

## Tehillim / Psalms 104 | ספר תהילים קד

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### Man, a Combination of Neshamah (נשמה) and Nefesh (נפש)

In this week's study from *Tehillim / Psalms 104:1-35*, the Psalm opens saying, א בְּרַכִּי נַפְשִׁי אֶת-יְהוָה, *A Psalm of David 104:1 Bless the Lord, O my soul! O Lord my God, You are very great; You are clothed with splendor and majesty, 104:2 Covering Yourself with light as with a cloak, Stretching out heaven like a tent curtain. (NASB)* The Lord is described here as powerful and as the creator. His ways are above our ways as the Psalmist continues saying, 104:3 *He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind;* ד עֲשֵׂה מְלָאכְיוֹ רוּחוֹת מְשַׁרְתָּיו אֵשׁ לֵהֵט: 104:4 *He makes the winds His messengers, Flaming fire His ministers. 104:5 He established the earth upon its foundations, So that it will not totter forever and ever. (NASB)* David states in the best way that he can and in the way that he understands, the Lord is the creator. He speaks of the Lord making the winds His messengers who are as flaming fire. It is interesting how he uses the word רוּחַ in reference to His messengers. The Hebrew rūach (רוּחַ) has the meanings “wind, spirit, breath,” but the traditional Jewish interpretation here is “wind,” as “spirit,” as it is related to God's messengers of fire. David continues describing the creation saying, the Lord covers the deep with a garment (104:6), He rebukes the waters and they flee (104:7), the mountains rose (104:8), and the Lord set the boundary of the earth (104:9). It is the Lord who sends forth rains and springs (104:10), and He sustains beasts (104:11), birds (104:12), and man with the vegetation of the earth (104:14). In this way it is the Lord who produces wine making man's heart glad (104:15), he feeds and waters the trees (104:16), and provides a place for the birds to roost (104:17), and for the wild goats to dwell (104:18). The Lord made the sun and moon for seasons (104:19), and night time for the predators to seek their prey (104:21). The Lord provides all of these things so man may go out to work (104:23), and may recognize how the Lord is awesome and wise (104:24). The psalm concludes saying, 104:31 *Let the glory of the Lord endure forever; Let the Lord be glad in His works; 104:32 He looks at the earth, and it trembles; He touches the mountains, and they smoke. 104:33 I will sing to the Lord as long as I live; I will sing praise to my God while I have my being. 104:34 Let my meditation be pleasing to Him; As for me, I shall be glad in the Lord. 104:35 Let sinners be consumed from the earth And let the wicked be no more. Bless the Lord, O my soul. Praise the Lord! (NASB)*

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קד	ספר תהילים פרק קד	ספר טוביה פרק קד	ספר טוביה פרק קד	ΨΑΛΜΟΙ 104	ΨΑΛΜΟΙ 104
א בְּרַכִּי נַפְשִׁי אֶת-יְהוָה יְהוָה	א בְּרַכִּי נַפְשִׁי אֶת-יְהוָה יְהוָה	א בריכי נפשי ית שמא דיהוה יהוה	א בריכי נפשי ית שמא דיהוה יהוה	104:1 τῷ Δαυιδ εὐλόγει ἡ ψυχὴ μου τὸν κύριον κύριε ὁ θεὸς μου ἐμεγαλύνθης σφόδρα ἐξομολόγησιν καὶ εὐπρέπειαν ἐνεδύσω	104:1 τῷ Δαυιδ εὐλόγει ἡ ψυχὴ μου τὸν κύριον κύριε ὁ θεὸς μου ἐμεγαλύνθης σφόδρα ἐξομολόγησιν καὶ εὐπρέπειαν ἐνεδύσω
ב עֲטָה אֹר פְּשָׁלְמָה לְבָשֶׁת: נֹטָה שְׁמַיִם פְּרִיעָה: ג	ב עֲטָה אֹר פְּשָׁלְמָה לְבָשֶׁת: נֹטָה שְׁמַיִם פְּרִיעָה: ג	ב עטה אור פשלמה לבשת: נוטה שמאים פריעה: ג	ב עטה אור פשלמה לבשת: נוטה שמאים פריעה: ג	104:2 ἀναβαλλόμενος φῶς ὡς ἱμάτιον ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέρριν	104:2 ἀναβαλλόμενος φῶς ὡς ἱμάτιον ἐκτείνων τὸν οὐρανὸν ὡσεὶ δέρριν
ד עֲשֵׂה מְלָאכְיוֹ רוּחוֹת מְשַׁרְתָּיו אֵשׁ לֵהֵט:	ד עֲשֵׂה מְלָאכְיוֹ רוּחוֹת מְשַׁרְתָּיו אֵשׁ לֵהֵט:	ד עשׂה מלאכיו רוחות משרתיו אש להט:	ד עשׂה מלאכיו רוחות משרתיו אש להט:	104:3 ὁ στεγάζων ἐν ὕδασιν τὰ ὑπερῶα αὐτοῦ ὁ τιθεὶς νέφη τῆν ἐπίβασιν αὐτοῦ ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων	104:3 ὁ στεγάζων ἐν ὕδασιν τὰ ὑπερῶα αὐτοῦ ὁ τιθεὶς νέφη τῆν ἐπίβασιν αὐτοῦ ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων
ה עֲשֵׂה מְלָאכְיוֹ רוּחוֹת מְשַׁרְתָּיו אֵשׁ לֵהֵט:	ה עֲשֵׂה מְלָאכְיוֹ רוּחוֹת מְשַׁרְתָּיו אֵשׁ לֵהֵט:	ה עשׂה מלאכיו רוחות משרתיו אש להט:	ה עשׂה מלאכיו רוחות משרתיו אש להט:	104:4 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον	104:4 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον

