

## Tehillim / Psalms 89 | ספר תהילים פט

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### You are my Father, My God, and the Rock of my Salvation.

In this week's study from *Tehillim / Psalms 88:1-17*, the Psalm opens saying, *A Maskil of Ethan the Ezrahite*. Who is Ethan the Ezrahite? The Psalm continues saying, *89:1 I will sing of the lovingkindness of the Lord forever; To all generations I will make known Your faithfulness with my mouth. 89:2 For I have said, 'Lovingkindness will be built up forever; In the heavens You will establish Your faithfulness.'* (NASB) What does it mean lovingkindness will be built up forever? How does the Lord establish faithfulness in the heavens? The Lord speaks prophetically through the psalmist saying, *89:3 'I have made a covenant with My chosen; I have sworn to David My servant, 89:4 I will establish your seed forever And build up your throne to all generations.'* Selah. (NASB) Why did the Lord make a covenant with David? The psalmist continues saying, *89:15 How blessed are the people who know the joyful sound! O Lord, they walk in the light of Your countenance. 89:16 In Your name they rejoice all the day, And by Your righteousness they are exalted.* (NASB) What is the joyful sound? How does the Lord's righteousness exalt the children of Israel? The psalm continues saying, *89:17 For You are the glory of their strength, And by Your favor our horn is exalted. 89:18 For our shield belongs to the Lord, And our king to the Holy One of Israel. 89:19 Once You spoke in vision to Your godly ones, And said, 'I have given help to one who is mighty; I have exalted one chosen from the people.* (NASB) What vision did the Lord speak unto the godly ones? The Lord God states, *89:31 If they violate My statutes And do not keep My commandments, 89:32 Then I will punish their transgression with the rod And their iniquity with stripes. 89:33 'But I will not break off My lovingkindness from him, Nor deal falsely in My faithfulness. 89:34 'My covenant I will not violate, Nor will I alter the utterance of My lips. 89:35 'Once I have sworn by My holiness; I will not lie to David. 89:36 'His descendants shall endure forever And his throne as the sun before Me.* (NASB) It is important to remember that though we are in a covenant relationship with the Lord, the Lord will punish transgression. Though a person commits a transgression, if he repents, the Lord will remain faithful to His covenant. What does it mean that He swears to His holiness? The Lord's faithfulness to Israel demonstrates His love for His people. The psalmist concludes his psalm saying, *89:48 What man can live and not see death? Can he deliver his soul from the power of Sheol? Selah. 89:49 Where are Your former lovingkindnesses, O Lord, Which You swore to David in Your faithfulness? 89:50 Remember, O Lord, the reproach of Your servants; How I bear in my bosom the reproach of all the many peoples, 89:51 With which Your enemies have reproached, O Lord, With which they have reproached the footsteps of Your anointed. 89:52 Blessed be the Lord forever! Amen and Amen.* (NASB) The Lord says that He will not violate the covenant that He has sworn to His people, nor will he deal falsely in His faithfulness.

| עברית | Hebrew  | ארמי | Aramaic  | ελληνικός  | Greek |
|-------|---|------|--|--|-------|
|       | ספר תהלים פרק פט  |      | ספר טוביה פרק פט   | ΨΑΛΜΟΙ 89  |       |
|       | א מִשְׁכִּיל לְאֵיתָן הָאֶזְרָחִי: ב חֲסִדֵי יְהוָה עוֹלָם אֲשִׁירָה לְדֹר וָדֹר   אֹדֵיעַ אֲמוֹנֶתְךָ בְּפִי: ג כִּי-אֲמַרְתִּי עוֹלָם חֲסִד יְבָנָה שְׁמַיִם   תִּכְנֶן אֲמוֹנֶתְךָ בְּקֶהֱם: ד כִּרְתִּי בְרִית לְבַחֲרֵי נִשְׁבָּע־תִּי לְדָוִד עֶבְדִּי: |      | א שכלא טבא דאיתאמר על ידא דא-ברהם דאתא מן מדינחא: ב חסדא דיהוה לעלם אשבח לדר ודר אהודע קושטך בפומי: ג ארום אמרית עלמא בחסדא יתבני שמיא תתקין קושטך בהון: ד גזרית קיים לאברהם בחירי קיימית לדוד עבדי: | 89:1 συνέσεως Αιθαν τῶ Ἰσραηλίτη τὰ ἐλέη σου κύριε εἰς τὸν αἰῶνα ἄσομαι εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ τὴν ἀλήθειάν σου ἐν τῶ στόματί μου 89:2 ὅτι εἶπας εἰς τὸν αἰῶνα ἔλεος οἰκοδομηθήσεται ἐν τοῖς οὐρανοῖς ἐτοιμασθήσεται ἡ ἀλήθειά σου |       |

89:3 διεθέμην διαθήκην τοῖς ἐκλεκτοῖς μου ὡμοσα Δαυיד τῷ δούλῳ μου 89:4 ἕως τοῦ αἰῶνος ἐτοιμάσω τὸ σπέρμα σου καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου διάψαλμα 89:5 ἐξομολογήσονται οἱ οὐρανοὶ τὰ θαυμάσιά σου κύριε καὶ τὴν ἀλήθειάν σου ἐν ἐκκλησίᾳ ἁγίων 89:6 ὅτι τίς ἐν νεφέλαις ἰσωθήσεται τῷ κυρίῳ καὶ τίς ὁμοιωθήσεται τῷ κυρίῳ ἐν υἱοῖς θεοῦ 89:7 ὁ θεὸς ἐνδοξαζόμενος ἐν βουλῇ ἁγίων μέγας καὶ φοβερὸς ἐπὶ πάντας τοὺς περικύκλω αὐτοῦ 89:8 κύριε ὁ θεὸς τῶν δυνάμεων τίς ὅμοιός σοι δυνατὸς εἶ κύριε καὶ ἡ ἀλήθειά σου κύκλω σου 89:9 σὺ δεσπόζεις τοῦ κράτους τῆς θαλάσσης τὸν δὲ σάλον τῶν κυμάτων αὐτῆς σὺ καταπρανεῖς 89:10 σὺ ἐταπεινώσας ὡς τραυματίαν ὑπερήφανον καὶ ἐν τῷ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου 89:11 σοὶ εἰσιν οἱ οὐρανοὶ καὶ σὴ ἐστὶν ἡ γῆ τὴν οἰκουμένην καὶ τὸ πληρωμα αὐτῆς σὺ ἐθεμελίωσας 89:12 τὸν βορρᾶν καὶ θαλάσσας σὺ ἔκτισας Θαβωρ καὶ Ἐρμων ἐν τῷ ὀνόματί σου ἀγαλλιάσονται 89:13 σὸς ὁ βραχίων μετὰ δυναστείας κραταιωθήτω ἡ χεὶρ σου ὑψωθήτω ἡ δεξιὰ σου 89:14 δικαιοσύνη καὶ κρίμα ἐτοιμασία τοῦ θρόνου σου ἔλεος καὶ ἀλήθεια προπορεύεται πρὸ προσώπου σου 89:15 μακάριος ὁ λαὸς ὁ γινώσκων ἀλαλαγμὸν κύριε ἐν τῷ φωτι τοῦ προσώπου σου πορεύσονται 89:16 καὶ ἐν τῷ ὀνόματί σου ἀγαλλιάσονται ὄλην τὴν ἡμέραν καὶ ἐν τῇ δικαιοσύνῃ σου ὑψωθήσονται 89:17 ὅτι τὸ καύχημα τῆς δυνάμεως αὐτῶν εἶ σὺ καὶ ἐν τῇ εὐδοκίᾳ σου ὑψωθήσεται τὸ κέρας ἡμῶν 89:18 ὅτι τοῦ κυρίου ἡ ἀντίληψις καὶ τοῦ ἁγίου Ἰσραὴλ βασιλέως ἡμῶν 89:19 τότε ἐλάλησας ἐν ὀράσει τοῖς ὁσίοις σου καὶ εἶπας ἐθέμην βοήθειαν ἐπὶ δυνατὸν ὑψωσα ἐκλεκτὸν ἐκ τοῦ λαοῦ μου 89:20 εὗρον Δαυיד τὸν δούλόν μου ἐν ἐλαίῳ ἁγίῳ μου ἔχρισα αὐτόν 89:21 ἢ γὰρ χεὶρ μου συναντιλήμμεται αὐτῷ καὶ ὁ βραχίων μου κατισχύσει αὐτόν

ה עד עלמא אתקין בניך ואבני לדר ודר כורסי מלכותך לעלמין: ו ויודון נגליי שמיא פרישותך יהוה לחוד קושטך בכי נשת קדישין: ז ארום מן הוא בשחקי דמי שתווי ליהוה דדמי ליהוה באוכלוסי מלא- כיא: ח אלהא תקיפא ברזיהון דקדישין יתיב על כורסי יקרא ורבא ודחיל על כל מלאכיא דקיימין חזור חזור ליה: ט יהוה אלהא עי ל חילי מרומא מן דכוותך חסינא יהוה וקושטך חזור חזור לך: י את שליט בגיותנותא דימא כד מתרבן מתנטלין גלוי גיללוי אנת את תמאיכינון: יא את שפיית היך קטיל חרבא רהבא הוא פרעה רשיעא בתקוף אדרע עושנך בדרתא בעלי דבבך: יב די לך שמיא לחוד אף די לך ארעא תבל ומלייה את יסדתינון: יג מדבריא די בציפונא ויתובין די בדורומא את בראתינון תבור דבמערבא וחרמון די במדינחא בשמך משבחין: יד די לך אד- רעא עם גבורתא תעשן ירך למפרק עמך תרום ימינך לשכללא בית מקדשך: טו צדקתא ודינא מדור כורסי יקרך טיבו וק שוט מקדמין אפך: טז טוביהון דעמא דיד- עין לרצויי ברייהון ביבבא יהוה בנהור זיו אפך יהלכון ויזכון בדינא: יז בשמך ירננון כל יומא ובצדקתך יתרוממון: יח ארום שיבהור עושניהון את אנת וברעותך תרום תרום קרנהון יקרנא: יט ארום דיהוה הינון תריסינא ודיהוה קדיש ישראל מל- כנא: כ כהדין הבכין מלילתא בחזונא לחד סידך ואמירת שויתי סעיד לעמי על ידיה דמתגבר באוריתא אפרישית עולים מן ביני עמא: כא אשכחית דוד עבדי במשח קוד- שא רביתי יתיה: כב די אידי מתקנן בס- עדיה ברם אדרעי תחיליניה: כג לא יטעי בעיל דבבא ביה ובר רישעא לא יסגפיניה: כד ואשוף מן קדמוי מעיקוי ומסנאוי אגוף: כה וקושטי וטובי עמיה ובשום מימרי תרר- מם יקריה: כו ואשווי במחוזי ימא שולטניה וביתבי על נהרותא גבורת ימיניה: כז הוא יקרי לי אבא את אלהי ותקוף פורקני:

