

## Tehillim / Psalms 105 | ספר תהילים קה

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### Let Us Study and Put into Practice the Word of God!

In this week's study from *Tehillim / Psalms 105:1-45*, the Psalm opens saying, *105:1 Oh give thanks to the Lord, call upon His name; Make known His deeds among the peoples. 105:2 Sing to Him, sing praises to Him; Speak of all His wonders. 105:3 Glory in His holy name; Let the heart of those who seek the Lord be glad. 105:4 Seek the Lord and His strength; Seek His face continually. (NASB)* The psalmist calls to give thanks, and states that the praise of the Lord, of His glory, is found in the memory of what He has done, *105:5 Remember His wonders which He has done, His marvels and the judgments uttered by His mouth, 105:6 O seed of Abraham, His servant, O sons of Jacob, His chosen ones! 105:7 He is the Lord our God; His judgments are in all the earth. (NASB)* From generation to generation, we are instructed to remember what the Lord has done, the Lord on the other hand, *105:8 He has remembered His covenant forever, The word which He commanded to a thousand generations, 105:9 The covenant which He made with Abraham, And His oath to Isaac. 105:10 Then He confirmed it to Jacob for a statute, To Israel as an everlasting covenant, 105:11 Saying, 'To you I will give the land of Canaan As the portion of your inheritance,' (NASB)* The psalmist continues speaking of the remnant the Lord keeps for Himself. Does the Lord keep for Himself a remnant today? Those who are His, the anointed one (*105:15*), it says the word of the Lord tested him. Does the word of the Lord test you? The psalmist gives a summary of Abraham, Isaac, Jacob, and Joseph, and then Moshe who the Lord has chosen (*105:26*). The psalmist continues by summarizing the events of the exodus and the power of God to deliver Israel from Egypt (*105:27-37*). The psalm concludes saying, *105:38 Egypt was glad when they departed, For the dread of them had fallen upon them. 105:39 He spread a cloud for a covering, And fire to illumine by night. 105:40 They asked, and He brought quail, And satisfied them with the bread of heaven. 105:41 He opened the rock and water flowed out; It ran in the dry places like a river. 105:42 For He remembered His holy word With Abraham His servant; 105:43 And He brought forth His people with joy, His chosen ones with a joyful shout. 105:44 He gave them also the lands of the nations, That they might take possession of the fruit of the peoples' labor, 105:45 So that they might keep His statutes And observe His laws, Praise the Lord! (NASB)* It is interesting how the psalmist states that the Lord had sent His people out with joy and the people shouted joyfully. The reason being, for the most part, during the entire journey, the people were very discontented and complained constantly. The psalm states that the Lord gave Israel even the land of the nations, so that she might keep the statutes and commandments.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
	ספר תהילים פרק קה		ספר טוביה פרק קה		ΨΑΛΜΟΙ 105
	א הודו ליהוה קראו בשמו הודו עו בעצמים עלילותיו: ב שירו לו זמרו-לו שיחו בקל-נפלאותיו: ג התהללו בשם קדשו ישמח לב   מבקשי יהוה: ד דרשו יהוה ועזו בקשו פניו תמיד: ה זכרו נפלאותיו אשר עשה מפתיו ומשפטיו-פיו:		א שבחו קדם יהוה קרון בשמיה הודעו בעממיא עובדוי: ב שבחו קדמוי"קומו זמרו קדמוי מלילו בכל פרישותיה: ג שבחו בשום קודשיה יחדי לבהון דתבעי אולפן מן קדם יהוה: ד תבעו אולפנא דיהוה ואוריתיה אקבילו אפוי תדי רא: ה אדכרו פרישותיה די עבד תמהוי ודיני פומיה:		105:1 αλληλουια εξομολογεῖσθε τῷ κυρίῳ καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ ἀπαγγεῖλατε ἐν τοῖς ἔθνεσιν τὰ ἔργα αὐτοῦ 105:2 ἄσατε αὐτῷ καὶ ψάλατε αὐτῷ διηγῆσασθε πάντα τὰ θαυμάσια αὐτοῦ 105:3 ἐπαινεῖσθε ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ εὐφρανθήτω καρδία ζητούντων τὸν κύριον 105:4 ζητήσατε τὸν κύριον καὶ κραταιώθητε ζητήσατε τὸ πρόσωπον αὐτοῦ διὰ παντός 105:5 μνήσθητε τῶν θαυμασίων αὐτοῦ ὧν ἐποίησεν τὰ τέρατα αὐτοῦ καὶ τὰ κρίματα τοῦ στόματος αὐτοῦ

ו זרע אברהם עבדו בני יעקב  
 בחיריו: ז הוא יהוה אלהינו ב-  
 כל-הארץ משפטי: ח זכר לעו-  
 לם פרייתו דבר צנה לאלה דור: ט  
 אשר פרת את-אברהם ושבועתו  
 לישחק: י ויעמידה ליעקב לחק  
 לישראל ברית עולם: יא לאמר  
 לה אתו את-ארץ פנען חבל נח-  
 לתכם: יב בהיותם מתי מספר  
 כמעט וגרים בה: יג ויתהלכו מגוי  
 אל-גוי מממלכה אל-עם אחר:  
 יד לא-הניח אדם לעשקם ויזכח  
 עליהם מלכים: טו אל-תגעו  
 במשיחי ולנביאי אל-תרעו: טז  
 ויקרא רעב על-הארץ כל-מטה-  
 לחם שבר: יז שלח לפניהם איש  
 לעבד נמפר יוסף: יח ענו בכבל  
 רגליו [רגלו] ברזל באה נפשו:  
 יט עד-עת בא-דברו אמרת יהנה  
 צרפתהו: כ שלח-מלה ויתירהו  
 משל עמים ויפתחהו: כא שמו  
 אדון לביתו ומשל בכל-קנינו: כב  
 לאסר שריו בנפשו וזקניו חכם:  
 כג ויבא ישראל מצרים ויעקב  
 גר בארץ-חם: כד ויפר את-עמו  
 מאד ויעצמהו מצריו: כה הפך  
 לבם לשנא עמו להתנפל בעבדיו:  
 כו שלח משה עבדו אהרן אשר  
 בחר-בו: כז שמו-כם דברי אתו-  
 תיו ומפתים בארץ חם: כח שלח  
 חשה וחקשה ולא-מרו את-דבריו  
 [דברו]: כט הפך את-מימיהם  
 לדם וימת את-דגתם:

ו זרעא דאברהם עבדיה בני יעקב  
 בחירוי: ז הוא יהוה אלהנא בכל  
 ארעא מתיחין דינוי: ח דכיר לעלם  
 קיימיה פתגם פקיד לאלפי דרין: ט  
 די גזר עם אברהם וקיימיה ליצחק:  
 י וקיימנה ליעקב לגזירא לישראל  
 קיים עלם: יא למימר לך אתן ית  
 ארעא דכנען עדב אחסנתכון: יב כד  
 הויתון עם דמיניין כזעירין ויתבין בה:  
 יג והליכו מן עמא לעמא ממלכותא \  
 לעמא אוחרן לעם חורן: יד לא שבק  
 אנש לטלומיהון ואוכח בגינהון מל-  
 כיא: טו לא תקרבון במשיחי ובנ-  
 ביאי לא תבאישון: טז ואכלי ואכריז  
 כפנא על ארעא כל סעיד לחמא תבר:  
 יז שדר קדמיהון גבר חכים לעבדא  
 אזדבן יוסף: יח עניאו בשושילתא  
 ריגלוי שיר דפרזל עלת בנפשיה: יט  
 עד עידן דאתא פתגמיה מימרא דיהוה  
 סנין יתיה: כ שדר מליך ושריה שול-  
 טן בעמא ופתח ליה: כא שויה ריבון  
 על בייתיה ושליט בכל קניניה: כב  
 למיסר רברבנוי היך בנפשיה ומן סבוי  
 אתחכם: כג ואתא ישראל למצרים  
 ויעקב דר בארעא חם: כד ואפיש  
 ית עמיה לחדא ואתקפיה מן מעיקוי:  
 אתהפיד לבהון למסני עמיה כה  
 לחשבא בישן על עבדוי: כו שלח  
 שדר משה עבדיה אהרן דאתרעי ביה:  
 כז שוו שויאו בהון פתגמי אתוותהי  
 ותמהוי בארעא חם: כח שדר חשור  
 כא וחשיכינון ואחשכינון ולא סריבו  
 על פתגמיה: כט הפך לאדמא מימיהון  
 וקטיל כל נוגיהון:

105:6 σπέρμα Αβρααμ δούλοι αὐτοῦ υἱοὶ  
 Ιακωβ ἐκλεκτοὶ αὐτοῦ 105:7 αὐτὸς κύριος ὁ  
 θεὸς ἡμῶν ἐν πάσῃ τῇ γῆ τὰ κρίματα αὐτοῦ  
 105:8 ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης  
 αὐτοῦ λόγου οὗ ἐνετείλατο εἰς χιλίας γενεάς  
 105:9 ὃν διέθετο τῷ Αβρααμ καὶ τοῦ ὄρκου  
 αὐτοῦ τῷ Ισαακ 105:10 καὶ ἔστησεν αὐτὴν  
 τῷ Ιακωβ εἰς πρόσταγμα καὶ τῷ Ισραηλ  
 διαθήκην αἰώνιον 105:11  
 λέγων σοὶ δώσω τὴν γῆν Χανααν σχοίνισμα  
 κληρονομίας ὑμῶν 105:12 ἐν τῷ εἶναι αὐτοὺς  
 ἀριθμῷ βραχεῖς ὀλιγοστοὺς καὶ παροίκους  
 ἐν αὐτῇ 105:13 καὶ διήλθον ἐξ ἔθνους εἰς  
 ἔθνος ἐκ βασιλείας εἰς λαὸν ἕτερον 105:14  
 οὐκ ἀφῆκεν ἄνθρωπον ἀδικῆσαι αὐτοὺς  
 καὶ ἤλεγξεν ὑπὲρ αὐτῶν βασιλεῖς 105:15  
 μὴ ἄπτεσθε τῶν χριστῶν μου καὶ ἐν τοῖς  
 προφήταις μου μὴ πονηρεῦσθε 105:16 καὶ  
 ἐκάλεσεν λιμὸν ἐπὶ τὴν γῆν πᾶν στήριγμα  
 ἄρτου συνέτριψεν 105:17 ἀπέστειλεν  
 ἔμπροσθεν αὐτῶν ἄνθρωπον εἰς δούλον  
 ἐπράθη Ιωσηφ 105:18 ἐταπείνωσαν ἐν  
 πέδαις τοὺς πόδας αὐτοῦ σίδηρον διήλθεν  
 ἡ ψυχὴ αὐτοῦ 105:19 μέχρι τοῦ ἔλθειν τὸν  
 λόγον αὐτοῦ τὸ λόγιον κυρίου ἐπύρωσεν  
 αὐτόν 105:20 ἀπέστειλεν βασιλεὺς καὶ  
 ἔλυσεν αὐτόν ἄρχων λαῶν καὶ ἀφῆκεν αὐτόν  
 105:21 κατέστησεν αὐτόν κύριον τοῦ οἴκου  
 αὐτοῦ καὶ ἄρχοντα πάσης τῆς κτήσεως  
 αὐτοῦ 105:22 τοῦ παιδεῦσαι τοὺς ἄρχοντας  
 αὐτοῦ ὡς ἑαυτὸν καὶ τοὺς πρεσβυτέρους  
 αὐτοῦ σοφίσει 105:23 καὶ εἰσηλθεν Ισραηλ  
 εἰς Αἴγυπτον καὶ Ιακωβ παρῶκησεν ἐν γῆ  
 Χαμ 105:24 καὶ ἠύξησεν τὸν λαὸν αὐτοῦ  
 σφόδρα καὶ ἐκραταίωσεν αὐτόν ὑπὲρ τοὺς  
 ἔχθρους αὐτοῦ 105:25 μετέστρεψεν τὴν  
 καρδίαν αὐτῶν τοῦ μισῆσαι τὸν λαὸν αὐτοῦ  
 τοῦ δολιοῦσθαι ἐν τοῖς δούλοις αὐτοῦ  
 105:26 ἐξαπέστειλεν Μωσῆν τὸν δούλον  
 αὐτοῦ Ααρων ὃν ἐξελέξατο αὐτόν 105:27  
 ἔθετο ἐν αὐτοῖς τοὺς λόγους τῶν σημείων  
 αὐτοῦ καὶ τῶν τεράτων ἐν γῆ Χαμ 105:28  
 ἐξαπέστειλεν σκότος καὶ ἐσκότασεν καὶ  
 παρεπίκραναν τοὺς λόγους αὐτοῦ 105:29  
 μετέστρεψεν τὰ ὕδατα αὐτῶν εἰς αἷμα καὶ  
 ἀπέκτεινεν τοὺς ἰχθύας αὐτῶν

