַעְתָּ לְבַדְּךָ אֶת-לִבּוֹ כֹּל-בְּנֵי הָאָדָם: מ לְמַעַן יִרְאוּךָ (כָּל-הַיָּמִים אֲשֶׁר-הֵם חַיִּים עַל-פְּנֵי הָאָדָמָה אֲשֶׁר נָתַתָּה לְאַבְתָּיִנוּ:)

**1 Corinthians 2:8-13**

2:8 the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory; 2:9 but just as it is written, ‘Things



*which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him.' 2:10 For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. 2:11 For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. 2:12 Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, 2:13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. (NASB)*

Solomon speaks of the Temple that he had just built in Jerusalem on the Temple mount, that men will pray towards the Temple in Jerusalem, and the Lord will listen and answer our prayers. He says יִדְעֵ אֶת-לִבּוֹ תִדְעֵ אֶת-לִבְּךָ אֱת-לִבְּךָ כָּל-פְּנֵי הָאָדָם the Lord knows what is in the heart of all men. The psalmist writes of the wicked and how the Lord God in heaven knows the thoughts of all men, and Solomon is writing of the righteous who spread out their hands towards heaven seeking the Lord God in heaven. Paul speaks of wicked men who crucified Yeshua the Messiah, and how each individual knows only what is inside of himself, his own thoughts, and the Spirit of God discerns the ungodliness that may be found in our hearts. The point is that we receive the Spirit of God through faith in the Messiah, and the Spirit reveals to us our shortcomings, and convicts us leading us to repentance and the desire to turn from our sins. These things are evidence coming from God that the Lord is working in our lives. Human wisdom would excuse sin, but the wisdom that is from above leads us to repentance. This is one of the purposes of the Torah in our lives, to remind us of our sins and to lead us to repentance and to the Messiah Yeshua. The rabbis recognize this aspect of the Torah saying the following according to the Aramaic Targum and the Septuagint.

## Aramaic Targum

### **Toviyah / Psalms 94:9-14**

*94:9 Could it be that the ear was planted, and hears no instruction? Or could it be that he created the eye, and it has not looked at the Torah? 94:10 Could it be that he gave the Torah to his people, and when they sin, they are not rebuked? Did not the Lord teach knowledge to the first Adam? 94:11 The thoughts of the sons of men are known in the presence of the Lord, for they are nothingness. 94:12 It is well for the man whom you rebuke, O Yah; and you will instruct him out of your Torah. 94:13 To give him quietness from the days of evil until the pit is created for the wicked. 94:14 For the Lord will not abandon his people, nor will he forsake his inheritance. (EMC)*

ט האפשר דאיתנציבא אודנא ולא שמיע אולפנא אין אפשר דיברא עיינא ולא אסתכל באוריתא: י האפשר דיהב אוריתא לעמיה וכד יחובון לא יתוכחון הלא יהוה אליף לאדם קדמאי מנדעא: יא קדם יהוה ידיעין מחשבת בני נשא ארום הינון למא: יב טב לגברא די תכסניניה יה ומן אוריתך תאליפיניה: יג לשדכא ליה מן יומי בישא עד דיתברי לרשיעא שוחה: יד ארום לא ינטוש יהוה עמיה ואחסנתיה לא ישבוק:

## Septuagint

### **Psalmoi / Psalms 94:9-14**

*94:9 He that planted the ear, does he not hear? or he that formed the eye, does not he perceive? 94:10 He that chastises the heathen, shall not he punish, even he that teaches man knowledge? 11 The Lord knows the thoughts of men, that they are vain. 94:12 Blessed is the man whomsoever thou shalt chasten, O Lord, and shalt teach him out of thy law; 94:13 to*



*Who will rise up for me against the transgressors? or who will stand up with me against the workers of iniquity? 94:17 If the Lord had not helped me, my soul had almost sojourned in Hades. (LXX)* In these verses, we are told that ultimately the Lord God in heaven will prevail, and when His word prevails, Justice goes out to all of the people. The Psalm states *לֹאִי הָיְתָה עֲזָרָתָה* “if the Lord had not been my help...” the rabbis recognize this truth, that the Lord is helping us in this life to overcome sin. Are you seeking the Lord God in heaven to help you to overcome sin in your life? The rabbis in the Talmud Berekhot 17a understand this in the following way:

***Berakhot 17a:1-3:***

*In the household above and the household below, and among the students who occupy themselves with Thy Torah, whether they devote themselves thereto for its own sake or not for its own sake; and as for them that devote themselves thereto not for its own sake, may it be Thy will that they do devote themselves thereto for its own sake. R. Alexander used to add at the conclusion of his prayer : May it be Thy will, O Lord our God, to place us in a corner of light and not in a corner of darkness ; and may not our heart grow faint nor our eyes dim. (בפמליא) של מעלה ובפמליא של מטה ובין התלמידים העוסקים בתורתך בין עוסקין לשמה בין עוסקין שלא לשמה וכל העוסקין שלא לשמה יהי רצון שיהו עוסקין לשמה. ר' אלכסנדר בן יצחק צלותיה אמר הכי יהי רצון מלפניך ה' אלהינו שתעמידנו בקרן אורה ואל תעמידנו בקרן חשכה ואל ידוה לבנו (ואל יחשכו עינינו)*