ה עד-עולם אכין ורעף ובניתי לך דר-ודור פסאף סלה: ו ויודו שמים פלאף יהוה אף-אמונתך בקהל קד- שים: ז פי מי בשחק יערה ליהנה ידמה ליהוה בכני אלים: ח אל נערץ בסוד-קדשים רבה ונורא על-כל-סביביו: ט יהוה | אלהי צבאות מי-כמוך חסין | יה ואמונתך סביבותיך: י אמתה מושל בגאות הים בשוא גליו אמתה תשבחם: יא אמתה דפאת כחלל רהב בזרוע ענה פירת אויביך: יב לך שמים אף- לך ארך תבל ומלאה אמתה יסדתם: יג צפון וימין אמתה בראתם תבור וחרמון בשמך ירננו: יד לך זרוע עם-גבורה תעז ידך תרום ימינה: טו צדק ומשפט מכון פסאף חסד ואמת יקדמו פניך: טז אשרי העם יודך עי תרועה יהנה באור-פניך יהלכון: יז בשמך יגילון כל-היום ובצדקתך ירומו: יח כפי-תפארת ענמו אמתה ובצננה תרים [תרום] קרננו: יט פי ליהנה מגננו ולקדוש ישראל מלכנו: כ אז דברת-בחזון לחסידך ותאמר שויתי עזר על-גבור הרימותי בחור מעם: כא מצאתי דוד עבדי בשמן קדשי משחתיו: כב אשר ידך תפון עמו אף-זרועי תאמצנו: כג לא-ישא אויב בו וכן-עולה לא יעננו: כד וכ- תותי מפניו צריו ומשנאיו אגוף: כה ואמונתך יחסדי עמו ובשמי תרום קרנו: כו ושמותי בים ידו ובנהרות ימינו: כז הוא יקראני אבי אמתה אלי יצור ישועתי:

כח אף-אני בכור אֶתְנֶהוּ עָלָיו לְמַלְכִי-  
 כִי-אֶרְץ: כֵּת לְעוֹלָם אֶשְׁמֹר [אֶשְׁמֹר]  
 לוֹ-חֲסָדֵי וְבְרִיתִי נֶאֱמַנְתָּ לוֹ: לֹא-  
 מָתִי לְעַד וְיָרְעוּ וְכִסְאוֹ כִימֵי שָׁמַיִם: לֹא-  
 אִם-יִעֲזָבוּ בְנָיו תּוֹרָתִי וּבְמִשְׁפָּטַי לֹא-  
 יִלְכּוּן: לֵב אִם-חֲקָתִי יַחֲלִלוּ וּמִצְוֹתַי  
 לֹא יִשְׁמְרוּ: לֵב וּפְקֻדֹתַי בְּשֶׁבֶט פִּשְׁעֵם  
 וּבַנְּגָעִים עֹנֵם: לֵד וְחֲסָדֵי לֹא-אֶפִּיר  
 מֵעַמּוֹ וְלֹא אֶשְׁקֶר בְּאֶמוּנָתִי: לֵה לֹא-  
 אַחֲלִל בְּרִיתִי וּמוֹצֵא שְׁפָתַי לֹא אֶשְׁנֶה:  
 לוֹ אַחַת נִשְׁבַּעְתִּי בְּקֻדְשִׁי אִם-לְדוֹד  
 אֶכְזֹב: לוֹ וְיָרְעוּ לְעוֹלָם יִהְיֶה וְכִסְאוֹ  
 כְּשֶׁמֶשׁ נִגְדִי: לֵח כִּי־רַחַח יִכּוֹן עוֹלָם  
 וְעַד בְּשֶׁחַק נֶאֱמַן סֵלָה: לט וְאַתָּה  
 זִנְחָתָ וּתְמַאֵס הִתְעַבְרָתָ עִם-מְשִׁיחֶךָ:  
 מ נֶאֱרָתָה בְּרִית עֲבָדֶיךָ חֲלַלְתָּ לְאֶרֶץ  
 נְזִרוֹ: מֵא פָרַצְתָּ כָּל-גְּדֻרָתָיו שְׁמֹתָ  
 מִבְּצֻרָיו מִחֲתָה: מֵב שֶׁסָּהוּ כָּל-עֲבָרֵי  
 דָרְךָ הִנֵּה חֲרָפָה לְשִׁכְנָיו: מֵג הָרִי-  
 מוֹת יְמִין צָרִיו הִשְׁמַחְתָּ כָּל-אוֹיְבָיו:  
 מֵד אֶף-תִּשְׁיֵב צוֹר חֲרָבוֹ וְלֹא הִקִּי-  
 מֵתוֹ בַּמִּלְחָמָה: מֵה הִשְׁבַּתָּ מִטְּהָרוֹ  
 וְכִסְאוֹ לְאֶרֶץ מִגְרָתָה: מו הִקְצַרְתָּ  
 יְמֵי עֲלוֹמָיו הִקְעִיטֵת עָלָיו בּוֹשָׁה סֵלָה:  
 מֵז עַד-מָה יִהְיֶה תִסְתַּר לְנִצָּח תִּבְעַר  
 כְּמוֹ-אֵשׁ חֲמָתְךָ: מֵח זְכַר-אֲנִי מָה-  
 חֲלַד עַל-מָה-שָׁוָא בְּרָאָתָ כָּל-בְּנֵי-  
 אָדָם: מֵט מִי גָבַר יִהְיֶה וְלֹא יִרְאֶה-  
 מוֹת יִמְלֹט נִפְשׁוֹ מִיַּד-שָׂאוֹל סֵלָה: נ  
 אִיֶּה חֲסָדֶיךָ הָרֵאשִׁינִים | אֲדַנִּי נִשְׁבַּעְתָּ  
 לְדוֹד בְּאֶמוּנָתְךָ: נֵא זְכַר אֲדַנִּי חֲרַפְתָּ  
 עֲבָדֶיךָ שְׂאֵתִי בְּחִיקֵי כָּל-רַבִּים עַמִּים:  
 נֵב אֲשֶׁר חָרְפוּ אוֹיְבֶיךָ | יִהְיֶה אֲשֶׁר  
 חָרְפוּ עַקְבוֹת מְשִׁיחֶךָ: נֵג בְּרוּךְ יְהוָה  
 לְעוֹלָם אָמֵן | וְאָמֵן:

כח לחוד אנא בוכרא למלכיא דבית יהודה  
 אתניניה עילאה על מלכי ארעא: כט לעלם  
 אטור ליה טובי וקיימי מהימנא ליה: ל  
 ואשוי לעלמין בנוי וכורסיה כיומא דיקור  
 מון שמיא: לא אין ישבקון בנוי אוריתי  
 ובדיני לא יהלכון: לב אין קיימי יפסון  
 ופיקודי לא ינטרון: לג ואסער על ידהון  
 דשיבטא דרשיעין מרדיהון ובמוזיקא דמ-  
 כתשין להון עוייתהון: לד וטובי לא אב-  
 טיל מיניה ולא אשקר בהמנותי: לה לא  
 אפיס קיימי ומפקנות סיפותי לא אשני: לו  
 חדא זימנא קיימית בשום קודשי אם לדוד  
 אכדיב: לז בנוי לעלם יהוין וכורסיה  
 נהיר ניהור היך שמשא לקיבלי: לח היך  
 סיהרא דמיתקן לאת לעלם וסהיד בשחקא  
 מהימן לעלמין: לט ואת שבקתא ורחק-  
 תא ארגיזתא עם משיחך: מ אשניתא קיים  
 דעם עבדך אפיסתא לארעא כליליה: מא  
 תקיפתא כל כרכוי שויתא פציחוי תברא:  
 מב רמסון יתיה כל עברי אורחא הוה קלנא  
 לשיבבוי: מג ארימתא ימינא דמעיקוי  
 אחדייתא כל בעלי דבבוי: מד לחוד תתיב  
 לאחורא סיפיה חריפא ולא אקימתא אוקי-  
 מתא יתיה יידיה בקרבא: מה בטילתא כה-  
 ניא דמדין על מדבחא ומדכין עמיה וכורסי  
 מלכותיה לארעא מיגרתא: מו קצרתא יומי  
 עלימוי עולימוי עטיפתא עלוי בהתא וכי-  
 סופא לעלמין: מז עד אימתי יהוה תסלק  
 שכינתך לעלמין תדליק היך אשתא חימ-  
 תך: מח אדכר די אנא אתבריתי מן עפרא  
 מטול מה לבטלא בריתא כל בני נשא: מט  
 מן הוא גברא דיחי ולא יחמי מלאכא דמור  
 תא ושזיב נפשיה מן ידיה ולא ייחות לבית  
 קבורתיה לעלמין: נ אן האן הינון אינון  
 טבוותך דמן שירווי יהוה דקיימתא לדוד  
 בהימנותך: נא אידכר יהוה חיסודא דע-  
 בדך סוברית בעטפי כל גידופיהון דסגיעין  
 עממין: נב די חסידו בעלי דבבך יהוה די  
 חסידו איחור רושמת ריגלי משיחך יהוה:  
 נג בריך שמא דיהוה בעלמא הדין אמן ואמן  
 בריך שמא דיהוה לעלמא דאתי אמן ואמן:

89:22 οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ  
 καὶ υἱὸς ἀνομίας οὐ προσθήσει τοῦ  
 κακῶσαι αὐτόν 89:23 καὶ συγκόψω τοὺς  
 ἐχθροὺς αὐτοῦ ἀπὸ προσώπου αὐτοῦ  
 καὶ τοὺς μισοῦντας αὐτόν τροπώσομαι  
 89:24 καὶ ἡ ἀλήθειά μου καὶ τὸ ἔλεός  
 μου μετ' αὐτοῦ καὶ ἐν τῷ ὀνόματί μου  
 ὑψωθήσεται τὸ κέρας αὐτοῦ 89:25 καὶ  
 θήσομαι ἐν θαλάσῃ χεῖρα αὐτοῦ καὶ  
 ἐν ποταμοῖς δεξιὰν αὐτοῦ 89:26 αὐτὸς  
 ἐπικαλέσεται με πατὴρ μου εἰ σύ θεὸς  
 μου καὶ ἀντιλήμπτωρ τῆς σωτηρίας μου  
 89:27 κἀγὼ πρωτότοκον θήσομαι αὐτόν  
 ὑψηλὸν παρὰ τοῖς βασιλεῦσιν τῆς γῆς  
 89:28 εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ  
 ἔλεός μου καὶ ἡ διαθήκη μου πιστὴ αὐτῷ  
 89:29 καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ  
 αἰῶνος τὸ σπέρμα αὐτοῦ καὶ τὸν θρόνον  
 αὐτοῦ ὡς τὰς ἡμέρας τοῦ οὐρανοῦ 89:30  
 ἐὰν ἐγκαταλίπωσιν οἱ υἱοὶ αὐτοῦ τὸν  
 νόμον μου καὶ τοῖς κρίμασίν μου μὴ  
 πορευθῶσιν 89:31 ἐὰν τὰ δικαιώματά  
 μου βεβηλώσουσιν καὶ τὰς ἐντολάς μου  
 μὴ φυλάξουσιν 89:32 ἐπισκέψομαι ἐν  
 ῥάβδῳ τὰς ἀνομίας αὐτῶν καὶ ἐν μάστιγι  
 τὰς ἀμαρτίας αὐτῶν 89:33 τὸ δὲ ἔλεός  
 μου οὐ μὴ διασκεδάσω ἀπ' αὐτοῦ οὐδὲ  
 μὴ ἀδικήσω ἐν τῇ ἀληθείᾳ μου 89:34  
 οὐδὲ μὴ βεβηλώσω τὴν διαθήκην μου  
 καὶ τὰ ἐκπορευόμενα διὰ τῶν χειλέων  
 μου οὐ μὴ ἀθετήσω 89:35 ἅπαξ ὥμοσα  
 ἐν τῷ ἁγίῳ μου εἰ τῷ Δαυὶδ ψεύσομαι  
 89:36 τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα  
 μενεῖ καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος  
 ἐναντίον μου 89:37 καὶ ὡς ἡ σελήνη  
 κατηρτισμένη εἰς τὸν αἰῶνα καὶ ὁ μάρτυς  
 ἐν οὐρανῷ πιστὸς διάβαλαμα 89:38 σύ δὲ  
 ἀπόσω καὶ ἐξουδένωσας ἀνεβάλου τὸν  
 χριστόν σου 89:39 κατέστρεψας τὴν  
 διαθήκην τοῦ δούλου σου ἐβεβήλωσας  
 εἰς τὴν γῆν τὸ ἅγιασμα αὐτοῦ 89:40  
 καθεῖλες πάντας τοὺς φραγμοὺς αὐτοῦ  
 ἔθου τὰ ὄχρωμάτα αὐτοῦ δειλίαν 89:41  
 διήρπασαν αὐτόν πάντες οἱ διοδοῦντες  
 ὁδὸν ἐγενήθη ὄνειδος τοῖς γείτοσιν  
 αὐτοῦ 89:42 ὕψωσας τὴν δεξιὰν τῶν  
 ἐχθρῶν αὐτοῦ εὐφρανὰς πάντας τοὺς  
 ἐχθροὺς αὐτοῦ

89:43 ἀπέστρεψας τὴν βοήθειαν τῆς ῥομφαίας αὐτοῦ καὶ οὐκ ἀντελάβου αὐτοῦ ἐν τῷ πολέμῳ 89:44 κατέλυσας  
 ἀπὸ καθαρισμοῦ αὐτόν τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξας 89:45 ἐσμίκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ  
 κατέχεας αὐτοῦ αἰσχύνην διάβαλαμα 89:46 ἕως πότε κύριε ἀποστρέψεις εἰς τέλος ἐκκαυθήσεται ὡς πῦρ ἡ ὄργή σου  
 89:47 μνήσθητι τίς μου ἢ ὑπόστασις μὴ γὰρ ματαίως ἔκτισας πάντας τοὺς υἱοὺς τῶν ἀνθρώπων 89:48 τίς ἐστὶν  
 ἄνθρωπος ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον ῥύσεται τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ἄδου διάβαλαμα 89:49 ποῦ εἰσιν  
 τὰ ἔλέη σου τὰ ἀρχαῖα κύριε ἂ ὥμοσας τῷ Δαυὶδ ἐν τῇ ἀληθείᾳ σου 89:50 μνήσθητι κύριε τοῦ ὄνειδισμοῦ τῶν  
 δούλων σου οὐ ὑπέσχον ἐν τῷ κόλπῳ μου πολλῶν ἔθνῶν 89:51 οὐ ὠνείδισαν οἱ ἐχθροὶ σου κύριε οὐ ὠνείδισαν τὸ  
 ἀντάλλαγμα τοῦ χριστοῦ σου 89:52 εὐλογητὸς κύριος εἰς τὸν αἰῶνα γένοιτο γένοιτο



**Tehillim / Psalms 89**

A Maskil of Ethan the Ezrahite. 89:1 I will sing of the lovingkindness of the Lord forever; To all generations I will make known Your faithfulness with my mouth. 89:2 For I have said, 'Lovingkindness will be built up forever; In the heavens You will establish Your faithfulness.' 89:3 'I have made a covenant with My chosen; I have sworn to David My servant, 89:4 I will establish your seed forever And build up your throne to all generations.' Selah. 89:5 The heavens will praise Your wonders, O Lord; Your faithfulness also in the assembly of the holy ones. 89:6 For who in the skies is comparable to the Lord? Who among the sons of the mighty is like the Lord, 89:7 A God greatly feared in the council of the holy ones, And awesome above all those who are around Him? 89:8 O Lord God of hosts, who is like You, O mighty Lord? Your faithfulness also surrounds You. 89:9 You rule the swelling of the sea; When its waves rise, You still them. 89:10 You Yourself crushed Rahab like one who is slain; You scattered Your enemies with Your mighty arm. 89:11 The heavens are Yours, the earth also is Yours; The world and all it contains, You have founded them. 89:12 The north and the south, You have created them; Tabor and Hermon shout for joy at Your name. 89:13 You have a strong arm; Your hand is mighty, Your right hand is exalted. 89:14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You. (NASB)

**Toviyah / Psalms 89**

89:1 A good lesson uttered by Abraham, who came from the east. 89:2 I will praise the kindness of the Lord forever; from generation to generation I will make known your truth with my mouth. 89:3 For I said, "The world will be built by kindness; you will establish your truth in the heavens." 89:4 I made a covenant with Abraham my chosen; I confirmed it with my servant David. 89:5 I will establish your sons forever; and for every generation I will build your royal throne forever. 89:6 And the heavens will confess your wonders, O Lord; also your truth in the assembly of the holy ones. 89:7 For who in the clouds can be set beside the Lord? Who resembles the Lord in the multitudes of angels? 89:8 God is mighty in the mysteries of the holy ones; sitting on the throne of glory, great and fearsome over all the angels who stand around him. 89:9 O Lord God above the hosts of the height, who is like you in strength, O Lord? And your truth is around you. 89:10 You rule over the pride of the sea; when its waves increase and become high, you will subdue them. 89:11 You have crushed Rahab, that is, wicked Pharaoh, like one slain by the sword; with the might of your strong arm you have scattered your enemies. 89:12 Yours is the heaven, yea, yours is the earth; you have founded the world and all its contents. 89:13 The deserts in the north and those who dwell in the south, you created them; Tabor in the west and Hermon in the east sing praise in your name. 89:14 Yours is the arm with strength; your hand will be strong to redeem your people; your right hand will be raised to perfect your sanctuary. 89:15 Righteousness and justice are the dwelling place of your glorious throne; favor and truth go before your face. (EMC)

**Psalmoi / Psalms 89**

A Psalm of instruction for Ætham the Israelite. 89:1 I will sing of thy mercies, O Lord, for ever: I will declare thy truth with my mouth to all generations. 89:2 For thou hast said, Mercy shall be built up for ever: thy truth shall be established in the heavens. 89:3 I made a covenant with my chosen ones, I swore unto David my servant. 89:4 I will establish thy seed for ever, and build up thy throne to all generations. Pause. 89:5 The heavens shall declare thy wonders, O Lord; and thy truth in the assembly of the saints. 89:6 For who in the heavens shall be compared to the Lord? and who shall be likened to the Lord among the sons of God? 89:7 God is glorified in the council of the saints; great and terrible toward all that are round about him. 89:8 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee. 89:9 Thou rulest the power of the sea; and thou callest the tumult of its waves. 89:10 Thou has brought down the proud as one that is slain; and with the arm of thy power thou has scattered thine enemies. 89:11 The heavens are thine, and the earth is thine: thou hast founded the world, and the fullness of it. 89:12 Thou hast created the north and the west: Tabor and Hermon shall rejoice in thy name. 89:13 Thine is the mighty arm: let thy hand be strengthened, let thy right hand be exalted. 89:14 Justice and judgment are the establishment of thy throne: mercy and truth shall go before thy face. 89:15 Blessed is the people that knows the joyful sound: they shall walk, O Lord, in the light of thy countenance. (LXX)