<p>ל שְׁרַץ אֲרָצָם צִפְרָדְעִים בְּחֶדֶד־  רי מַלְכֵיהֶם: לא אָמַר וַיָּבֵא עֲרֹב  פְּנִים בְּכָל־גְּבוּלָם: לב נָתַן גֶּשֶׁם־  מֵיהֶם בְּרֵד אֲשֶׁר לְהַבֹּת בְּאֲרָצָם:  לג וַיִּפֶּד גִּפְנָם וּתְאֲנֹתָם וַיִּשְׁבֵּר  עַץ גְּבוּלָם: לד אָמַר וַיָּבֵא אֲרָבָה  וַיִּלְקַח וַאֲיִן מִסָּפֶר: לה וַיֵּאכַל  כָּל־עֵשֶׂב בְּאֲרָצָם וַיֵּאכַל פְּרִי אֲדָמָה־  מִתָּמָר: לו וַיִּפֶּד כָּל־בְּכוֹר בְּאֲרָצָם  רֵאשִׁית לְכָל־אוֹנֵם: לז וַיּוֹצֵאֵם  בְּכֶסֶף וַזָּהָב וַאֲיִן בְּשִׁבְטֵי פֹשֵׁל:  לח שָׁמַח מִצְרַיִם בְּצֵאתָם פִּי־  נֶפֶל פִּחְדָם עֲלֵיהֶם: לט פָּרַשׁ  עָנָן לְמִסְדָּה וְאֲשֶׁר לְהֵאִיר לְיָלֵה: מ  שָׁאַל וַיָּבֵא שָׁלוֹ וְלָחֵם שָׁמַיִם יִשְׁׁ־  בִיעָם: מא פָּתַח צוּר וַיַּזְוֹבוּ מַיִם  הִלְכוּ בְּצִיּוֹת נְהָר: מב פִּי־זָכַר  אֶת־דְּבַר קִדְשׁוֹ אֶת־אֲבָרְהָם עֶבְדּוֹ:  מג וַיּוֹצֵא עַמּוֹ בְּשִׁשּׁוֹן בְּרִנָּה אֶת־  בְּחִירָיו: מד וַיִּתֵּן לָהֶם אֲרָצוֹת  גּוֹיִם וַעֲמַל לְאֻמִּים יִירָשׁוּ: מה  בַּעֲבוּר   וַיִּשְׁמְרוּ חֻקָּיו וְתוֹרָתוֹ יִגְ־  צְרוּ הִלְלוּהָ:</p>	<p>ל רחיש ארעתהון עורדעניא בקיטור־  ני מלכיהון: לא אמר ואיתי לאיתויי  עירבובין קלמתא בכל תחומהון: לב  יהב אמר למהוי מטריהון ברדא אשא  מצלהבא בארעהון: לג ומחא גופ־  ניהון ותיניהון ותאינתהון ותבר אילני  תחומהון: לד אמר ואיתי גובאי ור־  שונא לית מניין: לה וגמר כל עסבא  בארעהון ואכל וגמר פירי ארעהון:  לו ומחא וקטל כל בוכרא במצרים  בארעהון שירוי לכל תוקפיהון: לז  ואפקינן בסימא ובדהבא ולא אית־  דנו עם מצראי למתקלא: לח חדון  מצראי במיפקהון ארום נפל דחולהון  עליהון: לט פרסיה לענני היך וילתא  ואשתא לאנהרא בליליא: מ שאילו  בסרא ואיתי פיסיונין ולחמא דשמיא  ישביעיון: מא פתח טינרא ודאיבו  מיא הליכו בצהוותא היך נהרא: מב  ארום דכיר ית ממלל קודשיה די עם  אברהם עבדיה: מג ואפיק עמיה  בחדוה בתושבחתא ית בחירוי: מד  ויהב להון ארעת עממין וליעות אומיא  ירתון: מה מן בגלל דיטרון קיימוי  ואוריתיה ינטרון הללויה:</p>	<p>105:30 ἐξῆρψεν ἡ γῆ αὐτῶν βατράχους  ἐν τοῖς ταμείοις τῶν βασιλέων αὐτῶν  105:31 εἶπεν καὶ ἦλθεν κυνόμυια καὶ  σκνῖπες ἐν πᾶσι τοῖς ὀρίοις αὐτῶν  105:32 ἔθετο τὰς βροχὰς αὐτῶν  χάλαζαν πῦρ καταφλέγον ἐν τῇ γῆ  αὐτῶν 105:33 καὶ ἐπάταξεν τὰς  ἀμπέλους αὐτῶν καὶ τὰς συκᾶς αὐτῶν  καὶ συνέτριπεν πᾶν ξύλον ὀρίου  αὐτῶν 105:34 εἶπεν καὶ ἦλθεν ἀκρις  καὶ βροῦχος οὗ οὐκ ἦν ἀριθμὸς 105:35  καὶ κατέφαγεν πάντα τὸν χόρτον ἐν τῇ  γῆ αὐτῶν καὶ κατέφαγεν τὸν καρπὸν  τῆς γῆς αὐτῶν 105:36 καὶ ἐπάταξεν  πᾶν πρωτότοκον ἐν τῇ γῆ αὐτῶν  ἀπαρχὴν παντὸς πόνου αὐτῶν 105:37  καὶ ἐξήγαγεν αὐτοὺς ἐν ἀργυρίῳ καὶ  χρυσίῳ καὶ οὐκ ἦν ἐν ταῖς φυλαῖς αὐτῶν  ἀσθενῶν 105:38 εὐφράνθη Αἴγυπτος  ἐν τῇ ἐξόδῳ αὐτῶν ὅτι ἐπέπεσεν  ὁ φόβος αὐτῶν ἐπ' αὐτοὺς 105:39  διεπέτασεν νεφέλην εἰς σκέπην αὐτοῖς  καὶ πῦρ τοῦ φωτίσαι αὐτοῖς τὴν νύκτα  105:40 ἤτησαν καὶ ἦλθεν ὀρτυγομήτρα  καὶ ἄρτον οὐρανοῦ ἐνέπλησεν  αὐτοὺς 105:41 διέρρηξεν πέτραν καὶ  ἐρρύησαν ὕδατα ἐπορεύθησαν ἐν  ἀνύδροις ποταμοὶ 105:42 ὅτι ἐμνήσθη  τοῦ λόγου τοῦ ἁγίου αὐτοῦ τοῦ πρὸς  Ἀβραάμ τὸν δοῦλον αὐτοῦ 105:43  καὶ ἐξήγαγεν τὸν λαὸν αὐτοῦ ἐν  ἀγαλλιάσει καὶ τοὺς ἐκλεκτοὺς αὐτοῦ  ἐν εὐφροσύνῃ 105:44 καὶ ἔδωκεν  αὐτοῖς χώρας ἔθνων καὶ πόλους λαῶν  ἐκκληρονόμησαν 105:45 ὅπως ἂν  φυλάξωσιν τὰ δικαιώματα αὐτοῦ καὶ  τὸν νόμον αὐτοῦ ἐκζητήσωσιν</p>
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<p><b>Tehillim / Psalms 105</b>  105:1 Oh give thanks to the Lord, call upon His name; Make known His deeds among the peoples. 105:2 Sing to Him, sing praises to Him; Speak of all His wonders. 105:3 Glory in His holy name; Let the heart of those who seek the Lord be glad. 105:4 Seek the Lord and His strength; Seek His face continually. 105:5 Remember His wonders which He has done, His marvels and the judgments uttered by His mouth, 105:6 O seed of Abraham, His servant, O sons of Jacob, His chosen ones! 105:7 He is the Lord our God; His judgments are in all the earth. 105:8 He has remembered His covenant forever, The word which He commanded to a thousand generations, 105:9 The covenant which He made with Abraham, And His oath to Isaac. 105:10 Then He confirmed it to Jacob for a statute, To Israel as an everlasting covenant, 105:11 Saying, ‘To you I will give the land of Canaan As the portion of your inheritance,’ 105:12 When they were only a few men in number, Very few, and strangers in it. 105:13 And they wandered about from nation to nation, From one kingdom to another people. 105:14 He permitted no man to oppress them, And He reprov’d kings for their sakes: 105:15 ‘Do not touch My anointed ones, And do My prophets no harm.’ 105:16 And He called for a famine upon the land; He broke the whole staff of bread. 105:17 He sent a man before them, Joseph, who was sold as a slave. 105:18 They afflicted his feet with fetters, He himself was laid in irons; 105:19 Until the time that his word came to pass, The word of the Lord tested him. 105:20 The king sent and released him, The ruler of peoples, and set him free. 105:21 He made him lord of his house And ruler over all his possessions, 105:22 To imprison his princes at will, That he might teach his elders wisdom. 105:23 Israel also came into Egypt; Thus Jacob sojourn’d in the land of Ham. (NASB)</p>	<p><b>Toviyah / Psalms 105</b>  105:1 Sing praise in the presence of the Lord, call on his name; tell of his deeds among the Gentiles. 105:2 Sing praise in his presence, make music in his presence; speak of all his wonders. 105:3 Sing praise in his holy name; may the heart of those who seek instruction from the presence of the Lord be glad. 105:4 Seek the teaching of the Lord, and his Torah; welcome his face continually. 105:5 Call to mind the wonders that he has done; his miracles, and the judgments of his mouth. 105:6 O seed of Abraham his servant, O sons of Jacob, his chosen ones 105:7 He is the Lord our God; his judgments are extended over all the earth. 105:8 He remembered his covenant forever; he commanded a word for a thousand generations. 105:9 That which he made with Abraham, and his covenant with Isaac. 105:10 And he established it for Jacob as a decree, for Israel as a perpetual covenant. 105:11 Saying, “To you I will give the land of Canaan as the lot of your inheritance.” 105:12 When you were a people few in number, like little ones, and dwelling in it. 105:13 And they went from people to people, from one kingdom to another people. 105:14 He did not allow anyone to oppress them, and he rebuked kings on their account. 105:15 Do not come near my anointed ones, and do no harm to my prophets. 105:16 And he proclaimed a famine against the land; he broke every support of food. 105:17 He sent a wise man before them; Joseph was sold as a slave. 105:18 They afflicted his feet with chains; a collar of iron went on his soul. 105:19 Until the time when his word came true; the word of the Lord purified him. 105:20 He sent a king and freed him; a ruler of peoples, and he set him free. 105:21 He made him master of his house, and ruler of all his property. 105:22 To bind his princes to, as it were, his soul; and he grew wiser than his elders. 105:23. And Israel came to Egypt, and Jacob dwelt in the land of Ham. EMC</p>	<p><b>Psalmoi / Psalms 105</b>  105:1 Give thanks to the Lord, and call upon his name; declare his works among the heathen. 105:2 Sing to him, yea, sing praises to him: tell forth all his wonderful works. 105:3 Glory in his holy name: let the heart of them that seek the Lord rejoice. 105:4 Seek ye the Lord, and be strengthened; seek his face continually. 105:5 Remember his wonderful works that he has done; his wonders, and the judgments of his mouth; 105:6 ye seed of Abraam, his servants, ye children of Jacob, his chosen ones. 105:7 He is the Lord our God; his judgments are in all the earth. 105:8 He has remembered his covenant for ever, the word which he commanded for a thousand generation: 105:9 which he established as a covenant to Abraam, and he remembered his oath to Isaac. 105:10 And he established it to Jacob for an ordinance, and to Israel for an everlasting covenant; 105:11 saying To thee will I give the land of Chanaan, the line of your inheritance: 105:12 when they were few in number, very few, and sojourners in it. 105:13 And they went from nation to nation, and from one kingdom to another people. 105:14 He suffered no man to wrong them; and he rebuked kings for their sakes: 105:15 saying, Touch not my anointed ones; and do my prophets no harm. 105:16 Moreover he called for a famine upon the land; he broke the whole support of bread. 105:17 He sent a man before them; Joseph was sold for a slave. 105:18 They hurt his feet with fetters; his soul passed into iron, 105:19 until the time that his cause came on; the word of the Lord tried him as fire. 105:20 The king sent and loosed him; even the prince of the people, and let him go free. 105:21 He made him Lord over his house, and ruler of all his substance; 105:22 to chastise his rulers at his pleasure, and to teach his elders wisdom. 105:23 Israel also came into Egypt, and Jacob sojourn’d in the land of Cham. (LXX)</p>
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<p><b>Tehillim / Psalms 105</b>          105:24 And He caused His people to be very fruitful, And made them stronger than their adversaries. 105:25 He turned their heart to hate His people, To deal craftily with His servants. 105:26 He sent Moses His servant, And Aaron, whom He had chosen. 105:27 They performed His wondrous acts among them, And miracles in the land of Ham. 105:28 He sent darkness and made it dark; And they did not rebel against His words. 105:29 He turned their waters into blood And caused their fish to die. 105:30 Their land swarmed with frogs Even in the chambers of their kings. 105:31 He spoke, and there came a swarm of flies And gnats in all their territory. 105:32 He gave them hail for rain, And flaming fire in their land. 105:33 He struck down their vines also and their fig trees, And shattered the trees of their territory. 105:34 He spoke, and locusts came, And young locusts, even without number, 105:35 And ate up all vegetation in their land, And ate up the fruit of their ground. 105:36 He also struck down all the firstborn in their land, The first fruits of all their vigor. 105:37 Then He brought them out with silver and gold, And among His tribes there was not one who stumbled. 105:38 Egypt was glad when they departed, For the dread of them had fallen upon them. 105:39 He spread a cloud for a covering, And fire to illumine by night. 105:40 They asked, and He brought quail, And satisfied them with the bread of heaven. 105:41 He opened the rock and water flowed out; It ran in the dry places like a river. 105:42 For He remembered His holy word With Abraham His servant; 105:43 And He brought forth His people with joy, His chosen ones with a joyful shout. 105:44 He gave them also the lands of the nations, That they might take possession of the fruit of the peoples' labor, 105:45 So that they might keep His statutes And observe His laws, Praise the Lord! (NASB)</p>	<p><b>Toviyah / Psalms 105</b>          105:24 And he made his people very numerous, and made it stronger than its oppressors. 105:25 Their heart was changed to hate his people, to plot evil things against his servants. 105:26 He sent Moses his servant, Aaron, with whom he was pleased. 105:27 They set among them the decrees of his signs, and wonders in the land of Ham. 105:28 He sent darkness and darkened them, and they did not rebel against his word. 105:29 He turned their water into blood, and killed all their fish. 105:30 Their land crawled with frogs in the chambers of their kings. 105:31 He spoke, and brought swarms, vermin in all their territory. 105:32 He gave their rain as hail, blazing fire in their land. 105:33 And he smote their vines and their figs, and smashed the trees of their territory. 105:34 He spoke, and brought locusts, and grasshoppers without number. 105:35 And they obliterated all the grass in their land, and consumed the fruits of their land. 105:36 And he smote every firstborn in Egypt, the beginning of all their strength. 105:37 And he brought them out with silver and with gold, and they did not quarrel with the Egyptians about the weight. 105:38 The Egyptians rejoiced when they left, for fear of them had fallen upon them. 105:39 He spread out the clouds like a curtain, and fire to give light at night. 105:40 They asked for flesh and he brought quail; and he will satisfy them with the bread of heaven. 105:41 He opened the rock and water flowed; it went into the dry places like a river. 105:42 For he remembered his holy utterance with Abraham his servant. 105:43 And he brought out his people in joy, his chosen ones with praise. 105:44 And he gave to them the lands of the Gentiles; and they will inherit the labor of the peoples. 105:45 In order that they might keep his ordinances, and observe his Torah. Hallelujah! (EMC)</p>	<p><b>Psalmoi / Psalms 105</b>          105:24 And he increased his people greatly, and made them stronger than their enemies. 105:25 And he turned their heart to hate his people, to deal craftily with his servants. 105:26 He sent fort Moses his servant, and Aaron whom he had chosen. 105:27 He established among them his signs, and his wonders in the land of Cham. 105:28 He sent forth darkness, and made it dark; yet they rebelled against his words. 105:29 He turned their waters into blood, and slew their fish. 105:30 Their land produced frogs abundantly, in the chambers of their kings. 105:31 He spoke, and the dog-fly came, and lice in all their coasts. 105:32 He turned their rain into hail, and sent flaming fire in their land. 105:33 And he smote their vines and their fig trees; and broke every tree of their coast. 105:34 He spoke, and the locust came, and caterpillars innumerable, 105:35 and devoured all the grass in their land, and devoured the fruit of the ground. 105:36 He smote also every first-born of their land, the first-fruits of all their labour. 105:37 And he brought them out with silver and gold; and there was not a feeble one among their tribes. 105:38 Egypt rejoiced at their departing; for the fear of them fell upon them. 105:39 He spread out a cloud for a covering to them, and fire to give them light by night. 105:40 They asked, and the quail came, and he satisfied them with the bread of heaven. 105:41 He clave the rock, and the waters flowed, rivers ran in dry places. 105:42 For he remembered his holy word, which he promised to Abraam his servant. 105:43 And he brought out his people with exultation, and his chosen with joy; 105:44 and gave them the lands of the heathen; and they inherited the labours of the people; 105:45 that they might keep his ordinances, and diligently seek his law. (LXX)</p>
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In this week's study from *Tehillim / Psalms 105:1-45*, the Psalm opens saying, עו בָּעַמִּים עֲלִילוֹתָיו: ב שִׁירוּ לוֹ וְזָמְרוּ-לוֹ שִׁיחוּ בְכָל-נַפְלְאוֹתָיו: ג הִתְהַלְלוּ בְשֵׁם קֹדְשׁוֹ יִשְׁמַח לָב | מִבְּקִשֵׁי יְהוָה: ד דְּרָשׁוּ יְהוָה וְעֲזוּ בְּקִשׁוֹ שִׁירוּ לוֹ וְזָמְרוּ-לוֹ שִׁיחוּ בְּכָל-נַפְלְאוֹתָיו: 105:1 Oh give thanks to the Lord, call upon His name; Make known His deeds among the peoples. 105:2 Sing to Him, sing praises to Him; Speak of all His wonders. 105:3 Glory in His holy name; Let the heart of those who seek the Lord be glad. 105:4 Seek the Lord and His strength; Seek His face continually. (NASB) The psalmist speaks of the great joy of knowing the Lord God in heaven and His wonderful work in the lives of His people. The psalmist also calls for God's people to seek the face of the Lord continually.

