

## Tehillim / Psalms 98 | ספר תהילים צח

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### Giving glory to God by the way we live our lives

In this week's study from *Tehillim / Psalms 98:1-9*, the Psalm opens saying, **א מְזֹמֹר שִׁירוּ לַיהוָה | שִׁיר** *A psalm. 98:1 O sing to the Lord a new song, For He has done wonderful things, His right hand and His holy arm have gained the victory for Him. (NASB)* The psalmist speaks of the right hand and the holy arm have gained the victory. What is meant by the right hand and the holy arm of God? Is the Messiah considered a part of these things, being seated at the right hand of God? The psalmist continues saying, **ב הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ: ג זָכַר חֶסְדוֹ | וְאַמּוֹנָתוֹ** *98:2 The Lord has made known His salvation; He has revealed His righteousness in the sight of the nations. 98:3 He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God. (NASB)* The Lord making known His salvation, how did He do this? If we take the Torah perspective, the Lord revealed His power through the hand of Moshe, to deliver His people. He revealed his faithfulness how? What does it mean that He has remembered His lovingkindness and faithfulness? Could this be a reference to the covenant promises? What implications does this have for us as believers in the Messiah Yeshua today? Could the reference to the ends of the earth suggest the gospel message going to all nations? (*Isaiah 2*) The psalm continues saying, **ד הִרְיעוּ לַיהוָה כָּל-הָאָרֶץ פָּצְחוּ וְרַנְּנוּ וְזָמְרוּ: ה זָמְרוּ לַיהוָה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זָמְרָה: ו** *98:4 Shout joyfully to the Lord, all the earth; Break forth and sing for joy and sing praises. 98:5 Sing praises to the Lord with the lyre, With the lyre and the sound of melody. 98:6 With trumpets and the sound of the horn Shout joyfully before the King, the Lord. (NASB)* This sounds like the imperative for all the peoples and all of the earth shouting to the Lord praising His glory and majesty, power and mercy. Musical instruments are a natural extension to the one who wants to bring glory to the name of God. The Psalm concludes saying, **ז יְרַעַם הַיָּם וּמַלְאֵא תִבֵּל וַיִּשְׁבְּי בָהּ: ח נְהַרּוֹת יִמְחָאוּ-כָּף ט לְפָנֵי-יְהוָה כִּי בָא לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט-תִבֵּל בְּצַדֵּק וְעַמִּים בְּמִישְׁפָּרִים: י** *98:7 Let the sea roar and all it contains, The world and those who dwell in it. 98:8 Let the rivers clap their hands, Let the mountains sing together for joy 98:9 Before the Lord, for He is coming to judge the earth; He will judge the world with righteousness And the peoples with equity. (NASB)* Note the anthropomorphisms given to describe how even the creation itself brings glory to the Name of the Lord. If the natural elements are said to bring glory to God, should we also not seek to bring glory to His name by reason of simply who He is?

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
	<b>ספר תהלים פרק צח</b>		<b>ספר טוביה פרק צח</b>		<b>ΨΑΛΜΟΙ 98</b>
<b>א מְזֹמֹר שִׁירוּ לַיהוָה   שִׁיר</b> חֲדָשׁ כִּי-נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה- לוֹ יְמִינוּ וְזָרוּעַ קְדָשׁוֹ: <b>ב הוֹדִיעַ</b> יְהוָה יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ: <b>ג זָכַר חֶסְדוֹ   וְאַמּוֹנָתוֹ</b> לְבֵית יִשְׂרָאֵל רָאוּ כָל-אֶפְסֵי-אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:		<b>א תושבחה נבואה שבחה קדם</b> יהוה שבחה חדת ארום פרישן עבד פריקת ליה ימיניה ואדרע שכנת קודשיה: <b>ב הודע אודע יהוה פו-</b> רקניה למיחמיהון דעמיא דעממיא גלי צדקתיה: <b>ג דכר טוביה וקוש-</b> טיה לבית ישראל וחמון כל סייפי ארעא ית פורקנא דאלהנא:		<b>98:1 ψαλμὸς τῷ Δαυὶδ ἄσατε τῷ κυρίῳ</b> ἄσμα καινόν ὅτι θαυμαστά ἐποίησεν κύριος ἔσωσεν αὐτῷ ἡ δεξιὰ αὐτοῦ καὶ ὁ βραχίον ὁ ἅγιος αὐτοῦ <b>98:2 ἐγνώρισεν</b> κύριος τὸ σωτήριον αὐτοῦ ἐναντίον τῶν ἔθνῶν ἀπεκάλυψεν τὴν δικαιοσύνην αὐτοῦ <b>98:3 ἐμνήσθη</b> τοῦ ἐλέους αὐτοῦ τῷ Ἰακωβ καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραὴλ εἶδον πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ θεοῦ ἡμῶν	

