

## Tehillim / Psalms 137 | ספר תהילים קלז

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### The Reminder to Not Forget

In this week's study from *Tehillim / Psalms 137:1-9*, the psalm opens saying **א על-נהרות | בְּכֵל שָׁם** *א על-נהרות | בְּכֵל שָׁם* *137:1 By the rivers of Babylon, There we sat down and wept, When we remembered Zion. (NASB)* Sin always comes back to bite us in the back even after having repented, we must bear the consequences of our sins. The Psalmist states, **ב על-עֲרָבִים בְּתוֹכָהּ תָּלִינוּ כְּנֹרֹתֵינוּ: ג כִּי** *ב על-עֲרָבִים בְּתוֹכָהּ תָּלִינוּ כְּנֹרֹתֵינוּ: ג כִּי* *137:2 Upon the willows in the midst of it We hung our harps. 137:3 For there our captors demanded of us songs, And our tormentors mirth, saying, 'Sing us one of the songs of Zion.'* (NASB) Why do you think the Babylonian captors requested songs from Zion? Their captors probably saw their sorrow, were they asking to help them to remember the promises of God for encouragement? Or, were they asking so to grind in the idea they are their captors and are to do as they request? The psalmist continues saying, **ד אֵיךְ נִשְׁיֵר אֶת-נְשִׁיר יְהוָה עַל אֲדָמַת נְכָר: ה אִם-אֶשְׁכַּח** *ד אֵיךְ נִשְׁיֵר אֶת-נְשִׁיר יְהוָה עַל אֲדָמַת נְכָר: ה אִם-אֶשְׁכַּח* *137:4 How can we sing the Lord's song In a foreign land? 137:5 If I forget you, O Jerusalem, May my right hand forget her skill. 137:6 May my tongue cling to the roof of my mouth If I do not remember you, If I do not exalt Jerusalem Above my chief joy. (NASB)* The psalmist speaks of the nature of forgetfulness. Zion is not a place to forget. Forgetting Zion is as unnatural as the hand forgetting her skill, and the tongue clinging to the roof of the mouth. The Psalmist concludes saying, **ז זְכַר יְהוָה | לְבַנֵּי אָדָם אֶת יוֹם יְרוּשָׁלַם הָאֲמָרִים, עָרוּ | עַד הַיְסוּד בָּהּ: ח בַּת-בְּכֵל הַשְּׂדוּדָה אֲשֶׁרִי שִׁישָׁלֶם-לָךְ אֶת-גְּמוּלָךְ שֶׁגָּמַלְתָּ לָנוּ: ט אֲשֶׁרִי | שְׁיֵאָחֵז וְנִפֶּץ** *ז זְכַר יְהוָה | לְבַנֵּי אָדָם אֶת יוֹם יְרוּשָׁלַם הָאֲמָרִים, עָרוּ | עַד הַיְסוּד בָּהּ: ח בַּת-בְּכֵל הַשְּׂדוּדָה אֲשֶׁרִי שִׁישָׁלֶם-לָךְ אֶת-גְּמוּלָךְ שֶׁגָּמַלְתָּ לָנוּ: ט אֲשֶׁרִי | שְׁיֵאָחֵז וְנִפֶּץ* *137:7 Remember, O Lord, against the sons of Edom The day of Jerusalem, Who said, 'Raze it, raze it To its very foundation.'* *137:8 O daughter of Babylon, you devastated one, How blessed will be the one who repays you With the recompense with which you have repaid us. 137:9 How blessed will be the one who seizes and dashes your little ones Against the rock. (NASB)* In the midst of their sorrow, is there a sign of their having repented? They seek the Lord's help from the recesses of His mercy!