How does one seek the face of God? To “see the face of God” (וַאֲרָאָה פְּנֵי אֱלֹהִים), in Hebrew, the face (פְּנֵי) of God designates the personal presence of the Lord as indicated in the following verses.

**Bereshit / Genesis 33:10**

33:10 Jacob said, ‘No, please, if now I have found favor in your sight, then take my present from my hand, for I see your face as one sees the face of God, and you have received me favorably. (NASB, וַיֹּאמֶר יַעֲקֹב אֶל-נָא אִם-נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלִקְחָתָּ מִנְּחָתִי מִיָּדַי כִּי עַל-כֵּן, רָאִיתִי פְּנֵיךָ כְּרֹאת פְּנֵי אֱלֹהִים וַתִּרְצָנִי:

**2 Samuel 17:11**

17:11 ‘But I counsel that all Israel be surely gathered to you, from Dan even to Beersheba, as the sand that is by the sea in abundance, and that you personally go into battle. (NASB, כִּי יַעֲצָתִי הָאֵסֹף יֵאָסֹף עֲלֶיךָ כָּל-יִשְׂרָאֵל מִדָּן וְעַד-בְּאֵר שֶׁבַע כַּחֹל אֲשֶׁר-עַל-הַיָּם לְרֹב וּפְנֵיךָ הַלְכִים (בְּקִרְב):

In each of these examples, the Scriptures use the word “face” (פְּנֵי) to indicate the presence of someone (2 Samuel 17:11). When we think on this topic of seeking the face of God, how do we see the face of God if we are not able to see the Lord God in heaven and live? An interesting point is that when we look at a person’s face, we are seeing a lot more than just a face. By examining a person’s face it is possible to tell if the person is angry, happy, sad, tired, worried, hurt, excited, in love, sick, and the list continues. The face of a person reveals a lot about that person. The face of a person is like an open window that allows us to see inside of that person; their thoughts, their pain, their joy, their heart. Keeping these things in mind, using this kind of analogy, to seek His (God’s) face is to enter into His presence, to enter into God’s heart. When the Lord asks us to seek His face, He is making a call for us to enter into His thoughts and see what He is thinking, to see what He is doing, how he feels about something, to see the love that He has for us, and to look at the pain that our sin causes Him. So how do we do this? To seek the face of God is a Hebraic way of having access to the Lord God in heaven where we stand literally in His presence. This may be achieved through prayer, and in the study of God’s Word! The Aramaic Targum provides us with additional insights by stating the following, א שבחו קדם יהוה קרון בשמיה הודעון בעממיה עובדוי: ב שבחו קדמוי”קומו זמרו קדמוי מלילו, בכל פרישותיה: ג שבחו בשום קודשיה יחדי לבהון דתבעי אולפן מן קדם יהוה: ד תבעו אולפנא דיהוה ואוריתיה: 105:1 Sing praise in the presence of the Lord, call on his name; tell of his deeds among the Gentiles. 105:2 Sing praise in his presence, make music in his presence; speak of all his wonders. 105:3 Sing praise in his holy name; may the heart of those who seek instruction from the presence of the Lord be glad. 105:4 Seek the teaching of the Lord, and his Torah; welcome his face continually. (EMC) The rabbis translate *Tehillim / Psalms 105:4* תְּמִיד פְּנֵי תְּמִיד to say that seeking the face of God is synonymous to seeking the teaching of the Lord (תבעו אולפנא דיהוה), to seek His Torah, and by doing so this welcomes His presence into our lives. This is consistent with the *Mishnah Pirkei Avot 3:2*.

**Mishnah Pirkei Avot 3:2**

Rabbi Chanina, the Deputy High Priest, says: Pray for the welfare of the government, for were it not for the fear of it, man would swallow his fellow alive. Rabbi Chananya ben Teradyon says: Two who are sitting together and there are no words of Torah [spoken] between them, this is a session of scorners, as it is said (Psalms 1:1): “[Happy is the man who has] not . . . sat in the session of the scorners.” But two who are sitting together and there are words of Torah [spoken] between them, the Divine Presence rests with them, as it is said (Malachi 3:16): “Then those who feared the Lord spoke one with another, and the Lord hearkened and heard, and a book of remembrance was written before Him, for those who feared the Lord and for those who thought upon His Name.” I have no [Scriptural support for this]

*except [in a case of] two. From where [is there proof that] that even [when there is only] one [person studying Torah], the Holy One, blessed be He, determines a reward for him? As it is said (Lamentations 3:28): “He sits alone and is silent, since he takes [a reward] for it.”*

The significance of our studying God’s Word is found in the invitation of the Lord into our lives, as both the rabbis and the psalmist are teaching, this causes the presence of God to dwell in our midst because not only are we studying God’s Word, we are also seeking to put His Word into practice, to have His word in our hearts and in our lives. The psalmist calls out for us to give thanks, by bringing to memory what the Lord has done. He states that the praise of the Lord, of His glory, is found in the memory of what He has done according to *Tehillim / Psalms 105:5-7*, זָרַע אַבְרָהָם, וּ זְכָרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפֶּתְיוֹ וּמִשְׁפָּטָיו-פְּיוֹ: 1 וְזָרַע אַבְרָהָם, הַ זְכָרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפֶּתְיוֹ וּמִשְׁפָּטָיו-פְּיוֹ: 105:5 Remember His wonders which He has done, His marvels and the judgments uttered by His mouth, 105:6 O seed of Abraham, His servant, O sons of Jacob, His chosen ones! 105:7 He is the Lord our God; His judgments are in all the earth. (NASB) The Torah continually speaks to us about remembering what the Lord has done for us.

