

## **The Psalm Project**

*Discovering the Spiritual World through the Psalms*

Psalm 95

Rev. Dr. Michael Harvey Koplitz

## **The Goal of this project:**

This research project will examine the 150 psalms for the spiritual awareness each Psalm offers. Each Psalm will be examined by its language and the commentary of the Sages. The spiritual awareness analysis will be done in alignment with Ari's definition of the Tree of life, the Book of Creation, and the Zohar. Each verse of the Psalm will be rewritten using the intent of the language and spiritual commentary to convey its spiritual lesson.

## **The Main Resources:**

The Zohar

The Book of Creation

Ari's writing on the Tree of Life and the Ten Sefirot

The Theological Wordbook of the Old Testament

Samson Hirsch's commentary on the Psalms

Tehillim – Psalms – A new translation with a commentary anthologized from the Talmudic and rabbinic sources

Accordance Bible Software

Psalm 95

New American Standard 1995	Hebrew
<p><b>Psa. 95:1</b> O come, let us <sup>a</sup>sing for joy to the LORD,  Let us shout joyfully to <sup>b</sup>the rock of our salvation.  <sup>2</sup> Let us <sup>a</sup>come before His presence <sup>b</sup>with <sup>1</sup>thanksgiving,  Let us shout joyfully to Him <sup>c</sup>with <sup>2</sup>psalms.  <sup>3</sup> For the LORD is a <sup>a</sup>great God  And a great King <sup>b</sup>above all gods,  <sup>4</sup> In whose hand are the <sup>a</sup>depths of the earth,  The peaks of the mountains are His also.  <sup>5</sup> <sup>1</sup>The sea is His, for it was He <sup>a</sup>who made it,  And His hands formed the dry land.</p> <p><b>Psa. 95:6</b> Come, let us <sup>a</sup>worship and bow down,  Let us <sup>b</sup>kneel before the LORD our <sup>c</sup>Maker.  <sup>7</sup> For He is our God,  And <sup>a</sup>we are the people of His <sup>1b</sup>pasture and the sheep of His hand.  <sup>a</sup>Today, <sup>2</sup>if you would hear His voice,  <sup>8</sup> Do not harden your hearts, as at <sup>1a</sup>Meribah,  As in the day of <sup>2b</sup>Massah in the wilderness,  <sup>9</sup> <sup>a</sup>“When your fathers <sup>a</sup>tested Me,  They tried Me, though they had seen My work.</p>	<p>Psa. 95:1  לְכוּ נִרְנְנָה לַיהוָה נְרִיעָה  לְצֹדֵר יִשְׁעֵנוּ : <sup>2</sup> נִקְדְּמָה בְּנֵינוּ  בְּתוֹדָה בְּזִמְרוֹת נְרִיעַ לּוֹ : <sup>3</sup> כִּי אֵל  גָּדוֹל יְהוָה וּמְלֶךְ גָּדוֹל עַל-כָּל-  אֱלֹהִים : <sup>4</sup> אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-אָרֶץ  וְתוֹעֵפּוֹת הַרִים לּוֹ : <sup>5</sup> אֲשֶׁר-לֹ הָיִם  וְהוּא עָשָׂהוּ וַיִּבְּשֵׁת יַדָּיו יַצְרוּ : <sup>6</sup>  בְּאֵזוֹ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה  לְפָנֵי-יְהוָה עֲשֵׂנוּ : <sup>7</sup> כִּי הוּא  אֱלֹהֵינוּ וְאֵנָּחֵנוּ עִם מַרְעִיתוֹ וְצֹאֵן  יָדוֹ הַיּוֹם אִם-בְּקִלּוֹ תִשְׁמָעוּ : <sup>8</sup>  אֵל-תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה כְּיוֹם  מִסֵּה בַמִּדְבָּר : <sup>9</sup> אֲשֶׁר נִסּוּנִי  אֲבוֹתֵיכֶם בְּחַנּוּנֵי גַם-רָאוּ פַעֲלֵי : <sup>10</sup>  אֲרִבְעִים שָׁנָה אֶקְוֶה בְּדוֹר וָאֹמֵר  עִם תִּעֵי לִבְבִּי הֵם וְהֵם לֹא-יָדְעוּ  דַּרְכֵי : <sup>11</sup> אֲשֶׁר-נִשְׁבַּעְתִּי בְּאָפִי  אִם-יִבְאוּן אֵל-מְנוּחָתִי :</p>

<p><sup>10</sup> “For <sup>a</sup>forty years I loathed <i>that</i> generation, And said they are a people who err in their heart, And they do not know My ways. <sup>11</sup> “Therefore I <sup>a</sup>swore in My anger, Truly they shall not enter into My <i>rest.</i>”</p>	
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## References