ה יסד ארץ על-מכוניָה בל-  
תמוט עולם וְעַד: ו תהום פלבוש  
פסיתו על-הָרִים יַעֲמְדוּ-מַיִם: ז  
מִן-גְּעַרְתָּהּ יְנוֹסוּן מִן-קוֹל רַעֲמָהּ  
יִתְפַּזּוּן: ח יַעֲלוּ הָרִים יִרְדּוּ בְּקָרָה  
עוֹת אֶל-מְקוֹם זֶה | יִסְדַּת לָהֶם: ט  
גְבוּל-שְׁמֵת בַּל-יַעֲבֹרוּן בַּל-יִשׁוּבוּן  
לְכִסּוֹת הָאָרֶץ: י הַמְשַׁלַּח מַעְיָרָה  
נִים בְּנִתְלִים בֵּין הָרִים יִהְלֹכוּן: יא  
יִשְׁקוּ כָּל-חַיֹּת שָׂדֵי יִשְׁפְּרוּ פְּרָאִים  
צְמָאִם: יב עֲלֵיהֶם עוֹף-הַשָּׁמַיִם  
יִשְׁכּוּן מִבֵּין עֲפָאִים יִתְנוּ-קוֹל:  
יג מִשְׁקָה הָרִים מַעֲלִיֹּתָיו מִפְּרִי  
מַעֲשֵׂיֶיהָ תִשָּׁבַע הָאָרֶץ: יד מִצָּר  
מִיַּת חֲצִיר | לְבַהֲמָה וְעֹשֶׁב לַעֲבֹדַת  
הָאָדָם לְהוֹצִיא לָהֶם מִן-הָאָרֶץ: טו  
וַיֵּן | יִשְׂמַח לְבַב-אֲנוּשׁ לְהַצְהִיל  
פְּנִים מִשָּׁמֶן וְלָהֶם לְבַב-אֲנוּשׁ  
יִסְעַד: טז יִשְׁבְּעוּ עֵצִי יְהוָה אֲרָזִי  
לְבָנוֹן אֲשֶׁר נָטַע: יז אֲשֶׁר-שָׁם  
צִפְרִים יִקְנְנוּ חֲסִידָה בְּרוּשִׁים  
בֵּיתָה: יח הָרִים הַגְּבוּהִים לִיעֲלִים  
סְלָעִים מְחֻסָּה לְשִׁפְנִים: יט עֲשֵׂה  
יָרֵחַ לְמוֹעֲדִים שָׁמֶשׁ יַדַּע מְבוֹאוֹ: כ  
תִּשָּׂא חֲשֵׁה וְיִהְיֶה לְיִלְהָ בּוֹ-תִרְמָשׁ  
כָּל-חַיֹּת-וְיָעַר: כא הַכְּפִירִים  
שֹׁאֲגִים לְטָרֶף וּלְבִקָּשׁ מֵאֵל אֲכָלִם:  
כב תִּזְרַח הַשָּׁמֶשׁ יִאֲסֹפוּן וְאֶל-  
מְעוֹנֹתָם יִרְבְּצוּן: כג יֵצֵא אָדָם  
לְפַעֲלוֹ וְלַעֲבֹדָתוֹ עַד-יָעָרָב:

ה די מיסד ארעא עלוי בסיסה דלא  
תזוע לעלמי עלמין: ו תהומא כד  
בלבושא חפיתה ומבזעין על טוריא  
וקיימין מיא: ז מן מזופיתך יערקון  
למיגר מן קל אכלייתך יתבהלון למי-  
שפך: ח יסלקון מן תהומא לטוריא  
ונחתין בבקעתא לאתר דנן דיסדתא  
להון: ט תחום שויתא לגללי ימא  
די לא יעיברון די לא יתובון למחפי  
ארעא: י די משלח מעייני בנהרותא  
ביני טוריא מהלכין: יא משקין כל  
חיות ברא יתברון ערודיא צהותהון:  
יב עילויהון צפרי שמיא ישרון מבי-  
ני זאזיא יתנון קל זמר: יג דמשקי  
טוריא מן בית גנזי עילאי די ליה מן  
פירי עובדיך תשבע ארעא: יד דמ-  
רבי עסבא לבעירי וירקי לפולחנא  
דבר נשא למיפק לחמא מן ארעא: טו  
וחמרא דמחדי ליבא דבר נשא לא-  
נהרא אפיא מן משחא ולחמא ליבא  
דבר נשא יסעד: טז שבעין אילניא  
די ברא יהוה ארזי ליבנן די נציב: יז  
די תמן ציפריא עבדין שרכפי ותא  
חיוריתא בראתי בית מדורה: יח  
טוריא רמיא ליעלי כיפי רוחצן לט-  
פזיא: יט עבד סיהרא למימני ביה  
זימניא שמשא ידע עידן טמועיה: כ  
תשוי חשוך והוי ליליא ביה רחשין כל  
חיות חורשא: כא בני אריוון אמכלין  
למשכח מזונא ולמבעי מן אלהא מי-  
כלהון: כב תדנח שימשא מתכנשין  
ולבית מדורהון רביעין: כג יפוק בר  
נשא לעובדיה ולפולחניה עד עירובי  
עידוני רמשא:

104:5 ἐθεμελίωσεν τὴν γῆν ἐπὶ τὴν  
ἀσφάλειαν αὐτῆς οὐ κλιθήσεται εἰς  
τὸν αἰῶνα τοῦ αἰῶνος 104:6 ἄβυσσος  
ὡς ἰμάτιον τὸ περιβόλαιον αὐτοῦ ἐπὶ  
τῶν ὀρέων στήσονται ὕδατα 104:7  
ἀπὸ ἐπιτιμῆσεώς σου φεύζονται ἀπὸ  
φωνῆς βροντῆς σου δειλιάσουσιν 104:8  
ἀναβαίνουσιν ὄρη καὶ καταβαίνουσιν  
πεδία εἰς τόπον ὃν ἐθεμελίωσας αὐτοῖς  
104:9 ὄριον ἔθου ὃ οὐ παρελεύσονται οὐδὲ  
ἐπιστρέψουσιν καλύψαι τὴν γῆν 104:10  
ὁ ἐξαποστέλλων πηγὰς ἐν φάραγξιν ἀνά  
μέσον τῶν ὀρέων διελεύσονται ὕδατα  
104:11 ποτιοῦσιν πάντα τὰ θηρία τοῦ  
ἄγρου προσδέξονται ὄναγροι εἰς δίψαν  
αὐτῶν 104:12 ἐπ’ αὐτὰ τὰ πετεινὰ τοῦ  
οὐρανοῦ κατασκηνώσει ἐκ μέσου τῶν  
πετρῶν δώσουσιν φωνὴν 104:13 ποτίζων  
ὄρη ἐκ τῶν ὑπερώων αὐτοῦ ἀπὸ καρποῦ  
τῶν ἔργων σου χορτασθήσεται ἡ γῆ  
104:14 ἐξανατέλλων χόρτον τοῖς κτήνεσιν  
καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων τοῦ  
ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς 104:15 καὶ  
οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ  
ἰλαρῦναι πρόσωπον ἐν ἐλαίῳ καὶ ἄρτος  
καρδίαν ἀνθρώπου στηρίζει 104:16  
χορτασθήσεται τὰ ξύλα τοῦ πεδίου αἱ  
κέδροι τοῦ Λιβάνου ὡς ἐφύτευσεν 104:17  
ἐκεῖ στρουθία ἐνοσοσεύσουσιν τοῦ  
ἐρωδιοῦ ἡ οἰκία ἡγεῖται αὐτῶν 104:18 ὄρη  
τὰ ὑψηλὰ ταῖς ἐλάφοις πέτρα καταφυγὴ  
τοῖς χοιρογρυλλίοις 104:19 ἐποίησεν  
σελήνην εἰς καιροῦς ὁ ἥλιος ἔγνω τὴν  
δύσιν αὐτοῦ 104:20 ἔθου σκότος καὶ  
ἐγένετο νύξ ἐν αὐτῇ διελεύσονται πάντα  
τὰ θηρία τοῦ δρυμοῦ 104:21 σκύμνοι  
ὠρυόμενοι ἀρπάσαι καὶ ζητῆσαι παρὰ  
τοῦ θεοῦ βρῶσιν αὐτοῖς 104:22 ἀνέτειλεν  
ὁ ἥλιος καὶ συνήχθησαν καὶ ἐν ταῖς  
μάνδραις αὐτῶν κοιτασθήσονται 104:23  
ἐξελεύσεται ἄνθρωπος ἐπὶ τὸ ἔργον αὐτοῦ  
καὶ ἐπὶ τὴν ἐργασίαν αὐτοῦ ἕως ἐσπέρας