### **Devarim / Deuteronomy 5:15**

5:15 ‘You shall **remember** that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to observe the sabbath day. (NASB, טו וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל-פְּנֵי צַוְנֶךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-יּוֹם הַשַּׁבָּת:)

### **Devarim / Deuteronomy 8:2**

8:2 ‘You shall **remember** all the way which the Lord your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. (NASB, ב וְזָכַרְתָּ אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן עֲנֹתְךָ לְנִסְתָּךָ לְדַעַת אֶת-אֲשֶׁר בְּלִבְךָ הֲתִשְׁמָר [מִצְוֹתָיו] אִם-לֹא:)

### **Devarim / Deuteronomy 9:7**

9:7 **Remember**, do not forget how you provoked the Lord your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the Lord. (NASB, ז זָכַר אֶל-תִּשְׁבַּח אֶת אֲשֶׁר-הִקְצַפְתָּ אֶת-יְהוָה אֱלֹהֶיךָ, (בַּמִּדְבָּר לְמִן-הַיּוֹם אֲשֶׁר-יָצֵאתָ | מֵאֶרֶץ מִצְרַיִם עַד-בְּאַכְכֶם עַד-הַמָּקוֹם הַזֶּה מִמֵּרִים הָיִיתֶם עִם-יְהוָה:)

Note how the remembering is connected to obedience to the command. The giving of the Holy Spirit of God is meant for the remembering, and empowering to overcome sin, just as Yeshua said, “*But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.*” (John 14:26) “*And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.*” (Mark 13:11) Remembering all the Lord God of Israel has done for us is foundational for living our lives according to the Scriptures. For instance, we will have no power to forgive if we forget what the Lord God has done for us. Remembering what the Lord has done in the past is vital for living by faith in the future. And the Bible is filled with summaries that recount God’s powerful activity in the past to spur us on to faith with a hopeful expectation of the Lord working in our lives in the future. This gives us a reason to live and for hope! It is for this reason we are told, from generation to generation, we are instructed to remember what the Lord has done. This is so from one generation to the next, we do not forget the love of our God! זָכַר לְעוֹלָם בְּרִיתוֹ, The Scriptures state the Lord God of Israel does not forget saying,

דָּבַר צְנִיָּה לְאַלְפֵי דוֹר: ט אֲשֶׁר כָּרַת אֶת-אַבְרָהָם וְשָׁבוּעָתוֹ לְיִשְׁחָק: י וַיִּזְמִינָהּ לְיַעֲקֹב לְחֶזֶק לְיִשְׂרָאֵל כְּרִית עוֹלָם: יא  
 105:8 He has remembered His covenant forever; The word which He commanded to a thousand generations, 105:9 The covenant which He made with Abraham, And His oath to Isaac. 105:10 Then He confirmed it to Jacob for a statute, To Israel as an everlasting covenant, 105:11 Saying, 'To you I will give the land of Canaan As the portion of your inheritance,' (NASB) The Aramaic Targum states, ח זכיר לעלם קיימיה פתגם לקיד לאלפי דרין: ט די גזר עם אברהם וקיימיה ליצחק: י וקיימנה, יא למימר לך אתן ית ארעא דכנען עדב אחסנתכון:  
 105:8 He remembered his covenant forever; he commanded a word for a thousand generations. 105:9 That which he made with Abraham, and his covenant with Isaac. 105:10 And he established it for Jacob as a decree, for Israel as a perpetual covenant. 105:11 Saying, "To you I will give the land of Canaan as the lot of your inheritance." (EMC) What this teaches us is that the Lord keeps His everlasting covenant and He remembers what He had done in the past, which effects the future. Note that the Torah teaches us having direct contact with God does not necessarily have a lasting impact on people. For example, consider how the people run out, shortly after Sinai, to worship the Golden Calf. Their commitment to the Lord and to His word was more of a fleeting momentary thing, in the emotion of the moment they accepted God's Mitzvot, but through the course of a few short days, a month, or more, they turned to do as they wanted and created and served a false god. Why do you think the people did this, especially after having seen the great signs and wonders of God to deliver them from Egypt? In the rabbinic literature, the rabbis compare Moshe and Ezra, saying Ezra was worthy of giving the Torah to Israel had Moses not preceded him (*Talmud Bavli Sanhedrin 21b*). The comparison comes by reason of the people who returned from captivity in Babylon, and the parallel of the people coming from captivity in Egypt. Both sets of peoples did not have God's word, and so both presented themselves, one in Jerusalem under Ezra, and one before Sinai under Moshe. Both groups accepted the Torah as a way of life. The assembly of people in Jerusalem however seemed to make a whole-hearted covenant with God as compared to the people's acceptance of the Torah at Sinai. One major difference between the assembly in Jerusalem as compared to the one at Sinai is that, as Ezra read the Torah, there were men of learning, who knew Hebrew and Aramaic and who explained the Scriptures "so that the people understand it" (*Nehemiah 8:7-13*). An important thing to note is that having heard the word of God, the people rush out afterwards to perform one of the commands they had just heard. The difference is that those who were in Jerusalem appear to be taking on the Torah for themselves, making it their own, and integrating God's word into their lives. This was not what took place in the lives of the people at Sinai. Remember, in the Torah there was the threat of death to those who would reject the Torah, and life to those who would accept it. Note that no covenant under Jewish law itself is valid if accepted under a threat. Therefore, it was by free-will the covenant was made with the people where in Ezra's case the people "asked" to have the law read to them, and the leaders helped the people to understand God's word, and went out to perform the command, meaning they sought to live God's word, to put it into practice. Are we being taught this today? Is this being emphasized in churches today?

The message of the Torah is for all mankind and the Lord desires that we seek Him in His words, to draw near, and to walk in His footsteps by living our lives for Him according to His word. The rabbis say that before the Lord gave the Torah to Israel, He had offered it to the other nations, but they refused it. In addition, there is a particular significance to the place the Torah was given to Israel, the Lord revealed it in the "extra-territorial desert," whereby contained in this act of giving Torah, He had simultaneously given His word in all the 70 languages, so that men of all nations would have a right to it. The rabbis teach a universalism of the Torah for all peoples, which is coupled to the teaching of the inseparability of Israel and the Torah. One rabbi held that the concept of Israel existed in God's mind even before He created the Torah. Yet, were it not for her accepting the Torah, Israel would not be "chosen," nor would she be different from all the idolatrous nations. Saadiah Gaon (a rationalist) expounded on these rabbinic teachings in a rationalist way stating that the ethical and religious-intellectual beliefs imparted by the Torah are all attainable by human reason. He held that the Torah is divisible into two parts, (i) commandments which, in addition to being revealed, are demanded by reason (e.g., prohibitions of murder, fornication, theft, lying), and (ii) commandments whose



authority is revelation alone (e.g., *Sabbath and dietary laws*), but which generally are understandable in terms of some personal or social benefit attained by their performance. The rationalist opinion, which is also a modern approach in many ways to God's word, is that the Shabbat and the Kashrut have no spiritual benefits to their performance. In the period between Saadiah and Maimonides, most Jewish writers who speculated on the nature of the Torah continued in this rationalist tradition. We can see today, in the church, this rationalist approach is also employed on certain Scriptures, those that are believed to not apply as opposed to those that are believed to apply to life. I conclude this is the result of one living a theology, as opposed to living what is taught in the Scriptures. Do you know the difference between teaching a theology as opposed to teaching Scripture?

יב בְּהֵיוֹתָם מְתֵי מִסְפָּר כְּמַעֲט וְגָרִים בָּהֶ: יג וַיִּתְהַלְּכוּ מִגּוֹי אֶל-גּוֹי מִמַּמְלָכָה, 105:12 *When they were only a few men in number, Very few, and strangers in it. 105:13 And they wandered about from nation to nation, From one kingdom to another people. 105:14 He permitted no man to oppress them, And He reprov'd kings for their sakes. (NASB)* The psalmist speaks of the remnant the Lord keeps for Himself. Does the Lord keep for Himself a remnant today? What does it mean to be a remnant of God's people today? "Remnant" means that which remains of an original body or substance. As the word remnant is used in reference to God's people, it refers to those who are faithful to His original truth despite apostasy and opposition. Isaiah states in *Isaiah 1:9*. "Except the Lord of hosts had left us a very small remnant, we should have been like as Sodom, and we should have been like unto Gomorrah." Therefore, among the people professing religious faith, the remnant is a reference to a relatively small minority. The Apostle Paul wrote in *Romans 9:27*. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." The Lord God of Israel assigns a high value to those of His people whom He had set aside for holy purposes. Those He labels as "remnants," are those whom the Lord has placed in their hearts to sanctify their lives for the glory of God. The process of sanctification, is related to how we guard our lives, what we do, how we live, and this comes by reason of the Mitzvot in the Torah. It is important also to realize that the remnant of people mentioned in the Scriptures do not need to be specifically called out as a remnant to know one is the last of the few faithful people who are remaining. Two examples in the Torah where the word remnant is not described, are Noah and his family being the remnant saved out of the millions on the earth before the flood (see *Bereshit / Genesis 6*) and Lot and his two daughters surviving the destruction of Sodom and Gomorrah. Both of these examples show they were a very small remnant, indeed (see *Bereshit / Genesis 19*). The Lord God told Elijah when he despaired that he was the only one left in Israel who had not bowed down to Baal, God assured him that He had reserved a remnant of 7,000 "whose knees have not bowed down to Baal and all whose mouths have not kissed him" (see *1 Kings 19*). Do you consider yourself a remnant today? If so, what are the criteria that you use for such a belief and claim?

טו אֶל-תִּגְעוּ בְּמִשְׁחֵי וְלִנְבִיאֵי, 105:15 *Do not touch My anointed ones, And do My prophets no harm. (NASB)* Note that this verse has nothing to do with questioning the teachings of leaders. In this context, rather, the words "do not touch" (אֶל-תִּגְעוּ) and "do no harm" (אֶל-תִּרְעוּ) is a reference to inflicting physical harm upon someone and specifically upon the one the Lord has chosen, or his special people. The words אֶל-תִּגְעוּ occurs two other places in the Scriptures:

***Bamidbar / Numbers 16:26***

*16:26 and he spoke to the congregation, saying, 'Depart now from the tents of these wicked men, and touch nothing that belongs to them, or you will be swept away in all their sin.'* (NASB)

וַיִּדְבֹר אֶל-הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אֲהַלֵי הָאֲנָשִׁים הָרָשָׁעִים הָאֵלֶּה וְאַל-תִּגְעוּ בְּכֹל-אֲשֶׁר לָהֶם  
פֶּן-תִּסָּפוּ בְּכֹל-חַטָּאתָם:

**1 Chronicles 16:22**

16:22 'Do not touch My anointed ones, And do My prophets no harm.' (NASB)

אַל־תִּגְעוּ בַּמְשִׁיחֵי וּבַנְּבִיאֵי אֱלֹהֵי־תְרָעוּ: פ

In the narrative on Parashat Korach, we are told that these rebellious men, all of their belongings have lead them to sin in Moshe's instruction to not touch anything that belongs to them for the danger of being swept away in all their sin. The phrase "touch not the Lord's anointed" may specifically be a reference to David's hesitance to not kill King Saul when the opportunity arose. In the historical account of David's life, he had many opportunities to kill King Saul but he chose not to. Choosing to allow the Lord to work in Saul's life, and not take matters into his own hands was a matter of righteousness. Although Saul was referred to as "God's anointed," Saul was still held accountable for his actions and his words.

