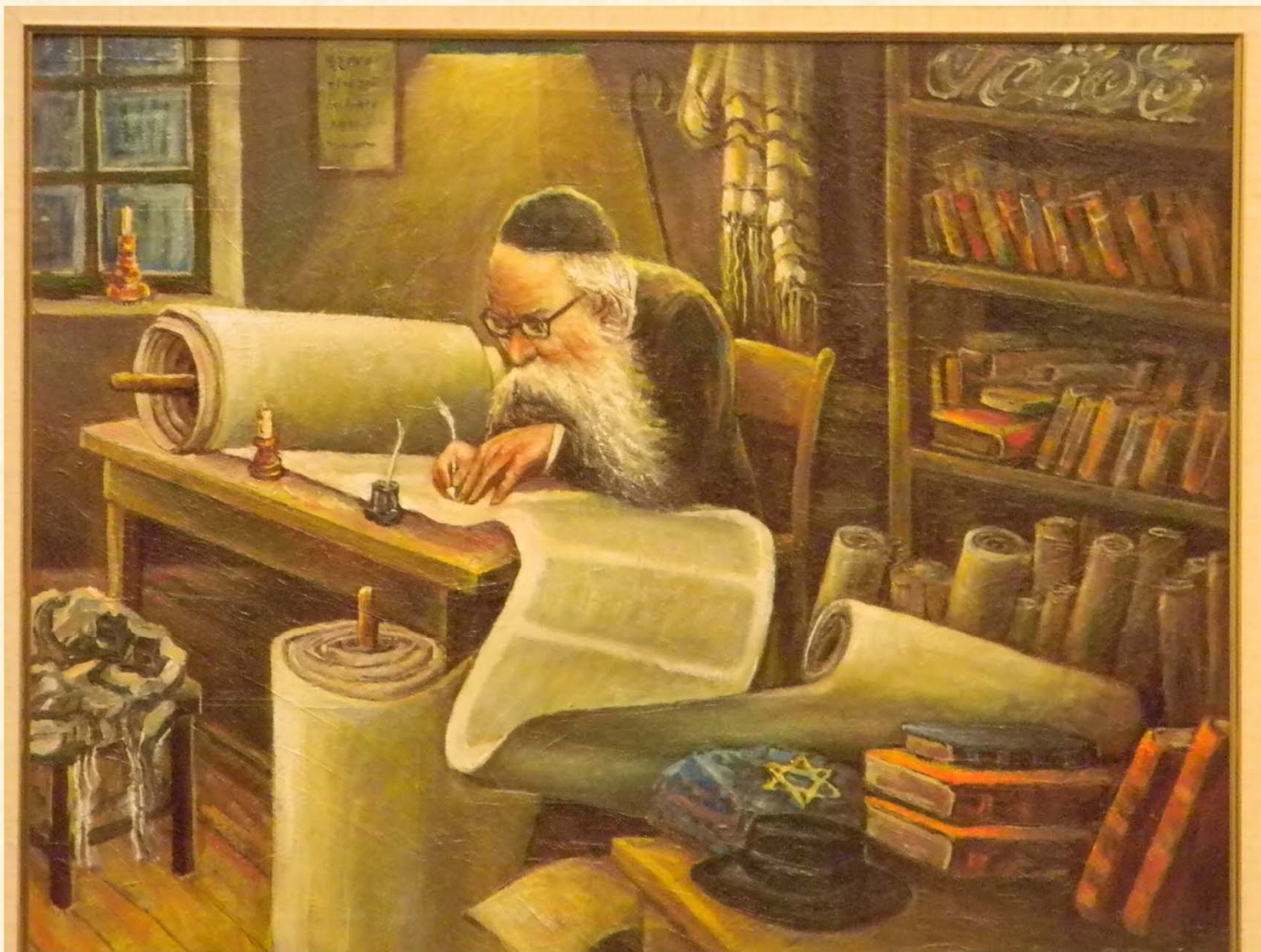


آساف Asaph



أساف Asaph

Asaph is a Hebrew name meaning the uniter.

There are three characters named Asaph in the bible:

- 1- Asaph the psalmist.
- 2- Asaph the “recorder” in the time of Hezekiah (2Kings 18:18,37).
- 3- Asaph the “keeper of Artaxerxes the King’s forest.(Neh. 2:8).

