

Tehillim / Psalms 118 | ספר תהילים קיח

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Walking in the Mercy of God

א הודו ליהנה כי-טוב כי In this week's study from *Tehillim / Psalms 118:1-29*, the psalm opens saying, *א הודו ליהנה כי-טוב כי*: *118:1 Give thanks to the Lord, for He is good; For His lovingkindness is everlasting. 118:2 Oh let Israel say, 'His lovingkindness is everlasting.'* (NASB) The psalmist calls out to the people to give thanks and parallels this to the grace (chesed) of God being eternal. The priesthood declares the same (118:3), and says those that fear the Lord say the same (118:4). The psalmist states, *ה מן-המצר קראתי יְהוָה עֲנֵנִי בְמִרְחֵב יָהּ: ו יְהוָה לִי לֹא אִירָא מֵה-יַעֲשֶׂה לִי אָדָם: 118:5 From my distress I called upon the Lord; The Lord answered me and set me in a large place. 118:6 The Lord is for me; I will not fear; What can man do to me? 118:7 The Lord is for me among those who help me; Therefore I will look with satisfaction on those who hate me.* (NASB) The psalmist states that it is better to take refuge in the Lord (118:8) and repeats this statement for emphasis (118:9). The Psalmist (David) declares that it is the Lord who helps him to cut off the nations (118:10) and repeats this for emphasis (118:11). The Lord extinguishes the enemy as thorns in a fire (118:12), the Lord is his help (118:13). He says, *טו קול | רנה וישועה באהלי צדיקים ימין 118:14 The Lord is my strength and song, And He has become my salvation. 118:15 The sound of joyful shouting and salvation is in the tents of the righteous; The right hand of the Lord does valiantly. 118:16 The right hand of the Lord is exalted; The right hand of the Lord does valiantly. 118:17 I will not die, but live, And tell of the works of the Lord.* (NASB) The Lord disciplines the ones he loves (118:18). David speaks of the gates of the righteous and entering through them (118:19-20), and giving thanks because the Lord answers him (118:21). Yeshua the Messiah uses *Tehillim / Psalms 118:22-23* in reference to himself as the Messiah. The psalmist conclude saying the following, *כד זֶה-הַיּוֹם עָשָׂה יְהוָה נְגִילָה וְנִשְׁמְחָה בּוֹ: כה אָנָּה יְהוָה הוֹשִׁיעָה נָּא אָנָּה יְהוָה הַצְּלִיחָה נָּא: כו בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה בְּרַכְּנוּכֶם מִבֵּית יְהוָה: כז אֵל | יְהוָה וַיָּאָר לָנוּ אֶסְרוּ-חַג בְּעַבְתֵּימֶם 118:24 This is the day which the Lord has made; Let us rejoice and be glad in it. 118:25 O Lord, do save, we beseech You; O Lord, we beseech You, do send prosperity! 118:26 Blessed is the one who comes in the name of the Lord; We have blessed you from the house of the Lord. 118:27 The Lord is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar. 118:28 You are my God, and I give thanks to You; You are my God, I extol You. 118:29 Give thanks to the Lord, for He is good; For His lovingkindness is everlasting.* (NASB)

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק קיח	ספר תהלים פרק קיח	ספר טוביה פרק קיח	ספר טוביה פרק קיח	ΨΑΛΜΟΙ 118	ΨΑΛΜΟΙ 118
א הודו ליהנה כי-טוב כי לעולם חסדו: ב יאמר נא ישאל כי לעולם חסדו: ג יאמרו נא בית-אהרן כי לעולם חסדו: ד יאמרו נא יראי יְהוָה כי לעולם חסדו:	א הודו ליהנה כי-טוב כי לעולם חסדו: ב יאמר נא ישאל כי לעולם חסדו: ג יאמרו נא בית-אהרן כי לעולם חסדו: ד יאמרו נא יראי יְהוָה כי לעולם חסדו:	א שבחו קדם יהוה ארום טוב ארום לעלם טוביה: ב ימרון כדון ישראל ארום לעלם טוביה: ג ימרון כדון בית אהרן ארום לעלם טוביה: ד ימרון כדון דח-ליא דיהוה ארום לעלם טוביה:	א שבחו קדם יהוה ארום טוב ארום לעלם טוביה: ב ימרון כדון ישראל ארום לעלם טוביה: ג ימרון כדון בית אהרן ארום לעלם טוביה: ד ימרון כדון דח-ליא דיהוה ארום לעלם טוביה:	118:1 αλληλουια εξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 118:2 εἰπάτω δὴ οἶκος Ἰσραηλ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 118:3 εἰπάτω δὴ οἶκος Ααρων ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 118:4 εἰπάτωσαν δὴ πάντες οἱ φοβούμενοι τὸν κύριον ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ	118:1 αλληλουια εξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 118:2 εἰπάτω δὴ οἶκος Ἰσραηλ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 118:3 εἰπάτω δὴ οἶκος Ααρων ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ 118:4 εἰπάτωσαν δὴ πάντες οἱ φοβούμενοι τὸν κύριον ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