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| <p><b>Tehillim / Psalms 89</b><br/>             89:15 How blessed are the people who know the joyful sound! O Lord, they walk in the light of Your countenance. 89:16 In Your name they rejoice all the day, And by Your righteousness they are exalted. 89:17 For You are the glory of their strength, And by Your favor our horn is exalted. 89:18 For our shield belongs to the Lord, And our king to the Holy One of Israel. 89:19 Once You spoke in vision to Your godly ones, And said, ‘I have given help to one who is mighty; I have exalted one chosen from the people. 89:20 ‘I have found David My servant; With My holy oil I have anointed him, 89:21 With whom My hand will be established; My arm also will strengthen him. 89:22 ‘The enemy will not deceive him, Nor the son of wickedness afflict him. 89:23 ‘But I shall crush his adversaries before him, And strike those who hate him. 89:24 ‘My faithfulness and My lovingkindness will be with him, And in My name his horn will be exalted. 89:25 ‘I shall also set his hand on the sea And his right hand on the rivers. 89:26 ‘He will cry to Me, ‘You are my Father, My God, and the rock of my salvation.’ 89:27 ‘I also shall make him My firstborn, The highest of the kings of the earth. 89:28 ‘My lovingkindness I will keep for him forever, And My covenant shall be confirmed to him. 89:29 ‘So I will establish his descendants forever And his throne as the days of heaven. 89:30 ‘If his sons forsake My law And do not walk in My judgments,(NASB)</p> | <p><b>Toviyah / Psalms 89</b><br/>             89:16 Happy the people who know to please their creator with a shout; O Lord, in the splendid light of your countenance they will walk and be acquitted in judgment. 89:17 In your name they will rejoice all day, and by your righteousness they will be exalted. 89:18 For you are the splendor of their strength, and by your will their horn is exalted. 89:19 For our shields belong to the Lord, and our king belongs to the Lord, the Holy One of Israel. 89:20 Then you spoke in a vision to your pious ones, and you said, “I have set up a helper for my people by the hand of one mighty in Torah; I have set apart a youth from among the people.” 89:21 I have found David my servant, with the holy oil I anointed him. 89:22 Whom my hands are ready to help; truly my arm will strengthen him. 89:23 The enemy will not make him go astray; the son of wickedness will not afflict him. 89:24 And I will crush his oppressors before him, and I will smite his foes. 89:25 And my truth and goodness are with him; in the name of my word his glory will be exalted. 89:26 And I will place his dominion at the harbors of the sea, and the might of his right hand on those who dwell by the rivers. 89:27 He will call to me, “You are my father (abba), my God, and the strength of my redemption.” 89:28 Also I will make him first-born of the kings of the house of Judah, the highest of the kings of the earth. 89:29 I will preserve my goodness to him forever; and my covenant is constant for him. 89:30 And I will set up his sons forever, and his throne for as many days as the heavens will last. (EMC)</p> | <p><b>Psalmoi / Psalms 89</b><br/>             89:16 And in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. 89:17 For thou art the boast of their strength; and in thy good pleasure shall our horn be exalted, 89:18 for our help is of the Lord; and of the Holy One of Israel, our king. 89:19 Then thou spokedst in vision to thy children, and saidst, I have laid help on a mighty one; I have exalted one chosen out of my people. 89:20 I have found David my servant; I have anointed him by my holy mercy. 89:21 For my hand shall support him; and mine arm shall strengthen him. 89:22 The enemy shall have no advantage against him; and the son of transgression shall not hurt him again. 89:23 And I will hew down his foes before him, and put to flight those that hate him. 89:24 But my truth and my mercy shall be with him; and in my name shall his horn be exalted. 89:25 And I will set his hand in the sea, and his right hand in the rivers. 89:26 He shall call upon me, saying, Thou art my Father, my God, and the helper of my salvation. 89:27 And I will make him my first-born, higher than the kings of the earth. 89:28 I will keep my mercy for him for ever, and my covenant shall be firm with him. 89:29 And I will establish his seed for ever and ever, and his throne as the days of heaven. 89:30 If his children should forsake my law, and walk not in my judgments;(LXX)</p> |
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| <p><b>Tehillim / Psalms 89</b><br/> 89:31 If they violate My statutes<br/> And do not keep My command-<br/> ments, 89:32 Then I will punish their<br/> transgression with the rod And their<br/> iniquity with stripes. 89:33 ‘But I<br/> will not break off My lovingkindness<br/> from him, Nor deal falsely in My<br/> faithfulness. 89:34 ‘My covenant I<br/> will not violate, Nor will I alter the<br/> utterance of My lips. 89:35 ‘Once I<br/> have sworn by My holiness; I will<br/> not lie to David. 89:36 ‘His descen-<br/> dants shall endure forever And his<br/> throne as the sun before Me. 89:37 ‘It<br/> shall be established forever like the<br/> moon, And the witness in the sky is<br/> faithful.’ Selah. 89:38 But You have<br/> cast off and rejected, You have been<br/> full of wrath against Your anointed.<br/> 89:39 You have spurned the cove-<br/> nant of Your servant; You have pro-<br/> faned his crown in the dust. 89:40<br/> You have broken down all his walls;<br/> You have brought his strongholds to<br/> ruin. 89:41 All who pass along the<br/> way plunder him; He has become a<br/> reproach to his neighbors. 89:42 You<br/> have exalted the right hand of his<br/> adversaries; You have made all his<br/> enemies rejoice. 89:43 You also turn<br/> back the edge of his sword And have<br/> not made him stand in battle. 89:44<br/> You have made his splendor to cease<br/> And cast his throne to the ground.<br/> 89:45 You have shortened the days<br/> of his youth; You have covered him<br/> with shame. Selah. 89:46 How long,<br/> O Lord? Will You hide Yourself for-<br/> ever? Will Your wrath burn like fire?<br/> 89:47 Remember what my span of<br/> life is; For what vanity You have cre-<br/> ated all the sons of men! (NASB)</p> | <p><b>Toviyah / Psalms 89</b><br/> 89:31 If his sons abandon my Torah,<br/> and do not walk in my judgments,<br/> 89:32 If they violate my covenant,<br/> and do not keep my commandments,<br/> 89:33 Then I will punish their re-<br/> bellions by means of the rod of the<br/> wicked, and their iniquities by the<br/> demons that plague them. 89:34 But<br/> my goodness I will not revoke from<br/> him, and I will not be false to my<br/> faithfulness. 89:35 I will not violate<br/> my covenant, and the utterance of my<br/> lips I will not change. 89:36 Once I<br/> have sworn by my holy name: “I will<br/> not lie to David.” 89:37 His sons will<br/> exist forever, and his throne is bright<br/> as the sun before me. 89:38 Like the<br/> moon that is set for an eternal sign,<br/> and a faithful witness in the sky for-<br/> ever. 89:39 But you have forsaken<br/> and rejected, grown angry with your<br/> anointed. 89:40 You have changed<br/> the covenant with your servant; you<br/> have profaned his crown to the earth.<br/> 89:41 You have forced all his strong-<br/> holds, you have made his open vil-<br/> lages a ruin. 89:42 All who pass on<br/> the road have trampled him; he has<br/> become a disgrace to his neighbors.<br/> 89:43 You have raised the right hand<br/> of his oppressors; you have gladdened<br/> all his enemies. 89:44 Also you will<br/> turn aside his sword and you have not<br/> supported him in battle. 89:45 You<br/> have abolished the priests who sprin-<br/> kle [blood] on the altar and cleanse<br/> his people, and you have cast to the<br/> ground his royal throne. 89:46 You<br/> have cut short the days of his young<br/> men; you have covered him with<br/> shame and disgrace forever. 89:47<br/> How long, O Lord, will you remove<br/> your presence forever? [How long]<br/> will your rage burn like fire? (EMC)</p> | <p><b>Psalmoi / Psalms 89</b><br/> 89:31 if they should profane my ordi-<br/> nances, and not keep my command-<br/> ments; 89:32 I will visit their trans-<br/> gressions with a rod, and their sins<br/> with scourges. 89:33 But my mercy I<br/> will not utterly remove from him, nor<br/> wrong my truth. 89:34 Neither will I<br/> by any means profane my covenant;<br/> and I will not make void the things<br/> that proceed out of my lips. 89:35<br/> Once have I sworn by my holiness,<br/> that I will not lie to David. 89:36<br/> His see shall endure for ever, and his<br/> throne as the sun before me; 89:37<br/> and as the moon that is established<br/> for ever, and as the faithful witness<br/> in heaven. Pause. 89:38 But thou hast<br/> cast off and set at nought, thou has<br/> rejected thine anointed. 89:39 Thou<br/> hast overthrown the covenant of thy<br/> servant; thou has profaned his sanc-<br/> tuary, casting it to the ground. 89:40<br/> Thou hast broken down all his hedg-<br/> es; thou hast made his strong holds a<br/> terror. 89:41 All that go by the way<br/> have spoiled him: he is become a<br/> reproach to his neighbours. 89:42<br/> Thou hast exalted the right hand of<br/> his enemies; thou hast made all his<br/> enemies to rejoice. 89:43 Thou hast<br/> turned back the help of his sword,<br/> and hast not helped him in the battle.<br/> 89:44 Thou hast deprived him of glo-<br/> ry: thou hast broken down his throne<br/> to the ground. 89:45 Thou hast short-<br/> ened the days of his throne: thou<br/> hast poured shame upon him. Pause.<br/> 89:46 How long, O Lord, wilt thou<br/> turn away, for ever? shall thine anger<br/> flame out as fire? 89:47 Remember<br/> what my being is: for hast thou creat-<br/> ed all the sons of men in vain? (LXX)</p> |
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| <p><b>Tehillim / Psalms 89</b><br/>             89:48 What man can live and not see death? Can he deliver his soul from the power of Sheol? Selah.<br/>             89:49 Where are Your former lovingkindnesses, O Lord, Which You swore to David in Your faithfulness? 89:50 Remember, O Lord, the reproach of Your servants; How I bear in my bosom the reproach of all the many peoples, 89:51 With which Your enemies have reproached, O Lord, With which they have reproached the footsteps of Your anointed. 89:52 Blessed be the Lord forever! Amen and Amen. (NASB)</p> | <p><b>Toviyah / Psalms 89</b><br/>             98:48 Remember that I was created from dust; why have you created all the sons of men for vanity?<br/>             98:49 Who is the man who will live and not see the angel of death, who will deliver his soul from his hand, and not go down to his grave forever? 98:50 Where are your favors which were from the beginning, O Lord, which you swore to David in your faithfulness? 98:51 Remember, O Lord, the disgrace of your servant; I have borne in my bosom all the insults of many peoples. 98:52 For your enemies have scorned, O Lord, for they have scorned the delay of the footsteps of your Messiah, O Lord. 98:53 Blessed be the name of the Lord in this age, amen and amen. Blessed be the name of the Lord in the age to come, amen and amen. (EMC)</p> | <p><b>Psalmoi / Psalms 89</b><br/>             98:48 What man is there who shall live, and not see death? shall any one deliver his soul from the hand of Hades? Pause. 98:49 Where are thine ancient mercies, O Lord, which thou swarest to David in thy truth? 98:50 Remember, O Lord, the reproach of thy servants, which I have borne in my bosom, even the reproach of many nations; 98:51 wherewith thine enemies have reviled, O Lord: wherewith they have reviled the recompense of thine anointed. 98:52 Blessed be the Lord for ever. So be it, so be it.(LXX)</p> |
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## Part 1A

In this week’s study from *Tehillim / Psalms 88:1-17*, the Psalm opens saying, *A Maskil of Ethan the Ezrahite*. Who is Ethan the Ezrahite? Ethan the Ezrahite is mentioned in *1 Kings 4:31* as a wise man. He was not considered as wise as King Solomon however. The Tanach describes Ethan as “*wiser than anyone else...*” *1 Chronicles 2:6* provides more information about Ethan, he had four brothers and was the son of Zerah (called Mahol in *1 Kings 4:31*). He was descended from the tribe of Levi. Ethan is mentioned in *1 Chronicles 15:17* as being involved in bringing the Ark of the Covenant to Jerusalem. Since he is called “*Ethan the son of Kushaiah*,” so some Christian commentaries say that he is a different person from the author of *Tehillim / Psalm 89*. However, *1 Chronicles 15:19* adds that the son of Kushaiah was a musician, one of the men to sound the bronze cymbals, and this had led some scholars to assume a link between the names mentioned in the Scriptures, these may be the same person. It is also believed that Ethan was also known as Jeduthun (*1 Chronicles 16:38-42*), therefore, he may also be associated with the titles of *Tehillim / Psalms 62 and 77*.