<p>ד הָרִיעוּ לַיהוָה כָּל-הָאָרֶץ פָּצְחוּ וְרָנְנוּ וְזָמְרוּ: ה זָמְרוּ לַיהוָה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זְמִרָה: ו בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי   הַמֶּלֶךְ יְהוָה: ז יְרַעַם הַיָּם וּמְלֵאוֹ תִבֵּל וַיִּשְׁבֵּי בָהּ: ח נְהַרּוֹת יִמְחָאוּ-כָּף יַחַד הָרִים יִרְנְנוּ: ט לִפְנֵי-יְהוָה כִּי בָא לְשֹׁפֵט הָאָרֶץ יִשְׁפֹּט-תִבֵּל בְּצַדֵּק וְעַמִּים בְּמִישְׁרִים:</p>	<p>ד יביבו קדם יהוה כל יתבי ארעא בועו ושבחו וזמרו: ה זמרו קדם יהוה בכנרין בכנרין וקל זמריא: ו בחצוצרתא וקל שופרא יבבו קדם יכלי ימא ומלייהמלכא יהוה: ז תבל וכל דיירין עלה: ח נהרותא ימחון יקושון כפיא כחדא טוריא ירננון: ט קדם יהוה ארום אתא למידן ארעא ידון תבל בצדקתא ועמיא ועמיא בתירוצתא:</p>	<p>98:4 ἀλαλάξατε τῷ θεῷ πᾶσα ἡ γῆ ᾄσατε καὶ ἀγαλλιᾶσθε καὶ ψάλατε 98:5 ψάλατε τῷ κυρίῳ ἐν κιθάρα ἐν κιθάρα καὶ φωνῇ ψαλμοῦ 98:6 ἐν σάλπιγγιν ἐλαταῖς καὶ φωνῇ σάλπιγγος κερατίνης ἀλαλάξατε ἐνώπιον τοῦ βασιλέως κυρίου 98:7 σαλευθήτω ἡ θάλασσα καὶ τὸ πλήρωμα αὐτῆς ἡ οἰκουμένη καὶ οἱ κατοικοῦντες ἐν αὐτῇ 98:8 ποταμοὶ κροτήσουσιν χειρὶ ἐπὶ τὸ αὐτὸ τὰ ὄρη ἀγαλλιάσονται 98:9 ὅτι ἦκει κρῖναι τὴν γῆν κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν εὐθύτητι</p>
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<p><b>Tehillim / Psalms 98</b> A psalm. 98:1 O sing to the Lord a new song, For He has done wonderful things, His right hand and His holy arm have gained the victory for Him. 98:2 The Lord has made known His salvation; He has revealed His righteousness in the sight of the nations. 98:3 He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God. 98:4 Shout joyfully to the Lord, all the earth; Break forth and sing for joy and sing praises. 98:5 Sing praises to the Lord with the lyre, With the lyre and the sound of melody. 98:6 With trumpets and the sound of the horn Shout joyfully before the King, the Lord. 98:7 Let the sea roar and all it contains, The world and those who dwell in it. 98:8 Let the rivers clap their hands, Let the mountains sing together for joy 98:9 Before the Lord, for He is coming to judge the earth; He will judge the world with righteousness And the peoples with equity. (NASB)</p>	<p><b>Toviyah / Psalms 98</b> 98:1 A psalm and prophecy. Sing before the Lord a new hymn, for he has done wonders; his right hand has brought redemption, and the arm of his holy presence. 98:2 The Lord has made known his redemption; in the sight of the Gentiles he has revealed his righteousness. 98:3 He has called to mind his goodness and his truth to the house of Israel, and all the ends of the earth have seen the redemption of our God. 98:4 Give voice in the presence of the Lord, all inhabitants of the earth; rejoice and give praise and make music. 98:5 Sing in the presence of the Lord with harps, with harps and the sound of musical instruments. 98:6 With trumpets and the sound of the horn, give voice in the presence of the king, the Lord. 98:7 Let the sea call out, and its fullness; the world and all who dwell upon it. 98:8 Let the rivers smite their palms; as one, let the mountains sing aloud 98:9 In the presence of the Lord, for he has come to judge the earth; he will judge the world in righteousness, and the peoples with integrity. (EMC)</p>	<p><b>Psalmoi / Psalms 98</b> A Psalm of David. 98:1 Sing to the Lord a new song; for the Lord has wrought wonderful works, his right hand, and his holy arm, have wrought salvation for him. 98:2 The Lord has made known his salvation, he has revealed his righteousness in the sight of the nations. 98:3 He has remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth have seen the salvation of our God. 98:4 Shout to God, all the earth; sing, and exult, and sing psalms. 98:5 Sing to the Lord with a harp, with a harp, and the voice of a psalm. 98:6 With trumpets of metal, and the sound of a trumpet of horn make a joyful noise to the Lord before the king. 98:7 Let the sea be moved, and the fullness of it; the world, and they that dwell in it. 98:8 The rivers shall clap their hands together; the mountains shall exult. 98:9 For he is come to judge the earth; he shall judge the world in righteousness, and the nations in uprightness. (LXX)</p>
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In this week's study from *Tehillim / Psalms 98:1-9*, the Psalm opens saying, | מְזִמֹּר שִׁירוֹ לַיהוָה | א *A psalm. 98:1 O sing to the Lord a new song, For He has done wonderful things, His right hand and His holy arm have gained the victory for Him. (NASB)* The psalmist speaks of the right hand and the holy arm of God have gained the victory. Again, this is an anthropomorphism. What is meant by the right hand and the holy arm of God? Is the Messiah considered a part of these things, being seated at the right hand of God? The Scriptures implements a diverse usage of the term “right hand” as referring to the direction one must take (*not turning to the right or the left, Mishley / Proverbs 4:27*) to keep one's feet upon the correct path, to do what is right, the opposite of wrong, to be conformed unto an established standard, as a place of honor or authority, and as a place of power and strength to overcome the enemy (*Shemot / Exodus 15*). The earliest example that the right hand is given as a place of honor, respect, and authority, is found in the account of Jacob dividing the blessings of Joseph's sons before he died according to *Bereshit / Genesis 48:13-14*.