ה מן-המצר קראתי יה ענני במ-
 רחב יה: ו יהנה לי לא אירא מה-
 יעשה לי אדם: ז יהנה לי בעזרי
 ואני אראה בשנאי: ח טוב לחסות
 ביהנה מבטח באדם: ט טוב לח-
 סות ביהנה מבטח בנדיבים: י כל-
 גוים סבבני בשם יהנה פי אמילם:
 יא סבבני גם-סבבני בשם יהנה פי
 אמילם: יב סבבני כדבורים לעכו
 כאש קוצים בשם יהנה פי אמ-
 לם: יג דחה דחיתני לנפל ויהנה
 עזרני: יד עזי וזמרת יה ויהי-לי
 לישועה: טו קול רנה וישועה
 באלי צדיקים ימין יהנה עשה חיל:
 טז ימין יהנה רוממה ימין יהנה
 עשה חיל: יז לא אמות פי-אחנה
 ואספר מעשי יה: יח יסר יסרני יה
 ולמנת לא נתנני: יט פתחו לי שע-
 רי-צדק אבא-בם אודה יה: כ זה-
 השער ליהנה צדיקים יבאו בו: כא
 אודה פי עניתני ויהי-לי לישועה:
 כב אכן מאסו הבונים היתה לראש
 פנה: כג מאת יהנה היתה זאת היא
 נפלאות בעינינו: כד זה-היום עשה
 יהנה נגילה ונשמחה בו: כה אגא
 יהנה הושיעה נא אגא יהנה הצליחה
 נא: כו ברוך הבא בשם יהנה ב-
 כנוכם מבית יהנה: כז אל יהנה
 ונאר לנו אסרו-חג בעבתים עד קר-
 נות המזבח: כח אלי אמה ואודה
 אלי ארוממה: כט הודו ליהנה
 פי-טוב פי לעולם חסדו:

ה מן עקתא קריתי יה אלהא קביל צלותי
 בפתאוא יה אלהא: ו מימרא דיהוה בסעדי
 לא אדחל מה יעבד לי בר נש: ז מימרא
 דיהוה למסעדא יתי ואנא איחמי פורענותא
 בסנאי: ח טב למתרחצא במימרא דיהוה מן
 למירחץ בכר נש: ט טב למתרחצא במי-
 מרא דיהוה מן למירחץ ברברביא: י כל
 עממיא חזרו אקפון יתי בשום מימרא דיהוה
 רחיצת ארום אתושינון: יא אקפון לי אף
 חזרו יתי בשום מימרא דיהוה רחיצת ארום
 אתושינון אתושינון: יב אקפון לי היך
 זיבורייתא דבורייתא דלקון היך אשתא
 בכובין בשום מימרא דיהוה רחיצת ארום
 אתושינון אתושינון: יג מדחי מדחא
 דחיית יתי חובי למינפל ומימרא דיהוה
 סייעני: יד תוקפי ותושבחתי דחיל על כל
 עלמא עממיא יהוה אמר במימריה והוה לי
 לפריק: טו קל תושבחתא ופורקרנא במ-
 שכנהון דצדיקי ימינא דיהוה עבדת חילא:
 טז ימינא דיהוה מרממא ימינא דיהוה עבדת
 חילא: יז לא אימות ארום איחי ואישתעי
 עובדי אלהא: יח מכסנא אכסנני יה ולמותא
 לא מסר יתי: יט פתחו לי מעלני קרתא
 דצידקא אעול בהון אשבח יה אלהא: כ דין
 מעלנא דבית מקדשא דיהוה צדיקא ייעלון
 ביה: כא אהודי קדמך קומך ארום קבלתא
 צלותי והוית לי לפריק: כב טליא שביקו
 ארדיכליא הות בני בניא דישי וזכה לא-
 תמנאה למליך ושולטן: כג מן קדם יהוה
 הות דא אמרו ארדיכליא היא פרישא קד-
 מנא אמרו בנוי דישי: כד דין יומא עבד
 יהוה אמרו ארדיכליא נדוך ונחדי ביה אמרו
 בנוי דישי: כה בבעו מינך יהוה פרוק כדון
 אמרו ארדיכליא בבעו מינך יהוה אצלח כדון
 אמרו ישי ואנתתיה: כו בריך דאתי בשום
 מימרא דיהוה אמרו ארדיכלי יברכון יתכון
 מן בית מקדשא דיהוה אמר דוד: כז אלהא
 יהוה אנהר לנא אמרו שבטיא דבית יהודה
 כפיתו טליא לניכסת חגא בשושלוון עד די
 תקרבוניה ותדון אדמיה בקרנת מדבחא אמר
 שמואל נבייא: כח אלהי את ואודי קדמך
 קומך אלהי אשבחיך אמר דוד: כט מתיב
 שמואל ואמר שבחו כנישתא דישראל אודו
 קדם יהוה ארום טב ארום לעלם טוביה:

118:5 ἐν θλίψει ἐπεκαλεσάμην τὸν κύριον καὶ
 ἐπήκουσέν μου εἰς πλατυσμόν 118:6 κύριος
 ἔμοι βοηθός οὐ φοβηθήσομαι τί ποιήσει μοι
 ἄνθρωπος 118:7 κύριος ἔμοι βοηθός καὶ γὰρ
 ἐπόψομαι τοὺς ἐχθρούς μου 118:8 ἀγαθὸν
 πεποιθέναι ἐπὶ κύριον ἢ πεποιθέναι ἐπ’
 ἄνθρωπον 118:9 ἀγαθὸν ἐλπίζειν ἐπὶ κύριον
 ἢ ἐλπίζειν ἐπ’ ἄρχοντας 118:10 πάντα τὰ
 ἔθνη ἐκύκλωσάν με καὶ τῷ ὀνόματι κυρίου
 ἡμυνάμην αὐτοῦ 118:11 κυκλώσαντες
 ἐκύκλωσάν με καὶ τῷ ὀνόματι κυρίου
 ἡμυνάμην αὐτοῦ 118:12 ἐκύκλωσάν με ὡσεὶ
 μέλισσαι κηρίον καὶ ἐξεκαύθησαν ὡσεὶ πῦρ
 ἐν ἀκάνθαις καὶ τῷ ὀνόματι κυρίου ἡμυνάμην
 αὐτοῦ 118:13 ὡσθεὶς ἀνετράπην τοῦ πεσεῖν
 καὶ ὁ κύριος ἀντελάβετό μου 118:14 ἰσχὺς
 μου καὶ ὕμνησίς μου ὁ κύριος καὶ ἐγένετό μοι
 εἰς σωτηρίαν 118:15 φωνὴ ἀγαλλιάσεως καὶ
 σωτηρίας ἐν σκηναῖς δικαίων δεξιὰ κυρίου
 ἐποίησεν δύναμιν 118:16 δεξιὰ κυρίου
 ὕψωσέν με δεξιὰ κυρίου ἐποίησεν δύναμιν
 118:17 οὐκ ἀποθανοῦμαι ἀλλὰ ζήσομαι
 καὶ ἐκδιηγῆσομαι τὰ ἔργα κυρίου 118:18
 παιδεύων ἐπαίδευσέν με ὁ κύριος καὶ τῷ
 θανάτῳ οὐ παρέδωκέν με 118:19 ἀνοίξατέ
 μοι πύλας δικαιοσύνης εἰσελθὼν ἐν αὐταῖς
 ἐξομολογήσομαι τῷ κυρίῳ 118:20 αὕτη
 ἡ πύλη τοῦ κυρίου δίκαιοι εἰσελεύσονται
 ἐν αὐτῇ 118:21 ἐξομολογήσομαί σοι
 ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς
 σωτηρίαν 118:22 λίθον ὃν ἀπεδοκίμασαν οἱ
 οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν
 γωνίας 118:23 παρὰ κυρίου ἐγένετο αὕτη
 καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν
 118:24 αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος
 ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ
 118:25 ὃ κύριε σῶσον δὴ ὃ κύριε εὐδόωσον
 δὴ 118:26 εὐλογημένος ὁ ἐρχόμενος ἐν
 ὀνόματι κυρίου εὐλογηκάμεν ὑμᾶς ἐξ οἴκου
 κυρίου 118:27 θεὸς κύριος καὶ ἐπέφανεν ἡμῖν
 συστήσαθε ἑορτὴν ἐν τοῖς πυκάζουσιν ἕως
 τῶν κεράτων τοῦ θυσιαστηρίου 118:28 θεὸς
 μου εἶ σύ καὶ ἐξομολογήσομαί σοι θεὸς μου
 εἶ σύ καὶ ὑψώσω σε ἐξομολογήσομαί σοι ὅτι
 ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν
 118:29 ἐξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθός
 ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

<p>Tehillim Psalms 118 118:1 Give thanks to the Lord, for He is good; For His lovingkindness is everlasting. 118:2 Oh let Israel say, ‘His lovingkindness is everlasting.’ 118:3 Oh let the house of Aaron say, ‘His lovingkindness is everlasting.’ 118:4 Oh let those who fear the Lord say, ‘His lovingkindness is everlasting.’ 118:5 From my distress I called upon the Lord; The Lord answered me and set me in a large place. 118:6 The Lord is for me; I will not fear; What can man do to me? 118:7 The Lord is for me among those who help me; Therefore I will look with satisfaction on those who hate me. 118:8 It is better to take refuge in the Lord Than to trust in man. 118:9 It is better to take refuge in the Lord Than to trust in princes. 118:10 All nations surrounded me; In the name of the Lord I will surely cut them off. 118:11 They surrounded me, yes, they surrounded me; In the name of the Lord I will surely cut them off. 118:12 They surrounded me like bees; They were extinguished as a fire of thorns; In the name of the Lord I will surely cut them off. 118:13 You pushed me violently so that I was falling, But the Lord helped me. (NASB)</p>	<p>Toviyah Psalms 118 118:1 Sing praise in the presence of the Lord, for he is good, for his goodness is forever. 118:2 Let Israel now say, “For his goodness is forever.” 118:3 Let the house of Aaron now say, “For his goodness is forever.” 118:4 Let those who fear the Lord now say, “For his goodness is forever.” 118:5 Out of distress I called to Yah, Yah accepted my prayer in a broad place. 118:6 The word of the Lord is my help, I will not fear, what will a son of man do to me? 118:7 The word of the Lord is helping me, and I will behold vengeance on my foes. 118:8 It is better to trust in the word of the Lord than to rely on a son of man. 118:9 It is better to trust in the word of the Lord than to rely on rulers. 118:10 All the Gentiles have surrounded me; in the name of the word of the Lord I have put my trust, for I will tear them apart. 118:11 They have encompassed me, indeed, surrounded me; in the name of the word of the Lord I have put my trust, for I will tear them apart. 118:12 They have encompassed me like hornets; they burned like fire in thorns; in the name of the word of the Lord I have put my trust, for I will tear them apart. 118:13 But you have knocked me down to make me fall; and the word of the Lord has given me help. (EMC)</p>	<p>Psalmoi Psalms 118 118:1 O give thanks unto the LORD; for he is good: because his mercy endureth for ever. 118:2 Let Israel now say, that his mercy endureth for ever. 118:3 Let the house of Aaron now say, that his mercy endureth for ever. 118:4 Let them now that fear the LORD say, that his mercy endureth for ever. 118:5 I called upon the LORD in distress: the LORD answered me, and set me in a large place. 118:6 The LORD is on my side; I will not fear: what can man do unto me? 118:7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me. 118:8 It is better to trust in the LORD than to put confidence in man. 118:9 It is better to trust in the LORD than to put confidence in princes. 118:10 All nations compassed me about: but in the name of the LORD will I destroy them. 118:11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them. 118:12 They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the LORD I will destroy them. 118:13 Thou hast thrust sore at me that I might fall: but the LORD helped me. (LXX)</p>
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Tehillim Psalms 118