The psalm continues saying the following:

**Masoretic Text**

**Tehillim / Psalms 105:16-37**

105:16 And He called for a famine upon the land; He broke the whole staff of bread. 105:17 He sent a man before them, Joseph, who was sold as a slave. 105:18 They afflicted his feet with fetters, He himself was laid in irons; 105:19 Until the time that his word came to pass, The word of the Lord tested him. 105:20 The king sent and released him, The ruler of peoples, and set him free. 105:21 He made him lord of his house And ruler over all his possessions, 105:22 To imprison his princes at will, That he might teach his elders wisdom. 105:23 Israel also came into Egypt; Thus Jacob sojourned in the land of Ham. 105:24 And He caused His people to be very fruitful, And made them stronger than their adversaries. 105:25 He turned their heart to hate His people, To deal craftily with His servants. 105:26 He sent Moses His servant, And Aaron, whom He had chosen. 105:27 They performed His wondrous acts among them, And miracles in the land of Ham. 105:28 He sent darkness and made it dark; And they did not rebel against His words. 105:29 He turned their waters into blood And caused their fish to die. 105:30 Their land swarmed with frogs Even in the chambers of their kings. 105:31 He spoke, and there came a swarm of flies And gnats in all their territory. 105:32 He gave them hail for rain, And flaming fire in their land. 105:33 He struck down their vines also and their fig trees, And shattered the trees of their territory. 105:34 He spoke, and locusts came, And young locusts, even without number, 105:35 And ate up all vegetation in their land, And ate up the fruit of their ground. 105:36 He also struck down all the firstborn in their land, The first fruits of all their vigor. 105:37 Then He brought them out with silver and gold, And among His tribes there was not one who stumbled. (NASB)

טז וַיִּקְרָא רָעֵב עַל־הָאָרֶץ כָּל־מִטֵּה־לָחֶם שָׁבַר: יז שָׁלַח לִפְנֵיהֶם אִישׁ לְעֶבֶד נַמְכָר יוֹסֵף: יח עָנּוּ בַכָּבֶל רַגְלָיו [רַגְלָיו] בְּרִזְלַב בָּאָה נִפְשׁוּ: יט עַד־עַתָּה בָּאֵ־דָבְרוּ אִמְרֹת יְהוָה צְרַפְתָּהּ: כ שָׁלַח־מֶלֶךְ וַיִּתְּיָרֶהוּ מִשָּׁל עַמִּים וַיִּפְתַּח־הוּ: כא שָׁמוּ אָדוֹן לְבֵיתוֹ וּמִשָּׁל בְּכָל־קַנְיָנֹו: כב לְאַסֵּר שָׁרָיו בְּנִפְשׁוֹ וְדָ קָנְיוֹ יַחֲפֵם: כג וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גֵּר בְּאֶרֶץ־חָם: כד וַיִּפְרֹ אֶת־עַמּוֹ מְאֹד וַיַּעֲצֵמֶהוּ מִצְרַיִם: כה הִפָּךְ לִבָּם לְשׂוֹנֵא עַמּוֹ לְהַתְּנַפֵּל בְּעַבְדָּיו: כו שָׁלַח מִשָּׁה עֶבְדֹו אַהֲרֹן אֲשֶׁר בָּחַר־בוֹ: כז שָׁמוּ־בָם דְּבָרֵי אֹתוֹתָיו וּמִפְתִּים בְּאֶרֶץ חָם: כח שָׁלַח חֹשֶׁךְ וַיִּחְשְׂךְ וְלֹא־מָרוּ אֶת־דְּבָרָיו [דְּבָרוֹ]: כט הִפָּךְ אֶת־מִימֵיהֶם לְדָם וַיִּמַּת אֶת־דְּגָתָם: ל שָׁרַץ אֲרָצָם צְפַרְדְּעִים בְּחֻדְרֵי מְלִכֵיהֶם: לא אָמַר וַיָּבֵא עָרֵב פְּנִים בְּכָל־גְּבוּלָם: לב נָתַן גֹּשְׁמֵיהֶם בְּרֹד אֵשׁ לְהַבּוֹת בְּאֲרָצָם: לג וַיֵּךְ גִּפְנָם וַתִּאֲנָתָם וַיִּשְׁבַּר עֵץ גְּבוּלָם: לד אָמַר וַיָּבֵא אֲרָבָה וַיִּלֶּק וַאֲיִן מִסְפָּר: לה וַיֹּאכֵל כָּל־עֵשֶׂב בְּאֲרָצָם וַיֹּאכֵל פְּרִי אֲדָמָתָם: לו וַיֵּךְ כָּל־בְּכוֹר בְּאֲרָצָם רֵאשִׁית לְכָל־אוֹנָם: לו וַיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וַאֲיִן בְּשִׁבְטָיו כּוֹשֵׁל:

## Targum

### **Toviyah / Psalms 105:16-37**

105:16 And he proclaimed a famine against the land; he broke every support of food. 105:17 He sent a wise man before them; Joseph was sold as a slave. 105:18 They afflicted his feet with chains; a collar of iron went on his soul. 105:19 Until the time when his word came true; the word of the Lord purified him. 105:20 He sent a king and freed him; a ruler of peoples, and he set him free. 105:21 He made him master of his house, and ruler of all his property. 105:22 To bind his princes to, as it were, his soul; and he grew wiser than his elders. 105:23. And Israel came to Egypt, and Jacob dwelt in the land of Ham. 105:24 And he made his people very numerous, and made it stronger than its oppressors. 105:25 Their heart was changed to hate his people, to plot evil things against his servants. 105:26 He sent Moses his servant, Aaron, with whom he was pleased. 105:27 They set among them the decrees of his signs, and wonders in the land of Ham. 105:28 He sent darkness and darkened them, and they did not rebel against his word. 105:29 He turned their water into blood, and killed all their fish. 105:30 Their land crawled with frogs in the chambers of their kings. 105:31 He spoke, and brought swarms, vermin in all their territory. 105:32 He gave their rain as hail, blazing fire in their land. 105:33 And he smote their vines and their figs, and smashed the trees of their territory. 105:34 He spoke, and brought locusts, and grasshoppers without number. 105:35 And they obliterated all the grass in their land, and consumed the fruits of their land. 105:36 And he smote every firstborn in Egypt, the beginning of all their strength. 105:37 And he brought them out with silver and with gold, and they did not quarrel with the Egyptians about the weight. (EMC)

טז ואכלי ואכריז כפנא על ארעא כל סעיד לחמא תבר: יז שדר קדמיהון גבר חכים לעבדא אזדבן יוסף: יח עניאו בשושילתא ריגלוי שיר דפרזל עלת בנפשיה: יט עד עידן דאתא פתגמיה מימרא דיהוה סנין יתיה: כ שדר מליך ושריה שולטן בעמיה ופתח ליה: כא שויה ריבון על בייתה ושליט בכל קניניה: כב למיסר רברבנוי היך בנפשיה ומן סבוי אתחכם: כג ואתא ישראל למצ- אתה פייך רים ויעקב דר בארעא דחם: כד ואפיש ית עמיה לחדא ואתקפיה מן מעיקוי: כה לבהון למסני עמיה לחשבא בישן על עבדוי: כו שלח שדר משה עבדיה אהרן דאתרעי ביה: כז שוו שויאו בהון פתגמי אתוותוהי ותמהוי בארעא דחם: כח שדר חשוכא וחשיכינון ואחשכינון ולא סריבו על פתגמיה: כט הפך לאדמא מימיהון וקטיל כל גוניהון: ל רחיש ארעתהון עורדעניא בקיטוני מלכיהון: לא אמר ואיתי לאיתויי עירבובין קלמתא בכל תחומהון: לב יהב אמר למהוי מטריהון ברדא אשא מצלהבא בארעהון: לג ומחא גופניהון ותיניהון ותאינתהון ותבר אילני תחור מהון: לד אמר ואיתי גובאי ורשונא לית מניין: לה וגמר כל עסבא בארעהון ואכל וגמר פירי ארעהון: לו ומחא וקטל כל בוכרא במצרים בארעהון שירוי לכל תוקפיהון: לז ואפקינון בסימא ובדהבא ולא איתדנו עם מצראי למתקלא:

יח ענו בכפל רגליו [רגלו] ברזל באה נפשו: יט עד-עת, The psalmist uses the example of Joseph, saying, 105:18 They afflicted his feet with fetters, He himself was laid in irons; 105:19 Until the time that his word came to pass, The word of the Lord tested him. (NASB) It is interesting how the rabbis interpret these Scriptures in the Targum translation saying, יח עניאו בשושילתא ריגלוי שיר דפרזל, 105:18 They afflicted his feet with chains; a collar of iron went on his soul. 105:19 Until the time when his word came true; the word of the Lord purified him. (EMC) Note how Joseph had a collar of iron on his soul. Radak interprets this in the following way:

### **Radak on Genesis 49:23:2**

וימררוהו, *they embittered his life throwing him into jail for at least two years, as we know from Psalms 105:18*, ענו בכבל רגלו ברזל באה נפשו, *“his feet were subjected to fetters, an iron collar was put on his neck.”*

This placing of the collar on his neck, the MT states בְּרִזְלֵי בָּאָה נִפְשׁוֹ “iron goes into / comes / enters his nefesh (soul).” This is a reference to his fleshly will, he was placed in irons so that he could not do as he willed. The purpose was for the word of the Lord to purify him (Targum) the word of the Lord tested him (MT). Does the word of the Lord test you today? Remembered something, both Yeshua (*John 15:3*) and Paul (*Ephesians 5:26*) spoke of the purifying word. Again, this emphasizes the rabbinic dictate on the significance of studying Torah (*Mishnah Pirkei Avot 3:2*).

The psalmist continues with a summary of Abraham, Isaac, Jacob, and Joseph, and then Moshe who the Lord has chosen (*105:26*). The psalmist continues by summarizing the events of the exodus and the power of God to deliver Israel from Egypt (*105:27-37*). In *Tehillim / Psalms 105:37*, the psalmist states that the people went out with silver and gold and there were none who stumbled. What is the type of stumbling that might occur due to gold and silver? In *Matthew 17:27* Yeshua said the following, “However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.” (NASB) Yeshua and the disciples were asked about the tax and whether they paid or not. He said that in order not to offend them, Yeshua performed a miracle and provided the tax money pulling a coin out of the mouth of a fish. The offense comes by way of stumbling due to money. Greed can lead many astray, however, based upon the psalm, the people carried away a great amount of wealth, of gold and silver. The Egyptians were essentially paying the people to go away and so they would find favor in the eyes of God. The people having taken the money did not stumble. The Aramaic Targum states, *105:37 And he brought them out with silver and with gold, and they did not quarrel with the Egyptians about the weight. (EMC)* which seems to following this interpretation, the people did not stumble asking for more money and allowing greed to overtake them.

The psalm concludes saying, לַח שָׂמְחָה מִצְרַיִם בְּצֵאתָם כִּי-נִפְלַ פְּהָדָם עָלֵיהֶם: לֹט פָּרַשׁ עֲנָן לְמִסְדָּה וְאֵשׁ לְהַאֲיִיר לַלַּיְלָה: מִ שְׂאֵל וַיָּבֵא שָׁלוֹ וְלֶחֶם שְׂמִימִים יִשְׁבִּיעֵם: מֵא פָתַח צִוּר וַיִּזְוּבוּ מַיִם הִלְכוּ בְּצִיּוֹת נָהָר: מִב כִּי-זָכַר אֶת-דְּבַר קִדְשׁוֹ אֶת-אַבְרָהָם עֶבְדּוֹ: מִג וַיּוֹצֵא עַמּוֹ בְּשִׁשׁוֹן בְּרִנָּה אֶת-בְּחֵירָיו: מִד וַיִּתֵּן לָהֶם אַרְצוֹת גּוֹיִם וַעֲמַל לְאֻמִּים: *105:38 Egypt was glad when they departed, For the dread of them had fallen upon them. 105:39 He spread a cloud for a covering, And fire to illumine by night. 105:40 They asked, and He brought quail, And satisfied them with the bread of heaven. 105:41 He opened the rock and water flowed out; It ran in the dry places like a river. 105:42 For He remembered His holy word With Abraham His servant; 105:43 And He brought forth His people with joy, His chosen ones with a joyful shout. 105:44 He gave them also the lands of the nations, That they might take possession of the fruit of the peoples' labor, 105:45 So that they might keep His statutes And observe His laws, Praise the Lord! (NASB)* The Aramaic Targum states the following:

### **Aramaic Targum**

#### **Toviyah / Psalms 105:38-45**

*105:38 The Egyptians rejoiced when they left, for fear of them had fallen upon them. 105:39 He spread out the clouds like a curtain, and fire to give light at night. 105:40 They asked for flesh and he brought quail; and he will satisfy them with the bread of heaven. 105:41 He opened the rock and water flowed; it went into the dry places like a river. 105:42 For he remembered his holy utterance with Abraham his servant. 105:43 And he brought out his people in joy, his chosen ones with praise. 105:44 And he gave to them the lands of the Gentiles; and they will inherit the labor of the peoples. 105:45 In order that they might keep his ordinances, and observe his Torah. Hallelujah! (EMC)*

לח חדון מצראי במיפקהון ארום נפל דחולהון עליהון: לט פרסיה לענני היך וילתא ואשתא לא-  
נהרא בלייא: מ שאילו בסרא ואיתי פיסיונין ולחמא דשמיא ישביעיונין: מא פתח טינרא ודאיבו  
מיא הליכו בצהוותא היך נהרא: מב ארום דכיר ית ממלל קודשיה די עם אברהם עבדיה: מג  
ואפיק עמיה בחדוה בתושבתתא ית בחירווי: מד ויהב להון ארעת עממין וליעות אומיא ירתון: מה  
מן בגלל דיטרון קיימוי ואוריתיה ינטרון הללויה:

It is interesting how the psalmist states that the Lord had sent His people out with joy and the people shouted joyfully. This is a significant statement because, for the most part, during the entire journey, the people were very discontented and complained constantly. The psalm states that the Lord gave Israel even the land of the nations, so that she might keep the statutes and commandments. In *Devarim / Deuteronomy 4:1*, Moshe stated the following:

***Devarim / Deuteronomy 4:1***

*4:1 "Now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, so that you may live and go in and take possession of the land which the LORD, the God of your fathers, is giving you. (NASB, א ועתה ישׂראל שׁמע אֶל-הַחֻקִּים וְאֶל-הַמִּשְׁפָּטִים, אֲשֶׁר אֲנִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תַּחֲיוּ וּבִאתֶם אֶת-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם נָתַן לָכֶם:*

The psalm interprets these words in *Devarim / Deuteronomy 4:1* in the sense that the people are to remember the extraordinary power of God to deliver them in both mercy and judgment towards the nation that come against the children of Abraham. Moshe calls upon the entire assembly to keep in memory what the Lord has done, and to take heed of the Mitzvot (commands) so that they may enter into the Land of Promise. Notice how the people of God, their conduct is very important in regards to receiving the promises of God. The Torah is designed such that by the mercy of God, we are given time to perform Teshuvah (repent) and turn back to the way of the Lord, to be obedient to the laws of God, in the land they are promised and even in the land they are living in the diaspora, and only then will His people live peacefully and happy. Do you see the significance today in these things and how the Lord works in our lives? If you are seeking healing, or some powerful move of God in your life, and you are not seeing anything happen, could this be because these things are lacking in your life as a child of God?