The rabbis recognize the importance of studying God's word for the sake of the Lord, and not for the sake of one's self. We seek to overcome sin in our lives for the sake of the Lord and not for our own justification. The Spirit the Lord gives us leads us to repentance and to seek the righteousness of God. If you cannot describe your heart in this way, then ask yourself “*why is my life not characterized in the same way as the great men of faith were according to the holy Scriptures?*” There may be a theology that is preventing the truth of God from being lived out in your life. Certain theologies may also tie God's hands and prevent him from operating in our lives by the power of the Spirit (e.g. dispensationalism). The rabbis also recognize the mercy of God to place us in a corner of life, meaning that He (the Lord) will take us to a place to learn the truth, and not hold on to a lie. The Lord will place within our hearts the desire to grow closer to Him, and so our hearts do not grow faint or our eyes tired of doing so.

*Tehillim / Psalms 94 concludes saying, 94:18 If I should say, 'My foot has slipped,' Your lovingkindness, O Lord, will hold me up. 94:19 When my anxious thoughts multiply within me, Your consolations delight my soul. 94:20 Can a throne of destruction be allied with You, One which devises mischief by decree? 94:21 They band themselves together against the life of the righteous And condemn the innocent to death. 94:22 But the Lord has been my stronghold, And my God the rock of my refuge. 94:23 He has brought back their wickedness upon them And will destroy them in their evil; The Lord our God will destroy them. (NASB)* The mercy of God is mighty for those who seek the Lord for the forgiveness of his or her sins. The power of God is available to deliver for those who seek Him in the Messiah Yeshua. Deliverance comes according to the covenant of God in both the spiritual (drawing near) and physical (from our enemies), similar to what Rashi states on his commentary on *Shemot / Exodus 15:6*.

***Rashi on Exodus 15:6, Part 2***

*THY RIGHT HAND, O LORD, IS GLORIOUS IN POWER to deliver Israel, and thy second right hand dashes the enemy in pieces. But it seems to me that if we have to take it in the sense: Thy right hand is glorious to save, thy right hand dashes in pieces etc. the explanation is that the self-same right hand itself dashes the enemy in pieces, something which it is impossible for a human being — to do two actions with one hand. But the literal sense of the text is: “Thy right hand, that is glorious in power — what does it do?” — “Thy right hand, O Lord, dashes the enemy in pieces”. There are many Scriptural verses exactly*

*in this poetical form, e. g., (Psalms 92:10) "For, behold, thine enemies, O Lord, for behold, thine enemies shall perish" and others similar.*

The power of God, His right hand delivers Israel, and dashes the enemy to pieces. The conclusion is that the Lord's right hand is glorious to save. Note how Yeshua stands at the right hand of our Father in heaven. Because of these things the Lord is worthy to be praised. The Mishnah prescribes the way HaShem is to be praised each day saying the following according to the *Mishnah Tamid 7:4*.

***Mishnah Tamid 7:4***

*[These are] the songs that the Levites would say in the temple: On Sunday they would say, "To Hashem is the world and that which fills it, the inhabited land and its inhabitants." (Psalms 24) On Monday they would say, "Great is Hashem and very praised, in the city of G-d, His Mountain of Holiness." (Psalms 48) On Tuesday they would say, "G-d stands in the divine, in the midst of the judges He judges." (Psalms 82) On Wednesday they would say, "G-d of vengeance, Hashem G-d of vengeance appear." (Psalms 94) On Thursday they would say, "Sing for joy to G-d our strength, shout out loud to the G-d of Yaakov." (Psalms 81) On Friday they would say, "Hashem has reigned, he wears his splendor etc." On Shabbat they would say (Psalms 92), "A Psalm, a Song for the sabbath day." (Psalms 93) [The latter song] is a psalm for the future, for the day that is completely Shabbat [tranquil] for all eternity.*

The psalms are used as a template for giving praises unto the Lord our Father in heaven. All throughout the week the Levites are instructed to give praise to the Lord, This appears to be a form of continual service unto the Lord in the Temple. Likewise, we have much to offer up in praise unto the Lord, not only in the way we live our lives, but also in our hearts because of the great love God had for us sending His son Yeshua for the forgiveness of our sins. Let's Pray!

Heavenly Father,

We thank You for the glory of Your Name which is defined by righteousness, holiness, justice, mercy, and grace. Lord You created in the desire to seek, to serve, and to live our lives for You. We ask that You would help these things to grow in our hearts and our lives in order to bring glory and honor to Your Name! We thank You Lord for Your continued faithfulness to Your promises Your dwelling in our midst. 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!

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



## Notes