

## ספר תהילים קלב | Tehillim / Psalms 132

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### The Lord allows a certain amount of Ignorance

In this week's study from *Tehillim / Psalms 132:1-18*, the psalm opens saying, א שִׁיר הַמַּעֲלוֹת זְכוֹר-יְהוָה, לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ג אִם-אָבָא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה עַל-עַרְשׂ יִצְחָק: ד לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ה עַד-אֲמַצָּא מְקוֹם לַיהוָה מִשְׁכָּנוֹת לְאַבְרָם לְעֵקֶב: 132:1 Remember, O Lord, on David's behalf, All his affliction; 132:2 How he swore to the Lord And vowed to the Mighty One of Jacob, 132:3 'Surely I will not enter my house, Nor lie on my bed; 132:4 I will not give sleep to my eyes Or slumber to my eyelids, 132:5 Until I find a place for the Lord, A dwelling place for the Mighty One of Jacob.' (NASB) This psalm appears to be written by David saying that he made a vow to find a resting place for the Lord, to build a Temple for the Lord. It is interesting how David brought the ark to the city of David in a tent and not in the Tabernacle in Shiloh. What was going on in Shiloh that warranted the ark going to a different place? The psalm continues saying, 132:6 Behold, we heard of it in Ephrathah, We found it in the field of Jaar. 132:7 Let us go into His dwelling place; Let us worship at His footstool. 132:8 Arise, O Lord, to Your resting place, You and the ark of Your strength. 132:9 Let Your priests be clothed with righteousness, And let Your godly ones sing for joy. 132:10 For the sake of David Your servant, Do not turn away the face of Your anointed. 132:11 The Lord has sworn to David A truth from which He will not turn back: 'Of the fruit of your body I will set upon your throne. 132:12 'If your sons will keep My covenant And My testimony which I will teach them, Their sons also shall sit upon your throne forever.' (NASB) The Psalm speaks of the importance of obeying God's Word in relation to the covenant promises of God. The psalmist concludes saying, 132:13 For the Lord has chosen Zion; He has desired it for His habitation. 132:14 'This is My resting place forever; Here I will dwell, for I have desired it. 132:15 'I will abundantly bless her provision; I will satisfy her needy with bread. 132:16 'Her priests also I will clothe with salvation, And her godly ones will sing aloud for joy. 132:17 'There I will cause the horn of David to spring forth; I have prepared a lamp for Mine anointed. 132:18 'His enemies I will clothe with shame, But upon himself his crown shall shine.' (NASB) The Lord makes a promise to keep His people, to protect them, to feed them, and to cloth them.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
<b>ספר תהילים פרק קלב</b>	<b>ספר טוביה פרק קלב</b>	<b>ΨΑΛΜΟΙ 132</b>			
א שִׁיר הַמַּעֲלוֹת זְכוֹר-יְהוָה לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ג אִם-אָבָא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה עַל-עַרְשׂ יִצְחָק: ד לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ה עַד-אֲמַצָּא מְקוֹם לַיהוָה מִשְׁכָּנוֹת לְאַבְרָם לְעֵקֶב: ו הִנֵּה-נִשְׁמַעְנוּהָ בְּאֶפְרַתָּה מִצְּאֹנָה בְּשֻׁדֵי-יָעַר:	א שִׁיר הַמַּעֲלוֹת זְכוֹר-יְהוָה לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ג אִם-אָבָא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה עַל-עַרְשׂ יִצְחָק: ד לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ה עַד-אֲמַצָּא מְקוֹם לַיהוָה מִשְׁכָּנוֹת לְאַבְרָם לְעֵקֶב: ו הִנֵּה-נִשְׁמַעְנוּהָ בְּאֶפְרַתָּה מִצְּאֹנָה בְּשֻׁדֵי-יָעַר:	א שִׁיר הַמַּעֲלוֹת זְכוֹר-יְהוָה לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ג אִם-אָבָא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה עַל-עַרְשׂ יִצְחָק: ד לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ה עַד-אֲמַצָּא מְקוֹם לַיהוָה מִשְׁכָּנוֹת לְאַבְרָם לְעֵקֶב: ו הִנֵּה-נִשְׁמַעְנוּהָ בְּאֶפְרַתָּה מִצְּאֹנָה בְּשֻׁדֵי-יָעַר:	א שִׁיר הַמַּעֲלוֹת זְכוֹר-יְהוָה לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ג אִם-אָבָא בְּאֵהָל בֵּיתִי אִם-אֶעֱלֶה עַל-עַרְשׂ יִצְחָק: ד לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נָדָר לְאַבְרָם לְעֵקֶב: ה עַד-אֲמַצָּא מְקוֹם לַיהוָה מִשְׁכָּנוֹת לְאַבְרָם לְעֵקֶב: ו הִנֵּה-נִשְׁמַעְנוּהָ בְּאֶפְרַתָּה מִצְּאֹנָה בְּשֻׁדֵי-יָעַר:	132:1 ᾠδὴ τῶν ἀναβαθμῶν μνήσθητι κύριε τοῦ Δαυὶδ καὶ πάσης τῆς πρατητος αὐτοῦ 132:2 ὡς ὅμοσεν τῷ κυρίῳ ἠΐξαστο τῷ θεῷ Ἰακωβ 132:3 εἰ εἰσελεύσομαι εἰς σκῆνωμα οἴκου μου εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου 132:4 εἰ δώσω ὕπνον τοῖς ὀφθαλμοῖς μου καὶ τοῖς βλεφάροις μου νυσταγμὸν καὶ ἀνάπαυσιν τοῖς κροτάφοις μου 132:5 ἕως οὗ εὐρὼ τόπον τῷ κυρίῳ σκῆνωμα τῷ θεῷ Ἰακωβ 132:6 ἰδοὺ ἠκούσαμεν αὐτὴν ἐν Εφραθα εὐρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ 132:7 εἰσελευσόμεθα εἰς τὰ σκηνώματα αὐτοῦ προσκυνήσομεν εἰς τὸν τόπον οὗ ἔστησαν οἱ πόδες αὐτοῦ	