### ***Bereshit / Genesis 48:11-19***

*48:11 Israel said to Joseph, 'I never expected to see your face, and behold, God has let me see your children as well.' 48:12 Then Joseph took them from his knees, and bowed with his face to the ground. 48:13 Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him. 48:14 But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the firstborn. 48:15 He blessed Joseph, and said, 'The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day, 48:16 The angel who has redeemed me from all evil, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth.' 48:17 When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head. 48:18 Joseph said to his father, 'Not so, my father, for this one is the firstborn. Place your right hand on his head.' 48:19 But his father refused and said, 'I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations.'*

יא וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף רְאֵה פָנֶיךָ לֹא פָלַתִּי וְהִנֵּה הִרְאָה אֹתִי אֱלֹהִים גַּם אֶת-וַיְרַעְפֶּה; (NASB, יב וַיּוֹצֵא יוֹסֵף אֹתָם מֵעַם בְּרָכָיו וַיִּשְׁתַּחֲוּ לְאֶפְרַיִם אֶרְצָה: יג וַיִּקַּח יוֹסֵף אֶת-שְׁנֵיהֶם אֶת-אֶפְרַיִם בְּיָמֵינוּ מִשְׁמָאל יִשְׂרָאֵל וְאֶת-מְנַשֶּׁה בְּשִׂמְאֵלוֹ מִיְמִין יִשְׂרָאֵל וַיִּגַּשׁ אֵלָיו: יד וַיִּשְׁלַח יִשְׂרָאֵל אֶת-יְמִינוֹ וַיָּשֶׁת עַל-רֹאשׁ אֶפְרַיִם וְהוּא הִצְעִיר וְאֶת-שְׂמָאלוֹ עַל-רֹאשׁ מְנַשֶּׁה שְׁפַל אֶת-יָדָיו כִּי מְנַשֶּׁה הַבְּכוֹר: טו וַיִּבְרַךְ אֶת-יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלְכוּ אֲבֹתַי לְפָנָיו אֲבָרְכֶם וַיִּצְחַק הָאֱלֹהִים הִרְעָה אֹתִי מֵעוֹדִי עַד-הַיּוֹם הַזֶּה: טז הַמְּלֶאךָ הַגָּאֵל אֹתִי מִכָּל-רָע יִבְרַךְ אֶת-הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אֲבָרְכֶם וַיִּצְחַק וַיִּדְגּוּ לְרֹב בְּקִרְבֵּי הָאָרֶץ: [שְׁלִישִׁי] יז וַיֹּרָא יוֹסֵף כִּי-יָשִׁית אָבִיו יָד-יְמִינוֹ עַל-רֹאשׁ אֶפְרַיִם וַיִּרַע בְּעֵינָיו וַיִּתְמַךְ יָד-אָבִיו לְהִסִּיר אֹתָהּ מֵעַל רֹאשׁ-אֶפְרַיִם עַל-רֹאשׁ מְנַשֶּׁה: יח וַיֹּאמֶר יוֹסֵף אֶל-אָבִיו לֹא-כֵן אָבִי כִּי-זֶה הַבְּכוֹר שֵׁם יְמִינִךָ עַל-רֹאשׁוֹ: יט וַיִּמָּאֵן אָבִיו וַיֹּאמֶר יְדַעְתִּי בְנֵי יְדַעְתִּי (גם-הוּא יִהְיֶה-לְעַם וְגַם-הוּא יִגְדֹּל וְאוֹלָם אֲחִיו הַקָּטָן יִגְדֹּל מִמֶּנּוּ וַיִּרְעוּ יִהְיֶה מְלֵא-הַגּוֹיִם:

The right hand is given as the chief position for pronouncing a blessing over another. Joseph objects to his father laying his right hand upon Ephraim's head because he is the second born (*Bereshit / Genesis 48:17*) and Jacob states that the younger will be greater than the older, and that is the purpose of switching the hand positions while pronouncing the blessing over each. The psalms also ascribe the position of the right hand, or the right arm of God as being a place of power and sustenance according to the psalms.

### **Tehillim / Psalms 63:8**

63:8 My soul clings to You; Your right hand upholds me. (NASB, ט דְּבָקָה נַפְשִׁי אֶחְרִיךָ בִּי, (תְּמַכָּה יְמִינֶךָ):

### **Tehillim / Psalms 110:1-2**

110:1 The Lord says to my Lord: ‘Sit at My right hand Until I make Your enemies a footstool for Your feet.’ 110:2 The Lord will stretch forth Your strong scepter from Zion, saying, ‘Rule in the midst of Your enemies.’ (NASB, א לְדָוִד מְזֻמּוֹר נְאֻם יְהוָה | לְאֹדְנִי שֵׁב לְיְמִינִי עַד-אֲשִׁית, (אִיבִיךָ הָדָם לְרַגְלֶיךָ: ב מִטָּה עֲזָךְ יִשְׁלַח יְהוָה מִצִּיּוֹן רִדָּה בְּקֶרֶב אִיבִיךָ):

Note how the one who is honored sits at the right hand and the Lord God, our Father in heaven, will establish justice and truth, and overcome the enemy. Note that Yeshua used this psalm (*Tehillim / Psalms 110:1-2*) as a reference to the Messiah, introduced as an answer to who the Messiah is to the Pharisees.

The rabbis have the following perspective on the right hand of God according to Rashi on *Bereshit / Genesis* and *Shemot / Exodus*.