<p>כד מה-רבו מעשיך   יהוה פלם          בחכמה עשית מלאה הארץ קנין-          נד: כה זה   הים גדול ורחב ידים          שם רמש ואין מספר חיות קט-          נות עם-גדלות: כו שם אגניות          יהלכון לוינתן זה יצרת לשחק-          בו: כז פלם אליך ישברון לתת          אכלם בעתו: כח תתן להם          ילקטון תפתח ידך? שבעון טוב:          כט תסתיר פניך יבהלון תסר          רוחם יגועון ואל-עפרם ישובון:          ל תשלח רוחך יבראון ותחדש          פני אדמה: לא יהי כבוד יהוה          לעולם ישמח יהוה במעשיו: לב          המביט לארץ ותרעד יגע בקהרים          ויעשנו: לג אשירה ליהוה בחי          אזמרה לאלהי בעודי: לד יערב          עליו שיחי אנכי אשמח ביהוה:          לה יתמו חטאים   מן-הארץ ור-          שעים   עוד אינם ברכי נפשי את-          יהוה הללויה:</p>	<p>כד מה סגיעין הינון עובדך יהוה          כולהון בחכמתא עבדתא מליא          ארעא קניינד: כה דנן ימא רבא          ופתאי תחומין תמן ריחשא ולית          מניין חיותא זעירתא זותרתא עם          רברבתא: כו תמן אילפיא אזלן          לויתן דין בריתא למגחך לצדיקיא          בסעודת בית מדוריה: כז כולהון          עלך סבירן למיתן מזונהון בזימ-          ניה: כח תתן להון וכנשין תפתח          אידך ושבעין טבא: כט תסלק          שכינתך מתבהלין תכנוש רוחהון          ומתנגדין ולות עפרהון תייבין: ל          תשלה רוח קודשך ומתבריינ ות-          חדת אפי ארעא: לא יהא איקר          יהוה לעלם יחדי יהוה בעובדוי: לב          דמסתכל לארעא ומיתרגפא מקרב          בטוריא ומסקין תננא: לג אשבח          קדם יהוה בחיי אזמר לאלהי בעוד          איתי: לד יבסם קדמוי קומוי שותי          אנא אחדי במימרא דיהוה: לה          ישתצון חטאיא מן ארעא ורשיעיא          תוב ליתיהון בריכי נפשי ית שמא          דיהוה הללויה:</p>	<p>104:24 ὡς ἐμεγαλύνθη τὰ ἔργα σου          κύριε πάντα ἐν σοφίᾳ ἐποίησας          ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου          104:25 αὕτη ἡ θάλασσα ἡ μεγάλη καὶ          εὐρύχωρος ἐκεῖ ἐρπετά ὧν οὐκ ἔστιν          ἀριθμὸς ζῶα μικρὰ μετὰ μεγάλων          104:26 ἐκεῖ πλοῖα διαπορεύονται          δράκων οὗτος ὃν ἔπλασας ἐμπαίξουσιν          αὐτῷ 104:27 πάντα πρὸς σὲ          προσδοκῶσιν δοῦναι τὴν τροφήν          αὐτοῖς εὐκαιρον 104:28 δόντος σου          αὐτοῖς συλλέξουσιν ἀνοίξαντος δέ σου          τὴν χεῖρα τὰ σύμπαντα πλησθήσονται          χρηστότητος 104:29 ἀποστρέψαντος          δέ σου τὸ πρόσωπον ταραχθήσονται          ἀνανελεῖς τὸ πνεῦμα αὐτῶν καὶ          ἐκλείψουσιν καὶ εἰς τὸν χοῦν αὐτῶν          ἐπιστρέψουσιν 104:30 ἐξαποστελεῖς          τὸ πνεῦμά σου καὶ κτισθήσονται καὶ          ἀνακαινεῖς τὸ πρόσωπον τῆς γῆς          104:31 ἦτω ἡ δόξα κυρίου εἰς τὸν          αἰῶνα εὐφρανθήσεται κύριος ἐπὶ τοῖς          ἔργοις αὐτοῦ 104:32 ὁ ἐπιβλέπων ἐπὶ          τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν ὁ          ἀπτόμενος τῶν ὀρέων καὶ καπνίζονται          104:33 ἄσω τῷ κυρίῳ ἐν τῇ ζωῇ μου          ψαλῷ τῷ θεῷ μου ἕως ὑπάρχω 104:34          ἠδυνθεῖη αὐτῷ ἡ διαλογία μου ἐγὼ δὲ          εὐφρανθήσομαι ἐπὶ τῷ κυρίῳ 104:35          ἐκλίποισαν ἁμαρτωλοὶ ἀπὸ τῆς γῆς          καὶ ἄνομοι ὥστε μὴ ὑπάρχειν αὐτούς          εὐλόγει ἡ ψυχὴ μου τὸν κύριον</p>
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**Tehillim / Psalms 104**

A Psalm of David 104:1 Bless the Lord, O my soul! O Lord my God, You are very great; You are clothed with splendor and majesty, 104:2 Covering Yourself with light as with a cloak, Stretching out heaven like a tent curtain. 104:3 He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind; 104:4 He makes the winds His messengers, Flaming fire His ministers. 104:5 He established the earth upon its foundations, So that it will not totter forever and ever. 104:6 You covered it with the deep as with a garment; The waters were standing above the mountains. 104:7 At Your rebuke they fled, At the sound of Your thunder they hurried away. 104:8 The mountains rose; the valleys sank down To the place which You established for them. 104:9 You set a boundary that they may not pass over, So that they will not return to cover the earth. 104:10 He sends forth springs in the valleys; They flow between the mountains; 104:11 They give drink to every beast of the field; The wild donkeys quench their thirst. 104:12 Beside them the birds of the heavens dwell; They lift up their voices among the branches. 104:13 He waters the mountains from His upper chambers; The earth is satisfied with the fruit of His works. 104:14 He causes the grass to grow for the cattle, And vegetation for the labor of man, So that he may bring forth food from the earth, 104:15 And wine which makes man's heart glad, So that he may make his face glisten with oil, And food which sustains man's heart. 104:16 The trees of the Lord drink their fill, The cedars of Lebanon which He planted, (NASB)