The rabbis connect Ethan the Ezrahite, his psalm, to acts of loving kindness according to the Mishnah and the Mekhilta.

### **Mishnah Bartenura on Pirkei Avot 1:2:6:**

“and on acts of lovingkindness”: As it is written (Ps. 89:3), “The world is built up by your kindness.” And lovingkindness is to regale grooms and to comfort mourners, to visit the sick and inter the dead, and the like. (ועל גמילות חסדים דכתיב (תהלים פ’ ט) עולם חסד יבנה.) (וגמילות חסדים הוא, לשמח חתנים, ולנחם אבלים, ולבקר חולים, ולקבור מתים, וכיוצא בזה:)

Here the Mishnah speaks of the acts of loving kindness (חסדים) saying that the world is built upon the

Lord's kindness. Grace (חסד) is said to be the motivating factor for a person to comfort mourners, and visit the sick, and to draw near to the dead, in the sense that one is dead who does not "know" the Lord God in heaven.

### **Mekhilta 31:17, Part 3**

*"He rested and was restored": From what did He rest (on Sabbath)? From labor or from judgment"? It is, therefore, written "and He was restored," (which connotes "from labor"). We are hereby apprised that judgment never departs from Him. And thus is it written (Psalms 89:15) "Righteousness and justice are the foundation of Your throne; lovingkindness and truth precede Your countenance," and (Devarim 32:4) "The rock — perfect is His work, for all of His ways are justice, etc. (וינפש). ת"ל (וינפש). שבת וינפש וממה שבת מן העבודה או מן הדין. וכן הוא אומר, צדק ומשפט שבת כסאך חסד ואמת יקדמו פניך מגיד שאין הדין בטל מלפניו לעולם. ואומר הצור תמים פעלו כי כל דרכיו משפט וגו' (דברים לב). (תהלים פט).*

The sabbath rest is paralleled to *Tehillim / Psalms 89*, where righteousness and justice are the foundation of the throne of God, grace and truth precede the presence of the Lord. The Lord provides rest for His people, he brings justice, mercy, and truth, which causes His people to be at peace with one another and with their enemies.

The psalmist opens saying, *חֲסִדֵי יְהוָה עוֹלָם אֲשִׁירָה לְדֹר וָדֹר | אֲדִיעַ אֲמוֹנַתְךָ בְּפִי: 89:1 I will sing of the lovingkindness of the Lord forever; To all generations I will make known Your faithfulness with my mouth. (NASB)* Ethan (the psalmist) gives praise to the Lord as a result of His grace (חֲסִדֵי, lovingkindness) and it is because of the Lord's mercy that he is able to make known the faithfulness of God to all the generations. The Mekhilta has the following to say concerning the chesed of the Lord.

### **Mekhilta 15:13:1:**

*(Exodus 15:13) "You have led forth in lovingkindness (chesed)": You have done chesed with us, for we were without (redeeming) deeds, viz. (Isaiah 63:7) "The lovingkindnesses of the L rd will I proclaim, etc.", (Psalms 89:2) "The lovingkindnesses of the L rd will I ever sing, etc." And the world in its very beginning was built only with chesed, viz. (Ibid. 3) "I said that the world (with) chesed will be built." (Exodus, Ibid.) "this people whom You have redeemed": For all the world is Yours, and You have no people but Israel, viz. (Isaiah 43:21) "This people have I created for Myself, etc." And thus is it written (Song of Songs 6:8) "Sixty are the queens and eighty, are the concubines": "Sixty are the queens" — These are the sixty ten thousands (of Israel, who left Egypt); "and eighty, the concubines" — those below the age of twenty; "and young maidens without number" — the minors, who are numberless. Notwithstanding this, (only) "one is My dove" — Moses, who countervails them all. Once, Rabbi was sitting and expounding that one woman bore sixty ten thousands, when a disciple interjected: Rabbi, who is greater, the world or the tzaddik? Rabbi replied: The tzaddik. How so? When Yocheved bore Moses, he countervailed the entire world. And where do we find that Moses countervailed the entire world? In (Numbers 26:4) "as the L rd commended Moses and the children of Israel", and "Then sang Moses and the children of Israel", and (Devarim 34:10) "And there arose no prophet again in Israel like Moses." (Exodus, Ibid.) "You have guided (them) in Your strength": in the merit of the Torah which they are destined to receive, "strength" being Torah, viz. (Psalms 29:4) "The L rd will give strength to His people; the L rd will bless His people with peace" and (Ibid. 99:4) "... and the strength of the King (i.e., Torah) who loves justice." נחית בחסדך, חסד עשית לנו שלא היה בידינו מעשים שנ' חסדי ה' (שם סג) חסדי ה' עולם אשירה וגו' (תהלים פט) והעולם מתחלתו לא נבנה אלא בחסד שנ' כי אמרתי עולם חסד יבנה וגו' (שם): עם זו גאלת, לפי שכל העולם שלך ואין לך עם אלא*



ישראל שנ' עם זו יצרת לי וגו' (ישעיה מג) וכה"א ששים המה מלכות ושמונים פלגשים (שה"ש ו), ששים המה מלכות אלו ששים רבוא ושמונים פילגשים אלו מבן כ' שנה ולמעלה ועלמות אין מספר אלו הקטנים שאין להם מנין אף על פי כן אחת היא יונתי תמתי (שם) זה משה שנשקל כנגד הכל. וכבר היה רבי יושב ודורש שילדה אשה במצרים ס' רבוא נענה תלמיד אחד מלפניו ואמר לו רבי מי גדול העולם או הצדיק א"ל הצדיק. למה כשילדה יוכבד את משה היה שקול כנגד כל העולם כולו וכי היכן מצינו שהיה משה שקול כנגד הכל שנ' כאשר צוה ה' את משה ובני ישראל ואו' אז ישיר משה ובני ישראל ואו' ולא קם נביא עוד בישראל כמשה (דברים לד). נהלת בעוזך, בזכות התורה שהם עתידין לקבל ואין עוזך אלא תורה שנאמר ה' עוז לעמו יתן ה' יברך את עמו (בשלום (תהלים כט) ואומר ועוז מלך משפט אהב (שם /תהלים/ צט ד)

According to the Mekhilta, the chesed (grace) of God is given without the need for redeeming deeds of the people. That seems to be the definition of grace, the unmerited favor of God according to the Apostolic Writings. The rabbis say the world was created being built with chesed. The Mekhilta connects the grace of God to building the world upon chesed, and to the people who were delivered from Egypt, and to the tzadik, the righteous one, and to Moshe and the Torah. They say, *"You have guided (them) in Your strength": in the merit of the Torah which they are destined to receive, "strength" being Torah, viz. (Psalms 29:4) "The L rd will give strength to His people; the L rd will bless His people with peace" and (Ibid. 99:4) "... and the strength of the King (i.e., Torah) who loves justice."* The way of God is justice and truth, and these are the things that are taught in the Torah, this is why it is said that the strength of the King is who loves justice. The Law of God established justice among His people, something that was unknown by the nations. The Psalm says, *כִּי-אֶמְרָתִי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם | תִּכְן אֶמְוֹנֶתָּהּ בָּהֶם: 89:2 For I have said, 'Lovingkindness will be built up forever; In the heavens You will establish Your faithfulness.'* (NASB) What does it mean lovingkindness (grace, חֶסֶד) will be built up forever? How does the Lord establish faithfulness in the heavens? It is important to remember the Torah context of what is being said and asked, the Lord God declared his mercy and grace from the heavens, at Sinai. The Mishnah Pirkei Avot has the following to say concerning faithfulness in the heavens.

### ***Mishnah Pirkei Avot 6:1***

*Rabbi Meir says: Anyone who involves himself in Torah for its own sake merits many things, and moreover the entire world is worthwhile for his sake; He is called "friend," "beloved," "lover of the Omnipresent," "lover of [all] creatures," "delighter of the Omnipresent," "delighter of [all] creatures;" He is clothed in humility and reverence, and it prepares him to be righteous, devout, upright and trustworthy, and it distances him from sin, and draws him near to merit; We enjoy from him counsel and comprehension, understanding and strength, as it is said (Proverbs 8:14): "Mine is counsel and comprehension, I am understanding, mine is strength;" It gives him kingship and dominion, and [the ability to] investigate in judgment, and the secrets of the Torah are revealed to him, and he becomes like an ever-strengthening spring, and like a river that does not stop; He is modest and long-tempered, and forgives insult to him; And it enlarges him and raises him above all [that God] made. (שנו החכמים בלשון המשנה. ברוך שבחר בהם ובמשנתם. רבי מאיר אומר כל העוסק בתורה לשמה, זוכה לדברים הרבה. ולא עוד אלא שכל העולם כלו כדאי הוא לו. נקרא רע, אהוב, אוהב את המקום, אוהב את הבריות, משמח את המקום, משמח את הבריות, ומלבשתו ענוה ויראה, ומכשרתו להיות צדיק חסיד ישר ונאמן, ומרחקתו מן החטא, ומקרבתו לידי זכות, ונהנין ממנו עצה ותושיה בינה וגבורה. שנאמר (משלי ח) לי עצה ותושיה אני בינה לי גבורה, ונותנת לו מלכות וממשלה וחקור דין, ומגלין לו רזי תורה, ונעשה כמעין המתגבר וכנהר שאינו פוסק, והוי צנוע וארך רוח, ומוחל (על עלבונו, ומגדלתו ומרוממתו על כל המעשים.*

Note how the Mishnah invokes studying and performing acts based upon the Torah simply for the sake of doing what the Lord God desires for us to do, to live by His statutes and precepts, and to be free from sin. The Mishnah states that the one who seeks to live for God according to His Torah, is called a friend, beloved, lover of the Lord in heaven, and of all creatures, he is clothed in humility and reverence and prepares himself to live in righteousness, he is upright and trustworthy, and distances himself from sin. The rabbis go on to say in the *Mishnah Pirkei Avot 6:10* that God's throne is in heaven and the earth is His footstool.