### **Rashi on Bereshit / Genesis 1:26, Part 1**

נַעֲשֶׂה אָדָם WE WILL MAKE MAN — *The meekness of the Holy One, blessed be He, they (the Rabbis) learned from here: because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (see Genesis Rabbah 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings 22:19) “I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.” Has God, then, a right hand and a left hand? But it means that some stood on the right side to plead in favor of the accused and others stood on the left side to accuse; and similarly we read (Daniel 4:14), “the matter is by the decree of the watchers, and the sentence by the word of the holy ones”, — here, also, He consulted His heavenly council and asked permission of them, saying to them: “There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created.”*

### **Rashi on Shemot / Exodus 15:12**

נָטִית יְמִינְךָ THOU INCLINEST THY RIGHT HAND — *When the Holy One, blessed be He, inclines His hand the wicked cease to be and fall — because everything is held in His hand and consequently falls when He inclines it. Similarly it states, (Isaiah 31:3) “When the Lord inclineth His hand, he that helpeth shall stumble and he that is helped shall fall”. A parable: it may be compared to glass vessels held in a man’s hand: if he inclines his hand a little they fall and are shattered to pieces (cf. Mekhilta).*

In Rashi’s commentary on *Bereshit / Genesis 1:26*, he asks the question of whether God has a right or a left hand? Rashi compares this language to the creatures God created above (the angels) and those he created below (man) after His likeness, which is considered a position of honor, and those who He created below (man on earth) will be envied among all of the beings God has created. Rashi’s commentary suggest the position of “right hand” has been given to man, in the manner of being created after the image of God.

Rashi comments on *Shemot / Exodus 15:12* saying that all things are sustained by the right hand of God. When the Lord inclines his hand, the wicked cease and the righteous prevail. The wicked are unable to stand, and must move from this position of the right, which may be why we are told in *Matthew 7* regarding the judgment seat of God, the righteous are moved to the right (a position of honor), whereas the unrighteous are moved to the left (the position of dishonor).

The term “God’s right hand” in the prophetic texts refers to the Messiah to whom is given the power and



authority to subdue His enemies (*Tehillim / Psalm 110:1 and 118:16*). According to *Matthew 22:44*, Yeshua speaks from *Tehillim / Psalm 110:1*, saying “*The Son of David*” is the Messiah and how He (Yeshua) is the “*greater son of David*” as the Messiah. In *Matthew 22*, Yeshua questions the Pharisees about who they think the Messiah will be? *Matthew 22:41-45* “*While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? Whose son is He? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make Thine enemies thy footstool? If David then call Him Lord, how is He his son?*” (KJV) Yeshua positioned the Messiah at God’s right hand because He is a man, created in the image of God, given authority and power, and a place of great honor. Therefore, what we can say is “*God’s right hand*” refers to the Messiah who comes with the position, honor, power and authority of God (*John 1:1-5*). Being seated suggests that he has been enthroned and that the Lord is putting his enemies at his feet as the end of the age approaches.

ב הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָהּ צְדָקָתוֹ: ג זָכַר חַסְדּוֹ | וַאֲמִינֶנְתּוּ, 98:2 *The Lord has made known His salvation; He has revealed His righteousness in the sight of the nations. 98:3 He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God. (NASB)* The Lord making known His salvation, how did He do this? According to the Apostolic Writings, the Lord hath made known his salvation in the redemption of the world by the Messiah. This was performed secretly among the people of Israel and was not fully known by all of the people, but by a small number of people, 12 disciples and to those few who heard his ministry and believed. Yeshua’s righteousness was shown openly in His faithfulness to accomplish the promises the Lord God of Israel had made to our fathers long ago. The Psalmist states that this was done in the sight of the nations. In Jerusalem at that time, there were witnesses from the nations of the goodness and mercy of God in His Son Yeshua the Messiah. The Lord’s methodology of forgiveness and creating within His people the desire to draw near to Him. We read of the righteousness of God in the Apostolic Writings that is coupled to the concept that He has remembered His mercy and His truth, and the promises He made to our fathers. In the Messiah, He has provided that mercy which he had promised to the Israelites. As a result, the message of the Messiah has gone out to the ends of the earth and as the Psalm states, “... *All the ends of the earth have seen the salvation of our God.*” (NASB) All its inhabitants, from one end to another; have been told of the salvation of our God. It has been published plainly to be sought after such that he who runs for it may read it. This is the perspective of the Apostolic Writings, which has within its pages a systematic theology in the sense of ultimate goal of the revelation of Torah at Sinai and of the Prophets and the Writings as directing us to the Messiah as the redemptive power of God. Note that the rabbinic literature does not have a “*systematic theology*” of this sort, but is a collection of the sayings and teachings of the rabbis on the Tanach. The ideas and concepts of the Messiah of God do however come out in the vast amount of literature, but one must be well read and dig into the rabbinic literature to find it.

Now, if we take the Torah perspective, the Lord revealed His power through the hand of Moshe, to deliver His people from bondage. He revealed his faithfulness in the sense that He remembered the covenant that He made with Abraham, Isaac, and Jacob. Isaiah describes the significance of God’s salvation in the following way.

**Isaiah 52:6-12**

52:6 *‘Therefore My people shall know My name; therefore in that day I am the one who is speaking, ‘Here I am.’* 52:7 *How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, ‘Your God reigns!’* 52:8 *Listen! Your watchmen lift up their voices, They shout joyfully together; For they will see with their own eyes When the Lord restores Zion.* 52:9 *Break forth, shout joyfully together, You waste places of Jerusalem; For the Lord has comforted His people, He has redeemed Jerusalem.* 52:10 *The Lord has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our*

*God. 52:11 Depart, depart, go out from there, Touch nothing unclean; Go out of the midst of her; purify yourselves, You who carry the vessels of the Lord. 52:12 But you will not go out in haste, Nor will you go as fugitives; For the Lord will go before you, And the God of Israel will be your rear guard. (NASB)*

What implications does this have for us as believers in the Messiah Yeshua today? *Isaiah 52:10* does not say that he had merely “proclaimed” his salvation, or his willingness to save His people, but that He had shown His salvation, His power to save, through a public act. What that particular act is referring to here is found in the works of the Torah in the sense that one has shown or demonstrated a changed life, a life that desires to serve the Lord because of the great Love of God. The Lord has demonstrated His love for His people in the manner in which He delivered His people out of Egypt, where He came down from heaven Himself with a mighty arm to save His people from captivity. He also restored the Hebrews from the Babylonian captivity, because He remembers His people and even though they have fallen away from His truth. Those who had faith in the Lord God of Israel returned to the Land from which they were taken.