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהילים פרק קלז	ספר תהילים פרק קלז	ספר טוביה פרק קלז	ספר טוביה פרק קלז	ΨΑΛΜΟΙ 137	ΨΑΛΜΟΙ 137
א על-נהרות   בְּכֵל שָׁם יִשְׁכַּב- נו גַּם-בְּכִינּוּ בְּזַכְרֵנוּ אֶת-צִיּוֹן: ב על-עֲרָבִים בְּתוֹכָהּ תָּלִינוּ כְּנֹרֹת- תֵּינוּ: ג כִּי שָׁם שָׁאֲלוּנוּ שׁוֹבֵינּוּ דְּבָרֵי-נְשִׁיר וְתוֹלְלֵינוּ שְׁמִחָה שִׁירוּ לָנוּ מְשִׁיר צִיּוֹן: ד אֵיךְ נִשְׁיֵר אֶת-נְשִׁיר יְהוָה עַל אֲדָמַת נְכָר: ה אִם-אֶשְׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי:	א על נהרותא דבבל תמן יתבנא לחוד בכינא כד הוינא הוינא דכירין ית ציון: ב על ערבין במציעהא תלינן כינרנא: ג ארום תמן שיילו יתנא בבלאי דשבו יתנא למימר מילין דשיריא ובזונא על עיסק חדוא אמרין שבחו לנא מן שיר- תא דהוייתון אמרין בציון: ד מניד קטעו ליואי אליוניהון בככיהון ואמרין היכדין נשבח ית תושבחה דיהוה על ארעא חי- לוניתא: ה מתיבא קל רוחא דקודשא ברת קלא משמיא ואמרה דאין אנשיינא ליך ירושלם אנשייה לימיני:	א על נהרותא דבבל תמן יתבנא לחוד בכינא כד הוינא הוינא דכירין ית ציון: ב על ערבין במציעהא תלינן כינרנא: ג ארום תמן שיילו יתנא בבלאי דשבו יתנא למימר מילין דשיריא ובזונא על עיסק חדוא אמרין שבחו לנא מן שיר- תא דהוייתון אמרין בציון: ד מניד קטעו ליואי אליוניהון בככיהון ואמרין היכדין נשבח ית תושבחה דיהוה על ארעא חי- לוניתא: ה מתיבא קל רוחא דקודשא ברת קלא משמיא ואמרה דאין אנשיינא ליך ירושלם אנשייה לימיני:	א על נהרותא דבבל תמן יתבנא לחוד בכינא כד הוינא הוינא דכירין ית ציון: ב על ערבין במציעהא תלינן כינרנא: ג ארום תמן שיילו יתנא בבלאי דשבו יתנא למימר מילין דשיריא ובזונא על עיסק חדוא אמרין שבחו לנא מן שיר- תא דהוייתון אמרין בציון: ד מניד קטעו ליואי אליוניהון בככיהון ואמרין היכדין נשבח ית תושבחה דיהוה על ארעא חי- לוניתא: ה מתיבא קל רוחא דקודשא ברת קלא משמיא ואמרה דאין אנשיינא ליך ירושלם אנשייה לימיני:	137:1 τῷ Δαυιδ ἐπὶ τῶν ποταμῶν Βαβυλῶνος ἐκεῖ ἐκαθίσαμεν καὶ ἐκλαύσαμεν ἐν τῷ μνησθῆναι ἡμᾶς τῆς Σιων 137:2 ἐπὶ ταῖς ἰτέαις ἐν μέσῳ αὐτῆς ἐκρεμάσαμεν τὰ ὄργανα ἡμῶν 137:3 ὅτι ἐκεῖ ἐπηρώτησαν ἡμᾶς οἱ αἰχμαλωτεύσαντες ἡμᾶς λόγους ᾠδῶν καὶ οἱ ἀπαγαγόντες ἡμᾶς ὕμνον ᾄσατε ἡμῖν ἐκ τῶν ᾠδῶν Σιων 137:4 πῶς ᾄσωμεν τὴν ᾠδὴν κυρίου ἐπὶ γῆς ἀλλοτρίας 137:5 ἐὰν ἐπιλάθωμαί σου Ἱερουσαλημ ἐπιλησθεῖη ἡ δεξιὰ μου	137:1 τῷ Δαυιδ ἐπὶ τῶν ποταμῶν Βαβυλῶνος ἐκεῖ ἐκαθίσαμεν καὶ ἐκλαύσαμεν ἐν τῷ μνησθῆναι ἡμᾶς τῆς Σιων 137:2 ἐπὶ ταῖς ἰτέαις ἐν μέσῳ αὐτῆς ἐκρεμάσαμεν τὰ ὄργανα ἡμῶν 137:3 ὅτι ἐκεῖ ἐπηρώτησαν ἡμᾶς οἱ αἰχμαλωτεύσαντες ἡμᾶς λόγους ᾠδῶν καὶ οἱ ἀπαγαγόντες ἡμᾶς ὕμνον ᾄσατε ἡμῖν ἐκ τῶν ᾠδῶν Σιων 137:4 πῶς ᾄσωμεν τὴν ᾠδὴν κυρίου ἐπὶ γῆς ἀλλοτρίας 137:5 ἐὰν ἐπιλάθωμαί σου Ἱερουσαλημ ἐπιλησθεῖη ἡ δεξιὰ μου