<p>ז נבואָה לַמְשָׁכְנוֹתַי וְנִשְׁמַחְנָה לְהֵלֵם רַגְלָיו: ח קוֹמָה יְהוָה לְמַ־  נִחְתָּה אַתָּה וְאַרְוֹן עֵינֶיךָ: ט פְּתֹ־  נִיף: י לְכָשׁוּ-צָדֵק וְחִסְדֵיךָ יְרַנְּנוּ: י  בְּעִבּוֹר דָּוֶד עָבַדְתָּ אֶל-תִּשְׁבֵּב פְּנֵי  מְשִׁיחֶךָ: יא נִשְׁבַּע יְהוָה   לְדָוֶד  אַמֶּת לֹא-יָשׁוּב מִמֶּנָּה מְפָרֵי בְטָנְךָ  אַשִׁית לְכֶסֶף-לָךְ: יב אִם-יִשְׁמְרוּ  בְּנֵיךָ   בְּרִיתִי וְעֲדֹתַי זֹ אֶלְמַדְם  גַּם-בְּנֵיהֶם עַד־עַד יִשְׁבוּ לְכֶסֶף-  לָךְ: יג כִּי-בָחַר יְהוָה בְּצִיּוֹן אֲנִי  לְמוֹשָׁב לִּי זֹאת-מְנוּחָתִי  עַד־עַד פֹּה אֲשָׁב כִּי אֲנִי: טו  צִדְקָה בְּרַךְ אֲבָרְךָ אֲבִיּוֹנֵי אֲשֶׁ־  בִּיעַ לְחֶם: טז וְכֹהֲנֵי אֲלֹפִישׁ  יִשַׁע וְחִסְדֵיךָ רַנְּנוּ יְרַנְּנוּ: יז שֶׁם  אֲצַמִּים קָרַן לְדָוֶד עֲרֹכְתִי נָר לְמַ־  שִׁיחִי: יח אוֹיְבָיו אֲלֹפִישׁ בְּשֵׁת  וְעָלְיוּ יִצִּיץ נִזְרוּ:</p>	<p>ח קום יהוה שרי בבית מישרוי ניחך  את וארון די ביה אוריתך: ט כהנייך  ילבשון לבושין דזכו וליואי חסידיך  ישבחון על קורבנייא: י מטול זכור  תיה דדוד עבדך במיעל ארונא במצע  תרעיא לא תתיב אפי שלמה משיחך:  יא קיים יהוה לדוד בקושטא לא יתוב  מינה מן וולדא דמעך אשוי מליך על  כורסי די לך: יב אין נטרין בנך  קיימי וסהידותי דנן דאאליפינון אף  אוף בניהון לעלמין יתבון על כורסי  די לך: יג ארום איתרעי יהוה בציון  רגרג רגיג יתה למותב די ליה: יד דא  ניח שכינתי עד עלמא כא אתיב ארום  רגיגתה: טו זוודה מברכא אברין  וחשוכהא יסבעון לחמא: טז וכה־  ניהא אלביש לבושי פורקן וחסידהא  משבחא ישבחון: יז תמן אצמח מליך  יקיר לבית דוד סדרית שרגא למשי־  חי: יח בעלי דבבוי אלביש לבושין  דבהתא ועלוי ועילויה יניץ כליליה:</p>	<p>132:8 ἀνάστηθι κύριε εἰς τὴν  ἀνάπαυσίν σου σὺ καὶ ἡ κιβωτὸς  τοῦ ἁγιάσματος σου 132:9 οἱ  ἱερεῖς σου ἐνδύσονται δικαιοσύνην  καὶ οἱ ὄσιοί σου ἀγαλλιάσονται  132:10 ἕνεκεν Δαυὶδ τοῦ δούλου  σου μὴ ἀποστρέψῃς τὸ πρόσωπον  τοῦ χριστοῦ σου 132:11 ὤμοσεν  κύριος τῷ Δαυὶδ ἀλήθειαν καὶ  οὐ μὴ ἀθετήσῃ αὐτήν ἐκ καρποῦ  τῆς κοιλίας σου θήσομαι ἐπὶ τὸν  θρόνον σου 132:12 ἐὰν φυλάξωνται  οἱ υἱοὶ σου τὴν διαθήκην μου καὶ  τὰ μαρτύριά μου ταῦτα ἃ διδάξω  αὐτούς καὶ οἱ υἱοὶ αὐτῶν ἕως τοῦ  αἰῶνος καθιοῦνται ἐπὶ τοῦ θρόνου  σου 132:13 ὅτι ἐξελέξατο κύριος τὴν  Σιων ἡρετίσατο αὐτήν εἰς κατοικίαν  ἑαυτῷ 132:14 αὕτη ἡ κατάπαυσίς  μου εἰς αἰῶνα αἰῶνος ὧδε κατοικήσω  ὅτι ἡρετισάμην αὐτήν 132:15 τὴν  θήραν αὐτῆς εὐλογῶν εὐλογήσω  τοὺς πτωχοὺς αὐτῆς χορτάσω  ἄρτων 132:16 τοὺς ἱερεῖς αὐτῆς  ἐνδύσω σωτηρίαν καὶ οἱ ὄσιοι αὐτῆς  ἀγαλλιάσει ἀγαλλιάσονται 132:17  ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυὶδ  ἡτοίμασα λύχνον τῷ χριστῷ μου  132:18 τοὺς ἐχθροὺς αὐτοῦ ἐνδύσω  αἰσχύνην ἐπὶ δὲ αὐτὸν ἐξανθήσει τὸ  ἁγίασμά μου</p>
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<p><b>Tehillim / Psalms 132</b>  132:1 Remember, O Lord, on David's behalf, All his affliction; 132:2 How he swore to the Lord And vowed to the Mighty One of Jacob, 132:3 'Surely I will not enter my house, Nor lie on my bed; 132:4 I will not give sleep to my eyes Or slumber to my eyelids, 132:5 Until I find a place for the Lord, A dwelling place for the Mighty One of Jacob.' 132:6 Behold, we heard of it in Ephrathah, We found it in the field of Jaar. 132:7 Let us go into His dwelling place; Let us worship at His footstool. 132:8 Arise, O Lord, to Your resting place, You and the ark of Your strength. 132:9 Let Your priests be clothed with righteousness, And let Your godly ones sing for joy. 132:10 For the sake of David Your servant, Do not turn away the face of Your anointed. 132:11 The Lord has sworn to David A truth from which He will not turn back: 'Of the fruit of your body I will set upon your throne. 132:12 'If your sons will keep My covenant And My testimony which I will teach them, Their sons also shall sit upon your throne forever.' 132:13 For the Lord has chosen Zion; He has desired it for His habitation. 132:14 'This is My resting place forever; Here I will dwell, for I have desired it. 132:15 'I will abundantly bless her provision; I will satisfy her needy with bread. 132:16 'Her priests also I will clothe with salvation, And her godly ones will sing aloud for joy. 132:17 'There I will cause the horn of David to spring forth; I have prepared a lamp for Mine anointed. 132:18 'His enemies I will clothe with shame, But upon himself his crown shall shine.'(NASB)</p>	<p><b>Toviyah / Psalms 132</b>  132:1 A song that was uttered on the accents of the abyss. Remember, O Lord, for David, all his affliction. 132:2 Who affirmed before the Lord a vow to the mighty one of Jacob. 132:3 I will not approach my wife, I will not ascend to the couch of my repose, 132:4 I will not give sleep to my eyes, slumber to my eyelids, 132:5 Until I find a place to build the sanctuary of the Lord, tents for the mighty one of Jacob. 