118:14 The Lord is my strength and song, And He has become my salvation. 118:15 The sound of joyful shouting and salvation is in the tents of the righteous; The right hand of the Lord does valiantly. 118:16 The right hand of the Lord is exalted; The right hand of the Lord does valiantly. 118:17 I will not die, but live, And tell of the works of the Lord. 118:18 The Lord has disciplined me severely, But He has not given me over to death. 118:19 Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord. 118:20 This is the gate of the Lord; The righteous will enter through it. 118:21 I shall give thanks to You, for You have answered me, And You have become my salvation. 118:22 The stone which the builders rejected Has become the chief corner stone. 118:23 This is the Lord's doing; It is marvelous in our eyes. 118:24 This is the day which the Lord has made; Let us rejoice and be glad in it. 118:25 O Lord, do save, we beseech You; O Lord, we beseech You, do send prosperity! 118:26 Blessed is the one who comes in the name of the Lord; We have blessed you from the house of the Lord. 118:27 The Lord is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar. 118:28 You are my God, and I give thanks to You; You are my God, I extol You. 118:29 Give thanks to the Lord, for He is good; For His lovingkindness is everlasting. (NASB)

Toviyah Psalms 118

118:14 My strength and my praise are fearful against all the world; the Lord gave command by his word, and has become my redeemer. 118:15 The sound of praise and redemption is in the tents of the righteous; the right hand of the Lord has done mightily. 118:16 The right hand of the Lord is exalted; the right hand of the Lord has done mightily. 118:17 I will not die, for I will live, and I will tell of the deeds of God. 118:18 Truly has Yah punished me, but he did not hand me over to death. 118:19 Open to me the entrances of the city of righteousness; I will enter them, I will praise Yah. 118:20 This is the entrance of the sanctuary of the Lord; the righteous will enter by it. 118:21 I will give thanks in your presence, for you have received my prayer, and become for me a redeemer. 118:22 The child the builders abandoned was among the sons of Jesse; and he was worthy to be appointed king and ruler. 118:23 "This has come from the presence of the Lord," said the builders; "it is wonderful before us," said the sons of Jesse. 118:24 "This day the Lord has made," said the builders; "let us rejoice and be glad in it," said the sons of Jesse. 118:25 "If it please you, O Lord, redeem us now," said the builders; "if it please you, O Lord, prosper us now," said Jesse and his wife. 118:26 "Blessed is he who comes in the name of the word of the Lord," said the builders; "they will bless you from the sanctuary of the Lord," said David. 118:27 "God, the Lord, has given us light," said the tribes of the house of Judah; "bind the child[25] for a festal sacrifice with chains until you sacrifice him, and sprinkle his blood on the horns of the altar," said Samuel the prophet. 118:28 "You are my God, and I will give thanks in your presence; my God, I will praise you," said David. 118:29. Samuel answered and said, "Sing praise, assembly of Israel, give thanks in the presence of the Lord, for he is good, for his goodness is everlasting." (EMC)

Psalmoi Psalms 118

118:14 The LORD is my strength and song, and is become my salvation. 118:15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. 118:16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. 118:17 I shall not die, but live, and declare the works of the LORD. 118:18 The LORD hath chastened me sore: but he hath not given me over unto death. 118:19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD: 118:20 This gate of the LORD, into which the righteous shall enter. 118:21 I will praise thee: for thou hast heard me, and art become my salvation. 118:22 The stone which the builders refused is become the head stone of the corner. 118:23 This is the LORD's doing; it is marvellous in our eyes. 118:24 This is the day which the LORD hath made; we will rejoice and be glad in it. 118:25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. 118:26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. 118:27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. 118:28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee. 118:29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever. (LXX)