<p>ו תדבֹק-לִישְׁנֵי לְמוֹרֵיגֵי אֵין לֹא אִיד-  כֹר יִתִיכִי אֵין לֹא אִסִיק דְכֵרֵן יְרוּשָׁלַם  עַל שִירֵי חֲדוּת בֵית שְׁמִשׁ: ז אִמֵר  מִיכָאֵל רֵבָה דִירוּשָׁלַם אִידְכֹר יְהוָה  לְעִמָּא דַאדוּמָא דַאחֲרִיבּוּ יְרוּשָׁלַם  דַאמֵרִין צְדוּ צְדוּ עַד דְשִיתַאסֵא בֵה:  ח אִמֵר גְּבֵרִיאֵל רֵבָה דְצִיּוֹן לַאִוּמָא  בֵת אִימָא בְּבִלִיתָא בּוּזִיתָא טַב לִיה  דִי שְׁלָם לְךָ יֵת גּוּמְלִיךְ בִישׁ טְבוּהִי  דַמָּאן דְפֵרַע לִיךָ יֵת תְּשִלוּמַת גּוּמְלִיךְ  דִי גַמְלַת לְנָא: ט טַב לִיה דַאחִיד טוֹ-  בוּהִי דַמָּאן דִיוּחַד וּמֵרְטִישׁ יֵת טְלִיךְ  עַל כִּיפָא:</p>	<p>137:6 κοληθεῖη ἡ γλῶσσά μου τῷ  λάρυγγί μου ἔὰν μὴ σου μνησθῶ ἔὰν  μὴ προανατάξωμαι τὴν Ἱερουσαλημ  ἐν ἀρχῇ τῆς εὐφροσύνης μου  137:7 μνήσθητι κύριε τῶν υἱῶν  Ἐδωμ τὴν ἡμέραν Ἱερουσαλημ τῶν  λεγόντων ἔκκενοῦτε ἔκκενοῦτε ἕως  ὁ θεμέλιος ἐν αὐτῇ 137:8 θυγάτηρ  Βαβυλῶνος ἡ ταλαίπωρος μακάριος  ὅς ἀνταποδώσει σοι τὸ ἀνταπόδομά  σου ὁ ἀνταπέδωκας ἡμῖν 137:9  μακάριος ὅς κρατήσῃ καὶ ἔδαφιῇ τὰ  νήπιά σου πρὸς τὴν πέτραν</p>
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**Tehillim / Psalms 137**  
137:1 By the rivers of Babylon,  
There we sat down and wept,  
When we remembered Zion.  
137:2 Upon the willows in the  
midst of it We hung our harps.  
137:3 For there our captors  
demanded of us songs, And  
our tormentors mirth, saying,  
‘Sing us one of the songs of  
Zion.’ 137:4 How can we sing  
the Lord’s song In a foreign  
land? 137:5 If I forget you, O  
Jerusalem, May my right hand  
forget her skill. 137:6 May my  
tongue cling to the roof of my  
mouth If I do not remember  
you, If I do not exalt Jerusa-  
lem Above my chief joy. 137:7  
Remember, O Lord, against  
the sons of Edom The day of  
Jerusalem, Who said, ‘Raze it,  
raze it To its very foundation.’  
137:8 O daughter of Baby-  
lon, you devastated one, How  
blessed will be the one who re-  
pays you With the recompense  
with which you have repaid  
us. 137:9 How blessed will be  
the one who seizes and dashes  
your little ones Against the  
rock. (NASB)

**Toviyah / Psalms 137**  
137:1 By the rivers of Babylon, there  
we sat down, also we wept, as we  
were remembering Zion. 137:2 On  
the willows in her midst we hung  
our harps. 137:3 For there the Bab-  
ylonians who captured us asked us  
to utter the words of songs; and our  
despoilers, because of [their] joy,  
were saying, “Sing for us some of  
the songs you used to utter in Zion.”  
137:4 At once the Levites cut off  
their thumbs with their teeth, and say,  
“How can we sing the praise of the  
Lord on profane land?” 137:5 The  
voice of the Holy Spirit replies and  
says, “If I forget you, O Jerusalem,  
I will forget my right hand.” 137:6  
My tongue will cleave to my palate,  
if I will not remember you; if I will  
not elevate the memory of Jerusalem  
above the principal joy of my temple.  
137:7 Said Michael, prince of Jerusa-  
lem, “Remember, O Lord, the people  
of Edom, who laid waste Jerusalem,  
who say, ‘Destroy, destroy, to the  
foundations of it.’ ” 137:8 Said Ga-  
briel, prince of Zion to the despoil-  
ing Babylonian mother, “Happy he  
who gives back to you evil for what  
you did to us.” 137:9 Happy he who  
takes and smashes your children on a  
rock. (EMC)