### **Psalm 95:1**

<sup>a</sup>Ps 66:1; 81:1

<sup>b</sup>Ps 89:26

### **Psalm 95:2**

<sup>1</sup>Or *a song of thanksgiving*

<sup>2</sup>Or *songs* (with instrumental accompaniment)

<sup>a</sup>Mic 6:6

<sup>b</sup>Ps 100:4; 147:7; Jon 2:9

<sup>c</sup>Ps 81:2; Eph 5:19; James 5:13

### **Psalm 95:3**

<sup>a</sup>Ps 48:1; 135:5; 145:3

<sup>b</sup>Ps 96:4; 97:9

### **Psalm 95:4**

<sup>a</sup>Ps 135:6

### **Psalm 95:5**

<sup>1</sup>Lit *Who has the sea*

<sup>a</sup>Gen 1:9, 10; Ps 146:6; Jon 1:9

### **Psalm 95:6**

<sup>a</sup>Ps 96:9; 99:5, 9

<sup>b</sup>2 Chr 6:13; Dan 6:10; Phil 2:10

<sup>c</sup>Ps 100:3; 149:2; Is 17:7; Hos 8:14

### **Psalm 95:7**

<sup>1</sup>Lit *pasturing*

<sup>2</sup>Or *O that you would obey*

<sup>a</sup>Ps 79:13

<sup>b</sup>Ps 74:1

<sup>c</sup>Heb 3:7-11, 15; 4:7

### **Psalm 95:8**

<sup>1</sup>Or *place of strife*

<sup>2</sup>Or *temptation*

<sup>a</sup>Ex 17:2-7; Num 20:13

<sup>b</sup>Ex 17:7; Deut 6:16

**Psalm 95:9**

<sup>a</sup>Num 14:22; Ps 78:18; 1 Cor 10:9

**Psalm 95:10**

<sup>a</sup>Acts 7:36; 13:18; Heb 3:10, 17

**Psalm 95:11**

<sup>a</sup>Num 14:23, 28-30; Deut 1:35; Heb 4:3, 5

<sup>b</sup>Deut 12:9

## Targum

**Psa. 95:1** Come, let us sing praise before the LORD, let us shout aloud before the Mighty One of our redemption. <sup>2</sup> Let us come before his face with thanksgiving, with hymns let us shout aloud before him. <sup>3</sup> For the LORD is the great God, and the great king over every god. <sup>4</sup> From whose hand the depths of the earth are suspended, and the strongholds of the mountain height are his. <sup>5</sup> His is the sea, and he made it; and his hands created the dry land. <sup>6</sup> Come, let us bow down and prostrate ourselves; let us kneel in the presence of the LORD who makes us. <sup>7</sup> For he is our God and we are his people and the flock of his hand's pasturing; today, if you accept his word – <sup>8</sup> Do not harden your heart as in the dispute, as on the day you tested God in the wilderness. <sup>9</sup> For your fathers tempted me, they tried me; yet they saw my works. <sup>10</sup> Forty years I rejected the generation of the wilderness, and I said, "They are a people with error in their heart, and they do not know my ways." <sup>11</sup> For I swore in the harshness of my wrath, "They will not enter the repose of my sanctuary."

## Spiritual Awareness

### Introduction

This Psalm is the sixth Psalm of eleven composed by Moses. It is dedicated to the tribe of Issachar. She was a tribe of scholars who were constantly immersed in the joyous songs of the Torah. The Psalm is divided into two sections. The first seven verses are a call to the psalmist's people. He calls them to sing to the LORD and praise Him. The second section is a direct exhortation from the LORD to Israel. The psalmist recalls the disastrous results of our ancestor's sin in the Sinai Wilderness and urges us not to emulate that course of action.

### Verse seven

The LORD's pasture is where the motivation for the emotion of love for the LORD takes over a person. A joyous mood with songs of thanksgiving is sung to the LORD. It is a place of perfect devotion.

**For He is our God and we are the people of His pastures and the flock of His hand, even today, if you will but harken to His Voice.**

### Verse eight

“Meribah was a site that the Israelites passed through in their desert wanderings. Being a place of testing for the Israelites, it also had a major impact in the lives of Moses and Aaron. Apparently, based on the biblical text, there are two sites named Meribah (W. A. Elwell and B. J. Beitzel, “Meribah,” *Baker Encyclopedia of the Bible*, volume 2, Baker, 1988, p. 1,442). One of the sites called Meribah was located near Rephidim in the Desert of Sin (Exodus 17:1). At this location it was also called Massah, which

differentiates it from the other Meribah mentioned in Scripture (Deuteronomy 6:16; 9:22; 33:8; Psalm 95:8). The other site named Meribah was located in Kadesh Barnea, and therefore was referred to as Meribah Kadesh (Numbers 27:14; Deuteronomy 32:51; Ezekiel 47:19; 48:28).”<sup>1</sup>