اسم عبري ومعناه "الجامع" أو ربما هو اختصار "يهوه ساف" أي "الرب جمع"

- 1- أساف المرنم
- 2- أساف أبي يواخ كاتب حزقيا (2 ملوك 18: 18 و 37 واش 36: 3 و 22).
- 3- أساف حارس فردوس الملك أرتخشستا ملك الفرس (نحميا 2: 8).

Asaph the psalmist. lived in Jerusalem (1020 - 920 BC).

آساف المرنم

From the tribe of Levi, he is the son of Berekiah (1Chr 6:39)

Asaph was a young priest when David brought the Ark of the Covenant up to Jerusalem in about 995 BC. (1Chr 15:16-19)



He worked as the director of music at David's Tent of Meeting . (1Chr 16:4-5)

Asaph is called the seer similar to the rest of the chief singers. (2Chr 29:30)

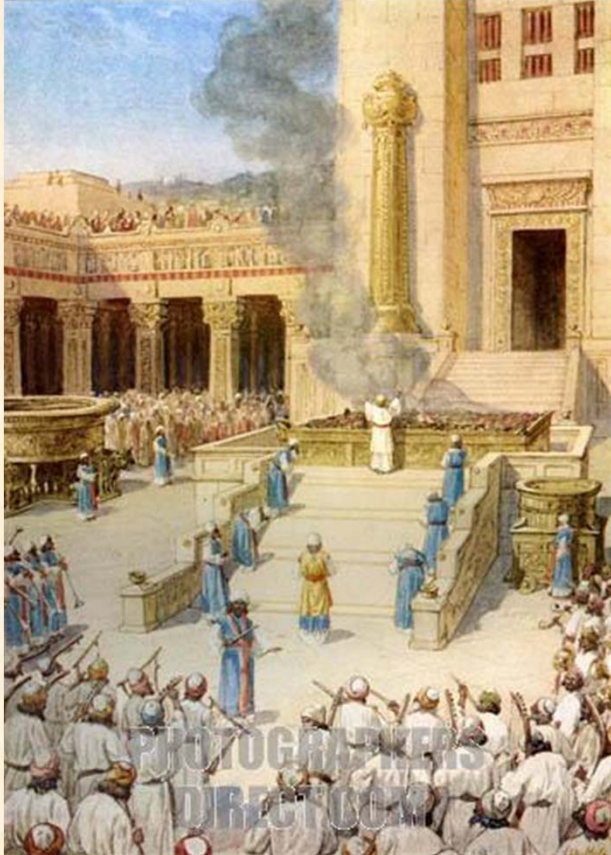
اسم للاوي هو ابن برخيا من عشيرة الجرشوميين (1 اخبار 6:39 و43). وكان يقف مع المغنين بآلات غناء ورباب

وصنوج مستمعين برفع الصوت بفرح، هو وهيمان بن يوثيل وايثان بن قوشيا (1 اخبار 15:16-19) ثم بعد ذلك عين في وظيفة دائمة في ضرب الصنوج في الخدمة في الهيكل (1 اخبار 16:4-5-7).

ويدعى آساف، بالرائي، كغيره من رؤساء المغنين (2 اخبار 29:30).

Asaph was so talented that David put him in charge of the music before the Ark of the Covenant.

Asaph kept that position at least until the dedication of the Temple in Jerusalem almost forty years later. At that time the worship services of the Tent of Meeting were consolidated in Solomon's Temple, and the Ark of the Covenant was reinstalled in its rightful place in the Holy of Holies.