132:6 Behold, we have heard it in Ephrat, we have found it in the field of the forests of Lebanon, the place where the fathers of old prayed. 132:7 Let us enter his tents, let us bow down to his footstool. 132:8 Arise, O Lord, abide in the dwelling-place of your rest, you and the ark in which is your Torah. 132:9 Your priests will wear clothing of righteousness, and your pious Levites will sing praise over your sacrifices. 132:10 Because of the merit of David your servant; when the ark comes through the middle of the gates, do not turn back the face of Solomon your anointed. 132:11 The Lord has affirmed to David in truth, he will not turn from it: "One of the children of your belly I will set as a king on your throne." 132:12 If your sons keep my covenant and this testimony of mine that I shall teach them, then your sons will forever sit on your throne. 132:13 For the Lord is pleased with Zion; he has desired it for his habitation. 132:14 This is the resting place of my presence forever; here I will dwell, for I have desired it. 132:15 Her provisions I will surely bless; and her needy shall have their fill of bread. 132:16 And her priests I will clothe in garments of redemption, and her pious will surely sing praise. 132:17 There I will cause to come forth a glorious king of the house of David; I have prepared a lamp for my anointed. 132:18 His enemies I will clothe with garments of shame; and his crown will glitter upon him.(EMC)</p>	<p><b>Psalmoi / Psalms 132</b>  A Song of Degrees. 132:1 Lord, remember David, and all his meekness: 132:2 how he swore to the Lord, and vowed to the God of Jacob, saying, 132:3 I will not go into the tabernacle of my house; I will not go up to the couch of my bed; 132:4 I will not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, 132:5 until I find a place for the Lord, a tabernacle for the God of Jacob. 132:6 Behold, we heard of it in Ephratha; we found it in the fields of the wood. 132:7 Let us enter into his tabernacles: let us worship at the place where his feet stood. 132:8 Arise, O Lord, into thy rest; thou, and the ark of thine holiness. 132:9 Thy priests shall clothe themselves with righteousness; and thy saints shall exult. 132:10 For the sake of thy servant David turn not away the face of thine anointed. 132:11 The Lord swore in truth to David, and he will not annul it, saying, Of the fruit of thy body will I set a king upon thy throne. 132:12 If thy children will deep my covenant, and these my testimonies which I shall teach them, their children also shall sit upon thy throne for ever. 132:13 For the Lord has elected Sion, he has chosen her for a habitation for himself, saying, 132:14 This is my rest for ever: here will I dwell; for I have chosen it. 132:15 I will surely bless her provision: I will satisfy her poor with bread. 132:16 I will clothe her priests with salvation; and her saints shall greatly exult. 132:17 There will I cause to spring up a horn to David: I have prepared a lamp for mine anointed. 132:18 His enemies will I clothe with a shame; but upon himself shall my holiness flourish.(LXX)</p>
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In this week's study from *Tehillim / Psalms 132:1-18*, the psalm opens saying, א שִׁיר הַמַּעֲלוֹת זְכוֹר-יְהוָה, לְדוֹד אֶת כָּל-עֲנוּתוֹ: ב אֲשֶׁר נִשְׁבַּע לַיהוָה נְדָר לְאַבְרָם יַעֲקֹב: ג אִם-אָבָא בְּאֶהָל בֵּיתִי אִם-אֶעֱלֶה עַל-עַרְשׂוֹ יִצְוֵעִי: ד אִם-אֶתְּנֶה לְעֵינָי לְעַפְעָפִי תְנוּמָה: ה עַד-אֶמְצָא מְקוֹם לַיהוָה מִשְׁכָּנֹת לְאַבְרָם יַעֲקֹב: 132:1 Remember, O Lord, on David's behalf, All his affliction; 132:2 How he swore to the Lord And vowed to the Mighty One of Jacob, 132:3 'Surely I will not enter my house, Nor lie on my bed; 132:4 I will not give sleep to my eyes Or slumber to my eyelids, 132:5 Until I find a place for the Lord, A dwelling place for the Mighty One of Jacob.' (NASB) This psalm appears to be written by David saying that he made a vow to find a resting place for the Lord, to build a Temple for the Lord. How significant is the finding of a place for the Lord to dwell according to the Scriptures? How strict or how lenient is the Lord in this respect? David did not exactly following the instructions of Moshe according to the Neviim section of the Bible. One example is how David brought the ark to the city of David in a tent and not to the Tabernacle in Shiloh. What was going on in Shiloh that warranted the ark going to a different place? Why was David so important to have the Ark of the Covenant to stay with him in his city? How did the Tabernacle function without the Ark, especially during Yom Kippur? These are all important questions. Could syncretism have played a part in these things in the lives of David and the people of Israel?