The rabbis speak of the power of the arm of God and His salvation being made known in the following way according to *Midrash Rabbah Shemot Parashat 3 Part 6*.

### ***Midrash Rabbah Shemot Parashat 3, Part 6***

*6. And God said to Moses. R. Abba b. Mammel said: God said to Moses: ‘You wish to know My name; I am called according to My deeds. Sometimes I am called “El Shadday”, “Tzveo’ot”, “Elohim”, “YHVH”. When I judge the creations I am called “Elohim” [Judge]. When I am waging war against the wicked I am called “Tzveo’ot” [Lord of Hosts]. When I suspend [punishment] for a man’s sins I am called “El Shadday” (Almighty God). When I am merciful towards My world, I am called “YHVH,” for “YHVH” only refers to the attribute of mercy, as it is said: “The Lord, the Lord (YHVH, YHVH), God, merciful and gracious.” Hence, “ehyeh asher ehyeh” [I am that I am, or I will be that I will be] - I am called according to My deeds. R. Yitzhak said: God said to Moses: ‘Tell them, that I am who was, that I am now, and that I will be in the future.’ For this reason the word “ehyeh” is written three times. Another explanation of “ehyeh asher ehyeh”: R. Jacob b. R. Abina in the name of R. Huna of Tzipperi: God said to Moses: Tell them, in this servitude I will be with them, and in the continuing servitude I will be with them!’ Moses said to God: ‘I should tell them this? An evil is sufficient in its time [I should just mention the present servitude and not its continuation]?’ God replied: ‘No: Thus you shall say to the children of Israel: “Ehyeh has sent me to you.” I am [only] revealing this to you, but not to them.’ Another interpretation: “Ehyeh.” R. Yitzhak said in the name of R. Ammi: They are standing in clay and bricks and they will go on to [another servitude of] clay and bricks. So too in the case of Daniel: “And I Daniel fainted and was sick” (Daniel 8:27). Moses said to God: ‘I should tell them this?’ God replied: ‘No, “Thus you shall say to the children of Israel: “Ehyeh has sent me to you.”’ R. Yohanan said: I am that I am to individuals, but regarding the multitude I will rule over them even against their will and desires, even though they break their teeth, as it is said: “As I live, says the Lord God, surely with a mighty hand and with an outstretched arm, and with fury poured out, will I be King over you” (Ezekiel 20:33). Another interpretation: R. Ananiel b. R. Sasson said: God said: When I desire, one of the angels who is one third of the world, stretches out his hand from heaven and touches the earth, as it says: “And the form of a hand was sent forth, and I was taken by a lock of my head” (ibid. 8:3). And when I desire three of them, I made them sitting beneath a tree, as it is said: “And recline under the tree” (Genesis 18:4). And when I desire, His glory fills the entire world, as it is said: “Do I not fill heaven and earth?” says the Lord (Jeremiah 23:24). And when I wished, I spoke with Job from the whirlwind, as it is said: “Then the Lord answered Job out of the whirlwind” (Job 38:1). And when I wish, [I speak] from a thorn-bush.*

The rabbis state that He (God) is known according to His deeds. Are we not also known by how we live our lives? What we do does matter in the eyes of God. The midrash goes on to describe how the Lord is known by His actions:

1. *When I judge the creations I am called “Elohim” [Judge].*
2. *When I am waging war against the wicked I am called “Tzveo’ot” [Lord of Hosts].*
3. *When I suspend [punishment] for a man’s sins I am called “El Shadday” (Almighty God).*
4. *When I am merciful towards My world, I am called “YHVH,” for “YHVH” only refers to the attribute of mercy, as it is said: “The Lord, the Lord (YHVH, YHVH), God, merciful and gracious.”*

Note that the word Elohim is used of both man and God in the sense of being a judge of righteousness, justice, and truth. The word tzevo’ot means the “Lord of Hosts” in the sense that He is a God who makes war and is fully capable of overcoming the enemy. He is called El Shadday because He is the all sufficient One. And finally His name YHVH is connected to His mercy and grace. The rabbis discuss the meaning of the Lord being made known by His deeds in these ways. They also say that He will be made known by the way that He serves His people. How does the Lord serve His people? The interpretation is, *“I am that I am to individuals, but regarding the multitude I will rule over them even against their will and desires, even though they break their teeth, as it is said: “As I live, says the Lord God, surely with a mighty hand and with an outstretched arm, and with fury poured out, will I be King over you” (Ezekiel 20:33).”* Does this suggest that He will force His will upon His people? The antinomians believe the Torah command is something that is evil and is forced upon the people of God by reason of their interpretation of grace according to the New Testament. Another interpretation that is consistent with the rabbinic tradition and the New Testament is that the rabbis are suggesting that the Lord is working in the lives of His people, where the Apostolic Writings interpretation on this is the Lord transforming us from the inside out according to Paul. The Lord has made us new and empowered us to overcome sin. He has transformed our understanding and created in us a desire to draw near and to live our lives in a manner that is pleasing to the Lord. The Torah becomes Simchat Torah (the Joy of Torah), in the life of a believer who has been transformed from the inside out for the glory of God. So consequentially, for such a person, the Lord may say *“I will rule over them even against their will and desires,”* which were formerly rooted in the flesh, and even as believers who are transformed we must daily to walk in the spirit and turn from the fleshly desires. Paul writes these things in the following way.