The divine statutes and judgments were created as a guide to live by, and our happiness is dependent upon these things. In the Apostolic Writings, we are told in the Messiah Yeshua, and by the indwelling of the Holy Spirit, we are empowered in God's peace, and in His Joy (happiness by) that is coupled to overcoming sin. The Torah is related to the worship and service of the Lord God of Israel, all of which are obligatory and the duty of all men to obey! Even the nations will receive recompense on the individual level and at the national scale for their disobedience their servitude to unrighteousness and injustice. These concepts are consistent with those of the prophets, (i.e, Hosea and Jeremiah) that true faith rests upon the knowledge of God, where the people sinned because of their not understanding the heart of what the Lord God wants for life, and thus perishing for a lack of knowledge. (*Hosea 4:6*) Our existence depends upon whether we are striving for God's ways and walking in Teshuvah (Repentance) as opposed to sinning and neglecting what the Lord wants for us. The preservation of our identity as the people of God is dependent upon whether we place at the center of our lives the Lord God of Israel and His Messiah Yeshua. The fact of the matter is Israel preserved her identity among the nations and survived the influences of this world by her obedience to the Torah. The same may be said of us in todays modern falling away from the truth of the Scriptures! Let us study and put into practice the Word of God!

## Rabbinic Commentary

The Rabbinic Commentary (Midrash) on *Tehillim / Psalms 105* has 13 parts. Reading through the Midrash we will be looking at Part 1, 2, 3, and 13. Let's begin by outlining *Midrash Tehillim Chapter 104, Parts 1, 2, 3, and 13*.

### Outline of Midrash Tehillim / Psalms, Chapter 105, Part 1, 2, 3, and 13

#### Part 1

- The Midrash introduces the Psalm with the **דיבור המתחיל** (Dibur Hamathil) saying, *“O give thanks unto the Lord, call upon His name, Sing unto Him, sing praises unto Him, Seek His face continually (Tehillim / Psalms 105:2-4).”*
- The **פתיחתא** (Petihta) the homiletic introduction to the midrash states, *“Rabbi Jose son of Halaftha said to his son, Rabbi Ishmael, If you would see the face of the Presence in this world, then occupy yourself with Torah in the Land of Israel...”*
- The **משל** (mashal) *“the parable,”* goes on to explain the **פתיחתא** (Petihta), the rabbis open the midrash with a discussion on seeking the face of God.
- The **נמשל** (Nimshal) *“expansion on the parable”* expands upon the **משל** (mashal), the rabbis say the way to seek the face of God is to study His Words!
- The Concluding phrase says, *“Rabbi Yudan said, Not Isaac but In Isaac, that is, a portion of the seed of Isaac, not all of it.”*

#### Part 2

- The Midrash introduces the Psalm with the **דיבור המתחיל** (Dibur Hamathil) saying, *“He is the Lord our God (Tehillim / Psalms 105:7).”*
- The **פתיחתא** (Petihta) the homiletic introduction to the midrash states, *“He (hu) is used as an intensive, sometimes to emphasize the degree of goodness, and sometimes to emphasize the degree of wickedness.”*
- The **משל** (mashal) *“the parable,”* goes on to explain the **פתיחתא** (Petihta), the rabbis open with a discussion on the Hebrew word Hu have the reference to both the wicked and the righteous.
- The **נמשל** (Nimshal) *“expansion on the parable”* expands upon the **משל** (mashal), the rabbis expand upon the mashal saying the Hebrew word Hu is used primarily to refer to the righteous.
- The Concluding phrase says, *“Rabbi Berekhiah said in the name of the Rabbis, The Holy One blessed be He, has Himself numbered among the just, for it is said, He (hu) is the Lord our God; His judgments are in all the earth (Tehillim / Psalms 105:7).”*

#### Part 3

- The Midrash introduces the Psalm with the **דיבור המתחיל** (Dibur Hamathil) saying, *“He has remembered His covenant forever, the word which He commanded to the most excellent (‘elef) of the generation (Tehillim / Psalms 105:8)...”*
- The **פתיחתא** (Petihta) the homiletic introduction to the midrash states, *“... command His word, Rabbi Hiyya son of Abba taught to him who was the most excellent of his generation, who was the most exalted of his generation.”*
- The **משל** (mashal) *“the parable,”* goes on to explain the **פתיחתא** (Petihta), the rabbis speak of the exalting of the nation of Israel.
- The **נמשל** (Nimshal) *“expansion on the parable”* expands upon the **משל** (mashal), saying the exalting is accomplished through the study and taking on of the Torah!
- The Concluding phrase says, *Hence, it is said, The word which He commanded to the thousandth*

*generation, the Word being the Torah, of which it is said, And God spoke all these words (Shemot / Exodus 20:1)."*

**Part 13**

- The Midrash introduces the Psalm with the דיבור המתחיל (Dibur Hamathil) saying, “*And He gave them the lands of nations (Tehillim / Psalms 105:44)."*
- The פתיחתא (Petihta) the homiletic introduction to the midrash states, “*Rabbi Hanina, quoting And He gave them the lands of the nations, asked Rabbi Hiyya son of Abba, Why did God do so?"*
- The משל (mashal) “*the parable,*” goes on to explain the פתיחתא (Petihta), the rabbi opens speaking of obeying God’s word and shouting in joy.
- The נמשל (Nimshal) “*expansion on the parable*” expands upon the משל (mashal) speaking of those who labor do not labor in vain.
- The Concluding phrase says, “*Nevertheless, He makes gifts to us. Ought we not then give voice to our gratitude because He gave us the lands of the nations? Ought we not to sing a song of praise to Gim saying Hallelujah?"*

Midrash Tehillim 105, Part 1 opens with the דיבור המתחיל (Dibur Hamathil) saying, “*O give thanks unto the Lord, call upon His name, Sing unto Him, sing praises unto Him, Seek His face continually (Tehillim / Psalms 105:2-4)."* The homiletic introduction to the midrash states, “*Rabbi Jose son of Halafta said to his son, Rabbi Ishmael, If you would see the face of the Presence in this world, then occupy yourself with Torah in the Land of Israel..."* In the rabbinic literature, as we see here in the Midrash, there is a lot of emphasis that is placed upon the importance of studying the Torah. When the rabbis speak of Torah study, the Chazal also connect the Torah to gemilut hassadim (acts of loving kindness). So the question that is presented to us, is that “*We are all very busy and very pressed for time. If we only have a few hours a week of free time, should we devote it to Torah study or to gemilut hassadim?"* A similar and related question is that it is as important to teach Torah to children and young adults as it is to Adults, and so “*what is the significance of studying Torah, but to also take children and young adults out into the field in order to practice gemilut hassadim too right?"* The entire Midrash states the following:

<p><b>מדרש תהלים פרק קה סימן א</b></p> <p>א הודו לה' קראו בשמו וגו' שירו לו זמרו לו בקשו פניו תמיד. אמר ר' יוסי בר חל- פתא לר' ישמעאל בריה מבקש את לראות פני שכינה בעולם הזה, עסוק בתורה בארץ ישראל, שנאמר דרשו ה' ועוזו בקשו פניו תמיד. זכרו נפלאותיו אשר עשה [מופ- תיו ומשפטי פיו זרע אברהם עבדו], אמר ר' עזריה כתיב כי ביצחק יקרא לך זרע (בראשית כא יב), כל מי שהוא [מודה] בשני עולמות הרי הוא כיצחק, ר' יודן אומר מקצתו ולא ככולו.</p>	<p><b>Midrash Tehillim 105, Part 1</b></p> <p>1. <i>O give thanks unto the Lord, call upon His name, Sing unto Him, sing praises unto Him, Seek His face continually (Tehillim / Psalms 105:2-4). Rabbi Jose son of Halafta said to his son, Rabbi Ishmael, If you would see the face of the Presence in this world, then occupy yourself with Torah in the Land of Israel, for it is said, Seek the Lord and His strength; seek His face continually (Tehillim / Psalms 105:4). Remember His marvelous works that He has done, His wonders, and the judgment of His mouth; O you seed of Abraham His servant (Tehillim / Psalms 105:5-6). Rabbi Azariah taught, It is written In Isaac will seed be called to you (Bereshit / Genesis 21:12), that is, any man who acknowledges that there exist two worlds, behold he is like Isaac. Rabbi Yudan said, Not Isaac but In Isaac, that is, a portion of the seed of Isaac, not all of it.</i></p>
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What is the ultimate purpose for studying the Torah? The midrash states “*Rabbi Jose son of Halafta said to his son, Rabbi Ishmael, If you would see the face of the Presence in this world, then occupy yourself with Torah in the Land of Israel, for it is said, Seek the Lord and His strength; seek His face continually (Tehillim / Psalms 105:4)."* The purpose is to seek the Lord, His strength in our lives and His face (presence)

continually. The idea of the Torah and gemilut hassadim draw to mind a fundamental principle in rabbinic exegesis known as the “*Kal Vachomer*” (קל וחומר). The “*Kal Vachomer*” (קל וחומר) is a *fortiori* inference, and a fundamental principle of rabbinic thought. The *Kal Vachomer* is a rule of logical argumentation by means of which two cases are compared, one lenient and the other more stringent. The *Kal Vachomer* principle asserts that if the law is stringent in a case where we are usually lenient, then it will certainly be stringent in a more serious case. The question then is “*What is the more serious case here with respect to judgment of sin in our lives?*” In Jewish life and the Torah, we are frequently confronted by competing values as it is related to this principle of thought, for example, the competing values such as the following: “*saving a life vs. observing Shabbat, honoring a parent vs. transgressing a commandment, easing pain vs. shortening a person’s life, mourning for a relative vs. rejoicing on a Jewish festival.*” In these situations, we are often confronted by the case of conflicting values. In rabbinic literature, the term gemilut hassadim, acts of loving kindness, are generally coupled to the mitzvot such as visiting the sick, burying the dead, comforting the mourner, helping a bride and groom rejoice, and clothing the naked. The medieval rabbis understood this mitzvah in this way and that these mitzvot may also be more generalized which represent the believers attitude of seeking the Kingdom of God and His Righteousness, being in any way we may seek to bring glory to God by the way we treat others. Studying the rabbinic literature, it becomes clear that both Torah study and gemilut hassadim are very basic Jewish values.