In this week's study from *Tehillim / Psalms 118:1-29*, the psalm opens saying, א הודו ליהנה כִּי-טוֹב כִּי יְהוָה לְעוֹלָם חֶסֶד׃ ב יֵאמֶר-נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶד׃: *118:1 Give thanks to the Lord, for He is good; For His lovingkindness is everlasting. 118:2 Oh let Israel say, 'His lovingkindness is everlasting.'* (NASB) The Aramaic Targum states, א שבחו קדם יהוה ארום טב ארום לעלם טוביה: ב ימרון כדון ישראל ארום לעלם טוביה: *118:1 Sing praise in the presence of the Lord, for he is good, for his goodness is forever. 118:2 Let Israel now say, "For his goodness is forever."* (EMC) The psalmist calls out to the people to give thanks and parallels this to the grace (chesed) of God being eternal. The rabbis translate the Chesed (grace) of God as referring to his goodness being eternal. The goodness of God is one of God's attributes, it is a description of who He is at the core. The Lord is inherently good as it says in *Tehillim / Psalm 34:8* "Taste and see that the LORD is good; blessed is the one who takes refuge in him." The Lord God of Israel is the foundation of goodness and of everything that is good. Note that people can have good traits or do good deeds, but goodness is not in our character; our goodness comes from the Lord. The goodness of God is made manifest in His creation, as we read in *Bereshit / Genesis 1:31* "God saw all that he had made, and it was very good..." The goodness of God is available to us regardless of our situation in life as Yeshua stated in *Matthew 5:45* "...He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." We also read in *Tehillim / Psalm 145:9* "The LORD is good to all; he has compassion on all he has made." The goodness of God provides us with a perfect model for our lives. By getting to know the Lord God of Israel, we learn of His goodness and we learn to recognize what it means to truly be good to others, even our enemies. The Lord's goodness to us causes us to strive for and to do good things towards others. King David said in *Tehillim / Psalms 119:68*, "You are good, and what you do is good; teach me your decrees" (NASB). The Lord God in heaven and His Messiah Yeshua leads us and teaches us about goodness and how to do good things. This goodness of God gives us assurance of His purpose for our lives as being good. Just as a parent wants good for their children, our Heavenly Father wants only good things for us as well. *James 1:17* states, "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows." We know also the Lord disciplines those who are His children. As a result, good things may not always show up as happy experiences. Sometimes good can come disguised as adversity or hardship, which the Lord may use for good, as we learn in *Romans 8:28*: "And we know that in all things God works for the good of those who love him, who have been called according to his purpose." The goodness of God also offers for us security and encouragement were we depend upon the unchanging goodness of God in our lives. *Tehillim / Psalm 52:1* states, "The goodness of God endures continually" (NASB). These Scriptures reveal to us that the Lord God is always good and that His character does not change. The goodness of the God of Israel draws us to the Lord where His goodness towards us, those whom are his and those who are not are meant to draw us to Him. This was demonstrated at the highest level in sending His Son Yeshua the Messiah to lead us in the way of salvation. It is because of His goodness that we are given opportunities to hear His word and to believe for eternal life by believing in Yeshua as our Lord and Savior. The goodness of God is at the core of our faith because it is because of His goodness that He calls each of us to salvation. The goodness of God leads to His blessing upon us in sustaining us in His provisions for life, food, crops, drink (water), the homes that we live in, and the ability to help others by our blessing and the abilities the Lord gives to us. The outcome of all of these things is to lead us to show the goodness of God to others every day. In addition to this, the goodness of God also demands justice and truth. Contained in the goodness of God is this idea of genuine justice, when the punishment of the wicked (an evil man) is extended beyond the time of the actual involvement of the commission of the crime.

The goodness of God allows for the extension or delay of punishment for the purpose of repentance. True justice combined with genuine goodness allows for the one who committed the crime to repent. Those who do not repent and turn from their sins will at death enter into a spiritual state of being banished from the presence of God. Being exposed to the presence of God and of His holiness, righteousness, goodness, and love, to then be separated would be unbearable. It is a separation from everything that is pure and good, everything that is right and wholesome, and everything that makes for joy and tranquility; we really are not prepared to appreciate the gravity of such a circumstance. This is the point of the goodness of God giving

us the opportunity to repent, to turn from our sins and to turn to the righteous ways of God.

The priesthood declares the same saying, יִמְרוּן נְאֻם בַּיִת-אֶהְרֹן כִּי לְעוֹלָם חֶסֶד: ד יִאמְרוּ נְאֻם יְהוָה יְהוָה: ג
: 118:3 Oh let the house of Aaron say, 'His lovingkindness is everlasting.' 118:4 Oh let those
who fear the Lord say, 'His lovingkindness is everlasting.' (NASB) The Aramaic Targum states, יִמְרוּן ג
: 118:3 Let the house of Aaron now say, "For his goodness is forever." 118:4 Let those who fear the Lord now say, "For his goodness
is forever." (EMC) The text states the lovingkindness (Chesed) of God is eternal. The rabbis call this the
goodness of God. A common expression among some Christians is that we are living in the age of grace. If
you ask them what they mean by their statement, they will often make a reference that we are living in an
age when God still grants grace to those seeking salvation through His Son. Likewise, there are some that
tie this phrase to a time period described as the church age developed by theologies such as dispensation-
alism. This begs the question of whether the grace of God is time specific? It is interesting according to
the Psalm, the grace (Chesed) of God is eternal (לְעוֹלָם חֶסֶד). The eternity of the grace of God begs the
question of this idea of dispensationalism. We see this great attribute of God revealed in *Shemot / Exodus*
34:6-7, of His great graciousness. The Psalm of David reminds us of this great fact, the grace and mercy of
God, His long suffering, abounding in Chesed and Emet (truth). dispensationalism is a false theology and
leads many from the truth that God's mercy was from since the beginning of creation.

