

Psalm 65

The link to **Exodus 31** is in verse 4 - "Blessed is the man whom thou choosest, and causest to approach unto thee" which can be seen as a reference to the calling of Bezaleel.

Psalm 65:1 - "Praise waits for you, O God, in Sion: and to you shall the vow be performed."

Jewish translation has "Silence is praise to You," or literally "To thee silence praise" The rabbis offer many explanations.

We lack words to express God's great goodness, and are struck with silent awe. The Targum says: "before thee praise is reputed as silence."

Or maybe, compared to the praise God deserves, our praises seem like nothing.

There are examples of silence before God:

Habakkuk 2:20 - "But the LORD is in His holy temple. Let all the earth be silent before Him."

Zephaniah 1:7 - "Be silent before the Lord GOD! For the day of the LORD is near, For the LORD has prepared a sacrifice, He has consecrated His guests."

Zechariah 2:13 - "Be silent, all flesh, before the LORD; for He is aroused from His holy habitation."

Psalm 76:8 - "You caused judgment to be heard from heaven; The earth feared and was still, When God arose to judgment, To deliver all the oppressed of the earth. Selah"

Revelation 8:1 - "When the Lamb opened the seventh seal, there was silence in heaven for about half an hour."

"In the Jewish temple, musical instruments and singing resounded during the whole time of the offering of the sacrifices, which formed the first part of the service. But at the offering of incense, solemn silence was kept." - *Jamieson, Fausset & Brown Commentary*

But the LXX, using a different vocalisation of the Hebrew, translates: "praise is comely."

The idea is similar to **Psalm 62:1** - "Truly my soul waits on thee." i.e. in silence

"to you shall the vow be performed" - Praise and the performance of vows (like bringing a particular offering, etc.) went together. Both were responses to some deliverance or favor having been granted.

Verses 1-4 summary - The phrase beautifully suggests the idea of a grateful people, assembled to render thanks to God, in silent expectation and only waiting for the festival to begin. It is the duty of a grateful people to render thanks to God in the Temple, assembling to pay its vows to the universal Hearer of prayer. The consciousness of manifold sins might deter them from approaching a holy God, were not He Himself graciously ready to purge their guilt away. - *Cambridge Bible*

Psalm 65:2 - "O you that hear prayer, to you shall all flesh come."

- **Isaiah 56:6-7** - "Also the foreigners who join themselves to the LORD ...Even those I will bring to My holy mountain And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples."

(See also **Mark 11:17** - where Jesus quotes this)

- **Joel 2:28** - "I will pour out my Spirit on all flesh..."

- **1 Kings 8:41-43** - "Also concerning the foreigner who is not of Your people Israel, when he comes from a far country for Your name's sake (for they will hear of Your great name and Your mighty hand, and of Your outstretched arm); when he comes and prays toward this house, hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, to fear You, as do Your people Israel, and that they may know that this house which I have built is called by Your name."

- **Isaiah 2:2** - "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

- **Psalm 65:3** - "Iniquities prevail against me: as for our transgressions, you shall purge them away."

"iniquities" - words (or, things) of iniquities, i.e., details of my crimes, or instances of wickedness.

"you shall purge them away" - *kaphar* - cover over, expiate, appease, make atonement, make reconciliation - The same word used for Yom Kippur and the mercy seat.

"Iniquities prevail against me" - David sees his own iniquities, inward lusts, indwelling sins, as well as open transgressions, which he considers as his enemies, as numerous and powerful, too mighty for him, which warred against him, and sometimes got the better of him, and threatened him with utter ruin and destruction; but amidst all this he spies atonement and pardon through the blood and sacrifice of Christ. - *Gill's Exposition*

Accomplished by the Messiah, as foreseen by Daniel:

- **Daniel 9:24** - "to finish the transgression, to make an end of sin, to make atonement

for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place."

- **Psalm 65:4** - "Blessed is the man whom you choose, and cause to approach to you, that he may dwell in your courts: we shall be satisfied with the goodness of your house, even of your holy temple."

The language is that which is used of the priests who were 'chosen,' and 'brought near' to God (**Numbers 16:5; cp. Jeremiah 30:21; Zechariah 3:7**). Here however it is not limited to the sons of Aaron, but applied to all the nation as 'a kingdom of priests' (**Exodus 19:6**). - *Cambridge Bible*

God "chose" Israel out of all the nations of the earth to be "a special people unto himself" (**Deuteronomy 7:6**)

(And also Bezaleel was chosen, mentioned above, in **Exodus 31**)

- **Ephesians 2:18** - "For through Him we both have access to the Father by one Spirit."

"satisfied" = *saba`* - to be sated, have enough, to have one's fill,

- **Psalm 17:15** - "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Psalm 65:5-7 - "By terrible things in righteousness will you answer us, O God of our salvation; who are the confidence of all the ends of the earth, and of them that are afar off on the sea: Which by his strength sets fast the mountains; being girded with power: Which stills the noise of the seas, the noise of their waves, and the tumult of the people."

"terrible things" —that is, by the manifestation of justice and wrath to enemies, accompanying that of mercy to His people (**Psalm 63:9-11; 64:7-9**). - *Jamieson-Fausset-Brown Bible Commentary*

Or stupendous, marvelous, and even miraculous things, as at the Red Sea.

"the confidence of all the ends of the earth" -

- **Psalm 67:4** - "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah."

"stills the noise of the seas" - See **Jeremiah 5:22**

- **Isaiah 17:12** - "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!"

- **Revelation 17:15** - "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

- **Matthew 8:26** - "And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."

Psalm 65:8-12 - "They also that dwell in the uttermost parts are afraid at your tokens: you make the outgoings of the morning and evening to rejoice. You visit the earth, and water it: you greatly enrich it with the river of God, which is full of water: you prepare them corn, when you have so provided for it. You water the ridges thereof abundantly: you settle the furrows thereof: you make it soft with showers: you bless the springing thereof. You crown the year with your goodness; and your paths drop fatness. They drop on the pastures of the wilderness: and the little hills rejoice on every side."

"tokens" - signs - the sun, and moon, and stars, which are called signs, **Genesis 1:14**.

Humanity is both afraid of the heavenly bodies - making them to be gods - but also delights in the coming of morning and the fall of night.

"Visit " -

- **Luke 1:68** - "Blessed be the Lord, the God of Israel, because He has visited and redeemed His people."

The Targum, combining God's spiritual goodness with the natural, says, "with a multitude of fruits thou enrichest it out of the river of God, which is in heaven, which is full of rain:"

- **Deuteronomy 32:2** - "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:"

Psalm 65:13 - "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

Targum: "the rams ascend upon the flocks" i.e. in copulation, and thus fertility.

This psalm, which begins narrowly, with David's feeling of being overwhelmed by iniquities, ends with a joyous exuberant affirmation of God's natural world, shown to be a blessing on all humanity. The shout for joy may also invoke the cry of the friend of the bridegroom at a wedding the moment the marriage is consummated.

The words of John the Baptist:

- **John 3:29** - "The bride belongs to the bridegroom. The friend of the bridegroom stands and listens for him, and is overjoyed to hear the bridegroom's voice. That joy is mine, and it is now complete."