The term syncretism is an attempt to unify or reconcile opposite tenants or practices in philosophy or religion. Syncretism is the mixing of things that differ. According to the Torah, the Lord has made it clear that He does not accept this kind of unification, the blending of two religious practices that differ. Is this what happened when David brought the Ark to his city and placed the Ark in a tent? In addition, other sacrificial altars were clearly in evidence during the period, including at Mount Ebal (*Joshua 8:30*), Ophrah (*Judges 6:24*), Zorah (*Judges 13:20*) (*Joshua 24:26*), Bethel (*Judges 21:4*), Ramah (*1 Samuel 7:17*), Gilgal (*1 Samuel 10:8*), and others. The central issue deals with holiness as it is related to the separation of God's people from the ways of the nations. For example, the Shabbat was blessed and set apart for the purpose of rest and drawing near to the Lord from since the creation. The Torah describes the Shabbat as a holy day and time during the week for all of God's people. From the time of Abraham, the Lord was involved in the lives of His people who belong to Him to set them apart from the rest of the world and its pagan ways. Abram was called away from his people and his land in Parashat Lech Lecha (*Bereshit / Genesis 12*) and given a covenant agreement marking him as unique, separate, and set apart from the rest of the world to be a people holy, righteous, and just in a world of darkness. The Lord God preserved Abraham in his old age giving him a son (Isaac) and taking care of his son Jacob, making him into a great nation. The Lord preserved Jacob and his family through the hand of Joseph. In each of these cases, the Lord God brought a people close to Himself to sanctify them, to set them apart, to save them, and to set them free. In the giving of the Torah, these things are made repeatedly clear. Israel was not to be a people who mixed differing religions together, which touched on both the practical and the metaphysical aspects of one's life. For example, one was reminded to not mix the ways of the nations into their lives by the commands to not mix crops, to not mix different threads (cloths), and to not inter-breed animals. Clean animals were to be separated from unclean, with no admixture allowed. Why? Was there something morally wrong with mixing crops, cotton and linen, or inter-breeding animals? Is there a moral issue which separates the clean animal from the unclean? Apparently not. The reason seems to lay specifically with the message the Lord God is trying to give to His people to be consistent in their faith, for the one who calls Him Lord is to love Him with all his heart, all his mind, and all his strength. There is no room for an ad-mixture of the heart (see *Ezekiel 14*) in relation to the practical, every day laws given to Israel that are illustrated in these things. Whether crops, cloths, livestock, or food, the picture that is presented to us as His people, there is to be no mixing of things that essentially differ.