David appeals to God's revealed character by crying out to him as he said in *Tehillim / Psalms* 118:5-13,
ה מִן-הַמִּצַּר קָרָאתִי יְהוָה עֲנֵנִי בְמִרְחֹב יָהּ: ו יְהוָה לִי לֹא אֵירָא מֵה-יַעֲשֶׂה לִּי אָדָם: ז יְהוָה לִי בְעֲנִי וְאֲנִי אֶרְאֶה
בְּשֹׁנָאִי: ח טוֹב לְחַסוֹת בַּיהוָה מִבְּטַח בְּאָדָם: ט טוֹב לְחַסוֹת בַּיהוָה מִבְּטַח בְּנְדִיבִים: י כָּל-גּוֹיִם סָבְבוּנִי בְּשֵׁם יְהוָה
כִּי אֲמִלֵּם: יא סְבוּנִי גַם-סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִלֵּם: יב סְבוּנִי כְדַבְּרוּרִים דַּעְכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמִלֵּם:
: 118:5 From my distress I called upon the Lord; The Lord answered me and
set me in a large place. 118:6 The Lord is for me; I will not fear; What can man do to me? 118:7 The Lord
is for me among those who help me; Therefore I will look with satisfaction on those who hate me. 118:8 It
is better to take refuge in the Lord Than to trust in man. 118:9 It is better to take refuge in the Lord Than to
trust in princes. 118:10 All nations surrounded me; In the name of the Lord I will surely cut them off. 118:11
They surrounded me, yes, they surrounded me; In the name of the Lord I will surely cut them off. 118:12 They
surrounded me like bees; They were extinguished as a fire of thorns; In the name of the Lord I will surely cut
them off. 118:13 You pushed me violently so that I was falling, But the Lord helped me. (NASB) David states
that he cried out to the Lord and the Lord answered him and set him in a large place. This suggests a place
of security from those who hate him. The psalmist describes his enemies as numerous as bees, and it does
not matter the numbers, the Lord is able to deliver even from the most violet and viscous of enemies. The
Aramaic Targum states, ה מן עקתא קריתי יה אלהא קביל צלותי בפתאוא יה אלהא: ו מימרא דיהוה בסעדי לא, א
אדחל מה יעבד לי בר נש: ז מימרא דיהוה למסעדה יתי ואנא איתמי פורענותא בסנאי: ח טב למתרחצא במימרא
דיהוה מן למירחץ בבר נש: ט טב למתרחצא במימרא דיהוה מן למירחץ ברברביא: י כל עממיא חזרו אקפון יתי
בשום מימרא דיהוה רחיצית ארום אתושינון: יא אקפון לי אף חזרו יתי בשום מימרא דיהוה רחיצית ארום את-
שינון אתושינון: יב אקפון לי היך זיבורייתא דבורייתא דלקון היך אשתא בכובין בשום מימרא דיהוה רחיצית
: 118:5 Out of distress I called to Yah, Yah accepted my prayer in a broad place. 118:6 The word of the Lord is my help, I will not
fear, what will a son of man do to me? 118:7 The word of the Lord is helping me, and I will behold vengeance
on my foes. 118:8 It is better to trust in the word of the Lord than to rely on a son of man. 118:9 It is better to
trust in the word of the Lord than to rely on rulers. 118:10 All the Gentiles have surrounded me; in the name
of the word of the Lord I have put my trust, for I will tear them apart. 118:11 They have encompassed me,
indeed, surrounded me; in the name of the word of the Lord I have put my trust, for I will tear them apart.
118:12 They have encompassed me like hornets; they burned like fire in thorns; in the name of the word of
the Lord I have put my trust, for I will tear them apart. 118:13 But you have knocked me down to make me
fall; and the word of the Lord has given me help. (EMC) The rabbis describe the word of the Lord as helping

deliver the psalmist from vengeance, from relying upon man, from being surrounded by the enemy, from the fire, and from being torn apart. The word of the Lord is powerful. According to *Hebrews 4:12*, “*the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.*” The “word of God” here is the written word or the spoken Word from the Torah. The Scriptures describe the Word as “alive” and active. This idea of the Word being alive suggests an inherent power that is found within the Word of God. The Word of God accomplishes the purposes of God (*Isaiah 55:11*). The Word of God goes forth and affects the heart of man and that Word has the desired effect such that the will of God is accomplished. This Word that goes forth produces lasting effects with the heart of a person. This is then manifested in the way one lives his or her life. This Word of God is capable of producing a crop (*Matthew 13:1-23*) that is a hundred fold. The psalmist states that the Word of God is to be trusted in. The Word of God gave David help. We see the Word of God in action in the pages of the Bible. When Peter spoke the Word of God, the Scriptures say that the people “*were cut to the heart and said to Peter and the other apostles, ‘Brothers, what shall we do?’*” (*Acts 2:37*). The power in the Word resulted in “*many of those who had heard the word believed*” (*Acts 4:4*). The Word of God is alive because it has been given from the living God (*Hebrews 3:12*). Yeshua speaks of this aspect of the Word being alive when he said, “*The words I have spoken to you, they are full of the Spirit and life*” (*John 6:63*). Other aspects of this living Word are that it sustains man (*Luke 4:4*), it brings faith (*Romans 10:17*), it accomplishes God’s will (*2 Timothy 2:9*), it can be slandered (*Titus 2:5*), it gives spiritual birth (*1 Peter 1:23*), and it abides within God’s people (*1 John 2:14*). We see the power of the Word of God whenever someone repents and turns to the ways of God and His Messiah for eternal life. The person of faith bears the testimony of God as actively working in the life of His people. The word of God is active in the lives of God’s people. The Psalmist states the Word of God is a delight. When we think upon these things, does the Word of God work powerfully in your life? Is God’s Word a delight as the Psalmist states? The Scriptures today are often downplayed in favor of man made theologies which detract from the power and authority of the Word of God. The Word of God is still powerful and very much alive. The Apostle Peter said in *1 Peter 1:19* “*We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts*” Note how the light shining in a dark place is the Word of God raising in our hearts.