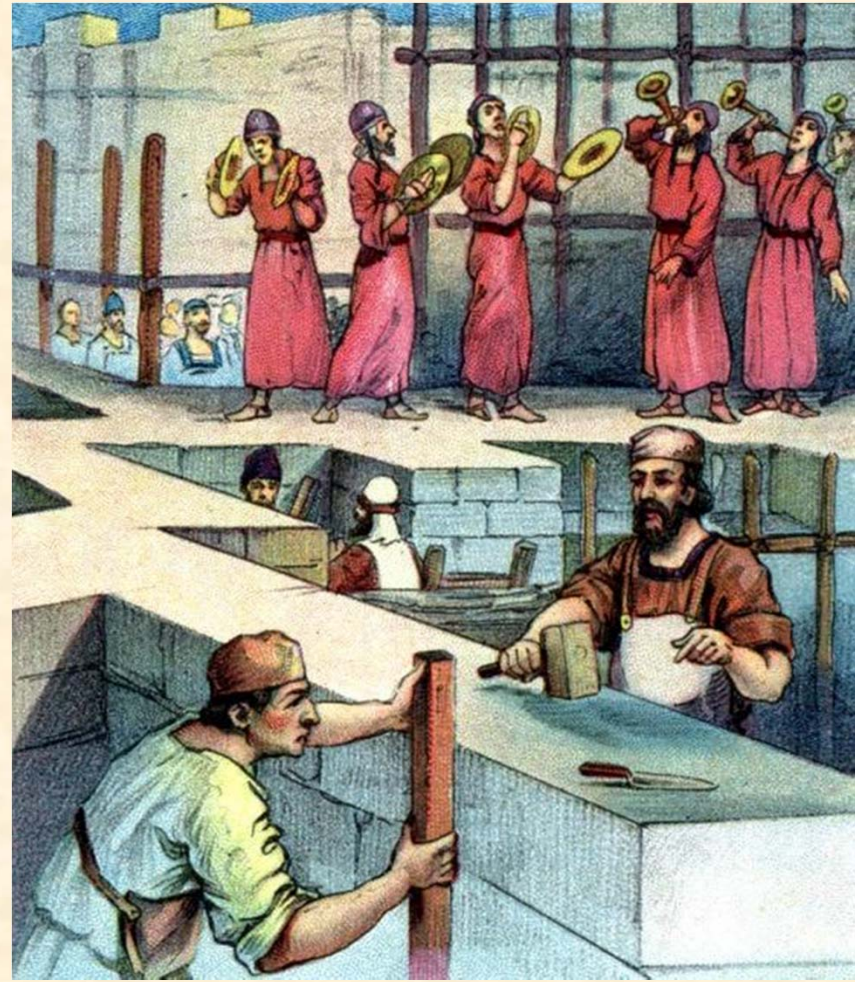


ولما حان الوقت لوضع ترتيب كامل
نهائي للخدمة، عهد، بصفة دائمة، إلى
عشيرته، وآساف على رأسها، بالجزء
الموسيقي لأجل غناء بيت الرب
بالصنوج والرباب والعيدان لخدمة بيت
الله (1 اخبار 25: 1-9).

From the tribe of Asaph 128 singers returned from captivity (Az 2:41)

وقد رجع من السبي من عشيرة آساف مائة وثمانية وعشرون كلهم من المغنين (عزرا 2: 41 وقارنه مع نحيا 7: 44).

And when the builders laid the foundation of the temple of the LORD during Zerubbabel, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD. (Ezra 3:10)



ولما أسس البانون هيكل الرب في أيام [زربابل](#) أقاموا... اللاويين بني آساف بالصنوج لتسبيح الرب (عزرا 3: 10).

ولما أسس البانون هيكل الرب أقاموا الكهنة بملابسهم بابواق واللاويين بني آساف بالصنوج لتسبيح الرب على ملك إسرائيل. (عزرا 3: 10) ترتيب داود

Psalms of Asaph

The **Psalms of Asaph** are the twelve psalms numbered 50 and 73 – 83 of the Book of Psalms.

What Is a Psalm?

Psalm = (Greek *psalmos*)
Hebrew = *mizmôr* = song.
The Book of Psalms was the church's first song book.
David, the author of many of the psalms.



Author	The role of the Author	Psalms
David	Named as author of nearly half the collection.	73 psalms
Asaph	Was from a Levitical family. He founded the temple choir as chief musician (1 Chronicles 15;17-19; chapter 16).	Psalms 50, 73:83 (12)
Sons of Korah A Levitical family	Singers and musicians of the temple choir founded by Heman the Ezrahite (1 Chronicles 6:31-46).	Psalms: 42:49, 84, 85, 87 (11)
Ethan	From a Levitical family and founded one of the temple choirs (1 Chronicles 16:41; 25:1-6).	Psalms 89, 39, 62, 77 (4)
Heman	Called "Heman the Musician" (1 Chronicles 6:33) and was founder of a temple choir.	Psalms 88 (1)
Solomon	Third king of Israel	Psalms 72, 127 (2)
Moses	Leader during the Exodus	Psalms 90, 100 (2)
No title	No title at all تسمى بالمزامير "اليثيمة". يُعتقد أن داود النبي كتب بعضها	46

Why is there a difference between the psalms' numbers?

The deference came from the translation.

Example: Psalm # 9 in the Septuagint translation is equal to psalms # 9 & 10 in the Hebrew translation. (which is the translation we commonly use).