The Torah is very clear about incorporating pagan practices into the worship of God, all such things are clearly prohibited. There is more than just the prohibition of these things, the language itself describes the Lords utter rejection and hatred of syncretism because it goes contrary to His nature of purity, holiness, righteousness, and truth. A little dirt is not allowed, whereas mankind thinks this is OK. God is light, and in Him there is no darkness at all! (*1 John 1:5*)

***Devarim / Deuteronomy 18:9-18***

*18:9 'When you enter the land which the Lord your God gives you, you shall not learn to imitate the detestable things of those nations. 18:10 'There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, 18:11 or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. 18:12 'For whoever does these things is detestable to the Lord; and because of these detestable things the Lord your God will drive them out before you. 18:13 'You shall be blameless before the Lord your God. 18:14 'For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the Lord your God has not allowed you to do so. 18:15 'The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. 18:16 'This is according to all that you asked of the Lord your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, let me not see this great fire anymore, or I will die.' 18:17 'The Lord said to me, 'They have spoken well. 18:18 'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. (NASB)*

***Devarim / Deuteronomy 20:17-20***

*20:17 'But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the Lord your God has commanded you, 20:18 so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the Lord your God. 20:19 'When you besiege a city a long time, to make war against it in order to capture it, you shall not destroy its trees by swinging an axe against them; for you may eat from them, and you shall not cut them down. For is the tree of the field a man, that it should be besieged by you? 20:20 'Only the trees which you know are not fruit trees you shall destroy and cut down, that you may construct siege-works against the city that is making war with you until it falls. (NASB)*

The Lord speaks of the utter destruction of the people and of the nations because of their evil ways, the people of Israel are not to learn of their ways and mingle (mix) them with the ways of God. These verses speak of the explicit abhorrence of mixing pagan worship with the worship God describes as holy for His people.