### **2 Corinthians 5:14-20**

*5:14 For the love of Christ controls us, having concluded this, that one died for all, therefore all died; 5:15 and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. 5:16 Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer. 5:17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. 5:18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 5:19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. 5:20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. (NASB)*

Paul speaks of a type of corporate control that the Messiah holds over our lives, similar to the rabbinic concept from *Midrash Rabbah Shemot Parashat 3, Part 6*. His having died so too we have died in him so that we do not live for ourselves but for the Messiah who rose and for the Lord God of Israel in heaven. Because of the power of the death and resurrection in our lives, we have been transformed into a new creation where the old has passed and the new thing has come. These things come by a miracle of God in our lives through the Messiah Yeshua, such that we do not live according to the old man in sin and rebellion, we are made new and empowered to live holy and righteous lives. This performed on an individual basis, and for a multitude of individuals, this is similar to what the rabbis are suggesting of the Lord, that He will rule over the people even against their wills, because He has transformed the will of the one who seeks Him. Because of this transformation, when we do sin, the Holy Spirit of God which dwells within convicts us of sin and moves us to repent and turn from our sins. This is the meaning of “*As I live, says the Lord God, surely with a mighty hand and with an outstretched arm, and with fury poured out, will I be King over you*” (Ezekiel 20:33). The Lord is not forcing us but has transformed us to want His holy ways in our lives. Do you have this kind of desire to serve the Lord according to His word because of your great love for Him? If not, why not? Note that some of the pat-responses that I have received are “*we are set free in Christ and so we do not have to do these things... etc*” The question I have, “*are these things really related to our freedoms in Christ or are they actually related to who we are in Christ?*”

The psalmist states, **ב הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ: ג זָכַר חֲסָדוֹ | וְאָמְנָתוֹ לְבֵית יִשְׂרָאֵל**  
 98:2 *The Lord has made known His salvation; He has revealed His righteousness in the sight of the nations. 98:3 He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God. (NASB)* Could the reference to the ends of the earth suggest the gospel message going to all nations? We are told prophetically of the last days in Isaiah chapter 2.

**Isaiah 2:1-5**

*2:1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2:2 Now it will come about that In the last days The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. 2:3 And many peoples will come and say, ‘Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths.’ For the law will go forth from Zion And the word of the Lord from Jerusalem. 2:4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war. 2:5 Come, house of Jacob, and let us walk in the light of the Lord. (NASB, א*  
 הדְּבַר אֲשֶׁר חָזָה יִשְׁעִיָּהוּ בֶן-אָמוֹץ עַל-יְהוּדָה וִירוּשָׁלַם: ב וְהָיָה | בְּאַחֲרֵית הַיָּמִים נִכּוֹן יְהִיָּה הַר בֵּית-  
 יְהוָה בְּרֵאשִׁית הַהָרִים וְנִשְׂאָ מִגְּבָעוֹת וְנִהְרָוּ אֵלָיו כָּל-הַגּוֹיִם: ג וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ | וְנַעֲלֶה  
 אֶל-הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וִירְנוּ מִדְּרָכָיו וְנִלְכֶה בְּאַחֲרֵיתוֹ כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר-יְהוָה  
 מִירוּשָׁלַם: ד וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכִתְתוּ חַרְבוֹתָם לְאֵתִים וְחַנְיֹתוֹתֵיהֶם לְמִזְמֵרוֹת  
 (לֹא-יִשְׂאָ גּוֹי אֶל-גּוֹי חֶרֶב וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה: ה בֵּית יַעֲקֹב לְכוּ וְנִלְכֶה בְּאוֹר יְהוָה:

Isaiah speaks of a time when the nations will stream to the chief of mountains, the place where the Temple stands. The Lord will rule over the nations and the people will not learn war but be peacemakers. The Talmud states that the Torah will go forth from Jerusalem.

**Talmud Bavli Berakhot 63b, 8**

*Because it is said, “For out of Zion shall go forth the law, and the word of the Lord from*



משום שנאמר (ישעיהו ב, ג) כי מציון תצא תורה ודבר ה' מירושלים. *Jerusalem*" (Is. ii. 3).

The word of the Lord, His Torah (Law) speaks and teaches peace between men, nations, and God. Sforno and the Pesikta Rabbati state the following concerning these things as they are connected to the salvation of God that goes out unto all the nations.

### **Sforno on Exodus 19:6:1**

וְאַתֶּם תִּהְיוּ לִי מַמְלַכַת כֹּהֲנִים, *this will make you special for only you will be a kingdom of priests, something that will be understood by all of mankind. This is because all of you will call on the holy name of G'd and serve Him simultaneously. This was to be a forerunner of what will happen in the distant future as predicted by the prophet Isaiah 61:6 "and you will be proclaimed 'priests' of the Lord."* This is also the true meaning of תוצא תורה, *"the Torah emanates from Zion."* (Isaiah 2:3) [This statement is attributed to the nations of the world at that time.

