Messianic Jewish Study Sheet: Tehillim (Psalm) 92

Mizmor Shir L'Yom HaShabbat — "A Psalm, a Song for the Shabbat Day"

> **Primary Texts:** Complete Jewish Bible (CJB) & *Jewish New Testament Commentary* (JNTC) by Dr. David Stern
> **Prophetic Focus:** A liturgical blueprint for *Olam HaBa* (the World to Come) and eternal worship in *Sefer Hisgalus* (Book of Revelation).

I. Historical & Rabbinic Background

- **Origin with Adam HaRishon (The First Man):** According to *Midrash Shocher Tov* 92:2, **Adam** composed this psalm on the very first *Shabbat* of creation after **HaShem** showed him *chesed* (grace) and delayed his expulsion from *Gan Eden* (Garden of Eden).
- **Messianic Fulfillment: Yeshua HaMashiach**, the "Last Adam" (*1 Corinthians 15:45*), completes the work of redemption so fallen humanity can enter the ultimate *Shabbat* rest (*Messianic Jews / Hebrews 4:9–10*) in the New **Yerushalayim**.
- **Temple & Synagogue Liturgy:**
  - *Beit HaMikdash (Holy Temple):* Sung by the *Levi'im* (Levites) during the Shabbat morning *Tamid* offering.
  - *Synagogue (Siddur):* Recited Friday evening during *Kabbalat Shabbat* (welcoming the Shabbat Bride), Saturday morning in *Pesukei D'Zimra* (paired with *Shir HaYam* / Song of Moshe), and in the Shabbat afternoon *Amidah*.

II. Sacred Numbers, Instruments & Hebrew Wordplay

- **The Sevenfold Name of HaShem:** The four-letter Divine Name (**YHVH**, spoken as *HaShem* or *Adonai*) appears **7 times** (vv. 2, 5, 6, 9, 10, 14, 16), aligning with the 7th day (*Shabbat*) and covenant perfection.
- **The Levitical Orchestra (v. 4):**
  - *Kinnor (Lyre):* 10 strings (representing the *Aseret HaDibrot* / Ten Commandments).
  - *Nevel (Harp/Lute):* 12 strings (representing the 12 Tribes of **Yisra'el**).
  - *Combined Sacred Math:* 10 + 12 = 22 strings, reflecting the **22 letters of the Hebrew Alef-Bet** through which **HaShem** spoke creation into being.
  - *'Asor:* A ten-stringed instrument associated by the Talmud (*Arakhin* 13b) with the Messianic Era.
- **Hebrew Wordplay & Bookends (*Inclusio*):**
  - *vv. 3 & 16:* Opens by declaring (*l'hagid*) **HaShem's** grace in the morning and closes by declaring (*l'hagid*) that **HaShem** is upright (*yashar*) and our Rock (*Tzuri* — applied to Messiah in *1 Corinthians 10:4*).
  - *v. 13: Tamar* (date palm) grows straight upward toward heaven; *L'vanon* (Lebanon) shares a root with *lavan* ("white/cleansed"), symbolizing purification through **Yeshua**.

III. The Five-Strophe Structure & The Five Books of the Torah

> **Structural Symmetry: Chumash & Tehillim**
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> Just as the **Torah** (*Chumash*, "five-fold") comprises five books and the sages arranged **Tehillim** into five books (*Midrash Tehillim* 1:2), the **five strophes of Tehillim 92** mirror the narrative arc of the Torah from Creation to the Promised Land. *(Verse numbering follows the Hebrew Tanakh / CJB, where the superscription is verse 1.)*