טו קול | רָנָה וּישׁוּעָה בְּאֶהְלֵי צְדִיקִים יְמִין יְהוָה עֲשָׂה חֵיל: טז יְמִין יְהוָה רוּמְמָה יְמִין :
 118:14 *The Lord is my strength and song, And He has become my salvation.* 118:15 *The sound of joyful shouting and salvation is in the tents of the righteous; The right hand of the Lord does valiantly.* 118:16 *The right hand of the Lord is exalted; The right hand of the Lord does valiantly.* 118:17 *I will not die, but live, And tell of the works of the Lord.* 118:18 *The Lord has disciplined me severely, But He has not given me over to death.* 118:19 *Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord. (NASB)* It is interesting how the psalmist repeats the right hand of the Lord does valiantly in *118:16* and *118:17*. This is connected to the joyful shout of His people and the salvation that is found in the tents of the righteous. This suggests the Lord’s involvement in the lives of the righteous. In addition, the Lord disciplines the ones he loves (*118:18*) but notice how the Lord does not give us over to death, His will is not to kill us. Note how the gods of the nations are not viewed in this way as being merciful, loving, and long suffering. Our God disciplines and not for death. The Aramaic Targum states the following, יהוה תושבחתא דחיל על כל עלמא עממיא יהוה אמר במימריה וְהוּא לִי לִפְרִיק: טו קל תושבחתא ופּוּרְקָנָא בַּמְשִׁכְנָהוֹן דְּצִדִיקִי יִמִּינָא דִּיהוּא עֲבַדְתָּ חֵילָא: טז יִמִּינָא דִּיהוּא מְרַמָּא יִמִּינָא דִּיהוּא עֲבַדְתָּ חֵילָא: יז לֹא אִימוֹת אַרְוּם אִיחִי וְאִישְׁתַּעֵי עוּבְדֵי אֱלֹהָא: יח מְכַסְנָא אֲכַסְנֵי יְהוָה וְלִמּוֹתָא: 118:14 *My strength and my praise are fearful against all the world; the Lord gave command by his word, and has become my redeemer.* 118:15 *The sound of praise and redemption is in the tents of the righteous; the right hand of the Lord has done mightily.* 118:16 *The right hand of the Lord is exalted; the right hand of the Lord has done mightily.* 118:17 *I will not die, for I will live, and I will tell of the deeds of God.* 118:18 *Truly has Yah punished me, but he did*

not hand me over to death. 118:19 *Open to me the entrances of the city of righteousness; I will enter them, I will praise Yah. (EMC)* David speaks of the gates of the righteous and entering through them (118:19-20) where the Targum translates this as being the gates of the city. The city of the righteous, Jerusalem. This is connected to giving thanks because the Lord answers His people's prayers (118:21 *I shall give thanks to You, for You have answered me, And You have become my salvation. NASB*).

It is within this context we read David writing the following, כב אָבן מָאָסוּ הַבּוֹנִים הַיְתֵה לְרֵאשׁ פְּנֵה: כג 118:22 *The stone which the builders rejected Has become the chief corner stone. 118:23 This is the Lord's doing; It is marvelous in our eyes. 118:24 This is the day which the Lord has made; Let us rejoice and be glad in it. (NASB)* The Aramaic Targum states, כב טליא שביקו ארדיכליא הות ביני בניא דישי וזכה לאתמנאה למליך ושולטן: כג מן קדם יהוה הות דא אמרו ארדיכליא היא פרישא קדמנא אמרו בנוי דישי: כד דין יומא עבד יהוה אמרו ארדיכליא 118:22 *The child the builders abandoned was among the sons of Jesse; and he was worthy to be appointed king and ruler. 118:23 "This has come from the presence of the Lord," said the builders; "it is wonderful before us," said the sons of Jesse. 118:24 "This day the Lord has made," said the builders; "let us rejoice and be glad in it," said the sons of Jesse. (EMC)* The Aramaic translation is interesting since the rabbis translate this as the stone the builders rejected is in reference to the son of Jesse. Yeshua the Messiah uses *Tehillim / Psalms 118:22-23* in reference to himself as the Messiah and of the foundation stone. The context of this psalm is found in *Matthew 21:22-46*.

Matthew 21:33-46

21:33 *'Listen to another parable. There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to vine-growers and went on a journey. 21:34 'When the harvest time approached, he sent his slaves to the vine-growers to receive his produce. 21:35 'The vine-growers took his slaves and beat one, and killed another, and stoned a third. 21:36 'Again he sent another group of slaves larger than the first; and they did the same thing to them. 21:37 'But afterward he sent his son to them, saying, 'They will respect my son.' 21:38 'But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him and seize his inheritance.' 21:39 'They took him, and threw him out of the vineyard and killed him. 21:40 'Therefore when the owner of the vineyard comes, what will he do to those vine-growers?' 21:41 They said to Him, 'He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons.' 21:42 Jesus said to them, 'Did you never read in the Scriptures, 'The stone which the builders rejected, This became the chief corner stone; This came about from the Lord, And it is marvelous in our eyes'? 21:43 'Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. 21:44 'And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.' 21:45 When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. 21:46 When they sought to seize Him, they feared the people, because they considered Him to be a prophet. (NASB)*

Yeshua speaks of a parable of a vineyard that was given to men to take care of and to honor the landowner who seeks for the proceeds of the vineyard each year. The men who worked the vineyard thought their responsibility to the landowner was not important. They abused the men who were sent to the vineyard to receive a portion of their fruits of the vineyard. The Lord places us in His kingdom to produce good works and He expects to receive those things for His glory. These men who were put in charge of the kingdom were doing so for their own glory. Yeshua says the landowner (our Father in heaven) will bring these wicked servants to a wicked end. It is within this context that Yeshua speaks of *Tehillim / Psalms 119:22-23* saying, 21:42 *Jesus said to them, 'Did you never read in the Scriptures, 'The stone which the builders rejected, This*

became the chief corner stone; This came about from the Lord, And it is marvelous in our eyes'? (NASB) He says that the kingdom of God will be taken away from these people and given to others. The point is 21:43 'Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. 21:44 'And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.' (NASB) Those who find themselves having faith in the God of Israel and His Messiah, they will produce the fruit of it. Yeshua says the stone, this foundation stone that falls upon a man will break him to pieces. This illustrates the idea that we will be broken and our lives will change for the glory of God to do good works (*Ephesians 2:10*). This is consistent with the commentary *Kedushat Levi on Leviticus Tazria 5*.