If we consider the history of Israel, in the books of Samuel, there is evidence of the subtle yet real syncretism that was present following Israel having settled in the land of Israel. For instance, the Ark of the Covenant was housed in a tent according to the Torah. But what we read of Eli and his sons, the place they met with the Lord with the Ark was described as having a door-post, which is something characteristic of a permanent dwelling. (*1 Kings 6:31-33, 9:3*) It would appear that Eli as high priest had adopted a temple of some sort to house the Ark of God, something that is in direct violation of the Torah which commanded both the destruction of the Canaanite places of worship and conducting true worship in only one place, the place that was chosen (Hamakom, *המקום*) by God. (*Devarim / Deuteronomy 12:1-14*) The sin of Eli and his sons had committed was significant, this place they chose was different than the tent of meeting. The priesthood appears to have neglected God's careful warnings to His people about mixing things that essentially differ. The effect was sin before God. Eli's sons we are told had sex with the women at the door of the temple, which parallels the fertility rites of the nations, and we are told they despised the sacrifices which the people brought. Worship of the one true God was to be unique and distinguishable from the worship of pagan practices of the nations. The priests in Eli and Samuel's time apparently mixed those things that differed from the purity of the ways of God. These appeared to be subtle at first and were not recognizable in the end due to the length of time of the mingling.

Other aspects of syncretism are found throughout the history of Israel, Samuel is pictured for example

was laying down in the temple of the Lord where the Ark of God was. This is not possible if the Ark was being housed in the Tent that Moshe set up. In fact, there was no provision for priests to sleep in the Holy Place of the Tabernacle, not to mention those who like Samuel had not undergone priestly ordination, etc. In addition, we are told of the priests bringing the Ark out to the battle grounds in the hopes of being able to control God or persuade him by the ritual of bringing an item of the Lord to battle, which is explicitly cultic in nature. This is nothing less than to be like the nations who think they were able to persuade their gods to do their bidding. We also read of David bringing the Ark of God to the city of David in a tent, where the Tabernacle remained in Shiloh. Also, the Torah prescribes the yearly sacrifice as the shelosh regalim, the three times a man is to present himself each year before the Lord. Another example can be found by asking, what exactly was the “*annual feast*” which David claimed as the reason for being absent from Saul’s Table? In *1 Samuel 20:6*, we are told the clan or family was attached to this annual festival which was in Bethlehem? This sounds a lot like a sacrifice which is separate from the Tabernacle in Shiloh. There are many examples similar to these in the history of Israel that stand in direct violation of the command found in the Torah. In *Nehemiah 8:17* we are told “*And the entire assembly of those who had returned from the captivity made booths and lived in them. The sons of Israel had indeed not done so from the days of Joshua the son of Nun to that day. And there was great rejoicing.*” This is interesting because according to this interpretation of the history of Israel, Nehemiah states that the annual celebration of Sukkot was completely neglected during David’s reign as king, and yet he was described as “*a man after God’s own heart.*” How is this possible? Why did the exiles of Nehemiah’s day so quickly see the neglect and make it right by celebrating the festival of Sukkot? How was it that David and his generation were so blinded to God’s Righteous ways giving up the festivals which the Lord had declared as the three times one is to present himself before the Lord each year? The answer to these questions come by the subtle lies that enter in when mixing the ungodly ways of the nations with God’s ways. Mixing things that differ causes the interaction of unholiness with the soul, it injects the soul with the deadness of paganism and leads the soul away from the truth of God. The most important aspect of this is that the one who is involved in this does not know what is taking place but is deceived and follows in his own ways as if the Lord is delighted with this form of worship, though it stands contrary to the commands. The second most important aspect is that this results from not knowing God’s Word and applying His word to our lives. Sin, whether subtle or overt, when continued grows and leads to failure and deception, the two compounding features of sin.

Pagan places of worship, and pagan ways of worship have lasted the centuries. We can see this in the modern day practices, and even in the widespread increase in witchcraft and other forms of wickedness. When the kingdom of Israel was divided, Jeroboam feared that the people in the regular pilgrimages (Shelosh regalim) to the Temple in Jerusalem would effect their loyalties to his rule. The way he decided to circumvent what he felt was a problem, he instituted new feasts and erected two golden calves which he proclaimed to be “*the gods that brought you up out of Egypt.*” He further consecrated new non-levitical priests to carry out the cultic aspects of worship and service to these new gods, and established these new priests in the service to these golden calves. These were blatantly anti-Torah practices, yet most of the people blindly accepted and followed Jeroboam’s idolatry. Rehoboam continued to maintain the high priests in Judah and the Temple service. Eventually, the kings of Judah and the people mingled the worship of God with that of Baal. As a result of these things, we read the following:

### ***1 Kings 15:9-14***

*15:9 So in the twentieth year of Jeroboam the king of Israel, Asa began to reign as king of Judah. 15:10 He reigned forty-one years in Jerusalem; and his mother’s name was Maacah the daughter of Abishalom. 15:11 Asa did what was right in the sight of the Lord, like David his father. 15:12 He also put away the male cult prostitutes from the land and removed all the idols which his fathers had made. 15:13 He also removed Maacah his mother from being queen mother; because she had made a horrid image as an Asherah; and Asa cut down her horrid image and burned it at the brook Kidron. 15:14 But the high places were not taken away; nevertheless the heart of Asa was wholly devoted to the Lord all his days. (NASB)*