### ***Mishnah Pirkei Avot 6:10***

*Five possessions has the Holy One, Blessed be He, declared His own in His world, And they are: The Torah [is] one possession, Heaven and earth [are] one possession, Abraham [is] one possession, Israel [is] one possession, [And] the Sanctuary [is] one possession. From where [do we infer that] the Torah [is] one possession? For it is written: "The Lord possessed me at the beginning of His way, the first of His of old." (Proverbs 8:22.) From where [do we infer that] heaven and earth [are] one possession? For it is written: "Thus says the Lord: 'The heaven is My throne, and the earth is My footstool. Which house might you build for Me? And which place might be My resting-place?'" (Isaiah 66:1), And it [also] says: "How manifold are Your works, O Lord! In wisdom have You made them all; full is the earth, Your possession." (Psalm 104:24.) From where [do we infer that] Abraham [is] one possession? For it is written: "And [Melchizedek] blessed him, and said: 'Blessed be Abram of God Most High, Maker of heaven and earth.'" (Genesis 14:19.) From where [do we infer that] Israel [is] one possession? For it is written: "Till Your people pass over, O Lord, till the people pass over whom You have made Your own" (Exodus 15:16), And it [also] says: "As for the holy that are in the earth, they are the excellent in whom is all My delight." (Psalm 16:3.) From where [do we infer that] the Sanctuary [is] one possession? For it is written: "The Sanctuary, O Lord, that Your hands have established" (Exodus 15:17), And it is [also] said: "And He brought them to His holy border, to the mountain, which His right hand had possessed." (Psalm 78:54.)* חמשה קנינים קנה לו הקדוש ברוך הוא בעולמו, ואלו הן, תורה) , בית המקדש קנין אחד, שמים וארץ קנין אחד, אברהם קנין אחד, ישראל קנין אחד, בית המקדש קנין אחד. תורה מנין, דכתיב (משלי ח), יהוה קנני ראשית דרכו קדם מפעליו מאז. שמים וארץ מנין, דכתיב (ישעיהו טו), כה אמר יהוה השמים כסאי והארץ הדם רגלי אי זה בית אשר תבנו לי ואי זה מקום מנוחתי. ואומר (תהלים קד), מה רבו מעשיך יהוה כלם בחכמה עשית מלאה הארץ קנינך. אברהם מנין, דכתיב (בראשית יד), ויברכהו ויאמר ברוך אברם לאל עליון קונה שמים וארץ. ישראל מנין, דכתיב (שמות טו), עד יעבור עמך יהוה עד יעבור עם זו קניתי, ואומר (תהלים טז), לקדושים אשר בארץ המה ואדירי כל חפצי במ. בית המקדש מנין, דכתיב (שמות טו), מכון לשבתך פעלת יהוה (מקדש אדני כוננו ידיך. ואומר (תהלים עח), ויביאם אל גבול קדשו הר זה קנתה ימינו.

The Mishnah states that the heaven and earth are the possession of God because His throne is in heaven and the earth is his footstool. The Psalm saying, *ג 89:2 כִּי-אֶמְרָתִי עוֹלָם חֶסֶד יִבְנֶה שְׁמַיִם | תִּכְוֶן אֶמּוֹנֶתָּ בְּהֶם: For I have said, 'Lovingkindness will be built up forever; In the heavens You will establish Your faithfulness.'* (NASB) meaning that the Lord establishes His faithfulness because he sits above heaven and earth, and is not subject to the whims of man. His faithfulness is established because He has spoken of His faithfulness in His word and He has demonstrated His faithfulness in His deeds. The Word of God is eternal (everlasting) and therefore the Lord has established His mercy, and faithfulness forever because of His love for us.

The Psalm continues, we read the Lord speaking prophetically through the psalmist saying, *89:3 'I have made a covenant with My chosen; I have sworn to David My servant, 89:4 I will establish your seed forever And build up your throne to all generations.' Selah. (NASB)* We read of the Davidic Covenant which refers to God's Promises to David through the prophet Nathan, and is found in *2 Samuel 7* and is summarized in *1 Chronicles 17:11-14* and *2 Chronicles 6:16*. The covenant promise the Lord made with David was uncon-

ditional, in which the Lord God promised David and Israel that the Messiah would come from the descendent's of David and from the tribe of Judah and would establish a kingdom that would endure forever. The Davidic Covenant is unconditional in the sense that the Lord does not place conditions of obedience upon its fulfillment. The surety of the promises made rests solely on Lord's faithfulness. There were several key points in the promises the Lord made to David.

### Several Key Points in the Davidic Covenant

1. The Lord reaffirms the promise of the land that He made with Abraham and Moshe (Israel, 2 Samuel 7:10, *"I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore."*)
2. The Lord promises that David's son will succeed him as king of Israel and that this son (Solomon) would build the temple. (2 Samuel 7:12–13, *"I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name."*)
3. *"I will establish the throne of his kingdom forever"* (7:13),
4. *"Your house and your kingdom will endure forever before me; your throne will be established forever"* (7:16). What began as a promise that David's son Solomon would be blessed and build the temple turns into something different—the promise of an everlasting kingdom.
5. David's *"house," "kingdom," and "throne"* speaks of a future expectation of the Messiah from the lineage of David and that He will establish a kingdom from which He will reign.

The reason the Lord swore this promise to David was because of this faithfulness to the Lord during his life both before and after he became King of Israel. This illustrates the importance of our call before God to do the same, to live with faithfulness, righteousness, justice, and truth. The Psalmist continues speaking of the heavens giving praise to the Lord, how none compare to the Lord who is in heaven, and that His faithfulness surrounds him.

### Masoretic Text

#### ***Tehillim / Psalms 89:5-8***

89:5 *The heavens will praise Your wonders, O Lord; Your faithfulness also in the assembly of the holy ones.* 89:6 *For who in the skies is comparable to the Lord? Who among the sons of the mighty is like the Lord,* 89:7 *A God greatly feared in the council of the holy ones, And awesome above all those who are around Him?* 89:8 *O Lord God of hosts, who is like You, O mighty Lord? Your faithfulness also surrounds You.* 89:9 *You rule the swelling of the sea; When its waves rise, You still them.* (NASB)

ו וְיִוְדוּ שָׁמַיִם פְּלִאָהּ יְהוָה אֱלֹהֵינוּ בְּקִהְלֵךְ קְדוֹשִׁים: ז כִּי מִי בְשִׁחַק יַעֲרֶךְ לַיהוָה יִדְמָה לַיהוָה  
בְּבָנֵי אֱלֹהִים: ח אֵל נִעְרָץ בְּסוּד קְדוֹשִׁים רַבָּה וְנוֹרָא עַל-כָּל-סְבִיבָיו: ט יְהוָה | אֱלֹהֵי צְבָאוֹת מִי-כְמוֹךָ  
חֲסִין | יְהוָה וְאֱמוּנָתְךָ סְבִיבוֹתֶיךָ:



## Aramaic Targum

### **Toviyah / Psalms 89:6-9**

89:6 And the heavens will confess your wonders, O Lord; also your truth in the assembly of the holy ones. 89:7 For who in the clouds can be set beside the Lord? Who resembles the Lord in the multitudes of angels? 89:8 God is mighty in the mysteries of the holy ones; sitting on the throne of glory, great and fearsome over all the angels who stand around him. 89:9 O Lord God above the hosts of the height, who is like you in strength, O Lord? And your truth is around you. (EMC)

ו ויודון נגלי שמיא פרישותך יהוה לחוד קושטך בכינשת קדישין: ז ארום מן הוא בשחקי דמשתווי ליהוה דדמי ליהוה באוכלוסי מלאכיא: ח אלהא תקיפא ברזיהון דקדישין יתיב על כורסי יקרא ורבא ודחיל על כל מלאכיא דקיימין חזור חזור ליה: ט יהוה אלהא ע{י}ל חילי מרומא מן דכוותך חסינא יהוה וקושטך חזור חזור חזור חזור לך:

## Septuagint

### **Psalmoi / Psalms 89:5-8**

89:5 The heavens shall declare thy wonders, O Lord; and thy truth in the assembly of the saints. 89:6 For who in the heavens shall be compared to the Lord? and who shall be likened to the Lord among the sons of God? 89:7 God is glorified in the council of the saints; great and terrible toward all that are round about him. 89:8 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee. (LXX)

89:5 ἔξομολογήσονται οἱ οὐρανοὶ τὰ θαυμάσιά σου κύριε καὶ τὴν ἀλήθειάν σου ἐν ἐκκλησίᾳ ἁγίων 89:6 ὅτι τίς ἐν νεφέλαις ἰσωθήσεται τῷ κυρίῳ καὶ τίς ὁμοιωθήσεται τῷ κυρίῳ ἐν υἱοῖς θεοῦ 89:7 ὁ θεὸς ἐνδοξαζόμενος ἐν βουλῇ ἁγίων μέγας καὶ φοβερὸς ἐπὶ πάντα τοὺς περικύκλω αὐτοῦ 89:8 κύριε ὁ θεὸς τῶν δυνάμεων τίς ὅμοιός σοι δυνατὸς εἶ κύριε καὶ ἡ ἀλήθειά σου κύκλω σου

The rabbis translate the faithfulness that surrounds the Lord as a reference to the mystery of the holy ones, and as the angels who stand around Him. The Septuagint translates in a similar manner saying, 89:7 *God is glorified in the council of the saints; great and terrible toward all that are round about him.* (LXX) Radak comments on *Tehillim / Psalms 16* about the holy ones saying the following.