**Toviyah / Psalms 104**

A Psalm of David 104:1 Bless, O my soul, the name of the Lord. O Lord my God, you are greatly exalted; you have put on praise and splendor. 104:2 Who wraps himself in light like a sheet, who stretches out the heavens like a curtain. 104:3 Who covers his chambers with water like a building with beams; who placed his chariot, as it were, upon swift clouds; who goes on the wings of an eagle. 104:4 Who made his messengers as swift as wind; his servants, as strong as burning fire. 104:5 Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages. 104:6 You have covered over the abyss as with a garment; and the waters split on the mountains, and endure. 104:7 At your rebuke, they will flee, flowing down; at the sound of your shout, they will be frightened, pouring themselves out. 104:8 They will go up from the abyss to the mountains, and descend to the valleys, to this place that you founded for them. 104:9 You have placed a boundary for the waves of the sea that they will not cross, lest they return to cover the earth. 104:10 Who releases springs into rivers; they flow between the mountains. 104:11 They water all the wild animals; the asses will break their thirst. 104:12 The birds of heaven will settle on them; they will give out a sound of singing from among the branches. 104:13 Who waters the mountains from his upper treasury; the earth will be satisfied with the fruit of your deeds. 104:14 Who makes grass grow for beasts, and herbs for the cultivation of the son of man, that bread may come forth from the earth; 104:15 And wine that gladdens the heart of the son of man, to make the face shine by oil; and bread will support the heart of the son of man. 104:16 The trees that the Lord created are satisfied, the cedars of Lebanon that he planted: (EMC)

**Psalmoi / Psalms 104**

A Psalm of David. 104:1 Bless the Lord, O my soul. O Lord my God, thou art very great; thou hast clothed thyself with praise and honour: 104:2 who dost robe thyself with light as with a garment; spreading out the heaven as a curtain. 104:3 Who covers his chambers with waters; who makes the clouds his chariot; who walks on the wings of the wind. 104:4 Who makes his angels spirits, and his ministers a flaming fire. 104:5 Who establishes the earth on her sure foundation: it shall not be moved for ever. 104:6 The deep, as it were a garment, is his covering: the waters shall stand on the hills. 104:7 At thy rebuke they shall flee; at the voice of thy thunder they shall be alarmed. 104:8 They go up to the mountains, and down to the plains, to the place which thou hast founded for them. 104:9 Thou hast set a bound which they shall not pass, neither shall they turn again to cover the earth. 104:10 He sends forth his fountains among the valleys: the waters shall run between the mountains. 104:11 They shall give drink to all the wild beasts of the field: the wild asses shall take of them to quench their thirst. 104:12 By them shall the birds of the sky lodge: they shall utter a voice out of the midst of the rocks. 104:13 He waters the mountains from his chambers: the earth shall be satisfied with the fruit of thy works. 104:14 He makes grass to grow for the cattle, and green herb for the service of men, to bring bread out of the earth; 104:15 and wine makes glad the heart of man, to make his face cheerful with oil: and bread strengthens man's heart. 104:16 The trees of the plain shall be full of sap; even the cedars of Libanus which he has planted. (LXX)



<p><b>Tehillim / Psalms 104</b>  104:17 Where the birds build their nests, And the stork, whose home is the fir trees. 104:18 The high mountains are for the wild goats; The cliffs are a refuge for the shephanim. 104:19 He made the moon for the seasons; The sun knows the place of its setting. 104:20 You appoint darkness and it becomes night, In which all the beasts of the forest prowl about. 104:21 The young lions roar after their prey And seek their food from God. 104:22 When the sun rises they withdraw And lie down in their dens. 104:23 Man goes forth to his work And to his labor until evening. 104:24 O Lord, how many are Your works! In wisdom You have made them all; The earth is full of Your possessions. 104:25 There is the sea, great and broad, In which are swarms without number, Animals both small and great. 104:26 There the ships move along, And Leviathan, which You have formed to sport in it. 104:27 They all wait for You To give them their food in due season. 104:28 You give to them, they gather it up; You open Your hand, they are satisfied with good. 104:29 You hide Your face, they are dismayed; You take away their spirit, they expire And return to their dust. 104:30 You send forth Your Spirit, they are created; And You renew the face of the ground. 104:31 Let the glory of the Lord endure forever; Let the Lord be glad in His works; 104:32 He looks at the earth, and it trembles; He touches the mountains, and they smoke. 104:33 I will sing to the Lord as long as I live; I will sing praise to my God while I have my being. 104:34 Let my meditation be pleasing to Him; As for me, I shall be glad in the Lord. 104:35 Let sinners be consumed from the earth And let the wicked be no more. Bless the Lord, O my soul. Praise the Lord! (NASB)</p>	<p><b>Toviyah / Psalms 104</b>  104:17 Where the birds make nests; the stork's dwelling is in the cypresses. 104:18 The high mountains are for the wild goats; the rocks are security for the conies. 104:19 He made the moon to calculate times by; the sun knows the time of his setting. 104:20 You will make darkness and it will be night; in it all the beasts of the forest creep about. 104:21 The offspring of lions roar to find food, and to seek their sustenance from God. 104:22 The sun will shine, they gather together; and they lay down in their dwelling place. 104:23 A son of man will go forth to his work and to his cultivation, until the sunset of evening. 104:24 How many are your works, O Lord! You have made all of them in wisdom; the earth is full of your possessions. 104:25 This sea is great and broad in extent; creeping things are there without number, both tiny creatures and large. 104:26 There the ships go about, [and] this Leviathan you created for the sport of the righteous at the supper of his dwelling place. 104:27 All of them rely on you to give their food in its time. 104:28 You will give it to them, and they gather it; you will open your hand, and they are satisfied with goodness. 104:29 You will remove your presence, they are dazed; you will gather their spirit and they expire, and return to their dust. 104:30 You will send out your holy spirit and they are created; and you will make new the surface of the earth. 104:31 May the glory of the Lord be eternal; the Lord will rejoice in his works. 104:32 Who looks at the earth, and it shakes; he draws near to the mountains, and they emit smoke. 104:33 I will sing praise in the presence of the Lord during my life; I will make music to my God while I exist. 104:34 May my talk be pleasing in his presence; I will rejoice in the word of the Lord. 104:35 The sinners will be destroyed from the earth, and wicked exist no longer. Bless, O my soul, the name of the Lord. Hallelujah! (EMC)</p>	<p><b>Psalmoi / Psalms 104</b>  104:17 There the sparrows will build their nests; and the house of the heron takes the lead among them. 104:18 The high mountains are a refuge for the stags, and the rock for the rabbits. 104:19 He appointed the moon for seasons: the sun knows his going down. 104:20 Thou didst make darkness, and it was night; in it all the wild beasts of the forest will be abroad: 104:21 even young lions roaring for prey, and to seek meat for themselves from God. 104:22 The sun arises, and they shall be gathered together, and shall lie down in their dens. 104:23 Man shall go forth to his work, and to his labour till evening. 104:24 How great are thy works, O Lord! in wisdom hast thou wrought them all: the earth is filled with thy creation. 104:25 So is this great and wide sea: there are things creeping innumerable, small animals and great. 104:26 There go the ships; and this dragon whom thou hast made to play in it. 104:27 All wait upon thee, to give them their food in due season. 104:28 When thou hast given it them, they will gather it; and when thou hast opened thine hand, they shall all be filled with good. 104:29 But when thou hast turned away thy face, they shall be troubled: thou wilt take away their breath, and they shall fail, and return to their dust. 104:30 Thou shalt send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth. 104:31 Let the glory of the Lord be for ever: the Lord shall rejoice in his works; 104:32 who looks upon the earth, and makes it tremble; who touches the mountains, and they smoke. 104:33 I will sing to the Lord while I live; I will sing praise to my God while I exist. 104:34 Let my meditation be sweet to him: and I will rejoice in the Lord. 104:35 Let the sinners fail from off the earth, and transgressors, so that they shall be no more. Bless the Lord, O my soul. (LXX)</p>
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א בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה, In this week's study from *Tehillim / Psalms 104:1-35*, the Psalm opens saying, א בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה, עֲטָה אֹר כְּפַשְׁלָמָה נוֹטָה שְׁמַיִם כְּיָרִיעָה: *A Psalm of David 104:1 Bless the Lord, O my soul! O Lord my God, You are very great; You are clothed with splendor and majesty, 104:2 Covering Yourself with light as with a cloak, Stretching out heaven like a tent curtain. (NASB)* The Lord is described here as powerful and as the creator. Note how David speaks to his soul to bless the Lord using the word נַפְשִׁי as opposed to רוּחַ meaning “wind,” “breath,” or “spirit.” The Lord God of Israel made Adam