**Psalmoi / Psalms 137**  
For David, a Psalm of Jeremias.  
137:1 By the rivers of Babylon,  
there we sat; and wept when we  
remembered Zion. 137:2 We hung  
our harps on the willows in the  
midst of it. 137:3 For there they  
that had taken us captive asked of  
us the words of a song; and they  
that had carried us away asked  
a hymn, saying, Sing us one of  
the songs of Sion. 137:4 How  
should we sing the Lord’s song  
in a strange land? 137:5 If I for-  
get thee, O Jerusalem, let my right  
hand forget its skill. 137:6 May  
my tongue cleave to my throat, if  
I do not remember thee; if I do not  
prefer Jerusalem as the chief of  
my joy. 137:7 Remember, O Lord,  
the children of Edom in the day of  
Jerusalem; who said, Rase it, rase  
it, even to its foundations. 137:8  
Wretched daughter of Babylon!  
blessed shall he be who shall re-  
ward thee as thou hast rewarded  
us. 137:9 Blessed shall he be who  
shall seize and dash thine infants  
against the rock. (LXX)

א על-נהרות | בקל שם  
137:1 By the rivers of Babylon, There we sat down and wept, When we remembered Zion. (NASB) Sin always comes back to bite us in the back even after having repented, we must bear the consequences of our sins. The final consequence of sin is death. Paul wrote that “*the wages of sin is death*” (Romans 6:23). The idea of sin leads to death is not only a reference to physical death, but to eternal separation from God. This is the imagery we receive when the Lord took Israel out of the land of Israel to the land of Babylon. Isaiah said “*But your iniquities have separated you from your God; your sins have hidden His face from you, so that He will not hear*” (Isaiah 59:2). This is the final result of sin which is defined as man’s rebellion against the Lord God in heaven. The doctrines we have been taught today however have led many to believe the Lord God is so loving that he will overlook our little faults, lapses, and indiscretions and so we do not have to repent and turn from our sins. Though our Father in heaven loves us, His mercy allows us time to repent and turn from our sins. His holiness is such that He will not live with evil and wickedness. The prophet Habakkuk describes the Lord this way saying, “*Your eyes are too pure to look on evil; you cannot tolerate wrong*” (Habakkuk 1:13). The Lord is not ignoring our sin by delaying the consequences. On the contrary Moshe wrote in the Torah, “*you may be sure that your sin will find you out*” (Bamidbar / Numbers 32:23). Note also even those secret sins that are hidden in the inner recesses of our hearts will one day be brought to light. The author of the book of Hebrews wrote, “*Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account*” (Hebrews 4:13). Paul also wrote, “*Do not be deceived: God cannot be mocked. A man reaps what he sows*” (Galatians 6:7). Paul then describes the end of those who indulge in sinful behavior saying, “*The one who sows to please his sinful nature, from that nature will reap destruction*” (Galatians 6:8). The phrase “sinful nature” refers to giving in to the fleshly desires and giving one’s self over to such things without the attempt to turn and do them no more. Paul wrote, “*the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other ...*” (Galatians 5:17). The book of Galatians then lists the behavior of the one who sins and Paul writes, “*Those who live like this will not inherit the kingdom of God*” (see Galatians 5:19-21). The reason being, sin is lived out in one’s life. The same is said of faith. Faith is lived out in one’s life as being faithful. Those who live in debauchery and sin sow the seeds of destruction in their present-day life and forfeit the hope of eternal life. Those who live by faith in faithfulness to the Lord and His commands sow the seeds of life and attain the hope of eternal life. God’s Word describes those who choose to indulge in sin as being “*darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.*” (Ephesians 4:18-19) This tells us indulging in sin leads to more sin. Paul wrote there’s an insatiable “*lust for more,*” attended by a dulling of the conscience and a blindness to spiritual truth. (1 Corinthians 2:14) The one who sins suppresses the truth. The consequence of suppressing the truth is that the Lord God gives the sinner over to “*the sinful desires of their hearts,*” “*shameful lusts*” and “*a depraved mind.*” (see Romans 1:24, 26, 28) This behavior leads one to serve as his own god as opposed to humbling our lives according to God’s Word and serving the Lord in His will. Take care to keep watch against the destructive nature of sin that leads to the destruction of both the body and the soul. This is not simply an action that leads to this destruction, but also is a deception that deceives a man at his heart and mind. It should be a fearful thing to be “*given over*” to our own destructive ways. The Lord has spoken again and again that “*the soul who sins will die.*” (Ezekiel 18:4) These are the ones who habitually live their lives outside of the Messiah. Note that the counterpart to this is the soul that lives righteously will live. Those whose hearts have been convicted by the gospel of the Messiah, should follow the example of the Messiah Yeshua walking according to God’s Torah. This is the foundation of Teshuvah as we read in the book of Acts, “*They were cut to the heart and said to Peter and the other apostles, ‘Brothers, what shall we do?’*” (Acts 2:37-38) The message of the Torah is repentance. This is the entire nature of Torah that is found in the Tabernacle service. Yeshua’s first words when He began His ministry were, “*The time has come. The kingdom of God is near. Repent and believe the good news!*” (Mark 1:15). What is the good news? The Lord God our Father in heaven is merciful and full of love for His people.