### **Radak on Psalms 16:3, Part 2**

*And excellent ones all my delight is in them : To those who are most excellent of heart among all the children of men, and better than they - my delight is in them to do them good, because they keep and do Thy commandments. And for this reason he calls them holy and excellent. And, according to the former interpretation, they interpret for the holy ones (לקדושים) thus : "I am not worthy of Thy goodness, but for the holy ones Thy goodness is worthy." In my opinion the words to the holy ones depend upon Thou hast said to the Lord, meaning, after thou hast said to the Lord that He is thy Sovereign Lord, thou shouldest say also to the holy ones which are in the earth that thou wilt humble thyself before them, and yield them superiority over thyself, and learn from their works ; and all is with a view to perfection, that thou shouldest learn the love of God. And in this way our sages of blessed memory have said (Babli, Pesahim 22 b): " 'Thou shall fear the Lord thy God' (Deut. 6:13) - i.e. to multiply the disciples of the wise." And he says, which are in the earth, meaning, Walk in the steps*

*of the holy ones whom thou shalt find in thy way, and learn from their works. In my opinion שְׁקוּפִים (excellent ones) is not construct, for similar examples are to be found, as חַלּוֹנֵי (windows narrow), (1 Kings 6:4) ; נְעֻמִים נְטֻעֵי (pleasant plants) (Is. 17:10) ; and such like. And the meaning of holy ones and excellent in whom is all my delight is that one should love them and walk in their ways - viz. of the holy ones which are in the earth ; the way of the holy ones, the servants of God, I love, but the way of the others, who serve another god, I hate ; and I say :*

The holy ones are interpreted as a reference to the people of God who are obedient to God's Word. They are the wise ones, who walk in the foot steps of God. Radak exhorts that we are to walk in their ways, to be as they are in their service to the Lord. The phrase “*Kedosh Yisrael*” (קְדוֹשׁ יִשְׂרָאֵל), the Holy One of Israel, is often a title that is frequently given by the prophet Isaiah. It serves to place the sins of Isaiah's society in contrast to God's moral perfection (*Isaiah 30:11*) and expresses the absolute separation from evil (*Isaiah 17:7*). The concept of being holy is to be set apart from the common, the habitual, or the profane. The word holy (קְדוֹשׁ) provides us with awesome magnificence, and even what is “*terrible*” or “*dreadful*” (*Nehemiah 1:5 and Tehillim / Psalms 68:35*). The word holy also draws with it the idea that the Lord being holy is the only one who is worthy of true worship and adoration, since there is no rival in heaven or on earth that can compare to Him (our Father in heaven). Notice how these concepts are all drawn together in Radak's commentary regarding the holy ones, and the perspective of the psalmist saying, 89:8 *God is mighty in the mysteries of the holy ones; sitting on the throne of glory, great and fearsome over all the angels who stand around him. (EMC)* The way the Lord God is described as “*holy*” is an indication that He is infinitely and eternally set apart, known only of Himself as “*I AM THAT I AM*” (*Shemot / Exodus 3:15*), and therefore as being called holy and being holy, the Lord is unique, he is to be hallowed, and utterly sacred. It is difficult to find the words to describe the absolute magnificence of God in His holiness.

The psalm continues saying, 89:10 *You Yourself crushed Rahab like one who is slain; You scattered Your enemies with Your mighty arm. (NASB)* What does the psalmist mean that the Lord has crushed Rahab? The Aramaic Targum states, *יא את שפיית היך קטיל* 89:11 *You have crushed Rahab, that is, wicked Pharaoh, like one slain by the sword; with the might of your strong arm you have scattered your enemies. (EMC)* The rabbis interpret this to refer to Pharaoh. Remember in *Tehillim / Psalms 87:4* “*I shall mention Rahab and Babylon among those who know Me; Behold, Philistia and Tyre with Ethiopia: ‘This one was born there.’*” (*NASB*) Notice how Rahab is considered one who was not a part of Israel, however, she knew the Lord God and the Lord saved her and her household from destruction. Rahab sought the Lord in heaven according to the way in which the Father had revealed on Sinai. She sought the Lord and His ways and therefore she is said to have been born there, in the place (הַמְקוֹרִים), and possibly be counted as one of the holy ones of God. In *Tehillim / Psalms 89:10*, the psalmist states that the Lord has broken Rahab to pieces as one who is slain by the sword. Could this be a reference to pride verses humility? The Targum interprets this as Pharaoh who his people and kingdom were broken to pieces by plagues and by the power of God's right hand. The scattering of the enemies draws in the imagery of the first born being slain and he and his army were broke in pieces at the Red sea, and were seen by the Israelites on the shore, all dead. This was done as one slain with the sword, as the dead who have no life, power, and strength to defend, who are trampled upon, crushed, bruised, and broken to pieces. All of these things may be a parallel to the Lord's breaking into pieces the proud and insolent, the deceiver, as Rahab may signify. This is in contrast to the holiness of God, the Lord of breaking and destroying the works of the deceiver, the evil one, and spoiling his power. This verse could very well refer to the Lord who humbles the proud.

The psalm continues saying, *יב לך שמים ארץ-לך ארץ תביל ומלאה אתה יסדתם: יג צפון וימין אתה ברא, יד תם תבור וחרמון בשמך ירננו: יז לך זרוע עם-גבורה תעז ידה תרום מינך: טו צדק ומשפט מכון כסאך חסד: יח יאמרת יקדמו פניך: 89:11 The heavens are Yours, the earth also is Yours; The world and all it contains, You*

have founded them. 89:12 The north and the south, You have created them; Tabor and Hermon shout for joy at Your name. 89:13 You have a strong arm; Your hand is mighty, Your right hand is exalted. 89:14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You. (NASB) The Aramaic Targum states, יב די לך שמיא לחוד אף די לך ארעא תבל ומלייה את יסדתינון: יג מדבריא די בציופונא ויתובין די בדרומא את בראתינון תבור דבמערכא וחרמון די במדינחא בשמך משבחין: יד די לך אדרעא עם גבורתא תעשן ידך למפרק עמך תרום ימינך לשכללא בית מקדשך: טו צדקתא ודינא מדור כורסי יקרך טיבו: 89:12 Yours is the heaven, yea, yours is the earth; you have founded the world and all its contents. 89:13 The deserts in the north and those who dwell in the south, you created them; Tabor in the west and Hermon in the east sing praise in your name. 89:14 Yours is the arm with strength; your hand will be strong to redeem your people; your right hand will be raised to perfect your sanctuary. 89:15 Righteousness and justice are the dwelling place of your glorious throne; favor and truth go before your face. (EMC) The Septuagint sates, 89:11 σοί εἰσιν οἱ οὐρανοὶ καὶ σὴ ἔστιν ἡ γῆ τὴν οἰκουμένην καὶ τὸ πλήρωμα αὐτῆς σὺ ἐθεμελίωσας 89:12 τὸν βορρᾶν καὶ θαλάσσης σὺ ἔκτισας Θαβωρ καὶ Ερμων ἐν τῷ ὀνόματί σου ἀγαλλιάσονται 89:13 σὸς ὁ βραχίων μετὰ δυναστείας κραταιωθήτω ἡ χεὶρ σου ὑψωθήτω ἡ δεξιὰ σου 89:14 δικαιοσύνη καὶ κρίμα ἐτοιμασία τοῦ θρόνου σου ἔλεος καὶ ἀλήθεια προπορεύσεται πρὸ προσώπου σου 89:11 The heavens are thine, and the earth is thine: thou hast founded the world, and the fullness of it. 89:12 Thou hast created the north and the west: Thabor and Hermon shall rejoice in thy name. 89:13 Thine is the mighty arm: let thy hand be strengthened, let thy right hand be exalted. 89:14 Justice and judgment are the establishment of thy throne: mercy and truth shall go before thy face. (LXX) The psalmist describes the glory of God. It is interesting how the Targum translates the Tehillim / Psalms 89:13 to say 89:14 Yours is the arm with strength; your hand will be strong to redeem your people; your right hand will be raised to perfect your sanctuary. (EMC) What does it mean that the right hand of God raises up to perfect His sanctuary? A parallel thought would be to our bodies as a sanctuary and the Lord working in our lives to take away our sins, and to transform our lives for His glory, for a dwelling place.

The psalm states : צדק ומשפט מכון כסאך חסד ואמת יקדמו פניך: 89:14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You. (NASB) The rabbinic commentaries have the following to say concerning righteousness and justice being the foundation of God's throne.

### **Mishnah Chagigah 12a, part 33**

*With knowledge, as it is written, (Proverbs 3:20) "With His knowledge the depths were broken up." With strength and might, as it is written, (Psalms 65:7) "With His strength He establishes the mountains, being girded about with might." With rebuke, as it is written, (Job 26:11) "The pillars of heaven tremble, and are astonished at His rebuke." With righteousness and judgment, as it is written, (Psalms 89:15) "Righteousness and judgment are the foundation of Your throne." With mercy and compassion, as it is written, (Psalms 25:6) "Remember Your compassion, O Lord, and Your mercies, for they are eternal." And R. Yehudah said in the name of Rav,*

The Mishnah describes the power and might of the Lord in heaven. He is all powerful, having created the heavens and the earth, setting the mountains in place, and establishing the depths of the Sea, though in His great power, he is merciful, righteous, just, and compassionate. The rabbis in the mishnah believe the mercies of the Lord are eternal based upon the psalms.

### **Mekhilta 31:17, Part 3**

*"He rested and was restored": From what did He rest (on Sabbath)? From labor or from judgment"? It is, therefore, written "and He was restored," (which connotes "from labor"). We are hereby apprised that judgment never departs from Him. And thus is it written (Psalms 89:15) "Righteousness and justice are the foundation of Your throne; lovingkindness and truth precede Your countenance," and (Devarim 32:4) "The rock — perfect is His work, for*



The Mekhilta asks the question of what the Lord had rested from on the Shabbat, from labor or from judgment? This is an important question, since the conclusion is that the Lord rested from work as opposed to resting from judgment. The point is that we rest from work, from our labor, and not from doing righteousness and justice. We do not rest from these things (righteousness and justice) since the shabbat is not day given as a license to sin. Righteousness and justice are the foundation of God's throne, and his mercy and truth precedes his presence. As His people, we are called to be and do the same.

***Akeidat Yitzchak 67:108***

*Encouraging man to repent before the day of judgment is ever so much more helpful than to wait for the judgment, and then attempt to reverse it. Therefore, the knowledge of when the day of judgment occurs, affords us a chance to prepare for that day. When David proclaims "hail the nation that knows the teruah, they walk in the light of Your countenance," (Psalms 89:16), he merely points out how fortunate we are to be able to put this knowledge to our advantage. The Talmud Rosh Hashanah 16 discusses timing of celestial judgments. Rabbi Yossi emphasizes that daily judgment of man occurs also, whereas Rabbi Yochanan makes the point that repentance even tears up the evil decree. When the question is raised that even myriads of sacrifices, if they are offered after the Day of Atonement, can no longer change the evil decree, the answer given is that this is so only in the case of individuals. Collective repentance of a congregation is accepted at all times.*

***Akeidat Yitzchak 67:75***

*All the quotations in the Bible referring to this judgment, confirm that the Almighty deals with us as if we were equals and had claims upon Him. In Psalms 89:15 we read "Righteousness and justice are the abode of Your throne, kindness and mercy precede Your Presence." All this is an acknowledgment that G'd has freely subjected Himself to such rules. There had been no legal reason for Him to do so. Our approach therefore, is to stress G'ds majesty rather than His overlordship, ownership etc. by means of the shofar, to remind Him of those of our meritorious deeds which He should not ignore. The psalmist saying "hail the people who understand the meaning of teruah, the sound of the shofar; they can expect to walk in the light of Your favour" is thus vindicated. (Psalms 89:16)*

Akeidat Yitzchak states that having the knowledge of a future judgment prepares us; we have the opportunity to prepare for the day. Many sacrifices do not change a decree of judgment, because of the nature of the sin that led to the decree. The choice is to live in righteousness today, and not to wait until tomorrow. It is the continual habitual sin that leads to judgment, which then is meant to lead the sinner to repentance, seeking the Lord for forgiveness, and turning from sin to righteousness and justice. The presence of God is preceded by His mercy, kindness, and grace, because He desires for us to turn from our evil ways without having to bring judgment as a motivating force. Akeidat Yitzchak says that it is more important to "stress G'ds majesty rather than His overlordship, ownership etc." The shofar is meant to remind the Lord of the maasim tovim in our lives as opposed to the maasim rayim. The commentary states "hail the people who understand the meaning of teruah, the sound of the shofar; they can expect to walk in the light of Your favour" where the Teruah (תְּרוּעָה) is a shout, a battle cry, or a shout of joy with religious impulse (BDB). The concept here is of shouting with joy of the lovingkindness of the Lord and all the mercies that He shows us each day.