Kedushat Levi, Leviticus, Tazria 5

Having said this we can also explain the Mishnah in Avot 2,1 where Rabbi postulated that the proper course for a man being to be successful is to perform deeds that reflect glory on those who perform it, inasmuch as he is a human being, i.e. מן האדם. If and when man in spite of having been provided with both a body and a soul, succeeds in sublimating his body to such a degree that it serves almost exclusively his wish to better serve the Lord and provide Him with pleasurable satisfaction, then he has attained a far higher spiritual rank than the angels in heaven. He has enabled G'd to "brag" about His decision to create man, and has stilled once and for all the opposition in heaven which had been voiced by some of the angels when His intention had become known.

This is all parallel to the explanation of psalms 118,23 בעינינו היא נפלאה זאת ה' 'מאת ה' היתה זאת היא נפלאה בעינינו', "this has originated with Hashem, it is marvelous in our sight., " by my revered teacher Rabbi Dov Baer of Meseritch. He zeroed in on the word זאת in this verse, understanding it as a reference to the female element [as opposed to the word זה in the verse immediately following, Ed.]; We explained earlier that the principal element in serving G'd is to provide Him with pleasurable satisfaction, i.e. making Him a recipient rather than an initiator, originator. Basically, the role of a recipient is that of woman who, when compared to man, is always viewed as a recipient. We have already explained repeatedly that this does not make woman "inferior," as we described the אור חוזר, "the reflective light," good deeds performed by man in response to G'd having blessed him with light that he had done nothing to deserve, as superior in moral ethical terms, to even the original light the , אור ישר.

The rabbis say the proper course of a man is to perform deeds that reflect the glory of God. This is synonymous to bearing the testimony of God. The commentary speaks of sublimating the body such that it serves the Lord. Doing good deeds pleases the Lord. These things cause us to understand the magnitude of who we are as the crown of His creation. This is said to be paralleled to the explanation on *Tehillim / Psalms 118:23*. The commentary states, "as we described the אור חוזר, "the reflective light," good deeds performed by man in response to G'd having blessed him with light..." where light is paralleled to righteousness in the Scriptures. This is paralleled to the fruits of the spirit, and the fruit that is produced of whom the landowner seeks from us. Our Father in heaven seeks these things, He seeks for us to bear His testimonies for His glory.

The Psalm concludes saying, כה אֵנָה יְהוָה הוֹשִׁיעָה נָא אֵנָה יְהוָה הַצְּלִיחָה נָא: כו בָּרוּךְ הֵבָא בְּשֵׁם יְהוָה בְּרַכּוּכֵם מִבֵּית יְהוָה: כז אל | יְהוָה וַיָּאֵר לָנוּ אֶסְרוּ-חַג בְּעֵבְתַיִם עַד קַרְנֹת הַמִּזְבֵּחַ: כח אֵלֵי אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹ- בְּרַכּוּךָ: כט הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חֲסְדוֹ: *O Lord, do save, we beseech You; O Lord, we beseech You, do send prosperity! 118:26 Blessed is the one who comes in the name of the Lord; We have blessed you from the house of the Lord. 118:27 The Lord is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar. 118:28 You are my God, and I give thanks to You; You are my God, I*

extol You. 118:29 Give thanks to the Lord, for He is good; For His lovingkindness is everlasting. (NASB)
 The Aramaic Targum states, כה בבעו מינך יהוה פרוק כדון אמרו ארדיכליא בבעו מינך יהוה אצלח כדון אמרו ישי ואנתתיה: כו בריך דאתי בשום מימרא דיהוה אמרו ארדיכלי יברכון יתכון מן בית מקדשא דיהוה אמר דוד: כז אלהא יהוה אנהר לנא אמרו שבטיא דבית יהודה כפיתו תליא לניכסת חגא בשושלוון עד די תקרבוניה ותדון אדמיה בקרנת מדבחה אמר שמואל נבייא: כח אלהי את ואודי קדמך קומך אלהי אשבחינך אמר דוד: כט מתיב:
 118:25 *“If it please you, O Lord, redeem us now,” said the builders; “if it please you, O Lord, prosper us now,” said Jesse and his wife.*
 118:26 *“Blessed is he who comes in the name of the word of the Lord,” said the builders; “they will bless you from the sanctuary of the Lord,” said David.*
 118:27 *“God, the Lord, has given us light,” said the tribes of the house of Judah; “bind the child[25] for a festal sacrifice with chains until you sacrifice him, and sprinkle his blood on the horns of the altar,” said Samuel the prophet.*
 118:28 *“You are my God, and I will give thanks in your presence; my God, I will praise you,” said David.*
 118:29. *Samuel answered and said, “Sing praise, assembly of Israel, give thanks in the presence of the Lord, for he is good, for his goodness is everlasting.” (EMC)*
 All of these things bring a powerful context for Yeshua the Messiah and for us as His people. The perspective of God for His people is for us to live obedient to the command. This appears to be the definition of the righteous way of God. The Torah defines the righteousness of God’s children. Based upon the Torah and the Apostolic Writings, Yeshua’s words Himself emphasize the commands as an important part of walking in the spirit. The commands are more than a suggestion but are vitally important in the life of a believer. We are called to be generous, loving, and showing mercy to all. This is the Way of God. Yeshua taught us to walk in God’s Ways. Let’s Pray!

Heavenly Father,

Thank You Lord for Your mercy and the great work that you are doing in our lives. We believe You are able to overcome all things, from saving us from our enemies, to the deliverance from sin, and even to work in our hearts to deeply, truly, and honestly seek you all the days of our lives. We recognize the weaknesses in our strength and resolve to serve You and to do what is expected, to be humble and to pray and to remain in Your word. Lord help us to have the strength to stand for truth and life, to have the desire to seek You in prayer and in Your Word, to have faith in Yeshua Your Messiah, 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!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
 Hallelujah for our Lord, our Teacher, our Rabbi,
 “Yeshua” King Messiah forever and ever

Notes