John wrote, “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.” (John 3:16) The consequence of sin is death, but “the gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23)

The most significant point that we find here in the psalm **עַל-נְהָרוֹת | בְּבֶל שָׁם יִשְׁבְּנוּ גַם-בְּכִינּוּ בְּזִכְרָנוּ א** **אָת-צִיּוֹן:** 137:1 *By the rivers of Babylon, There we sat down and wept, When we remembered Zion.* (NASB) The people were sitting and weeping over their sin but it was too late. They remembered Zion, the Lord’s great mercy but in the time of their rebellion they would not listen. Today is the day to repent, not tomorrow. The Torah describes the Lord God moved in the heart of Sihon, king of Cheshbon, in order to bring about his destruction (*Devarim / Deuteronomy 2:30*). Similarly, the Lord hardened Parahoh’s heart who stubbornly refused to listen to the message of God’s salvation (*Shemot / Exodus 13:15*). We were given these examples for us to remember, and to draw us back to the Lord, and so we do not walk in the futility of our minds (*Shemot / Exodus 4:17*). The Scriptures speak of the people being darkened in their understanding, those who are alienated from the life of God because of ignorance and due to their hardness of heart (*Ephesians 4:18*). The hardened heart leads to a callous attitude, the inability to feel, which is the opposite of compassion and love towards others. The point is the people hardened their hearts which led to being darkened in their understanding, they do not know the ways of God, and then they are alienated from God. The people in Babylon had their hearts tenderized as they realized the error of their ways as they wept. It is interesting that the psalm does not mention their repentance. It is the heart, the inner man, that determines whom we serve, what we do, and what we ignore. Paul wrote salvation is a matter of believing the truth of the gospel message from the heart (*Romans 10:8-10*) which leads to producing fruit in our lives.

### **Romans 10:8-10**

*10:8 But what does it say? ‘The word is near you, in your mouth and in your heart’ that is, the word of faith which we are preaching, 10:9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10:10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. (NASB)*

Note how Paul wrote in *Romans 10:10*, for with the heart a person believes resulting in righteousness. This righteousness is the fruit of the spirit.