טז אֲשֶׁר־יֵרְוַעֵם יְיָ יִרְוַעֵם יְהוָה בְּאוֹר-פְּנֵיךָ יְהִלְכוּן: יז בְּשִׂמְחָה יִגִּילוּן כָּל-  
:89:15 How blessed are the people who know the joyful sound! O Lord, they walk in the light of Your countenance. 89:16 In Your name they rejoice all the day, And by Your righteousness they



It is important to note what Isaiah states in the opening to His book, he says that a vision is given, and lists the time in which he lives by the kings who lived while the Lord worked through Isaiah. Isaiah says that the Lord had brought up sons but they have rebelled against him, and that these sons, the people, do not have understanding. The people are a sinful nation, and Isaiah goes on to list the things seen in the vision, and describes saying the Lord does not take pleasure in sacrifice. The reason being the Torah (see Parashat Vayikra) states that the Lord desires obedience in the statements “*if you sin...*” Isaiah clarifies this when he says, *1:16 ‘Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, 1:17 Learn to do good; Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow. (NASB)* The point is that when one lives in sin, trying to go through the motions is detestable to the Lord. Most Christian commentaries on this verse regarding the vision say this is a reference to Nathan the prophet and David and his sin. However, as you can see, there is a deeper Torah concept that is directly applicable to our lives. The Targum translation brings an interesting context and difference on the interpretation of the vision which has application to our lives, an application that is very important saying, *89:20 Then you spoke in a vision to your pious ones, and you said, “I have set up a helper for my people by the hand of one mighty in Torah; I have set apart a youth from among the people.” (EMC).*

The Psalm continues saying the following:

### Masoretic Text

#### ***Tehillim / Psalms 89:21-30***

*89:21 With whom My hand will be established; My arm also will strengthen him. 89:22 ‘The enemy will not deceive him, Nor the son of wickedness afflict him. 89:23 ‘But I shall crush his adversaries before him, And strike those who hate him. 89:24 ‘My faithfulness and My lovingkindness will be with him, And in My name his horn will be exalted. 89:25 ‘I shall also set his hand on the sea And his right hand on the rivers. 89:26 ‘He will cry to Me, ‘You are my Father, My God, and the rock of my salvation.’ 89:27 ‘I also shall make him My firstborn, The highest of the kings of the earth. 89:28 ‘My lovingkindness I will keep for him forever, And My covenant shall be confirmed to him. 89:29 ‘So I will establish his descendants forever And his throne as the days of heaven. (NASB, כב אֲשֶׁר יָדַי תִּכּוֹן עִמּוֹ אֶף-זְרוּעֵי תִּאֲמָצְנִי: כה וְאֶמְוֶנְתִּי כג לֹא-יִשָּׂא אוֹיֵב בּוֹ וּבֶן-עֲוֹלָה לֹא יַעֲנֹנֵנּוּ: כד וְכַתּוּמֵי מִפְּנֵי צָרָיו וּמִשְׂנְאָיו אֶגְוֶף: כה וְאֶמְוֶנְתִּי וְחֲסָדַי עִמּוֹ וּבִשְׂמֵי תְרוּם קִרְנּוֹ: כו וְשִׁמְתִּי בֵּימָיו וּבִנְהָרוֹת יְמִינוֹ: כז הוּא יִקְרָאנִי אָבִי אֶתָּה אֱלֹהֵי וְצוּר יִשׁוּעָתִי: כח אֶרְצֵ: כט לְעוֹלָם אֲשַׁמֹּר [אֲשַׁמֹּר] -לוֹ חֲסָדַי וּבְרִיתִי נֶאֱמַנְתָּ לּוֹ: ל וְשִׁמְתִּי לְעַד [זָרְעוֹ וְכִסְאוֹ כִּימֵי שָׁמַיִם:)*

### Aramaic Targum

#### ***Toviyah / Psalms 89:22-31***

*89:22 Whom my hands are ready to help; truly my arm will strengthen him. 89:23 The enemy will not make him go astray; the son of wickedness will not afflict him. 89:24 And I will crush his oppressors before him, and I will smite his foes. 89:25 And my truth and goodness are with him; in the name of my word his glory will be exalted. 89:26 And I will place his dominion at the harbors of the sea, and the might of his right hand on those who dwell by the rivers. 89:27 He will call to me, “You are my father (abba), my God, and the strength of my redemption.” 89:28 Also I will make him first-born of the kings of the house of Judah, the highest of the kings of the earth. 89:29 I will preserve my goodness to him forever; and my covenant is constant for him. 89:30 And I will set up his sons forever, and his throne for as many days as the heavens will last. (EMC, כב די אידי מתקנן בסעדיה ברם אדרעי תחייליניה:)*



כג לא יטעי בעיל דבבא ביה ובר רישעא לא יסגפיניה: כד ואשוף מן קדמוי מעיקוי ומסנאוי אגוף:  
 כה וקושטי טובי עמיה ובשום מימרי תרומם יקריה: כו ואשוי במחוזי ימא שולטניה וביתבי על  
 נהרותא גבורת ימיניה: כז הוא יקרי לי אבא את אלהי ותקוף פורקני: כח לחוד אנא בוכרא למ-  
 לכיא דבית יהודה אתניניה עילאה על מלכי ארעא: כט לעלם אטור ליה טובי וקיימי מהימנא ליה:  
 (ל ואשוי לעלמין בנוי וכורסיה כיומיא דיקומון שמיא)

## Septuagint

### *Psalmoi / Psalms 89:21-30*

89:21 *For my hand shall support him; and mine arm shall strengthen him.* 89:22 *The enemy shall have no advantage against him; and the son of transgression shall not hurt him again.* 89:23 *And I will hew down his foes before him, and put to flight those that hate him.* 89:24 *But my truth and my mercy shall be with him; and in my name shall his horn be exalted.* 89:25 *And I will set his hand in the sea, and his right hand in the rivers.* 89:26 *He shall call upon me, saying, Thou art my Father, my God, and the helper of my salvation.* 89:27 *And I will make him my first-born, higher than the kings of the earth.* 89:28 *I will keep my mercy for him for ever, and my covenant shall be firm with him.* 89:29 *And I will establish his seed for ever and ever, and his throne as the days of heaven.* (LXX, 89:21 ἡ γὰρ χεὶρ μου συναντιλήμψεται αὐτῷ καὶ ὁ βραχίον μου κατισχύσει αὐτόν 89:22 οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ καὶ υἱὸς ἀνομίας οὐ προσθήσει τοῦ κακῶσαι αὐτόν 89:23 καὶ συγκόψω τοὺς ἐχθροὺς αὐτοῦ ἀπὸ προσώπου αὐτοῦ καὶ τοὺς μισοῦντας αὐτόν τροπώσομαι 89:24 καὶ ἡ ἀλήθειά μου καὶ τὸ ἔλεός μου μετ' αὐτοῦ καὶ ἐν τῷ ὀνόματί μου ὑψωθήσεται τὸ κέρασ αὐτοῦ 89:25 καὶ θήσομαι ἐν θαλάσσει χεῖρα αὐτοῦ καὶ ἐν ποταμοῖς δεξιὰν αὐτοῦ 89:26 αὐτὸς ἐπικαλέσεται με πατήρ μου εἰ σύ θεὸς μου καὶ ἀντιλήμπτωρ τῆς σωτηρίας μου 89:27 κἀγὼ πρωτότοκον θήσομαι αὐτόν ὑψηλὸν παρὰ τοῖς βασιλεῦσιν τῆς γῆς 89:28 εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεός μου καὶ ἡ διαθήκη μου πιστὴ αὐτῷ 89:29 καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ σπέρμα αὐτοῦ καὶ τὸν θρόνον αὐτοῦ ὡς τὰς ἡμέρας τοῦ οὐρανοῦ)

The psalm states, כב אֲשֶׁר יָדַי תִּכּוֹן עִמּוֹ אֶף-יָרֹעֵי תְּאֶמְצָנּוּ: 89:21 *With whom My hand will be established; My arm also will strengthen him.* (NASB) “With whom My hand will be established;” this seems to be way of saying that such is the man who has set the Lord God in heaven as His Rock, and is the One in whom he trusts. This is a promise of God’s gracious presence in the life of the one who has placed his faith in the Messiah Yeshua, and who seeks to walk in the Father’s ways. “My arm also will strengthen him,” is a statement of the Lord working in the life of the believer, His support and holding him up by His power and grace. The Targum states, כב די אידי מתקנן בסעדיה ברם אדרעי תחייליניה: 89:22 *Whom my hands are ready to help; truly my arm will strengthen him.* (EMC) saying the hand of the Lord will help which is confirmed by saying His hand will strengthen him. This shows the greatness of God and His love for us, the arm of the Lord moves, just as He moved in the deliverance of Israel from slavery in Egypt. This is the manner in which such a man calls out to the Lord, 89:26 *‘He will cry to Me, ‘You are my Father, My God, and the rock of my salvation.’* 89:27 *‘I also shall make him My firstborn, The highest of the kings of the earth.* 89:28 *‘My lovingkindness I will keep for him forever, And My covenant shall be confirmed to him.* 89:29 *‘So I will establish his descendants forever And his throne as the days of heaven.* (NASB) Do you cry out to the Lord as the Psalmist does? Let’s Pray!

Heavenly Father,

Truely You are my Father, My God, and the rock of my salvation. We Praise Your Holy Name! Thank You Lord for empowering us to live our lives for Your glory. Thank You for the joy you have placed in our

hearts to serve and to live our lives for You. We thank You for the promises You have made and Your continued faithfulness to Your promises and to us. Thank You Lord for giving us the faith to believe in Yeshua the Messiah and for always calling our hearts back to You Lord! Please have mercy on us, forgive us for our sins. We thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. 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