It is interesting to note that Yeshua used many “*Kal Vachomer*” arguments during His teaching ministry while here on earth. Many of the *Kol Vachomer* arguments that Yeshua used were directly related to our relationship with God and with others, which is the point of the rabbinic dictum or Torah study. The relationship that we have with the Lord God of Israel was what Yeshua was teaching and focusing upon in *Matthew chapters 5, 6, and 7*. Yeshua told His disciples saying ויאמר ישוע אל תלמידיי אמן אמר אני לכם (Ο δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.) in *Matthew 19:23* “... truly I say unto you, difficult for the rich to enter into the Kingdom of Heaven.” (NASB) The reason for the difficulty of the rich to enter the Kingdom of Heaven is by reason of their trust being placed in one’s wealth over trusting in God. Trusting in the Lord God for everything is directly connected to a relationship a father has with his son and the provision of life, food, home, and wealth truly comes from our Father in Heaven and not by our own making (*Devarim / Deuteronomy 8:18*). Yeshua taught at length on this topic in *Matthew chapters 5, 6, and 7*. Our relationship with the Lord is connected to the putting of our faith into practice. This is why the rabbis discuss gemilut hassadim in the way they do according to the following references:

***Kohelet Rabbah 7, ed. Vilna, fol. 18b***

*Rabbi Judah said: to teach you that whoever denies gemilut hassadim it is as if he denies God.*

***Talmud Bavli Sotah 14a***

*R. Simlai expounded: Torah begins with gemilut hassadim and ends with gemilut hassadim. It begins with gemilut hassadim, for it is written: “And the Lord God made for Adam and for his wife coats of skin, and clothed them” (Genesis 3:21), and it ends with gemilut hassadim, for it is written: “And He buried him [=Moses] in the valley” (Deut. 34:6).*

***Talmud Bavli Sukkah 49b (Tosefta Peah 4:19, ed. Lieberman, pp. 60-61)***

*Our Rabbis taught: In three respects is gemilut hassadim superior to charity: charity can be done only with one’s money, but gemilut hassadim can be done with one’s person and one’s money. Charity can be given only to the poor, gemilut hassadim both to the rich and the poor. Charity can be given to the living only, gemilut hassadim can be done both to the living and to the dead.*



**Talmud Bavli Nedarim 40a**

...Did it not once happen that one of R. Akiba's disciples fell sick, and the Sages did not visit him? So R. Akiba himself entered [his house] to visit him, and because he swept and sprinkled the ground before him, he recovered. "My master," said he, "you have revived me!". R. Akiba went forth and lectured: "He who does not visit the sick, is like a shedder of blood".

Note the significance of putting our faith into action. The rabbis say that the Torah begins with grace and ends with grace. Here in the Talmud Bavli Sota 14a, the rabbis say that the Torah begins with gemilut hassadim and ends with gemilut hassadim. The reason being, putting our faith into action requires the mercy of God (חסד) because we do not always get it right the first time, which is related to the Kol Vachomer of the weightier matter, whether to disobey a mitzvah in order to save a life or not. The rabbis say that gemilut hassadim is greater than charity, because charity is only the giving of money, where the visiting of the sick (gemilut hassadim) is as saving a life, and not visiting the sick is like shedding of blood. The question then of whether Torah study or gemilut hassadim are more important, the conclusion is that both are absolutely important as these things are related to our salvation, in the sense that as a child of God and a disciple of Yeshua, we would not forsake the study of God's Word or neglect putting out faith into practice. In our lives as believers and disciples of Yeshua, we need to find ways to devote time every week both to Torah study and to gemilut hassadim.

Midrash Tehillim 105, Part 1 concludes saying, "Rabbi Azariah taught, It is written In Isaac will seed be called to you (Bereshit / Genesis 21:12), that is, any man who acknowledges that there exist two worlds, behold he is like Isaac. Rabbi Yudan said, Not Isaac but In Isaac, that is, a portion of the seed of Isaac, not all of it." The idea here is to what we spend out time doing, the things of this world, or serving and working in the kingdom of God?

Midrash Tehillim 105, Part 2 opens with the Dibur Hamathil (דיבור המתחיל) saying, "He is the Lord our God (Tehillim / Psalms 105:7)." The homiletic introduction to the midrash states, "He (hu) is used as an intensive, sometimes to emphasize the degree of goodness, and sometimes to emphasize the degree of wickedness." The entire Midrash states the following:

<p style="text-align: center;"><b>מדרש תהלים פרק קה סימן ב</b></p> <p>ב הוא ה' אלהינו. הוא פעמים לטובה ופעמים לרעה, שנאמר הוא היה גבור ציד (בראשית י ט), הוא עשו אבי אדום (שם בראשית לו מג), הוא דתן ואבירם (במדבר כו ט), הוא המלך אחז (דה"ב דברי הימים ב' כח כב), הוא אחשורוש (אסתר א א), הרי אלו לרעה, ומניין הוא לטובה, הוא (אברם) [אברהם] (דה"א דברי הימים א' כז), [הוא אהרן ומשה (שמות ו כו)] הוא משה ואהרן (שם שם שמות ו' כז), הוא עזרא עלה מבבל (עזרא ז ו), והוא יחזקיהו סתם (מי) [את מוצא מימי] גיחון (דה"ב דברי הימים ב' לב ל), אמר ר' ברכיה בשם רבנן הקב"ה נמנה עם הצדיקים, שנאמר הוא ה' אלהינו.</p>	<p><b>Midrash Tehillim 105, Part 2</b></p> <p>2. He is the Lord our God (Tehillim / Psalms 105:7). He (hu) is used as an intensive, sometimes to emphasize the degree of goodness, and sometimes to emphasize the degree of wickedness. Thus, it is said He was a mighty hunter before the Lord (Bereshit / Genesis 10:9), He is Esau, the father of the Edomites (Bereshit / Genesis 36:43), These (hu) are that Datan and Aviram who strove against Moshe (Bamidbar / Numbers 26:9), This same (hu) King Ahaz (2 Chronicles 28:22), This (hu) is Ahasuerus (Esther 1:1), Mark that hu in these verses emphasizes the degree of wickedness. And the proof that hu is also used to emphasize the degree of goodness? The verse The same (hu) is Abraham (1 Chronicles 1:27), These (hu) are that Aaron and Moshe (Shemot / Exodus 6:26), This (hu) Ezra went up from Babylon (Ezra 7:6), This sane (hu) Hezekiah also stopped the upper spring of the waters of Gihon (2 Chronicles 32:30). Rabbi Berekhiah said in the name of the Rabbis, The Holy One blessed be He, has Himself numbered among the just, for it is said, He (hu) is the Lord our God; His judgments are in all the earth (Tehillim / Psalms 105:7).</p>
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Personal pronouns can be first, second, or third person and either singular or plural. Second person pro-

nouns refer to the person being spoken to (you). The independent personal pronoun often occurs in conjunction with verbs, and may also be used in a predicative relationship with nouns or adjectives in verbless clauses. The masculine and feminine forms הוּא and הִיא are identical to the third person masculine and feminine independent pronouns. In most instances, if ambiguity exists, the larger context of the sentence will enable the reader to make the correct choice. The third person masculine independent pronoun, according to the MT may be used to refer to an individual, or to an entire body of people (i.e. Parashat Balak and all of Israel). In the Midrash, the rabbis say that the third person pronoun is a reference to emphasize either the degree of goodness or wickedness. The rabbis provide the following proof texts:

***Proof for Reference to Wickedness (Midrash Tehillim 105 Part 2)***

*Thus, it is said He was a mighty hunter before the Lord (Bereshit / Genesis 10:9), He is Esau, the father of the Edomites (Bereshit / Genesis 36:43), These (hu) are that Datan and Aviram who strove against Moshe (Bamidbar / Numbers 26:9), This same (hu) King Ahaz (2 Chronicles 28:22), This (hu) is Ahasuerus (Esther 1:1), Mark that hu in these verses emphasizes the degree of wickedness.*

***Proof for Reference to Goodness (Midrash Tehillim 105 Part 2)***

*The verse The same (hu) is Abraham (1 Chronicles 1:27), These (hu) are that Aaron and Moshe (Shemot / Exodus 6:26), This (hu) Ezra went up from Babylon (Ezra 7:6), This sane (hu) Hezekiah also stopped the upper spring of the waters of Gihon (2 Chronicles 32:30).*

The masculine third person pronoun is used to reference people, and it appears the example texts that are given for the wicked outweigh those who are good. This illustrates for us how easy it is to live a life of wickedness as opposed to a life of righteousness, goodness, and truth. In this modern culture, in order to be faithful to the Lord God of Israel and to the Scriptures we must learn to stand alone. Daily, we are faced with pressure to violate the biblical standards and go along with the crowd. Noah was one of those men in the Torah who stood his ground in the midst of a wicked generation and the Lord said that **ט אָלֶה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדוֹרֹתָיו יָאֵת-הָאֱלֹהִים הַתְּהַלֵּךְ-נֹחַ:** 6:9 *The generations of Noah, Noah was a righteous man and walked in innocence in his generation, he walked with God.* In Parashat Noah, we read how the MT repeats several points speaking of the corruption that was on the Earth in the sight of God (*Bereshit / Genesis 6:11-12*). In the eyes of that generation, we can easily reason what they were thinking “*we are not so bad, we have made great strides in LGBT rights, we are progressive... etc.*” The Lord however viewed that generation as wicked and unredeemable. Three times the text repeats that the earth was corrupt (*6:11-12*), meaning morally degraded. These texts are especially important for us today, since Yeshua said just as it was in the days of Noah, so it will be in the days prior to His return (*Matthew 24:37-39*). The imagery that we are given is the people were going on about life oblivious to the Lord God of Israel, “*eating and drinking, ... marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away.*” They were living without regard to the Lord and His impending judgment. What a description of our time! In addition, the scary point that may be observed from Parashat Noah is that there were grandchildren of the godly Enoch who were swept away in the flood. This is significant because they were obviously taught about the Creator God. Perhaps some of them even claimed to know their Creator. However, they had blended in so well with the evil around them that they did not listen to the Lord’s repeated warnings of judgment. This is an important warning for us today, when Yeshua returns, there are going to be many who claim to know Him, even those who have prophesied and cast out demons and done miracles in His name, who will say to Him, “*Lord, Lord,*” but He will say to them, “*I never knew you; depart from Me, you who practice lawlessness*” (*Matthew 7:21-23*). They thought they knew Yeshua, but Yeshua did not know them because they blended in with the wickedness of their generation. It’s not easy, but we must stand for truth, righteousness, and holiness in these evil days!

Midrash Tehillim 105, Part 2 concludes saying, “*Rabbi Berekhiah said in the name of the Rabbis, The*

*Holy One blessed be He, has Himself numbered among the just, for it is said, He (hu) is the Lord our God; His judgments are in all the earth (Tehillim / Psalms 105:7).* ” The point is that God’s judgments are “*in all the earth*” meaning that every man, woman, and child who does not seek the Lord and His righteousness for his or her life, will fall into the judgment of the Lord in the days to come. “*Noah was a righteous man, blameless in his time*” (*Bereshit / Genesis 6:9*). The word righteous (צַדִּיק) is used in two ways in the Torah. It is used of the righteousness of faith, where righteousness is imputed to those who believe in the Word of the Lord and His Messiah (*Romans 3:21-4:25*). And, *Hebrews 11:7* states that Noach’s obedience in building the ark showed that he was “*an heir of the righteousness which is according to faith,*” meaning that he had put his faith into practice in obedience to God’s Word! The word righteous here is used of the right conduct which stems from faith. The righteousness that Noach exhibited was a “*conformity to a standard*” and directs us to the observable behavior of those who live by God’s revealed standards of right and wrong according to the Torah. When *Bereshit / Genesis 6:9* states that Noah was righteous and walked innocently in his generation (גַּם אִישׁ צַדִּיק תָּמִים הָיָה בְּדוֹרֹתָיו), it is referring to the righteousness of putting his faith into action (practice). His faith showed itself in good works (maasim tovim) and moral behavior which are pleasing to the Lord even though they fall short of His glory. (*Romans 3:20 and Isaiah 64:6*) Noah was not only righteous, he was also blameless (תָּמִים), which means “*innocent*” meaning Noah had integrity. The phrase “*in his generation*” suggest that Noah’s contemporaries viewed him that way. Many of his peers probably thought he was crazy, but they couldn’t deny that he lived what he believed. The fact that Noah was righteous and blameless does not mean he was perfect. He fell short of God’s commands just as we do. However, Noah confessed his sin to God, repented, and obeyed. This kind of righteousness is summed up in the words, “*Noah walked with God*” (אֶת-הָאֱלֹהִים הִתְהַלֵּךְ-גַּם).

Midrash Tehillim 105, Part 3 opens with the Dibur Hamathil (דיבור המתחיל) saying, “*He has remembered His covenant forever, the word which He commanded to the most excellent (‘elef) of the generation (Tehillim / Psalms 105:8) command His word...*” The homiletic introduction to the midrash states, “... Rabbi Hiyya son of Abba taught to him who was the most excellent of his generation, who was the most exalted of his generation.” Note what the Psalm states concerning the most exalted of the generation, according to *Tehillim / Psalms 89:14-18*.