The Psalmist states, **ב עַל-עַרְבִים בְּתוֹכָהּ תִּלְיֵנוּ כְּנִרוֹתֵינוּ: ג כִּי שָׁם שָׁאַלּוּנוּ שׁוֹבְיָנוּ דְבָרֵי-שִׁיר וְתוֹלְלֵינוּ:** 137:2 *Upon the willows in the midst of it We hung our harps. 137:3 For there our captors demanded of us songs, And our tormentors mirth, saying, ‘Sing us one of the songs of Zion.’* (NASB) Why do you think the Babylonian captors requested songs from Zion? Their captors probably saw their sorrow. Were they asking to help them to remember the promises of God for encouragement? Or, were they asking so to grind in the idea they are their captors and are to do as they request? The Lord God is a God of Justice. *Tehillim / Psalms 137* may be paralleled to the prophet Habakkuk. In Habakkuk we know that Judah was judged due to her own sins and that Jerusalem was destroyed because of the wickedness of both its rulers and its people. In Habakkuk, the Lord God also spoke of the sins of Babylon and of its future destruction, and those who do not join themselves with the Lord will also be found in this destruction that will consume all the earth. What we find at this point in the psalm is the Babylonian captors wanting to hear in song the service of God (the Temple service in song). The people who wept over the destruction of the city and the Temple, their captors request suggests a lack of seriousness on behalf of the Babylonians. They may have been playing with the Jewish people in this request, and mocking the Lord God in heaven. A parallel may be found in the book of Daniel where a similar request from Belshazzar to use the temple’s vessels of gold for mirth in a party with his wives and concubines. This led to a prophecy of immediate destruction against his rule that was fulfilled that very night. Likewise, the similar request of the Babylonian captors for the Lord’s song as mirth also prompts a harsh request for judgment against those who treat with lightness the seriousness of God’s word, even its songs. How important do you believe it is to always be considerate

of the seriousness of God, His word, His service, His music, and our lifestyles which are to reflect His glory and His testimonies? The way of the wicked is to blaspheme and mock the way of God. The Babylonian captors to hear the song of Zion for their amusement is consistent with the unrighteous use and misuse of the holy things of God. The goblets of the Temple were taken for the kings drunken banquet as a show of disrespect for the Lord God of Israel. This is a claim of superiority over God because of the destruction of God's people due to their sins. The Babylonians were treating the servants of God and the music disrespectfully. To ridicule God's servants is to disrespect their Master.

The psalmist continues saying, ד אֵיךְ נִשְׁרַח אֶת-שִׁיר יְהוָה עַל אֲדָמַת נְכָרִ: ה אִם-אֶשְׁכַּח יְרוּשָׁלַם תִּשְׁכַּח, 137:4 *How can we sing the Lord's song In a foreign land? 137:5 If I forget you, O Jerusalem, May my right hand forget her skill. 137:6 May my tongue cling to the roof of my mouth If I do not remember you, If I do not exalt Jerusalem Above my chief joy. (NASB)* The psalmist speaks of the nature of forgetfulness. Zion is not a place to forget. Forgetting Zion is as unnatural as the hand forgetting her skill, and the tongue clinging to the roof of the mouth. Forgetfulness is a common problem among God's people however. This is why the Lord gives us so many warnings in His word to emphasize the importance of remembering. Much of Moshe's message to Israel in the Torah, and specifically in the book of Devarim / Deuteronomy is a reminder to not forget the Lord God of Israel and His ways. King David wrote two Psalms on the bringing to remembrance (*Tehillim / Psalms 38 and 70*). We read a similar emphasis in the Apostolic Writings. Just as Moshe warned the people in Parashat Haazinu, we read the author of Hebrews reminding the disciples of Yeshua the Lord disciplines the one's He loves. (*Hebrews 12:5*). Peter states to "add to your faith virtue, to virtue knowledge, to knowledge self control, to self control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love." He then explains "he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins." (*2 Peter 1:5-9*) The Lord reminds us to remain faithful, to remember His promises, and to live as His people. Paul wrote to the Romans, "I have written more boldly to you on some points, as reminding you..." (*Romans 15:15*). He wrote to Timothy in Corinth to "remind" the people of God's ways in the Messiah (*1 Corinthians 4:17*). Peter plainly declared his purpose in writing to his fellow believers, "For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you..." (*2 Peter 1:12-13*). *Tehillim / Psalm 78:39-42* reveals ancient Israel's forgetfulness:

***Tehillim / Psalms 78:39-42***

*78:39 Thus He remembered that they were but flesh, A wind that passes and does not return.  
78:40 How often they rebelled against Him in the wilderness And grieved Him in the desert!  
78:41 Again and again they tempted God, And pained the Holy One of Israel. 78:42 They did not remember His power, The day when He redeemed them from the adversary, (NASB)*