يوجد اختلاف في أرقام مزامير النسخة العبرية والتي عنها ترجمت أغلب النسخ التي بين أيدينا وبين النسخة السبعينية، والسبب في هذا هو أن المزمور في نسخة قد ينقسم إلى مزمورين في الأخرى، كما هو واضح في الجدول الآتي:

العبرية	السبعينية
1 - 8	1 - 8
9 - 10	9
11 - 113	10 - 112
114 - 115	113
116	114 - 115
117 - 146	116 - 145
147	146 - 147
148 - 150	148 - 150

Psalm 73

تجربة آساف

Asaph's trial

How can we explain the wicked people's happiness and easy life, even with the existence of GOD almighty ?

كيف يمكن تفسير ظاهرة أرتياح وسعادة الأشرار مع وجود الله الكلي الحكمة، والقدرة، والمحبة؟

For I was envious (jealous) at the foolish, *when I saw the prosperity of the wicked. Psalm 73:3*

لأنني غرت من المتكبرين إذ رأيت سلامة الأشرار

But as for me, my feet had stumbled;
My steps had nearly slipped. 73:2

اما انا فكادت تزل قدماي.لولا قليل لزلقت خطواتي



Behold, *these are the ungodly*, who are always at ease;
they increase in riches. Psalm 73:12

هوذا هؤلاء هم الاشرار ومستريحين الى الدهر يكثر ثروة

*They are not in trouble as other men; nor are they plagued like
other men. Psalm 73:5*

ليسوا في تعب الناس ومع البشر لا يصابون.

Their eyes stand out with fatness: they have more than heart
could wish. *Psalm 73:7*

جحظت عيونهم من الشحم. جاوزوا تصورات القلب.

*For there are no bands in their death: but their strength is firm.
Psalm 73:4*

لانه ليست في موتهم شدائد وجسمهم سمين

They set their mouth against the heavens, and their tongue walks
through the earth. *Psalm 73:9*

جعلوا افواههم في السماء وألسنتهم تمشى في الارض

And they say, How does God know? and is there knowledge in the most High? *Psalms 73:11*

وقالوا كيف يعلم الله وهل عند العلي معرفة.



Asaph was struck with doubt.

لقد أصيب آساف بالشك

"Surely I have cleansed my heart *in vain*, and washed my hands in innocence." *Psalm 73:13*

"حقاً قد زكيت قلبي باطلاً وغسلت بالنقاوة يدي" ..

ها أنا قد تمسكت بالمبادئ المسيحية . ولكن ماذا كانت النتيجة؟

Thus far, I held tight to the Christian morals, but what good have I received?

For all the day long have I been plagued, and chastened every morning. *Psalms 73:14*



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14 وكنٲ مصابا اليوم كله وتأديت كل صباح.



solution

Until I went into the sanctuary of God; *then understood their end. Psalm 73:17*

حتى دخلت مقدس الله وانتبهت الى آخرتهم.

1- وجد المكان العظيم للانتصار على الوسوس والشكوك "مقدس العلي" حيث دخل هناك إلى الشركة العميقة مع الله

He found the greatest place to overcome his doubt, was in the house of God where he entered into a deep relationship with God

"اكشف عن عيني فأرى عجائب من شريعتك"

Oh, How they are *brought to desolation, as in a moment!*
Psalm 73:19

كيف صاروا للخراب بغتة

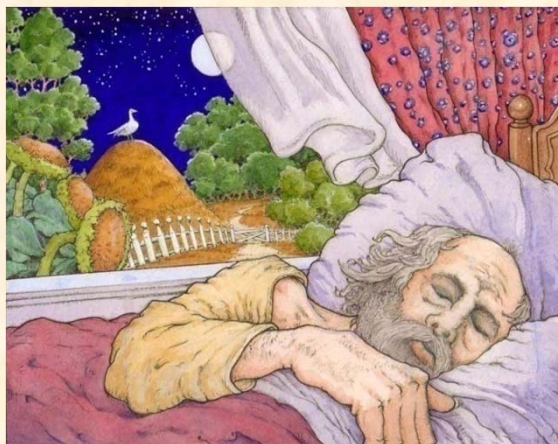
in a moment

Heavenly eternal life

eternal punishment



As a dream when *one awakes*; *Psalm 73:20*



كحلم عند التيقظ

I was so foolish, and ignorant: I was like a beast before You.