### **Pesikta Rabbati 40:1**

... And He said to him 'go away to the land of Moriah and bring him up there for a burnt offering' (Bereshit 22:2) What is the land of Moriah? There is a whole bundle of Sages here, each saying their own answer. R' Yanai says 'what is Moriah? The place from which awe and fear (morah and yirah) go out to the world,' "You are feared, O G'd, from Your Sanctuary..." (Tehillim 68:36) R' Chiya the elder says 'the land from which instruction (hora'ah) goes out to the world,' as it says "...for out of Zion shall the Torah come forth..." (Yeshayahu 2:3) Another explanation: the land from which, in the future, the Holy One will teach that the wicked should descend to gehinnom, as it says "Like sheep, they are destined to the grave; death will devour them, and the upright will rule over them in the morning, and their form will outlast the grave..." From where? "...his dwelling place (zevul)." (Tehillim 49:15) Another explanation of the land of Moriah. R' Yehoshua ben Levi said 'the land from which the righteous teach (morim) and make decrees upon the Holy One which He does,' as it says "...and David and the elders, covered with sackcloth, fell upon their faces. And David said to G'd, "Did I not say to count the people?...I beg that Your hand be against me and against my father's house, but not against Your people for a plague." (Divre HaYamim I 21:16-17) Another explanation of the land of Moriah. R' Yehudah bar Padiiya said 'Moriah - he said to G'd, where is it? He replied - to the land which I will show (mareh) you.' Another explanation of Moriah. Avraham said to G'd, Master of the World! But am I fit to offer sacrifices? Am I a kohen? Let Shem the High Priest come and receive him from me. The Holy One replied to him - when you arrive at the place I will sanctify you and make you into a kohen. What is the meaning of Moriah? In exchange (temurah) for Shem. His replacement, as it says "He shall not exchange it or offer a substitute for it..." (Vayikra 27:10) Another explanation. What is Moriah? R' Pinchas said 'the land in which the master (maruto) of the world dwells,' as it says "...and My eyes and My heart shall be there at all times." (Melachim I 9:3) Another explanation. What is Moriah? R' Shimon bar Yochai said 'the land which was adorned opposite the altar above "...or cast down... (yaro yireh)" (Shemot 19:13) Another explanation. The land in which the incense is offered - "I will go to the mountain of myrrh (mor)..." (Shir HaShirim 4:6)

Sforno speaks of the Lord God making a kingdom of priests of which all the world will understand and consequentially stream to Jerusalem because this is also the true meaning of תוצא תורה, *"the Torah emanates from Zion."* It is for this reason the psalmist states, ד הָרִיעוּ לַיהוָה כָּל-הָאָרֶץ פָּצְחוּ וְרָנְנוּ וְזָמְרוּ: *98:4 Shout joyfully*

to the Lord, all the earth; Break forth and sing for joy and sing praises. 98:5 Sing praises to the Lord with the lyre, With the lyre and the sound of melody. 98:6 With trumpets and the sound of the horn Shout joyfully before the King, the Lord. (NASB) Applying the imperative for all peoples and all of the earth to shout to the Lord praising His glory and majesty, power and mercy. Musical instruments are a natural extension to the one who wants to bring glory to the name of God by implementing his own creative ability.

The *Peskita Rabbati* 40:1 speaks of the land of Moriah as a place filled with Sages. A sage, from the Greek σοφός, sophos, in classical philosophy, is someone who has attained the wisdom which a philosopher seeks. In the rabbinic context a sage is a man who is renowned within Judaism as a scholar and Torah teacher. In these days, the prophet Isaiah is speaking of the land being filled with Sages, and so the nations will stream to Jerusalem, and the fear of God and His Sanctuary will be upon the people. Note the importance of seeking the Lord and striving for His righteousness in our lives, as the rabbis interpret the meaning of *Isaiah 2*, saying *the land from which, in the future, the Holy One will teach that the wicked should descend to gehinnom, as it says "Like sheep, they are destined to the grave; death will devour them, and the upright will rule over them in the morning, and their form will outlast the grave..."* The Land where the Lord has made His name known, the righteous teach of the Holy One blessed be He. If we are new creations, if we have the indwelling of God's Spirit (*1 Corinthians 3:16*), if we are as the Scriptures say made to be priests and kings unto God (*Revelation 1:6*), are we doing as we should, teaching God's truth and of the glory of the Messiah Yeshua to everyone we know? The rabbis continue with describing what is Moriah, a place the Lord will sanctify, a place He will make priests to serve and to sacrifice, a place where the Lord dwells, a place where the Lord has established His Name forever. This is clear based upon the book of Isaiah. Because of what the Messiah Yeshua has done, and the indwelling of the Holy Spirit in our lives, this does not do away with the Land of Israel and the place where the Lord God our Father in heaven has established His Name forever. For example, the freedoms that we have in Christ is not to exempt us from obedience to God's Torah. The freedoms we have are from sin. We are not being given an exemption from the Torah in Christ. Let's read *Galatians 4:21-5:25*.

#### **Galatians 4:21-5:25**

*4:21 Tell me, you who want to be under law, do you not listen to the law? 4:22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. 4:23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. 4:24 This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. 4:25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. 4:26 But the Jerusalem above is free; she is our mother. 4:27 For it is written, 'Rejoice, barren woman who does not bear; Break forth and shout, you who are not in labor; For more numerous are the children of the desolate Than of the one who has a husband.' 4:28 And you brethren, like Isaac, are children of promise. 4:29 But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. 4:30 But what does the Scripture say? 'Cast out the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman.' 4:31 So then, brethren, we are not children of a bondwoman, but of the free woman. 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. 5:2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. 5:3 And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace. 5:5 For we through the Spirit, by faith, are waiting for the hope of righteousness. 5:6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. 5:7 You were running well; who hindered you from obeying the truth? 5:8 This persuasion did not come from Him who calls you. 5:9 A little leaven leavens the whole lump of dough.*

*5:10 I have confidence in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is. 5:11 But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished. 5:12 I wish that those who are troubling you would even mutilate themselves. 5:13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 5:14 For the whole Law is fulfilled in one word, in the statement 'You shall love your neighbor as yourself.' 5:15 But if you bite and devour one another, take care that you are not consumed by one another. 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 5:17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 5:18 But if you are led by the Spirit, you are not under the Law. 5:19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 5:20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 5:21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 5:23 gentleness, self-control; against such things there is no law. 5:24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 5:25 If we live by the Spirit, let us also walk by the Spirit. (NASB)*