This is a warning for us today. Note how the psalmist contrasts man to the Lord God in heaven. The Lord God in heaven remembers and keeps His part of the covenant, and men, who so easily forgets Him. Our forgetfulness leads to the neglect of the commandments and our responsibilities before God. We are however called to seek God diligently by faith and to live according to His commands. It is only when we come to the Lord do we turn from this world's way of thinking. On the other hand, forgetting the Lord God in heaven ultimately leads us back to the state at which we come from. Solomon wrote of wisdom personified (*Mishley / Proverbs 8:17*) saying "I love those who love me, and those who seek me diligently will find me." The Hebrew word translated as diligently means "busily; with persistent, persevering effort; industriously." In *Tehillim / Psalm 119:10*, the psalmist declares, "With my whole heart I have sought You; oh, let me not wander from Your commandments!" David pursued God wholeheartedly and steadfastly. In *Tehillim / Psalm 27:4*, David adds that he did this "all the days of my life." The Lord God of Israel knew the tendency of man to forget. Moshe had also seen this tendency in the people. As a result, he reminds them repeatedly in Deuteronomy to be careful not to forget all that the Lord their God had done delivering them

from Egypt, with a mighty hand, and saving them up until this point.

The Psalmist concludes saying, זָכֹר יְהוָה | לְבָנֵי אֲדוֹם אֵת יוֹם יְרוּשָׁלַם הָאֲמָרִים עָרוּ | עָרוּ עַד הַיְסוּד בָּהּ :  
ח בַּת-בְּבֶל הַשְׁדּוּדָה אֲשֶׁרִי שְׁשָׁלְמָ-לָהּ אֶת-גְּמוּלָהּ שְׁגַמְלָתָ לָנוּ: ט אֲשֶׁרִי | שְׁיֵאֲחֹז וְנִפְץ אֶת-עַלְלֶיהָ אֶל-הַסְּלֵעַ:  
*137:7 Remember, O Lord, against the sons of Edom The day of Jerusalem, Who said, 'Raze it, raze it To its very foundation.'* *137:8 O daughter of Babylon, you devastated one, How blessed will be the one who repays you With the recompense with which you have repaid us.* *137:9 How blessed will be the one who seizes and dashes your little ones Against the rock. (NASB)* The psalmist speaks in the end of the destruction of Babylon and the blessing of the one who dashes their little ones against the rock. The idea of dashing children against rocks, is this what the psalmist is attempting to say, or is he referring to the Lord God of Israel as “the Rock” of Israel’s Salvation upon whom many are dashed to pieces? The bible translators do not appear to have this interpretation based upon the English translation “rock” is not capitalized in the NASB. In the book of Revelation, John is shown the vision of the destruction of Babylon, as representing every false way, by one of the seven angels which had the seven vials, and is invited to behold the judgment of Babylon, described as the great whore (Grek:., porne’, usually translated “harlot”), who is seen sitting on many waters. The interpretation of “waters” is that these are the many nations ruled by Babylon.. The woman is further described as having committed fornication and adulteries. The inhabitants of the earth are declared to have been made drunk with the wine of her sexual sins. The picture of Babylon as utterly evil signifies spiritual adultery, portraying those who inwardly, outwardly, and religiously appear to be joined to the true God but who are untrue to their relationship. The symbolism of spiritual adultery is not ordinarily used to describe the heathen nations who do not know the God of Israel, but always is used of people who outwardly carry the name of God while inwardly worshiping and serving other gods. The concept of spiritual adultery is frequently used in describing the apostasy of Israel (see *Ezekiel 16 and 23 and all of Hosea*). The Tanach describes HaShem as the husband of Israel (*Isaiah 54:1-8, Jeremiah 3:14, 31:32*). In the Apostolic Writings the people of God are viewed as a virgin destined to be joined to their husband in the future (*2 Corinthians 11:2*), but are warned against spiritual adultery (*James 4:4*). The idea of the exportation of Israel into Babylon has the imagery of the tarnishing the testimony and character of God’s people that is found in compromise and unfaithfulness. This was devastating to the people, and having realized this they wept (*Tehillim / Psalms 137:1*). False ways have a devastating effect on a child of God. The moral wickedness that is accompanied with compromise imposes a stupefying drunkenness on the part of God’s people in the sense that common sense goes out the door and is replaced with a moral wretchedness, such that the sins of homosexuality and immorality, and a number of other things are acceptable today. The concept here presented, expanding upon the *Revelation 14:8*, makes plain that the apostate church has eagerly sought and solicited the adulterous relation with the world. Studying *Tehillim / Psalms 137*, in the midst of their sorrow, is there a sign of the people having repented? Are there signs of repentance of the people of God who take hold of the wicked ways of the world? There is a great danger to unrepentance. It is the giving over to a deceived mind and ultimately to the destruction of the soul! 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.

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