**Harden not your heart, as at Meribah, as on the day of the testing in the wilderness.**

Verse eleven

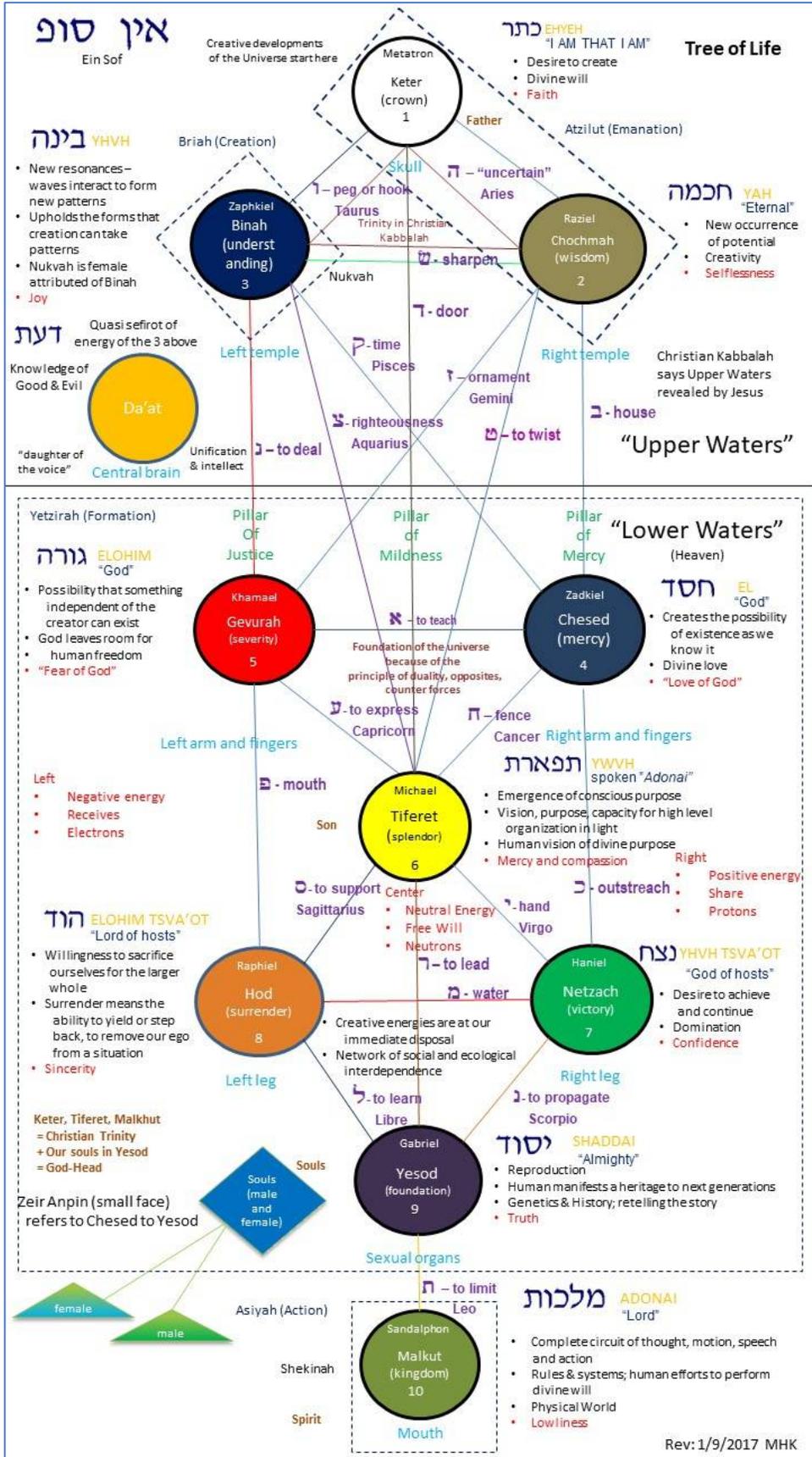
The wandering of Israel in the Wilderness was a test from the LORD. Was Israel going to learn to trust the LORD? Moses sent spies into the Promised Land. Ten spies gave adverse reports when they returned and said it would be foolish to enter the land. Two spies, Joshua and Caleb, said that even though the people were strong, Israel would defeat them with the help of the LORD. The decision was made not to go into the land. Israel failed the test and spent forty years in the desert because of this error. Today God’s people need to learn how to trust the direction of the LORD. One problem is the interpretation of the messages the LORD is sending to us. The division between Judaism and Christianity proves that neither group interprets the LORD’s messages properly. Unity is an essential component that the LORD desires. For Judaism today, the majority of souls are kissing cousins. Therefore, Judaism can be viewed as one large extended family. Each member must learn to love the other. For the Christians, Jesus said that by being baptized into his name, all become a family. Perhaps it is fair to say both families are dysfunctional now.