as a combination of spirit and flesh. Judaism teaches that man possesses two souls, a “divine” soul called the neshamah (נשמה) and the “animal” soul called the nefesh (נפש) based upon *Bereshit / Genesis 2:7* (וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפֹּחַ בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:). Both the nefesh and the neshamah are mentioned in *Bereshit / Genesis 2:7* (*Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath {neshamah, נשמה} of life; and man became a living being {nefesh, נפש}.*) Judaism teaches that the word neshamah (נשמה) for breath in *Bereshit / Genesis 2:7* is a reference to the divine soul, where the biblical text states the Lord God of Israel breathed into man. This is the reference to the part of man that has the desire to draw near to the Lord. In the Apostolic Writings, this is referred to as the “spirit” of a man. According to the theology of Paul, this spirit within a man is dead until it is made alive by salvation through faith in the Messiah, and the indwelling of the Holy Spirit of God. King Solomon said in *Ecclesiastes 12:7* “*Then the dust will return to the earth as it was, and the spirit will return to God who gave it,*” so the idea is that the neshamah (divine soul) leaves its abode in heaven to dwell in the human body. It is the combination of the neshamah and the nefesh that produce the personality of each individual. David said *א בְּרַכֵּי נַפְשִׁי אֶת-יְהוָה יְהוָה אֱלֹהֵי גִדְלַת מָאֵד הוֹד וְהַדָּר לְבִשְׂתָּ: ב עֹטָה אֹר כְּשֹׁלֵמָה א Psalm of David 104:1 Bless the Lord, O my soul! O Lord my God, You are very great; You are clothed with splendor and majesty, 104:2 Covering Yourself with light as with a cloak, Stretching out heaven like a tent curtain.* (NASB) The Aramaic Targum states, *א בריכי נפשי ית שמא דיהוה יהוה אלהי A Psalm of David 104:1 Bless, O my soul, the name of the Lord. O Lord my God, you are greatly exalted; you have put on praise and splendor. 104:2 Who wraps himself in light like a sheet, who stretches out the heavens like a curtain.* (EMC) He used the words בְּרַכֵּי נַפְשִׁי making reference to the non-spiritual aspect of his soul, calling out to his soul to bless the Lord God of Israel. To magnify the Lord God in heaven, and to recognize His majesty and splendor because He is the creator of all things. This calling of the soul to the service of worship is very significant because it should be a daily aspect of our lives to give glory to the Lord not only in our deeds but also by our thought-life.

The psalmist states that His ways are above our ways as he continues saying, *ג הַמְקַרָּה בְּמַיִם עֲלִיּוֹתָיו הַשָּׁם-עָבִים רְכוּבוֹ הַמְהַלֵּךְ עַל-כַּנְפֵי-רוּחַ: ד עֲשֵׂה מְלָאכָיו רוּחוֹת מְשַׁרְתָּיו אֵשׁ לְהַט: ה יָסַד אֲרָץ עַל-מְכוּנֵיהָ בַל-הַט: וְעָד: א Psalm of David 104:3 He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind; 104:4 He makes the winds His messengers, Flaming fire His ministers. 104:5 He established the earth upon its foundations, So that it will not totter forever and ever.* (NASB) The Aramaic Targum states, *ג דטליל במיא היך בינינא דכשורי, במיא אכסדרוי דשוי על ענגנין קלילין היך ארתיכיה דאזיל על כנפי נישרא: ד דעבד אזגדוי סרהובין היך רוחא 104:3 Who covers his chambers with water like a building with beams; who placed his chariot, as it were, upon swift clouds; who goes on the wings of an eagle. 104:4 Who made his messengers as swift as wind; his servants, as strong as burning fire. 104:5 Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages.* (EMC) David states in the best way that he can and in the way that he understands, the Lord is the creator. In addition, He speaks of the Lord making the winds His messengers who are as flaming fire. It is interesting how he uses the word רוּחַ (ruach) in reference to His messengers. The Hebrew word ruach means “wind,” “breath,” or “spirit” and truth and is the manner in which Job used this word saying, “*As long as I have life within me, the breath (ruach) of God in my nostrils*” (*Job 27:3*). The word rūach (רוּחַ), the traditional Jewish interpretation is “wind,” as “spirit,” as it is related to God’s messengers of fire. If we consider the NT (Apostolic Writings) connection, ruach as a reference to the neshamah, the divine soul, David is speaking of the Lord setting on fire this aspect of man, his divine soul, that part that has come from God, as His ministers. This is related to a distinctive change at the center of a persons life that is connected to one’s relationship with God. A parallel thought may be found in the act of obedience to the command as it is related to sin, Teshuvah (Repentance), and the Mikvah (baptism). The Mikvah was a physical demon-

stration of a believers faith to turn his life over to the Lord, of his death to sin, and his returning to the way, the commands of God to walk in newness of life. This is the testimony of each believer, to be changed by God in a unique way and to live a life that has overcome sin by the power of God. These things appear to be related to the New Covenant that we have in the Messiah, as Yohanan HaMatbil (John the Baptist) said in *Matthew 3:11*, *Mark 1:8*, and *Luke 3:16*.