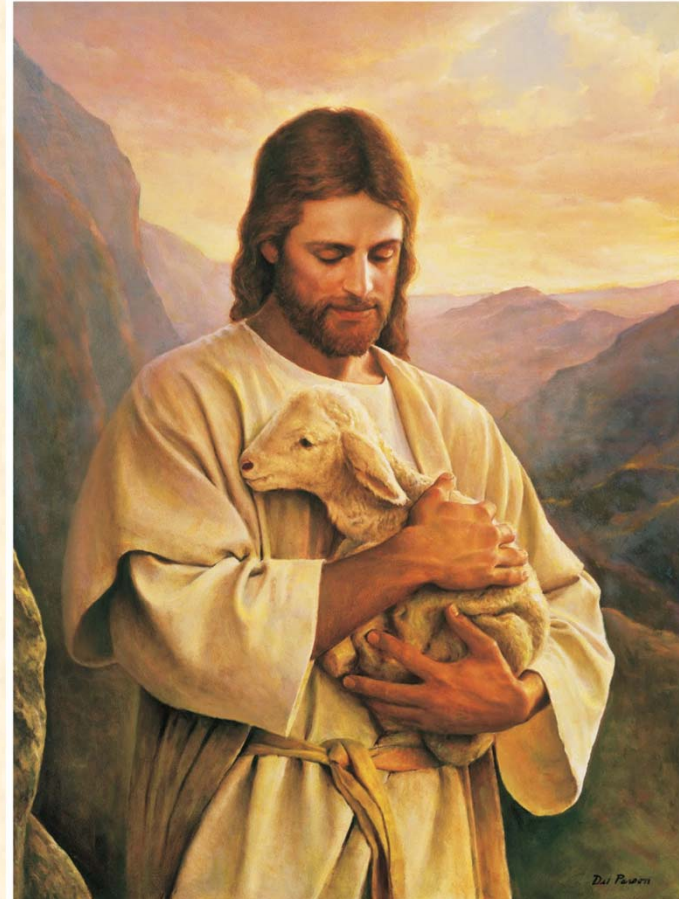
Psalms 73:22

Nevertheless I am continually with You: You hold me by my right hand. Psalms 73:23

وانا بليد ولا اعرف. صرت كبهيم عندك.
ولكني دائما معك. امسكت بيدي اليمنى.

*But it is good for me to draw near to
God: I have put my trust in the Lord
GOD, that I may declare all Your works.
. Psalms 73:28*

اما انا فالاقتراب الى الله حسن لي. جعلت بالسيد
الرب ملجأ لي لاخبر بكل صنائعك



The Rich Man and Lazarus

Luke 16-19:31

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.



19 كان انسان غني وكان يلبس الارجوان والبز وهو يتتعم كل يوم مترفها.

20 وكان مسكين اسمه لعازر الذي طرح عند بابه مضروبا بالقروح.

21 ويشتهي ان يشبع من الفتات الساقط من مائدة الغني. بل كانت الكلاب تأتي وتلحس قروحه.



So it was that the beggar died,
and was carried by the angels
to Abraham's bosom: the rich
man also died, and was buried;
And , being in torments in
Hades.....



But Abraham said, Son, remember
that thou in your lifetime you
received your good things, and
likewise Lazarus evil things: **but**
now he is comforted, and you are
tormented.



بستان الرهبان

جاء عن القديس باخوميوس:

تَقْبَلُ كُلَّ التَّجَارِبِ بِفَرَحٍ، عَالِماً بِالْمَجْدِ الَّذِي يَتَّبِعُهَا، فَإِنَّكَ
إِنْ تَحَقَّقْتَ مِنْ ذَلِكَ فَلَنْ تَمَلََّ مِنْ احْتِمَالِهَا. لِدَرَجَةِ أَنَّكَ
تَطْلُبُ مِنَ اللَّهِ أَنْ لَا يَصْرِفَهَا عَنْكَ.



من أقوال مار إسحق:

الذي يتذمَّرُ مقابل التجاربِ، تتضاعف عليه. الذي لا
يتأدب ههنا، ويمقت التجاربَ، يتعدَّب هناك بلا
رحمةٍ



Conclusion

- We should not envy the wicked their success
- We should always live with the hope of eternal life. Fixing our eyes on heavenly riches.
- We should emphasize to our children that gaining wealth and power is not the ultimate goal in life. Even though the media surrounding them and us values material success.
- We should never worry about anything since the Lord Himself has complete control over our lives.
- Thus it is better for us to be likened to Lazarus than to the rich man.

Memory verse

**Because narrow
is the gate, and
difficult is the
way, which leads
to life, and there
are few who find
it.**

Matthew 7:14

ما اضيق الباب وأكرب الطريق الذي يؤدي الى الحياة. وقليلون هم الذين يجدونه