**So that I swore in My wrath: “They shall not enter into My rest.”**

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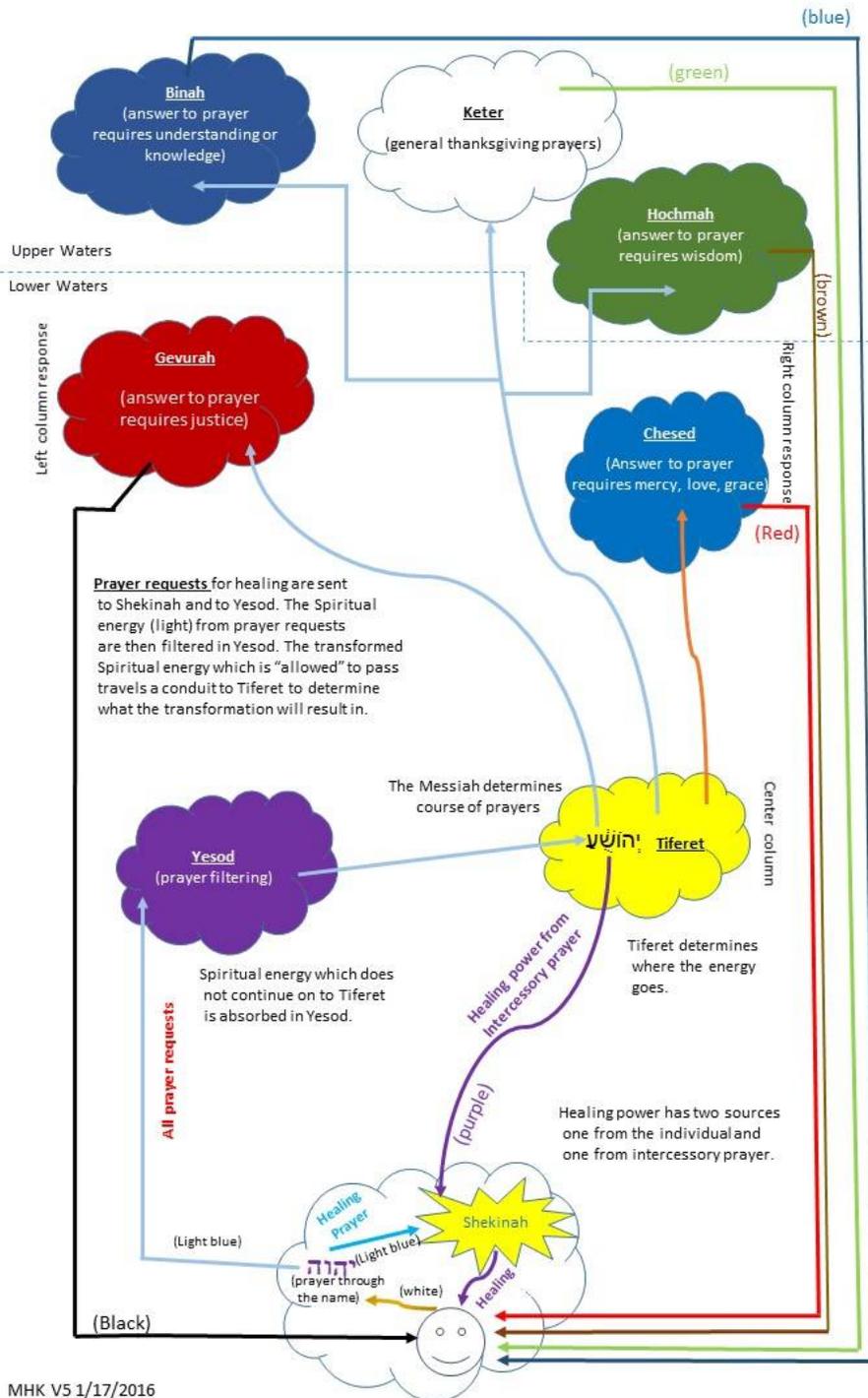
<sup>1</sup> GotQuestions.org, “Home,” GotQuestions.org, May 11, 2020, <https://www.gotquestions.org/Meribah-in-the-Bible.html>.

## Appendix



# Mystical Methodology to Prayer

All prayers result in spiritual energy which rises through the conduits that connect Sefirot realms. The "answer" to prayers is the transformation of spiritual energy from its original frequency to an appropriate frequency which will give the necessary results.



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# Chambers of Aba and Ima of Briyah

Keter: prayers of thanksgiving come