Paul is speaking of the Lord God having empowered us to overcome in Christ, to not rely upon the flesh but upon the Spirit that moves within which is the Holy Spirit of God. He compares the flesh as equal to walking in sin. He also compares the Law of God as being equal to walking in righteousness and walking in the Spirit. He is not advocating that the Torah is a form of bondage. This is clear because He is using examples from the Torah to describe these things where he begins by setting up the comparison with the birth of two sons, Ishmael and Isaac, and how Ishmael was born based upon the desire of the flesh, whereas Isaac was born based upon faith and the promises of God. He speaks of the bond woman (Hagar) and the free woman (Sarah) saying, *4:30 But what does the Scripture say? 'Cast out the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman.'* *4:31 So then, brethren, we are not children of a bondwoman, but of the free woman. 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. (NASB)* He is saying that we are not to rely upon the flesh which is inherently sinful, we are not to be subjected to a yoke of slavery, which is sin. Paul is not saying that the Law of God is a form of slavery. He is speaking of being led by the spirit (walking according to the Torah) and not the flesh (walking according to sin), and leads his conversation into the act of circumcision as being opposed to faith in the sense that one does not rely upon the flesh to enter into the kingdom of God. This is why he says to the gentile, *5:2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. (NASB)* Because the works of righteousness are not a means for entering into heaven. Paul uses the Torah to justify his reasoning because from since the beginning, the salvation of God had come by faith and a life that was lived by faith. Paul explains that if we rely upon our flesh, then we have fallen from truth because we are attempting to justify ourselves by our own works (*Galatians 5:1-4*). Our works should be the result of our faith. Our works do not produce faith, it is our faith that produces works. Paul goes on to say, *5:13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 5:14 For the whole Law is fulfilled in one word, in the statement 'You shall love your neighbor as yourself.'* (NASB) What freedom he speaking of? Freedom from the Torah of God? That cannot be the case since the second part of the sentence states that love fulfills Torah. This freedom that he speaks of, he warns not to give opportunity to the flesh. What is the opportunity for the flesh? Is this not a reference to the opportunity to sin? If one sins is he or she not violating God's Law? So is this freedom Paul is speaking of a freedom from the Law of God? The idea of the freedoms in Christ as having set us free from the Law of God is not what Paul is speaking of here. Paul is speaking of the differences between relying upon the flesh as opposed to faith. He



concludes saying that we are to talk in the spirit, 5:17 *For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. (NASB)* His statement here is very important, because Paul is saying that the spirit leads us which is in opposition to the flesh, so that “you may not do the things that you please.” This is a reference doing what we want too in the flesh, and this is the similarity to what we read the rabbis interpreting in Midrash Rabbah Shemot Parashat 3, Part 6 saying, “I am that I am to individuals, but regarding the multitude I will rule over them even against their will and desires, even though they break their teeth, as it is said: “As I live, says the Lord God, surely with a mighty hand and with an outstretched arm, and with fury poured out, will I be King over you” (Ezekiel 20:33),” suggesting the Lord is working in the lives of His people, where Paul’s interpretation is of the Spirit that dwells within that causes us to “...not do the things that you please.” Paul contrasts walking in the spirit (5:22 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 5:23 gentleness, self-control; against such things there is no law.*) to walking in the flesh (5:19 *Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 5:20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 5:21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.*) Take note of the list of things that correspond to walking in the spirit as opposed to those things that indicate one is walking in the flesh. Paul states 5:18 *But if you are led by the Spirit, you are not under the Law. (NASB)* and describes the deeds of the flesh next, followed by the deeds of the spirit then saying 5:23 *gentleness, self-control; against such things there is no law. (NASB)* The concept of being “under the law” is related to sin, which is a reference to breaking (disobedience to) the Law of God, as opposed to obeying the Law of God saying “against such things there is no law.” The concept of being “under the Law of God” is a reference to guilt, it is the judgment that results from disobedience. Paul again is not saying the Torah of God is sinful or bad. We are called as the children of God to walk in the spirit, and in doing so we are living our lives in obedience to His commands because we love the Lord God of Israel. (Romans 3:31)

The Psalm concludes saying, ז ירעם הים ומלאו תבל וישבי בה: ה נהרות ומחאו כף יחד הרים ירגנו: ט 98:7 *Let the sea roar and all it contains, The world and those who dwell in it. 98:8 Let the rivers clap their hands, Let the mountains sing together for joy 98:9 Before the Lord, for He is coming to judge the earth; He will judge the world with righteousness And the peoples with equity. (NASB)* Note the anthropomorphisms given to describe how even the creation itself brings glory to the Name of the Lord. If the natural elements are said to bring glory to God, should we also not seek to bring glory to His name by reason of simply who He is? Does righteous living come simply by having faith in the Lord God in heaven and in Yeshua the Messiah? Or, does righteous living come by practicing our faith, planning, and looking to serve the Lord at every opportunity that we get? Your faith and the practice of the biblical concepts of faithful living will actually begin to set you apart from the rest of society, you will be different and you will begin to grow and change first on the inside and then on the outside. This is what is meant when the Scriptures speak of being sanctified and set apart for holy use by our faith (Acts 20:32 and 26:18). Let’s pray!

Heavenly Father,

We thank You for Your mercies each day. Help us to see that the Law of God is not a thing to be despised, but something to be practiced as the people of God. Help us to learn to serve the Lord because of our faith and love for Him and others. We truly do seek to serve You all the days of our lives. Lord help us to have the strength to stand for truth and life, and to have faith in Yeshua and a devotion to Your Word every day. We thank You Lord for 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! Please have mercy on us, forgive us for our sins. 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



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