### **1 Kings 22:41-43**

*22:41 Now Jehoshaphat the son of Asa became king over Judah in the fourth year of Ahab king of Israel. 22:42 Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. 22:43 He walked in all the way of Asa his father; he did not turn aside from it, doing right in the sight of the Lord. However, the high places were not taken away; the people still sacrificed and burnt incense on the high places. (NASB)*

### **2 Kings 11:21-12:3**

*11:21 Jehoash was seven years old when he became king. 12:1 In the seventh year of Jehu, Jehoash became king, and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beersheba. 12:2 Jehoash did right in the sight of the Lord all his days in which Jehoiada the priest instructed him. 12:3 Only the high places were not taken away; the people still sacrificed and burned incense on the high places. (NASB)*

What we observe here in the history of Israel is the failure to purge Israel of the high places of pagan worship. Though the hearts of the kings were whole heartedly devoted to the Lord, the Lord allowed Israel to mingle these things which were contrary to the Torah.

### **2 Kings 23:19-23**

*23:19 Josiah also removed all the houses of the high places which were in the cities of Samaria, which the kings of Israel had made provoking the Lord; and he did to them just as he had done in Bethel. 23:20 All the priests of the high places who were there he slaughtered on the altars and burned human bones on them; then he returned to Jerusalem. 23:21 Then the king commanded all the people saying, 'Celebrate the Passover to the Lord your God as it is written in this book of the covenant.' 23:22 Surely such a Passover had not been celebrated from the days of the judges who judged Israel, nor in all the days of the kings of Israel and of the kings of Judah. 23:23 But in the eighteenth year of King Josiah, this Passover was observed to the Lord in Jerusalem. (NASB)*

What we learn here is the command to celebrate the passover was not done so from since the time of the Judges. Again, what happened during the reign of David and Solomon? The syncretism outlined in the history of Israel demonstrates to us that this form of sin always led to the waning of faith in the God of Israel and His ways. The danger of mixing of godly things with ungodly things is so great, even those whose hearts were fully devoted to the Lord (Like David and Asa), were still able to mix what is ungodly with what the Lord wants for our lives. How can this be so? These things describe the deception of sin in men's hearts. By accepting and practicing the traditions of one's community without testing them against God's Word, it is easy to fall into this error. Also, Scripture does not directly say God punishes syncretism immediately. Notice how Israel continued down the spiral of syncretism which inevitably led to increasing levels of compromise in matters of disobedience to God's Commands. The overt worship of Baal within the context of Israelite worship did not happen overnight. These things begin by first accepting little by little the pagan ways of the nations, which lead to major differences to the true worship of the One True God. One of the most important concepts we can derive from this study is related to borrowing things from other religions, whether it is possible through the passage of time to divorce the underlying spiritual connections when the symbolism have not changed, but its ideological meanings do. The question is whether objects and symbols from other religions maintain their connections to the spiritual realm which they were derived. What we should consider, is whether the spiritual realm (where our battle truly is being fought) continues to view the occult symbols as attached to the demonic womb from which they were born? And then whether we have license in Yeshua (Jesus) to use being free from the spiritual consequences? I have come to believe the

spiritual consequences are much greater than we truly understand, and the Lord is grieved by the majority of believers in the Body of the Messiah who neglect to consider the spiritual consequences of festivals which eclipse what God has ordained for His people.

The psalm continues saying, *132:6 Behold, we heard of it in Ephrathah, We found it in the field of Jaar. 132:7 Let us go into His dwelling place; Let us worship at His footstool. 132:8 Arise, O Lord, to Your resting place, You and the ark of Your strength. 132:9 Let Your priests be clothed with righteousness, And let Your godly ones sing for joy. 132:10 For the sake of David Your servant, Do not turn away the face of Your anointed. 132:11 The Lord has sworn to David A truth from which He will not turn back: 'Of the fruit of your body I will set upon your throne. 132:12 'If your sons will keep My covenant And My testimony which I will teach them, Their sons also shall sit upon your throne forever.'* (NASB) The Psalm speaks of the importance of obeying God's Word in relation to the covenant promises of God. Moshe knew that at one time in the future, the commandments, statutes, and ordinances in God's covenant might come to seem like nothing but a burden to the people. Moshe reminds us that the primary purpose of the commandments is to bless us.