***Matthew 3:11***

*3:11 “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.” (NASB)*

***Mark 1:8***

*1:8 “I baptized you with water; but He will baptize you with the Holy Spirit.” (NASB)*

***Luke 3:16***

*3:16 John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. (NASB)*

John speaks of a time when the Messiah will come, in which he will baptize us with the Holy Spirit of God and with fire. Note the connection to the neshamah (נשמה) the divine soul, to our relationship with God, seeking Him and His will for our lives, and our relationships with others. The baptism of the Holy Spirit, this setting on fire comes by seeking first the kingdom of heaven and His righteousness (*Matthew 6:33*). Could this be the underlying principle in regard to how the Lord will be working in our lives, reviving and raising us from the dead by the renewing of the *neshamah*, נשמה, which then causes us to have the desire to live according to God’s Word? Could the power of God being held back because of these things being lacking in the modern Church today? Isaiah said in *Isaiah 4:4* *When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning (NASB)* Here he mentions the pride of Israel and a day coming when the Lord will bring the spirit of judgment and the spirit of burning upon the people. What is the spirit of burning? Could this be a conviction of heart and soul concerning sin? Rambam on the *Mishnah Sanhedrin 10:1 Part 1* has the following to say.

***Rambam on Mishnah Sanhedrin 10:1 Part 1***

*“... Rather, there are those that say that the sun will approach them and burn them, and their proof to this is from that which is stated (Malachi 3:19), “behold [the sun of] the day is coming, burning like a furnace.” And there are some that say that a strange heating up will begin in their bodies and burn them, and their proof to this is from that which it states (Isaiah 33:11), “your spirit is fire, it shall consume you.” And the revival of the dead is from the main fundamental principles of Moshe, our teacher - peace be upon him. And there is no religion and no attachment to the Jewish religion for the one who does not believe [in] this. But it is [only] for the righteous, and so [too] is [this found in] the language of Bereishit Rabbah, “The power of rain is for the righteous and for the evildoers, but the revival of the dead is only for the righteous.” And how should the evildoers be revived - as they are dead even in their lifetime? And so [too] did they say (Berachot 18b), “Evildoers are called dead even in their lives, righteous people are called living even in their death.” And you should know that man, per force, must die and decompose and return to what he is composed of. The days of the Messiah, however, is the time when rulership will return to Israel and that they will go back to the land of Israel and that this king will be very great, and the seat of his rulership will be in Zion (Jerusalem)...”*

Note how Rambam states the resurrection (revival) of the dead is a fundamental principle of Moshe our teacher. Moshe brought the Torah to Israel, and this holy Word of God. Where in the Torah does Moshe teach resurrection? The turning from sin is equated to the revival of the dead because of the renewing of the *neshamah*, נשמה, which causes us to have the desire to live according to God's Word. Isaiah said the Lord's Spirit is fire, and for the one whom the Lord dwells, the Holy Spirit will set his life on fire both in power and in deed for the glory of God.

David describes the creation to demonstrate the power and majesty of God according to the Masoretic Text and the Tagrum translations in the following way.

## Masoretic Text

### ***Tehillim / Psalms 104:6-24***

*104:6 You covered it with the deep as with a garment; The waters were standing above the mountains. 104:7 At Your rebuke they fled, At the sound of Your thunder they hurried away. 104:8 The mountains rose; the valleys sank down To the place which You established for them. 104:9 You set a boundary that they may not pass over, So that they will not return to cover the earth. 104:10 He sends forth springs in the valleys; They flow between the mountains; 104:11 They give drink to every beast of the field; The wild donkeys quench their thirst. 104:12 Beside them the birds of the heavens dwell; They lift up their voices among the branches. 104:13 He waters the mountains from His upper chambers; The earth is satisfied with the fruit of His works. 104:14 He causes the grass to grow for the cattle, And vegetation for the labor of man, So that he may bring forth food from the earth, 104:15 And wine which makes man's heart glad, So that he may make his face glisten with oil, And food which sustains man's heart. 104:16 The trees of the Lord drink their fill, The cedars of Lebanon which He planted, 104:17 Where the birds build their nests, And the stork, whose home is the fir trees. 104:18 The high mountains are for the wild goats; The cliffs are a refuge for the shephanim. 104:19 He made the moon for the seasons; The sun knows the place of its setting. 104:20 You appoint darkness and it becomes night, In which all the beasts of the forest prowl about. 104:21 The young lions roar after their prey And seek their food from God. 104:22 When the sun rises they withdraw And lie down in their dens. 104:23 Man goes forth to his work And to his labor until evening. 104:24 O Lord, how many are Your works! In wisdom You have made them all; The earth is full of Your possessions. (NASB)*