***Tehillim / Psalms 89:14-18***

*89:14 Righteousness and justice are the foundation of your throne; steadfast love and faithfulness go before you. 89:15 Blessed are the people who know the festal shout, who walk, O Lord, in the light of your face, 89:16 who exult in your name all the day and in your righteousness are exalted. 89:17 For you are the glory of their strength; by your favor our horn is exalted. 89:18 For our shield belongs to the Lord, our king to the Holy One of Israel. (ESV,*  
טו צַדִּיק וּמִשְׁפָּט מְכוֹן כְּסֵאָה חֹסֵד וְאַמֶּת יִקְדָּמוּ פְּנֵיהֶ: טז אֲשֶׁר־י הָעַם יוֹדְעֵי תְרוּעָה יְהוָה בְּאוֹר-  
פְּנֵיהֶ יְהַלְכוּ: יז בְּשִׂמְחָה יִגִּילוּן כָּל-הַיּוֹם וּבְצִדְקַתֶּךָ יְרוּמוּ: יח כִּי-תִפְאֶרֶת עֲזָמוּ אַתָּה וּבְרַצְנָה תְרִים  
[תְרוּם] קְרִינִגוּ:

The psalmist states that righteousness and justice are the foundation of God’s throne. As a result, His love and faithfulness goes before the Lord always! The psalmist believes that we are blessed who rejoice and exult in God’s Name. What does it mean to exult in the name? The Name of God exhibits the characteristics, His attributes of mercy, love, forgiveness, righteousness, and truth. Those who rejoice in the name also exhibit these attributes. This is why the psalmist states, *89:17 For you are the glory of their strength...* (ESV) The Lord is our glory and our strength. Note how we glory in the Lord God of Israel and in His Messiah Yeshua! Let’s see what the Rabbis say concerning those who are exulted in this generation. The entire midrash states the following:

**מדרש תהלים פרק קה סימן ג**

ג זכר לעולם בריתו דבר צוה לאלף דור. [אמר ר' חייא בר אבא] לאלוף שבדור, ולמעולה שבדור, ומאי ניהו אברהם, כמה דתנינן תקוע אלפא לשמן, ופירושו מקום ששמו תקוע מעולה לשמן, הוי דבר צוה לאלף דור. [זכר לעולם בריתו דבר צוה לאלף דור]. אמר ר' לוי בשם ר' שמואל בר נחמני תשע מאות ושבעים וארבעה דורות מה שהיה ראוי לעמוד מהם נימחו בדור המבול, שכן אמר הקב"ה לתת את התורה לאלף דור, ואתה מוצא עשרה דורות מאדם ועד נח, ועשרה מנח ועד אברהם, ומאב"הם ועד משה ששה דורות, הוי דבר צוה לאלף דור ואין דבר אלא תורה, שנאמר וידבר אלהים את [כל] הדב"רים האלה לאמר (שמות כ א).

**Midrash Tehillim 105, Part 3**

3. *He has remembered His covenant forever; the word which He commanded to the most excellent ('elef) of the generation (Tehillim / Psalms 105:8), command His word, Rabbi Hiyya son of Abba taught to him who was the most excellent of his generation, who was the most exalted of his generation. And who was that? Abraham. 'Elef is here rendered as in the sentence in the Mishnah, As regards oil, Tekoa is alpha ('alef), by which is meant that the village of Tekoa is first in the excellence of its oil. This is to be understood, The word which He commanded to the most excellent ('elef) of the generation. In a different exposition, the verse is read, He has remembered His covenant forever; the word which He commanded to the thousandth generation. Rabbi Levi said in the name of Rabbi Samuel son of Nahmani, Nine hundred and seventy four generations which were to have descended from the people of the generation that perished in the flood were wiped out with them. The Holy One blessed be He, had intended that the Torah be given to the thousandth generation of mankind, but you can count only ten generations of mankind, but you can count only ten generations from Adam and Noah, ten from Noah to Abraham, and six from Abraham to Moshe. Hence, it is said, The word which He commanded to the thousandth generation, the Word being the Torah, of which it is said, And God spoke all these words (Shemot / Exodus 20:1).*

The Midrash continues saying “*And who was that? Abraham. 'Elef is here rendered as in the sentence in the Mishnah, As regards oil, Tekoa is alpha ('alef), by which is meant that the village of Tekoa is first in the excellence of its oil. This is to be understood, The word which He commanded to the most excellent ('elef) of the generation.*” The rabbis speak of Abraham as being this one whom the psalmist is speaking of, to the faithful one which is connected to the Word of God, and to the mitzvot (commandments) of God. Note the context of the Midrash which states, “*the verse is read, He has remembered His covenant forever; the word which He commanded to the thousandth generation*” indicating the importance of the covenant as it is connected to the commandment of God, and to the life of Abraham where he put his faith into practice to reach out to the lost for the One True God.

Midrash Tehillim 105, Part 3 concludes saying, “*The Holy One blessed be He, had intended that the Torah be given to the thousandth generation of mankind, but you can count only ten generations of mankind, but you can count only ten generations from Adam and Noah, ten from Noah to Abraham, and six from Abraham to Moshe. Hence, it is said, The word which He commanded to the thousandth generation, the Word being the Torah, of which it is said, And God spoke all these words (Shemot / Exodus 20:1).*” The rabbis believed the exalting is accomplished through the study and taking on of the Torah! What does this mean? This speaks of learning to live an authentic life before God within a sinful culture. The Torah is designed to help us to learn how to live by teaching us how to relate to our families, the ekklesia (body of believers), our neighbors, and the nation. Our lives are meant to be lived on the basis of the Torah, in the Messiah Yeshua, we are engaged with this world, but in a way that his holy and righteous, as described according to the Scriptures. This is known as being a “*ben Torah,*” a son of the Torah. For a person who is truly a son of God is also a study of His Word, and his or her life will be a product of being a study of God’s Word, regardless of what he or she does from day to day. The Torah does not mandate a particular lifestyle, rather, it demands that regardless of one’s lifestyle (profession, location, nationality, etc) that a person adopts the ways of God in righteousness, justice, and truth, that is fitting as a children of God. This regulates one’s conduct in accordance with God’s commands, and therefore such a person’s daily conduct testifies to the content of the Torah it self. As a result, such a person is doing what the Psalmist states, in *Tehillim / Psalms 89:16 who exult in*

*your name all the day and in your righteousness are exalted. 89:17 For you are the glory of their strength...* (ESV) As the child becomes a reflection of his or her parent, so does the ben Torah become a reflection of what is written in the Torah, to do justice, righteousness, holiness, and to hold to the truth. It is in these things, the living of our lives according to God’s Word that pleases the HaShem and our lives will go well.

Midrash Tehillim 105, Part 13 opens with the Dibur Hamathil (דיבור המתחיל) saying, “*And He gave them the lands of nations (Tehillim / Psalms 105:44).*” The homiletic introduction to the midrash states, “*Rabbi Hanina, quoting And He gave them the lands of the nations, asked Rabbi Hiyya son of Abba, Why did God do so?*” The entire Midrash states the following:

<p style="text-align: center;"><b>מדרש תהלים פרק קה סימן יג</b></p> <p>יג ויתן להם ארצות גוים. ר' חנינא שאל לר' חייא בר אבא ואמר לו ויתן להם ארצות גוים, למה, בעבור ישמרו חקיו ותורוֹתיו ינצורו הללויה, פועל שעשה עם בעל הבית, ובעל הבית יגע עמו ונותן לו שכרו, מהו מחזיק לו, אמר לו ר' חייא בשעה שהפועל עושה עם בעל הבית באמונה ונותן לו שכרו, אין צריך להחזיק לו טובה, אבל בשעה שאינו עושה עמו באמונה ונותן לו שכרו, צריך להחזיק לו טובה, ואנו נותן לנו הקב"ה ארצות גוים, ואין אנו למדין תורה, שנאמר בעבור ישמרו חקיו ותורוֹתיו ינצורו הללויה, ואין אנו שומרין את התורה, ונותן לנו, אין לנו להחזיק טובה שנתן לנו ארצות גוים, ומה עלינו לעשות לומר לפניו שירה שנאמר הללויה.</p>	<p style="text-align: center;"><b>Midrash Tehillim 105, Part 13</b></p> <p><i>13. And He gave them the lands of nations (Tehillim / Psalms 105:44). Rabbi Hanina, quoting And He gave them the lands of the nations, asked Rabbi Hiyya son of Abba, Why did God do so? Was it in order That they might keep His statutes, and observe His laws and then say Hallelujah? (Tehillim / Psalms 105:45) But when a worker labors side by side with his master, and then the master gives him his pay, need the worker give voice to his gratitude? Rabbi Hiyya replied, When the worker labors faithfully with his master, who then gives him his pay, he need not give voice to his gratitude. But when the worker does not labor faithfully with his master, and the master nevertheless gives him his pay, he should give voice to his gratitude. As for us, the Holy One blessed be He, gives us the lands of the nations, but we do not study Torah, and even thought it is said, Keep His statutes, and observe His laws, we do not observe the Torah. Nevertheless, He makes gifts to us. Ought we not then give voice to our gratitude because He gave us the lands of the nations? Ought we not to sing a song of praise to Him saying Hallelujah?</i></p>
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So the rabbis ask the question of why the Lord gave Israel the land of the nations (Canaan). The rabbis make a very good observation on the worker who receives his wages, is he obligated to praise the employer? Notice the conclusion that the Land was given for the purpose of keeping God’s commands and statutes for the purpose of saying Hallelujah, Praise the Lord. As the children of God, we are obligated to obey God’s Torah, it is the wages that we are called to live by. The rewards given as a result of obedience, these are simply the wages the Lord God of Israel gives us. The covenant relationship, this is what establishes us as His children, in His kingdom, and as part of His family. Rabbi Hiyya states in the midrash saying, “*When the worker labors faithfully with his master, who then gives him his pay, he need not give voice to his gratitude. But when the worker does not labor faithfully with his master, and the master nevertheless gives him his pay, he should give voice to his gratitude.*” How many times has the Lord given you blessing when your faithfulness did not measure up to His commands and statutes? The Lord God is very merciful! This engenders much praise on our part, to sing of His glory, majesty, mercy, and grace.

Midrash Tehillim 105, Part 13 concludes saying, “*As for us, the Holy One blessed be He, gives us the lands of the nations, but we do not study Torah, and even thought it is said, Keep His statutes, and observe His laws, we do not observe the Torah. Nevertheless, He makes gifts to us. Ought we not then give voice to our gratitude because He gave us the lands of the nations? Ought we not to sing a song of praise to Him saying Hallelujah*” The Torah is meant to be a blueprint for our lives as God’s people. According to *Tehillim / Psalms 105* and to the Midrash, gratitude is an important element of our lives before God (see *Devarim / Deuteronomy 8:11-17*). Not only is our gratitude unto the Lord important, it is also very important for our mental health, the reason being, daily we are able to recognize the mercy of God and live with joy in our

hearts. The Word of God reveals to us that the blessings of God are an incredible tool to instill gratitude in our hearts. For example, when someone blesses us, or when we bless others, we are reminded to feel gratitude unto the Lord for His blessing and provision of wealth, and not just focus upon our own desires. Rabbi Meir in the Talmud Bavli Menachot 43b states the following concerning the blessings of God.

**Talmud Bavli Menachot 43b**

*It was taught in a Baraita: Rabbi Meir said: a person must make 100 blessings each day, as it is written... (Deuteronomy 10:12) "And now Israel, what does the Lord your God ask of you..."* ((ב' י' דברים) שנאמר (דברים י', י') "ועתה ישראל מה ה' אלהיך שואל מעמך")

The rabbis in the Talmud teach the Lord expects us to make 100 blessings each day. The essential part of being grateful is that we are not the sole authors of what is good in our lives. We are to recognize that it is not for pride that we are to do charity to others, but to recognize that the source of our blessing is from the Lord, and because of our love for the Lord and for others, we give charitable gifts. Note this is not always a monetary gift, it could also be a gift of our time. The Lord chose this as a means for humbling our lives before Him and before others, and so that we do not forget the Lord our God in heaven. Let's Pray!

Heavenly Father,

Great and merciful are You O Lord! Your works are mighty and powerful to seek and to save us from death. Have mercy upon us for we are a sinful people. We seek to serve You all the days of our lives. Lord help us to have the strength to stand for truth and life, to have faith in Yeshua, a devotion to Your Word, 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.

In Yeshua's (Jesus') Name we pray! Amen!

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