### ***Devarim / Deuteronomy 7:12-13***

*If you heed these ordinances, by diligently observing them, the Lord your God will maintain with you the covenant loyalty that he swore to your ancestors; he will love you, bless you, and multiply you; he will bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your cattle and the issue of your flock, in the land that he swore to your ancestors to give you.*

Obeying the Lord results in blessing as Moshe wrote in *Devarim / Deuteronomy 28:2-7, 11-12.*

### ***Devarim / Deuteronomy 28:2-7, 11-12***

*If you obey the Lord your God: Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your womb, the fruit of your ground, and the fruit of your livestock, both the increase of your cattle and the issue of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out.... The Lord will make you abound in prosperity, in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground in the land that the Lord swore to your ancestors to give you. The Lord will open for you his rich storehouse, the heavens, to give the rain of your land in its season and to bless all your undertakings.*

Obeying the covenant is meant to be a source of blessing, prosperity, joy, and health for God's people. The commands were not meant to be a burden. The Apostle Paul wrote, "*The law is holy, and the commandment is holy and just and good*" (Romans 7:12), and that "*Love is the fulfilling of the law*" (Romans 13:10). This is not the same as what is known as the Prosperity Gospel, which incorrectly claims that the Lord just brings wealth and health to individuals who believe in Jesus alone. What we find in the Torah is that if God's people would live according to His covenant the world would be a better place as we are told we are to love our neighbor as ourselves. The Christian response is that we are not capable of fulfilling the law through any power we possess. That is why there is a new covenant in Christ, in which God's grace is made available to us through Christ's death and resurrection, rather than being limited by our own obedience. However, what we find is by living in the Messiah, and receiving His Holy Spirit, we are able to love and serve God, and obey His commands just as he wrote in the Torah. As a result, we receive the blessings described by Moshe. Obeying God's commands is the overarching theme that runs throughout the entire Bible. In Yeshua the Messiah, we find the perfect model of obedience. As his disciples, we follow Christ's example as well as his commands. Our motivation for obedience is love as it says in *John 14:15 If you love me, you will keep my commandments. (ESV)*

The psalmist concludes saying, *132:13 For the Lord has chosen Zion; He has desired it for His habitation. 132:14 'This is My resting place forever; Here I will dwell, for I have desired it. 132:15 'I will abun-*



dantly bless her provision; I will satisfy her needy with bread. 132:16 'Her priests also I will clothe with salvation, And her godly ones will sing aloud for joy. 132:17 'There I will cause the horn of David to spring forth; I have prepared a lamp for Mine anointed. 132:18 'His enemies I will clothe with shame, But upon himself his crown shall shine.'(NASB) The Lord makes a promise to keep His people, to protect them, to feed them, and to cloth them. When considering what is being taught here in the Psalm, is salvation that is spoken of here referring to being saved from hell in the afterlife? In the Torah, redemption and salvation are connected to the hear and now, life in this world. This is explained as the Lord God delivering Israel from Slavery in Egypt, and so the Lord also wants to fee us from the slavery to sin in our own lives (*Matthew 20:28 and Titus 2:14*). Because of these things, the natural outcome is the relation of salvation and redemption to the afterlife. In the Talmud Bavli Makkot 23b the rabbis taught, "The rest of the prayer: [Accept my] song, petition, supplication before Thee for Thy people Israel, which are in need of salvation" (*Yoma 70a*). Again we cite the Talmud where is implied that salvation is for all Israel: "Said Raba, Samuel may have taken all Israel collectively, using the singular expression [verb], as it is written [elsewhere]: O Israel, thou art saved by the Lord with an everlasting salvation, Ye shall not be ashamed?" In the example given from the Talmud, according to the Masoretic Text, salvation comes from the Lord and is a favor bestowed upon the nation as a whole. In *Devarim / Deuteronomy 28:23* Moshe reminds the children of Israel of the consequences of disobedience: dispersion and bondage among the nations, the land becoming desolate, sufferings, and hunger. On the other hand, *Devarim / Deuteronomy 30* states that if they repent and turn from their evil ways, their blessings shall be restored (see *Devarim / Deuteronomy 30:1-10*). Although present-day Judaism denies the need for individual and personal salvation, it acknowledges the need for forgiveness, atonement, and repentance. In the first century, the Apostle Peter said the people had rejected Yeshua the Messiah of Israel, and then he declares "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (*Acts 4:12*). We put our hope in Yeshua the Messiah and our Father in heaven who sent His only begotten son. Faith in the Messiah Yeshua causes the Lord to do as He says in *Tehillim / Psalms 132:18* 'His enemies I will clothe with shame, But upon himself his crown shall shine.'(NASB) Again we are told the Lord will give each one of us who are faithful and remain faithful up until the end. Let's Pray!

Heavenly Father,

Thank You Lord for Your mercy and the great work that you are doing in our lives. We believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply, truly, and honestly seek you all the days of our lives. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, 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