ו תהוֹם כְּלבוֹשׁ כְּפִיתוֹ עַל-הָרִים יַעֲמְדוּ-מַיִם: ז מִן-גַּעְרַתְךָ יְנוֹסוּן מִן-קוֹל רַעְמֶךָ יִחְפְּזוּן: ח יַעֲלוּ הָרִים יִרְדּוּ בְּקַעוֹת אֶל-מְקוֹם זֶה | יִסְדֹּת לָהֶם: ט גְּבוּל-שָׁמַיִת בַּל-יַעֲבְרוּן בַּל-יִשׁוּבוּן לְכַסּוֹת הָאָרֶץ: י הַמְשַׁלַּח מַעְיָנִים בְּנַחְלִים בֵּין הָרִים יִהְלִכוּן: יא יִשְׁקוּ כָּל-חַיִּתוֹ שְׂדֵי יִשְׁבְּרוּ פְּרָאִים צְמָאִם: יב עֲלִיָּהֶם עוֹף-הַשָּׁמַיִם יִשְׁכּוּן מִבֵּין עֲפָאִים יִתְנוּ-קוֹל: יג מִשְׁקָה הָרִים מַעֲלִיּוֹתָיו מִפְּרֵי מַעֲשֵׂיֶיךָ תִּשְׁבַּע הָאָרֶץ: יד מִצְמִיחַ חֲצִיר | לְבַהֲמָה וְעֹשֵׁב לְעַבְדַּת הָאָדָם לְהוֹצִיא לָחֶם מִן-הָאָרֶץ: טו וַיִּין | יִשְׂמַח לְבַב-אֲנוֹשׁ לְהַצְהִיל פָּנִים מִשְׁמֶן וְלָחֶם לְבַב-אֲנוֹשׁ יִסְעֵד: טז יִשְׁבְּעוּ עֲצֵי יְהוָה אֲרָזִי לְכַנּוֹן אֲשֶׁר נָטַע: יז אֲשֶׁר-שָׁם צִפְרִים יִקְנְנוּ חֲסִידָה בְּרוּשִׁים בֵּיתָה: יח הָרִים הַגְּבוּהִים לִיעֲלִים סְלַעִים מַחֲסֵה לְשֹׁפְ-נִים: יט עֲשֵׂה יָרַח לְמוֹעֲדִים שְׁמֶשׁ יָדַע מְבוֹאוֹ: כ תִּשֶׁת חֲשֵׁךְ וַיְהִי לַיְלָה בּוֹ-תִרְמַשׁ כָּל-חַיִּתוֹ-יָעַר: כא הַכְּפִירִים שְׂאֲגִים לְטָרֵף וּלְבַקֵּשׁ מֵאֵל אֲכָלָם: כב תִּזְרַח הַשְּׁמֶשׁ יֵאֲסֹפוּן וְאֶל-מַעוֹנֹתָם יִרְבְּצוּן: כג יֵצֵא אָדָם לְפַעֲלוֹ וְלַעֲבֹדְתוֹ עַד־עֶרֶב: כד מֵה-רַבּוֹ מַעֲשֵׂיֶיךָ | יְהוָה כָּלֶם בְּחֻכְמָה עֲשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנָךְ:



## Aramaic Targum

### **Toviyah / Psalms 104:6-24**

*104:6 You have covered over the abyss as with a garment; and the waters split on the mountains, and endure. 104:7 At your rebuke, they will flee, flowing down; at the sound of your shout, they will be frightened, pouring themselves out. 104:8 They will go up from the abyss to the mountains, and descend to the valleys, to this place that you founded for them. 104:9 You have placed a boundary for the waves of the sea that they will not cross, lest they return to cover the earth. 104:10 Who releases springs into rivers; they flow between the mountains. 104:11 They water all the wild animals; the asses will break their thirst. 104:12 The birds of heaven will settle on them; they will give out a sound of singing from among the branches. 104:13 Who waters the mountains from his upper treasury; the earth will be satisfied with the fruit of your deeds. 104:14 Who makes grass grow for beasts, and herbs for the cultivation of the son of man, that bread may come forth from the earth; 104:15 And wine that gladdens the heart of the son of man, to make the face shine by oil; and bread will support the heart of the son of man. 104:16 The trees that the Lord created are satisfied, the cedars of Lebanon that he planted: 104:17 Where the birds make nests; the stork's dwelling is in the cypresses. 104:18 The high mountains are for the wild goats; the rocks are security for the conies. 104:19 He made the moon to calculate times by; the sun knows the time of his setting. 104:20 You will make darkness and it will be night; in it all the beasts of the forest creep about. 104:21 The offspring of lions roar to find food, and to seek their sustenance from God. 104:22 The sun will shine, they gather together; and they lay down in their dwelling place. 104:23 A son of man will go forth to his work and to his cultivation, until the sunset of evening. 104:24 How many are your works, O Lord! You have made all of them in wisdom; the earth is full of your possessions. (EMC)*

ו תהומא כד בלבושא חפיתה ומבזעין על טוריא וקיימין מיא: ז מן מזופיתך יערקון למיגר מן קל אכלייתך יתבהלון למישפך: ח יסלקון מן תהומא לטוריא ונחתין בבקעתא לאתר דגן דיסדתא להון: ט תחום שויתא לגללי ימא די לא יעיברון די לא יתובון למחפי ארעא: י די משלח מעייני בנהרותא ביני טוריא מהלכין: יא משקין כל חיות ברא יתברון ערודיא צהותהון: יב עילויהון צפרי שמיא ישרון מביני זאזיא יתנון קל זמר: יג דמשקי טוריא מן בית גנזי עילאי די ליה מן פירי עובדיך תשבע ארעא: יד דמרבי עסבא לבעירי וירקי לפולחנא דבר נשא למיפק לחמא מן ארעא: טו וחמרא דמחדי ליבא דבר נשא לאנהרא אפיא מן משחא ולחמא ליבא דבר נשא יסעד: טז שבעין אילניא די ברא יהוה ארזי ליבנן די נציב: יז די תמן ציפריא עבדין שרכפי ותא חיריתא בראתי בית מדורה: יח טוריא רמיא ליעלי כיפי רוחצן לטפזיא: יט עבד סיהרא למימני ביה זימניא שמשא ידע עידן טמועיה: כ תשוי חשוך והוי ליליא ביה רחשין כל חיות חורשא: כא בני אריוון אמכלין למשכח מזונא ולמבעי מן אלהא מיכלהון: כב תדנח שימשא מתכנשין ולבית מדורהון רביעין: כג יפוק בר נשא לעובדיה ולפולחניה עד עירובי עידוני רמשא: כד מה סגיעין הינון עובדך יהוה כולהון בחכמתא עבדתא מליא ארעא קניינד:

In *Tehillim / Psalms 104:7-9*, David states that the waters stood above the mountains which sounds like a reference to the flood. David says at the rebuke of the Lord the waters fled, the mountains rose, and the valleys sank down to the place established for them. This sounds a lot like plate tectonics. Plate tectonics is a scientific theory describing the large-scale motion of 7 large plates and the movements of a larger number of smaller plates of the Earth's lithosphere. The theoretical model builds on the concept of continental drift developed during the first few decades of the 20th century. The geo-scientific community accepted plate-tectonic theory after sea-floor spreading was validated in the late 1950s and early 1960s. Some believe the plate movement occurred very rapidly over a short period of time when the earth was covered with

water, and was the mechanism for the “receding” of the waters and the lifting of the continents following Noah’s flood. The relative movement of the plates today typically ranges from zero to 100 mm annually. The psalmist’s descriptions of the mountains raising and the valleys sinking are amazing, and are something that has been validated by observable science according to the plate tectonic theory and continental drift. God’s Word is very reliable!

David continues describing the creation saying, the Lord covers the deep with a garment (104:6), He rebukes the waters and they flee (104:7), the mountains rose (104:8), and the Lord set the boundary of the earth (104:9). It is the Lord who sends forth rains and springs (104:10), and He sustains beasts (104:11), birds (104:12), and man with the vegetation of the earth (104:14). In this way it is the Lord who produces wine making man’s heart glad (104:15), he feeds and waters the trees (104:16), and provides a place for the birds to roost (104:17), and for the wild goats to dwell (104:18). The Lord made the sun and moon for seasons (104:19), and night time for the predators to seek their prey (104:21). The Lord provides all of these things so man may go out to work (104:23), and may recognize how the Lord is awesome and wise (104:24).