Strophe & Verses	Torah Book Parallel	Core Theme & Hebrew Imagery	Messianic & JNTC Application
I. Liturgical Praise vv. 1–4	**Bereshit** (Genesis)	Creation's rhythm (morning & night); giving thanks to **HaShem** and **'Elyon** with *'asor*, *nevel*, and *kinnor*; **Adam's** first Shabbat song.	Daily rhythm of *chesed* (grace) and *emunah* (faithfulness) points to the eternal atonement and new creation in **Yeshua**.
II. Divine Wisdom vv. 5–7	**Shemot** (Exodus)	Marveling at **HaShem's** mighty works and deep plans, contrasted with the blindness of stubborn fools (like **Par'oh** in **Mitzrayim**).	Echoed by **Sha'ul** (Paul) in *1 Corinthians 1–2*: the deep wisdom and cross of *Mashiach* appear as foolishness to the unspiritual.
III. Central Axis vv. 8–9	**Vayikra** (Leviticus)	Exact structural center (like *Vayikra* in the Torah): the wicked fade like grass, *"while You, HaShem, are exalted forever."*	The thematic pivot of holiness and sovereignty: **Yeshua** reigns supreme from **Tziyon** (Zion) above all earthly rebellion.
IV. Anointed Victory vv. 10–12	**Bamidbar** (Numbers)	Wilderness victory: enemies scattered; given the horn (*keren*) of a wild ox (echoing **Bil'am's** oracle, *Bamidbar* 23:22) and fresh olive oil (*shemen*).	*Keren* symbolizes kingly salvation (*Luke 1:69*); fresh olive oil points to **Mashiach** ("Anointed One") and the *Ruach HaKodesh* (Holy Spirit).
V. Eternal Flourishing vv. 13–16	**Devarim** (Deuteronomy)	Planted in the Promised Land (**Eretz Yisra'el**): thriving like palms (*tamar*) and cedars of **L'vanon**; proclaiming **HaShem** as *HaTzur* ("The Rock," *Devarim* 32:4).	Believers bear lasting fruit into old age, firmly planted in **HaShem's** courts and declaring **Yeshua** as their unshakeable Rock (*Tzuri*).

IV. Prophetic Blueprint for *Sefer Hisgalus* (Revelation)

- **Heavenly Harps & Worship (v. 4 → *Hisgalus* 5:8; 14:2; 15:2–3):** Just as Shabbat morning liturgy pairs *Tehillim 92* with the Song of **Moshe**, the redeemed stand beside the sea of glass holding harps (*kinnorot*) and sing the Song of **Moshe** and the Song of the Lamb (*HaSeh*).
- **Welcoming the Shabbat Bride (*Kabbalat Shabbat* → *Hisgalus* 19:7–9; 21:2):** Weekly recitation prepares the *Kehillah* (community of believers) for the Marriage Supper of the Lamb and the descent of the New **Yerushalayim**.
- **Overthrow of Evil (vv. 8–10 → *Hisgalus* 19–20):** The scattering of **HaShem's** enemies prefigures the final judgment of **Bavel** (Babylon) and the defeat of rebellion before the Millennial Kingdom.

- **Planted in the Courtyards (vv. 13–14 → *Hisgalus* 22:1–2):** Flourishing trees in the Temple courts anticipate the *Etz HaChayim* (Tree of Life) in the eternal city.

V. Context: The Seven-Psalm Sequence of Moshe (*Tehillim 90–96*)

1. **Tehillim 90:** Prayer of **Moshe** — Human mortality and exile under the curse of *Adam*.
2. **Tehillim 91:** Dwelling under the wings of **'Elyon** — Divine protection during tribulation (*Mattityahu 4:6*; *Hisgalus 7*).
3. **Tehillim 92: The Shabbat Song** — Anointed rest and flourishing in the Messianic Kingdom (*Hisgalus 20*).
4. **Tehillim 93:** *Adonai Malach* ("HaShem Reigns!") — Coronation of **Mashiach** above the roaring nations (*Hisgalus 11:15*).
5. **Tehillim 94:** God of Vengeance — The cry of the martyrs for justice (*Hisgalus 6:10*).
6. **Tehillim 95:** Call to Worship — Warning not to harden hearts and miss the promised *Shabbat* rest (*Messianic Jews / Hebrews 3–4*).
7. **Tehillim 96: "Sing a New Song"** — All nations (*Goyim*) worship **HaShem** and **HaSeh** together (*Hisgalus 5:9*; *14:3*).

VI. Reflection & Discussion Questions

1. How does viewing *Shabbat* as a weekly rehearsal for *Olam HaBa* (the World to Come) change the way you experience rest and worship today?
2. How does the five-strophe parallel to the five books of the **Torah** deepen your understanding of **Tehillim 92** as a complete story of redemption?
3. In Strophe IV (v. 11), the psalmist celebrates being anointed with *shemen ra'anan* (fresh olive oil). How does the indwelling of the *Ruach HaKodesh* empower believers to endure while the wicked appear to flourish (v. 8)?