David then proceeds concluding in his psalm with the reasons why the Lord is to be praised saying the following:

### Masoretic Text

#### *Tehillim / Psalms 104:31-35*

*104:31 Let the glory of the Lord endure forever; Let the Lord be glad in His works; 104:32 He looks at the earth, and it trembles; He touches the mountains, and they smoke. 104:33 I will sing to the Lord as long as I live; I will sing praise to my God while I have my being. 104:34 Let my meditation be pleasing to Him; As for me, I shall be glad in the Lord. 104:35 Let sinners be consumed from the earth And let the wicked be no more. Bless the Lord, O my soul. Praise the Lord! (NASB)*

לא יהי כבוד יהוה לעולם ישמח יהוה במעשיו: לב המביט לארץ ותרעד יגע בהרים ויעשנו: לג אשירה ליהוה בחיי אזמרה לאלהי בעודי: לד יערב עליו שיחי אנכי אשמח ביהוה: לה יתמו חטאים | מן-הארץ ורשעים | עוד אינם ברכי נפשי את-יהוה הללויה:

### Aramaic Targum

#### *Toviyah / Psalms 104:31-35*

*104:31 May the glory of the Lord be eternal; the Lord will rejoice in his works. 104:32 Who looks at the earth, and it shakes; he draws near to the mountains, and they emit smoke. 104:33 I will sing praise in the presence of the Lord during my life; I will make music to my God while I exist. 104:34 May my talk be pleasing in his presence; I will rejoice in the word of the Lord. 104:35 The sinners will be destroyed from the earth, and wicked exist no longer. Bless, O my soul, the name of the Lord. Hallelujah! (EMC)*

לא יהא איקר יהוה לעלם יחדי יהוה בעובדוי: לב דמסתכל לארעא ומיתרגפא מקרב בטוריא ומסקין תננא: לג אשבח קדם יהוה בחיי אזמר לאלהי בעוד איתי: לד יבסם קדמוי קומוי שותי אנא אחדי במימרא דיהוה: לה ישתצון חטאיה מן ארעא ורשיעיה תוב ליתיהון בריכי נפשי ית שמא דיהוה הללויה:

## Septuagint

### *Psalmoi / Psalms 104:31-35*

*104:31 Let the glory of the Lord be for ever: the Lord shall rejoice in his works; 104:32 who looks upon the earth, and makes it tremble; who touches the mountains, and they smoke. 104:33 I will sing to the Lord while I live; I will sing praise to my God while I exist. 104:34 Let my meditation be sweet to him: and I will rejoice in the Lord. 104:35 Let the sinners fail from off the earth, and transgressors, so that they shall be no more. Bless the Lord, O my soul. (LXX)*

104:31 ἦτω ἡ δόξα κυρίου εἰς τὸν αἰῶνα εὐφρανθήσεται κύριος ἐπὶ τοῖς ἔργοις αὐτοῦ 104:32 ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποιῶν αὐτὴν τρέμειν ὁ ἀπτόμενος τῶν ὀρέων καὶ καπνίζονται 104:33 ἄσω τῷ κυρίῳ ἐν τῇ ζωῇ μου ψαλῶ τῷ θεῷ μου ἕως ὑπάρχω 104:34 ἡδυνθείη αὐτῷ ἡ διαλογία μου ἐγὼ δὲ εὐφρανθήσομαι ἐπὶ τῷ κυρίῳ 104:35 ἐκλίποισαν ἁμαρτωλοὶ ἀπὸ τῆς γῆς καὶ ἄνομοι ὥστε μὴ ὑπάρχειν αὐτοῦς εὐλόγει ἡ ψυχὴ μου τὸν κύριον

The rabbis translate in the Targum that we are to rejoice in the Word (memra) of the Lord. Do you rejoice in God's word today? The *Targum Johnathan on Deuteronomy 28:63* states that the Lord God rejoices over us.

### *Targum Johnathan on Deuteronomy 28:63*

וַיְהִי הַיְכָמָא דְחַדִּי מִמָּרָא דִּי עֲלִיכּוֹן לְאוּטְבוֹתְכוֹן וְלְאַסְגָּאָה יְתְכוֹן הַיְכָדִין יְחַדִּי מִמָּרָא דִּי עֲלִיכּוֹן עֲמַמִּין נוֹכְרָאִין לְהוֹבְדָא יְתְכוֹן וְלִמְשַׁצָּנָא יְתְכוֹן וְתִיתְעַקְרוּן מֵעֵילוּי אַרְעָא דְאַתּוֹן עֲלִינּוּן לְתַמּוֹן לְמִי־הַתְּהָ And as the Word of the Lord rejoiced over you to do you good, and to multiply you, so will He rejoice (in sending) against you strange nations to destroy and make you desolate, and you shall be uprooted from the land which you are going to possess.

Notice how the Lord God rejoices over us who obey His words. This is the interpretation, by applying God's Word to our lives, not only are we rejoicing in God's word, the Lord God of Israel is also rejoicing in His word which was created from the beginning as a way of life for us, and to bring glory to the Name of God. The Targum is a translation of *Devarim / Deuteronomy 28:63* which states "And as the LORD once delighted in making you prosperous and many, so will the LORD now delight in causing you to perish and in wiping you out; you shall be torn from the land that you are about to enter and possess." Rashi interprets this saying, "לְהַאֲבִיד עֲלֵיכֶם OVER YOU, כֵּן יִשִׁי ה' SO WILL THE LORD MAKE your enemies REJOICE TO DESTROY [YOU] (Megillah 10b). וְנִסְחָתָם is an expression denoting "uprooting". Similar is, (Proverbs 15:25) "The Lord will uproot (יִסֵּחַ) the house of the haughty". Our rejoicing in the Lord, in His word, is also synonymous to our living humble lives for the Lord God in heaven in righteousness, holiness, justice, and truth, which produces an effect upon the nations. The nations will see the love God has for us, as well as our applying God's word to love our enemies and to tread them with justice and truth. This will have the effect of drawing the nations to the Lord God of Israel (*Isaiah 2*). The advantage of living for the glory of the Lord is in the ability to draw the lost, the nations, ultimately to faith in the Lord God of Israel and to faith in His Messiah Yeshua. Let's Pray!

Heavenly Father,

Great and merciful are You O Lord! Your works are mighty and powerful to seek and to save us from death. Have mercy upon us for we are a sinful people. We seek to serve You all the days of our lives. Lord help us to have the strength to stand for truth and life, to have faith in Yeshua, a devotion to Your Word, and to love our neighbor each day. We thank You Lord for Your continued faithfulness to Your promises and to

us. 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